

Last Sunday, we celebrated the Pentecost, which inaugurated the era of the new creation, the new people in God. IN THIS NEW CREATION, WE LIVE IN THE FAMILY OF GOD, WHO HAS REVEALED HIMSELF AS A TRINITY OF LOVE. We share in His divine nature through His Body and Blood. This is the meaning of the three feasts that cap the Easter season—Pentecost, Trinity Sunday, and Corpus Christi. These feasts should be intimate reminders of how deeply God loves us, how He chose us, from before the foundation of the world, to be His children.

Today's readings illuminate how all God's words and works were meant to prepare for the revelation of the Trinity and God's blessing in Jesus Christ—the blessing we inherited in Baptism and renew in each Eucharist. By God's word the heavens and earth were filled with His kindness. Out of love, God called Abraham and chose his descendants to be His own people, Moses says in today's 1st reading. Through the Israelites, He revealed to the nations that He alone is Lord and there is no other.

In Jesus, God's word took flesh as a son of Abraham. And Jesus reveals in the Gospel today that the one God is Father, Son, and Spirit, and that He desires to make all people His own. St. Paul says, "As He led Israel out of Egypt, God freed us from slavery." As He adopted Israel, He gives us the Spirit by which we can know Him as "Our Father."

As God's heirs, we receive the commissions of Moses and Jesus today. Let us fix our hearts on Him and observe all that He has commanded. The Eucharist is God's pledge that He will be with us until the end of time; that He will deliver us from death to live forever in the promised land of His kingdom.

Michael Jeeva Antony



El domingo pasado, celebramos Pentecostés, el cual inauguró la era de la nueva creación, el pueblo nuevo de Dios. EN ESTA CREACIÓN, VIVIMOS EN LA FAMILIA DE DIOS, QUIEN SE HA REVELADO COMO UNA TRINIDAD DE AMOR. Nosotros compartimos en su divinidad mediante su Cuerpo y Sangre. Este es el significado de las tres fiestas que cubre la temporada de Pascua - Pentecostés, Domingo Trinitario, y Cuerpo de Cristo. Estas fiestas deberían ser recordatorios íntimos de como Dios nos ama profundamente, como el nos eligió, desde antes de la creación del mundo, para ser sus hijos.

Las lecturas de hoy ilustran como las palabras de Dios y sus obras son para prepararse para la revelación de la Trinidad y las bendición de Dios en Jesucristo - la bendición que heredamos en el Bautizo, y la renovamos en cada Eucaristia. Por la palabra de Dios los cielos y la tierra están llenos de su gloria. De puro amor, Dios llama a Abraham y elige sus descendientes para ser su propio pueblo, Moises lo dice hoy en la 1era lectura. Mediante los israelitas, El revelo a las naciones que solo el, es el Señor y no hay otro.

En Jesús, la palabra de Dios se hizo carne en el hijo de Abraham. Y Jesús revela en el Evangelio que es uno en el Padre, el Hijo y el Espíritu, y el desea hacer de todos su pueblo. San Pablo dice, "Así como saco a Israel de Egipto, Dios nos libera de la esclavitud." Así como adopto a Israel, el nos da el Espíritu por el cual podemos conocerlo como "Nuestro Padre".

Como herederos de Dios, recibamos la comisión de Moises y Jesus el día de hoy. Enderezamos nuestro corazón en el y observemos todo lo que El mande. La Eucaristia es el compromiso de Dios de que el estaba con nosotros hasta el fin de los tiempos; que el nos traerá de la muerte para vivir para siempre en la tierra prometida de su Reino.

Padre Miguel Jeeva Antony



To register go to: <https://sacredliturgyconference.org/register/online/>

CELEBRATING CORPUS CHRISTI WITH ARCHBISHOP SAMPLE

Archbishop Sample will celebrate Mass at 2pm at St. Mary Cathedral of the Immaculate Conception, then at 3pm he will carry the Blessed Sacrament, followed by worshippers, in downtown Portland; Benediction takes place back at the cathedral at 4pm. St. Mary Church (Eugene) is hosting a bus to Ptld, which will leave Eugene at 11:45am, and then leave Portland to return to Eugene at approx. 5:30pm. The bus will make a quick stop along the way for people to buy food and then get back on the bus. If you are interested in this bus trip to Ptld, contact Marybeth Schombert at 541-342-1139.

URGENT NEED: 1ST WAY PREGNANCY RESOURCE CENTER is a pro-life organization dedicated to giving hope and support to mothers facing crisis pregnancies. Currently, we are in urgent need of volunteers to keep our doors open. We need coverage for 3 hour shifts during the day, Tuesday-Thursday (one three hour shift per volunteer). Full training will be provided for duties including answering phones, distributing resources, performing pregnancy tests, and counseling. We are also in need of a volunteer to take over bookkeeping (training will be provided). If you are able to help, please call Denice Gartin at (541) 543-7793, or contact the office from 10-4 Tues-Thurs at (541) 687-8651.

FAITH SERIES: CATECHISM THROUGH THE YEAR

DID MARY REMAIN A VIRGIN?

The Catholic Church has testified from the beginning to the historical reality, that Mary, Jesus' mother, remained a virgin all her life. Even the Protestant reformers Luther, Calvin, and Zwingli all taught that Mary was "ever-virgin". But if that is true, why does the bible refer to the "brothers" and "sisters" of the Lord (Mk 6:3)?

In ancient Jewish culture, the terms, brother or sister, were applied not only to siblings, but also to other relatives. In Genesis 14:16, 29:15, and Leviticus 10:4, for example, we know from the context that these passages refer to a relative other than a brother, even though the Hebrew term for "brother" is used.

In a similar way, soon after the mention of Jesus' "brothers" and "sisters", Mark's gospel refers to Herod's half-brother Philip as his "brother" (Mk 6:17). The first Christians also spoke of each other as "brothers" even when they were biologically unrelated (Acts 15:13).

Meanwhile, when some of these "brothers of the Lord" are named in other biblical passages, they are identified as sons of a different Mary (Mt 13:55-56; 27:56). So, even though we may not know exactly how they are related to Jesus, we do know that they are not children of Mary's womb.

Some Christians claim that the words "her firstborn son" (Lk 2:7), as applied to Jesus, imply that there must have been other children, as well. But, again in biblical culture, "firstborn" was simply a legal term referring to the child who first "opens the womb" (Ex 13:2). If a child were termed "firstborn" only after other children were born, how could the law of Moses been followed, and have the "firstborn" be consecrated soon after birth, before other children arrived (Ex 13:2, 12, 15; Lk 2:21-24)???

Finally, when Matthew says in his gospel that Joseph "had no relations with [Mary] until she bore a son" (1:25), he does not necessarily imply that such relations followed afterward. In the same way, when Jesus says at the end of this same gospel, "I am with you always, until the end of the age" (28:20), he by no means implies, thereby, that after the end of the age he will no longer be with us. Similar uses of the word "until" appear throughout Scripture.

RECOMMENDED READING: Excerpt taken from The NEW Catholic Answer Bible
 Mt 12:46-50 · Mk 3:21; 15:40 · Lk 8:19 · Jn 7:5 · Acts 1:14; 12:17 · 1 Cor 9:5 · Gal 1:19 ·
 & Catechism of the Catholic Church (CCC) Nos. 496-507 · 510 ·