

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 42:1-4, 6-7.

RESPONSORIAL PSALM: Psalm 29.

RESPONSE:

The Lord will bless his people with peace.

1. Ascribe to the Lord, you heavenly powers, ascribe to the Lord the glory of his name; bow down before the Lord, majestic in holiness. R

2. The voice of the Lord upon the waters, the Lord on the immensity of waters; the voice of the Lord full of power; the voice of the Lord full of splendour. R

3. The God of glory thunders; in his temple they all cry, 'Glory!' The Lord sat enthroned above the flood; the Lord sits as king forever. R

SECOND READING: Acts 10:34-38.

GOSPEL ACCLAMATION:

Alleluia, alleluia! The heavens opened and the Father's voice was heard: 'This is my beloved Son, listen to him.' Alleluia.

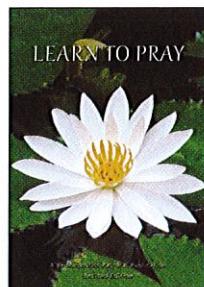
GOSPEL: Matthew 3:13-17.

COMMUNION ANTHYPHON:

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

This is a revised edition of the ever-popular Redemptorist Pastoral Publication, "Learn to Pray: Discovering different forms of prayer." The title itself evokes the incident in the Gospels where the disciples petitioned Jesus: "Lord, teach us to pray!"

Throughout the Christian centuries, subsequent disciples of Jesus have also wanted to learn how to pray, and have developed different techniques of praying. This booklet gathers together some of the many different possible ways of praying.



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THE WEEK AHEAD Live the Word

Mon 12 Jan Liturgy of the Day

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

Violence against others, whatever form it takes, is not pro-life. In order to proclaim ourselves as pro-life we must necessarily support, proclaim and promote a consistent ethic of life. God's gift of life is paramount.

Tue 13 Jan (St Hilary, BD)

1 Samuel 1:9-20; 1 Samuel 2:1-4-8; Mark 1:21-28

"There is no space where God is not; space does not exist apart from Him. He is in heaven, in hell, beyond the seas; dwelling in all things and enveloping all." – St Hilary of Poitiers

Wed 14 Jan Liturgy of the Day

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

Jesus worked tirelessly, but he also withdrew often to pray. Jesus' example reminds us that prayer strengthens us for service. Work and service, meanwhile, is what we bring to prayer, asking God to bless it.

Thu 15 Jan Liturgy of the Day

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

"When we come from gratitude, we become more present to the wonder of being alive in this amazing world, to the many gifts we receive, to the beauty and mystery it offers." – Joanna Macy

Fri 16 Jan Liturgy of the Day

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

While we may not be asked to lower a sick friend through a roof, do I take the time to go out of my way to help a friend in need? Do I believe that doing so will make a difference in their lives?

Sat 17 Jan St Anthony, Ab

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

Anthony described the devil's fear of prayer, sacrifices, humility, and love for Jesus. He suggested that perfect prayer is achieved when the pray-er is no longer conscious of themselves or the act of praying.

Sun 18 Jan 2ND SUNDAY IN ORDINARY TIME

Isaiah 49:3.5-6; Psalm 40; John 1:29-34

"If you withdraw your consent from the rich fool's human system of wealth, ... if you seek first and foremost the divine ecosystem, you will end up with everything you need." – Brian McLaren

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

Catholic Link

BAPTISM OF THE LORD

Baptism of the Lord • Year A
Divine Office: Week I • 11 January 2026

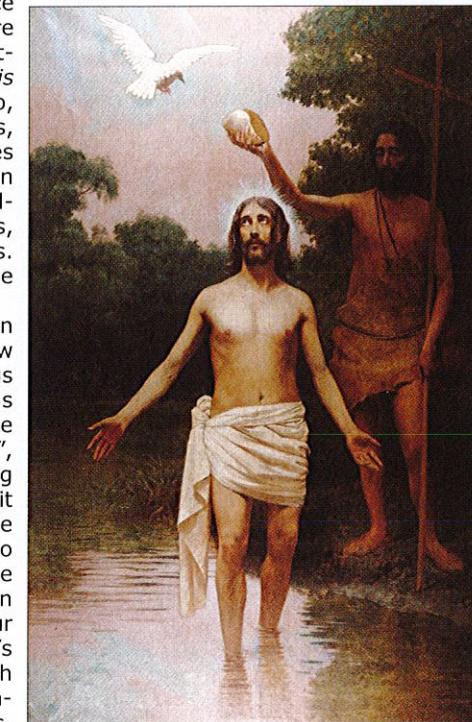
Baptism of the Lord

The baptism of the Lord is recounted in all the gospels, but one of them has an important difference. While three of them have God's voice proclaiming, "you are my beloved son", Matthew's version is, "this is my beloved son." So, in the other gospels, the Father addresses Jesus directly, but in Matthew, God is addressing the hearers, and through them, us. What are we to make of this?

Matthew's version wants to convey how God introduces Jesus to us. It's not quite as simplistic as "I'd like you to meet my son", but it carries something of that meaning as it declares Jesus as the one who has come to save us from sin. We considered the notion of paradox during our Advent series. Here's another paradox, which John the Baptist himself noted, that Jesus, though innocent, was willing to be baptised in solidarity with sinful humanity. As our Saviour, says God the Father, we must "listen to him".

Let us try to understand this in retrospect. Having begun his mission to the world at his baptism, later in his preaching and teaching Jesus says, "No one can come to me unless drawn by the Father who sent me, and everyone who has listened to the Father and learned from him comes to me." The Father continues to point to Jesus - "This is my son" – and to draw us to Jesus. It is for us to listen and to learn.

Saint Augustine puts it in very human



The Baptism of Christ by John the Baptist, by Almeida Júnior, 1895

terms. (Incidentally, we should get to know St Augustine more, now that we have a pope from the Augustinian order!) He says:

Show me a lover and he/she will understand what I am saying. Show me someone who wants something, someone hungry or thirsting..., show me such a one and they will know what I mean.... Offer a handful of grass to a sheep and you draw it after you. Show children sweets and they are enticed, drawn simply by the pull on their desires, their appetite. If, then, the things that lovers see, that children see as the delights of the earth that can draw them, then does not Christ draw us when he is revealed to us by the Father?"

Before his baptism Jesus was just one of the crowd, unrecognized. But after he came up from the waters of the Jordan, he was revealed to us by the Father. But now we see that this is more than a case of introducing us to Jesus. It is the Father drawing us to Jesus.

This is where the Holy Spirit comes in. The appearance of the Holy Spirit in the form of a dove is more than a pretty picture. It would have evoked in those who were present a memory of Noah sending a dove to confirm that the flood had receded, that the face of the earth had been renewed, and that it was safe to begin anew. The Holy Spirit is present at Jesus' baptism and the inauguration of his mission on earth to inspire in us the fire of love, the same love with which the Father draws us to new life in Christ.