



**EXEGESIS:** Origin of Baptism: Neither John nor Jesus invented Baptism. It had been practiced for centuries among the Jews as a ritual equivalent to our Confession. Until the fall of the Temple in 72A.D. it was common for Jewish people to use a special pool called MIKVEH—literally a “collection of water” - as a means of spiritual cleansing, to remove spiritual impurity and sin. Men took this bath weekly on the eve of the Sabbath; women, monthly. Converts were also expected to take this bath before entering Judaism. The Orthodox Jews still retain the rite. John preached that such a bath was a necessary preparation for the cataclysm that would be wrought by the coming Messiah. Jesus transformed this continuing ritual into one single, definitive act by which we begin our life of faith. In effect,

he fused his divine essence with the water and the ceremony.

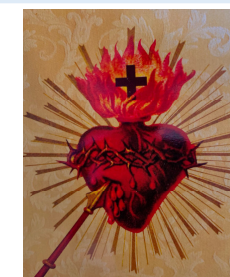
A couple of questions: 1) Why did Jesus, the sinless Son of God, receive the ‘baptism of repentance’ meant for sinners? 2) Why did Jesus wait for thirty years to begin his public ministry? The strange answer for the first question given by the apocryphal book, “The Gospel According to the Hebrews” is that Jesus received the baptism of John to please his mother and relatives. In this humble submission we see a foreshadowing of the “baptism” of his bloody death upon the cross. Jesus’s baptism by John was the acceptance and the beginning of his mission as God’s suffering servant. He allowed himself to be numbered among sinners. Jesus submitted himself entirely to his Father’s will. Out of love he consented to His baptism of death for the remission of our sins. Many Fathers of the Church explain that Jesus received baptism to identify himself with his people, who for the first time in Jewish history became aware of the sins and of the need of repentance, as a result of John’s preaching. The Jews had the traditional belief that only the Gentiles who embraced Jewish religion needed the baptism of repentance, for, as God’s chosen people, the Jewish race was holy. Jesus might have been waiting for this most opportune moment to begin his public ministry. The Fathers point out that the voice from the heavenly Father is an adaptation of Psalm 2: 17, “*This is my beloved Son*”, and of Isaiah 42:1 referring to the “suffering servant”: “*with whom I am well pleased*”.



# SACRED HEART PARISH MORUYA



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Priest: Fr George Azhakath msfs  
Secretary: Mrs Vickie Moore  
Parish Office hours: Wed. and Fri. 9am—2pm



**Mass Times:**  
Moruya: Sat: Vigil 6.00 pm Sun: 10.00am  
Tue: 5.30pm, Wed, Thu & Fri: 9.15am  
Sat: Reconciliation: 10—10.30am

Tuross Mass: Sun: 8am Bodalla Mass: 2nd Thursday of the month 9.15am and Fourth Sunday of the month 3pm  
Schools: St Mary’s Moruya: 4474 2817 Carroll College Broulee: 4471 5600  
Caring Group: Tuross Head: 0497 315 534 Moruya: 0431 354 993  
Devotions: Daily Rosary before/after Mass. Adoration & Benediction Fridays: 9.45—10.45am

THE BAPTISM OF OUR LORD

- YEAR C -

January 8 & 9 2022

## The Feast of the Baptism of Our Lord

*When the Lord had been baptised,  
the heavens opened, and the Spirit  
came down like a dove to rest on him.  
The voice of the Father thundered:  
“This is my beloved Son,  
with him I am pleased”*

The Baptism of the Lord is the great event celebrated by the Eastern churches on the feast of the Epiphany, because it is the occasion of the first public revelation of all Three Persons in the Holy Trinity, and the official revelation of Jesus as the Son of God to the world by God the Father. It is also an event described by all four gospels, and it marks the beginning of Jesus’ public ministry. The liturgical season of Christmas comes to a conclusion this Sunday with the celebration of the Baptism of our Lord. The 13th century King of France, St Louis IX (1226-70), insisted that the grand celebration of his birthday should be held on the day of his baptism, and not on his birthday proper. His argument was that baptism was the beginning of a life that would continue for eternity in the everlasting glory of heaven.

**Ent 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.

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

**Prayer after Communion:** Lord, we thank you for coming into our hearts in Communion. We believe you are truly present in the Blessed Sacrament. You are our life and our hope. Draw us more deeply to yourself and transform our hearts through your abiding love. May we come to know Sunday as a special day of faith, the day of our Risen Lord. May our celebration of the Eucharist on Sunday consecrate this day to you. **O Sacrament Most Holy, O Sacrament Divine, All Praise and All Thanksgiving be every moment thine.**





# Liturgy of the Word

## First Reading     Is 40:1-5. 9-11

A reading from the prophet Isaiah  
‘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

**All: Thanks be to God**

## Responsorial Psalm     Ps 103:1-2. 3-4. 24-25. 27-30. R. v.1

**(R.) Oh, bless the Lord, my soul!**

1. Lord God, how great you are,  
clothed in majesty and glory,  
wrapped in light as in a robe!  
You stretch out the heavens like a tent. **(R.)**
2. Above the rains you build your dwelling.  
You make the clouds your chariot,  
you walk on the wings of the wind,  
you make the winds your messengers  
and flashing fire your servants. **(R.)**
3. How many are your works, O Lord!  
In wisdom you have made them all.  
The earth is full of your riches.  
There is the sea, vast and wide,  
with its moving swarms past counting,  
living things great and small. **(R.)**

4. All of these look to you  
to give them their food in due season.  
You give it, they gather it up:  
you open your hand, they have their fill. **(R.)**
5. You take back your spirit, they die,  
returning to the dust from which they came.  
You send forth your spirit, they are created;  
and you renew the face of the earth. **(R.)**

## Second Reading     Ti 2:11-14; 3:4-7

A reading from the letter of St Paul to Titus

God’s grace has been revealed, and it has made salva-  
tion 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 Je-  
sus 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

**All: Thanks be to God**

## Gospel Acclamation     See 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!**

## Gospel     Lk 3:15-16. 21-22

P:     The Lord be with you

**All: And with your spirit**

P:     A reading from the holy Gospel  
according to Luke

**All: Glory to you O Lord**

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 bap-  
tised and while Jesus after his own baptism was at pray-  
er, 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

**All: Praise to you Lord Jesus Christ**

# THE WORD AND LIFE this week ...

**1) The baptism of Jesus reminds us of our identity and mission. First, it reminds us of who we are and Whose we are.** By baptism we become sons and daughters of God, brothers and sisters of Jesus, members of his Church, heirs of heaven and temples of the Holy Spirit. Hence “baptism is the basis of the whole Christian life, the gateway to life in the Spirit and the door which gives access to the other Sacra-  
ments” (Catechism of the Catholic Church, 1213). Most of us dipped the fingers of our right hands into the holy water font and blessed ourselves when we came into church today. Why? This blessing is supposed to remind us of our baptism. And so when I bless myself with holy water, I should be thinking of the fact that I am a child of God; that I have been redeemed by the Cross of Christ; that I have been made a member of God’s family and that I have been washed, forgiven, cleansed and purified by the blood of the Lamb.

**Second, Jesus’ baptism reminds us of our mission:** **a)** to experience the presence of God within us, to acknowledge our own dignity as God’s children and to appreciate the divine presence in others by honour-  
ing them, loving them and serving them in all humility; **b)** to live as the children of God in thought, word and action, so that our Heavenly Father may say to each of us as He said to Jesus: “You are my beloved son/daughter in whom I am well pleased”; **c)** to lead a holy and transparent Christian life and not to desecrate our bodies (the temples of the Holy Spirit and members of Jesus’ Mystical Body) by impurity, injustice, intolerance, jealousy or hatred; **d)** to accept both the good and the bad experiences of life as the gifts of a loving Heavenly Father for our growth in holiness; **e)** to grow daily in intimacy with God by fre-  
quenting the sacrament of reconciliation; **f)** to be co-creators with God in building up the “kingdom of God” on earth, a kingdom of compassion, justice and love and to be the salt of the earth and the light of the world.

**2) This is the day for us to remember the graces we received in baptism and to renew our baptismal vows:** On the day of our baptism, as Pope John Paul II once explained: “We were anointed with the oil of catechumens, the sign of Christ’s gentle strength, to fight against evil. Blessed water was poured over us, an effective sign of interior purification through the gift of the Holy Spirit. We were then anointed with chrism to show that we were thus consecrated in the image of Jesus, the Father’s Anointed One. The candle lit from the paschal candle was a symbol of the light of faith which our parents and godparents must have continually safeguarded and nourished with the life-giving grace of the Spirit.” This is also a day for us to renew our baptismal vows by consecrating ourselves to the Holy Trinity and “by rejecting Satan and all his empty promises”, which our profane world is constantly offering us through its mass media of com-  
munication. Let us ask Our Lord today to make us faithful to our Baptismal promises. Let us thank Him for the privilege of being joined to His mission of preaching the ‘Good News’ by our transparent Christian lives of love, mercy, service and forgiveness.

**PRAYERS FOR THE SICK AND THE HOUSEBOUND:** We continue to pray and extend our support to those at Banksia Village, IRT Moruya; and the sick members of our Parish: Sylvia Heffernan, John Gerber, Ben Pollock, Kathleen Ebbelaar, Gerry Ebbelaar, Kylie Leplaw, Monique Driver, Andy McCosker, Paul Croese, Clare Broekhuyse, Trish Tarlinton, Pat Morris, Julie and John Kay, Lee Maat, Paul Rummery Jnr, Sandra Spellacy, Kirk Dowling, Rosemary Patyus, Kay Morton, Rod McDonald, Kaye Shephard and Phil Jasprizza.

**WALKING GROUP:** Every Wednesday at 9am, starting on Wednesday, 5 January—26 January at Riverside Park (at the “Moruya What’s On” sign). Join in a morning walk along the river with Revival. No matter if it is to get ac-  
tive, lose those Covid curves, or get out of the house to reconnect and socialise within nature! Remember to be Covid safe, so please bring your water bottle, hat, sunscreen and a coffee mug, as there will be a cuppa and chat af-  
terwards. Call Louse to register on 0439 790 124. A flyer is in the Church foyer with more information.

**THANK YOU:** to our dear Parishioners for all your prayers, support and masses said for Anthony Morris over the last 10 months. Thank you also for the many gifts and cards received from Nanny Jan’s friends. Your kindness has been sincerely appreciated—from the Gerber and Morris families.

**COVID PROTOCOLS:** **All our welcome to our services at Sacred Heart.** If you are unwell please do not enter. Please remember to follow current covid rules which include the wearing of face masks, so-  
cial distancing, hand sanitising, checking in using the QR code or manually registering in the Church foyer.