

Refren Psalmu:

Ziemia ujrzała swego Zbawiciela

Merry Christmas!

May the God of peace make us perfect in holiness.



«Puer natus est nobis, et Filius datus est nobis — "To us a child is born, to us a son is given" (Is 9:5). Today the mystery of Christmas is renewed: this Child who brings salvation to the world is also born for the men and women of our own time, bringing joy and peace for all. We approach the crib with emotion; together with Mary we go to meet the Long-Awaited of the Nations, the Redeemer of humanity. "Cum Maria contemplemur Christi vultum." With Mary let us contemplate the face of Christ: in that Child, wrapped in swaddling cloths and laid in the manger (cf. Lk 2:7), it is God himself who comes to visit us, to guide our feet in the way of peace (cf. Lk 1:79).



«Puer natus est nobis, et Filius datus est nobis — Dziecię nam się narodziło, Syn został nam dany» (Iz 9, 5). Przeżywamy dziś na nowo tajemnicę Bożego Narodzenia: również dla ludzi naszego czasu rodzi się to Dziecię, niosące światu zbawienie, a wszystkim ludziom radość i pokój. Wzruszeni stajemy przed szopką, aby wraz z Maryją spotkać Oczekiwanego przez narody, Odkupiciela człowieka, którego pragną wszystkie ludy. Cum Maria contemplemur Christi vultum. Z Maryją kontemplujemy oblicze Chrystusa: w Dziecięciu owiniętym w pieluszki i złożonym w żłobie (por. Łk 2, 7) przychodzi Bóg, aby nas nawiedzić i skierować nasze kroki na drogę pokoju (por. Łk 1, 79).

Psalm Refrain:

A light will shine on us this day: The Lord is born for us

Rozważanie



Przyjścia Pana

Średniowieczny mistyk dominikański Jan Tauler w kazaniu na dzisiejszą uroczystość mówił o potrójnej tajemnicy Bożego Narodzenia. Kościół wspomina ją, odprawiając dziś trzy Msze św.: w nocy, o świcie i w dzień. Pierwsze i najdoskonalsze przyjście Pana to narodziny Słowa poza czasem, w wieczności. Ojciec rodzi swego Jednorodzonego Syna, co wyraża rozpoczynająca Mszę św. w nocy antyfony: „Ty jesteś moim Synem, Ja Ciebie dziś zrodziłem” (Ps 2, 7). Drugie przyjście dokonało się w Betlejem, z łona Maryi Dziewicy. Opowiada o nim św. Łukasz w swojej Ewangelii. Trzecie przyjście „polega na tym, że Bóg codziennie i o każdej godzinie w rzeczywisty i duchowy sposób rodzi się przez łaskę i miłość w każdej dobrej duszy”.

Niech mi Bóg dopomoże, żebym z wiarą przyjął przychodzącego Pana, który rodząc się z Maryi, zapragnął stać się jednym z nas.



Reflection

Four Masses are celebrated for the feast of Christmas, and each is given its own set of readings to help us contemplate Christ's birth. The Gospel for the vigil Mass on Christmas Eve is taken from the beginning of the Gospel of Matthew. The Mass at midnight proclaims the birth of Jesus using the Gospel of Luke. The Mass at dawn on Christmas morning continues the story of the birth of Jesus as found in Luke's Gospel through the shepherds' visit to the infant Jesus. In each of these Gospel readings, we hear portions of the Infancy Narratives with which we are familiar.

The Gospel for the Christmas Mass during the day is taken from the beginning of John's Gospel, but this Gospel is not an Infancy Narrative like those found in the Gospels of Matthew and Luke. Instead, John's Gospel begins at the beginning, as it were, and presents the Creation story as the framework for announcing the Incarnation. John's opening words, “In the beginning . . .,” echo the opening verse of the Book of Genesis. This framework invites us to view Jesus' birth from God's perspective. Each of the Gospels makes clear that Jesus' birth was the result of God's initiative. However, John's Gospel highlights that this was the divine intention from the very beginning, from the moment of Creation.

As we observe in today's reading, the Gospel of John includes highly philosophical and theological language. One example that particularly stands out is John's use of the expression, “Word of God.” This expression (*logos* in the Greek) borrows from a concept found in both Jewish and Greek thought. In Jewish thought, this phrase describes God taking action—for example, in the Creation story and in the Wisdom literature. In Greek, or Hellenistic, thought, the *logos* was understood as an intermediary between God and humanity. John and others in the early Church adopted this language to describe God's incarnation in Jesus. As the term was used to express the trinitarian faith of Christians, the word *Logos* came to be equated with the Second Person of the Trinity.

In this prologue to the Gospel of John, the main themes that will be developed in his Gospel are introduced. These themes are presented as dualities: light/darkness, truth/falsehood, life/death, and belief/unbelief. We also hear in this prologue a unique aspect of John's Gospel—the motif of testimony. John the Baptist was sent by God to testify about Jesus, the light. Others in this Gospel will also offer testimony about Jesus. The reader is invited to accept this testimony, which bears witness to Jesus, the Son of God. But even more directly, Jesus' action and words will themselves testify to his identity with God as God's Incarnate Word.

Thinking about Jesus' birth in these theological and cosmological terms seems particularly appropriate as we celebrate the feast of Christmas in the darkness of winter. At this time, nature itself seems to remind us of the darkness of sin. Into this darkness, in the midst of our sinfulness, God comes to dwell among us. John's Gospel reminds us that through the Incarnation, God saves us from the darkness of sin and makes us his children.