

ST. SEBASTIAN CHURCH

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



JANUARY 11, 2015 THE BAPTISM OF THE LORD

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
Deacon Rev. Mr. David Previtali
Secretary..... Nancy Lampe

Parish School of Religion:

Renée O'Neill: ReneeGOneill@gmail.com

Confirmation Youth Group:

Deacon Dave: StSebCYG@outlook.com

MASS INTENTIONS FOR JANUARY 12 - 17

Mon 7AM Randa Stenson
9AM Sean Hunter, *living*

Tue 7AM Dina Lucchese, *living*
9AM Pete Martin, *living*

Wed 7AM Sean de Rutte, *living*
9AM Contemplatives of St. Joseph

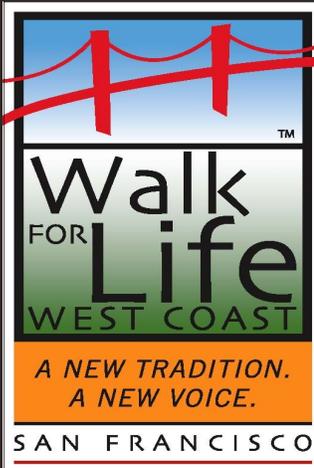
Thu 7AM Tarcila Bustemante
9AM First Responders

Fri 7AM O'Connell Family
9AM Charlotte Milland

Sat 7AM Pope, Bishops, Clergy, Religious
9AM Andruess Family

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

Angela, Bertha, Joe, Kristen, Mary, Monica, Patrick, Sandra L., Sherie, Stephanie, Theresa, Tim, Vivien, Ann Boeri, Ed Buel, Cathy Connor, Elizabeth Cook, Bill Grier, Nancy Lampe, Monte Maroevich, Chris Matthew, Mark Piatti, Mary Lou Smith, Rose Tannlund, and Sherry Willis.



11TH ANNUAL
**WALK FOR LIFE—
WEST COAST**

Saturday, January 24
Rally 12:30-1:30 pm
Walk at 1:30pm

Civic Center Plaza
San Francisco

www.walkforlifewc.com

Bus leaving from Marin Catholic H.S.
Sponsored by the Knights of Columbus
Meet at 10:30am in front of the gym
Bus returns at 4pm

Free will donations accepted.

for information, reservations:
Jane Liston 453-8653 janeliston@msn.com

TODAY IS "COFFEE SUNDAY"

Be sure to come to the Parish Hall after the 9am or 11am Mass and visit with fellow parishioners.



**"Coffee Sunday" is the
second Sunday of every month.**

If you would like to assist in serving coffee and pastries on Coffee Sundays, please call the Parish Office at 461-0704.

"ORDINARY TIME" This Year

Ordinary Time begins on Monday, January 12, and continues through Tuesday, February 17, the day before Ash Wednesday and the beginning of the Lenten season. It will resume when the Easter season ends, that is, on Monday, May 25, the day following Pentecost.

Nancy Lampe, who has served as our Parish Secretary for about thirty-nine years, has been ill in recent months and finds that she must retire. She is currently in a rehabilitation hospital and she certainly appreciates your prayers.

We will, therefore, need someone to work in the Parish Office on a part-time basis as a receptionist and secretary. If you, or someone you know, might be interested, please send an email to sebastian94904@yahoo.com



1260 on your AM dial
immaculate heart radio
sharing the heart of the Christian faith

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 2014. 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!

THE BAPTISM OF THE LORD

excerpts from the book Jesus of Nazareth
by Pope Benedict XVI:

[T]he Baptist's appearance on the scene was something completely new. The Baptism...is meant to be the concrete enactment of a conversion that gives the whole of life a new direction forever. ... "there went out to him all the country of Judea, and all the people of Jerusalem; and they were baptized by him in the river Jordan, confessing their sins" (Mk 1:5). ... The goal is truly to leave behind the sinful way of life one has led until now and to start out on the path to a new, changed life. ... But now something new happens: ... Jesus...blends into the grey mass of sinners waiting on the banks of the Jordan. ...

The act of descending into the waters of this Baptism implies a confession of guilt and a plea for forgiveness in order to make a new beginning. In a world marked by sin, then, this Yes to the entire will of God also expresses solidarity with men, who have incurred guilt but yearn for righteousness. The significance of this event could not fully emerge until it was seen in light of the Cross and Resurrection. Descending into the water, the candidates for Baptism confess their sin and seek to be rid of their burden of guilt. What did Jesus do in this same situation? Luke, who throughout his Gospel is keenly attentive to Jesus' prayer, and portrays him again and again at prayer—in conversation with the Father—tells us that Jesus was praying while he received Baptism (cf. Lk 3:21). Looking at the events in light of the Cross and Resurrection, the Christian people realized what happened: Jesus loaded the burden of all mankind's guilt upon his shoulders; he bore it down into the depths of the Jordan. He inaugurated his public activity by stepping into the place of sinners. His inaugural gesture is an anticipation of the Cross. He is, at it were, the true Jonah who said to the crew of the ship, "Take me and throw me into the sea" (Jon 1:12). The whole significance of Jesus' Baptism, the fact that he bears "all righteousness," first comes to light on the Cross: The Baptism is an acceptance of death for the sins of humanity, and the voice that calls out "This is my beloved Son" over the baptismal waters is an anticipatory reference to the Resurrection. This also explains why, in his own discourses, Jesus uses the word *baptism* to refer to his death (cf. Mk 10:38; Lk 12:50).

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***

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.