

ST. SEBASTIAN CHURCH

373 BON AIR ROAD, GREENBRAE, CA 94904-1709
(415) 461-0704 WWW.SEBASTIAN94904.COM



THE BAPTISM OF THE LORD January 12, 2014

MASS SCHEDULE

Saturday Evening.....5 PM
Sundays7AM, 9AM, & 11AM
Monday - Saturday ..7AM & 9AM

CONFESSIONS

Saturdays3:30 - 4:30PM

EXPOSITION & ADORATION

Mon-Fri 7:30-8:55am, 9:30-10:30, 3-4pm

Pastor Rev. Mark Taheny
Parochial Vicar Rev. Paul Perry
Deacon Rev. Mr. Bill Turrentine
Secretary..... Nancy Lampe

Parish School of Religion:

Renée O'Neill: ReneeGOneill@gmail.com

Confirmation Youth Group:

Dave Previtali: StSebCYG@outlook.com

MASS INTENTIONS FOR JANUARY 13 - 18

Mon 7AM Marykate Andruess, *living*
9AM Joanna Riccabonna, *living*

Tue 7AM Carolyn & Arn Piatti Fam., *living*
9AM Margaret, *living*

Wed 7AM Dino Ratto
9AM Carol Abraham

Thu 7AM Joseph Lampe, *living*
9AM Don Kreps

Fri 7AM Larry Piatti
9AM Frances Ann Brewton

Sat 7AM Bill Parker
9AM Madeleine O'Brien

**PLEASE INCLUDE THE FOLLOWING
PEOPLE IN YOUR PRAYERS:**

Angela, Bertha, Bobby, Joe, Kristen, Mary, Monica, Patrick, Sandra L., Sherie, Stephanie, Tim, Vivien, Ann Boeri, Marilyn Charbonneau, Cathy Connor, Elizabeth Cook, Peter Crane, Derham Family, Deborah Ek, Anna Filice, John Legnitto, Monte Maroevich, Chris Matthew, Laurence McCaffrey, Michele Mullen, Mark Piatti, David Randolph, Joanna Riccabonna, Steve Schlesselmann, Derek Smith, Mary Lou Smith, Rose Tannlund, Sherry Willis, and Francisco Wong.

"ORDINARY TIME"

Ordinary Time begins on Monday, January 13, and continues through Tuesday, March 4, the day before Ash Wednesday and the beginning of the Lenten season. It will resume when the Easter season ends, that is, on Monday, June 9, the day following Pentecost.

OLIVEWOOD FROM BETHLEHEM

This Weekend, Bethlehem Olivewood religious objects will be displayed for sale outside the church. Your support helps the Christian families of the Holy Land to make a living.

"THANK YOU" FROM ST. VINCENT DE PAUL

The St. Vincent de Paul Conference of our parish expresses a great "Thank You" for your generous donations during the Christmas season.

The next SVdP Conference meeting will be in the Parish Hall on Saturday, January 25, at 10am, and anyone interested in joining us is most welcome!

POPE FRANCIS' INTENTIONS FOR JANUARY:

Universal: That all may promote authentic economic development that respects the dignity of all peoples.

Evangelization: That Christians of diverse denominations may walk toward the unity desired by Christ.

YOUNG AT HEART

Tuesday, Feb. 4th at 11:45AM in Parish Hall

"Serve Yourself" Luncheon:

Sandwiches, Salad, & Cookies

\$7/members

\$8/non-members, guests

Elizabeth Hannon, speaker

on "Floating White House—The Potomac"

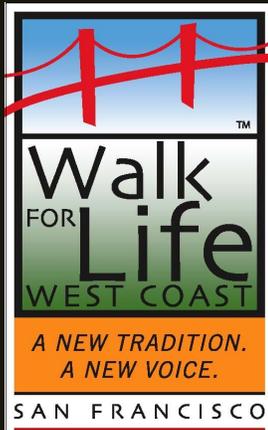
(You may bring your own lunch, and enjoy the usual dessert and coffee, but please call to let us know that you are coming.)

RSVP: Donna Boyd 453-3383

Rosellen Staats 461-9003

OFFERTORY ENVELOPE USERS

Envelopes may be picked up from the table in the vestibule. End-of-Year Letters, for income tax purposes, will be sent out this month to those who contributed \$250 or more during 2013. Using the envelopes enables us to acknowledge your contributions. If you are not an offertory envelope user and would like envelopes, please call the office at 461-0704. Thank you for your support!



**10TH ANNUAL
WALK FOR LIFE—
WEST COAST**

Saturday, January 25, 2014

**Rally 12:30-1:30 pm
Walk at 1:30pm**

**Civic Center Plaza
San Francisco**

www.walkforlifewc.com

**THE ANNUAL “WEEK OF PRAYER
FOR CHRISTIAN UNITY” BEGINS JANUARY 18**

The Week of Prayer for Christian Unity began in 1908 as the **Octave of Christian Unity**, and focused on prayer for church unity. The dates of the week were proposed by Father Paul Wattson, cofounder of the Graymoor Franciscan Friars. He conceived of the week beginning on the Feast of the Confession of Peter, the Protestant variant of the ancient Feast of the Chair of Saint Peter, on 18 January, and concluding with the Feast of the Conversion of Saint Paul on 25 January.

Pope Pius X officially blessed the concept, and Benedict XV “encouraged its observance throughout the entire Roman Catholic Church.” For a while, the observance was renamed the “Chair of Unity Octave” by Wattson, in order to emphasize the relationship between Christian unity and the Petrine See (*i.e.*, the papacy).

Protestant leaders in the mid-1920s also proposed an annual octave of prayer for unity amongst Christians, leading up to Pentecost Sunday (the traditional commemoration of the establishment of the Church).

—*info from Wikipedia*

We cannot speak of Ordinary Time without speaking about Sunday. The every seven-day celebration of the Lord’s Day is the basic structure upon which the Church Year is built. The great liturgical seasons of Advent-Christmas and Lent-Easter are more expansive celebrations of particular aspects of the one paschal mystery which we celebrate every Lord’s Day. These special seasons focus our attention upon critical dimensions of one mystery, a mystery so overwhelming that we are compelled to separate out its various elements for particular attention. These seasons in no way minimize the critical importance of the Sunday celebration throughout the rest of the year. Ordinary Time is not very ordinary at all. Ordinary Time, the celebration of Sunday, is the identifying mark of the Christian community which comes together, remembering that on the first day of the week the Lord of Life was raised up and creation came at last to completion. Sunday as a day of play and worship is a sacrament of redeemed time. How we live Sunday proclaims to the world what we believe about redeemed time now and for ever.

—*from Saint Andrew Bible Missal*

The following quote is from [The Lamb’s Supper: The Mass as Heaven on Earth](#) by Scott Hahn

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MAKING A SPLASH

From the moment you walk into church, you place yourself under oath. By dipping your fingers into holy water, you renew the covenant begun with your baptism. Perhaps you were baptized as an infant; your parents made the decision for you. But now, with this simple motion, you make the decision for yourself. You touch the water to your forehead, your heart, your shoulders, and you sign yourself by “the name” in which you were baptized. Wrapped up in this motion is your acceptance of the creed, which your parents accepted in your name at your baptism. Wrapped up in this motion is your rejection of Satan, and all his pomps, and all his works.

Doing this, you testify, you make testimony, as you would in court. In court, a witness puts himself, his reputation, and his future on the line. If he fails to tell the truth, the whole truth, and nothing but the truth, he knows he will face severe consequences.

You, too, are under oath. Don’t forget: the Latin word sacramentum literally means “oath.” When you make the Sign of the Cross, you renew the sacrament of baptism, thus renewing your obligation to live up to the rights and duties of the New Covenant. You will love God with all your heart, and mind, and soul, and strength; you will love your neighbor as yourself.

You have especially vowed to tell the truth during this Mass. For this is the court of heaven; here, God will open the book of life; here, you will take the witness stand. Many, many times during the Mass, you will say “Amen,” the Aramaic word that conveys assent and agreement: Yes! So be it! Truly! “Amen” is more than a response; it is a personal commitment. When you say “Amen,” you commit your life, so you’d better mean it.

Thus, in the Mass, you are not merely a spectator. You are a participant. Yours is the covenant that you will renew. Yours is the covenant that Jesus Himself will renew, here and now.

*From a Sermon on the Baptism of the Lord
by Saint Gregory of Nazianzus (329-389)*

Christ is bathed in light; let us also be bathed in light. Christ is baptized; let us also go down with him, and rise with him.

John is baptizing when Jesus draws near. Perhaps he comes to sanctify his baptizer; certainly he comes to bury sinful humanity in the waters. He comes to sanctify the Jordan for our sake and in readiness for us; he who is spirit and flesh comes to begin a new creation through the Spirit and water.

The Baptist protests; Jesus insists. Then John says: *I ought to be baptised by you*. He is the lamp in the presence of the sun, the voice in the presence of the Word, the friend in the presence of the Bridegroom, the greatest of all born of women in the presence of the firstborn of all creation, the one who leapt in his mother's womb in the presence of him who was adored in the womb, the forerunner and future forerunner in the presence of him who has already come and is to come again. *I ought to be baptized by you*: we should also add, "*and for you*", for John is to be baptized in blood, washed clean like Peter, not only by the washing of his feet.

Jesus rises from the waters; the world rises with him. The heavens—like Paradise with its flaming sword, closed by Adam for himself and his descendants—are rent open. The Spirit comes to him as to an equal, bearing witness to his Godhead. A voice bears witness to him from heaven, his place of origin. The Spirit descends in bodily form like the dove that so long ago announced the ending of the flood, and so gives honor to the body that is one with God.

Today let us do honor to Christ's baptism and celebrate this feast in holiness. Be cleansed entirely and continue to be cleansed. Nothing gives such pleasure to God as the conversion and salvation of men, for whom his every word and every revelation exist. He wants you to become a living force for all mankind, lights shining in the world. You are to be radiant lights as you stand beside Christ, the great light, bathed in the glory of him who is the light of heaven. You are to enjoy more and more the pure and dazzling light of the Trinity, as now you have received—though not in its fullness—a ray of its splendor, proceeding from the one God, in Christ Jesus our Lord, to whom be glory and power for ever and ever. Amen.