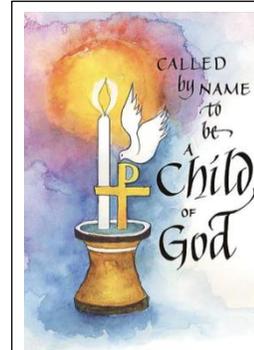


In the Epiphany, the Second Person of the Holy Trinity was worshiped by foreigners who had been led to Bethlehem, but the Magi knew only that the Holy Child was the long-awaited Messiah. Fast forward to the beginning of that Child's mature ministry, and there it is revealed that he is the Second Person of the Most Holy Trinity. Not until he was ascending to Heaven some three years later did he actually name the Trinity, but during the course of those years he gave hints of that triune economy. The baptism of our Lord was a symbol and not a sacrament because the sacrament of baptism washes away sin,

Today is the last Sunday of the Christmas Season. Tomorrow begins the ordinary time in the Liturgy of the Church. Cycle of reading for weekday Masses is taken from "Year 1" and for Sundays from "Year B".



As another Christmas fades into the past and we prepare to move on next week to ordinary time, these readings help us to understand more fully the meaning of the incarnation – of why Christ has come. As Pope Francis noted, the good news of the incarnation is not merely that God has taken on human flesh, but that God has done so in a world "marked by so many things, good and bad, marked by divisions, wickedness, poverty, arrogance and wars." Jesus has come to bring God's mercy to the world. What can these readings tell us about the meaning of our own baptism? The Catechism of the Catholic Church tells us that "Through Baptism we are freed from sin and reborn as sons [and daughters] of God; we become members of Christ, are incorporated into the Church and made sharers in her mission" (CCC #1213). Just as Matthew's gospel makes a connection between the Baptism of the Lord and the mission of the suffering servant, we too should make a connection between our own baptism and that same mission. Having been baptized into the Body of Christ, we too are called to his ministry of mercy.

We acknowledge the traditional custodians, of this land of the Gweagal People of the Dharawal Nation.

**Our COVID-19 Safety Plan:** 1) Those with flu symptoms must not enter the church; 2) Sanitising hands and registration are strict requirements in order to come inside the church; 3) Congregational singing prohibited; 4) Required sanitisation of the seats before and after each service; 5) Social distancing 1.5m apart (**only 90 seats**); 7) No gatherings in the foyer or outside the door of the church.

**Daily Masses:** 7.30am Monday, Wednesday, Thursday, Friday and Saturday (Holy Hour, Confession and Mass); Tuesday 5.00pm: Adoration, Novena, Confession, Benediction and 6pm Mass

**Weekend Mass times:** Saturday: Vigil 5pm  
Sunday: 8am, 9.30am

3pm: Divine Mercy Chaplet with Benediction and Mass returns 14<sup>th</sup> February then 2<sup>nd</sup> Sunday each month.

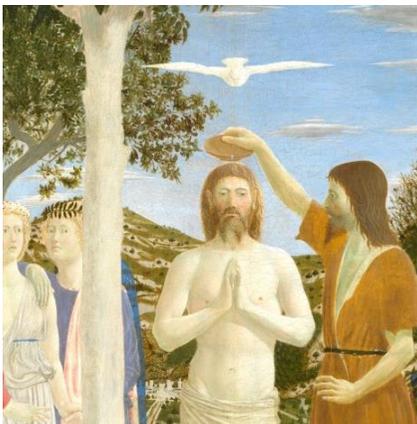
First Fridays: Holy Hour and Mass 5pm

**You Tube:** stjosephcomo

Child sexual abuse is a crime. If you, or anyone you know, have been abused, please contact the police or contact the Safeguarding and Ministerial Integrity Office at (02) 9390 5810 or safeguardingenquiries@sydneycatholic.org.

**Our sick:** Ida Melis, Katrina Marinilli, Rita Shah, Julia Lock, Marie Lawsen, Ian Duffey, Glennise Hall, Eliette Majdandzic; Barbara Eadie, Helen McGuirk, Dragica Furda, May Kenny, Carmen Camilleri, Jan Gurba, Mary Carmen Borg, Norma Cook, Josefa Dabu, Josie Lay, Christine Woodard, Maria Suszycka, Urszula Kaminska, Thea Van Gastel, Josephine Marinilli, Steven Marinilli and all homebound and dear friends from Mildred Symons House.

and Christ had no sin. A sacrament actually confers a grace from God, so our Lord's baptism qualifies as a sacramental, which differs from a sacrament in that a sacramental moves the soul to desire the sacraments. There are many sacramentals, and they include holy water, the Rosary, the Liturgy of the Hours, the Brown Scapular, the Miraculous Medal, the Stations of the Cross, the Cross itself, candles, incense, and the Sign of the Cross. Anything blessed would qualify as a sacramental. St. John the Baptist did not use that advanced terminology, but he described it when he said, "I baptize you with water, but he will baptize you with the Holy Spirit" (Mark 1:8). Various schismatic groups do not make the distinction at all, as they consider baptism symbolic



and not efficacious in itself for the remission of sin. Despite this misunderstanding, the Church considers valid any baptism done with water in the name of the Father and Son and Holy Spirit. Conferring a name in baptism signals an intensity in our relationship with God, who "adopts" us as his sons and daughters. Pope Benedict XVI once baptized twenty-one babies in just one month, and said: "Every baptized child acquires the character of the son of God, beginning with their Christian name, an unmistakable sign that the Holy Spirit causes men to be born anew in the womb of the Church." So we have to be careful in choosing names that identify with the great saints who have gone before us.

The first pope to change his name upon election was John II in 533. He did so because his father had named him for the pagan god Mercury. The more pagan a culture becomes, the more it lapses into pagan and even downright names. There is, however, the hope that the grace of baptism can make even someone burdened with a fashionably pagan name, a saint. Saint John Vianney said, "Not all the saints started well, but all of them ended well."

Baptismal Oils:  
Catechumens (oil of admission) and  
Chrism (oil of consecration)



**What is Baptism? A brand-new life: It is a symbol of your new life as a Christian. We bury the "old life" and we rise to walk in a "new life". Baptism is like a wedding ring, it is the outward symbol of the commitment you made in your heart, a commitment that has to be followed through and lived out on a daily basis.**

Baptism has similarities to Tevilah, a Jewish purification ritual of immersing in water, which is required for, among other things, conversion to Judaism, but which differs in being repeatable, while baptism is to be performed only once. (In fact, the Modern Hebrew term for "baptism" is "Christian Tevilah".) John the Baptist, who is considered a forerunner to Christianity, used baptism as the central sacrament of his messianic movement.



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