**DECEMBER 05 – II SUNDAY OF ADVENT [C]**

**The word of God came to John the son of Zechariah in the desert. He went throughout (the) whole region of the Jordan, proclaiming a baptism of repentance for the forgiveness of sins.**

**The Evangelist locates the mission of John the Baptist in a time well precise of history. We are about 30 years from his birth. The date of the mission is given by the characters who ruled the history at those times. “In the fifteenth year of the reign of Tiberius Caesar, when Pontius Pilate was governor of Judea, and Herod was tetrarch of Galilee, and his brother Philip tetrarch of the region of Ituraea and Trachonitis, and Lysanias was tetrarch of Abilene.” This is the historical scenario that marks the beginning of the preaching of John the Baptist. The only certain fact in this presentation of the history is the year of Tiberius Caesar. He is in his fifteenth year of his reign.**

**Here are other characters of history. These are the characters belonging to the religious history of the people of the Jews. “During the high priesthood of Annas and Caiaphas.” The point of reference is always the year of Tiberius Caesar. What happened when these characters ruled the world? “The word of God came to John the son of Zechariah in the desert.” History changes not by will of men, but because the Word of God descends from heaven. History has always changed for the Word of the Lord that descended in it. It always changes when the Word descends. If the Word of God does not descend, does not come from heaven, history does not change. Only the Word of God has this power. John lived in the desert. The Word of God comes upon John who is in the desert. Since the Word does not come for him, it comes upon him, but not for him, John will have to reach men out and men reach him out.**

**Word and mission are one only thing. One cannot make two things of it. They must remain two things. All evils of our faith and religion start and thrive when unity is broken. Unity is everything for the faith. Unity between God and man for creation and for obedience. Unity between man and woman in the marriage for creation of one only body according to the Word of the Lord. Unity among faith, Word, obedience, work. Unity between vocation and mission. John receives the Word and goes throughout the region of the Jordan proclaiming a baptism of repentance for the forgiveness of sins. One listened to the Word of John, one converted to the Law of God, one received the baptism. The baptism was a true sign of purification of the soul through the body. One immersed in the Jordan River and water was a true sign of the purification happened. It was as if one washed the past of sin and of disobedience. The prophecy of Isaiah is fulfilled in John. The Lord is going to come. One must prepare the way of the Lord. "A voice of one crying out in the desert: 'Prepare the way of the Lord, make straight his paths.” One must prepare the way of the Lord.**

**God prepares the way, but man must prepare the way to reach his God, as well. The way of man is the conversion of the heart, the change of thoughts, forsaking of every transgression and disobedience, the return into the Law. In the nature, a road becomes straight by making every mountain and hill low and filling every valley. In the life of man, the road will be straight by making the mountains of sin and the hills of vice low and filling the gaps of falsity with virtues and Truth. God has pledged to prepare his way to man that is Christ Jesus since the eternity. Every man must pledge, he too, to prepare the way to Jesus the Lord with the conversion, forsaking of sin and of vice, the return to the Law.**

**Let us read the text of Lk 3,1-6**

**In the fifteenth year of the reign of Tiberius Caesar, when Pontius Pilate was governor of Judea, and Herod was tetrarch of Galilee, and his brother Philip tetrarch of the region of Ituraea and Trachonitis, and Lysanias was tetrarch of Abilene, during the high priesthood of Annas and Caiaphas, the word of God came to John the son of Zechariah in the desert. He went throughout (the) whole region of the Jordan, proclaiming a baptism of repentance for the forgiveness of sins, as it is written in the book of the words of the prophet Isaiah: "A voice of one crying out in the desert: 'Prepare the way of the Lord, make straight his paths. Every valley shall be filled and every mountain and hill shall be made low. The winding roads shall be made straight, and the rough ways made smooth, and all flesh shall see the salvation of God.'"**

**The way man must walk is his full return into the Word of his God. If he does not return into the Word, it is sign that he is neither preparing the way nor walking through it. Preparing and walking is necessary for the salvation. For love, charity, compassion, mercy, justice, can every man be of help to every other man: indicating him the way, showing him how one prepares and walks it. John is this powerful help for his people. In our faith in Christ Jesus, every disciple of the Lord is called to walk the way of justice, to walk from faith to faith and from charity to charity, to show every other disciple and every other man the way of salvation.**

**The salvation of God will be seen as it is visible. The salvation of God is Christ Jesus. The salvation of God is in Christ Jesus. Seeing Christ is not believing in Christ, though. One believes in Christ through an act of will that becomes acceptance. Before Christ Jesus, true salvation of God, no one can be indifferent. If Christ is accepted, one enters the salvation of God. If Christ is refused, one remains in the spiritual death. Indifference is not acceptance. Jesus must be accepted. Contrasting Christ so that He is not accepted by the others makes us guilty of sin against the Holy Spirit. One is already in the eternal perdition while one is alive. One commits a sin that is not forgivable neither now nor ever.**

**When God alone lived in his eternal mystery of unity and trinity and nothing else existed, God came with his Word, gave an order, made his Word resound, said and everything He called to existence, prior to the said Word did not exist, once said the Word, it received the existence. Man, too, is the fruit together with the Word of the lord and of his personal work. With man, the Word alone has not been sufficient. God says man and makes him at the same moment. This truth must never be forgotten.**

**In our most holy faith, whoever wants man to receive a new creation, more admirable than the ancient one, that of the origin, must say the Word, but he must also make man new according to the Word. This new creation is proclaimed thought the Word. It must then created through the sacraments of the Church. This is the substantial difference being between Jesus and John the Baptist. John proclaims the new creation. With the Word he says it. With the Baptism of repentance for the forgiveness of sins he shows it in some way, but he does not create it.**

**Instead, Jesus says, in a wonderful way, of what our new creation is and then He creates it in the sacraments. What does our New Creation consist of? Of the new generation, work in us of the body of Christ and of the Church together. As God originally says how man will be and then creates him, so also Christ, his Apostles, each of his disciple says how the new man will be and then each one must participate in his new creation.**

**What does this new creation consist of? Of the “creation” of Christ in every man. In “creating” every man in Christ. Making man and Christ one only thing, as Christ and the Father in the Holy Spirit one only thing. Here is why there is no true religion without Christ and without the Church. There is no religion, for there is no true creation. There is no true creation, as the Church alone can create Christ in man and man in Christ. Without this new creation, man remains in his old nature of sin and of death. Even if religion contains some word of truth, it might never create the truth that reveals or that says it has.**

**This is the great Christian foolishness. Thinking that saying man is making man. Saying true man and making true man are two infinitively different things. Man is true when he is made true and he is made true only in Christ, with Christ, for Christ. May the Mother of Jesus help us understand the mystery.**