

2nd Sunday after Christmas A - B - C

Before the world was made, he chose us, to live through love in his presence, determining that we should become his adopted children. (Eph 1,5)



First Reading

Sirach 24:1-4.12-16

Wisdom speaks her own praises, in the midst of her people she glories in herself. She opens her mouth in the assembly of the Most High, she glories in herself in the presence of the Mighty One; "I came forth from the mouth of the Most High, and I covered the earth like mist. I had my tent in the heights, and my throne in a pillar of cloud. Then the creator of all things instructed me, and he who created me fixed a place for my tent. He said, 'Pitch your tent in Jacob, make Israel your inheritance'. From eternity, in the beginning, he created me, and for eternity I shall remain. I ministered before him in the holy tabernacle, and thus was I established on Zion. In the beloved city he has given me rest, and in Jerusalem I wield my authority. I have taken root in a privileged people, in the Lord's property, in his inheritance."

Second Reading

Ephesians 1:3-6.15-18

Blessed be God the Father of our Lord Jesus Christ, who has blessed us with all the spiritual blessings of heaven in Christ. Before the world was made, he chose us, chose us in Christ, to be holy and spotless, and to live through love in his presence, determining that we should become his adopted sons, through Jesus Christ, for his own kind purposes, to make us praise the glory of his grace, his free gift to us in the Beloved. That will explain why I, having once heard about your faith in the Lord Jesus, and the love that you show towards all the saints, have never failed to remember you in my prayers and to thank God for you. May the God of our Lord Jesus Christ, the Father of glory, give you a spirit of wisdom and perception of what is revealed, to bring you to full knowledge of him. May he enlighten the eyes of your mind so that you can see what hope his call holds for you, what rich glories he has promised the saints will inherit.

In the beginning was the Word: the Word was with God and the Word was God. He was with God in the beginning. Through him all things came to be, not one thing had its being but through him. All that came to be had life in him and that life was the light of men, a light that shines in the dark, a light that darkness could not overpower.

The Word was the true light that enlightens all men; and he was coming into the world. He was in the world that had its being through him, and the world did not know him. He came to his own domain and his own people did not accept him. But to all who did accept him he gave power to become children of God, to all who believe in the name of him who was born not out of human stock or urge of the flesh or will of man but of God himself. The Word was made flesh, he lived among us, and we saw his glory, the glory that is his as the only Son of the Father, full of grace and truth.

Meditation

"The Word was made flesh, he lived among us" (Jn 1,14). The story of the Word is the story of a nomad, his adventures and misadventures. It resembles the story of a wayfarer who pitches his tent on the side of a meadow for the night. In the early dawn, however, he was to pack up again and continue on his way because the landowner, seeing that he has put up his tent without permission sends him away. The Word among mankind has nowhere to lay his head. He came into the world but the world did not know him. From the very first moment there was no room for him, not even at the inn.

His is no light that blinds. It is the true light. While driving a car in the night, very often one meets drivers who don't dim their lights and so dazzle all drivers coming from the opposite direction. But the true light is not dazzling; it can dim. It does not dazzle but rather penetrates the faces and hearts of people, enlightening their joys and their sorrows, their actions and everyday life.

If the Word wanted to dazzle with its light, then it would have chosen to come as lightning, as a star or a comet and not as flesh of our flesh. But the Word knew that to blind in this way would only be like sprinkling sand in the eyes when what man really needs is Revelation through the Real Light. This means that man wants assurance that he can become a child of God even though he is born of flesh and blood and through a human act. He can be reborn by and in God. "In the beginning the Word was in God and with God." This Word able to express God and to reveal Him, is itself God. It is full of grace and truth and able to carry out and fulfil the redemption together with us.

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A man came, sent by God. His name was John. He came as a witness, as a witness to speak for the light, so that everyone might believe through him. He was not the light, only a witness to speak for the light.

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John appears as his witness. He proclaims: "This is the one of whom I said: He who comes after me ranks before me because he existed before me." Indeed, from his fullness we have, all of us, received – yes, grace in return for grace, since though the Law was given through Moses, grace and truth have come through Jesus Christ. No one has ever seen God; it is the only Son, who is nearest to the Father's heart, who has made him known.

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