

**The Baptism of the Lord
El Bautismo del Señor
January / Enero 13, 2019**

**Mass Intentions
Intenciones de la Misa**

Saturday/Sabado 01/12	5:30pm	Pro-Populo
Sunday/Domingo 01/13	7 :00am	Por la Sanación y el Apoyo a Todas las Victimas del Clero
	10:30am	Chuck Liberto+ and for Modesto y Maria Quintana, por sus 30 años de casados
Monday/Lunes 01/14	9:00am	Joseph Silveira+
Tuesday/Martes 01/15	9:00am	Jose Mariscal
	8:oopm	Julian Canchola+
Wednesday/Miércoles 01/16	9:00am	Joseph Silveira+
Thursday/Jueves 01/17	9:00am	Evelyn Shuster+
Friday/Viernes 01/18	9:00am	Timothy Rutsch+
Saturday/Sabado 01/19	9:00am	Bryan Morris+ Marie Acevedo, Por sus Quince Años

Prayer Requests/Solicitud de Oraciones

Isabel & Martin Lopez	Harry Sanders
Mark Bruce	Clay Van Artsdalen
Pat Hayes	Susan Motley
Maureen Holden	Toni Seeley
Gary LaFountain	Jack & Thea Dolan
Natalie LaFountain	Carson Pfoesich
Anne Calvillo	John Ridge
Chris Shimada	Pat Mottard
Julio Andrés Aquino	Don LaBash
Angela Marie Solis	Karen D'Ambrogi
Bill Gray	Ernesto Manuyag
Joseph Fox	Mario Vera
Roslyn Brown	Paul Finn
Eric Jenson	Jaime Paniagua
Jacob Dyer	Al & Cleo Konnoff
Bernie Schneider	Joan Gatley
Amie Lands	The Hermogenes Fam.
Susan Hayes	

The Altar Society will be having their regular monthly meeting on Tuesday, January 15th at 1:00. As always, we happily welcome new members. Feel free to join us at a meeting to see what membership is all about.

RCIA

Rite of Christian Initiation of Adults (RCIA) provides a person who is not baptized with a supportive individual journey of faith. We also welcome those who have not yet received the Sacraments of Eucharist or Confirmation. This may be the time for you to make your first step... for more information please call Marge 544-7272 or send her an e-mail to: margebailly@att.net

St. Vincent de Paul Society

THANK YOU!!!!!!

¡GRACIAS!!!!!!

The December 30, 2018, 5th Sunday collection for the St. Vincent de Paul was \$7,823! Thank you for your incredible generosity. Through your donations and the assistance of many volunteers, the Resurrection Parish community continues to hear and respond to the cry of the poor. **GOD BLESS YOU!**

¡La colecta del 5º domingo, el 30 de diciembre de 2018, para San Vicente de Paúl fue de \$7,823! Gracias por su increíble generosidad. A través de sus donaciones y la ayuda de muchos voluntarios, la comunidad de la Parroquia de la Resurrección continúa escuchando y respondiendo al clamor de los pobres. DIOS LOS BENDIGA!

BAPTISMS

English Baptism Preparation classes are held on the 1st Sunday of each month at 10:30 am. Baptism ceremonies are held usually on the 3rd Saturday of each month at 11:00 am.

BAUTIZOS

Clases Pre-Bautismales son el último viernes de cada mes a las 7:00 pm., en la iglesia. Las ceremonias bautismales son todos los sabados a las 10:00 am.

Finances

Last weekend/fin de la semana pasada	\$7,360.00
Last year/El año pasado	\$7,626.00

FOOD DONATIONS

DONACIONES DE ALIMENTOS

We continue to ask for your support with food donations, it is always a great help! Please place donations in the barrels marked Food Pantry located by the kitchen and in the office. Some suggestions are: 1 and 2 lb. bags of white rice and beans, canned soups, chili, peanut butter and jam and **ESPECIALLY NEED THICK MENS SOCKS. WE THANK YOU KINDLY FOR ANY SUPPORT YOU CAN OFFER.**

*Seguimos pidiendo su apoyo con donaciones de comida, siempre es de gran ayuda! For favor ponga sus donaciones en los barriles marcados "Food Pantry" que están cerca de la cocina y en la oficina. Algunas sugerencias son; bolsas de 1 y 2 libras de arroz blanco, frijoles, sopas en lata, chili, mantequilla de cacahuate y mermelada y **ESPECIALMENTE NECESITAMOS CALCETINES GRUESOS DE HOMBRE. AGRADECEMOS AMABLEMENTE CUALQUIER APOYO QUE PUEDA OFRECER.***

WE ARE BAPTIZED TO TRANSFORM THE WORLD

The Epiphany was the manifestation of Christ's divinity to the world and His Baptism is a new "Epiphany"; for God reveals to His people that Jesus Christ is His Son. When they heard the voice of the Father, the Heavens opened up for all of us. With Christ, we also celebrate our Baptism, which is our birth into the life of grace.

1. Luke relates that when the whole village was baptized by St. John, Jesus also went to be baptized. Is this not what He had done through the Mystery of His Incarnation - to mix with men and thus enter the stream of history? He had come to be in solidarity with men in everything, not in sin, but in the consequences of sin. This is the novelty of His doctrine. Jesus gets close to sinners as a friend; not as a moralist who seeks the guilty, nor as the judge who issues sentences, but as a brother who preaches forgiveness.

So many times the people who have fallen, who we readily condemn, are in need of more than our casual criticisms; they need our understanding and help to give them strength so as to renew their life!

2. Jesus' Baptism was His presentation into society by God. God breaks his silence. He bursts out publicly, out of anonymity, at the beginning of Christ's public life, to present Jesus to everyone as His envoy, as the expected Messiah, as the definitive Messiah. This Jesus, who allows Himself to be baptized by John, who mixed anonymously among the people, is not just any man - He is the "beloved Son, the Chosen One". We too have been baptized. As we contemplate the Baptism of Jesus, we should also remember ours.

3. The day of our Baptism, something was ignited within our heart. It is the fire of the Holy Spirit, who through us comes to transform the world. As stated in Diognetus letter: "What the soul is for the body, that is what Christians are for the world." The Christian is an apostle by vocation. How the world would change, if we were faithful to this urgent request!

Through Baptism, we become children of God and we receive the gifts of the Holy Spirit. Lay people today, must be able to offer new solutions to our new problems, in being inspired by the faith of all times. We are integrated into the world, our schools, in art, politics, work, and there we must sow the seed of Christ without becoming prisoners of their myths.

Brothers and sisters: **We are Christians by baptism, but do we live as Christians?** Some have joined as mere statistics, who are recorded in parish registers, yet they do not know Christ nor do they fulfill the Commandments; for it is understood among them that apostasy is fashionable. Confirm your faith and that of your brothers! Value the gifts you have received, guard them, and thank God for them. God bless you, Fr. Oscar

BAUTIZADOS PARA TRANSFORMAR AL MUNDO EN DONDE VIVIMOS

La Epifanía fue la manifestación de la divinidad de Cristo ante el mundo, y su bautismo es una nueva "epifanía"; Dios mismo revela a su pueblo que Jesucristo es su Hijo. Cuando se oyó la voz del Padre, el cielo se abrió para todos nosotros. Con Cristo, celebramos también nosotros nuestro bautismo, que es nuestro nacimiento a la vida de la gracia.

1. Refiere san Lucas que cuando todo el pueblo se hacía bautizar por Juan, también Jesús acudió a hacerse bautizar. ¿No es acaso lo que ya había hecho por el misterio de su Encarnación: Mezclarse con los hombres y entrar en la corriente de su historia? Había venido a hacerse solidario de los hombres en todo; no en el pecado, pero sí en las consecuencias del pecado. Esta es la novedad de su doctrina. Jesús se acerca a los pecadores como amigo; no como el moralista que busca culpables, ni como el juez que dicta condenas, sino como el hermano que predica el perdón.

¡Cuántas veces las personas que han caído y a las que fácilmente condenamos, están necesitando más que nuestras críticas ligeras, una comprensión y una ayuda que les dé fuerza para renovar su vida!

2. El bautismo de Jesús fué como su presentación en sociedad por parte de Dios. Dios rompe su silencio, irrumpe públicamente para sacarlo de su anonimato al comienzo de su vida pública, y presentarlo ante todos como su enviado, como el Mesías esperado, como el Mesías definitivo. Este Jesús, que se deja bautizar por Juan, mezclado anónimamente entre el pueblo, no es un hombre cualquiera, es el "Hijo, el amado, el predilecto". También nosotros hemos sido bautizados. Contemplando el bautismo de Jesús, recordamos también el nuestro.

3. El día de nuestro bautismo algo se ha encendido dentro de nuestro corazón. Es el fuego del Espíritu Santo que a través de nosotros viene a transformar el mundo. Lo decía la carta a Diogneto: "Lo que el alma es para el cuerpo, eso son los cristianos para el mundo". El cristiano es un apóstol por vocación. ¡Cómo cambiaría el mundo si fuéramos fieles a esta exigencia! En el bautismo nos hacemos hijos de Dios, recibimos los dones del Espíritu. Los laicos de hoy deben ser capaces de ofrecer soluciones nuevas a los nuevos problemas, inspirados en la fe de siempre. Estamos integrados en el mundo, en la escuela, en el arte, en la política, en el trabajo y allí debemos sembrar la semilla de Cristo sin convertirnos en prisioneros de sus falsos mitos. Dios les bendiga,

Hermanos y Hermanas: **Somos cristianos por el bautismo pero ¿Vivimos como cristianos?** Algunos se suman a las estadísticas porque están inscritos en los registros parroquiales pero no conocen a Cristo ni cumplen los mandamientos; se entiende que entre ellos esté de moda la apostasía. ¡Confirma tu fe y la de tus hermanos! Valora los dones recibidos, cuídalos y agradécelos a Dios. Dios le bendiga, P. Oscar

Mutation

By Geoff Wood

Like the songwriter of a generation ago, the Hebrew author of the first chapter of Genesis might confess: *Don't know much about biology; don't know much about geology . . .* But he sure had a poetic flair for describing the origin of our world: *In the beginning, . . . the Spirit of God hovered over the surface of the sea. And God said . . . Let the waters be gathered together into one place and let the dry land appear.* He then goes on to portray the creation first of vegetation, then animal life and finally human beings. In broad terms that's pretty much how modern science describes the sequence of our evolution: life emerging from the sea and advancing through plant and animal stages to culminate in *homo sapiens*.

Despite the similarities, however, there's really a big difference between Genesis and modern science, because science prosaically views the origin of the world as a purely physical event whereas the Hebrew author writes of it as also a dramatic event. So where he speaks of God's Spirit hovering over a primeval sea, it's not simply a watery sea he's speaking of. No! For him the sea serves also as a symbol of *chaos and suffocation*. And if you wonder why, just go take a look at the Pacific on a gray, stormy day - the waves assaulting the rocks as if they would chew them to pieces. Or imagine yourself adrift at night far out in the middle of its mindless waves, the big fry feeding on the small fry right beneath you and you yourself likely to be swallowed up without a trace.

So - when the Hebrew writer tells of the Spirit of God hovering over the sea and commanding it to back off to allow dry land and life to emerge, he sees nothing less than God's colossal love lifting us out of some primeval whirlpool that would otherwise suck both us and the Garden we inhabit back into nothingness. And his purpose? To shape each of us into an immortal and somehow immense miniature of himself - creators everyone!

Nor are biblical authors in general so naive as to think of creation as simply a past event. The Bible is very aware of our human tendency to go *rushing back* (like lemmings) into that impersonal sea whence we came. Take for example the people in the Noah story. Repudiating their humanity, they choose to live like predators and soon we find them sinking beneath a Deluge of their own making. All except Noah, who, retaining his sense of justice and humanity, stands safe upon a mountain top while the waters of the Deluge recede and God has to create his world all over again - not from scratch but with the help of the zoo Noah salvaged in the Ark!

Or consider the later Israelites, who slavishly allow themselves to get caught in the undertow of dictatorial Egypt and end up gasping for life and liberty - until God has to intervene once more to lift them out of the waters of the Red Sea and direct them and all humanity toward their destiny of eternal intimacy with God and each other and nature itself. Given this Old Testament imagery, perhaps you can now see why the New Testament writers chose to describe the commencement of Jesus' career today in terms of his rising out of water while the same Spirit of Genesis hovers above him. They did it because they sensed in the arrival of Jesus a fresh beginning for the human race - the ascent, out of primeval suction, of that invincibly caring human being God has been trying to create ever since *homo sapiens* set foot upon this earth. That's what we celebrate today - a mutation students of evolution have yet to recognize and revere.