

**ENTRANCE ANTIPHON**

Rejoice in the Lord always; again I say, rejoice.  
Indeed, the Lord is near.

**COLLECT**

O God, who see how your people faithfully await the feast of the Lord's Nativity, enable us, we pray, to attain the joys of so great a salvation and to celebrate them always with solemn worship and glad rejoicing. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever. Amen.

**FIRST READING** Zephaniah 3:14-18

A reading from the prophet Zephaniah.  
Shout for joy, daughter of Zion, Israel, shout aloud!  
Rejoice, exult with all your heart, daughter of Jerusalem!  
The Lord has repealed your sentence; he has driven your enemies away.  
The Lord, the king of Israel, is in your midst; you have no more evil to fear.  
When that day comes, word will come to Jerusalem:  
Zion, have no fear, do not let your hands fall limp.  
The Lord your God is in your midst, a victorious warrior.  
He will exult with joy over you, he will renew you by his love; he will dance with shouts of joy for you as on a day of festival.

The word of the Lord.  
Thanks be to God.

**PSALM** Isaiah 12:2-6

Response:  
Sing and shout for joy  
for great in your midst is the Holy One of Israel.

1. Truly, God is my salvation, I trust, I shall not fear.  
For the Lord is my strength, my song, he became my saviour.  
With joy you will draw water from the wells of salvation. (R.)
2. Give thanks to the Lord, give praise to his name!  
Make his mighty deeds known to the peoples!  
Declare the greatness of his name. (R.)
3. Sing a psalm to the Lord for he has done glorious deeds, make them known to all the earth!  
People of Zion, sing and shout for joy for great in your midst is the Holy One of Israel. (R.)

**SECOND READING** Philippians 4:4-7

A reading from the letter of St Paul to the Philippians.

I want you to be happy, always happy in the Lord; I repeat, what I want is your happiness. Let your tolerance be evident to everyone: the Lord is very near. There is no need to worry; but if there is anything you need, pray for it, asking God for it with prayer and

thanksgiving, and that peace of God, which is so much greater than we can understand, will guard your hearts and your thoughts, in Christ Jesus.

The word of the Lord.  
Thanks be to God.

**GOSPEL ACCLAMATION**

Alleluia, alleluia!  
The Spirit of the Lord has been given to me.  
He has sent me to bring good news to the poor.  
Alleluia!

**GOSPEL** Luke 3:10-18

A reading from the holy Gospel according to Luke.

When all the people asked John, "What must we do?" he answered, "If anyone has two tunics he must share with the man who has none, and the one with something to eat must do the same." There were tax collectors too who came for baptism, and these said to him, "Master, what must we do?" He said to them, "Exact no more than your rate." Some soldiers asked him in their turn, "What about us? What must we do?" He said to them, "No intimidation! No extortion! Be content with your pay!"

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. 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 in a fire that will never go out." As well as this, there were many other things he said to exhort the people and to announce the Good News to them.

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,

(all bow during the next three lines)

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**

May the sacrifice of our worship, Lord,  
we pray,  
be offered to you unceasingly,  
to complete what was begun in sacred  
mystery  
and powerfully accomplish for us your saving  
work.  
Through Christ our Lord.  
Amen.

**COMMUNION ANTIPHON**

Say to the faint of heart: Be strong and do  
not fear.  
Behold, our God will come, and he will save  
us.

**PRAYER AFTER COMMUNION**

We implore your mercy, Lord,  
that this divine sustenance may cleanse us of  
our faults  
and prepare us for the coming feasts.  
Through Christ our Lord.  
Amen.

The liturgical season of Advent has a twofold character. We think of it first of all as a time to prepare for Christmas, when Christ's first coming among us in human form will be remembered. Second, it is the season that prepares our minds and hearts for Christ's second coming at the end of time. The main note of our Advent liturgy is therefore devout and joyful expectation.

**THE WORD****WHAT MUST WE DO?**

(LUKE 3:10-18)



In our Gospel extract today, we are given examples of the preaching of John the Baptist. He was someone who attracted a great following, including civic officials and members of the armed forces.

Luke presents John as a person of great importance, with an urgent message: however, he is not the main character in the Gospel story. Throughout the Infancy Narrative, the evangelist showed him as occupying a lesser place to that of Jesus, and in our reading today, John explicitly rejects any suggestion that he himself might be the Messiah. He compares the baptism he offers with that of Jesus: John's comes through water; that of Jesus comes through the Holy Spirit and fire, which will be fulfilled, in Luke's writings, at Pentecost. Furthermore, John describes himself as an unworthy servant of the one to come, unfit to untie the laces of his sandals. ■

**REFLECT**

The execution of John the Baptist is recounted by Mark, in graphic and well-known detail, as the result of his denouncing Herod Antipas for marrying Herod's sister-in-law. But the first part of our reading today suggests another, probably more historically accurate reason. Among those who responded positively to John's preaching were tax collectors and soldiers. These were the officials on whom the smooth running of the state depended. If the Baptist were seen as having influence on such people, then he could be perceived as an alternative centre of power and so a threat to the central government. This would be a more plausible reason for John's being imprisoned and executed than his criticising the domestic arrangements of the local ruler, who could easily ignore his comments.

John the Baptist is an uncomfortable figure, very much in the mould of the Old Testament prophets. There are not often statues of the Baptist to be found on sale in repositories. The prophets were

suspicious and critical of institutional religion because, to them, it lulled people into a false sense of security: if someone fulfilled their religious duties, then they could consider themselves as being at rights with God, but the prophets taught that deeper values were – and are – at stake. So when John the Baptist called for repentance, he was in the line of the Hebrew and Israelite prophets and this is the message of Jesus, when he embarks on his ministry.

Who are the prophets today? It is tempting to think that the Holy Spirit works through the channels of the official Church, but this is not the message of the Jewish and Christian scriptures. John the Baptist was not a member of the official clergy, nor was Jesus, and their comments on the Temple and other religious authorities of their day make uncomfortable reading if we apply them to the present day. But "the word of the Lord stands for ever": there is a saying that the Church is always in need of reform. In Advent, during which John the Baptist is so prominent, we might reflect on that and listen to the other voices. ■

**DO**

Put out the crib figure of Joseph from your crib set; reflect on the response of Joseph as a young man to the call of the Lord.

**SAY**

Sing and shout for joy, for  
great in your midst is the  
Holy One of Israel.

(Isaiah 12:6)

**LEARN**

John the Baptist attracted followers from tax collectors and soldiers.

These were important figures for the efficient functioning of the state.

Therefore, the Baptist could be perceived as a threat to the central government and this may have been the reason for his arrest and subsequent execution.



Stained glass in the Church of Saint-Séverin, Paris, depicting the beheading of John the Baptist