



Handout for week of 11/26/18 Lk. 21: 25-28, 34-36 & Jer. 33:14-16

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Stone, Naomi. [Midnight Ride to Freedom](#)

Rolheiser, Fr. Ron. [Lighting Advent Candles](#)

https://newmelleray.org/Homily_Library

Jer. 33: 14 Behold, the days come, saith HaShem, that I will perform that good word which I have spoken concerning the house of Israel and concerning the house of Judah. 15 In those days, and at that time, will I cause a shoot of righteousness to grow up unto David; and he shall execute justice and righteousness in the land. 16 In those days shall Judah be saved, and Jerusalem shall dwell safely; and this is the name whereby she shall be called, HaShem is our righteousness.

c. 732-540

621 Hilkiah finds Deuteronomy text Editing of OT material

Prophecies of Zephaniah, Jeremiah, Habakkuk

587 Babylonians conquer Judah, destroy Temple, deport people to Babylon

*** Persia: Zoroaster
* Greece: Aesop's Fables; Sappho; laws of Solon**

Commentary:

It is a challenge to reflect on politics and advent together. As advent emerges and we begin to anticipate the emergence of God's presence into the world anew, as we expect the child who taught peace and preached liberation for the poor and oppressed, I cast my eyes on the political landscape and struggle to glimpse what might be breaking forth with new life. Perhaps this is a problem with how we conceptualize the birth of Jesus, as a grand cosmic event, an episode of a preordained salvation history, the inauguration of a new kingdom of peace on earth. There is another element to this extraordinary story, its ordinariness. Jesus is born in a Galilean backwater, to an unwed teen mother, lost in a crowd of travelers. Jeremiah prophesied to his ancient community about a time when justice and righteousness will emerge into history. We still await the fulfillment of this prophesy. But refracting this vision through the circumstances of Jesus' birth will perhaps teach us to look for this hope in unexpected places.

Jeremiah reminds us that God's work is nothing less than the inauguration of a new world, where all live in safety and justice is the law of the land. Jesus' birth indicated where Christians ought to be looking for that new world. Jesus was born on the margins of society. Advent ought to cultivate an eager sense of anticipation as we expect the coming of God's new order. At the same time, advent invites us to go searching outside the halls of power for the ways God is emerging in our midst. May we all cast our gaze away from Rome and toward Bethlehem as we look for the coming of God's reign of peace and justice.

[John Allen](#)

Two and a half millennia ago a man was left abandoned in prison in Jerusalem. The guard and king had fled. Huge Babylonian battering rams wheeled to the top of earthen siege ramps were bashing through masonry of the city wall from the top, and parts of the city were on fire. Resistance from inside had all but ceased. Jeremiah in jail faced an uncertain fate. He also knew that the Davidic dynasty was finished.

For Jeremiah, five hundred years had already passed since Nathan delivered Yahweh's promise to David, with no sign of a promised messiah. Another five hundred were yet to pass until Mary gave birth to her baby boy in the stable at Bethlehem.

Jer 33:14-16