



HOLY EUCHARIST PARISH

1A Oleander Drive, St Albans South 3021
Office Hours: Tues - Fri: 9:00am - 3.30pm
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THE BAPTISM OF THE LORD YEAR C

8 & 9 JANUARY 2022

REDEMPTORIST COMMUNITY

Mission Leader

Fr Peter Danh CSsR

Parish Priest

Fr Vincent Long Pham CSsR

Assistant Parish Priest

Fr Vinsensius (Lovin) Lolo CSsR

Fr Oche Matutina CSsR

Fr Patrick Corbett CSsR

Parish Secretary

Mary-Lucy Atonio PH: 9366 1310

Parish School Principal

Michael Bonnici PH: 8312 0900

Filipino Chaplain

Fr Joselito Asis

South Sudanese Chaplain

Deacon George B.P.Meat

MASS TIMES

- ◆ **Tues-Fri:** 9:00am
- ◆ **Saturday:** 6:00pm
- ◆ **Sunday:** 9:00am, 10:30am, 6:00pm
12:00pm Vietnamese

Other Masses

- 1st & 2nd Sun Sudanese Mass - 3.00pm
- 3rd Sun Samoan Mass - 2.00pm
- 4th Sun Filipino Mass - 3.00pm

SOCIAL OFFICE

Contact: Son Nguyen

Phone 9366 1310

Tuesday & Friday 10:00am-3:00pm.

Currently closed & reopened 21st January 2022

Parish Office is currently closed and will reopen on the 13th January 2022.

There will be no Baptism in January and Sacrament will resume on the 5th February 2022

NOVENA



- ◆ **8.30am - Pray the Rosary in different languages**
- ◆ **9.00am – Novena Mass to Our Lady of Perpetual Help**
- ◆ **Please join us in devotions to our Lady!**

THE LIVING WORD

First reading Isaiah 40:1-5,9-11

The glory of the Lord shall be revealed and all mankind 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.

Responsorial Psalm Ps. 103 (104):1-4,24-25,27-30

O, bless the Lord, my soul.

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.

O, bless the Lord, my soul.

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 servant.

O, bless the Lord, my soul.

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.

O, bless the Lord, my soul.

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.

O, bless the Lord, my soul.

You hide your face, they are dismayed;
 you take back your spirit, they die.
 You send forth your spirit, they are created;
 and you renew the face of the earth.

O, bless the Lord, my soul.

Second reading Titus 2:11-14,3:4-7

He saved us by means of the cleansing water of rebirth

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.

But 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.

Gospel Acclamation cf. Luke 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 Luke 3:15-16,21-22

'Someone is coming who will baptize you with the Holy Spirit and fire'

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.'

In Today's gospel begins with a level of expectancy among the people that John the Baptist may be the Christ; the Messiah. This seemingly throw away introductory comment confirms the fact that the Jewish expectation of the Messiah was particularly heightened at the time of John and Jesus. At the time of the ministries of John and Jesus, the Romans had been the occupying force in Judaea for about 80 or 90 years. Throughout most of their lives the infamous Galilee area had been relatively peaceful and free of revolutionary activity but that changed from about 26 CE. With the anti-Roman sentiment on the rise, the ancient yearning for a Messiah resurfaced.

This Messianic expectation stretched back hundreds of years and was richly associated with the sovereign line of King David. The Davidic line ruled for more than 400 years until it was ended in the early 6th Century BCE by the Jewish people being exiled in Babylon for about 50 years.

The term, Messiah, literally means anointed one. In ancient Israel, the king was designated by being anointed with oil on his head. Following the exile in Babylon, the people longed for another great king, in the style and from the line of David. Over time, this expectation grew into an ideal that one day a perfect king would rise up again and be the anointed one; the Messiah. As the years grew into decades and centuries, this expectation took on more and more significance. When the Messiah came, the whole world would be put to right; a period of justice and peace would prevail; the oppressed would be liberated.

Whilst the people longed for the Messiah to appear, the gospels reveal that they had difficulty believing Jesus was the one for whom they hoped.

Historical context – Baptism

John makes clear to the people that the baptism he performs is with water but the baptism by Jesus is with the Holy Spirit. John preached a baptism of repentance. In keeping with his Jewish tradition, John called upon the people to make a public declaration of their wrong-doing and commitment to be washed clean of this sinfulness and desire to live in right relationship with God and others. The baptism to which he refers is the complete change of heart and mind that comes through the Holy Spirit and results from a person accepting the message of Jesus.

Gospel focus – My Son, the Beloved

'You are my Son, the Beloved; my favour rests on you.' This declaration by the voice from Heaven – the voice of God – is an amalgamation of two earlier pieces of scripture: 'You are my son; today I have begotten you' (Ps 2:7) and 'Here is my servant, whom I uphold, my chosen, in whom my soul delights' (Is 42:1). The fact that it is uttered before Jesus has begun his ministry is a sign to all of us that God delights in us for who we are, not for what we have achieved in our lives.

Have you thought? Trinity

The baptism event in the gospels is a moment of revelation of the Trinitarian nature of God. The Holy Spirit descends upon Jesus in the form of a dove whilst the voice of God is heard to declare of Jesus, 'You are my Son.' It is a unique moment in the scriptures where the three persons of God are individually and collectively revealed. Although the scriptures do not explicitly name God as Trinity, by the time of Paul's early writings, blessings in the name of Jesus, God and the Holy Spirit are frequent. Despite this, Trinity continues to be a difficult concept for many Christians.

Questions for Adolescents

Q. How might John's followers have reacted to news of someone much more powerful than John?

Q. Why might the expectations about the Messiah have grown as time went by?

Q. What might it mean for God to say of Jesus, 'my favour rests on you'?

Q. What are the implications of God saying to you, 'you are my beloved, my favour rests on you'?

Questions for Adults

Q. Why might people have begun to think that John might be the Christ; the Messiah?

Q. What reasons can you suggest for why people had difficulty believing Jesus was the Messiah?

Q. What phrase or image from today's gospel captures your attention? Why?

Q. For whom do you need to give reassurance that your 'favour' rests on them?

Learning moments

Compare the description of the baptism of Jesus in the three synoptic gospels (Mk 1:9-11; Mt 3:13-17; Lk 3:21-22). What do these short passages reveal about the nature of each of the gospels that is to follow?

Research the tradition of the Jewish Messianic expectation.

Why is the Baptism of the Lord celebrated as part of the Christmas season?

by Greg Sunter

GOD MADE US TO LIVE IN COMMUNITY

I finally turned off my phone at 4 AM. I was awake, as usual, with our infant son, Auggie, and the only way I knew to pass the time in the dark was to scroll the news, however dreadful and deafening it was to my heart and soul—and to the world.

Auggie is labeled a "COVID baby," because he was born the day before the world shut down for two weeks. It was easy for me to curl up with him in my lap, holding myself with my kids in the house for an indefinite amount of time. Surely, within these four walls, life would be safe, secure, certain?

Those of us who are introverts adjusted quickly to the stay-at-home mandates. Fear tells us to build a cocoon around ourselves, to shut everyone out, because it is the only way we can be sure we will not encounter real or perceived threats. Many told me that to stay at home wasn't born from fear, but cautiousness.

But I just kept thinking that God created us for community.

Theologically, God is a family. The Trinity as Three -Persons-In-One operates as a cohesive unit of Divine Persons. This is an example of interdependence for us, both with each other, but mostly with God. The fact that God the Father breathed His Word into life, into the Person of Jesus, and their relationship bore the Holy Spirit upon the Apostles and the Church (and all of us) bespeaks the power of community.

We are not made to live alone. Even in the book of Genesis, God says, "It is not good for man to be alone." He created a companion—Eve—to demonstrate the power and necessity of a unitive relationship that is modeled after our search for total union with God.

God created us to hold each other, to place one hand in another's, to rest on another person's shoulder, to laugh in a room filled with other people, to read facial expressions and interpret tonal inflection, to rejoice and celebrate and weep. Together. Not alone.

"On coming into the world, man is not equipped with everything he needs for developing his bodily and spiritual life. He needs others." CCC 1936

God as a Trinitarian Family reflects to us the separation of our hearts because of sin, but also the simultaneous longing for wholeness and connection. This is why God designed our hearts to long for Him, to reach to Heaven every day through prayer, but also to then go into our neighborhoods

and homes and workplaces to demonstrate God operating through and in us. It's an extension—and a witness—of our faith in God when we reach out to those who are hurting.

“The neighbor is not a ‘unit’ in the human collective; he is ‘someone’ who by his known origins deserves particular attention and respect.” CCC 2212

It is tempting to view human beings as automatons operating collectively. I read often about “collective” experiences related to the pandemic, which are partially true, but one of the problems with focusing on commonalities is that we begin to overlook the individual fingerprints of every person.

If we look to the Visitation, we learn that Mary and St. Elizabeth shared their joy. They did not keep to themselves the promise God had given to them individually. This is an example of how our unique experiences (Mary's visit from St. Gabriel and her yes to becoming the Mother of God; St. Elizabeth's miraculous pregnancy in her old age) can come together in a shared celebration.

“In keeping with the social nature of man, the good of each individual is necessarily related to the common good, which in turn can be defined only in reference to the human person: ‘Do not live entirely isolated, having retreated into yourselves, as if you were already justified, but gather instead to seek the common good together.’” CCC 1905

Isolation breeds loneliness. The enemy lurks in our minds when we are lonely. Loneliness subsequently can lead to despondency and even despair. Retreating into our homes is akin to retreating into ourselves, where we do not

have to be challenged to reach out to people we don't know or understand or even agree with. The life of a Christian requires that we follow Jesus' footsteps and seek out those who are marginalized and rejected and alone.

We cannot grow in virtue when we are comfortable. Security never bore a saint.

By Jeannie Ewing

**READERS/COMMENTATOR/
COORDINATOR/EUCHARISTIC
MINISTERS**

During this time weekday Masses Tuesday - Friday at 9.00am we continue to use people who normally volunteers to Read if they are available otherwise volunteers needed. Please see the priest before Mass if you wishes to do so.

Weekend Masses volunteers needed if the choir doesn't have have people to Reader. Thank you for you cooperation.

CHOIR GROUPS

- Saturday 15 January 2022**
- * **6pm** – Tavallo Family Choir
- Sunday 16 January 2022**
- * **9am** - Charlie Schembri
- * **10.30am** - Holy Eucharist Family Choir
- * **6.00pm** - Youth choir (Mariel & Angeline)

**PLEASE NOTE
LAST DAY FOR FOOD-BANK
FRIDAY 17TH DECEMBER 2021
REOPENING ON
FRIDAY 4TH FEBRUARY 2022**

CLEANING ROSTER

Week Beginning 13 January 2022
Group 8 - Samoan Community

LET US PRAY FOR

The Sick

Rachel Piskon, Toni Antonowicz, Linda Ratbone, Anna, Maria Kim, Yulette Tanner, Jessie Spiteri, Stella Sandle, Frank, Doris Carabott

Our Recently Deceased, Anniversaries

Jan & Elizabet Danicek, Jan & Jo van Vala, Maria Lojdova, Stefan Kolek, Mary & Lucky Ellawala, Andrew & Emille Ranasinghe, Maryse Ranasinghe nee Kroon, Mary, Charlie, Ally, Peter, Spiteri and family, Ignatius, Esther, Joseph Borg and family, Laurance, Elizabeth Zarafa and family, Aliso, Antonia Spiteri and family, Tony Vella, Fred Sammut, Jessie Pace, Norberto Laririt, Criselda Fernandez, Angela Chircop, Maria Vu Thi Yeu Thuong, Peter Disco, Frank Kreuger, Richard Curmi, Iro & Jessie Vella, Anthony Gatt, George & Angela Bugeja, Wayne Camilleri, Bartolo family, Brincat & Galea family, Vincent Duong Kham Su, Mary Camilleri & Family, Joseph, Frank & John Xerri, Charlie Xerri, Lewis Spiteri, Raymond Abela and All Souls

SAFETY FOR ALL

Holy Eucharist Parish is committed to the safety, wellbeing and dignity of all children, young people and vulnerable adults.

ACKNOWLEDGEMENT

Holy Eucharist parish respectfully acknowledges the Wurundjer people as the traditional custodians of the land on which we reside and worship.

VOCATION VIEW

Come on, continue your Baptism by baptising others in the Holy Spirit and fire. "You are my beloved child," says the Lord!

All information used in accordance with the terms of our privacy policy.