



HOMILY by Father Robbie Low

30th Sunday in Ordinary Time-Year C-23rd October 2022

Readings: Ecclesiasticus 35: 12-14, 16-19, Psalm 33, Timothy 4: 6-8, 16-18, Luke 19: 9-14

Two children are being baptised today within the sacred liturgy of the Mass.

In the mystic outcrop of the Arthurian realm Dorothy will be baptised at our mission church of St Paul, Tintagel. Here, in the parish church of St Mary & St Petroc , at the heart of Bodmin, the house of monks, Noah Jesse Laurence will pass through the waters. The service is very brief and simple – at least it would be if I weren't the priest celebrating it. Because we rarely have baptism within the Mass it is a good time to refresh our collective memory as to the depth and meaning and implication for each one of us of what we do here today.

Baptism, the Catechism tells us, is the basis of the whole of our Christian lives. It is the 'gateway', the entry point to life in the Spirit, the door to the other Sacraments of the Church, the signs and pledge of God's Presence with us.

It is called BAPTISM from the Greek word baptizein. This literally means 'to plunge under'. In Baptism we are plunged into, immersed in the death of Christ. We enter the waters of death with Him so that we may

rise with Him in the glory of His resurrection body. In the sacrament water symbolises death but it also symbolises Washing. So the baptised are washed clean of the original sin of fallen Man.

The waters stand for the waters of chaos upon which the Ark of Salvation floated, rescuing the faithful in the time of Noah. They stand for the waters of the Red Sea where the People of God passed through unharmed and the powers of evil were submerged in their wake, as they began their long journey to the Promised Land.

In the waters of the Jordan River, the sinless Christ sanctified the waters of Baptism and we heard the Father's voice and saw the descent of the Holy Spirit – the revelation of the Holy Trinity.

As we approach the Font, the fons, the fountain of new life in Christ, we surround the candidate with, not only his domestic family but also those and pledged to guard, defend, encourage, befriend and above all pray for him throughout his life - the Godparents and Witnesses. This is a sacred task. Around this little group gathers the whole family of faith here locally and, in the Litany of the Saints, we surround ourselves with the prayers of the whole company of Heaven.

The priest prays the Prayer of Exorcism, the defence against the powers of the dark. The child anointed with Oil of the Catechumenate – those preparing to receive the sacrament.

We gather round the Font while the water is blessed for its solemn and saving purpose. And here we pause to reaffirm our Faith and our rejection of Satan, the opposer of God and the enemy of Man.

On the basis of these promises the priest may now baptise, pouring the water over the child in the threefold name of God, Father, Son and Holy Spirit.

We have prayed the Baptism. Now we proceed to the Christening. The word Christ means the 'ANOINTED ONE'. Anointing is for prophets, priests and kings. Jesus Christ is all three. So His disciples become part of these ministries. A prophet is one who speaks the Word of God to the people of his time. A priest is one who goes before God on behalf of his people and before his people on behalf of God. These are the sacred tasks of all disciples of Jesus Christ.

And we anoint with the Oil of Chrism because, as little brothers and sisters of Christ, we are children of the King of Kings and thus part of the Royal Family.

We then clothe the newly baptised with a white robe - as sign that he has put on the righteousness of Christ. The same reason that a priest wears the ALB –the white garment. He approaches the altar clothed, not in his own 'righteousness' but in the righteousness of Christ.

We light the newly baptised's candle from the great Easter Candle, lit in the pre-dawn dark of Easter Day as assign of the Resurrection of Christ from the dead. Our light drawn from his eternal light – light for the world.

Finally there are the prayers over the newly baptised – that his ears may hear God's Word and his mouth may proclaim it all his life through.

We then join in the great uniting family prayer of our Faith –The Our Father

The priest then, in turn, blesses the Father and Mother before returning to the altar for the celebration of the Mass.

Prayers: Noah & Dorothy

LITANY: Holy Mary Mother of God pray for us

St John the Baptist/S Joseph/S Peter & S Paul/S Petroc/S Michael/S Joan of Arc/S John Paul II

Exorcism-Anoint breast CATOIL BLESS WATER/ RENUNCIATION
BAPTISM/ CHRISM/ROBE/CANDLE Ears & Mouth ----- process to
sanctuary OUR FATHER BLESS FATHER & MOTHER.

OILS/HOLY WATER/ CANDLE/ROBE/ FILL FONT

By the mystery of the Resurrection of Christ from the dead bathe this child in light, grant him new life in baptism and welcome him into you holy Church.

Lord hear us

Make this child a faithful witness to the Gospel. Bless the mission of the Church throughout the world, in our parishes and our part in it.

Lord hear us

May the lives of these parents and godparents and their congregations be an inspiration to this child and keep these families in your love.

Lord hear us

For the sick of the parish and for those who have asked for our prayers

Lord hear us

For the souls of the faithful departed, the holy souls in Purgatory, all those we love but see no longer and for those who have died with no one to pray for them.

Eternal rest grant unto themand let perpetual shine upon them

PRIEST: In a moment of silence etc

Hail Mary....