



FEAST OF THE BAPTISM OF JESUS

January 11, 2026

Isaiah 42:1-4, 6-7 Acts of the Apostles 10:34-38 Matthew 3:13-17

The Feast of the Baptism officially ends the Christmas season, so the church will look differently next weekend.

Our Christmas homily was called The Lost Jesus as a young girl brought her baby doll to the manger to replace the lost Jesus wood carving. As we celebrate Jesus' baptism, we might think of our own baptism. Most of us were brought by our parents to the baptismal font as a baby. I was baptized at Annunciation Parish. My parents and godparents are with the Lord.

I would like to offer a thought for our viewpoint of ourselves and all people, as we journey in 2026 based on Jesus' baptism.

It is interesting that Jesus is baptized by John the Baptist. He certainly did not have to be baptized and be forgiven for his sins.

At this point, Jesus, as far as we know, has not taught, has not done any healing, has not publicly forgiven any sin, has not fed anyone through a miracle, he has not gathered anyone around him as disciples, etc.

Yet what happens in the gospel? His Father declares, "This is my beloved Son, with whom I am well pleased."

The Father is pleased not for what Jesus has done, but for simply being Jesus, by being alive.

The Catholic Church, unlike some other Christian denominations, baptizes babies. Some denominations do not, feeling a person should know, maybe even consent to be baptized.

Our Church, from the days of the apostles, allows babies to be baptized, just because they are alive. They have not done anything, except show up. That's enough for the Church to say, like God the Father, "This is my beloved Son/Daughter."

When I baptized James and Cashton last weekend, and Lucienna this weekend, I don't ask for their qualifications, their resume. They are God's beloved, because by God's grace they were born.

I offer to myself and you, what if we would look at all people that way? That we see people, as God sees them. Everyone is beloved.

Would there be less conflict in our homes? At school? At work? In our world?

St. Peter addresses conflict between Jews and Gentiles (non-Jews) in our second reading.

St. Peter addresses the people in the house of Cornelius, a Gentile, a foreigner. Peter proclaims; "In truth, I see that God shows no partiality." That is favoritism towards the Jews or Gentiles; people who are not Jews. He was telling everyone that God loves everyone and therefore, we are to do that same. Peter would baptize the whole household that day. (Acts 10:44-49)

As disciples of the Lord, we are called to love and respect the people we are familiar with and those who are presently strangers to us. All people are beloved, not because we say so, but because God said so. 2026 would be a good year if everyone lived that truth.

Prayer: Bringing Home the Word