

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 55:1-11.

RESPONSORIAL PSALM: Isaiah 12:2-3,4,5-6.

RESPONSE:

With joy you will draw water from the wells of salvation.

1. 'Behold, God is my salvation; I will trust, and will not be afraid; for the Lord God is my strength and my song, and he has become my salvation'.
With joy you will draw water from the wells of salvation. **R**
2. 'Give thanks to the Lord call upon his name; make known his deeds among the nations, proclaim that his name is exalted'. **R**
3. 'Sing praises to the Lord, for he has done gloriously; let this be known in all the earth. Shout, and sing for joy, O inhabitant of Zion, for great in your midst is the Holy One of Israel'. **R**

SECOND READING: 1 John 5:1-9.

GOSPEL ACCLAMATION:

Alleluia, alleluia! John saw Jesus coming towards him and said: Behold the Lamb of God who takes away the sin of the world. Alleluia.

GOSPEL: Mark 1:7-11.

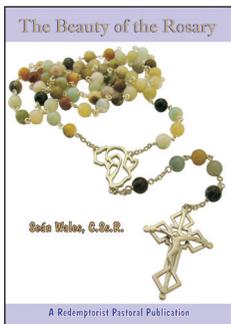
COMMUNION ANTIPHON:

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

In this work the author discusses the origin, structure and nature of the ancient form of Christian prayer, the Rosary.

A Redemptorist Pastoral Publication by Fr Seán Wales CSsR.

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THE WEEK AHEAD

Live the Word

Mon 11 Jan Liturgy of the Day

Hebrews 1:1-6; Psalm 97; Mark 1:14-20

The apostles were not the only ones called to follow Jesus and make his message known. Whoever we are we are all called to reflect the love and compassion of Jesus in our own way by what we say and do.

Tue 12 Jan Liturgy of the Day

Hebrews 2:5-12; Psalm 8; Mark 1:21-28

We are called to live in joyful awe of God. We belong to God. So does our world. God is the source of all that is. God is always at work in creation, bringing us more fully into his glory.

Wed 13 Jan (St Hilary, BD)

Hebrews 2:14-18; Psalm 105; Mark 1:29-39

Before we are able to help others, or share good news, we need to empty ourselves before God in prayer, as Jesus did. It is only in this way that we can gain the strength we need to care for others.

Thu 14 Jan Liturgy of the Day

Hebrews 3:7-14; Psalm 95; Mark 1:40-45

Little sins have a tendency to grow over time, and so we end up living lives of indifference. If there is no vitality and passion in our lives we are likely to live in such a way that God is forsaken. Hear God's word to you today.

Fri 15 Jan Liturgy of the Day

Hebrews 4:1-5.11; Psalm 78; Mark 2:1-12

Sometimes our hardest efforts, like battling alcohol addiction, fail miserably. Our only option is surrendering ourselves to God. Often we find God when we surrender control, and submit to failure and exhaustion.

Sat 16 Jan Liturgy of the Day

Hebrews 4:12-16; Psalm 19; Mark 2:13-17

We may think it a little scary that God knows our deepest thoughts. But God, in Jesus, is able to sympathize with us and understands our weakness – he in fact seeks us out. Let us never hesitate to go to God.

Sun 17 Jan 2ND SUNDAY IN ORDINARY TIME

1 Samuel 3:3-10.19; Psalm 40; John 1:35-42

When do we remain silent and when do we speak out? Sometimes silence is not always golden. We do not want to be self-righteous, but as a guide let your words reflect the kindness of Christ.

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

Catholic Link

CHRISTMAS – BAPTISM OF THE LORD

Baptism of the Lord • Year B
Divine Office: Week 1 • 10 January 2021

The Baptism of the Lord

The Australian spiritual writer, Michael Casey, O.C.S.O., captured something of the surprise and shock at Jesus requesting baptism from John by imagining that we found Jesus in the queue for confession one Saturday morning. "But you don't need to go to confession", the theologians would say; the confessor would surely say "I should be going to confession to you, not you coming to me for confession".

John's baptism was indeed a public rite, recognising the burden of personal sin and offering the comfort and compassion of God.

Jesus, the sinless Son of the Father, came among us

precisely to liberate (redeem) us from sin so that we could become a new creation. Identifying fully with us he stands for us before the Father. In submitting to the baptism of John, Jesus is going down into the waters of the Jordan with our sins. He is burdened with our iniquities.

St Paul puts this in the strongest language in writing to the Corinthians:

"For our sake God made the sinless one into sin, so that in him we might become the goodness of God" (2 Corinthians 5:21).

The Baptism of the Lord is therefore a highly symbolic feast. After thirty silent, hidden years, Jesus now begins, not just a public ministry, but a public identification with sinners everywhere. Though remaining personally sinless, he so identifies with us as to become sin for us. And for us, he asks forgiveness, he submits to the ritual of

reconciliation celebrated by John.

Jesus entered the waters of the Jordan as the Old Adam, carrying the "sins of the world". The radical and shocking reality of the



The Baptism of the Lord by Giotto di Bondone (1305)

submission of Jesus leaves no room for denial of guilt nor for avoidance of shame nor for any pretence. In a ritual anticipation of his death, Jesus experiences the weight of sin, the utter abandonment and isolation of the sinner; but he comes up out of the river as the New Adam, the first-born of all creation, facing the Father, his future, full of grace and truth.

'No sooner had he come up out of the water than he saw the heavens torn apart'. The symbolic language continues. Heaven is thrown open, heaven and earth are one, access to the Most High is now a reality.

'And the Spirit, like a dove, descending on him'. The dove is a very familiar bird (and symbol) in the Scriptures with the overriding interpretation as a symbol of love. In the baptism of Jesus, the dove symbolises the love of God being poured out through the life and ministry of the Son who takes away the sin of the world, thus making space for the love of God.

'And a voice came from heaven: "You are my Son, the Beloved; my favour rests on you". These words of divine affirmation strengthen the human resolve of Jesus to take forward his Father's plan for the new heavens and the new earth. He is made ready for the ministry of forgiveness, the ministry of healing and the ministry of constructing the Kingdom.