

WEEKLY PARISH BULLETIN

Parish Mission Statement: *To love God and our neighbor through worship in our Catholic tradition, committed witness, and good works.*

St. Joseph's Catholic Church

Fifth & W. Waldrip, Elma, Washington

Confession	Sunday	8:15 a.m.
Mass	Sunday	9 a.m.
Mass	Wednesday	6 p.m.
Mass	Friday	Noon

St. John's Catholic Church

414 E. Broadway St., Montesano, Washington

Confession	Saturday	4:15 p.m.
Mass	Saturday	5 p.m.
Mass	Sunday	11 a.m.
Mass	Tuesday	6 p.m.
Mass	Thursday	Noon
Adoration	Wed. & Fri.	10 a.m. to Noon

Feast of the Baptism of the Lord

Almighty ever-living God, who, when Christ had been baptized in the River Jordan and as the Holy Spirit descended upon him, solemnly declared him your beloved Son, grant that your children by adoption, reborn of water and the Holy Spirit, may always be well pleasing to you. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever. Amen.

Fiesta del Bautismo del Señor

Dios todopoderoso y viviente, que, cuando Cristo había sido bautizado en el río Jordán y como el Espíritu Santo descendió sobre él, le declaró solemnemente a su Hijo amado, concédele a vuestros hijos por adopción, renacidos del agua y del Espíritu Santo, siempre os agradan. Por medio de nuestro Señor Jesucristo, tu Hijo, que vive y reina contigo en la unidad del Espíritu Santo, un solo Dios, para siempre y para siempre. Amén.



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Office Hours:
Tuesday through Friday
9:00 a.m. to 1:00 p.m.



Download the Online Giving app on your mobile device to make it easy to support your parish:
<https://www.osvonlinegiving.com/2942>



The Knights of Columbus meet on the 4th Tuesday of every month.

Visit us online at www.twosaints.us

The Baptism of the Lord - January 10, 2021

Today, we celebrate the Baptism of the Lord!

The origin and foundation of Christian Baptism is Jesus. Before starting his public ministry, Jesus submitted himself to the baptism given by John the Baptist. The waters did not purify him; he cleansed the waters. "He comes to sanctify the Jordan for our sake . . . to begin a new creation through the Spirit and water" (St. Gregory Nazianzen, Liturgy of the Hours, I, 634). Jesus' immersion in the water is a sign for all human beings of the need to die to themselves to do God's will. Jesus did not need to be baptized because he was totally faithful to the will of his Father and free from sin. However, he wanted to show his solidarity with human beings in order to reconcile them to the Father. By commanding his disciples to baptize all nations, he established the means by which people would die to sin—Original and actual—and begin to live a new life with God.

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From the United States Conference of Catholic Bishops:

January is Poverty Awareness Month!

(<https://www.usccb.org/committees/catholic-campaign-human-development/poverty-awareness-month>)

During Poverty Awareness Month, join the U.S. Bishops, the [Catholic Campaign for Human Development](#), and the Catholic community in the United States in taking up Pope Francis' challenge to live in solidarity with the poor! In addition to the [calendar](#), [longer daily reflections](#) are also available. All of these resources are also [en Español](#).

Information about poverty in Grays Harbor County from [Poverty USA](#). (Based on 2018 data)

Population	68,852
People Living in Poverty	10,980
Poverty Rate	16.0%

Poverty by Gender

	Population	In Poverty	Percent
Women	34,701	5,584	16.1%
Men	34,151	5,396	15.8%

Poverty by Race

	Population	In Poverty	Percent
White (alone)	60,994	9,175	15%
Hispanic (any race)	6,791	1,698	25%
Black (alone)	238	69	29%
Asian (alone)	1,014	40	4%
Native American (alone)	3,094	770	25%

Poverty Among the Employed

	Population	In Poverty	Percent
	27,388	1,707	6.2%

Median Household Income = \$48,255 (This includes the income of the householder and all other individuals 15 years old and over in the household, whether they are related to the householder or not.)

Deep Poverty Rate = 8.1% (Percentage of people living in a household with a total cash income below 50 percent of the U.S. Census Bureau's poverty threshold.)

Without Health Insurance = 8.4% (Percentage of people under age 65 and below 138 percent of the poverty line who did not have health insurance at any time in the year.)

Supplemental Poverty Measure = 17.2% (The Supplemental Poverty Measure (SPM) takes into account people who would fall into poverty without certain non-cash benefits that help lift them above the poverty line. These benefits include food assistance and rental subsidies, as well as tax-based assistance such as the Earned Income Tax Credit-EITC).

Baptism, Marriage, Other Services, Scheduling Appointments with Father David:

Know someone who is no longer attending Mass? Do you need home Communion?

Call the office at 360-482-3190 to schedule a time.

Anointing of the Sick

Call parish office
360-482-3190
Or call Fr. David at
307-723-0004

Special Intention Mass

The Holy Sacrifice of the Mass will be offered for your special intention. Contact the parish office to schedule a weekday Mass intention.

Deadline for items placed in
the bulletin
Wednesday noon
phm.twosaints@gmail.com



The Baptism of the Lord, A Feast That Reminds Us of Our Mission

BY MARECELLINO D'AMBROSIO

The Jews were absolutely unique in the ancient world. Not only did their religion forbid them to worship any gods other than the Lord, but their prophets actually taught that the gods of other nations were mere figments of the imagination. They did not exist at all.

For devout Jews in the time of Jesus, monotheism—the belief or doctrine that there is only one God—was their distinctive hallmark and was ingrained in them from cradle to grave. They recited several times a day the verses of Deuteronomy 6:4 “Hear, O Israel! The Lord is our God, the Lord alone!”

So it should come as no surprise that the notion of Jesus as the Son of God was a bit hard for them to take. The Gospel of John tells us that this claim to divine sonship was one of main reasons for Jesus’ crucifixion. Hundreds of years later, Roman Emperor Constantine had to call a church council to reaffirm that Jesus was God, equal in glory and majesty to God the Father. Yet another council had to be called a few generations later to definitively affirm the same about the Holy Spirit.

“The Jews were absolutely unique in the ancient world.”

To this day, people from Da Vinci Code fans to Jehovah’s Witnesses ridicule the doctrine of the Trinity, the belief of three divine persons in God, alleging it was invented by Constantine.

But a close reading of the Scriptures shows that the Trinity was revealed when Jesus met his cousin in the wilderness, at the River Jordan. While John baptizes his superior, the voice of God resounds over the waters: “You are my beloved Son; with you I am well pleased.”

At that very moment, the Holy Spirit descends upon Jesus in the form of a dove. Here, for a brief moment, we glimpse the mystery of one God in three persons: God the Father, God the Son, and Holy Spirit. This momentary appearance of Jesus as the Son of God, anointed with the Holy Spirit, is

an epiphany. In fact, in Eastern Catholic churches, the feast of the Baptism of the Lord and the Epiphany (called “Theophany”) are the same.

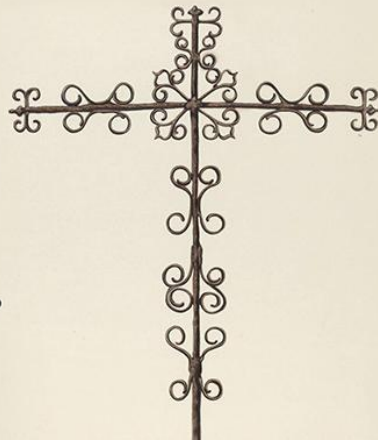
It is no accident that this revelation of the Trinity happened at the moment of Christ’s baptism. Christian baptism, here instituted by Christ, is essentially different than the baptism of John.

John the Baptist preached cleansing from past sins and a change of lifestyle. Christian baptism certainly involves this but accomplishes much more. It joins us to Jesus, as savior and Lord, and connects us with the power of his death and resurrection. But since in baptism we become one with Jesus, members of his body, all that is his becomes ours. His Father now becomes Our Father, and the Holy Spirit now takes up residence within us.

Baptism does not just wash away sins so that we can escape the fires of hell. It establishes an intimate relationship between us and the three persons of the Trinity. God is no longer a stern monarch, but a loving father, not just Christ’s Father but Our Father. God the Son calls us no longer servants but friends. God in the



***“God is a ‘family’
of three Persons
who love each other***



***so much as to form
a single whole.”***

—Pope Francis, May 2016

Holy Spirit becomes the power within us to make us new people and brings us to the fullness of joy.

The fact that baptism takes place through water is no accident either. Water cleanses, true. But it also is the symbol of birth. Are we not carried in water for nine months in our mothers’ wombs? In baptism, we emerge from the waters of the church’s womb to take up a new kind of life, a holy adventure that opens out into eternity.

But there is another sacrament besides baptism that is instituted at this blessed event. Notice that Peter, speaking of Jesus’ baptism in Acts 10:38, says Jesus was “anointed.” The Greek word for

“anointed one” is “Christ.” And the Greek term for “confirmation” is “chrismation.”

Some wonder why we need the sacrament of confirmation. To some it appears to be an afterthought or anticlimactic. After all, we receive the Holy Spirit in baptism and become children of God. So what else do we get when we are confirmed? That’s simple: We receive our mission and the power to carry it out.

Being a Christian is not just about salvation. It’s about sharing in Christ’s anointing to transform the world. The mission is an essential part of the package, not an option. That’s why we are called “Christians” or anointed ones. Without sharing in the

mission through the special anointing of confirmation, one is not fully incorporated into the church, which is a missionary community.

So the feast of the Baptism of the Lord is not only a revelation of the Trinity and our initiation into a saving relationship with the three divine persons. It is the empowering commission to bring others into the same life-transforming relationship. It is not only Christ’s name day, but the name day of all who glory in the name of being called a Christian.

D’Ambrosio writes from Texas. He is co-founder of Crossroads Productions, an apostolate of Catholic renewal and evangelization.



Viviendo la Fe

¿Qué significa ser pobre en los EE.UU.?

“Si realmente queremos encontrar a Cristo, es necesario que toquemos su cuerpo en el cuerpo llagado de los pobres, como confirmación de la comunión sacramental recibida en la Eucaristía”.

—Papa Francisco, Mensaje, I Jornada Mundial de los Pobres

“Ser una persona humillada, insegura de las cosas.”

— Hombre, 46, 5 personas viven en su casa, New York

“Para mí significa que los hijos de uno no pueden ir al colegio para prepararse para el futuro y siempre hay obstáculos económicos.”

— Hombre, 45, 15 personas viven en su casa, ingreso de \$8,860 a \$11,939, New York

“No tener los recursos para llevar una vida digna.”

— Mujer, 20, 5 personas viven en su casa, ingreso de \$8,860 a \$11,939, Puerto Rico

“No puedes ir al doctor si tienes algo porque te da miedo. No puedes dar la educación que quieres a tus hijos.”

— Mujer, 19, 8 personas viven en su casa, ingreso de menos de \$8,860, California

Scripture Passage for Reflection:

El espíritu del Señor Yahvé está sobre mí, por cuanto que me ha ungido Yahvé. A anunciar la buena nueva a los pobres me ha enviado, a vendar los corazones rotos; a pregonar a los cautivos la liberación, y los reclusos la libertad;

a pregonar año de gracia de Yahvé, día de venganza de nuestro Dios; para consolar a todos los que lloran.

— Isaías 61:1-2, *Biblia de Jerusalén Latinoamericana*

Preguntas para reflexionar:

- *¿Cómo abre la Eucaristía mi corazón a mis hermanas y hermanos que viven en la pobreza?*
- *Muchos enfrentan barreras para romper el ciclo de pobreza debido a discriminación o racismo: ¿Qué estereotipos distorsionan la forma en que ve a los miembros de su comunidad local o global?*



Catholic Current

Las citas de los hombres y mujeres viviendo en la pobreza fue publicado originalmente en USCCB.org.

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Living the Faith

Real Words from Americans Living in Poverty

“If we truly wish to encounter Christ, we have to touch his body in the suffering bodies of the poor, as a response to the sacramental communion bestowed in the Eucharist.”

—Pope Francis, Message, First World Day of the Poor

“Being unseen and unheard.”

—Female, 70, Washington, household of one, income of \$8,860 to \$11,939

“You can be working and be poor, because all your money goes out for medical bills.”

—Female, 46, Ohio, household of four, income of \$8,860 to \$11,939

“It means having to do without basic needs. It means being last, forgotten, judged wrongly by others.”

—Male, 44, Delaware, household of three, income less than \$8,860

“You are treated as a second class citizen.”

—Male, 47, Oregon, household of one, income less than \$8,860

Scripture Passage for Reflection:

The spirit of the Lord GOD is upon me,
because the LORD has anointed me;
He has sent me to bring good news to the afflicted,
to bind up the brokenhearted,

To proclaim liberty to the captives,
release to the prisoners,
To announce a year of favor from the LORD
and a day of vindication by our God;
To comfort all who mourn.

—Isaiah 61:1-2, NABRE

Questions for Reflection:

- *How does the Eucharist open my heart to my brothers and sisters in poverty?*
- *Many face barriers to breaking the cycle of poverty due to discrimination or racism: What stereotypes distort your vision of members of your local or global community?*