



Saturday, January 10

5 p.m. Cecil Bates, Chuck McLain, & Tommy Carroll (D)

7 p.m.

Sunday, January 11

8 a.m. Dan Harriman (D)

10:30 a.m. People of the parish

Monday, January 12

No Mass

Tuesday, January 13

8:30 a.m. Anne & Dave Krause (L)

Wednesday, January 14

6:30 p.m. Lorna Badon-Knaus (D)

Thursday, January 15

8:30 a.m. Charlotte & Earl Perkins, Sr. (D)

Friday, January 16

8:30 a.m. Olan Sanders (D)

Saturday, January 17

5 p.m. Karri Dennis (D)

7 p.m.

Sunday, January 18

8 a.m. Robert Walter (D)

10:30 a.m. People of the parish

READING FOR THE WEEK

Monday: Heb 1:1-6; Ps 97:1, 2b, 6, 7c, 9; Mk 1:14-20

Tuesday: Heb 2:5-12; Ps 8:2ab, 5, 6-9; Mk 1:21-28

Wednesday: Heb 2:14-18; Ps 105:1-4, 6-9; Mk 1:29-39

Thursday: Heb 3:7-14; Ps 95:6-11; Mk 1:40-45

Friday: Heb 4:1-5, 11; Ps 78:3, 4bc, 6c-8; Mk 2:1-12

Saturday: Heb 4:12-16; Ps 19:8-10, 15; Mk 2:13-17

Sunday: 1 Sm 3:3b-10, 19; Ps 40:2, 4, 7-10; 1 Cor 6:13c-15a, 17-20; Jn 1:35-42

BREAK OPEN THE WORD

As the evangelists began to layout their Gospels, the baptism of Jesus by John posed somewhat of a problem. The issue: if Jesus were sinless, why would he consent to a baptism intended for sinners? Also, was Jesus subordinate to John?

In the Gospel this weekend Mark did not gloss over the baptism. How did others deal with the issue? Matthew (3:13) had Jesus presenting himself to John and said nothing of the actual baptism. Luke referred to Jesus' baptism in the past tense (3:21) but did not describe it, while John omitted the event altogether and chose to include only John's witness to Jesus' greatness and superiority. But Mark, whose Gospel came first, who opened his Gospel with a text from Isaiah and Malachi, explained John's mission as herald and preparer and utilized the moment of Jesus' baptism to explain the special role of Jesus as God's Son and Servant.

Rather than belabor the fact of Jesus' baptism, Mark chose to emphasize the event as the inauguration of Jesus' earthly mission. By summoning three witnesses — John, the dove and the voice — Mark leaves no doubt in the minds of his listeners as to the person, the purpose and the significance of the event. However, in keeping with the Marcan literary device of the messianic secret, the divine witnesses (dove, voice) were perceived only by Jesus (v. 10, "he saw"). Throughout Jesus' ministry, there would be a series of epiphanies known to Jesus and the believing reader but not to Jesus' contemporaries. Full disclosure of Jesus' identity would be made known only on the cross (15:39). Only then would the series of epiphanies become clear to Jesus' own.

Mark's mention of the "heavens being torn open" (v. 10) recalls the prayer of Isaiah (64:1 or 63:19): "Oh, that you would rend the heavens and come down." The prophet was asking God for a salving intervention; Mark was attesting that the long-hoped-for divine intervention was going to be realized in Jesus. With his description of the Spirit descending like a dove, Mark probably intended for his readers to recall that the outpouring of the Spirit was a promised signal of the messianic era (Isa 44:3; Joel 3:1). Through the remainder of his Gospel, Mark portrayed Jesus endowed by the Spirit, doing battle with evil, and in each encounter, emerging victorious. It is this same Spirit with whom Jesus' followers would be baptized in order to continue his mission against evil in all its forms.



So there will be no lingering doubt as to the significance of this epiphany, a voice affirmed Jesus as beloved Son. Linguists tell us that the Greek words "my Son (v. 11) can be understood as equivalent to the Hebrew "my Servant" (think of the Isaian servant songs). God's favor was upon Jesus, the Son, as he began to accomplish the divine will as Servant. Empowered by

the Spirit, the Son and Servant Jesus began at his baptism the work that we, his baptized sisters and brothers, are privileged to continue: making known the loving and salving plan of God for all of humankind.

THE BAPTISM OF THE LORD

2014

END OF YEAR TAX STATEMENT

NAME _____

ADDRESS _____

CITY/STATE/ZIP _____

PHONE (H) _____

PHONE (C) _____

EMAIL _____

ENVELOPE NUMBER _____

THANK YOU FOR PRINTING CLEARLY

In an effort to reduce costs, the end of year tax statement *is not* automatically mailed out. If you would like to have your yearly contribution statement prepared, kindly fill out the form above and return it to the parish office or drop it in the collection basket. Your request will be filled within one week and mailed to your home.

Thank you for your continued generosity in 2014 and for remembering to use your parish envelopes as well as online giving.

In 2014 we had 101 families that participated in online giving. If you are interested in having your church tithe automatically deducted from your checking account or paid through your favorite credit card, visit our St. Francis Church website: www.stfrancisorangetx.org and click the Online Giving link. It's a quick, safe and efficient way to give to our church *and* save an envelope and a stamp.

**If you currently tithe through on line giving and still receive tithing envelopes, call us at the church office 883 9153 to discontinue the envelopes.*



BLOOD DRIVE

**Sunday, Jan 18
8 a.m. to 1 p.m.**

San Damiano Center

Why Give Blood? Every two seconds, someone somewhere needs blood. One of every seven people who enter the hospital will need blood. That person may be you, your loved one, friend or co-worker, even a fellow parishioner. With all the wonderful advances in modern medicine, there still is NO substitute for human blood. The blood that helps patients comes only from caring people who volunteer to help others by donating their life-saving



THE WATERS OF BAPTISM

When new sod is put in, it needs constant saturation with water. Landscapers say that this “knits” the sod to the soil. The same when a branch is grafted onto a tree: the poultice that joins them at the splice must be kept wet at all times. Water is the stuff that binds the very cells of our bodies together. No wonder religions throughout all times and cultures have used it so prominently. When Jesus stepped into the Jordan for baptism, he “knit” himself to what had come before him. By going to the Jordan, he made himself one with the people of Israel who had crossed it into their Promised Land. With John the Baptist, Christ wove himself into the prophetic tradition that heralded the coming reign of God. He had become fully human in the waters of Mary’s womb, and by partaking in the rite of the baptism of repentance, Jesus identified himself with our sinful, frail humanity. It is through the waters of baptism that Christ continues to graft new members onto his Body, the Church; through these waters we are cleansed from sin and filled with the promise of grace, given our destiny for eternal life. For us, as for Jesus, it is also the waters of baptism that inaugurate our mission to proclaim the Good News.

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TREASURES FROM OUR TRADITION

In the 1560s, the Council of Trent attempted to standardize the widely variant customs for the pastoral care of the sick and dying. We had inherited a practice called “extreme unction,” from the Latin words meaning anointing at the point of death. The deeper tradition, however, is about the prayer of faith that will heal and restore the sick person, and is straight from the Letter of James. The Fathers went back to the beginning, and while not discarding the “extreme unction” name, made a plea for the proper use of this sacrament. As soon as a person is in danger of death from sickness or old age, they reasoned, the time for the sacrament had already arrived.

As a result of this desire, the next ritual text for anointing contained an innovation: a rite for visiting the sick that included readings from scripture, psalms, and prayers. Old customs fade slowly, however, and the quality of pastoral care languished for centuries while people delayed the celebration of a consoling and effective sacrament, sometimes missing the opportunity completely. A priest ministering to a dying and unconscious patient alone in a room has never been the desire of the Church. Our tradition is far too rich for this sacrament to be celebrated in such a diminished and ungenerous manner.

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REHEARSAL

Psalms are sung in the home and rehearsed in the streets.
St. Ambrose

AN ANCIENT BAPTISTERY

One of the most ancient and enduring sites for baptism in Rome is the church of San Giovanni in Fonte. This church is in fact a baptistery, and houses the font for the Lateran Basilica, the cathedral of Rome. The Emperor Constantine sponsored its construction in the year 315, and it is therefore the oldest baptistery in the world. It is the model for nearly all later baptisteries, including perhaps the font in your own parish church.

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THE BAPTISM OF THE LORD

LAS AGUAS BAUTISMALES

Cuando se planta un césped nuevo, debe regarse constantemente. Los jardineros dicen que esto "teje" el césped al suelo. Lo mismo sucede cuando se injerta una rama a un árbol: el cataplasma que los une debe estar húmedo en todo momento. El agua es lo que mantiene unidas a las células de nuestro cuerpo. Con razón las religiones de todas las épocas y culturas han usado tanto este símbolo. Cuando Jesús se sumerge en el Jordán para ser bautizado, se "teje" a todo aquello que lo precedía. Al sumergirse en el Jordán, se hizo uno con el pueblo de Israel que había cruzado el río para llegar a su Tierra Prometida. Junto a Juan Bautista, Cristo se tejió a la tradición profética que presagiaba la venida del Reino de Dios. Jesús se había convertido plenamente en humano en las aguas del vientre de María y al participar del rito del Bautismo del arrepentimiento, se sintió identificado con nuestra frágil y pecaminosa humanidad. Por las aguas del Bautismo Cristo continúa injertando nuevos miembros a su Cuerpo, la Iglesia; gracias a nuestro destino de vida eterna, por estas aguas somos limpiados del pecado y recibimos la promesa de la gracia. Para nosotros, como para Jesús, las aguas bautismales también inauguran nuestra misión de proclamar la Buena Nueva.

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TRADICIONES DE NUESTRA FE

¿Recuerdas tu bautismo? Permítanme compartir mi testimonio. No recuerdo los eventos del día en que me bautizaron, pero tengo años recordando que, gracias a Dios y mis padres, estoy bautizado. Trato de vivir mi vida recordando mi bautismo, buscando que mi comportamiento sea digno de una persona bautizada.

Fui bautizado al mes de haber nacido, y confirmado cuando tenía sólo un añito (eran otros tiempos). Hice mi primera (y no última) comunión a los siete años. Continuaba asistiendo a las clases de catecismo (doctrina), no obstante, cuando cumplí 17 años, sentí que algo me faltaba. Mis amigos protestantes me invitaban a sus Iglesias, pero yo buscaba a Dios en mi Iglesia católica. Un día, gracias al grupo carismático recibí el bautismo en el Espíritu Santo y desde ese momento mi vida cambió. Ahora sé que el Espíritu lo había recibido en mi Bautismo, Confirmación y Primera Comunión, lo único que debía hacer era permitirle actuar en mi vida. Creo que en la vida de muchos cristianos, el Espíritu Santo sigue esperando que le den permiso de actuar. Y tú, ¿qué esperas? Pídele al Espíritu que se mueva en tí y vive tu Bautismo. Fray Gilberto Cavazos-Glz, OFM, Copyright © J. S. Paluch Co.

ENSAYO

Los salmos se cantan en el hogar y se practican en las calles. San Ambrosio

UN ANTIGUO BAUTISTERIO

En Roma está uno de los lugares para bautizar más antiguos que ha permanecido a lo largo de los siglos, está en la iglesia de san Giovanni in Fonte. De hecho la iglesia es el bautisterio y ahí está la pila bautismal de la Basílica de Letrán, la catedral de Roma. El emperador romano Constantino patrocinó la construcción en el año 315 por lo que lo hace el bautisterio más antiguo del mundo. Su edificación es modelo para todos los bautisterios que se construyeron después, incluyendo quizá la pila bautismal que puede haber en tu propia parroquia.

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Saturday, January 10

Reconciliation 4-4:45 p.m.

5 p.m. mass

7 p.m. Spanish mass

Sunday, January 11

8 a.m. mass 10:30 a.m. mass

Confirmation class 5:30 p.m.

Sonlight choir 6:30 p.m.

Monday, January 12

Adult choir 6 p.m.

Women's ACTS 6:30 p.m.

Tuesday, January 13

Men's faith sharing 5:45 a.m.

Women's faith share 6:15 a.m.

8:30 a.m. mass

Young@Heart after mass

KC officers 6:30 general meeting 7 p.m.

RCIA 7 p.m.

Wednesday, January 14

Dementia Care Givers Support 10 a.m.

RE grades K-8 5:15-6:15

Keysis grades 9-12 6:30-8:30 p.m.

6:30 p.m. mass

Thursday, January 15

8:30 a.m. mass

Book Club 7 p.m.

Friday, January 16

8:30 a.m. mass

Saturday, January 17

Reconciliation 4-4:45 p.m.

5 p.m. mass

7 p.m. Spanish mass

Sunday, January 18

BLOOD DRIVE 8a-1p/San Damiano Center

8 a.m. mass 10:30 a.m. mass

Confirmation class 5:30 p.m.

Sonlight choir 6:30 p.m.

It is time to plan the 2015 Young@Heart year. On Tues Jan 13 we will discuss bus trips, other possible field trips and possible guest speakers. We will begin with 8:30 a.m. mass, coffee with our friends, games, an interesting meeting at 11:15 then we stop to enjoy a salad luncheon of our favorites. Please plan to attend at least the business meeting. For those who wish to stay, we continue playing games following our meal. Janis Beach, 883-4566 or 779-1038

STEWARDSHIP OF TREASURE REPORT

January 4, 2015

Amount needed each week (Regular collection)	\$11,873.00
Weekend regular collection (including building fund)	13,879.01
Over Goal	2,006.01
Year to date totals (January 4, 2015)	
Amount needed (\$11,873. x 27 fiscal weeks)	\$ 320,571.00
Total Sunday collections to date	318,044.48
Year to date shortage	2,526.20

UPCOMING SPECIAL COLLECTIONS

Church in Latin America: January 25

Online giving is an excellent way to fulfill your obligation to support St. Francis parish. Go to www.stfrancisorangetx.org and click the Online Giving link.