

GOD DID NOT MAKE DEATH, NOR DOES HE REJOICE IN THE DESTRUCTION OF THE LIVING. He is the life giver. The whole of creation reminds us of the life that God continues to sustain. God loves us and the world that he created and saw to be good. Because of a human choice made long ago, our world is broken, less-than-perfect, a place where sadness, sickness and death occur all too frequently.

This balance between joy and sorrow, between sickness and health, between life and death, is something we all know. We never stop praying for situations in our world that desperately need God's help and our own; there are prayers for those who are sick and for their caregivers; there are prayers for our beloved dead, known and unknown. What happens with those prayers as we offer them each time we gather for Eucharist? How do we offer them to God? How does God reaffirm himself as the God of life, not death?

We offer our gifts of bread and wine, simple things, made of wheat that has been ground down and grapes that have been crushed – bread that sustains and wine that can be a drink of great joy. So, it is with our prayers, as we offer them and unite them with the gifts of bread and wine that are placed upon our altar. We place it all on the altar and we ask God to make it holy – to hallow our gifts of bread and wine and the gifts of our lives into the body of Christ.

As the image and likeness of God, let us pray for blessings. The blessing that Jesus gives to Jairus and the woman suffering of hemorrhage is the proof of God's unconditional love and care. Let us trust in the holy presence of Christ; may he touch our lives as we offer the bread and wine!

Fr. Michael Jeeva Antony



DIOS NO HIZO LA MUERTE, Y TAMPOCO SE ALEGRA DE LA DESTRUCCIÓN DE LA VIDA. El es el dador de vida. Toda la creación nos recuerda la vida que Dios sigue manteniendo. Dios nos ama, ama al mundo que el creo y vio era bueno. Por la decisión humana que se hizo mucho tiempo atrás, nuestro mundo esta quebrantado, menos que perfecto, un lugar donde la tristeza, enfermedad y muerte ocurre a todos frecuentemente.

Este balance entre alegría y tristeza, entre enfermedad y salud, entre vida y muerte, es algo que todos sabemos. Nunca paremos de orar por situaciones en nuestro mundo que desesperadamente se necesita la ayuda de Dios; hay oraciones por los enfermos y por los que los cuidan; hay oraciones por nuestros seres que ya murieron. Que pasa con las oraciones que ofrecemos cada vez que nos reunimos para la Eucaristia? Como se las ofrecemos a Dios? Como afirma Dios que el es el Dios de la vida, no de la muerte?

Ofrecemos nuestras ofrendas de pan y vino, cosas simples, hecho de trigo que se ha molido, y uvas que han sido machucadas - pan que mantiene y vino que puede ser bebida de alegría. Entonces, es con nuestras oraciones, mientras las ofrecemos y unimos con los dones del pan y vino que se ponen en el altar. Ponemos todo en el altar y le pedimos a Dios que los santifique - al igual que el don de nuestras vidas introducidas al cuerpo de Cristo.

Como semejanza e imagen de Dios, oremos por las bendiciones. Las bendiciones que Jesus da a Jairo y la mujer que sufría de hemorragia es la prueba del amor y cuidado incondicional de Dios. Confieamos en la santa presencia de Cristo; que el toque nuestra vida mientras ofrecemos el pan y el vida!

Padre Miguel Jeeva Antony

~ Lawn Sale UPDATE from Keith ~

THANK YOU!! For all the donations that have been brought in the last couple of months! And to all of you who WILL BE donating in this coming month! And a special note of thanks to all of you who have helped receive items at the shed.

The next big Saturday drop-off is **July 21**, 9:00am—2:00pm. If this day/time doesn't work with your schedule, just give me a call to make other arrangements (541-513-8512)

There's been some confusion where to drop off items.....the storage shed (sometimes called the 'barn') is located at the NW end of parish property (the far end by the parish center). Please do not drive across the lawn from the church! There is a long driveway with an entrance from Echo Hollow St., at the far north side of the church property, by the line of trees. It's easy and safe to drive there.

Donations have been great, but more is still needed to make this big fundraiser a success. Also needed are bags and packing materials. Volunteers are still greatly needed — a sign-up poster will be in the church vestibule for cashiers, and another for general helpers. Two weeks prior to the July 26-28 sale, we'll need lots of volunteers to help sort, price, and display items — none of this can happen without YOU! Even just a few hours is helpful.



MANY, MANY THANKS! *Keith Messer*

DID YOU KNOW? That our local Vicariate (Eugene area Catholic churches) now has a website? Check it out, and find out what is going on in our Vicariate and area churches, at: <http://catcommc.wixsite.com/ccolc> (and our St. Mark website also has a link to it in the "Around the Area" tab!)

FAITH SERIES: CATECHISM THROUGH THE YEAR

WHY DO CATHOLICS CALL PRIESTS "FATHER"?

"Call no one on earth your father", Jesus teaches. "You have but one Father in heaven" (Mt 23:9). In light of these words from the Gospel, many non-Catholics object to calling priests "Father". But how is it that Catholics look at this passage differently?

In the above bible passage, Jesus is rebuking the Pharisees for their spiritual pride (Mt 23:2-10). He reminds them that God alone — God the Father — is ultimately the source of all authority, even the authority these men wield within the religious community. So, is the admonition simply to the proud, or does Jesus actually mean that under no circumstances are we ever to refer to anyone as "father"?

If we are to call no one "father", then we could never legitimately speak of Church fathers, or founding fathers, or even biological fathers. Given the words of Jesus on other occasions reported in the gospels, this is not his intent. The truth is that our Lord, himself, uses the term "father" numerous times (Mt 15:4-6; 19:5, 19, 29; 21:31; Jn 8:56). In telling the parable of the rich man and Lazarus, Jesus even has the rich man use the title "Father Abraham" three times to refer to the ancient patriarch (Lk 16:24, 27, 30). Later on, St. Paul certainly has no qualms about calling himself a "father" to other Christians (Phil 2:22; 1 Cor 4:15).

All this can be said as well of Jesus' instruction immediately before his words about not calling anyone "father". He warns, "Do not be called 'Rabbi' [literally, "teacher" (Jn 1:38)]. You have but one teacher, and you are all brothers" (Mt 23:8). Do those who object to calling priests "Father" refrain from calling anyone "teacher", as well? Jesus, himself, speaks of teachers (Mt 10:24-25; Lk 6:40; Jn 3:10). Paul calls himself a teacher (1 Tm 2:7; 2 Tm 1:11) and noted that teachers participate in one of the ministries God has set in the Church (1 Cor 12:28-29; Eph 4:11). Any bible concordance will reveal many other occurrences of the words "father", "fathers", "teacher", and "teachers" throughout Scripture.

RECOMMENDED READING: Excerpt taken from The NEW Catholic Answer Bible
Mk 11:9-10 · Acts 7:2 · Rom 4:12, 16-18; 9:10 · Eph 3:14-15; · 1 Thes 2:11 · 1 Tm 1:2 · Jas 2:21 · 1 Jn 2:1, 12-14, 18, 28 ·
& Catechism of the Catholic Church (CCC) Nos. 78 · 238-242 · 270 · 688 · 1544-1553 · 2214 ·