

SUNDAY MASS

ENTRANCE 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, in whom I am well pleased.

FIRST READING: Isaiah 40:1-5, 9-11.

RESPONSORIAL PSALM: Psalm 104.

RESPONSE:

Bless the Lord, O my soul! O Lord my God, how great you are!

- O Lord my God, how great you are, clothed in majesty and honour, wrapped in light as with a robe! You stretch out the heavens like a tent. **R**
- On the waters you establish your dwelling. You make the clouds your chariot; you ride on the wings of the wind. You make the winds your messengers, flame and fire your servants. **R**
- How many are your works, O Lord! In wisdom you have made them all. The earth is full of your creatures. Vast and wide is the span of the sea, with its creeping things past counting, living things great and small. **R**
- All of these look to you to give them their food in due season. You give it, they gather it up; you open wide your hand, they are well filled. **R**
- You hide your face, they are dismayed; you take away their breath, they die, returning to the dust from which they came. You send forth your spirit, and they are created, and you renew the face of the earth. **R**

SECOND READING: Titus 2:11-14; 3:4-7.

GOSPEL ACCLAMATION:

Alleluia, alleluia. John said: He who is coming is mightier than I; he will baptise you with the Holy Spirit and with fire. Alleluia.

GOSPEL: Luke 3:15-16, 21-22.

COMMUNION ANTIPHON:

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



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THE WEEK AHEAD

Live the Word

Mon 10 Jan Liturgy of the Day

1 Samuel 1:1-8; Psalm 116; Mark 1:14-20

God is present in all situations of life, not only in the good moments. Even when we make mistakes, God is there. Invite God, during these moments, to bring good out of what you do – even the mistakes.

Tue 11 Jan Liturgy of the Day

1 Samuel 1:9-20; 1 Samuel 2:1.4-8; Mark 1:21-28

It is only when words, ideas and connections make their way down into the deepest recesses of our minds and hearts, can we speak with true authority, like Jesus.

Wed 12 Jan Liturgy of the Day

1 Samuel 3:1-10.19-20; Psalm 40; Mark 1:29-39

Healing is a sign of God's compassionate love. God's healing love touches us in different ways. We often pray for physical healing, but healing of our spirit is just as important – if not more!

Thu 13 Jan (St Hilary, BD)

1 Samuel 4:1-11; Psalm 44; Mark 1:40-45

To truly listen demands that we stop the inner dialogue in our heads, put aside our presumptions and allow the person to reveal who he or she really is, not just our versions of him or her.

Fri 14 Jan Liturgy of the Day

1 Samuel 8:4-7.10-22; Psalm 89; Mark 2:1-12

We are often certain that God condemns the same people we think are unacceptable. In doing this, we cannot hear the call to change our own hearts. If we are certain we have the truth, we will not be teachable.

Sat 15 Jan Liturgy of the Day

1 Samuel 9:1-4.17-19; 10:1; Psalm 21; Mark 2:13-17

We might never consider ourselves good enough or worthy enough. But that doesn't mean we don't have the grace to respond, that God's words don't have the power to change us for good.

Sun 16 Jan 2ND SUNDAY IN ORDINARY TIME

Isaiah 62:1-5; Psalm 96; John 2:1-11

Ultimately, our desire for God arises from God's own desire for us. We come to prayer for comfort and guidance, but ultimately to meet the Lord we long for, who sought us first, who is always with us.

(KEY: SOLEMNITY; FEAST; Memorial; [Optional Memorial] B=Bishop; D=Doctor)

Catholic Link

BAPTISM OF THE LORD

Baptism of the Lord • Year C
Divine Office: Week I • 9 January 2022

Christmas Fulfilled

Some wonder that the Baptism of the Lord is celebrated so soon after Christmas. After all, it is not as if Jesus got baptised as a baby at two or three weeks

old as is a familiar custom in the Church. Indeed, there can be no comparison. We do not keep today's feast so soon after celebrating Jesus' birth as a kind of Catholic "boost" for infant baptism. Jesus was 30 years old at the time of his baptism by John in the River Jordan, a baptism very different from what we think of with special baby garments and candles and maybe a family gathering afterwards. The baptism that Jesus received was a baptism of repentance.

What? Did you say repentance? Jesus? Repent?

It is the great mystery of our faith, that, as Paul writes, "he who knew no sin became sin so that in him we might

become the holiness of God" (2 Corinthians 5:21). This is a verse in Scripture that has vexed Christian thinkers throughout history. Of course, it's clear that Paul did not say that Jesus became a sinner. The key interpretive words are "so that..." In submitting to John's baptism of repentance, Jesus was identifying himself with, or better, putting himself in solidarity with, sinful humanity – a humanity he assumed at his incarnation. The incarnation of the Word – the second Person of the Trinity – is a fulfilment of God's plan from the beginning of time. Paul describes it this way in Philippians: "His state was divine, yet he did not cling to his equality with God but emptied himself to assume the condition

of a slave and became as people are..." (2:6-7). This self-emptying is known as the divine "kenosis".

The Baptism of the Lord in a profound way, therefore, represents his adult manifestation of the same mystery we celebrated at Christmas when we delighted in his birth as a baby through Mary. The Baptism of Jesus at age 30 is his incarnation writ large. He is one of us. He is truly one of us. He plunges, not only into the Jordan River, but into the river of our human folly and sinfulness, the polluted river of our greed and exploitation of the planet, the murky river of our lies and deceptions; and as he emerges from it a voice is heard from heaven: "You are my Son, the Beloved; my favour rests on you" (Luke 3:22).



Baptism of the Lord by Grigory Gagarin, c. 1840-1850

The Feast of the Baptism of the Lord is rightly a feast celebrated in Christmastide. It is another feast of the incarnation, the "kenosis", the self-emptying of the Word-made-flesh. John the Baptist leapt for joy in the womb of his mother, Elizabeth, when Mary greeted her. John leaps for joy again at the Jordan when, as another John writes in his Gospel, "He proclaims, this is the one of whom I said: he who comes after me ranks before me because he existed before me" (John 1:15).

Perhaps after all there isn't a huge disparity between today's feast and Christian baptism. Both celebrate the divine mystery of Christ, who humbled himself to share in our humanity so that we, by grace, may come to share in his divinity.