

The Baptism of the Lord Year C

Entrance Antiphon

After the Lord was baptized, the heavens were opened, and the Spirit descended upon him like a dove, and the voice of the Father thundered: This is my beloved Son, with whom I am well pleased.

A reading from the prophet Isaiah Is 40:1-5. 9-11

The glory of the Lord shall be revealed, and all people shall see it.

‘Console my people, console them’ says your God. ‘Speak to the heart of Jerusalem and call to her that her time of service is ended, that her sin is atoned for, that she has received from the hand of the Lord double punishment for all her crimes.’ A voice cries, ‘Prepare in the wilderness a way for the Lord. Make a straight highway for our God across the desert. Let every valley be filled in, every mountain and hill be laid low, let every cliff become a plain, and the ridges a valley; then the glory of the Lord shall be revealed and all mankind shall see it; for the mouth of the Lord has spoken.’ Go up on a high mountain, joyful messenger to Zion. Shout with a loud voice, joyful messenger to Jerusalem. Shout without fear, say to the towns of Judah, ‘Here is your God.’ Here is the Lord coming with power, his arm subduing all things to him. The prize of his victory is with him, his trophies all go before him. He is like a shepherd feeding his flock, gathering lambs in his arms, holding them against his breast and leading to their rest the mother ewes.

The word of the Lord.

Responsorial Psalm Ps 28:1-4. 9-10. R. v.11

(R.) The Lord will bless his people with peace.

O give the Lord you sons of God,

give the Lord glory and power;

give the Lord the glory of his name.

Adore the Lord in his holy court. (R.)

The Lord’s voice resounding on the waters,

the Lord on the immensity of waters;

the voice of the Lord, full of power,

the voice of the Lord, full of splendour. (R.)

The God of glory thunders.

In his temple they all cry: ‘Glory!’

The Lord sat enthroned over the flood:

the Lord sits as king for ever. (R.)

A reading from the letter of St Paul to Titus

Ti 2:11-14; 3:4-7

God’s grace has been revealed, and it has made salvation possible for the whole human race and taught us that what we have to do is to give up everything that does not lead to God, and all our worldly ambitions; we must be self-restrained and live good and religious lives here in this present world, while we are waiting in hope for the blessing

which will come with the Appearing of the glory of our great God and saviour Christ Jesus. He sacrificed himself for us in order to set us free from all wickedness and to purify a people so that it could be his very own and would have no ambition except to do good.

When the kindness and love of God our saviour for mankind were revealed, it was not because he was concerned with any righteous actions we might have done ourselves; it was for no reason except his own compassion that he saved us, by means of the cleansing water of rebirth and by renewing us with the Holy Spirit which he has so generously poured over us through Jesus Christ our saviour. He did this so that we should be justified by his grace, to become heirs looking forward to inheriting eternal life.

The word of the Lord.

Gospel Acclamation: Lk 3:16

Alleluia, alleluia John said: He who is to come is mightier than I; he will baptise you with the Holy Spirit and with fire. **Alleluia.**

A reading from the holy Gospel according to Luke

Lk 3:15-16. 21-22

When Jesus had been baptised and had been praying, the heavens were opened and the Holy Spirit came upon him.

A feeling of expectancy had grown among the people, who were beginning to think that John might be the Christ, so John declared before them all, ‘I baptise you with water, but someone is coming, someone who is more powerful than I am, and I am not fit to undo the strap of his sandals; he will baptise you with the Holy Spirit and fire.’

Now when all the people had been baptised and while Jesus after his own baptism was at prayer, heaven opened and the Holy Spirit descended on him in bodily shape, like a dove. And a voice came from heaven, ‘You are my Son, the Beloved; my favour rests on you.’

The Gospel of the Lord.

Communion Antiphon Jn 1:32,34

Behold the One of whom John said: I have seen and testified that this is the Son of God.

One is coming
who is mightier
than I, and I am
not fit to untie
the thong of His
sandals

He will
baptize
you with
the Holy Spirit
and with fire.



Next week’s readings:

First Reading:

Is 62:1-5

Responsorial Psalm

Ps 95:1-3. 7-10. R. v.3

Second Reading:

1 Cor 12:4-11

Gospel

Jn 2:1-11



Parish of Belgrave

The Catholic Church

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The Parish of St Thomas More and the Archdiocese of Melbourne are committed to the care, wellbeing and protection of children, young people and vulnerable people in our community. May our message be that child protection and the dignity of every person is the responsibility of every adult. You can find out more about the Church's work in this area at: www.catholic.org.au/responseandprevention

Our Parish Vision Statement:
We are called to be a welcoming, compassionate community, empowered for our faith journey for active service.....

| CHURCH CENTRES | | St. Joseph's Church Emerald Cnr. Emerald-Monbulk & Cornish Roads | Sacred Heart Church Gembrook Main Road | St. Thomas More Church Belgrave Reynolds Lane | St. Paul's Church Monbulk 59 Moores Road |
|----------------|---------|--|--|--|--|
| MASS TIMES | WEEKEND | Vigil Mass 6.00pm | 9.00am | 9.00am | 11.00am |
| | WEEKDAY | | | 9.00am | |

Homily for the Baptism of the Lord Year C - 9th January, 2022

The voice from heaven that we hear about in the Gospel today is truly important. It is a total confirmation of Jesus as Christ. Up to the point of Jesus' baptism, Jesus was living an ordinary life and although people may have noted his piety and goodness, no one in Nazareth seems to have thought much about it. It is only with the baptism and the beginning of his public ministry that Jesus begins the actions that raise controversy and questions about his identity. The readings that we are given today are optional. There is another set of readings that would give us a different first and second reading. But since we try to keep a wide range of readings, these optional readings have been chosen.

The first reading is from the Prophet Isaiah. We should recognize this passage that begins: Comfort, give comfort to my people! This part of the Book of the Prophet Isaiah is called the Book of Consolation. It is placed here today because the baptism of Jesus is the first step in the life of Jesus that shows the fulfilment of this prophecy. The baptism could not have happened without the birth of Jesus nor without his infancy or with the hidden years. But the baptism is important because it begins the revelations of Jesus as Son of God. The Book of the Prophet Isaiah also is fulfilled in such a way that we often do recognize its fulfilment. Most of us was a comfortable life or a life without problems. We want God to take care of us. And God does promise to care for us, to shepherd us, to watch over us. The difference is that God wants us to grow to the very limits of our human potentiality and we are generally comfortable without wanting to change. How much can we love? Can we love more? God will stretch us so that we can love more and more. The second reading, from the Letter to Titus, dwells on this theme of growth. "The grace of God has appeared, saving all and training us to reject godless ways and worldly desires and to live temperately, justly, and devoutly in this age." It is important for us to notice that this grace of God is training us—the text puts as an ongoing action, not something that is completed. Our lives are process. Our lives are about learning how to live with the wisdom of God Himself. This is our baptism: dying to self so that we can live in the divine grace. Baptism is always about dying, about taking a new course and about this ongoing process of conversion.

Christian conversion and deep change in our lives can only come about as we come to know and believe that we are beloved by God. This is why the voice at the baptism of the Lord is so important and why we must also hear that voice of God speaking to us: You are my beloved! So much of Christian history shows people who tried to be what they thought God wanted them to be and turned out to be people who killed others and condemned others.

God wants us to love, to know how to love, to grow in love and to share that love with Him and with others. Let us rejoice in the baptism of Christ and embrace our own baptism in Him.

Source: <https://christdesert.org/homily-for-baptism-of-the-lord-cycle-c/>

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**WE ARE A CHILD SAFETY PARISH
 AND WE BELIEVE IN CHILD SAFETY.**

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REMEMBRANCE IN OUR PRAYERS:

Recent deaths: Ian Charles Ford, the father of Jennifer Krasnoff. Many people across the world who have died due to corona virus and natural calamities.

- Funeral mass for late Ian Charles Ford will be held on 11th January at St. Joseph's church, Emerald at 11am. May his soul rest in peace.

Anniversaries: Lucy Rawlin, Ted Regan, Marilyn Fitzmaurice, John Kruyer, Max Proctor, Hermino Balladares, Krl Visser, Kathleen Mrtin, Alex West, Baptiste Colussi, Hugh Lane, Tim Foley, John Weichard.

Prayer for the deceased:

Lord open wide the doors of your Mercy to all those who have passed away in the parish of St. Thomas More, Belgrave. In your compassion grant eternal bliss to all of them.

Prayers for the Sick: We pray for all who are ill, but especially the following people: Ewa Wallis, Jane Schellenbach, Deanne Atkinson, Damien Van der Linden, Margaret Gilhooly, Daniel, Mason, Hero, Helen Smith, Irene and Kevin Ryan, Debbie Owens, Don Kempster, Pat McCarrick, Joan Newman, Justin, Tom Fergus, Josie Walsh, Father Noel MacKay, B. O'Connor, Linda Bullivant, Maureen Lyons, Laurie Fitton, Ingyin Collins, David Bourke, Eileen Banyard, Brendan, Martin Fergus, Margaret & Fiona Gilhooly, Maureen, Patricia Gilchrist, Stephen Mc., Cheryl McInnes, Kate Arnott, Julian Neesham, Robert Drake, Joan Munday, Fa Perisipi, John Reid, Dieter Farmer, Margaret Sheanon, Dianne Zidek, Mark Pickthall, Terry Schubert, Neil Weatherill, Margaret Herbert, Rob Zwagerman, Joshua McQuade, Lanie Brereton, Sandra Dowling, Francesca, Neil Holland, Maureen Hughes, Marilyn Ward, Isabelle Henry, Phillis Willoughby.

#55 UPDATE: GENERAL LITURGICAL GUIDELINES

COVID-19 Implications for the Catholic Archdiocese of Melbourne



Information Updated: 23 December 2021, 5:00pm

The following Guidelines are approved by Most Rev Peter A Comensoli, Archbishop of Melbourne, to assist Clergy and Faithful with questions pertaining to specific areas of liturgy and ministry in the Archdiocese of Melbourne during this time of the COVID-19 pandemic.

These guidelines are in accordance with Victorian pandemic orders under the Public Health and Wellbeing Act and will be in place until 12 January 2022.

We welcome the opening up of our places of worship and opportunities for gathering but remain mindful and respectful that many in our community remain feeling cautious. We also look forward to the time when all people can join together in various locations, and for the many activities that truly unite us fully as communities.

All Catholics in Melbourne continue to be dispensed from the obligation to attend Sunday Mass until further directed by the Archbishop. We continue to carry the happy obligation to keep Sunday holy, whether we can attend Mass or not, and can do so by any kind of prayer with members of our household and parish, reading holy scripture, and encouraging one another in our faith. Prayerfully participating in online Mass continues to be a great source of comfort on Sundays.

Face Coverings— From 11:59pm Thursday 23 December 2021, face coverings will be required for gatherings indoors .

(except in the home) for people aged eight and over, or for those with medical exemptions

A reminder this will mean: For Clergy: Face coverings must be worn as you enter for Mass. They may be removed during the celebration of Mass but are to be placed back on for the distribution of Holy Communion and at the conclusion of Mass as you process out.

The Reader: may lower his/her face covering for the readings. This applies as well for the Universal Prayer.

Cantors and Singers: when a cantor is singing, the face covering may be lowered. It must be worn at all other times. Distancing between singers is recommended.

Communicants: Each communicant comes forward and removes one side of their face covering and sanitises their hands at a sanitation station provided nearby. Following reception of the Blessed Sacrament they step to the side to place the host on their tongue. The communicant replaces their face covering and returns to their seat.

Weddings: Face coverings must be worn by all participants indoors, except the Bride and Groom who do not need to wear face coverings during the ceremony. Face coverings can be removed for photos, but people must be encouraged to stay 1.5m away from others.

Numbers— There are no limits on participants at Places of Worship for Weddings, Funerals, and general Worship – including the opening for private prayer.

QR Code Check ins— QR code check in is required for all Places of Worship.

For those who do not have a device, provision must be made to assist with a check in or to capture name and contact details.

Vaccinations— There will not be any vaccination requirements nor any requirement for organisers to check vaccination status at Places of Worship for Weddings, Funerals, and general Worship.

Workers at Places of Worship (staff and volunteers) must still be fully vaccinated.

Please note that other activities outside of worship, particularly those activities that involve hospitality, will require full vaccination for participation and will entail QR code check-ins and COVID Marshals. This will apply to varying activities held within the parish-context.

People under 18 years of age will no longer be required to show proof of their vaccination status.

Cleaning of Facilities

Places of Worship will not need to be cleaned between use, but good hygiene standards should be maintained according to a parish COVIDsafe plan. This includes the continued availability of sanitiser throughout the venue.

Care Facility Visitors

Hospital Visitors

There are limits on attending high-risk settings, even when fully vaccinated. Please work with the care provider in determining what is required and permitted

FUNDRAISING NEWS:

We are in the process of collecting old stamps and old coins

Can you please keep all used postage stamps (Australian and overseas) and overseas money, also old stamp albums.

These are for sale at the next parish fete. Send to the parish office or call Tony Whyte (St Paul's Monbulk) for collection.

Thankyou

Dear Friends of Salesian Missions Australia,

As this year draws to a close, we wish to thank you most sincerely for your generous assistance and prayers. Your support has enabled the Salesians of Don Bosco to assist those most in need during these difficult and trying times.

Please find attached our [News update for 2021](#) which outlines many of the projects that have been implemented to help and relieve the sufferings of so many people as a result of the pandemic, military unrest, floods and other disasters.

Click [video link](#) from **Br Adriano from Timor Leste thanking those who kindly supported the flood victims in April 2021**. Visit the following link <https://www.youtube.com/watch?v=IdD3jY-1WMo>

To make an online donation please click on the **Donate Today** button below or visit our website www.salesianmissionsaustralia.org.au.

If you wish to mail a donation or contact us please find our details at the end of email.

Donations to this fund of \$2 and over for development and relief projects are tax deductible.



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The Feast of the Baptism of the Lord

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.

The same Spirit, that descended on the water of the River Jordan wafted over the waters during the first creation (Gen 1:2). Therefore, the Baptism in the Jordan presents yet another truth: that Jesus has started a new creation. He is the second man (1 Cor 15:47) or the last Adam (1 Cor 15:45), that comes to repair the first Adam's guilt. He does this as the Lamb of God that takes away our sins. 'Looking at the events in light of the Cross and Resurrection, the Christian people realised what happened: Jesus loaded the burden of all mankind's guilt upon His shoulders; he bore it down into the depths of the Jordan. He inaugurated his public activity by stepping into the place of sinners' (Joseph Ratzinger, Jesus of Nazareth, Bloomsbury 2007, p 18).

Excerpted from the Congregation for the Clergy

<https://www.catholicculture.org/culture/liturgicalyear/calendar/day.cfm?date=2021-01-10>

