

The liturgy last week REVEALED THE MYSTERY of God's plan—that in Jesus all peoples, symbolized by the Magi, have been made "co-heirs" to the blessings promised Israel. This week, we're shown how we claim our inheritance.

Jesus doesn't submit to John's baptism as a sinner in need of purification. He humbles Himself to pass through Jordan's waters in order to lead a new "exodus", opening up the promised land of heaven so that all peoples can hear the words pronounced over Jesus today – 'You are my beloved Son'.

Jesus is the chosen servant, anointed with the Spirit to make things right and just. God puts His Spirit upon Jesus to make Him "a covenant of the people," the liberator of the captives, the light to the nations. The word messiah means "one anointed" with God's Spirit. King David was "the anointed of the God of Jacob". The prophets taught Israel to await a royal offshoot of David, upon whom the Spirit would rest. God confirms with His own voice what the angel earlier told Mary: Jesus is the Son of the Most High, come to claim the throne of David forever.

In his Baptism, Jesus has sanctified the waters, made them a passageway to healing and freedom, a fountain of new birth and everlasting life for all who believe in God.

Frv. Michael Jeeva Antony



La liturgia de la semana pasada REVELO EL MISTERIO del plan de Dios - que a todas las naciones, las simbolizan los Magos, que se han hecho "co-herederos" de las bendiciones prometidas a Israel. Esta semana, se nos muestra a nosotros como reclamar nuestra herencia.

Jesus no se sometió al bautizo de Juan como un pecador en necesidad de purificarse. El se humilla para pasar por las aguas del Jordan en orden de guiar un nuevo "exodo", abriendo la promesa de la tierra prometida del cielo, para que todas las naciones puedan escuchar las palabras pronunciadas sobre Jesús el día de hoy - 'Tu eres mi Hijo predilecto'.

Jesús es el siervo elegido, ungido con el Espíritu para hacer las cosas bien y justas. Dios pone su Espíritu sobre Jesús para hacer de El "una alianza de los pueblos," el libertador de los cautivos, la luz de las naciones. La palabra Mesias significa "el ungido" con el Espíritu de Dios. El rey David fue "el ungido del Dios de Jacob". Los profetas enseñaron a Israel que esperaran un brote real del linaje de David, sobre el cual el Espíritu se posaría. Dios confirma con su propia voz lo que el angel dijo antes a María: Jesús es el Hijo del Altísimo, viene a tomar el trono de David para siempre.

En su Bautismo, Jesús ha santificado las aguas, las hizo un camino de sanacion y libertad, una fuente de un nuevo nacimiento y vida eterna para todo el que crea en Dios.

Padre Miguel Jeeva Antony



INTERFAITH EMERGENCY SHELTER JANUARY 21ST (MONDAY) TO 27TH (SUNDAY)

The Shelter now has a new “home”, at 4060 W. Amazon Dr. (corner of Amazon and Fox Hollow), called the First Place Annex! What does this mean? The families participating in the Emergency Shelter no longer have to uproot themselves every week, and travel between the different churches. For the individual parishes/churches acting as ‘hosts’, it means providing dinner and evening activities at the Annex. Car-pooling from St. Mark to the Annex will be available, and food items parishioners have prepared at home will also be transported (main cooking will be done at the Annex). Volunteer sign-ups, in the vestibule, will be the weekends of: January 12/13 & 19/20. For more info, call Tom Shea at: 541-998-8648.

OPEN HOUSES AT LOCAL CATHOLIC SCHOOLS!

Faith-based education where students are known, challenged, and given tools to be successful!

O’Hara School: Open House on **January 27th** (Sunday) **11am—1:00pm** — register online at: www.oharaschool.org

St. Paul School: Open House on **January 27th** (Sunday) **11:30am—1:30pm**...for info call 541-344-1401, or saintpaul-school.org.



The **CARMELITE AUXILIARY** exists to help our cloistered Carmelite sisters, at the Carmel of Maria Regina on Greenhill Road. It is open to all women of the parish, and the next meeting is at **10.00am**, on **January 14th**. *Come join us, and learn how we help our Carmelites!*



CATHOLIC DAUGHTERS OF THE AMERICAS — will meet on Thursday, January 17th, with a 12:15 Prayer Service in the church, followed by lunch (bring your own ‘brown bag’ lunch) in the parish hall & business meeting at 1:30pm.

FAITH SERIES: CATECHISM THROUGH THE YEAR

DOES THE CHURCH TEACH THAT JESUS *REALLY IS* GOD?

Isaiah prophesied, “A child is born to us, a son is given us.... They name him...God-Hero” (Is 9:5). Christians have long seen in these words a prophecy of Jesus’ birth, and an affirmation of his divine identity. Though it took several centuries for the Church to develop her understanding of the relation between Jesus’ human and divine natures, she has, nevertheless, declared from the beginning, as the apostle Thomas declared, “My Lord and my God!” (Jn 20:28).

The reality that God himself became a man for our salvation — what is called the Incarnation (literally, “becoming flesh”) — is at the heart of Christian faith. Denial of this truth has been the hallmark of many heretical sects.

Jesus himself declared, “The Father [that is, God] and I are one” (Jn 10:30). When he did, some of those who heard him picked up stones to kill him for blasphemy, because they understood (correctly) the implication of what he was saying: He was claiming to be God (Jn 10:30-33; Jn 5:17-18).

In fact, virtually every attribute of the Father in heaven — the God of Abraham, Isaac, and Jacob, who revealed himself in the Old Testament — was claimed by Jesus for himself. He spoke authoritatively *as* God (rather than merely *for* God) ... He accepted worship ... He forgave sins ... He said he was equal to his Father ... And he claimed that he had existed eternally.

New Testament authors verified his claim: “For in him”, St. Paul wrote, “dwells the whole fullness of the deity bodily” (Col 2:9); “In the beginning”, the gospel according to John announced, “was the Word,/ ... the Word was God. / ... All things came to be through him, / and without him nothing came to be. / ... And the Word became flesh (Jn 1:1,3,14).

RECOMMENDED READING: Excerpt taken from The NEW Catholic Answer Bible

Mt 28:9,17-20 · Jn 1:1-5,14; 5:17-23; 8:58; 9:38; 10:17-18; 14:13-14; 16:23-26 · Acts 7:59 ·
Phil 2:5-6 · Col 1:15-19; 3:11 · 1 Tm 3:16 · Ti 2:13 · Heb 1:1-8 · 2 Pt 1:1 · 1 Jn 3:5 · Rv 19:16 ·

& Catechism of the Catholic Church (CCC) Nos. 272 · 359 · 443 · 456-476 · 479-483 · 606-607 · 645-655 · 661 · 677-682 · 724 · 1040 ·