



The Baptism of the Lord

In the First Reading from the prophet Isaiah, the prophet assures the exiles in Babylon that God is coming to save them. The prophecy was fulfilled in the return from exile, but more especially in the coming of Jesus.

John the Baptist was clearly a prophet. Since the spirit of prophecy had long been absent from Israel, John's appearance raised expectations. The question arose: Could he be the Messiah? John denied that he was the Messiah, but declared that the Messiah was at hand. Thus he prepared the way for Jesus.

Baptism was a defining moment in the life of Jesus – it marked the beginning of his public mission. Luke always presents Jesus as praying before making major decisions. It's no surprise that we find him praying during his baptism. In response to his prayer, the Holy Spirit descends on him in bodily form at the beginning of his mission, just as it will come in visible form on the apostles at Pentecost at the beginning of their mission. The Father puts his seal of approval on Jesus and on the mission he is about to begin.

Liturgical celebrations:

Thursday – St. Anthony, Abbot (memorial)

In both calendars the Church commemorates the abbot from the 3rd century. St. Anthony, the father of monks, retired to the desert at about the age of eighteen in order to live in perfect solitude. He laid the foundations of community life, and gave to his disciples that profound broad and sane instruction, the mature result of solitude and prayer, which forms the surest basis of Christian asceticism.

Pope's Prayer Intention for January:

Evangelization: That young people, especially in Latin America, follow the example of Mary and respond to the call of the Lord to communicate the joy of the Gospel to the world.

This Week

Monday, January 14

7:00pm Mass +Martin Joseph Connolly

Tuesday, January 15

8:00am Mass Int Ronald Santos
11:00am Funeral +Rosina Faoro
7:00pm Mass +Victor Mendoza
7:00pm Meeting Knights of Columbus Board
7:30pm Meeting Bible Study Group

Wednesday, January 16

8:00am Mass
7:00pm Mass Int Paul Behrend
7:30pm Meeting Rite of Christian Initiation (RCIA)
7:30pm Prayers +Antonio de la Sierra Costos

Thursday, January 17

8:00am Mass
11:00am Funeral +Antonio de la Sierra Costos
7:00pm Mass

Friday, January 18

8:00am Mass +Keith Lamont
10:30am Meeting Circle of Friends Prayer Group
7:00pm Mass Dao Van Nguyen

Saturday, January 19

8:00am Mass
9:00am Retreat PREP–1st Communion & Confirmation
9:30am Meeting Legion of Mary
1:00pm Funeral +Judith Reynier
5:00pm Mass +Ibrahim Al Ashhab

Sunday, January 20

9:00am Mass
Food Collection
Event Knights of Columbus Pancake Breakfast
11:00am Mass Int All Eucharistic Ministers
Event Knights of Columbus Pancake Breakfast
Food Collection
5:00pm Mass
Food Collection

OFFERTORY

We are grateful for these gifts.
 Sunday Envelopes: \$7,937.15
 Loose: \$748.70

MARRIED IN CHRIST

Carmen Barkasy & Gabriel Matias Berretta

REST IN PEACE

Antonio de la Sierra Costos

Judith Reynier

Pope's Message

Epiphany: this word indicates the manifestation of the Lord, who, as Saint Paul tells us in the second reading (cf. Eph 3:6), makes himself known to all the nations, today represented by the Magi. In this way, we see revealed the glory of a God who has come for everyone: every nation, language and people is welcomed and loved by him. It is symbolized by the light, which penetrates and illumines all things.

tion, language and people is welcomed and loved by him. It is symbolized by the light, which penetrates and illumines all things.

Yet if our God makes himself known for everyone, it is even more surprising how he does so. The Gospel speaks of a hum of activity around the palace of King Herod once Jesus appears as a king. The Magi ask: "Where is the child who has been born king of the Jews?" (Mt 2:2). They will find him, but not where they thought: not in the royal palace of Jerusalem, but in a humble abode in Bethlehem. We saw this same paradox at Christmas. The Gospel spoke of the census of the entire world taken in the days of the Emperor Augustus, when Quirinius was governor (cf. Lk 2:2). But none of the great men of that time realized that the King of history was being born in their own time. Again, when Jesus, some thirty years of age, made himself known publicly, preceded by John the Baptist, the Gospel once more solemnly situates the event, listing all the "magnates" of the time, the great secular and spiritual powers: Tiberius Caesar, Pontius Pilate, Herod, Philip, Lysanias, the high priests Annas and Caiaphas. And it concludes by saying that, at that time, "the word of God came to John, the son of Zechariah, in the wilderness" (Lk 3:2). To none of the magnates, but to a man who had withdrawn to the desert. Here is the surprise: God does not need the spotlights of the world to make himself known.

When we listen to that list of distinguished personages, we might be tempted to turn the spotlight on them. We might think that it would have been better had the star of Jesus appeared in Rome, on the Palatine Hill, where Augustus ruled over the world; then the whole empire would immediately have become Christian. Or if it had shone on the palace of Herod, he might have done good rather than evil. But God's light does not shine on those who shine with their own light. God "proposes" himself; he does not "impose" himself. He illumines; he does not blind. It is always a very tempting to confuse God's light with the lights of the world. How many times have we pursued the seductive lights of power and celebrity, convinced that we are rendering good service to the Gospel! But by doing so, have we not turned the spotlight on the wrong place, because God was not there. His kindly light shines forth in humble love. How many times too, have we, as a Church, attempted to shine with our own light! Yet we are not the sun of humanity. We are the moon that, despite its shadows, reflects the true light, which is the Lord. The Church is the *mysterium lunae* and the Lord is the light of the world (cf. Jn 9:5). Him, not us.

The light of God shines on those who receive it. Isaiah, in the first reading (cf. 60:2), tells us that that light does not prevent the darkness and the thick clouds from covering the earth, but shines forth on those prepared to accept it. And so, the prophet addresses a challenging summons to everyone: "Arise, shine" (60:1). We need to arise, to get up from our sedentary lives and prepare for a journey. Otherwise, we stand still, like the scribes that Herod consulted; they knew very well where the Messiah was born, but they did not move. We also need to shine, to be clothed in God who is light, day by day, until we are fully clothed in Jesus. Yet to be clothed in God, who like the light is simple, we must first put aside our pretentious robes. Otherwise, we will be like Herod, who preferred the earthly lights of success and power to the divine light. The Magi, instead, fulfil the prophecy. They arise and shine, and are clothed in light. They alone see the star in the heavens: not the scribes, nor Herod, nor any of the inhabitants of Jerusalem.

In order to find Jesus, we also need to take a different route, to follow a different path, his path, the path of humble love. And we have to persevere. Today's Gospel ends by saying that the Magi, after encountering Jesus, "left for their own country by another road" (Mt 2:12). Another road, different from that of Herod. An alternative route than that of the world, like the road taken by those who surround Jesus at Christmas: Mary and Joseph, the shepherds. Like the Magi, they left home and became pilgrims on the paths of God. For only those who leave behind their worldly attachments and undertake a journey find the mystery of God.

This holds true for us too. It is not enough to know where Jesus was born, as the scribes did, if we do not go there. It is not enough to know that Jesus was born, like Herod, if we do not encounter him. When his place becomes our place, when his time becomes our time, when his person becomes our life, then the prophecies come to fulfilment in us. Then Jesus is born within us. He becomes the living God for me. Today we are asked to imitate the Magi. They do not debate; they set out. They do not stop to look, but enter the house of Jesus. They do not put themselves at the centre, but bow down before the One who is the centre. They do not remain glued to their plans, but are prepared to take other routes. Their actions reveal a close contact with the Lord, a radical openness to him, a total engagement with him. With him, they use the language of love, the same language that Jesus, though an infant, already speaks. Indeed, the Magi go to the Lord not to receive, but to give. Let us ask ourselves this question: at Christmas did we bring gifts to Jesus for his party, or did we only exchange gifts among ourselves?

In this Christmas season now drawing to its close, let us not miss the opportunity to offer a precious gift to our King, who came to us not in worldly pomp, but in the luminous poverty of Bethlehem. If we can do this, his light will shine upon us.

WELCOME TO ST. AUGUSTINE'S PARISH

St. Augustine's Oblate Parish is a Catholic community centered in Christ and the Eucharist that has a shared mission to – welcome and invite all to participate – celebrate in Word and Sacrament – foster evangelization and spiritual formation – advocate for social justice – care for our common home.

Celebrating 2019 Week of Prayer for Christian Unity in Canada

January 18 – 25, 2019



Every year, Christians around the world are invited to celebrate a Week of Prayer for the unity of all Christians, to reflect on scripture together, to participate in jointly-organized ecumenical services, and to share fellowship. The international resources for the 2019 Week of Prayer for Christian Unity have been prepared by colleagues in Indonesia. The 2019 theme, Justice and only justice you shall pursue

(Deut 16:18-20), calls us to move from shared prayer to shared action. Drawing on the traditional values of Bhineka Tunggal Ika (Unity in Diversity) and gotong royong (living in solidarity and by collaboration), Indonesian Christians invite us to be a united witness, and an agent of Christ's healing grace in a broken world, by making specific commitments to justice, equality, and unity. The Week of Prayer for Christian Unity was first proposed in 1908 as an observance within the Roman Catholic Church by Fr Paul Wattson, founder of the Franciscan Friars of the Atonement in Graymoor, New York. Since the founding of the World Council of Churches in 1948, many other Christian denominations around the world have come to celebrate the Week of Prayer for Christian Unity. In Canada, the Canadian Council of Churches and its ecumenical partners, the Canadian Centre for Ecumenism and the Prairie Centre for Ecumenism, work for 'unity in diversity' by supporting the celebrations of the Week of Prayer for Christian Unity across Canada. For over 40 years, our Canadian ecumenical writing team has adapted the Week of Prayer materials developed by the World Council of Churches and the Pontifical Council for Promoting Christian Unity for the Canadian context. We also create additional English and French resources for the use of Canadian communities and share them, as well as information about the Week of Prayer for Christian Unity celebrations across Canada, on weekofprayer.ca / semainedepriere.ca, and via social media.

St. Augustine's Parish Donations



St. Augustine's is thankful for your donations. If you would prefer you can support St. Augustine's by making an automatic gift each month from either your bank account or your credit card. If you would like to sign up for a debit or credit card donation please download the fillable PDF pre-authorization form found

on our web-site and return it to the parish office. The pre-authorization form can also be found in the foyer of the Church.

School News...



Fourteenth Luncheon for all the Seniors of St. Augustine's Parish

Venue – The School; Date/Time – Monday – Feb. 4th Cost – No cost

As there is maximum seating, please RSVP – by Jan. 22nd to Geri Fujisawa at 604-738-1155 or gerifujji@telus.net

Some Parking will be available at the School

THANK YOU, THANK YOU FROM FAITH AND FOUNDATION

Final results for the 2018 Fall Campaign are in and – through the generosity of so many school parents and parishioners – we are pleased to announce that \$459,905 was raised.

More than 98 percent of school families donated and 337 individual/family gifts were made (combined school/parish). Non-school parish families made donations totalling nearly \$120,000.

We will have a more detailed financial report of all fundraising activities in 2018 later in the spring, including an update on the parish-supported mortgage for the new school building.

Did you know

The mystery of Christ's baptism in the Jordan by St John, the Precursor, proposes the contemplation of an already adult Jesus. This mystery is infinitely linked to the Solemnities of the Lord's birth and the Epiphany that we have just celebrated, as in some ways it takes up and represents their significance to us.

At Christmas we have contemplated the human birth of the Word incarnate by the Virgin Mary. In the 4th century, the Fathers of the Church deepened the understanding of the faith with regard to the Christmas mystery in the light of Jesus' Humanity. They spoke of the Incarnation of the Word already working like the 'Christification' of that humanity that he had assumed from His mother. Or put in simpler terms: Jesus is the Christ from the first instant of conception in Mary's spotless womb because He Himself, with His Divine Power, consecrated, anointed and 'Christified' that human nature with which He became incarnate.

In the mystery of the Epiphany, we then meditated on Christ's manifestation to all nations that was represented by the Magi, the wise men from the East, who came to adore the Child.

Now, in the mystery of Christ's Baptism in the Jordan River, we again encounter and represent the truth of the Lord's incarnation and His manifestation as the Christ. Jesus' Baptism is in fact His definitive manifestation as the Messiah or Christ to Israel, and as the Son of the Father to the entire world. Here we find the dimension of the Epiphany which was His manifestation to all nations. The Father's voice from heaven shows that Jesus of Nazareth is the eternal Son and the descent of the Holy Spirit in the form of a dove shows the Trinitarian nature of the Christian God. The true and unique God, Father, Son, and Holy Spirit, shows Himself in Christ, through Him, with Him and in Him.

The Baptism in the Jordan returns to the great Christmas theme of 'Christification,' Jesus of Nazareth's spiritual anointing, His presentation as the Anointed One par excellence, the Messiah or the One sent by the Father for the salvation of mankind. The Spirit that descended on Jesus shows and seals in an incontrovertible way the 'Christification' of Jesus' humanity that the Word had already fulfilled from the first moment of His miraculous conception by Mary. Jesus, from the very beginning, was always the Lord's Christ, He was always God. Yet, His one, true humanity, that which is perfect in every way, as the Gospel records, constantly grew in natural and supernatural perfection. 'And Jesus increased in wisdom, in stature, and in favour with God and with men' (Lk2:52). In Israel at 30 years of age, one reached full maturity and therefore could become a master. Jesus came of age and the Spirit, descending and remaining on Him, definitively consecrated His whole being as the Christ.

Oblate Corner..



TREAT THEM WITH CONFIDENCE AND MILDNESS

Posted by Frank Santucci

As Henri Tempier was to officially visit the community in Laus in Eugene's name, he is given advice on dealing with two Oblates who were sensitive and had issues. The first was about Alexandre Dupuy, who was to leave the Oblates a year later.

Cf. http://www.omiworld.org/en/dictionary/historical-dictionary_vol-1_d/709/dupuy-alexandre-1798-1880

You must treat Fr. Dupuy with confidence and mildness in order to dissipate the unjust prejudices that he has conceived

(YENVEUX, VII, 97). Quoted as footnote in EO VII n 333

As for the local superior at Laus, give him advice as coming from yourself, mildly and in a

conversational manner, to be less susceptible than he is; it seems evident that this is a fault of his which he has yet to acknowledge.

Letter to Henri Tempier, 16 July 1829, EO VII n 333

The second one who needed to be handled with confidence and mildness was Andre Sumien (cf. http://www.omiworld.org/en/dictionary/historical-dictionary_vol-1_s/991/sumien-andr-marc/). He was a difficult person and he and Eugene had had disagreements in the past about his behavior. Eugene's gesture was meant to reassure him.

I will not wait for your visit to name Fr. Sumien as second counsellor. I am quite agreeable to have this mark of confidence come to him directly from me so as to prove that I have restored him to my good grace, which he was convinced he had lost.

Letter to Henri Tempier, 16 July 1829, EO VII n 333

If you are new to our Parish Community or have an address or telephone change, please fill out the information below and submit it to the parish office or drop into the collection basket. please print in block letters.	
<input type="checkbox"/> New Parishioner <input type="checkbox"/> Need Envelopes <input type="checkbox"/> Information Change	
First Name	First Name
Spouse First Name	Spouse Last Name
Children: Name(s) & Date of Birth	
Mailing Address	
City	Phone
Postal Code	Email
Comments	

Parish Information

PASTOR

Rev. Andrzej Stendzina, OMI 604.736.4455 x 227
astendzina@rcav.org

PARISH OFFICE

Monday & Friday 9:00am-12noon, 1:00pm-5:00pm
Tues/Wed/Thurs 10:00am-12noon, 1:00pm-5:00pm
Monday is the Priest's day off.

Email: parish.saug@rcav.org

DIRECTOR OF ADMINISTRATIVE SERVICES

Linda Arnold 604.736.4455 x 229

PARISH SECRETARY

Jayne Le Vierge 604.736.4455 x 221

PARISH RELIGIOUS EDUCATION PROGRAM—PREP

Ferial Khan 604.736.4455 x 224
ferial@staugustineschurch.ca

FAITH AND FOUNDATION

Campaign Office 604.736.4455 x 231
donate@faithandfoundation.com

ST AUGUSTINE SCHOOL

2154 West 7th Avenue V6K 0E3 604.731.8024
office@staugschool.ca

BAPTISM - REGISTRATION REQUIRED

604.736.4455 x 221

MARRIAGES/WEDDINGS

604.736.4455 x 221 parish.saug@rcav.org

RECONCILIATION

Weekdays 15 minutes before weekday Mass
Saturday 4:00pm—4:30pm

PARISH MINISTRIES

RCIA (RITE OF CHRISTIAN INITIATION OF ADULTS)

Linda Arnold rcia@staugustineschurch.ca

MUSIC MINISTRY

Peter Allen 604.257.3525
Manfred & Suzanne Milbers 604.255.0567
Mary Ellen Turnbull 778.995.6423

COMMUNION TO THE SICK

Nelson Cheung 604.328.3882

EXTRAORDINARY MINISTERS OF HOLY COMMUNION

Sonny Harsono em@staugustineschurch.ca

PARISH COUNCIL

Bill Borgen parishcouncil@staugustineschurch.ca

CWL (CATHOLIC WOMEN'S LEAGUE)

Samantha Strudwick 604.255.1662

KNIGHTS OF COLUMBUS

Roy Pimentel 778.330.6850

ADULT FAITH

Clara Lum faithformation@staugustineschurch.ca

LECTORS

Danny Camparmo lectors@staugustineschurch.ca

USHERS

Bill Borgen 604.224.2632

MOM'S N TOTS

Cat Leung cat_murtha@hotmail.com

FOOD COLLECTION

Terry Murphy 604.736.5288