



CELEBRATING AT HOME  
2<sup>ND</sup> SUNDAY IN ORDINARY TIME

*The gentleness of the Lamb (John 1:29-34)*



# CELEBRATING AT HOME

## 2ND SUNDAY IN ORDINARY TIME

### Sign of the Cross

In the name of the Father, and of the Son,  
and of the Holy Spirit.

**Amen.**

The Lord is here, present among us.

**We are gathered with the whole Church in this moment of prayer.**

### Preparing to hear the Word

Lord Jesus,

**you are the light of the nations.**

Christ Jesus,

**you are the Lamb of God.**

Lord Jesus,

**you take away our sins and bring us peace.**

### Scripture Reading (*John 1:29-34*)

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.'

### Reflection - *The gentleness of the Lamb*

Ordinary Time in the church's year begins with the Feast of the Baptism of the Lord which celebrates his identity as the 'beloved Son'. On this second Sunday in Ordinary Time we move from the baptism to the mission of the one baptised.

John the Baptist names Jesus as, 'the lamb of God that takes away the sins of the world.' In doing so, he links Jesus with a number of Old Testament passages about

the lamb of sacrifice and the suffering servant of God. As the first reading this Sunday says, this servant has a universal mission to gather and restore God's people, to be the 'light of the nations' and to proclaim God's salvation 'to the ends of the earth'.

In speaking about Jesus, John also tells us about his own mission: to proclaim that someone greater than he is was coming, one who would baptise with the Holy Spirit - the Chosen One of God.

Perhaps our reflection on the identity and mission of Jesus also tells us something about who we are meant to become as his disciples.

There is a gentleness we associate with lambs. They are not regarded as aggressive creatures. They do not kill, even to eat. In a world which often praises and rewards violence and aggression, the Lamb calls us to a different way of life.

### Prayers of Intercession

May your Church grow ever stronger in faith,  
**and become a living Gospel for all to hear.**

Like Mary,

**may we discover a deep and abiding sense of your presence in our hearts.**

During this year,

**may we be gentle with one another.**

### Lord's Prayer

Formed by the teaching and example of Jesus,  
we pray:

**Our Father, who art in heaven,  
hallowed be thy name.**

**Thy kingdom come.**

**Thy will be done on earth**

**as it is in heaven.**

**Give us this day our daily bread**

**and forgive us our trespasses**

**as we forgive those who trespass against us.**

**And lead us not into temptation,**

**but deliver us from evil.**

# CELEBRATING AT HOME

## 2ND SUNDAY IN ORDINARY TIME

### Closing Prayer

Eternal God,  
give us strength to follow your call,  
so that your truth may live in our hearts  
and reflect peace to all whom we meet.  
Through Christ our Lord.

**Amen**

### Blessing

May the Lord bless us and keep us.  
May the Lord keep us safe from all evil  
and lead us to life everlasting.

**Amen.**

### About Matthew's Gospel

From next Sunday we will read from Matthew's Gospel on the Sundays in Ordinary Time this year. Matthew's Gospel, written about the year 85, is addressed to a community of converted Jews who lived in Syria-Palestine. They were going through a deep identity crisis concerning their past. When they accepted Jesus as the long-awaited Messiah, they continued to go to the synagogue and to observe the law and the ancient traditions. Moreover, they had a certain affinity with the Pharisees, and after the uprising of the Jews in Palestine against the Romans (65 to 72), they and the Pharisees were the only two groups to have survived the Roman oppression which followed.

From the 80s, these Jewish brothers, Pharisees and Christians, only survivors, began to fight among themselves as to who had inherited the promises of the Old Testament. Each claimed to be the inheritors. Gradually, tension grew between them and they began to excommunicate each other. The Christians could no longer attend the synagogue and were cut off from their past. Each group began to regroup: the Pharisees in the synagogue, the Christians in house-churches. This added to the identity problem of the community of Jewish Christians because it raised serious questions in need of urgent solutions. "Who has inherited the promises of the Old Testament, those of the synagogue or those of the church? On whose side is God? Who are really the people of God?"

Now, Matthew writes his Gospel to help these communities overcome their crisis and to find an answer to their problems. His Gospel is, first of all, a Gospel of revelation showing how Jesus is the true Messiah, the new Moses, the culmination of the whole of the history of the Old Testament and its promises. It is also the Gospel of consolation for those who felt excluded and persecuted by their Jewish brothers. Matthew wants to console and help them to overcome the trauma of the split. It is the Gospel of the new practice because it shows the way to achieve a new justice, greater than that of the Pharisees. It is the Gospel of openness and shows that the Good News of God that Jesus brought cannot be hidden, but must be placed on a lampstand so that it may enlighten the lives of all peoples.





# Journey into the Light

This resource is presented by the Carmelites for use by individuals, families and small groups as a prayerful celebration of the Word of God to help prepare us to celebrate the Eucharist with our worshipping communities. We are conscious that Christ is present not only in the Blessed Sacrament but also in the Scriptures and in our hearts. We are also conscious of the many people who, for various reasons including sickness and infirmity, cannot physically attend the Eucharist. Even when we are on our own we remain part of the Body of Christ.

In the room you decide to use for this prayer you could have a lighted candle, a crucifix and the Bible. These symbols help keep us mindful of the sacredness of our time of prayer and can help us feel connected with our local worshipping communities.

This text is arranged with parts for a leader and for all to pray, but the leader's parts can be shared among those present.

As you use this prayer know that the Carmelites will be remembering in our prayer all the members of our family.



The Carmelites  
Australia & Timor-Leste

PRAYER • COMMUNITY • SERVICE

[www.carmelites.org.au](http://www.carmelites.org.au) | [Facebook.com/CarmelitesAET](https://Facebook.com/CarmelitesAET)  
[Instagram.com/carmelitesaet](https://Instagram.com/carmelitesaet)



[www.ocarm.org](http://www.ocarm.org)  
[Facebook.com/ocarm.org](https://Facebook.com/ocarm.org)