

In commissioning the Apostles in today's Gospel, Jesus gives them, and us, A PREVIEW OF HIS CHURCH'S MISSION after the Resurrection. His instructions to the Twelve echo those of God to the Twelve Tribes of Israel on the eve of their exodus from Egypt. The Israelites were sent out with no bread and only one set of clothes, wearing sandals and carrying a staff. Like the Israelites, the Apostles and we the Christians are to rely solely on the providence of God and His grace.

Like Prophet Amos in today's 1<sup>st</sup> reading, the Apostles are not "professionals," who earn their bread by prophesying. Like Amos, they are simply men summoned from their ordinary jobs and sent by God to be shepherds of their brothers and sisters. Amos experiences rejection, and Jesus warns the Apostles of rejection as well. The Church is called not necessarily to be successful, but only to be faithful to God's command.

With authority and power given by Jesus, the Church proclaims God's peace and salvation to those who believe in Him. The word of truth, the Gospel of salvation, is addressed to each of us, personally, as St. Paul proclaims. In the mystery of God's will, we have been chosen from before the foundation of the world to be His sons and daughters, to live for the praise of His glory.

Let us, then, give thanks for the Church today, and for the spiritual blessings He has bestowed upon us. Let us resolve to further the Church's mission—to help others hear the call to repentance and welcome Christ into their lives.

*Fr. Michael Jeeva Antony*

**July / Julio 26, 27, & 28**




**Thursday & Friday**  
8:00am--5:00pm

**Saturday**  
8:00am--3:00pm




## NEXT Summer Faith & Film Night:

July 29 @ 5:30pm  
St. Mark Youth Room  
(in Parish Center)



**ECYA CAMPING TRIP!** Young adults (ages 21-39) are invited to join a weekend of outdoor fun, **July 28-29**. No previous camping experience needed. For details, contact: [eugeneyoungadults@gmail.com](mailto:eugeneyoungadults@gmail.com) or 541-270-9329 or [facebook.com/EugeneCYA](https://www.facebook.com/EugeneCYA)

ALSO — *Theology on Tap* every 2<sup>nd</sup> Thursday at the K of C Hall

### SERVICIOS LEGALES DE INMIGRACIÓN ECONÓMICOS

Si el costo de los servicios legales de inmigración le ha causado posponer arreglar sus papeles, ¡ya no hay excusas! Los Servicios Católicos Comunitarios, en colaboración con Caridades Católicas de Portland, actualmente están proporcionando servicios legales de inmigración de bajo costo y de alta calidad al pueblo inmigrante del condado de Lane. Los servicios son disponibles tanto en español como en inglés, y no hay que viajar a Portland.

Aceptamos renovaciones de DACA y de residencia legal, peticiones de ciudadanía, y ajustamiento del estatus legal para aquellas personas que tengan un familiar calificante o que sean víctimas de violencia doméstica o de un crimen violento que ocurrió en los EEUU.

Para más información llame a Lise (Lisa) Colgan, 541-345-3628, ext. 303, o mándele un correo electrónico.

### FAITH SERIES: CATECHISM THROUGH THE YEAR

#### WAS MARY WITHOUT SIN?

The Gospel according to Luke refers to Mary with the Greek word “kecharitomene”, meaning “highly graced” or “full of grace” (Lk 1:28). In this deferential term of address used by the angel Gabriel — and not used in scripture for any other human being — we find one indication of an unparalleled grace given by God to our Lady: she was conceived without the defect of original sin (Catholics call this reality the “Immaculate Conception”). Throughout her life, as well, God preserved her from committing any actual sin.

Why would God have granted Mary such a gift? When the eternal Word took on flesh (Jn 1:14), he took his flesh from her. God wanted his sinless Son, Jesus, to receive his human nature from a sinless mother. And it was most fitting for Jesus to be reared by a woman without sin.

Some Christians have argued that Mary’s sinlessness is impossible because St. Paul writes that “all have sinned” (Rom 3:23). But in scripture the word ‘all’ (*pas* in Greek) doesn’t always mean literally “every single one without exception”. For example, in the same letter, St. Paul writes that “all Israel will be saved” (Rom 11:26), yet we suspect that at least some Jewish people will not be saved.

This is also a matter of common Hebrew idiom. In Rom 3:10-12, St. Paul quotes Psalm 14:3, which reads “All have gone astray; all alike are perverse. Not one does what is right, not even one” (also Ps 53:2-4). Yet, the very next psalm refers to those who walk “without blame” (Ps 15:2). Obviously, then, the lament in Psalm 14 is emotional and exaggerated language, not intended as a literal utterance. Since St. Paul is referring back to these sort of passages, the interpretation of his words should take them into account, too.

We should also note that Jesus, who shared our human nature, was without sin (Heb 4:14-15). This fact alone demonstrates that St. Paul cannot mean that “every single human being has sinned”.

Some Christians object that if Mary was sinless, she didn’t need Christ as her Savior. But the Church teaches, as does scripture, that she did indeed need a divine Savior (Lk 1:47). She wasn’t saved *out* of sin, but rather saved *from* sin. The rest of us have been *delivered* out of original and actual sin, while she was *preserved* from it. Either way, her salvation was God’s gracious gift through the merits of her Son.

**RECOMMENDED READING:** Excerpt taken from The NEW Catholic Answer Bible

Gn 3:15 · Jer 1:5 · Lk 1:15 ·

& Catechism of the Catholic Church (CCC) Nos. 273 · 411 · 485-495 · 508-509 · 721-723 · 829 · 963-972 · 2030 ·