



The Parish of Saint Anthony Glen Huntly

Parish Office

74 Grange Rd Glen Huntly

☎ Office: 9401 6336 Presbytery: 9401 6337

✉ glenhuntly@cam.org.au 🌐 cam.org.au/glenhuntly

THE BAPTISM OF THE LORD 11-12 JANUARY 2020

ENTRANCE ANTIPHON

After the Lord was baptised, 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.

RESPONSORIAL PSALM

The Lord will bless his people with peace.

GOSPEL ACCLAMATION

Alleluia, alleluia!

The heavens were opened and the Father's voice was heard: this is my beloved Son, hear him.

Alleluia!

LITURGY OF THE WORD

1st Reading: Isaiah 42:1-4, 6-7

2nd Reading: Acts: 10:34-38

Gospel: Matthew 3:13-17

COMMUNION ANTIPHON

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

MASSES AT ST ANTHONY'S CHURCH GLEN HUNTLY

We welcome Fr Thinh Nguyen

Saturday Vigil Mass: 6pm

Sunday 8.30am, 11am, 5pm

12 noon Daily Mass Monday—Saturday

Fatima Centre 205 Poath Rd Murrumbena

ST ANTHONY'S PARISH OFFICE

Thursday & Friday 10am—2pm

ST VINCENT DE PAUL SOCIETY

Tuesday 15 January 7pm St Anthony's Church

MEDITATION

The disciples, who before had lost all hope, came to believe in Jesus' Resurrection because they saw him in a different way after his death, spoke with him, and experienced him as being alive. The Easter events that took place in Jerusalem in the year 30 are not a made-up story. Following the death of Jesus and the defect of their whole cause, the disciples fled or else barricaded themselves behind locked doors. Only their encounter with the risen Christ freed them from their paralysis and filled them with an enthusiastic faith in Jesus Christ, the Lord of life and death.

YOUCAT n 105

2ND SUNDAY IN ORDINARY TIME 18-19 JANUARY 2020

ENTRANCE ANTIPHON

All the earth shall bow down before you,
O God, and shall sing to you, shall sing to your name,
O Most High!

RESPONSORIAL PSALM

Here I am, Lord; I come to do your will.

GOSPEL ACCLAMATION

Alleluia, alleluia!

The Word of God became flesh and dwelt among us. He enabled those who accepted him to become the children of God. Alleluia!

LITURGY OF THE WORD

1st Reading: Isaiah 49:3, 5-6

2nd Reading: 1 Cor: 1:1-3

Gospel: John 1:29-34

COMMUNION ANTIPHON

You have prepared a table before me, and how precious is the chalice that quenches my thirst.

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ST ANTHONY'S MAINTENANCE COLLECTION

Taken up at Masses next weekend. A list of maintenance needs for January will be included in next week's Parish Bulletin.

ST ANTHONY'S PARISH OFFICE

Thursday & Friday 10am—2pm

MEDITATION

The liturgical year, or the Church year, superimposes the mysteries of the life of Christ—from his Incarnation to his second coming in glory—on the normal course of the year. The liturgical year begins with Advent, the time of waiting for the Lord, and has its first high point in the Christmas season and its second, even greater climax in the celebration of the redemptive suffering, death, and Resurrection of Christ at Easter. The Easter season ends with the feast of Pentecost, the descent of the Holy Spirit on the Church. The liturgical year is repeatedly interrupted by feasts of Mary and the saints, in which the Church praises God's grace, which has led mankind to salvation.

YOUCAT n 186

Lord, Teach us to Pray 2

Scripture gives few details about Jesus' hidden years as a boy in Nazareth. But surely Joseph and Mary immersed him in the faith of his people. Surely they told him about his own story as well. They probably recounted the angel Gabriel's visit to Mary and Joseph's dream. They taught him about his miraculous birth and about Simeon's prophecy that, one day, he would be "a light to the Gentiles, and glory for your people Israel".

Those are the big stories that must have lodged in Jesus' mind. But Joseph and Mary gave him a foundation of faith and trust in God in simple, everyday ways as well. Just picture them gathering on Friday evenings to light the Sabbath candles and thank God for the blessings of the week. Imagine them teaching him to study the Hebrew Scriptures and bringing him to the synagogue for instruction. Surely they taught him how to find God in the beauty of nature, in the ordinary tasks of life, and in the presence of the people around him.

As he grew older, Jesus began to seek after God on his own. Remember how he stayed behind at the Temple in Jerusalem when his parents headed home? That's how deeply he longed to be in his "Father's house".

Even after he gathered his disciples and began his ministry, Jesus continued to "withdraw to deserted places" to pray: by the sea, on mountaintops, wherever he could find solitude. In his humanity, Jesus thirsted for time along with his Father, and he prioritized it for himself and for his disciples. It was so important that he often got up early in the morning or stayed up all night to pray.

Jesus also made it a point to turn to his Father in prayer whenever he faced important decisions or was dealing with challenging situations. He prayed before he raised Lazarus from the dead. He prayed before choosing the Twelve and when he was grieving the death of John the Baptist. And he prayed in the Garden of Gethsemane when he knew his arrest and execution were imminent.

During all this time, Jesus' disciples watched him pray, and they came to see the connection between his public life of ministry and his hidden life of prayer. So it was only natural that they would ask him, "Lord, teach us to pray". Jesus, of course, was more than happy to help them, so he taught them what we call the "Lord's Prayer". But he wasn't just giving them words to say. He was teaching them how to develop a relationship with God. He was showing them that they could dare to call God their Father, just as he had done.

The Lord's Prayer is so simple that a child can babble it and so rich that saints and theologians cannot plumb its depths. So let's take a look at some of the attitudes behind the words our Saviour gave us.

Intimacy with the Father. "Our Father in heaven". This phrase is the key to the whole prayer. Of all the holy men and women in the Old Testament, not even Moses addressed God as Father. Only Jesus could assert such a familiar, intimate relationship. And yet he invites us to call God *our* Father. He invites us to address God as his sons and daughters with an attitude of confidence in God's love for us. What a privilege this is! God is your Father. He loves you with the same love he has for Jesus.

Reverence and Adoration. "Hallowed be your name". Often when we pray, we begin by bringing our needs to God, then later think of what matters to him. But Jesus reverses the order; he puts God first. He comes to his Father with an attitude of awe and reverence, and he asks us to do the same. From the start, he turns our attention to God's holiness and goodness so that we will approach him with humble hearts, knowing that prayer is primarily about him, and not just about us.

Surrender. "Your kingdom come, your will be done". Jesus surely learned this disposition of prayer from his mother. In fact, she prayed similar words at the Annunciation: "May it be done to me according to your word". From Mary's prayer, to Jesus' obedience on the cross, to Mary's silent surrender at the foot of that cross, both of them turned to prayer to find the strength to surrender to God. In teaching his disciples this prayer, Jesus invites us to yield to God as well.

Confidence. "Give us today our daily bread". Remember how frequently Jesus turned to God in prayer? He lived each day with an attitude of humble confidence in his Father; now he teaches us to bring our needs, large and small, to our Father. But rather than just expecting us to find this confidence on our own, he gives us, every day, his own Body and Blood to be our daily bread. We can be sure that the One who gives himself to us in the Eucharist will also sustain us with his grace throughout the day.

Repentance and Mercy. "Forgive us our debts, as we forgive our debtor". Jesus was no stranger to human weakness. He never sinned, but he was tempted just as we are. He knew how often we would fall into sin and need forgiveness. He also knew that he would offer up his life to reconcile us to his Father. So he taught us to ask God for his mercy, which would cost him so dearly. But he also taught us to forgive anyone who has hurt us, just as the Father has forgiven us.

Trust. "Deliver us from the evil one". When Jesus was tempted by the devil in the desert, he trusted in God and his word to protect him. We too can trust in God to protect us from evil. Every day, no matter what storms or dangers we are facing, we can cry out, "Lord, save me!" just as Peter did when the wind and waves frightened him. Jesus urges us to rely on his Father to shield and strengthen us whenever we face the temptations of the world, the flesh, and the devil.

Like learning to play a musical instrument, there's more than just mechanics in learning to pray. Prayer is more than just what we say or what we do—it's the disposition of our hearts. With every moment that we spend with Jesus, we take on a little more of his heart, and our relationship with him and his Father deepens. We learn how to come to God with the same attitudes that Jesus had. And as we learn these dispositions, any form of prayer can become a face-to-face encounter with our God.

Our silent prayer before Jesus in the Eucharist can become an outpouring of love. Our kneeling before the crucifix can become heartfelt repentance for our sins and can make us more forgiving. And our recitation of the prayers of the Mass can become an offering of love to our Father. In all these ways and more, we can dare to pray the way Jesus, our Master, taught us.

