

January 20, 2019



We did have three weeks of Christmas as “epiphanies – GOD REVEALING HIS ONLY SON TO US.” The Royal Son and the Prince of Peace —Jesus is the newborn king of the Jews who makes us co-heirs of Israel’s promise, beloved children of God. Last week in the liturgy we went to a baptism and this week we’re at a wedding. Truly, we’re being shown another dimension of our relationship with God. If we’re sons and daughters of God, it’s because we’ve married into the family.

Have you ever wondered why the Bible begins and ends with a wedding—Adam and Eve’s in the garden and the marriage supper of the Lamb? Throughout the Bible, marriage is the symbol of the covenant relationship God desires with His chosen people. He is the groom, humanity His beloved and sought-after bride. When Israel breaks the covenant, she is compared to an unfaithful spouse. But God promises to take her back, to “espouse” her to Him forever in an everlasting covenant.

That’s why in today’s Gospel Jesus performs His first public “sign” at a wedding feast. Jesus is the divine bridegroom, calling us to His royal wedding feast. The new wine that Jesus pours out is the “salvation” announced to the “families of nations”. By His New Covenant, He will become “one flesh” with all humanity in the Church. By our baptism, each of us has been betrothed to Christ as a bride to a husband.

Fr. Michael Jeeva Antony



Nosotros tuvimos tres semanas de Navidad como “epifanías – DIOS REVELANDO A SU ÚNICO HIJO A NOSOTROS.” El Hijo Real y el Príncipe de la Paz – Jesús es el rey recién nacido de los judíos quien nos hace coherederos de la promesa de Israel, amados hijos de Dios. La semana pasada fuimos hacia el bautismo y esta semana estamos en una boda. Verdaderamente, se nos muestra otra dimensión de nuestra relación con Dios. Si nosotros somos hijos e hijas de Dios, es porque nos hemos casado en una familia.

Alguna vez se han preguntado porque la Biblia comienza y termina con una boda – la de Adam y Eva en el jardín y el matrimonio de la cena del Cordero? En toda la Biblia, el matrimonio es el símbolo del pacto-alianza de la relación que Dios desea con su Pueblo elegido. Él es el novio, la humanidad su amada novia. Cuando Israel quebró el pacto-alianza, se le comparo como una esposa infiel. Pero Dios prometió traer de regreso a su “esposa” hacia EL para siempre en un pacto-alianza que no acabaría.

Es por eso que Jesús preforma su primer “señal” en público en la fiesta de una boda. Jesús es el novio divino, llamándonos a su fiesta de boda real. El nuevo vino que Jesús derramo es el de la “salvación” anunciado a las “familias de las naciones”.

Por su Nuevo Pacto, EL se hará “una carne” con toda la humanidad en la Iglesia. Por nuestro Bautismo, cada uno de nosotros ha prometido a Cristo como una novia a su esposo.

Padre Miguel Jeeva Antony



INTERFAITH EMERGENCY SHELTER BEGINS MONDAY (JAN. 21)!

The Shelter now has a new “home”, at 4060 W. Amazon Dr. (corner of Amazon and Fox Hollow), called the First Place Annex! What does this mean? The families participating in the Emergency Shelter no longer have to uproot themselves every week, and travel between the different churches. For the individual parishes/churches acting as ‘hosts’, it means providing dinner and evening activities at the Annex. ***Carpooling from St. Mark to the Annex will be available***, and food items parishioners have prepared at home will also be transported (main cooking will be done at the Annex). Volunteer opportunities still available — sign-ups, in the vestibule. For more info, call Tom Shea at: 541-998-8648.

OPEN HOUSES AT LOCAL CATHOLIC SCHOOLS —NEXT SUNDAY!

Faith-based education where students are known, challenged, and given tools to be successful!

O’Hara School: Open House on **January 27th** (Sunday) **11am—1:00pm** — register online at: www.oharaschool.org

St. Paul School: Open House on **January 27th** (Sunday) **11:30am—1:30pm**...for info call 541-344-1401, or saintpaul-school.org.



LOOKING FOR A FRESH TAKE ON THE MASS READINGS? — Join Eugene Catholic Young Adults’ (ECYA) on Thursday evenings, **6:45pm**, in St. Mary Parish Center (1062 Charnelton St.). ECYA is for everyone, ages 21-39. For more info. and other events coming up, contact: eugeneyoungadults@gmail.com (541-270-9329) & facebook.com/EugeneCYA.

..... ALSO — **Theology on Tap** every 2nd Thursday at the K of C Hall

FAITH SERIES: CATECHISM THROUGH THE YEAR

WHY IS MARY CALLED ‘MOTHER OF GOD’?

When early Christians read biblical passages about the Incarnation, such as Isaiah’s words about the child who would be called God (Is 9:5), they wondered: How exactly was Christ both human and divine? Was he simply God, only appearing to be human? Was he a human to whom God attached himself in a special way, dwelling inside him? Was he partly human and partly divine?

Ultimately, in the light of Scripture and Tradition, the Church concluded that none of the above answers is correct. An ecumenical Church council that helped to resolve the issue (Ephesus, 431) was provoked by a controversy over one particular question: Can we call Mary the “Mother of God”?

One prominent archbishop, Nestorius, rejected the title. He claimed that Christ was two persons — one human, one divine — joined together in Christ. Through Mary was the mother of the human person of Christ, she was not the mother of the divine person, God the Son. So, she could not rightly be called the Mother of God.

After examining this teaching, however, the Church concluded that Nestorius was mistaken. Christ was not a combination of two person, one human and one divine. That would be close to saying that he was simply a man to whom God was joined in a uniquely intimate way — a man specially indwelt by God, like one of the biblical prophets. Instead, the Church declared that Christ is only one divine person — the second person of the Trinity. This single person took human nature and joined it to his own divine nature, so that he possesses two natures (Jn 1:1-3,14). But these natures don’t constitute two different persons. They belong to one and the same person, the divine Son of God. These two natures are not to be confused, nor can they be separated.

In this light, the Church concluded that not only is it correct to call Mary the Mother of god, but it is important to do so. Mary is the mother of the one person, Jesus Christ, who is the Son of God in the flesh. If we deny that she is the Mother of God, then we are denying that Christ himself is God, come down from heaven. Truly, as St. Paul declared, “God sent his jSon, born of a woman” (Gal 4:4).

RECOMMENDED READING: Excerpt taken from The NEW Catholic Answer Bible
Lk 1:43 · Jn 5:17-18; 8:58; 10:30-33; 20:28 · Phil 2:5-8 · Col 1:15-19; 2:9-10 · 2 Pt 1:1 · Rv 21:6 ·
& Catechism of the Catholic Church (CCC) Nos. 464-483 · 495 · 509 ·