

First SUNDAY

of

Advent

November 29, 2020

Oh, that you would
rend the heavens
and come down,
with the mountains
quaking before you,
while you wrought
awesome deeds we
could not hope for,
such as they had not
heard of from of old.

Isaiah 63:19b; 64:2-3

FEAST OF FAITH

What Is the Mass?

What is the Mass? There is no simple answer to that question. The Church uses many different images and terms to describe our most important prayer. The Mass is the celebration of the Eucharist, a Greek word that means “thanksgiving.” It is the Lord’s Supper. It is the Breaking of the Bread. It is the memorial of the Lord’s passion, death, and resurrection. It is the Holy Sacrifice, in which the sacrifice of Christ on the cross is perpetuated. It is the holy and divine liturgy, the sacred mysteries. It is the source and summit of our Christian lives, the new covenant, the work of the Holy Spirit, the paschal mystery. The many different words and images that we use when we speak of the Mass are not signs of confusion, but of wonder at what the Catechism of the Catholic Church (1328) calls the “inexhaustible richness” of the Eucharist. The Mass, our greatest prayer and our deepest mystery, is celebrated every day, many times a day, the world over. The Eucharist is both “bread from heaven” and “daily bread.” The Mass is our everyday miracle.

—Corinna Laughlin, Copyright © J. S. Paluch Co.



Mark’s Jesus

Mark’s Gospel is the shortest and tersest of all four. The discourses of Jesus tend to be terser as well. Mark’s portrayal of Jesus has none of the poetry of the Sermon on the Mount or the Sermon on the Plain as in Matthew or Luke, nor the extensive, reflective “I Am” discourses as in John. Mark’s Jesus “cuts to the chase,” we would say today. This is reflected quite well in today’s passage.

It is no accident that the dialogue of Jesus at this point in the Gospel according to Mark—the concluding words about the end of the world—immediately before his passion, is riddled with exclamation points and an overall sense of urgency.

We would do well to re-tool our own way of living this Advent, for we live in a world urgently in need of hearing the message of Jesus proclaimed. It’s time for us to “wake up!” and get out into the world to do it.

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Readings for the Week

Monday:	Rom 10:9-18; Ps 19:8-11; Mt 4:18-22
Tuesday:	Is 11:1-10; Ps 72:1-2, 7-8, 12-13, 17; Lk 10:21-24
Wednesday:	Is 25:6-10a; Ps 23:1-6; Mt 15:29-37
Thursday:	Is 26:1-6; Ps 118:1, 8-9, 19-21, 25-27a; Mt 7:21, 24-27
Friday:	Is 29:17-24; Ps 27:1, 4, 13-14; Mt 9:27-31
Saturday:	Is 30:19-21, 23-26; Ps 147:1-6; Mt 9:35 — 10:1, 5a, 6-8
Sunday:	Is 40:1-5, 9-11; Ps 85:9-14; 2 Pt 3:8-14; Mk 1:1-8



Saints and Special Observances

Sunday:	First Sunday of Advent
Monday:	St. Andrew, Apostle
Tuesday:	World AIDS Awareness Day
Thursday:	St. Francis Xavier
Friday:	St. John Damascene; First Friday
Saturday:	First Saturday

You do not know when the Lord is coming





First Sunday of Advent November 29, 2020

Be watchful! Be alert!

You do not know when the time will come.

— Mark 13:33

Treasures from Our Tradition

Long ago in northern Europe, the growing dark and winter weather in Advent forced people to remove the wheels from their carts and replace them with snow runners. The wheels were hung high in the rafters of the house, fitted out with lanterns, and wound tightly with evergreen boughs. The first wreaths were windows into heaven, a source of light, a comforting sign of the victory of the light of Christ over our world's dark wildernesses, its mountainous obstacles, its valleys of need.

The Advent wreath started in the home, and only later appeared in church. Its four candles represent the four Sundays of our journey: typically three purple, one rose. Why not set a wreath in your own home as a place for Advent prayer?

Don't let a shortage of purple candles discourage you: some use a deep blue, others have white candles and weave blue and purple flowers, seashells, and pine cones into the green. When the sun sets tonight, light a single candle, sing a verse of a well-loved Advent hymn, and name a mountain to be leveled, a valley to be filled.

—James Field, Copyright © J. S. Paluch Co.

With Advent we begin a new church year as we renew our preparations for the coming of Christ. The scriptures show a profound movement from despair in the first reading,

as we feel the wrath of God's anger and a sense of being abandoned, to the responsorial psalm, which begs us to turn toward God, and the second reading where we see a glimmer of hope. Brimstone returns in the Gospel. This sense of unease and pain is much like what we have endured throughout 2020 with COVID-19, racial struggles, and political campaigns. Frankly, everyone is ready for a restart, for a do-over, for a better year. We can understand the heartfelt prayer of the prophet Isaiah: "Oh, that you would rend the heavens and come down." Hide not your face from us, O God, but during these days of Advent may you reveal yourself to each of us once again.

BE WATCHFUL! BE ALERT!

When Jesus does not speak in eloquent sentences, but barks out imperative statements such as in our Gospel reading today, one can understand the urgency. There is no place for flowery language. "Be watchful! Be alert!" One has a sense that these should be written in bold or all caps! He tells the parable of the homeowner leaving his workers at home, with no knowledge of when he would return. Without phones and texts and travel schedules it could have meant the homeowner was returning sometime in the day, or sometime in

the coming month or year. So Jesus is not telling us, "You have to behave for a little bit," but rather, "You must live your life and work like the homeowner is always here. You must always be prepared."

WATCH!

This author was very aware of the language of "master/servant" in the Gospel today and is reading it and praying it in light of discussions on racism in recent months. Perhaps

this goes with the last imperative at the end of the parable to "Watch!" This year has taught us to be alert in our actions such as social distancing, masks, and sanitizing, as well as in our language and even our thoughts. Now how do we apply that to our spirituality, to our faith? For many, due to restrictions on numbers in church, singing, and choirs, this has meant learning to pray in a whole different way. The celebration of liturgy is the same as ever, with its focus always on the Word and the Eucharist, but for those in the pew, or still watching on livestream, the sense of ac-



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tive participation has taken on a very different meaning from how most of us have experienced liturgy in our lifetime. It feels like we have become spectators rather than participants. Perhaps this challenge can move us from complacency in our faith, to rediscover and relate to God in new ways, and call us to be even stronger in our personal faith. We must remain diligent. We must "watch." We must hope. We must love. We must pray.

First Sunday of Advent Watch Out!

In Advent, we celebrate our hope that the Lord might come more fully into our lives. The first reading from Isaiah voices the hope of sinners for a redeemer. As sinners, we too hope for forgiveness. Unlike Isaiah, we know that God has come to bring us back, when the Father sent his Son, Jesus, to save us. And God's power was manifest in the raising of Christ from the dead. Our faith in Jesus leads us to a new way of looking at the world. We can see what God is doing as well as remembering what God has done. The Gospel reminds us to look constantly for signs of God's work. Jesus says simply, "Watch!" Like the gatekeepers in Jesus' short parable, we need to keep our eyes open for him. Just as we expect people driving cars to turn off their cell phones and keep their eyes on the road, so we can stop looking for whatever makes us comfortable and watch for ways to love others as God loves us.

When we only look out for ourselves, we may miss the signs of God's presence around us. Instead of looking at the difficulties of life as obstacles, we can watch for them as opportunities to stretch our faith, to rely on God, or to show God's love to a friend. The recent re-translation of the prayers of the Mass can be an opportunity to stretch our faith and our understanding of the Eucharist.

The Corinthians were also watching for the Lord to come. Paul encourages them (and us) by his reminder that we "are not lacking in any spiritual gift" (1 Corinthians 1:7). The Holy Spirit gives us all we need to help each other prepare for the Lord's coming. They were thinking of Jesus as coming in glory. Though we don't see the full glory of the Lord, part of that glory is his presence in the sacraments. In them we celebrate not just the coming of the Lord, but his working in the world. He shares his life with us in baptism, gives us his Spirit in confirmation and himself in the Eucharist, heals us in reconciliation and the anointing of the sick, and calls us to make him present to others in holy orders and matrimony. You could almost say his second coming is taking place now. Watch for it.

Prayer of the Faithful

We are the work of God's hands, and so we now call upon the name of our Lord, who gives new life to all.

For our Church, led by Pope Francis, as we watch and wait for the Lord anew this Advent season, let us pray to the Lord.

For peace within and among all nations, especially in the Middle East, Afghanistan, and Syria, let us pray to the Lord.

For those who continue to live in hunger this week after Thanksgiving, especially young families and children, let us pray to the Lord.

For successful research in the development of treatments and vaccines for COVID-19, and for considerate patience and cooperation with sensible restrictions in the meantime, let us pray to the Lord.

For our own community of faith, as we prepare ourselves for the coming of the Lord by learning and doing God's work among ourselves and in the world beyond our doors, let us pray to the Lord.

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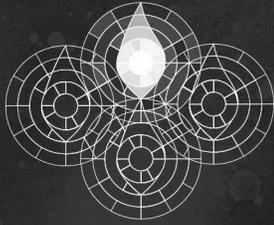
For all the prayers that we hold in the silence of our hearts; for all our intentions spoken and unspoken, let us pray to the Lord.

Lord, make us turn to you with all our hearts.

Hear these our prayers,

let us see your face, and we shall be saved.

**We make this prayer in the name of Jesus our Lord,
whose coming we long for and whose day we await.**



FIRST SUNDAY OF ADVENT

NOVEMBER 29, 2020

WATCH THEREFORE;
YOU DO NOT KNOW WHEN
THE LORD OF THE HOUSE IS COMING,
WHETHER IN THE EVENING,
OR AT MIDNIGHT,
OR AT COCKCROW,
OR IN THE MORNING.

MARK 13:35

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Photo: Julia Lily/Adobe Stock. Advent flame art: Tony Ward for J. S. Paluch Co., Inc., 2019.



A RESTART

With Advent we begin a new church year as we renew our preparations for the coming of Christ. The scriptures show a profound movement from despair in the first reading, as we feel the wrath of God's anger and a sense of being abandoned, to the responsorial psalm, which begs us to turn toward God, and the second reading where we see a glimmer of hope. Brimstone returns in the Gospel. This sense of unease and pain is much like what we have endured throughout 2020 with COVID-19, racial struggles, and political campaigns. Frankly, everyone is ready for a restart, for a do-over, for a better year. We can understand the heartfelt prayer of the prophet Isaiah: "Oh, that you would rend the heavens and come down." Hide not your face from us, O God, but during these days of Advent may you reveal yourself to each of us once again.

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TODAY'S READINGS

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Psalm 80:2-3, 15-16, 18-19
1 Corinthians 1:3-9
Mark 13:33-37

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We make this prayer in the name of Jesus our Lord, whose coming we long for and whose day we await.

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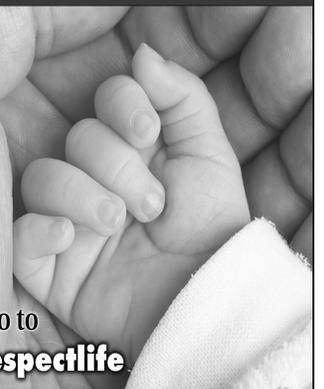
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