

THE BAPTISM OF THE LORD YEAR C – JANUARY 9, 2022

First Reading

Is 42:1-4. 6-7

A reading from the prophet Isaiah

Here is my servant, my chosen one in whom I am well pleased.

Thus says the Lord:

Here is my servant whom I uphold,
my chosen one in whom my soul delights.
I have endowed him with my spirit
that he may bring true justice to the nations.

He does not cry out or shout aloud,
or make his voice heard in the streets.
He does not break the crushed reed,
nor quench the wavering flame.

Faithfully he brings true justice;
he will neither waver, nor be crushed
until true justice is established on earth,
for the islands are awaiting his law.

I, the Lord, have called you to serve the cause of right;
I have taken you by the hand and formed you;
I have appointed you as covenant of the people and light of the nations,
to open the eyes of the blind,
to free captives from prison,
and those who live in darkness from the dungeon.

Responsorial Psalm

Ps 28:1-4. 9-10. R. v.11

(R.) The Lord will bless his people with peace.

Second Reading

Acts 10:34-38

A reading from the Acts of the Apostles

God anointed him with the Holy Spirit and with power.

Peter addressed Cornelius and his household: 'The truth I have now come to realise' he said 'is that God does not have favourites, but that anybody of any nationality who fears God and does what is right is acceptable to him.

'It is true, God sent his word to the people of Israel, and it was to them that the good news of peace was brought by Jesus Christ – but Jesus Christ is Lord of all men. You must have heard about the recent happenings in Judaea; about Jesus of Nazareth and how he began in Galilee, after John had been preaching baptism. God had anointed him with the Holy Spirit and with power, and because God was with him, Jesus went about doing good and curing all who had fallen into the power of the devil.'

Gospel Acclamation

Mt 2:2

Alleluia, alleluia!

The heavens were opened and the Father's voice was heard:
this is my beloved Son, hear him.

Alleluia!

Gospel

Lk 3:15-16. 21-22

A reading from the holy Gospel according to Luke

When Jesus had been baptised and had been praying, the heavens were opened and the Holy Spirit came upon him.

A feeling of expectancy had grown among the people, who were beginning to think that John might be the Christ, so John declared before them all, 'I baptise you with water, but someone is coming, someone who is more powerful than I am, and I am not fit to undo the strap of his sandals; he will baptise you with the Holy Spirit and fire.'

Now when all the people had been baptised and while Jesus after his own baptism was at prayer, heaven opened and the Holy Spirit descended on him in bodily shape, like a dove. And a voice came from heaven, 'You are my Son, the Beloved; my favour rests on you.'

Reflection

Today's celebration of the baptism of Jesus marks the end of the Christmas Season and the beginning of Ordinary Time. The liturgy of the Christmas season invited us to reflect on and to experience the various comings of Christ in our world. It invited us to open ourselves to the action of God's grace at work in our encounters with the living Christ. The readings from Luke's gospel led us from the story of the birth of Jesus to the story of his personal decision at age twelve to remain in God's house, the Jerusalem Temple, listening to the teachers of the Law and astonishing them with his answers to their questions.

Now, as an adult and along with "all the people", Jesus receives John's water baptism. The crowds are wondering if John the Baptist is the Christ/Messiah, God's anointed one. John points the people away from himself and towards Jesus who "will baptise ...with the Holy Spirit and fire". Did Jesus also engage in a ministry of baptising the people "for the forgiveness of sins" or is John's reference to Jesus' activity of baptising with the Holy Spirit and fire a metaphor for the distinctive features of his future gospel ministry? It could well be both. As already noted in the reflection for the third Sunday of Advent, the three instruments of God's saving and purifying action for the Essene community at Qumran were the earth elements of fire and water imbued with "a holy Spirit". In Luke's second volume, the Acts of the Apostles, the presence of the Holy Spirit is marked by tongues of fire. Fire is a powerful symbol that functions as a threat on the one hand and as a source of energy and light on the other. Our warming planetary home witnesses to our widespread failure to hear the wisdom of first peoples on how to live with fire, not as threat, but as source of energy and light.

The gospel reading names Jesus as God's Chosen One, the Beloved, on whom God's Spirit rests. In light of the first reading from Isaiah 42, the voice of God in the baptism scene commissions Jesus to bring forth justice, sensitively and without fanfare; to be a source of light to the peoples; to open the eyes of the blind and to set the captives free. Those baptised into Christ through the ages are baptised "with the Holy Spirit and fire" and are called to the same mission as Jesus and the same sensitive approach to that mission. The fire in our hearts sometimes flickers in the face of life's challenges. We are sometimes guilty of crushing "the bruised reed" or extinguishing the flickering flame of hope. As we move into Ordinary Time with its often extraordinary demands, we might think about stirring the embers and fanning the flame of God's love so that justice might prevail in our world and for our planet-justice without violence, if not without pain.