

ENTRANCE ANTIPHON

All the earth shall bow down before you, O God,
and shall sing to you,
shall sing to your name, O Most High!

GLORIA

Glory to God in the highest,
and on earth peace to people of good will.
We praise you,
we bless you,
we adore you,
we glorify you,
we give you thanks for your great glory,
Lord God, heavenly King,
O God, almighty Father.
Lord Jesus Christ, Only Begotten Son,
Lord God, Lamb of God, Son of the Father,
you take away the sins of the world, have mercy on us;
you take away the sins of the world, receive our prayer;
you are seated at the right hand of the Father, have mercy on us.
For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High, Jesus Christ,
with the Holy Spirit,
in the glory of God the Father.
Amen.

COLLECT

Almighty ever-living God,
who govern all things,
both in heaven and on earth,
mercifully hear the pleading of your people
and bestow your peace on our times.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.
Amen.

FIRST READING

Is 49:3. 5-6

A reading from the prophet Isaiah.
The Lord said to me, "You are my servant, Israel,
in whom I shall be glorified";
I was honoured in the eyes of the Lord,
my God was my strength.
And now the Lord has spoken,
he who formed me in the womb to be his servant,
to bring Jacob back to him,
to gather Israel to him:
"It is not enough for you to be my servant,
to restore the tribes of Jacob and bring back the survivors of Israel;
I will make you the light of the nations
so that my salvation may reach to the ends of the earth."
The word of the Lord.
Thanks be to God.

RESP. PSALM

Ps 39:2.4.7-10

Response:
Here I am, Lord!
I come to do your will.

1. I waited, I waited for the Lord
and he stooped down to me;
he heard my cry.
He put a new song into my mouth,
praise of our God. (R.)

2. You do not ask for sacrifice and offerings,
but an open ear.
You do not ask for holocaust and victim.
Instead, here am I. (R.)
3. In the scroll of the book it stands written
that I should do your will.
My God, I delight in your law
in the depth of my heart. (R.)
4. Your justice I have proclaimed
in the great assembly.
My lips I have not sealed;
you know it, O Lord. (R.)

SECOND READING

1 Cor 1:1-3

A reading from the first letter of St Paul to the Corinthians.

I, Paul, appointed by God to be an apostle,
together with brother Sosthenes,
send greetings to the church of God in Corinth,
to the holy people of Jesus Christ,
who are called to take their place
among all the saints everywhere
who pray to our Lord Jesus Christ;
for he is their Lord no less than ours.
May God our Father and the Lord Jesus Christ
send you grace and peace.

The word of the Lord.
Thanks be to God.

GOSPEL ACCLAMATION

Alleluia, alleluia!
Blessings on the King who comes,
in the name of the Lord!
Peace in heaven
and glory in the highest heavens!
Alleluia!

GOSPEL

John 1:29-34

A reading from the holy Gospel according to John.

Seeing Jesus coming towards him, John said,
"Look, there is the lamb of God that takes away the sin of the world.
This is the one I spoke of when I said:
A man is coming after me who ranks before me
because he existed before me. I did not know him myself,
and yet it was to reveal him to Israel that I came baptising with water."
John also declared,
"I saw the Spirit coming down on him from heaven like a dove
and resting on him. I did not know him myself,
but he who sent me to baptise with water had said to me,
'The man on whom you see the Spirit come down and rest
is the one who is going to baptise with the Holy Spirit.'
Yes, I have seen and I am the witness that he is the Chosen One of God."
The Gospel of the Lord.
Praise to you, Lord Jesus Christ.

PROFESSION OF FAITH

I believe in one God,
the Father almighty,
maker of heaven and earth,
of all things visible and invisible.

I believe in one Lord Jesus Christ,
the Only Begotten Son of God,
born of the Father before all ages.
God from God, Light from Light,

true God from true God,
begotten, not made, consubstantial with the Father;
through him all things were made.

For us men and for our salvation
he came down from heaven,
and by the Holy Spirit was incarnate of the Virgin Mary,
and became man.

For our sake he was crucified under Pontius Pilate,
he suffered death and was buried,
and rose again on the third day
in accordance with the Scriptures.

He ascended into heaven
and is seated at the right hand of the Father.

He will come again in glory
to judge the living and the dead
and his kingdom will have no end.

I believe in the Holy Spirit, the Lord,
the giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son is adored
and glorified,
who has spoken through the prophets.

I believe in one, holy, catholic and apostolic Church.

I confess one Baptism for the forgiveness of sins

and I look forward to the resurrection of the dead
and the life of the world to come.
Amen.

PRAYER OVER THE OFFERINGS

Grant us, O Lord, we pray,
that we may participate worthily in these mysteries,
for whenever the memorial of this sacrifice is celebrated
the work of our redemption is accomplished.
Through Christ our Lord.
Amen.

COMMUNION ANTIPHON

You have prepared a table before me,
and how precious is the chalice that quenches my thirst.

PRAYER AFTER COMMUNION

Pour on us, O Lord, the Spirit of your love,
and in your kindness
make those you have nourished
by this one heavenly Bread
one in mind and heart.
Through Christ our Lord.
Amen.

15 JANUARY 2017

Sunday Message

2ND SUNDAY IN ORDINARY TIME

THE WORD

Year A • Season Colour: Green • Psalter week 2

If you go into an art gallery you will see fine paintings hanging on the walls and will probably stop and spend time contemplating one which has caught your eye.

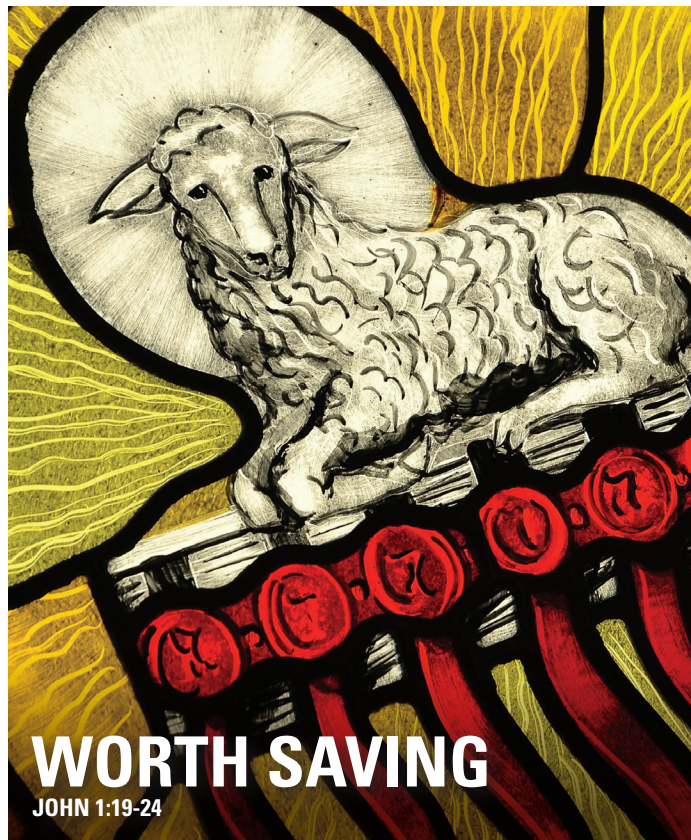
If the painting is an original, you may discover that the artist has also designed the frame so that the viewer will see the work of art to its fullest advantage. The frame may be a work of art in itself, but its function is to present the painting: without it, the viewer's experience would be diminished.

The idea of Jesus as the Lamb of God forms the frame for the Gospel of John. It comes at the beginning with the declaration of John the Baptist and returns in symbolic form at the scene of the crucifixion. It thus colours how the fourth evangelist understands the person of Jesus. When we hear him described as the Lamb of God, the gospel writer hopes that we will think, Where have I heard this before? - and make the link with the Passover lamb in the story of the Exodus of the people of Israel from Egypt. There the lamb is the similar means by which Israel is saved from the angel of death: for John, Jesus is the means by which God will redeem people from slavery to sin, the power which works to separate human beings from God. This is the evangelist's way of helping us to understand the person and the significance of Jesus. Jesus is not only the new Passover lamb - he is also the new Temple, the place where we come into the presence of God.

But we have a part to play in God's plan and in the work of Jesus. We are not saved against our will. We say that Jesus has taken away the sin of the world, but we all know that we are still left with our weaknesses and bad habits. It takes constant daily effort to overcome these and to do our best to live up to our ideals as disciples of Jesus. People who are trying to give up an addiction are encouraged to take one day at a time: sometimes they get through one day by telling themselves "I'll have a drink tomorrow", if that is their problem, then when the next day comes make the same resolution. But first we must believe that God regards us as worth saving, that Jesus came not to satisfy some notion of divine justice but more than that, to invite us into friendship with God. Sin is what gets in the way. The sin of the world is that absolute block which separates human beings from the Lord, and that is what Jesus has removed. The sins we usually talk about are shortcomings, failing to reach the ideal, not rejecting God altogether. Jesus does not condemn the people he meets for these, but encourages them - and us - to look beyond them, to a loving and merciful God who created us basically good. ■

REFLECT

One way in which language has changed in recent times is that you often hear people saying something like "Me and my friend went to the cinema" instead of "My friend and I went to the cinema". Whether or not this reflects a more self-centred attitude on the part of the speaker, the older way of speaking encouraged the speaker to put the other person first. John the Baptist is presented as recognising Jesus as the one to whom he must give way, that his role in the story was to prepare the way for the coming of Jesus, and now it is time for him to leave the stage. His was the attitude of the priest of our day who prayed, "Lord, keep me out of your way": perhaps there are times when we, usually with the best of intentions, get in the way between another person and the Lord. ■



LEARN

The Lamb of God refers to the lamb sacrificed to celebrate the Jewish Passover: John the evangelist wants to show Jesus as replacing this important symbol in his own person.

The rite of the scapegoat was the only "sacrifice" in which the victim was "loaded" with the sins of the people: the victim was not killed, but driven out into the wilderness.

Sin of the world is an accurate translation of the New Testament expression: sins of the world reflects the Latin translation of the original Greek.

The gospel according to John is the latest of the four versions, written towards the end of the first century (CE).

DO

Make a renewed act of faith in the consecrated host when the priest holds it up before communion and says "Behold the Lamb of God..."

SAY

You do not ask for sacrifice and offerings, but an open ear.