

Today's Gospel is found only in the Gospel of St. Mark. Note, what the crowd says about Jesus, "He has done all things well." In the creation narrative, after creating, God saw all the things He had done and declared them good.

St. Mark also deliberately evokes Prophet Isaiah's promise, which we hear in today's 1st reading that God will make the deaf hear and the mute speak. The crowd recognizes that Jesus is doing what the prophet had foretold. The evangelist wants us to see something far greater, that, to use the words from today's 1st reading: "Here is your God."

Notice how personal and physical the drama is in the Gospel. Our focus is drawn to a hand, a finger, ears, a tongue, spitting. In Jesus, Mark shows us, God has truly come in the flesh. What He has done is to make all things new, a new creation. As Prophet Isaiah promised, He has made the living waters of Baptism flow in the desert of the world. God has set captives free from their sins; he has come that rich and poor might dine together in the Eucharistic feast, as St. James tells us in today's 2nd reading.

He has done for each of us what He did for that deaf mute. He has opened our ears to hear the Word of God, and loosed our tongues that we might sing praises to Him. Let us then, in the Eucharist, again give thanks to our glorious Lord Jesus Christ. Let us say with Isaiah, here is our God, He comes to save us. Let us be rich in faith, that we might inherit the kingdom promised to those who love Him.

Fr. Michael Jeeva Antony



El Evangelio de hoy se encuentra solo en el Evangelio de San Marcos. Noten lo que la multitud dice de Jesús, "EL ha hecho todo bien." En la narración de la creación, después de la creación, Dios vio todas las cosas que había hecho y declaró que eran buenas.

San Marcos también deliberadamente evoca la promesa del profeta Isaias, la cual escuchamos en la primera lectura de hoy, que Dios para que el sordo oiga y el mudo hable. La multitud reconoce que Jesús esta haciendo lo que el profeta había dicho. El evangelista quiere que veamos algo mejor, que, usar las palabras de la 1era lectura: "Aquí esta su Dios".

Noten que tan personal y físico es el drama en el Evangelio. Nuestro enfoque es sumergido a una mano, a un dedo, los oídos, una lengua, y escupir. En Jesús, Marcos nos muestra, que Dios verdaderamente ha venido en la carne. Lo que el ha hecho es para hacer todas las cosas nuevas, una nueva creación. Como profeta Isaias prometio, El ha hecho de las aguas de vida del Bautismo fluir en el desierto del mundo. Dios ha puesto en libertad a los cautivos del pecado; el ha traído al rico y al pobre para que puedan cenar juntos en la fiesta de la Eucarística, como San Santiago nos dice en la 2da lectura de hoy.

EL ha hecho de cada uno de nosotros, lo que hizo por el sordo y el mudo. EL ha abierto nuestros oídos para escuchar la Palabra de Dios, y ha soltado nuestra lengua para que podamos cantarle alabanzas. Entonces, en la Eucaristía, una vez mas den gracias a nuestro glorioso Señor Jesucristo con fe, para que podamos heredar el reino prometido a aquellos que lo aman.

Padre Miguel Jeeva Antony

END OF LIFE ETHICS — There are lots of tough questions when faced with making decisions for terminally ill loved ones....explore the catholic options with Fr. Tim Furlow and Eugene Catholic Young Adults (ECYA) this Thursday, **Sept. 13th, 6:45pm**, at the K of C Columbus Hall (1144 Charnelton St). ECYA is for every Catholic young adult, ages 21-39! For more info, contact: eugeneyoungadults@gmail.com or 541-270-9329 or [facebook.com/EugeneCYA](https://www.facebook.com/EugeneCYA)

JANE KIRKPATRICK (AUTHOR) IS COMING TO TOWN! Come join New York times best-selling author, Jane Kirkpatrick, as she share her humorous and thought-provoking presentation, "Frontier Faith and Courage", at St. Paul Church (Eugene), on Wednesday, **Sept. 19th**, in the parish hall (1201 Satre St), at **7:00pm**. Jane lives near Bend, OR, and has written 32 books — 27 novels and 5 non-fiction. This event is sponsored by the Women of St. Paul, and tickets are \$10/person, available at the door from 6:30pm. More info on Jane available at: jkbooks.com.

GREAT HOUR OF CARING WITH ARCHBISHOP SAMPLE — 5Come attend this 5th Annual Great Hour of Caring fundraising breakfast on Wednesday, **Sept. 26** from **8-9:00am** at the Eugene Hilton. The theme is "*Making Waves of Change*" and Archbishop Sample will be our honored guest. This is a free event thanks to our very generous sponsors. We hope to see you there! **RESERVATIONS ARE REQUIRED by September 10** — Email events@CCSLC.org or call (541) 345-3628 ext. 317 to RSVP.



Fr. Donald Calloway, MIC
(Congregation of Marian Fathers
of the Immaculate Conception)
Keynote Speaker

OCTOBER 6TH (SATURDAY)
8:00AM -- 4:00PM
OREGON STATE FAIRGROUNDS PAVILION (IN SALEM)
rosarybowlnw.org



FAITH SERIES: CATECHISM THROUGH THE YEAR

WHAT DOES THE CHURCH TEACH ABOUT DIVORCE?

When the Song of Songs speaks of marital commitment as a love that “deep waters cannot quench ... nor rivers sweep ... away” (8:7), it reminds us of an important reality to which the Church bears witness: A valid, sacramental marriage between two baptized Christians is permanent. No power on earth can dissolve it. It remains until the death of one of the spouses.

This is an unpopular position to take in our culture, but it is based on the explicit teaching of Jesus. He said with regard to married couples: “They are no longer two, but one flesh. Therefore, what God has joined together, no human being must separate” (Mt 19:6). And so, the Church opposes divorce and remarriage. Jesus went on to say that those who have been validly married commit adultery if they form a sexual union/remarry with another, because they are still married to the original spouse.

But Jesus did note a special case: When a first marriage is “unlawful”, he said, the ban on remarriage doesn’t apply, because the first union was not valid (Mt 19:9). In this light, the Church recognizes that not all attempts at marriage are valid, even if they are civilly legal. Certain conditions invalidate the civil marriage. For example, if a woman was forced to take vows against her will, or a man attempted to take his sister as a wife, the resulting “marriage” would be invalid, and eligible for an annulment.

When the Church grants an annulment, therefore, it’s not providing a “Catholic divorce” — rather, it is declaring an instance where a valid sacramental marriage was never present, although it was recognized by civil authorities as “legal”. The two individuals, then, are free to marry.

The Old Testament distinction between a concubine and a wife is somewhat analogous to the Church’s distinction between civil and sacramental marriage (Gn 21:10-14; Jgs 8:31; 1 Cor 7:15). Many societies have in their civil law, similar distinctions between valid and invalid marriages.

RECOMMENDED READING: Excerpt taken from The NEW Catholic Answer Bible

Gn 1:26-31; 2:18-25; 17:15-21; 21:12-20 · Mal 2:14-16 · Mt 5:31-32; 19:1-9 · Mk 10:2-11 · Lk 16:18 · Rom 7:2-3 · 1 Cor 7:1-24,39 · Gal 4:21-31 · Eph 5:2,21-33 · Heb 13:4 · 1 Pt 3:1-9 ·

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