

Gospel

Mark 13:33-37

Jesus said to his disciples: 'Be on your guard, stay awake, because you never know when the time will come. It is like a man travelling abroad: he has gone from home, and left his servants in charge, each with his own task; and he has told the doorkeeper to stay awake. So stay awake, because you do not know when the master of the house is coming, evening, midnight, cockcrow, dawn; if he comes unexpectedly, he must not find you asleep. And what I say to you I say to all: Stay awake!'

The Gospel of the Lord.

LITURGY OF THE EUCHARIST

The two comings of Christ

It is truly right and just, our duty and our salvation,
always and everywhere to give you thanks,
Lord, holy Father, almighty and eternal God,
through Christ our Lord.

For he assumed at his first coming
the lowliness of human flesh,
and so fulfilled the design you formed long ago,
and opened for us the way to eternal salvation,
that, when he comes again in glory and majesty
and all is at last made manifest,
we who watch for that day
may inherit the great promise
in which now we dare to hope....

Communion Antiphon

The Lord will bestow his bounty, and our earth shall yield its increase.

SAINT MARY STAR OF THE SEA, LARGS OUR LADY OF PERPETUAL SUCCOUR, MILLPORT

**FIRST SUNDAY OF ADVENT
29 NOVEMBER 2020**

Readings



“So stay awake,
because you do not know
when the master of the house is coming,
evening, midnight, cockcrow, dawn.”

(Mark 13:36)

REVEALED

“Revealed” is a word you will occasionally see as the headline of a news story. This past Thursday, there was a headline in the “Daily Mail” which read: “Lockdown tiers for England are finally revealed.” Another in “the Guardian” ran: “Revealed: UK supermarket and fast-food chicken linked to deforestation in Brazil.” There is a hint of sensationalism in this use of “revealed”, but the sense of it is clear: what is revealed is already there. Until now it has been hidden, but it has been present, already a fact, already at work. Revelation simply means that the veil over it has been removed for everyone to see, to know. Revelation may mean that my view about something or someone will change, one way or the other.

In the reading of today’s Mass from St. Paul’s first letter to the Corinthians, St. Paul tells us that we “are waiting for our Lord Jesus Christ to be revealed.” But this means that he is already present, already here, as a matter of fact and of truth. And we know this to be the case because He is in us by baptism. We receive Him really and truly present in the Holy Eucharist. Paul refers to the “graces we receive” through Jesus, which is only possible if He is here. He also adds that Jesus is working now to “keep you steady and without blame until the last day”, that is, the day of his revelation.

For someone who lives in this kind of spiritual and sacramental union with Jesus, his revelation will show forth plainly and for every eye to see the extent and beauty and glory of the intimate rapport between Jesus and all who have loved Him and longed for Him. The veil will be thrown off and the truth of Jesus’ hidden presence will become manifest. This also means that we ourselves will be revealed. The truth of our faith, hope and love of Him will be seen in all their reality. Much like a bright light shows up what is hidden in the shadows of a dark space, the light of Jesus will unveil the truth of every human heart.

We speak of Jesus coming in glory. That “coming” won’t mean that he somehow moves from point A (heaven) to point B (earth). Rather, it means that the presence of the Risen Jesus, already at work in the world now, will emerge with clarity to our eyes and to our spirits, as if great cataracts fell from our eyes and the deafness of our ears was opened. All that pertains to sin and evil will be scattered and dissipated, but all that is true and good and worthy of His Love and His Cross will remain and be glorified. It is therefore our vocation to live with and for Jesus in the here and now so that, when he is revealed, we, too, will be revealed in glory with Him. Marana tha! Come, Lord Jesus!

LITURGY OF THE WORD

First Reading

Isaiah 63: 16-17,64:1,3-8

You, Lord, yourself are our Father,
‘Our Redeemer’ is your ancient name.
Why, Lord, leave us to stray from your ways
and harden our hearts against fearing you?
Return, for the sake of your servants,
the tribes of your inheritance.

Oh, that you would tear the heavens open and come down!
– at your Presence the mountains would melt.

No ear has heard,
no eye has seen
any god but you act like this
for those who trust him.
You guide those who act with integrity
and keep your ways in mind.
You were angry when we were sinners;
we had long been rebels against you.
We were all like men unclean,
all that integrity of ours like filthy clothing.
We have all withered like leaves
and our sins blew us away like the wind.
No one invoked your name
or roused himself to catch hold of you.
For you hid your face from us
and gave us up to the power of our sins.
And yet, Lord, you are our Father;
we the clay, you the potter,
we are all the work of your hand.

Responsorial Psalm 79(80):2-3,15-16,18-19

God of hosts, bring us back; let your face shine on us and we shall be saved.