

ST PATRICK'S, ST JOHN VIANNEY'S, STELLA MARIS & ST JOSEPH'S

Partnered Parishes of Mentone-Parkdale and Ricketts Point (Beaumaris & Black Rock)

THE FEAST OF THE BAPTISM OF THE LORD - 11th January 2026

St Patrick's, 10 Rogers St, Mentone

St John Vianney's, Cnr Warren Rd & Brisbane Tce, Parkdale

Stella Maris, 2 Charlotte Rd, Beaumaris

St Joseph's, 542 Balcombe Rd, Black Rock

SUNDAY MASS

Saturday Vigil: 6:00pm (*Mentone*)

Sunday: 8:00am (*Black Rock*)

Sunday: 9:00am (*Parkdale*)

Sunday: 10:30am (*Beaumaris*)

Sunday: 11:00am (*Mentone*)

Sunday: 5:00pm (*Mentone*)

Why did Jesus get baptised?

People are sometimes puzzled why it was part of the mission of Jesus to receive John's baptism. Baptism has to do with cleansing from sin (whether personal sin, or at least original sin), and as God-made-man, Jesus was totally without sin. He needed no baptism to cleanse him.

Now, John the Baptist was not actually giving **Christian Baptism** – **sacramental Baptism** through which God acts to directly cleanse us from sin and impart sanctifying grace. This would only be instituted by Jesus himself.

John had said in his preaching to the people, 'I baptise you with water for repentance, but one who is more powerful than I is coming after me...he will baptise with the Holy Spirit and with fire'. (*Mt 3:11*)

John implies that his baptism **did not** give the Holy Spirit – it did not have the power to give its recipients the life of the Spirit, the life of grace that is the seed of eternal life – as sacramental Baptism does. **It was more a simple sign: encouraging people to repent, and symbolising their determination to begin a new life.** But even so, neither did Jesus need to *repent* of anything. So the question returns – why does he receive this baptism from John?

John, indeed, wants to *prevent* Jesus from being baptised. (*Mt 3:14*) But Jesus says, 'Let it be so for now, for it is proper for us in this way to fulfil all righteousness.' (*Mt 3:15*) True, it was not part of Jewish Law that people had to receive this baptism, which had developed – possibly just through John himself – from purification rituals; but

Jesus knew this was all part of his Father's plan for him.

This is because **Jesus' baptism was really the acceptance and beginning of his mission as God's Suffering Servant.** Each year on Good Friday, we hear the passage in which the prophet Isaiah says that the suffering servant (whom we now know to be Jesus) surrenders himself to death, and lets himself be taken for a sinner, 'while he was bearing the faults of many and praying all the time for sinners.' (*Is 53:12*) 'Letting himself be taken for a sinner': this primarily refers to how Jesus, in order to save the guilty, lets himself be sentenced to death and crucified, even though he was totally innocent.

But (just as he will do on the Cross) Jesus also 'lets himself be taken for a sinner' by undergoing John's baptism – the baptism of repentance. The Innocent One takes on the appearance of a sinner, in solidarity with all sinners coming for John's baptism. Thus Jesus *begins* his mission with a symbolic representation of what will happen at the *end* of his mission. (Cf. *Catechism* 536)

Further, we can now see: when he *goes down* into the water, this symbolises his death and burial in the tomb; and his *rising* from the water symbolises his resurrection. **There is an essential bond of Baptism with the Death and Resurrection of Jesus: it is the foundational Sacrament by which we enter into the mystery of his Death and Resurrection, and its saving power.**

So St Paul writes, 'Do you not know that all of us who have been baptised in Christ Jesus were baptised into his death? Therefore we have been buried' [continued p. 3]

Parish Priest: Rev Fr Justin Ford **Assistant Priest:** Rev Fr Joseph Nguyen

Presbytery: 10 Rogers St, Mentone 3194 **Office:** 3 Mitchell St, Mentone 3194 **Office hours:** 9am-5pm, Monday - Thursday.

Phone: 9583 2103 **Email:** mentoneparkdaleeast@cam.org.au **Website:** www.sspjv.org

WEEKDAY MASSES

Mon 12 Jan	11:00am (<i>Mentone</i>)
Tue 13 Jan	Memorial: St Hilary 9:15am (<i>Mentone</i>)
Wed 14 Jan	9:15am (<i>Mentone & Black Rock</i>)
Thu 15 Jan	9:15 (<i>Mentone & Beaumaris</i>)
Fri 16 Jan	9:15am (<i>Mentone & Black Rock</i>)
Sat 17 Jan	Memorial: St Anthony of Egypt 9:15am (<i>Mentone & Beaumaris</i>)

Exposition of the Blessed Sacrament
at St Patrick's Mentone: over the summer holidays there is now a break in Friday Exposition. Exposition will resume at St Patrick's on 6th February.

Exposition at Stella Maris Beaumaris continues over the summer holidays every Saturday 9:45-10:15am.

RECONCILIATION / CONFESSION

Wednesdays following 9:15am Mass (*Mentone*),
Saturdays following 9:15am Mass
(*Mentone & Beaumaris*) and at 5:15pm (*Mentone*).

Anniversaries:

Patrick Kelly, John Tyssen, Catherine Ford

We pray for those who are sick:

Fr James Grant, Max Byers, Jim Lacey, Janis Williams, Mirella Townsend, Ching Price, Michael Papworth, Margaret Rose Durston, Alan Laver, Bernadette Chaplin, Peter & Kaye McCall, Florence Dunn

You are invited

ACYF Thank you Morning Tea



MIDDAY ONWARDS, ST PATRICK'S CENTRE
SUNDAY JAN 18TH

*To thank the Partnered Parishes for their generosity
our ACYF pilgrims are hosting a
morning tea for all our supporters - all are welcome.*

*Please come along to hear our pilgrim's experiences
at the Australian Catholic Youth Festival
and to try some tasty baked treats.*

BANKING DETAILS

For direct credit to Parish accounts:

Presbytery:	083347 6808 76937
Mentone-Parkdale - Church:	083347 6815 62913
Nazareth Parish - Church:	083347 6864 78067

ROSTERS 17/18 Jan 2026

St Patrick's - Mentone

6:00pm	Commentator/Reader	K Cooling
	Extraordinary Minister	B Razga
11:00am	Commentator/Reader	K Mooney
	Extraordinary Minister	S Tobin
5:00pm	Commentator/Reader	N Sedich
	Extraordinary Minister	A Moore

St Joseph's - Black Rock

8:00am	Reader	A Shannon
	Commentator	J Brick
	Extraordinary Minister	J Short

St John Vianney's - Parkdale

9:00am	Reader	B Fitchet
	Commentator	M Webster
	Extraordinary Minister	D Kidner
	Extraordinary Minister to the Sick	D Kidner
	Flowers	P Edkins
	Pilgrim Statue	M Jensen

Stella Maris - Beaumaris

10:30am	Reader	M Droege
	Commentator	M Link
	Extraordinary Minister	H Grahame

Readings next week: 2nd Sunday Ordinary Time - Yr A

Isaiah :	49: 3, 5-6
1 Corinthians :	1: 1-3
John :	1: 29-34

Cuppa N Chat at St Patrick's Mentone

held on the **second Sunday monthly**
in the Parish Centre following 11am Mass,
commencing **today, Sunday, 11th January**.
Please come along, and make yourself
known to fellow Parishioners!

Parish Sacramental Program 2026

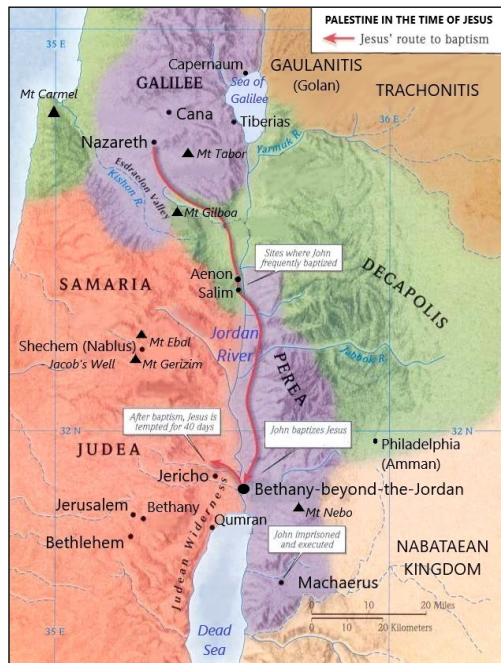
*For Catholic children in our Partnered Parishes
attending non-Catholic schools. Appointments can be
made to come and register on the following **Sundays**:*

18 January & 8 February,
10:30am - 12:30pm, Parish Centre,
3 Mitchell St Mentone.

Lessons are for children (years 3-7) to receive First Reconciliation, First Holy Communion & Confirmation in 2026, and will begin **mid-March 2026**.

Please contact the Parish, and staff will contact you to confirm an appointment time: **(P) 9583 2103 or (E) mentoneparkdaleeast@cam.org.au**

Our Parishes are committed to the safety, well-being and dignity of all persons. A copy of our Child Safety policy is on the noticeboard in our churches and on our website www.sspjv.org



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The Jordan Valley at the Baptism site

John's Gospel tells us that Jesus was baptised at 'Bethany, on the far side of the Jordan'. (*Jn* 1:28; cf. *Jn* 10:40; *Mt* 19:1) The modern site of Al-Maghtas in the Kingdom of Jordan has the best historical and archaeological claim to be identified with this location on the Jordan River. (This is a different Bethany from where Lazarus, Martha and Mary lived and where Jesus ascended, which is only a few kilometres from Jerusalem. (*Jn* 11:18; *Lk* 24:50; *Acts* 1:12))

The map shows in red the presumed route Jesus would have taken from Nazareth to Bethany, then from Bethany to the wilderness north of Jericho, where it is believed his temptations took place. (The map shows as well the traditional site of 'Aenon near Salim', where John also baptised. (*Jn* 3:23))

Along with Galilee, the region of Perea where Bethany lies was ruled (as a client state of the Roman Empire) by the tetrarch Herod Antipas (the same who would one day behead John the Baptist at the fortress of Machaerus, shown on the map east of the Dead Sea). Not far east lay the Nabataean Kingdom, ruled from Petra, that kept independence from Rome until AD 106.

Judea and Samaria were now already under direct Roman rule as the province of Judaea; Pontius Pilate had become governor there in AD 26. In 63 BC, Roman general Pompey had established the Decapolis (*Gk*: 'ten cities') east of the Jordan, a region of autonomous city states – visited by Jesus, the Gospels tell us – that retained some self-rule until full Roman annexation in AD 106. And north of the Decapolis were Trachonitis and Gaulanitis (Golan), ruled by the tetrarch Philip – like Herod Antipas, a son of King Herod.

[continued from p. 1: Why did Jesus get baptised?]

with him by baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, so we too might walk in newness of life.' (*Rom* 6:3-4) **Thus Baptism (whether ours or Jesus') does not merely symbolise cleansing – it also symbolises burial in the tomb.** (This 'burial' is seen more clearly when we are fully immersed in the water, rather than just a part of our heads. Full immersion, which has the more expressive symbolism, is indeed one possible way Baptism can rightly be given in the Catholic Church.)

As for the aspect of cleansing: as was said, Jesus did not need to be cleansed by any baptism. **But rather than Jesus being made holy by the water, the Church's tradition tells us that the water was sanctified by him.** (Cf. *Catechism* 536; St Maximus of Turin, *Sermon* 100) That was in preparation for the role water will play in sanctifying us, in the Sacrament of Baptism. **All the waters of the world thus have imparted to them by Christ the power they will have in sacramental Baptism.**

But the Sacrament fully gains its power only from Jesus' actual Death and Resurrection. It is not enough that Jesus has sanctified the waters. To complete the preparation, he himself has to undergo the final 'baptism' of literal dying and rising. In Luke's Gospel, speaking about his Passion and Death, Jesus tells the

disciples, **'There is a baptism I must still receive, and how great is my distress till it is over!'** (*Lk* 12:50)

So Jesus' baptism by John has a deep meaning for his whole mission. First, by that baptism sanctifying the waters; but finally by his physical dying and rising symbolised therein; **Jesus is transforming John's baptism, a baptism of 'water for repentance', into the Sacrament of Baptism, Baptism with the Holy Spirit.**

And one of the reasons the Father and the Holy Spirit show themselves at Jesus' baptism (with the Voice from heaven and the Dove) is that in the Sacrament of Baptism, when we enter into the mystery of Jesus' Death and Resurrection, we also enter by grace into the life of the Holy Trinity. **We become adopted sons and daughters of the Father, members of the Body of Christ his Son, and Temples of the Holy Spirit.**

And just as the baptism of Jesus was incomplete until the 'baptism' of his Death, likewise our own sacramental Baptism is incomplete, until our own physical death fully conforms us to the sacrificial Death of Christ. Our physical death is transformed into a passage to eternal life, because we have already sacramentally died with Christ. (Cf. *Catechism* 1010) So it is by completing our conformity with Christ's Death, that we also finally enter fully into his Resurrection, first promised in our own sacramental Baptism.

THE FEAST OF THE BAPTISM OF THE LORD - 11th January 2026

HYMNS:

Mentone 6pm Vigil Saturday

Parkdale 9am Sunday Mentone 5pm Sunday

Mass Setting: Mass of Our Lady, Help of Christians

Entrance: 282 When Jesus Comes to be Baptised

Offertory: Christ, Our Lord, to Jordan Came BWV 684 - J.S. Bach

Communion: 553 Love Is His Word

Recessional: 528 Joyful, Joyful, We Adore

Mentone 11am Sun

Mass Setting: Mass of Our Lady, Help of Christians

Entrance: 282 When Jesus Comes to be Baptised

Offertory: Christ, Our Lord, to Jordan Came - J.S. Bach

Communion: 553 Love Is His Word

Recessional: 528 Joyful, Joyful, We Adore

Postlude: *Fanfare* - K. Leighton

Black Rock 8am Sunday

Entrance: 858 When Jesus Comes To Be Baptised

Offertory: 826 The Light Of Christ

Communion: 840 This Day God Gives Me

Recessional: 728 Joy to the World

Beaumaris 10:30am Sunday

Entrance: To Jordan Jesus Humbly Came

Offertory: The Light Of Christ

Communion: Baptised in Water

Recessional: Joy to the World



Readings today:

The Baptism of the Lord

Isaiah : 42: 1-4, 6-7

Acts: 10: 34-38

Matthew: 3: 13-17

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!

Memorial Acclamation: We proclaim your Death, O Lord, and profess your Resurrection until you come again.

SAINT OF THE WEEK 17 January: Saint Anthony of Egypt, Abbot

St Anthony of Egypt was the great father of monasticism (and indeed of religious life in general), first and most prominent of those known as the 'Desert Fathers'.

Born about 251 at Coma, a village in Middle Egypt, his parents, wealthy landowners, died when he was about 20, leaving him to care for his young sister. In church one day he heard the Gospel reading in which Jesus says to the rich young man, 'If you would be perfect, go, sell what you possess and give to the poor, and you will have treasure in heaven; and come, follow me.' (Mt 19:21) This inspired Anthony to give his inheritance to the villagers and the poor. Entrusting his sister to the care of the convent, he embraced a life of self-denial and prayer.

He first lived at the tombs near his village – eating once a day, only bread, salt and water; and sometimes fasting for some days. Prominent in the accounts of his spiritual struggles (and those of later Desert Fathers) are conflicts with demons, sometimes in the form of wild beasts.

After 15 years, he retreated into absolute solitude for 20 years in an abandoned fort at the mountain of Pispir (on the east bank of the Nile, some 100 km south of modern Cairo); food was thrown for him over

the wall of the fort. Disciples eventually gathered in caves and huts around the mountain, until about 305, Anthony consented to emerge from his solitude to instruct them.

About 311 he again withdrew, this time to a mountain about 30 km west of the Red Sea, where the Coptic Monastery of St Anthony still stands. (*The separation of the Coptic Orthodox Church, today the most prominent Church in Egypt, from the Catholic Church, did not occur until after the Council of Chalcedon in 451, so in St Anthony's time there was no division.*)

Here he spent his remaining 45 years – though meeting with those who visited, and sometimes going to Pispir. He was in Alexandria in 311, visiting those imprisoned in the 'Great Persecution' of Emperor Diocletian; and about 350, preaching against the Arian heresy. Emperor Constantine the Great wrote to ask his prayers. Cheerful and gentle, Anthony was full of confidence and divine peace, and his spirituality was marked by moderation, sense and discretion.

St Anthony died on 17 January 356, aged 105. The *Life of Anthony* written about 360 by St Athanasius, Patriarch of Alexandria, greatly propagated his example, an inspiration for monasticism ever since, in both East and West.