

# *Living Liturgy*<sup>TM</sup>

## **Spirituality, Celebration, and Catechesis for Sundays and Solemnities**

Year C • 2010

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**LITURGICAL PRESS**  
Collegeville, Minnesota

[www.litpress.org](http://www.litpress.org)

Design by Ann Blattner. Art by Annika Nelson.

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ISSN 1547-089X

ISBN 978-0-8146-2747-1



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## USING THIS RESOURCE

A while ago it was reported that a *Bat Mitzvah* cost in excess of \$10,000,000. A five-year-old's birthday party cost in excess of \$100,000. We are aware of statistics that tell us the average wedding today costs in excess of \$50,000. In all these examples and many others, we find the number of zeros in cost figures to be staggering! It seems there is no limit to what we spend on a single day—both in terms of monetary costs as well as time and energy spent in preparation. By comparison, the cost of an issue of *Living Liturgy*<sup>TM</sup> is modest, indeed. Even the time it takes to prepare for a Sunday or solemnity or holiday liturgy is modest by comparison. Yet, this money spent and time and energy expended are really for far more than a single day—we have eyes on eternity. Our goal is not personal satisfaction but eternal glory with all the angels and saints. Our focus is not on ourselves but on the God of creation, salvation, and holiness who chooses to be present to us each and every day. The only cost of this gift-presence is our own surrender.

This eleventh volume of *Living Liturgy*<sup>TM</sup> continues its original purpose: to help people prepare for liturgy and live a liturgical spirituality (that is, a way of living that is rooted in liturgy) that opens their vision to their baptismal identity as the Body of Christ and shapes their living according to the rhythm of paschal mystery dying and rising. The paschal mystery is the central focus of liturgy, of the gospels, and of this volume.

A threefold dynamic of daily living, prayer, and study continues to determine the basic structure of *Living Liturgy*<sup>TM</sup>, captured in the layout under the headings “Spirituality,” “Celebration,” and “Catechesis.” This threefold dynamic is lived by the three authors; this is why each year the new volume is fresh with new material. The features don't always change, but the content does.

A note about music suggestions on the Catechesis page: because a number of the music suggestions made in *Living Liturgy*<sup>TM</sup> are drawn from resources published annually, some suggestions made at the time a volume of *Living Liturgy*<sup>TM</sup> was being written and published may no longer appear in the resources cited. Also, our intention here is not to provide a complete list of music suggestions for each Sunday or solemnity (these are readily available in other publications) but to make a few suggestions with accompanying catechesis; thus, we hope this is a learning process.

During Ordinary Time of the 2010 liturgical year, we read from Luke's gospel where one recurring theme is concern for the poor. What a contrast to the expense of some of our secular celebrations! What a contrast to focusing on ourselves and our own grandiose desires and expectations! Rather than lavishness on a day for a person, Luke insists on God's lavish care for us, especially the poor and downtrodden, each and every day of our lives. This care is not for a day but now and for all eternity. Let's listen to Luke's invitation this year to model our own lives after God's life and love and care.

**PREPARATION FOR SUNDAY:  
LITTLE COST IN MONEY AND TIME**

**PASCHAL MYSTERY  
STILL CENTRAL FOCUS**

**SPIRITUALITY, CELEBRATION, AND  
CATECHESIS**

**A NOTE ABOUT MUSIC SUGGESTIONS**

**GOD'S LAVISH CARE**



## INTRODUCTION to the *Gospel of Luke*

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Luke, who lived in Antioch, wrote his gospel for a Gentile community somewhere between 80 and 85 A.D. The people for whom he wrote never saw Jesus and probably never even knew anyone who did. Consequently, a problem facing the community was maintaining faithful continuity with the teaching and spirit of Jesus. Luke's response to this problem was the post-resurrection story on the road to Emmaus, where the two disciples realized that they had experienced the presence of Jesus after they heard him explain what the Scriptures said and recognized him in the breaking of the bread.

The gospel begins in Galilee from where Jesus sets about preaching and then “sets his face” toward Jerusalem where he will meet suffering and death; the gospel, then, is structured around this resolute journey to Jerusalem. The Acts of the Apostles (considered to be the second part of Luke's gospel) picks up in Jerusalem after Jesus' death and tells of his ascension to heaven and the coming of the Spirit upon the disciples. Filled with this Spirit of the risen Jesus, the disciples go out to preach and live the Good News. Whereas Jesus began his preaching in Galilee and was crucified in Jerusalem, the disciples—filled with the Spirit of Jesus—began their preaching and healing in Jerusalem and went forth from there to the four corners of the world to preach the Good News. Moreover, the preaching of the Good News does not die with the martyrdom of great apostles like Peter and Paul (highlighted in the Acts) but is taken up all over the known world. Now, in our own day, we are also called to

continue the preaching of the Good News by the way we live as followers of Jesus, filled with this same Spirit.

Jesus born in a stable and placed in a manger, the shepherds who visited him, the elderly Simeon and Anna who recognized him in the temple, the Good Samaritan, the Prodigal Son, the Widow of Naim: the narratives around these people are among the best known and loved stories in the whole New Testament, and they are stories unique to the Gospel of Luke. Such people as the poor, outcasts, and sinners who figure so prominently in Luke lead us to refer to the third gospel as the gospel of mercy. A few more examples illustrate this further. Whereas in Matthew's gospel Jesus calls us to “be perfect, just as your heavenly Father is perfect” (Matt 5:48), Luke replaces “perfect” with “merciful” (Luke 6:36). Luke 15 contains three familiar parables of mercy (the lost sheep, lost coin, and Prodigal Son; the last two are unique to Luke) that compare God to those who go out of their way to help the lost. We are called to be compassionate like the rich merchant who forgave a servant who owed him much (but who, in turn, refused to forgive the much smaller debts that fellow servants owed him). Likewise this gospel is also called the gospel of prayer (Jesus often goes off by himself to pray) and of women (because of the prominent role of women in this gospel; for example, the angel appears to Mary). It is precisely these people who play such significant roles that highlight Luke's message: salvation is for all, God cares for the poor, God's care and mercy are wonderfully shown through the life and ministry of Jesus.



## ABBREVIATIONS

### LITURGICAL RESOURCES

<b>BofB</b>	<i>Book of Blessings</i> . International Commission on English in the Liturgy. Collegeville: Liturgical Press, 1989.
<b>BLS</b>	<i>Built of Living Stones: Art, Architecture, and Worship</i> . Guidelines of the National Conference of Catholic Bishops, 2000.
<b>CCC</b>	<i>Catechism of the Catholic Church</i> . USCCB, 2004.
<b>GIRM</b>	General Instruction of the Roman Missal (2002).
<b>GNLYC</b>	General Norms for the Liturgical Year and the Calendar
<b>ILM</b>	Introduction to the Lectionary for Mass
<b>L</b>	<i>Lectionary</i>
<b>NT</b>	New Testament
<b>OT</b>	Old Testament
<b>SC</b>	<i>Sacrosanctum Concilium</i> . The Constitution on the Sacred Liturgy. Vatican II.

### MUSICAL RESOURCES

<b>BB</b>	<i>Breaking Bread</i> . Portland, OR: Oregon Catholic Press, annual.
<b>CBW3</b>	<i>Catholic Book of Worship III</i> . Ottawa, Ontario: Canadian Conference of Catholic Bishops, 1994.
<b>CH</b>	<i>The Collegeville Hymnal</i> . Collegeville: Liturgical Press, 1990.
<b>G2</b>	<i>Gather</i> . 2 <sup>nd</sup> edition. Chicago: GIA Publications, Inc., 1994.
<b>GC</b>	<i>Gather Comprehensive</i> . Chicago: GIA Publications, Inc., 1994.
<b>GC2</b>	<i>Gather Comprehensive</i> . 2 <sup>nd</sup> edition. Chicago: GIA Publications, Inc., 2004.
<b>HG</b>	<i>Hymns for the Gospels</i> . Chicago: GIA Publications, Inc., 2001.
<b>JS2</b>	<i>Journeysongs</i> . 2 <sup>nd</sup> edition. Portland, OR: Oregon Catholic Press, 2003.
<b>LMGM</b>	<i>Lead Me, Guide Me</i> . Chicago: GIA Publications, Inc., 1987.
<b>OFUV</b>	<i>One Faith/Una Voz</i> . Portland, OR: Oregon Catholic Press, 2005.
<b>PMB</b>	<i>People's Mass Book</i> . Schiller Park, IL: World Library Publications, 2003.
<b>RS</b>	<i>Ritual Song</i> . Chicago: GIA Publications, Inc., 1996.
<b>SS</b>	<i>Sacred Song</i> . Collegeville: Liturgical Press, annual.
<b>VO</b>	<i>Voices As One</i> . Schiller Park, IL: World Library Publications, 1998.
<b>VO2</b>	<i>Voices As One</i> , vol. 2. Schiller Park, IL: World Library Publications, 2005.
<b>W3</b>	<i>Worship</i> . 3 <sup>rd</sup> edition. Chicago: GIA Publications, Inc., 1986.
<b>WC</b>	<i>We Celebrate</i> . Schiller Park, IL: World Library Publications, 2008.
<b>WS</b>	<i>Word and Song</i> . Schiller Park, IL: World Library Publications, annual.
<b>GIA</b>	GIA Publications, Inc.
<b>LTP</b>	Liturgy Training Publications, Inc.
<b>OCP</b>	Oregon Catholic Press
<b>WLP</b>	World Library Publications

# *Season of Advent*





## SPIRITUALITY

### GOSPEL ACCLAMATION

Ps 85:8

R<sup>7</sup>. Alleluia, alleluia.  
 Show us Lord, your love;  
 and grant us your salvation.  
 R<sup>7</sup>. Alleluia, alleluia.

### Gospel

Luke 21:25-28, 34-36; L3C

Jesus said to his disciples:

“There will be signs in the sun,  
 the moon, and the stars,  
 and on earth nations will be in  
 dismay,  
 perplexed by the roaring of the  
 sea and the waves.

People will die of fright  
 in anticipation of what is  
 coming upon the world,  
 for the powers of the heavens  
 will be shaken.

And then they will see the Son of  
 Man  
 coming in a cloud with power and  
 great glory.

But when these signs begin to happen,  
 stand erect and raise your heads  
 because your redemption is at hand.

“Beware that your hearts do not  
 become drowsy  
 from carousing and drunkenness  
 and the anxieties of daily life,  
 and that day catch you by surprise  
 like a trap.

For that day will assault everyone  
 who lives on the face of the earth.

Be vigilant at all times  
 and pray that you have the strength  
 to escape the tribulations that are  
 imminent  
 and to stand before the Son of Man.”



### Reflecting on the Gospel

Adjustments are a fact of life. We make them all day long, usually without even thinking about it. For example, we adjust the volume on the TV, radio, or iPod; we pay attention to adjustable mortgage rates; we adjust our schedules to accommodate someone in need. Other adjustments take more thought and energy and have more far-reaching consequences. For example, moving from an apartment or house to another means rearranging furniture or perhaps even buying other more suitable furniture as well as adjusting travel patterns to work;

marriage means adjusting to living in a lifelong committed relationship with another; being baptized means adjusting to living gospel values. Even such a thing as changing a liturgical season (which we tend to take for granted) means adjusting to new gospel challenges. This Sunday’s gospel calls for an adjustment also, with far-reaching consequences—reaching even to final judgment. We are asked to adjust our daily living in order to develop the kind of vigilance that enables us to discern the signs of the Lord’s presence and to adjust the choices in our lives so we are “blameless in holiness” (second reading) and, thus, are more fittingly a testimony of the Son of Man’s power and glory.

The source of the vigilance the gospel admonishes is found in these two actions: God’s call and our response. The redemption at hand promised in the gospel is God’s work (the first reading reveals God’s plan of redemption through the coming of the Savior), but it also calls for a response from us (in the second reading Paul exhorts us to do our part by growing in love, living in ways pleasing to God, and being faithful to the teachings of Christ). Moreover, the very discernment of signs of the Lord’s presence is already a response, already a factor in the end-time judgment. We have nothing to fear when we live as if the end times were now, as if Christ is present in all his glory now.

One sign of the Son of Man’s presence is that we are growing in love. Despite appearances to the contrary (disaster and destruction generated both by natural forces and human choices), God’s plan and purpose are directed toward redemption and life. We need to read the right signs—new life in the midst of seeming destruction, the glory of the Son of Man coming into the darkness, the love of Christ growing in our hearts.

### Living the Paschal Mystery

Vigilance for the many ways Christ is present to us involves dying to self. This means that our focus is not on our own wants and needs but on the Christ who chooses to be intimately present to us. Our prayer for strength might be that Jesus help us see his presence in the people around us. This is pretty easy (with a practical reminder to ourselves) when the other person is pleasant or cooperative or helpful. The dying happens when the other is cranky or threatening or not to our liking. How can we see Christ in the other when the other doesn’t conform to our image of Christ? This is the question raised by the “anxieties of daily life.” The dying comes in growing in our image of who Christ is! The dying comes in forming the habit of seeing Christ in *all* others because Christ came to redeem *all*. The rising comes in constant vigilance, for Christ comes in many ways. The real challenge comes in adjusting to all these presences of Christ in our lives.

### Focusing the Gospel

**Key words and phrases:** signs, dismay, Son of Man coming, redemption is at hand, anxieties of daily living, Be vigilant

**To the point:** Despite appearances to the contrary (disaster and destruction generated both by natural forces and human choices), God's plan and purpose are directed toward redemption and life. We need to read the right signs—new life in the midst of seeming destruction, the glory of the Son of Man coming into the darkness, the love of Christ growing in our hearts (see second reading).

### Connecting the Gospel

**to the first and second reading:** The redemption at hand promised in the gospel is God's work, but it also calls for a response from us. The first reading reveals God's plan of redemption through the coming of the Savior. In the second reading Paul exhorts us to do our part by growing in love, living in ways pleasing to God, and being faithful to the teachings of Christ.

**to our experience:** It's easier to get caught up in external signs and events such as cosmic disasters than it is to do the hard work of recognizing in our daily living what needs to change in us. Making changes like these are signs of redemption.

### Connecting the Responsorial Psalm

**to the readings:** Christ challenges us in the gospel for this first Sunday of Advent not to "become drowsy" but to remain "vigilant" while we await his final coming at the end of time. "Pray," he says, "that you have the strength," and this is just what Paul does for us in the second reading ("May the Lord . . . strengthen your hearts"). The final coming of Christ stands in some unknown future, but we are to conduct ourselves now with the holiness (second reading) that will enable us to "stand erect" when we at last see him face to face (gospel). The verses we sing this Sunday from Psalm 25 are a humble request to be guided by God along the path of righteousness. They are our confident assertion of God's friendship and constancy along the way, and our prayer that God will indeed keep us alert and strong until the day of Christ's coming.

**to psalmist preparation:** As you sing this psalm refrain, you model the posture of the church during these days of Advent—heads up and eyes lifted for the coming of Christ. Use the refrain every day as part of your personal prayer. At the end of the week reflect on how this has kept you ready for the coming of Christ and helped you spot his arrival.

#### ASSEMBLY & FAITH-SHARING GROUPS

- What helps me see the signs of God's redemption is . . . What distracts me from seeing the signs of God's redemption is . . .
- The anxieties of my daily living are . . . These keep me from . . .
- What helps me love as Christ loves is . . .

#### PRESIDERS

- I am a sign for my parish of Christ's love when I . . .

#### DEACONS

- The "do so even more" (see second reading) to which Advent calls me is . . .

#### HOSPITALITY MINISTERS

- I see the gathering of the assembly as a sign of Christ's presence among us whenever . . .

#### MUSIC MINISTERS

- Leading the music of the assembly helps create openness to God's redemption when . . .

#### ALTAR MINISTERS

- My service at the altar draws the assembly to focus on the signs of God's presence whenever I . . .

#### LECTORS

- My proclamation itself is a sign of God's call to redemption whenever . . .

#### EXTRAORDINARY MINISTERS OF HOLY COMMUNION

- My life—as Christ's Eucharist for others—reveals Christ's coming when I . . . I nourish and strengthen others until Christ comes in glory whenever I . . .



**Model Act of Penitence**

**Presider:** Our God is coming—not just in our anticipation of Christmas as we begin Advent but at the end of time when Christ will come in great power to save us. We pause at the beginning of this celebration to open our hearts to the signs of Christ’s coming among us . . . [pause]

Lord Jesus, you are the Son of Man who comes in great power and glory: Lord . . .

Christ Jesus, you are the promise of our redemption and our peace: Christ . . .

Lord Jesus, you are the love that strengthens our hearts: Lord . . .

**Homily Points**

- At this point in the year it is almost winter with shorter daylight hours, changing weather patterns, and increased busy-ness as we shop, bake, clean, decorate, etc. New seasons always call for adjustments—not just in clocks, clothing, and calendars but also in the way we approach each other and the tasks of Christian living before us.
- This gospel calls us to look to the signs of the times for Christ’s coming. The second reading reminds us that who and how we live today are some of the very signs we must discern. To be sure, Christ will come at the end of time with judgment and redemption. But this ought not make us miss his many presences now with their challenge of growing in holiness and loving as he does.
- The “anxieties of life” often enough blind us to the genuine signs of Christ’s presence and saving actions. This time of year is filled with all kinds of distractions. The Advent season invites us to a more balanced perspective on what we are really about: continually opening ourselves to Christ’s presence. Thus Advent calls us to do deeper discernment about our lives and this very discernment is already a way to prepare for Christ’s comings now and in future glory.

**Model Prayer of the Faithful**

**Presider:** Our caring God is ever present to us, and so we are encouraged to make known our needs.

**Response:**

Lord, \_\_\_\_\_ hear our prayer.

**Cantor:**

we pray to the Lord,

That all members of the church faithfully witness by the goodness of their lives that Christ is already present among us . . . [pause]

That all world leaders govern with the justice that leads to lasting peace . . . [pause]

That the poor and all those in any need receive from the generosity of others what they need . . . [pause]

That each of us here grow in discerning the signs of redemption within and among us . . . [pause]

**Presider:** O God, you come to save us: hear these our prayers of need that we might be ready to meet you when you come. We ask this through Christ our Lord. **Amen.**

**OPENING PRAYER**

Let us pray

*Pause for silent prayer*

All-powerful God,  
increase our strength of will for doing  
good  
that Christ may find an eager welcome at  
his coming  
and call us to his side in the kingdom of  
heaven,  
where he lives and reigns with you and the  
Holy Spirit,  
one God, for ever and ever. **Amen.**

**FIRST READING**

Jer 33:14-16

The days are coming, says the LORD,  
when I will fulfill the promise  
I made to the house of Israel and Judah.  
In those days, in that time,  
I will raise up for David a just shoot;  
he shall do what is right and just in the  
land.  
In those days Judah shall be safe  
and Jerusalem shall dwell secure;  
this is what they shall call her:  
“The LORD our justice.”

**RESPONSORIAL PSALM**

Ps 25:4-5, 8-9, 10, 14

**R.** (1b) To you, O Lord, I lift my soul.  
Your ways, O LORD, make known to me;  
teach me your paths,  
guide me in your truth and teach me,  
for you are God my savior,  
and for you I wait all the day.

**R.** To you, O Lord, I lift my soul.  
Good and upright is the LORD;  
thus he shows sinners the way.  
He guides the humble to justice,  
and teaches the humble his way.

**R.** To you, O Lord, I lift my soul.  
All the paths of the LORD are kindness and  
constancy  
toward those who keep his covenant  
and his decrees.  
The friendship of the LORD is with those  
who fear him,  
and his covenant, for their instruction.

**R.** To you, O Lord, I lift my soul.

**SECOND READING**

1 Thess 3:12–4:2

Brothers and sisters:  
May the Lord make you increase and  
abound in love  
for one another and for all,  
just as we have for you,  
so as to strengthen your hearts,  
to be blameless in holiness before our  
God and Father  
at the coming of our Lord Jesus with all  
his holy ones. Amen.

Finally, brothers and sisters,  
we earnestly ask and exhort you in the  
Lord Jesus that,  
as you received from us  
how you should conduct yourselves to  
please God  
—and as you are conducting  
yourselves—  
you do so even more.  
For you know what instructions we gave  
you through the Lord Jesus.

**About Liturgy**

**Advent and redemption:** The future is in God’s hands and God will bring it to fulfillment. What we do know is the outcome (God comes with redemption) and how it is achieved (through intimacy with Christ). Advent is a special liturgical season that begins with looking to the future, comes to a climax in looking to the past, and bears fruit in the present. Advent is a season when we bring to mind and celebrate the three comings of Christ and redemption.

Christ’s first coming (that we celebrate on Christmas) *fulfilled* the Old Testament prophecies that God’s Messiah would come to restore all things new. Christ’s birth as the incarnate Son fulfilled these promises. Jesus’ public ministry showed us how God’s new reign would come about: by repenting and believing in the Gospel. His death and resurrection assured us that salvation is surely at hand, but it is only at Christ’s second coming that the fullness of God’s glory and justice will be *revealed*. We find ourselves in an age straddling the first and second comings of Christ, at a time when we need to be *strengthened* now. The third coming of Christ is *now*, when Christ comes, first and foremost, in sacraments but no less through each other. Our Advent vigilance and waiting doesn’t just look back to the first coming or forward to the Second Coming. The first coming bears fruit and the Second Coming is not frightening to the extent that our vigilance and waiting is in the here and now, recognizing Christ in the many sacramental comings of our everyday lives.

The challenge of Advent and our Christian living is to heighten our expectation of the coming of Christ so that we can be attentive to Christ’s presence already among us. Attentive waiting is already a presence that is redemptive.

**About Liturgical Music**

**Appropriate music for Advent:** An important principle guiding music during the season of Advent is found in GIRM 313: “In Advent the organ and other musical instruments should be used with a moderation that is consistent with the season’s character and does not anticipate the full joy of the Nativity of the Lord.” In others words, a certain restraint should mark the music during this season. This restraint does not have the penitential character of Lent. Instead, its intent is to express a kind of “fasting” before the “feasting” that enables us to enter more consciously into the waiting that marks Advent. We may certainly sing songs that express joy and expectation (many of the Advent readings do this very thing), but the music overall should be characterized by a sense of holding back until the time for full celebration arrives.

**Songs for the first two weeks of Advent:** During the first two weeks of Advent the focus of the liturgy is not on the infant Christ’s coming in Bethlehem but on the risen Christ’s final coming in judgment at the end of history. It is important that the music we sing these two weeks reflects this focus and that we hold off singing songs oriented toward the coming of the newborn Christ until the final two weeks of Advent. Examples of songs that focus on the Second Coming include “Hail to the Lord’s Anointed”; “Wake, O Wake, and Sleep No Longer”; “Lift Up Your Heads, O Mighty Gates”; “The King Shall Come When Morning Dawns”; “Soon and Very Soon”; and “Ride On, Jesus, Ride.”





## SPIRITUALITY

### GOSPEL ACCLAMATION

Luke 3:4, 6

R/. Alleluia, alleluia.

Prepare the way of the Lord, make  
straight his paths:  
all flesh shall see the salvation of God.

R/. Alleluia, alleluia.

### Gospel

Luke 3:1-6; L6C

In the fifteenth year of the reign  
of Tiberius Caesar,  
when Pontius Pilate was  
governor of Judea,  
and Herod was tetrarch of  
Galilee,  
and his brother Philip tetrarch  
of the region of Ituraea  
and Trachonitis,  
and Lysanias was tetrarch of  
Abilene,  
during the high priesthood of  
Annas and Caiaphas,  
the word of God came to John  
the son of Zechariah in the  
desert.

John went throughout the whole region  
of the Jordan,  
proclaiming a baptism of repentance  
for the forgiveness of sins,  
as it is written in the book of the  
words of the prophet Isaiah:  
*A voice of one crying out in the  
desert:  
“Prepare the way of the Lord,  
make straight his paths.  
Every valley shall be filled  
and every mountain and hill  
shall be made low.  
The winding roads shall be made  
straight,  
and the rough ways made smooth,  
and all flesh shall see the salvation  
of God.”*



### Reflecting on the Gospel

Mathematics tells us that the shortest distance between two points is a straight line. Yet, how often do we humans move in very circuitous ways? If we want to drive to the top of a steep mountain, going straight up usually doesn't get us there—we use switchbacks so the grade isn't so steep. Sometimes we go out of our way to avoid another person, especially when there is ill will between this person and us. At other times we might take a roundabout way home to enjoy a gorgeous, sunny spring evening a bit more. The gospel for this Sunday, contrary to our sometimes roundabout ways, gives us clear instructions: make straight our path to the Lord. The gospel also makes clear the means to make that path straight: repentance and forgiveness.

Sometimes we don't understand or are unaware of the critical importance of repentance and forgiveness in our relationships with each other. Baruch's prophecy of a glorious future was fulfilled when Israel returned from exile (first reading and psalm). Isaiah's prophecy of future glory quoted in the gospel (“all flesh shall see the salvation of God”) is fulfilled when we return to God through repentance and forgiveness. “[R]epentance for the forgiveness of sins” is an essential requirement for us to “see the salvation of God.” What is at stake in our making a straight path to the Lord is our very salvation.

The salvation of God is progressively revealed in repentance (our work) and forgiveness (God's work). The meandering paths and winding roads of our lives are straightened and the valleys filled and mountains brought low when our lives are characterized by attitudes of repentance. To repent means to change one's mind, one's life; this is how we reach the fullness that is promised and our true home: by increasing our love for one another, discerning “what is of [true] value,” and by being “filled with the fruit of righteousness” (see second reading). Our work of repentance is a matter of turning ourselves toward the God who embraces us in mercy and forgiveness and welcomes us home.

### Living the Paschal Mystery

Last Sunday's gospel directed our attention to the end times and gave us a glimpse of those times, both in terms of the calamities that will befall those who are not ready as well as the promise of safety and security for those who are vigilant. This Sunday both the gospel and first reading give us a glimpse of the fullness of the end days. Our natural tendency is to want to get to the fullness and bypass the hard work of daily dying to self that is required to reach the glory and joy that is promised.

Let's be honest: it's not just the busy-ness of Christmas preparations now in full December fury that distract us from our ongoing work of repentance and forgiveness. Every day of the year we tend to be distracted by mountains of work, paths of indecision, valleys of doubt and fear. This would be a good Sunday of Advent to take some special time to reflect on God's forgiveness and mercy and how it is God who gives sure direction to our lives and will eventually bring us home to eternal glory if we are faithful partners in the gospel. Our Advent watchfulness and waiting include taking time to rest in the security of God's nearness. Part of the work of Advent is smoothing our relationships with each other so that we can see the nearness of God—within each other.

### Focusing the Gospel

**Key words and phrases:** repentance, forgiveness, all flesh shall see the salvation of God

**To the point:** Baruch's prophecy of a glorious future was fulfilled when Israel returned from exile (first reading and psalm). Isaiah's prophecy of future glory quoted in the gospel ("all flesh shall see the salvation of God") is fulfilled when we return to God through repentance and forgiveness. "[R]epentance for the forgiveness of sins" is an essential requirement for us to "see the salvation of God."

### Connecting the Gospel

**to the second reading:** Isaiah in the gospel admonishes us to "[p]repare the way of the Lord," so that, as Paul says, "a good work in you will continue" to completion in "the day of Christ Jesus." Repentance and forgiveness are ways we prepare the way of the Lord.

**to Catholic culture:** When we hear the words "repentance" and "forgiveness of sins" some immediately think of confession and the sacrament of penance. The gospel points us to repentance and forgiveness as a way of life.

### Connecting the Responsorial Psalm

**to the readings:** Psalm 126 celebrated Israel's return from exile in Babylon. God intervened and those who had gone forth weeping returned home rejoicing. Over time Israel came to use this psalm any time the community felt endangered or threatened. The remembrance of God's past saving actions became the source of confidence that God would again intervene to save them.

Advent is the season when we look as did Jerusalem toward the redemption coming on our behalf from the hand of God (first reading). Truly "the one who began a good work in [us] will . . . complete it" (second reading). Luke tells us this redemption will take place in real history ("In the fifteenth year of . . . when . . .") and that it will demand choices and changes (gospel). This Advent may we recognize what God is doing. May we make the choices and changes redemption requires. May we make Psalm 126 our story and our song.

**to psalmist preparation:** Psalm 126 invites the community to take the long view of history. It reminds them that what God has done in the past God will do in the future. In singing it you embody the messianic hope that marks the church. What or who helps keep this hope alive in you? When this hope feels shaken, what or who revives it for you?

#### ASSEMBLY & FAITH-SHARING GROUPS

- John's call to "repentance for the forgiveness of sins" is real for me in my relationship with . . .
- I feel an urgency for repentance and forgiveness when . . .
- For me, salvation looks like . . . feels like . . . sounds like . . .

#### PRESIDERS

- During this Advent the "good work" (second reading) that Christ is completing *in* me is . . . ; the "good work" that Christ is completing *through* me is . . .

#### DEACONS

- I recognize my ministry as a "partnership for the gospel" (second reading) when . . .

#### HOSPITALITY MINISTERS

- My hospitality—at home or at church—goes beyond mere busy-ness to preparing the way of the Lord when I . . .

#### MUSIC MINISTERS

- The music I sing helps the assembly prepare the way of the Lord when . . .

#### ALTAR MINISTERS

- As I consider John's preaching, the really important Advent preparations in my life are about straightening up and smoothing out . . .

#### LECTORS

- The "word of God came to" me when . . . I am God's word coming to others when I . . .

#### EXTRAORDINARY MINISTERS OF HOLY COMMUNION

- A way the Eucharist reveals the "salvation of God" for me is . . . When I receive Holy Communion I am called to embody this same salvation for others by . . .

### Model Act of Penitence

**Presider:** Our lives are constantly filled with the ups and downs, the mountains and valleys, of everyday living, challenging us to keep focused on the God who comes to save us. We pause now to recognize God's mercy and forgiveness . . . [pause]

Lord Jesus, you are the light and glory of God: Lord . . .

Christ Jesus, you are the salvation of God: Christ . . .

Lord Jesus, you offer us mercy and forgiveness: Lord . . .

### Homily Points

- Paving the way for someone can mean either removing obstacles or filling in absences and gaps. For example, sometimes we must change expectations, as when we remove prejudices in order to receive persons as they really are. Other times we must create expectations, as when a parent keeps the memory and presence of an absent parent alive so the absent parent isn't a stranger to the children upon return. In both examples, expectations pave the way for acceptance.
- The gospel clearly reminds us that the expectation of Christ's coming with salvation is paved by our own attitudes toward one another, especially of repentance and forgiveness. *When* does God call us to repentance and forgiveness? Now, at this precise moment in history. *How* does God call us to repentance and forgiveness? Through human messengers who render a concrete call to conversion. *Who* does God call to repentance and forgiveness? All and each of us.
- The practice of repentance and forgiveness—in concrete here-and-now ways—not only paves the way for deeper reception of one another, but also for our recognizing the presence of God among us.

### Model Prayer of the Faithful

**Presider:** Recognizing and responding to God's call to repentance and forgiveness, we ask God for the grace we need.

**Response:**



**Cantor:**



That the church faithfully announce the salvation of God through the ministry of forgiveness and mercy . . . [pause]

That all peoples of the world hear the call to repentance and open themselves to the presence of a merciful God . . . [pause]

That the rough ways of the poor be made smooth by the mercy and compassion of this community . . . [pause]

That each of us here take sufficient time during this busy Advent season to be mindful of what God is asking of us . . . [pause]

**Presider:** Saving God, you are merciful and forgiving: hear these our prayers that one day we might dwell with you in everlasting glory. We ask this through Christ our Lord. **Amen.**

### OPENING PRAYER

Let us pray

*Pause for silent prayer*

God of power and mercy,  
open our hearts in welcome.  
Remove the things that hinder us from  
receiving Christ with joy,  
so that we may share his wisdom  
and become one with him  
when he comes in glory,  
for he lives and reigns with you and the  
Holy Spirit,  
one God, for ever and ever. **Amen.**

### FIRST READING

Bar 5:1-9

Jerusalem, take off your robe of mourning  
and misery;  
put on the splendor of glory from God  
forever:  
wrapped in the cloak of justice from God,  
bear on your head the mitre  
that displays the glory of the eternal  
name.  
For God will show all the earth your  
splendor:  
you will be named by God forever  
the peace of justice, the glory of God's  
worship.

Up, Jerusalem! stand upon the heights;  
look to the east and see your children  
gathered from the east and the west  
at the word of the Holy One,  
rejoicing that they are remembered by  
God.

Led away on foot by their enemies they  
left you:  
but God will bring them back to you  
borne aloft in glory as on royal thrones.  
For God has commanded  
that every lofty mountain be made low,  
and that the age-old depths and gorges  
be filled to level ground,  
that Israel may advance secure in the  
glory of God.

The forests and every fragrant kind of  
tree  
have overshadowed Israel at God's  
command;  
for God is leading Israel in joy  
by the light of his glory,  
with his mercy and justice for company.

## RESPONSORIAL PSALM

Ps 126:1-2, 2-3, 4-5, 6

**R.** (3) The Lord has done great things for us; we are filled with joy.

When the LORD brought back the captives of Zion,

we were like men dreaming.

Then our mouth was filled with laughter, and our tongue with rejoicing.

**R.** The Lord has done great things for us; we are filled with joy.

Then they said among the nations,

“The LORD has done great things for them.”

The LORD has done great things for us; we are glad indeed.

**R.** The Lord has done great things for us; we are filled with joy.

Restore our fortunes, O LORD,

like the torrents in the southern desert.

Those who sow in tears shall reap rejoicing.

**R.** The Lord has done great things for us; we are filled with joy.

Although they go forth weeping,

carrying the seed to be sown,

they shall come back rejoicing, carrying their sheaves.

**R.** The Lord has done great things for us; we are filled with joy.

## SECOND READING

Phil 1:4-6, 8-11

Brothers and sisters:

I pray always with joy in my every prayer for all of you,

because of your partnership for the gospel from the first day until now.

I am confident of this,

that the one who began a good work in you

will continue to complete it until the day of Christ Jesus.

God is my witness,

how I long for all of you with the affection of Christ Jesus.

And this is my prayer:

that your love may increase ever more and more

in knowledge and every kind of perception,

to discern what is of value,

so that you may be pure and blameless for the day of Christ,

filled with the fruit of righteousness

that comes through Jesus Christ

for the glory and praise of God.

## About Liturgy

**Advent penance service:** Many parishes offer communal penance liturgies at least twice a year, during Advent and Lent. The readings this Sunday remind us that this sacrament is not primarily about lists of sins but about repentance, changing one's heart. Just as with all the sacraments, we repeat the ritual as a way of appropriating the insight of the sacrament, namely, to “take off” the robes of sin and “put on the splendor” of the gospel attitudes of repentance and forgiveness (see first reading).

**Penitential rite:** Sometimes people claim that they have no need for the sacrament of penance because every Sunday Mass begins with a penitential rite. Two points by way of response might be made to such objections. First of all, the penitential rite isn't the same as the sacrament of penance and so it doesn't replace in our Christian practice the need for this special sacrament of forgiveness and healing. Second, the “penitential rite” really isn't primarily about the forgiveness of sins as such but is about celebrating God's mercy and offer of salvation that always leads us to praise and thanksgiving.

Although it is always good to acknowledge our sinfulness and beg for God's mercy, it is telling that the Sacramentary gives us other choices for the introductory rites, and it is good pastoral practice to choose carefully among them according to the liturgical season and/or festival. For example, since Lent focuses our attention specifically on the work of being penitential, on the Sundays of Lent the strongest option among the choices for the penitential rite would be to use the *Confiteor* (“I confess to almighty God . . .”). On other Sundays of the year another choice would be more appropriate, especially since every Sunday is a celebration of resurrection, a little Easter (even the Sundays of Lent!). To protect and preserve that sense, it would be pastorally effective to reserve the *Confiteor* for Lent, using form C the rest of the year.

## About Liturgical Music

**Music suggestions:** As with the first Sunday of Advent, the songs we sing this day need to focus on the final coming of Christ and the completion of redemption at the end of time. An excellent entrance hymn that interrelates Christ's final coming with John the Baptist's call to repentance is Genevieve Glen's “Arise, Stand on the Height,” found in *Voices from the Valley* [OCP]. Two very fine hymns that speak of all three comings of Christ (in the Incarnation, in sacraments, and in the Second Coming) are Herman G. Stuempfle's “O Christ at Your Appearing,” found in *Awake Our Hearts to Praise!* [GIA], and Carl Daw's “For the Coming of the Savior” [SS]. A hymn that relates particularly well to the first reading and the psalm is Genevieve Glen's “When Christ in Majesty Returns,” found in *The Listening Heart* [OCP]. Delores Dufner's “Wait When the Seed Is Planted,” in *The Glimmer of Glory in Song* [GIA], would be a good choice for the preparation of the gifts or Communion on any Sunday. Good verse-refrain choices for Communion include Francis Patrick O'Brien's “Maranatha, Come” [GC2, SS], Paul Page's “Lord, Come,” in *Mantras for the Season* [WLP], and Kathy Powell's “Maranatha, Lord Messiah” [GC2, SS].





### GOSPEL ACCLAMATION

cf. Luke 1:28

R/. Alleluia, alleluia.

Hail, Mary, full of grace, the Lord is with you; blessed are you among women.

R/. Alleluia, alleluia.

**Gospel** Luke 1:26-38; L689

The angel Gabriel was sent from God

to a town of Galilee called Nazareth,

to a virgin betrothed to a man named Joseph,

of the house of David, and the virgin's name was Mary.

And coming to her, he said,

“Hail, full of grace! The Lord is with you.”

But she was greatly troubled at what was said

and pondered what sort of greeting this might be.

Then the angel said to her,

“Do not be afraid, Mary, for you have found favor with God.

Behold, you will conceive in your womb and bear a son,

and you shall name him Jesus.

He will be great and will be called Son of the Most High,

and the Lord God will give him the throne of David his father,

and he will rule over the house of Jacob forever,

and of his Kingdom there will be no end.”

*Continued in Appendix A, p. 261.*

*See Appendix A, p. 261, for the other readings.*



### Reflecting on the Gospel

What's in a yes? Many possibilities! Sometimes a yes simply means I agree. Sometimes it's a vote in favor of something. Sometimes it's a distracted “Yes, yes, yes, I hear you.” Sometimes it's an indication of approval. And sometimes it bespeaks something as serious as a life commitment: yes, I'll marry you; yes, I'll sign this loan and begin a new business; yes, I'll adopt this child. But who ever uttered a yes that changed not only that person's life but the course of history and the lives of all who have lived since? Who ever uttered a yes and became the mother of God? What a yes!

The quality of Mary's yes goes beyond her being overshadowed by the Holy Spirit and giving birth to the Son of God. Mary's yes is indicative of her faithful cooperation with God's plan of salvation both before and after the birth of Jesus. We might surmise that her yes didn't come all of a sudden out of nowhere. Mary's yes to Gabriel is indicative of how Mary must have lived her daily life from the moment of her own conception—being in tune with God's word, no doubt through the habit of a virtuous life and union with God through prayer.

This solemnity challenges us to say yes to whatever challenging word God sends our way and thus we, too, participate in God's ongoing plan of salvation. Mary participated in God's work of salvation in these ways: she was overshadowed by the Holy Spirit, the child born to her is the Son of God, and she said yes to God. We, too, have our “annunciation” by which the Spirit dwells within us, we bear Christ in the world today, and we are called to speak an ongoing yes to God. In these ways we, like Mary, participate in God's work of salvation. Our “annunciations” are in the ordinary, everyday circumstances that present us with the choice to say yes to God.

God's announcement of a divine word to us probably won't come in such an extraordinary way as an angel appearing to us. God's word does come to us through the ordinary people and circumstances of our everyday lives. God's word comes to us at liturgy and when we take personal time to pray. God's word comes to us at times of repentance and forgiveness. The challenge is to recognize God's word and respond with a faithful yes, as Mary responded to God and lived her whole life in cooperation with the divine plan of salvation. As Mary bore the Son of God, we are also to bear Christ within us—by our faithfully saying yes to God.

### Living the Paschal Mystery

We don't know how many children St. Anne, the mother of Mary, bore, but we do believe that from the moment of conception Mary was free from sin. This is a privilege accorded her because she bore the Son of God, but it no doubt is also a privilege because she was always open to God's word for her and the direction her life should take. None of us live our lives without sin, but nonetheless, we can say yes to God's plan of salvation as Mary did. In our own times of prayer we can listen for the annunciation of a divine word, and we, too, can say “May it be done to me according to your word.” Living the paschal mystery simply means conforming our will to God's. It means saying yes.

**Focusing the Gospel**

**Key words and phrases:** Holy Spirit . . . overshadow you, child to be born . . . Son of God, May it be done to me

**To the point:** Mary participated in God’s work of salvation in these ways: she was overshadowed by the Holy Spirit, the child born to her is the Son of God, and she said yes to God. We, too, have our “annunciation” by which the Spirit dwells within us, we bear Christ in the world today, and we are called to speak an ongoing yes to God. In these ways we, like Mary, participate in God’s work of salvation.

**Model Act of Penitence**

**Presider:** Mary, conceived without sin, faithfully said yes to God. We pause at the beginning of this celebration to examine our faithfulness in saying yes to God . . . [pause]

Lord Jesus, you are the holy One, the Son of God: Lord . . .  
 Christ Jesus, you are the incarnate One, the Son of Mary: Christ . . .  
 Lord Jesus, you are the Savior of the world: Lord . . .

**Model Prayer of the Faithful**

**Presider:** As surely as God showed favor to Mary, God will favor us and respond to the needs we now name in our prayer.

**Response:**



**Cantor:**



That Mary’s motherhood be a model for how all members of the church live their yes to God . . . [pause]

That all peoples of the world share in the salvation of God . . . [pause]

That those who are unable to say yes to God’s will be touched by the divine Word and be encouraged to say yes . . . [pause]

That we ourselves might participate in God’s plan of salvation through our hearing God’s word and saying yes to God’s will . . . [pause]

**Presider:** Saving God, Mary the sinless one conceived and bore your only-begotten Son: hear these our prayers that we might draw closer to you and one day share in your everlasting glory. We ask this through that same Son, Jesus Christ our Lord. **Amen.**

**OPENING PRAYER**

Let us pray

*Pause for silent prayer*

Father,  
 you prepared the Virgin Mary  
 to be the worthy mother of your Son.  
 You let her share beforehand  
 in the salvation Christ would bring by his  
 death,  
 and kept her sinless from the first moment  
 of her conception.  
 Help us by her prayers  
 to live in your presence without sin.  
 We ask this through our Lord Jesus Christ,  
 your Son,  
 who lives and reigns with you and the Holy  
 Spirit,  
 one God, for ever and ever. **Amen.**

**FOR REFLECTION**

- What helps me to respond to God with “May it be done to me” is . . .
- Like Mary, I have been invited to participate in God’s work of salvation for others when . . . by . . .
- One way I bear Christ in the world is . . .

**Homily Points**

• Mary’s annunciation was extraordinary and dramatic: an angel appears and she conceives in any but an ordinary way. Our own annunciations are almost always quite ordinary and easy to miss. They are, however, so important in the overall plan of salvation.

• Mary’s conception without sin and her holiness of life do not set her so apart from us that she cannot model for us the way we, too, are called to respond to God. Our “annunciations” come in the everyday events that draw us to say yes to God.



**SPIRITUALITY**

**GOSPEL ACCLAMATION**

Isa 61:1 (cited in Luke 4:18)

R/. Alleluia, alleluia.

The Spirit of the Lord is upon me,  
because he has anointed me  
to bring glad tidings to the poor.

R/. Alleluia, alleluia.

**Gospel**

Luke 3:10-18; L9C

The crowds asked John the Baptist,  
“What should we do?”

He said to them in reply,  
“Whoever has two cloaks  
should share with the person  
who has none.

And whoever has food should do  
likewise.”

Even tax collectors came to be  
baptized and they said to him,  
“Teacher, what should we do?”

He answered them,  
“Stop collecting more than what  
is prescribed.”

Soldiers also asked him,  
“And what is it that we should do?”

He told them,  
“Do not practice extortion,  
do not falsely accuse anyone,  
and be satisfied with your wages.”

Now the people were filled with  
expectation,  
and all were asking in their hearts  
whether John might be the Christ.

John answered them all, saying,  
“I am baptizing you with water,  
but one mightier than I is coming.

I am not worthy to loosen the thongs of  
his sandals.

He will baptize you with the Holy Spirit  
and fire.

His winnowing fan is in his hand to  
clear his threshing floor  
and to gather the wheat into his barn,  
but the chaff he will burn with  
unquenchable fire.”

Exhorting them in many other ways,  
he preached good news to the people.



**Reflecting on the Gospel**

“Rain, rain, go away, come again another day, so little N. can go out and play” is a children’s chant that has been around for generations. The implication is that there is much more to do for children outdoors; cooped up inside the house, they often ask, “What should we do?” They are really asking about how they find something to do inside that is as interesting and wide open as the great outdoors. Outside, creativity abounds, expectations of finding new and interesting things are abundant, such as everything from discovery of a tiny

new bug to learning how to do a new trick on a bike or skateboard. The question, “What should we do?” has a built-in set of expectations—if what we do is to be satisfying, it must fulfill our expectations and involve more than we are and are doing now.

In the gospel three groups of people ask the same question, “What should we do?” John exhorts them to define their obligations in right relation to others, just as John himself defines his role in relation to Jesus. The gospel, further, pivots on the people’s “expectation.” To whom were their expectations led? The Christ (the Messiah), yes, but also for another “who”—our neighbor. The “good news” is that our relationship with others makes visible our relation to Jesus. “What should we do?”

John’s loaded answers about right living (his effective proclamation of the Good News) fill the people “with expectation.” Their seeking “the Christ”—that is, the Messiah, the anointed one of God—means that they were seeking a new life. John answers them by using himself as the model for the ultimate answer to the question, “What should we do?” John denies being “the Christ” himself and announces that “one mightier than I is coming.” Just like John,

our lives are about others. And by being about others, we actually exceed ourselves and point people to the presence of Christ. Thus, the explicit question about what we are to do points to our natural desire for finding the ultimate One. We define ourselves not in terms of what we do but who we are in relation to Other and others. The *relationship* to others is the key, not what we or they do.

**Living the Paschal Mystery**

When we’ve ordered our lives in the minimal things—fulfilling the requirements of our state in life and job or ministry—then we can seek the greater things, the greater One. Our being baptized in the Holy Spirit means that we already share in divine life. This means that we are enabled to relate to Christ not as One “out there” but as One who is in our midst, one who is near. Relationships to others take on a whole new meaning because through them we enter into a unique relationship with the divine One.

In our daily living we, too, point to the One who is to come, first by doing well what is expected of us. Second and more important, we point to the One who is to come by being who we have become in Christ: the presence of Christ. We ourselves are to be the “mighty one” for others. Because of God’s indwelling, the doing and being collapse into one: whatever it is we do, we always do so as bearers of Christ because we are “in Christ Jesus” (second reading). For this reason—we are the presence of the risen Christ for each other—nothing we do is small or inconsequential. Everything we do brings the Lord near to those around us.

### **Focusing the Gospel**

**Key words and phrases:** What should we do? expectation, the Christ, good news for the people

**To the point:** In the gospel three groups of people ask the same question, “What should we do?” John exhorts them to define their obligations in relation to others, just as John himself defines his role in relation to Jesus. The gospel, further, pivots on the people’s “expectation.” To whom were their expectations led? The Christ (the Messiah), yes, but also for another “who”—our neighbor. The “good news” is that our relationship with others makes visible our relation to Jesus. “What should we do?”

### **Connecting the Gospel**

**to the first and second readings:** These two readings open up for us what is at the basis of our relationships with each other and of the “good news to the people”: “the LORD . . . is in your midst” (first reading) and “The Lord is near” (second reading).

**to our experience:** With so much to do in these hectic, final days before Christmas, we may find ourselves asking, “What should we do?” The gospel pushes us to answer the question on a deeper level than organizing busy holiday preparations.

### **Connecting the Responsorial Psalm**

**to the readings:** It is easy to see the connection between this Sunday’s readings and the verses from Isaiah we sing as the responsorial psalm. The first reading proclaims God “is in your midst.” The second reading affirms “the Lord is near.” The gospel portrays John the Baptist announcing “one mightier than I” is coming. No wonder we shout in the psalm refrain: “Cry out with joy and gladness, for among you is the great and Holy One of Israel.”

But all is not joy and gladness in the gospel reading. John challenges his hearers to change their behavior. And he announces that when the Messiah does arrive he will sort the wheat from the chaff and burn what he does not want. Nonetheless, John’s audience hears his exhortations as “good news.” They hear the call to conversion and the imminence of judgment as heralds of the coming of the Holy One of Israel. They know the promise of renewal (first reading) is about to be fulfilled. May we with them give thanks, know peace (second reading), and sing for joy (psalm).

**to psalmist preparation:** How does your manner of living announce the presence of the Holy One?

#### **ASSEMBLY & FAITH-SHARING GROUPS**

- If I could ask John the Baptist, “What should I do?” he would say to me . . .
- Usually I define my life and myself according to . . .
- In order to define my life and myself more deeply in relation to Christ and others I would need to . . .

#### **PRESIDERS**

- My manner of living and preaching helps my parishioners know that they should . . .

#### **DEACONS**

- My service of others helps them understand that they are Christ for me when . . .

#### **HOSPITALITY MINISTERS**

- “Your kindness should be known to all” (second reading). What is known about me through my ministry is . . .

#### **MUSIC MINISTERS**

- “What should we do?” More than simply singing, at liturgy I lead others to . . . when . . .

#### **ALTAR MINISTERS**

- When I recollect that I, too, am serving—at the altar, in my daily life—“one mightier than I,” then my service becomes . . .

#### **LECTORS**

- The last time the word of God made me “filled with expectation” and “asking in [my] heart” was . . .

#### **EXTRAORDINARY MINISTERS OF HOLY COMMUNION**

- Knowing that I distribute the Body or Blood of the One whose sandals “I am not worthy to loosen” challenges me to . . .