

In today's Gospel, WE REACH A PIVOTAL MOMENT IN OUR WALK WITH THE LORD. After weeks of listening to His words and witnessing His deeds, along with the disciples we're asked to decide who Jesus truly is. St. Peter answers for them, and for us, too, when he declares: "You are the Messiah." Jesus today reveals himself as the Son of Man, evoking the royal figure Prophet Daniel saw in his heavenly visions. But Jesus' kingship is not to be of this world. And the path to His throne, as He reveals, is by way of suffering and death.

Jesus identifies the Messiah with the suffering servant that Isaiah foretells in today's first reading. The suffering servant gives Himself to be shamed and beaten, trusting that God will be His help. Jesus invites us today, to believe that He is the Messiah who is willing to lose his life for us. As his chosen people, our faith must be to hear him and live in works of love.

On the way to Jerusalem, Jesus speaks to his disciples about His willingness to lay down His life for the sheep. In a way, the questions to his disciples are addressed to us; are we then, willing to lay down our lives for the people? Jesus calls us to take up our cross, and endure all our trials for His sake and the sake of the Gospel. Let our lives be an offering of thanksgiving for the new life He offers us, until that day when we reach our destination, and walk before the Lord in the land of the living.

Frv. Michael Jeeva Antony



En el Evangelio de hoy, NOSOTROS ALCANZAMOS UN MOMENTO ESENCIAL EN NUESTRO CAMINAR CON EL SEÑOR. Después de escuchar sus palabras y atestiguar sus obras, se nos pide igual que a los discípulos, decidir quien es Jesús verdaderamente. San Pedro contesta por ellos, y por nosotros también, cuando declara: "Tú eres el Mesías ." Hoy Jesús se revela como el Hijo del Hombre, evocando la figura real que tuvo en sus visiones celestiales el profeta Daniel. Pero el reino de Jesús no es de este mundo. Y el camino a su trono, así como EL lo revela, es por un camino de sufrimiento y muerte.

Jesús identifica al Mesías con el siervo sufriente que, Isaías menciona en la primera lectura de hoy. EL siervo sufriente se da a si mismo para ser avergonzado y golpeado, confiando en que Dios sera su ayuda. Jesús nos invita hoy, a creer que el es el Mesías y esta dispuesto a perder su vida por nosotros. Como su pueblo elegido, nuestra fe debe escucharlo a El y vivir en obras de amor.

En el camino a Jerusalem, Jesús les dice a sus discípulos sobre su disposición de dar su vida por las ovejas. En la forma, que el pregunto a sus discípulos también se dirige a nosotros; entonces, estamos dispuestos a dar nuestras vidas por la gente? Jesús nos llama a tomar nuestra cruz, y soportar nuestros sufrimientos por el bien de Jesús y el del Evangelio. Dejemos que nuestra vida sea una ofrenda de gracias para la nueva vida que Jesús nos ofrece, hasta el día en que alcanzamos nuestro destino, y caminemos ante el Señor en la tierra de la vida.

Padre Miguel Jeeva Antony

CATHOLIC YOUNG ADULTS —Check us out on Facebook: facebook.com/EugeneCYA. Eugene Catholic Young Adults (ECYA) is for everyone, ages 21-39. We meet on **Thursday** evenings, **6:45pm**, at St. Mary, in the Parish Center. For more info. and for other events coming up, contact: eugeneyoungadults@gmail.com (541-270-9329).

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.



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 HOMOSEXUALITY?

The writer of Proverbs includes on the list of things “too wonderful” to understand, this intriguing item: “the way of a man with a woman” (30:19). The biblical view of human sexuality affirms that it is indeed, in many ways, a mystery to be marveled at. Despite the mystery, however, the Catholic Church affirms that certain essential truths about our sexual nature have been revealed to us by God, our Creator.

With regard to homosexual *ORIENTATION*, the Catechism (CCC) teaches: (2358-2359):

The number of men and women who have deep-seated homosexual tendencies is not negligible. This inclination, which is objectively disordered, constitutes for most of them a trial. They must be accepted with respect, compassion, and sensitivity. Every sign of unjust discrimination in their regard should be avoided. These persons are called to fulfill God’s will in their lives, and if they are Christians, to unite to the sacrifice of the Lord’s Cross the difficulties they may encounter from their condition.

Homosexual persons are called to chastity. By the virtues of self-mastery that teach them inner freedom, at times by the support of disinterested friendship, by prayer and sacramental grace, they can and should gradually and resolutely approach Christian perfection.

With regard to homosexual *BEHAVIOR*, the Catechism (CCC) teaches (2357):

Basing itself on sacred Scripture, which presents homosexual acts as acts of great depravity (Gn 19:1-29; Rom 1:24-27; 1 Cor 6:10; 1 Tm 1:10), tradition has always declared that “homosexual acts are intrinsically disordered” (CDF, *Persona Humana* 8). They are contrary to the natural law. They close the sexual act to the gift of life. They do not proceed from a genuine affective and sexual complementarity. Under no circumstances can they be approved.

Given these truths, a homosexual union can never be equivalent to marriage. God has naturally structured human sexuality to make man and woman complementary partners in transmitting life. This sexual complementarity can only be expressed by the union of male and female, which makes possible the conjugal bond at the heart of marriage (Gn 1:27-28; 2:18-24). Same-sex union is thus contrary to the very nature of marriage.

RECOMMENDED READING: Excerpt taken from The NEW Catholic Answer Bible

Mt 11:23-24; 16:24-25 · Phil 3:8-11 ·

& Catechism of the Catholic Church (CCC) Nos. 369—372 · 383 · 1605 · 2331—2363 · 2392—2396 · 2520—527 · 2529—2533 ·