

Serving Berlin's English-speaking Catholic Community since 1957



## ***Catholic Community***

**Member of the English-Speaking Mission**

**Youth Mass: 1<sup>st</sup> Friday at 6 p.m. in the Blessed Sacrament Chapel**

**Sundays at 10 a.m. in the main Sanctuary**

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Facebook: All Saints Catholic Community Berlin

Office Hours: Mondays and Thursdays 10:00-12:00

## **January 12<sup>th</sup>, 2019 – The Baptism of the Lord**

**Readings (Missal no. 804): Isa 42:1-4, 6-7 • Ps 29:1-2, 3-4, 3, 9-10 • Acts 10:34-38 • Mt 3:13-17**

**Welcome to our 10:00 am Mass at All Saints. Fr. Wolfgang Felber will preside the Eucharist**

• Lector: Matthias Waliszewski • Eucharistic Ministers: Jennifer Evans, Johannes Ploog, Beate Hausmann •  
Greeter: NN • Altar Servers: Konrad Giersdorf, Bobot Quiming •  
Hospitality: Nisha Wunder, Merle Vogel • Designated collection: All Saints

## **Reflections on the Epiphany of the Christ**

The future rarely turns out the way we plan it. This is especially true with Jewish expectations of the Messiah. Years ago, the late Raymond Brown remarked in one of our diocesan clergy conferences that the Messiah 1st century CE Jews were expecting has yet to come. "Jesus of Nazareth was not that Messiah."

Many Christians think the authors of the Hebrew Scriptures had just one task: to foretell the coming of Jesus as Messiah. They overlook the fact that scholars tell us biblical concepts of the Messiah varied according to the peoples' needs in the day and age in which the various authors wrote. Messianic predictions, for instance, in 9th century BC Israel were quite different from those in the 6th century. Over the centuries the Chosen People went from presuming one of their next kings would be the Messiah to believing Yahweh would eventually send just one non-royal, unique individual to fill that role.

Since Rome occupied Palestine during Jesus' historical ministry, most Jews were convinced God would send a military Messiah who would throw the foreigners out. In the first third of the 1st century, pious Israelites were expecting the epiphany – the public "coming out" – of that kind of savior. For most, the biblical Jesus' epiphany as the Christ (the Messiah) was a total surprise.

As we hear in today's Third-Isaiah reading, there always was hope in Judaism that Gentiles would eventually "gather and come" to Israel in ways that would enrich the country and its people. ". . . The riches of the sea shall be emptied out before you, the wealth of nations shall be brought to you." Many even believed that besides "bearing gold and frankincense," these non-Jews would also proclaim "the praises of Yahweh." In other words, they'd actually convert to Judaism.

No Jew would object to their anticipated Messiah bringing Gentiles "into the fold." The main problem they encountered with Jesus of Nazareth revolved around some of his followers bringing these Gentiles into their faith communities without first converting them to Judaism. The Pauline disciple responsible for the letter to the Ephesians succinctly states this "heretical" belief. ". . . Gentiles are coheirs, members of the same body, and co-partners in the promise in Christ Jesus through the gospel." This certainly wouldn't be the teaching of the Christ whom the vast majority of Jews were expecting.

That seems to be one of the reasons Matthew, writing for a Jewish-Christian community, includes the story of the magi. Throughout his gospel he brings up instances in which non-Jews are better at living the faith of Jesus than Jews. Nowhere is this more sharply demonstrated at the beginning of Jesus' life than having not just Gentiles, but Gentile astrologers travel hundreds of miles "to do homage to the newborn king of the Jews," while Herod, the Jew, refuses to go the few miles between Jerusalem and Bethlehem to even check on the accuracy of biblical prophecies about the Messiah's birth.

Yet perhaps the strongest drawback to wide acceptance of Jesus as Messiah is contained in one small addition Matthew makes to Third-Isaiah's Gentile gift list. Besides gold and frankincense, the magi also bring myrrh. The late Dr. Irvin Arkin once asked, "How would you feel if someone gave you a bottle of embalming fluid as a birthday gift?" At the time of Jesus, myrrh was normally used to anoint dead bodies before they were entombed or buried.

Even in this glorious epiphany event, Matthew reminds his readers that if they accept Jesus as Messiah, they're also accepting their responsibility to suffer and die with him. You don't have to be Jewish to have problems with the epiphany of that kind of Messiah.

**Roger Vermalen Karban**

# ANNOUNCEMENTS



**WELCOME!** *Visiting for the first time?* Please introduce yourself and tell us where you are from at the end of Mass, so we can welcome you. Please join us for coffee and cake in the Community Hall!

Attendance on January 5th: **67**

Collection: **All Saints: €154.95**



## Scout Sunday on February 9<sup>th</sup>



For over 100 years, Scouting programs have instilled in youth the values found in the Scout Oath and Scout Law. Today, these values are just as relevant in helping youth grow to their full potential as they were in 1910. Scouting helps youth develop academic skills, self-confidence, ethics, leadership skills, and citizenship skills that influence their adult lives. While various activities and youth groups teach basic skills and promote teamwork, Scouting goes beyond that and encourages youth to achieve a deeper appreciation for service to others in their community.

On Scout Sunday our scouts will serve as the Altar Servers, Lector, Greeters, Ushers and will provide our after-Mass hospitality. To volunteer for any of these positions please contact Vanessa Hansen ([vhansen980@hotmail.com](mailto:vhansen980@hotmail.com)).

***Scouts & Scouters, please be in uniform!***



Mark your calendars for our annual **ST. PATRICK'S DAY POTLUCK** celebration on Saturday, March 14<sup>th</sup>

**'cause everyone is Irish when celebrating St. Patrick's Day!**

Liturgy of the Word in the Blessed Sacrament Chapel at 5:00 p.m. followed by the potluck dinner at 6:00 p.m. and continuing until the last leprechaun has gone home!

Please bring a main or side dish, a salad or a desert to share with the others.

Volunteers needed to help set-up on Saturday, March 14<sup>th</sup> at 2 p.m. and to help clean the hall after the dinner. Please sign-up with Konrad Giersdorf ([giersdorf@hotmail.de](mailto:giersdorf@hotmail.de)).



**Become a Hospitality Volunteer**

Our loyal group of hospitality volunteers are looking for some "new blood" to support this important ministry. Consider you, or your family, hosting a hospitality once a quarter! That's only 2 - 3 hours four times a year.

What is involved? Come about 9 a.m. to make coffee and put out the cakes and refreshments which we have already purchased. After Mass stay and get the Fellowship hall neat/ready for the next group and ensure all our coffee cups/ plates are in the dish washer.

Signup in the office or ask for more information.



to everyone who helped to take down the Christmas decorations on Friday, January 10<sup>th</sup>.

### **January 19<sup>th</sup> Mass at All Saints. Fr. Wolfgang Felber is presiding the Eucharist**

- Lector: Justine Pédussel • Eucharistic Ministers: Johannes Ploog, Beate Hausmann, Thomas Schmidt •
- Greeter: NN • Altar Servers: Konrad Giersdorf, Bobot Quiming •
- Hospitality: NN • Designated collection: Family Sunday •

Designated collections are for special purposes in the Archdiocese of Berlin and are transferred in full. **However, in agreement with the Archdiocese, All Saints receives no financial support, so we are completely dependent upon your donations.** Please continue to donate to All Saints by using the **WHITE ENVELOPES** stamped "**ALL SAINTS FUND**" and/or transferring your donation to the Pax-Bank account written below. **THANK YOU FOR YOUR SUPPORT!** • \*Friends of All Saints e.V.\*, IBAN: DE15 3706 0193 6001 6690 18, BIC: GENODED1PAX