

## FIRST READING – C ADVENT 1

A reading from the book of the prophet Jeremiah.

Pause - and look up at the assembly

The days are surely coming, says the Lord,  
when I will fulfil the promise  
I made to the house of Israel  
and the house of Judah.  
In those days and at that time  
I will cause a righteous Branch to spring up for David;  
and he shall execute justice and righteousness in the land.  
In those days Judah will be saved  
and Jerusalem will live in safety.  
And this is the name by which it will be called:  
“The Lord is our righteousness.”



Pause for **THREE** seconds  
then look up at the people  
and say SLOWLY:

The WORD of the LORD.

*Thanks be to God.*

## SECOND READING – C ADVENT 1

A reading from the first letter of Saint Paul to the Thessalonians.

Pause – and look up at the assembly

Brothers and sisters:

May the Lord make you increase

and abound in love for one another and for all,

just as we abound in love for you.

And may he so strengthen your hearts in holiness

that you may be blameless before our God and Father

at the coming of our Lord Jesus with all his saints.

Finally, brothers and sisters,

we ask and urge you in the Lord Jesus that,

as you learned from us how you ought to live and to please God

as, in fact, you are doing,

you should do so more and more.

For you know what instructions we gave you through the Lord Jesus.



Pause for **THREE** seconds

then look up at the people

and say SLOWLY:

The WORD of the LORD.

*Thanks be to God.*

## GOSPEL READING – C ADVENT 1

The Lord be with you.

*And with your spirit.*

A reading from the holy gospel according to Luke.

*Glory to you, O Lord.*

Jesus spoke to his disciples about his return in glory:  
“There will be signs in the sun, the moon, and the stars,  
and on the earth distress among nations  
confused by the roaring of the sea and the waves.  
People will faint from fear and foreboding  
of what is coming upon the world,  
for the powers of the heavens will be shaken.  
Then they will see ‘the Son of Man coming in a cloud’  
with power and great glory.  
Now when these things begin to take place,  
stand up and raise your heads,  
because your redemption is drawing near.  
Be on guard so that your hearts are not weighed down  
with corruption and drunkenness  
and the worries of this life,  
and that day catch you unexpectedly, like a trap.  
For it will come upon all who live on the face of the whole earth.  
Be alert at all times,  
praying that you may have the strength  
to escape all these things that will take place,  
and to stand before the Son of Man.”



The GOSPEL of the LORD.

*Praise to you, Lord Jesus Christ.*

## SCRIPTURES IN DEPTH

### Reading I: Jeremiah 33:14-16

These verses are an almost verbatim repetition of Jeremiah 23:5-6. In the precritical age, readers would have had no difficulty in supposing that Jeremiah spoke the same oracle on two separate occasions.

The common opinion among scholars today is that Jeremiah 23 contains the prophet's original oracle, and that Jeremiah 33 is a revival of this oracle by one of his disciples in a later situation.

Jeremiah had predicted that the Davidic dynasty would be restored shortly after the fall of Jerusalem in 586. But the years of exile were prolonged and the promise went unfulfilled. The exiles were tempted to abandon their ancestral religion and adopt the religion of the surrounding nations.

In this situation a later writer repeats Jeremiah's prophecy. No doubt its partial fulfillment was discerned in the return from exile, but Christian faith has seen in it a promise that was not fulfilled until the coming of Jesus, the real Messiah.

While we should not read into the phrase "The Lord is our righteousness" the full Pauline meaning of "righteousness," the use of the word here provides a background for Paul.

Righteousness is not an ethical or moral quality but the saving act of YHWH. The restoration of the Davidic monarchy after the Exile will be seen as YHWH's mighty act of salvation. Christian faith will see the advent of Christ as God's final act of salvation.

### Responsorial Psalm: 25:4-5, 8-9, 10, 14

Other verses of this psalm are used on the twenty-sixth Sunday of the year in series A, the first Sunday of Lent in series B, and the third Sunday of the year in series B.

The idea of YHWH's righteousness is picked up in the words "truth" (that is, God's fidelity to his promise) and "salvation" in the first stanza, and "steadfast love," "faithfulness," and "covenant" in the third stanza.

The psalm, accordingly, should not be interpreted moralistically. It speaks of patient waiting for the advent of YHWH's righteousness.

### Reading II: 1 Thessalonians 3:12-4:2

This reading straddles two halves of 1 Thessalonians. In the first half the Apostle reviews his relations with the Thessalonians to date. He is led to thanksgiving and an expression of his loving concern.

This section concludes with a blessing or intercession. Paul prays that his converts may continue to grow in holiness until the parousia, the “coming” of Christ, which he expects to happen very soon. This is the first paragraph of our reading.

The second paragraph marks the beginning of the second part of the letter. This contains specific ethical exhortations and a discussion of several theological problems of concern to the young community.

Before taking up specifics, Paul reminds his readers in general terms of the catechetical instructions that he had given them during his foundation visit. His original instructions were given “through the Lord Jesus.”

What precisely does this mean? Paul generally chooses his Christological titles carefully, with an eye on context.

The catechesis of the Church rests upon the words of the historical Jesus perpetuated by the living Lord in his Church.

Tradition is not something left behind by a Jesus now dead, but a process inaugurated by Jesus in his earthly life and constantly reenacted as a living word by the exalted Kyrios.

Gospel: Luke 21:25-28, 34-36

In series C we will be reading the Gospel of Luke in course. Today’s selection, however, is out of course in order to present Luke’s future-apocalyptic teaching on the first Sunday of Advent, where it is particularly seasonable.

Although Luke follows Mark in his location of the apocalyptic discourse (just before the passion narrative), he draws much of its content from his special material. Only in verses 25, 26b, and 27 does he follow Mark closely.

The synoptic apocalypse was constantly adjusted so that it could speak to the ever-changing situation of the early Christian community.

Luke’s version, unlike Mark’s, regards the Church as here to stay. This lengthy period is marked by “distress of nations” and by human fear and foreboding. And in the Christian community, slackness is setting in.

There is dissipation, drunkenness, and the “cares of this life” (see the interpretation of the parable of the sower). In such a situation Luke calls upon his contemporaries to watch and pray.

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