

The Holy Family of Jesus, Mary and Joseph
 La Sagrada Familia
 December/Diciembre 30, 2018

Mass Intentions
Intenciones de la Misa

Sunday/Domingo 12/30	7:00am	Misa Pro Populo
	10:30am	William O'Keefe+
Monday/Lunes 12/31	9:00am	Mick Benton+
Tuesday/Martes 1/1	9:00am	Eufrocina Viñas+
Wednesday/Miércoles 1/2		Jan Templeton
Thursday/Jueves 1/3		Sigala Family
Friday/Viernes 1/4		Walker Family
Saturday/Sabado 1/5	9:00am	Holy Souls
	5:30pm	For the Healing & Support of all Victims of Clergy Abuse

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'Ambrogio
Bill Gray	Ernesto Manuyag
Joseph Fox	Mario Vera
Roslyn Brown	Paul Finn
Eric Jenson	Jaime Paniagua
Jacob Dyer	Al & Cleo Konnoff
Bernie Schneider	Joan Gately
Amie Lands	The Hermogenes Family
Haydee Blanchard	

Finances

Last weekend/fin de la semana pasada	\$6,286.00
Last year/El año pasado	\$6,322.00

Mass Schedule for New Year's Day

9:00am - Bilingual / bilingüe
 5:30pm - English / Inglés
 7:00pm - Spanish / Español

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 margebailly@att.net

Are you seeking for Truth? Are you yearning for the infinite and for happiness? Christ is the Answer! Come and See! The Dominican Nuns of Corpus Christi Monastery are hosting a Come and See Day for single, Catholic women ages 18-38 on January 19, 2019 at their monastery on 215 Oak Grove Avenue in Menlo Park, California. For those

outside the San Francisco Bay Area, the nuns also have limited accommodations for overnight guests. For more information and to register visit www.opnunsmenlo.org/upcoming-events/ or contact Sister Joseph Marie O.P. at vocations@opnunsmenlo.org. The day begins with Mass at 8:00 a.m. followed by Divine Office, Rosary, Conferences on Discernment, Recreation with the nuns, Adoration and more! The event is free and all meals will be provided.

GEOFF WOOD

will be here on Wednesday morning, January 9th.

The session is from 9:45-11:00 a.m.

Come and bring a friend!

Catholic Cursillo Fellowship Gathering

The Catholic Cursillo Movement of the Diocese of Santa Rosa invites all Catholic Cursillistas to an Ultreya from 2 to 4 p.m. January 19 at St. Elizabeth Seton Church, 4595 Snyder Lane, Rohnert Park. If you are a Catholic who has ever lived a Cursillo weekend, or if you are interested in learning about the Catholic Cursillo Movement, you are welcome to attend this Ultreya. Gathering 2:00, Small group sharing 2:15, Witness Rollo and Reflection 2:45, Adoration of the Blessed Sacrament and Benediction 3:15, Refreshments and Social 3:30. For further information call Molly Touchette at 707-292-8389 Olga Dorado at 707-755-0022.

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.

The Domestic Church

What does God want for the family? That it be a home and temple all at once, and that it may also be Divinely blessed. All that God blesses remains united and perfected: the husband, wife, children, the home table; they all become the image of the family God wills it to be. So we see it today, at the scene of the encounter of the infant Jesus with Joseph and Mary at the Temple of Jerusalem. We perceive this relationship as a humble and simple one, as any family of Nazareth. The Holy Family remains today, as always, the model for all our families.

1. The Sacred Family is a source of inspiration for all families. In them we see the spiritual values that so often are lacking in young couples today, which are invaluable in the formation of a marriage that will stand the test of time. Tertullian wrote a beautiful sermon on marriage: "How beautiful is the yoke that binds two believers who only have one hope, one desire, the same rule of life, and the same willingness to serve! Together they pray, are instructed, are exhorted and are sustained. They are united together in the temple and at the table, in the difficulties and during persecutions, and also together in joy."

2. Jesus is lost in the temple and is found by His parents; then they return to Nazareth together and Jesus remains under the authority of His parents for nearly thirty years. Jesus, who is the revelation of God's love - grows, lives and works, in the simple daily routine of a family in the village. The first words of Jesus in response to Mary's question are: "Did you not know that I must be about my Father's business?" This helps us to see how well Jesus lives an integrated life within the family environment, in His relationship with God and within the practices of the faith of Israel. What a great model for discussion between parents and children!

3. Parents are responsible for transmitting values to their children. In this way, humanity grows without disruptions, through wisdom and grace, as Jesus grew. Joseph and Mary have given him confidence, but Jesus redirects. As parents, they know well the plans of God for their son, but Jesus reminds them that their mission is to be concerned with the heavenly Father's Kingdom. What lesson can the parents learn from this event? That they should always be open to instruction through their children, since they may convey new insights. As well stated by Peter de Vries: "The value of marriage is not only in the fact that adults give birth to children, but also in the fact that children help their parents mature."

Today we must ask God for unity in our families and we must commit in promoting dialogue between parents and children. If God calls one to His service, we should not consider this as "a child who is lost in the temple", but as "the son we found" occupied with his heavenly Father's business. May God bless you and have a Happy and Blessed year 2019!

La Iglesia Doméstica

¿Qué quiere Dios para la familia? Que sea casa y templo a la vez, pero también que cuente con la bendición divina. Todo lo que Dios bendice queda unido y perfeccionado: el esposo, la esposa, los hijos, la mesa del hogar, se convierten en la imagen de la familia como Dios la quiere. Así lo contemplamos hoy en la escena del reencuentro del niño Jesús con José y María en el templo de Jerusalén. Se percibe la relación humilde y sencilla como la de cualquier familia de Nazaret. La sagrada familia sigue siendo también hoy el modelo para nuestras familias.

1. La Sagrada Familia es fuente de inspiración para todas las familias. En ellos podemos ver los valores espirituales que tan frecuentemente faltan hoy en las parejas jóvenes, y que son indispensables para formar un matrimonio que resista en el tiempo. Tertuliano escribió un bello elogio del matrimonio: "¡Cómo es hermoso el yugo que une a dos creyentes que tienen una única esperanza, un mismo deseo, una misma regla de vida, una misma voluntad de servicio! Juntos oran, se instruyen, se exhortan y se sostienen. Juntos en el templo y en la mesa, en las dificultades y en las persecuciones y juntos también en la alegría".

2. Jesús se pierde en el templo y es encontrado por sus padres; pero después vuelven juntos a Nazaret y permanece sujeto a ellos por casi treinta años. Jesús, que es la revelación del Amor de Dios, crece, convive, trabaja, en la sencilla relación diaria de una familia de aldea. Las primeras palabras de Jesús con las que responde a la pregunta de María: "¿No sabíais que debía ocuparme de las cosas de mi Padre?" nos hacen ver que Jesús vive bien integrado en su entorno familiar, en su relación con Dios y en las prácticas de la fe de Israel. ¡Qué gran modelo para el diálogo entre padres e hijos!

3. Los padres son los responsables de transmitir valores a los hijos. De esta manera la humanidad crece sin desgarros, en sabiduría y en gracia como crecía Jesús. José y María le han entregado su confianza pero Jesús no se aprovecha de ella. Como padres conocen bien los planes de Dios sobre su hijo pero Jesús les recuerda que su misión consiste en ocuparse de las cosas de su Padre celestial. ¿Qué lección pueden aprender los padres en este episodio? Que ellos deben estar siempre abiertos a las enseñanzas de los hijos porque son portadores de valores nuevos. Como bien decía Peter de Vries: "El valor del matrimonio no está sólo en el hecho de que los adultos engendran a los niños, sino que los niños engendran también a los adultos".

Hoy **tenemos que pedir a Dios por la unidad de nuestras familias** y comprometernos a promover el diálogo entre padres e hijos. Y si Dios llama a uno a su servicio, no debemos considerarlo como "un niño que se pierde en el templo" sino como "el hijo que encontramos" ocupado en las cosas de su Padre celestial. Dios les bendiga y que tengan un Feliz y Bendecido año 2019.

Baptism: Spirit, Water, and Fire

By Rev. Brian Mullady, O.P.

December 16, 2018

Third Sunday of Advent Readings: Zephaniah 3.14-18a; Philippians 4.4-7; Luke 3.10-18

In the readings for the Third Sunday of Advent the Church addressed the spiritual preparation for deepening the grace of Christian life, which is reflected in the historical preparation of the human race for the first coming of Christ in the flesh.

The human race wandered for centuries in ignorance and malice as a result of the Original Sin. On Sinai, God began the active preparation of the human race for the coming of the Messiah by the gift of the Torah, or the Old Law, which established Israel as the people of God from whom the Messiah would come. This law had three sorts of precepts: moral, ceremonial, and juridical. These preparatory aids formed the basis of the joyful expectation of the community of Israel that God would dwell again in the midst of souls by sending the Messiah. "Sing aloud, O daughter of Zion; shout, O Israel! Rejoice and exult with all your heart, O daughter of Jerusalem! . . . [H]e will renew you in his love" (Zep 3.14). The ceremonial precepts provided the basis for the Jewish liturgy, and they are comprised in all the cultic practices of Israel, from the Temple liturgy to the practice of circumcision. These practices expressed faith in the future Messiah and could give grace to the people who participated in them from the faith of the recipient.

The Baptism of John

The cultic practices culminated in the baptism of John, which was the immediate preparation of the Jews for the imminent coming of the Messiah. "I baptize you with water" (Lk 3.16). The liturgy expressed the fact that the Jews were to be a holy people, and yet they continued to fall into sin throughout their history. Baptismal rituals were practiced by many in the ancient world around the time of Christ, but that of John was the most important. It demonstrated the attempt of the Jews to rid themselves of sin by washing themselves clean. It was also a testimony to a desire for rebirth. Yet because it was only a testimony of such a desire, it brought grace from the faith of the recipient, not from the work itself. In other words, the baptism of John did not bring the presence of the Holy Spirit back into the soul by the performance of the ritual action itself. The juridical precepts of the law implemented the moral precepts regarding neighbor. The Jews were called to a higher standard than the Gentiles precisely because they were the chosen people. Again as an immediate preparation for the physical coming and ministry of Christ, John calls them out regarding their need for a vigorous moral inventory. They need conversion of heart. When the people ask, "What are then shall we do?" (Lk 3.10), he answers like a good prophet by exhorting them to practice the holiness to which their liturgy points through moral practices toward their neighbors that go beyond the natural law: "He who has two coats, let him share with him who has none; and he who has food, let him do likewise" (Lk 3.11). John looks forward to the teaching of Christ because even the hated publicans and their agents, the soldiers, are not excluded from the call to repentance. To tax collectors he says: "Collect no more than is appointed you" (Lk 3.13). The message to the soldiers is also emphatic: "Rob no one by violence or by false accusations, and be correct with your wages" (Lk 3.14). These two wings of repentance, the sacraments of the Old Testament and the moral practice that they inspired, were a true preparation for grace to come into the midst of the people again.

"Hail Mary, full of grace, the Lord is with you." The message of the angel to Mary perfectly fulfills the prophecy of Zephaniah when the Lord enters into her midst in the womb. "The Lord, your God, is in your midst, a warrior who gives victory" (Zep 3.17). That victory is his cross and resurrection, accomplished in his physical flesh born from Mary. The sacraments of the New Testament are an extension of this saving flesh of Christ and his actions throughout time and space.

The Baptism of Christ

An early Christian tradition demonstrates this connection. In the Church of the Holy Sepulcher on Golgotha there are holes in the rock, and under the rock one can hear rushing water. Early Christians

thought the spot of the crucifixion was the same as that of the tree of the temptation, and thus was Eden. The water under the rock of the crucifixion represents all the rivers of the world; and when the lance pierced the side of Christ, blood and water flowed out, down the cross, dripped through the holes in the rock, and touched the waters of the world, giving them the spiritual power to communicate grace in baptism by their connection to the body of Christ. The baptism of Christ, then, is no longer just a baptism by water.

The baptism of Christ actually brings about spiritual conversion by the very performance of the work itself (*ex opere operantis*). This is not a testimony to the future coming of the Messiah in the flesh. It is, rather, a participation in the very act of Christ's atonement in the present. Atonement has two sides to it: First, the punishment for the Original Sin must be satisfied, which is accomplished by the suffering and death of Christ. His sacrifice brings about the forgiveness of sin, which in turn causes the second aspect of the atonement, namely, the sanctification and renewal of the interior person accomplished by the grace of the Holy Spirit: "He will baptize you with the Holy Spirit and with fire" (Lk. 3:16).

The baptism of Christ also indelibly marks one's soul as a Christian. That new character as Christian involves a threefold conformity to the missions of Christ – priest, prophet, and king – and also entails certain obligations that are the source of one's growth in holiness.

Conformity to Christ is the standard by which Christ separates the wheat from the chaff. "His winnowing fork is in his hand, to clear his threshing floor, and to gather the wheat into his granary, but the chaff he will burn with unquenchable fire" (Lk 3.17). The joy of the reception of grace and forgiveness of the Original Sin must be tempered by looking forward through Christian action to the further joy of the reconstitution of all things in Christ.

Three Comings

In Advent we recall the past coming of Christ in the flesh, and we look forward to the second coming, his future coming in glory. A third coming, still, is his entrance into each of our souls by grace, which is caused by the baptism of Christ and is our preparation for the future coming in light of the past coming.

Our preparation for Christ's coming requires a rigorous prayer life and a firm commitment to Catholic action. Baptism should cause us to approach the world by "having as though not having." Though the baptized Christian rejoices always, the more one grows in love of God and neighbor, that joy is also tinged by sorrow. As Saint Teresa of Avila cried out in the depth of her prayer life, "Muero porque no muero" (I am dying because I do not die). So much in love with the God one cannot see, one may wish to die if that were God's will to see him.

Man and women are created to enjoy God and heaven, and by the baptism of Christ such life begins in us as we experience the peace wrought through divine healing. "Let all men know your forbearance. Have no anxiety about anything, but in everything by prayer and supplication with thanksgiving let your requests be known to God. And the peace of God, which passes all understanding, will keep your hearts and your minds in Christ Jesus" (Phil 4.5-6).

John's baptism was the culmination of the sacraments of the Old Testament. Christ submitted to it not to be made holy but to approve the rite. When the waters touched his body and the voice from heaven proclaimed him to be the Messiah, a process began that would culminate in the sacrament of baptism, which involves not just water but spirit and fire. This fire consumes our egotism and motivates us with the fire of divine love to live a new life imitating Christ, as a preparation for his second coming.

Knowing one possesses a good brings joy. No wonder Paul tells us who have been baptized into Christ, "Rejoice in the Lord always! Again I will say, rejoice" (Phil 4.4).