ADVENT

2026

The Word Became Flesh

CEDEPCA

40 Years
"Keeping our hope alive."
1986-2026



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GOOD NEWS IN AN ERA OF DEHUMANIZING TECHNOLOGIES

For this 2026 Advent edition, we invite you to explore the profound and rapid impact of new technologies on our lives and on our relationships with one another. Years ago, it was believed that technological advancement promised unprecedented human development; perhaps it was not clearly foreseen that these technologies would eventually be endowed with an almost divine power.

Life in all its dimensions has become permeated by an excessive dependence on electronic devices. In a short span of time, we have shifted from viewing these devices as tools for communication to regarding them as essential prostheses – indispensable extensions that overcome human limitations in record time.

The ethical dilemma surrounding these technologies underscores the depersonalization and dehumanization they can foster. Beyond the regrettable human and environmental costs of the booming tech industry, and amidst a troubling global indifference toward the barbarism unfolding in our generation, we find ourselves swept up in a deluge of technology, which often undermines the very possibility of a good, flourishing life.

While acknowledging the benefits these technologies offer, we invite you to engage in reflection and cultivate a new awareness – adopting practices that prioritize and dignify human encounter and reflect the mystery of the Incarnation of Jesus. We encourage a return to exercising control over our technological tools, keeping the horizon of human life – our concrete, lived reality – as our true destination.

The coming of Jesus speaks to the mystery of the "Word made flesh," in which the divine took on humanity – establishing a common language, an empathetic experience, and a collective hope. In Him originates the glorious initiative of seeking to reconnect with another – with all those who exist under the roof of our common home.

A better humanity is the challenge, and during Advent, Jesus inspires us to strive for it. Hope does not wane; therefore, even while living immersed in digital ecosystems, we must orient ourselves toward the light of the Savior – who is no mere virtual possibility, but the One who walks with God's people in the here and now.

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THE CHRISTIAN TRADITION OF ADVENT



Advent (Lat. Adventus: advent, coming, arrival) is the liturgical celebration in which, since the first centuries of Christianity, the church prepared for Christmas Day or the Nativity of Jesus. It is a practice that invites us to share, pray and reflect during the four weeks leading up to Christmas and ending with a special celebration on Christmas Day.

With the Protestant Reformation, different opinions regarding Christmas arose. However, "Luther's preaching about Christmas was incredibly extensive, considering that every year he preached on the birth of Christ from the time of Advent at the end of November, until the day of Epiphany or the celebration of the three wise men at the beginning of January. He did this for 30 years!"

But Advent is a time to respond to the gift of God in Christ Jesus. It is a time of hope-action (active waiting) which implies commitment to humanity and nature; fighting for justice; constant work to build the kingdom of God here on earth; joy, parties, and celebration. Above all, it is a time of tenderness, affection and love, because through our solidarity with other human beings in their needs, we remember the solidarity that God has had with humanity through God's son Jesus.

THE ADVENT WREATH

To mark the passing of the weeks of Advent and to accompany the reflections and prayers, an "Advent wreath" or other similar liturgical instrument can be used. This symbol consists of a wreath of green foliage. The circular shape symbolizes eternal life; the color green represents hope and life.

Five candles are inserted in the foliage: a purple one, which evokes repentance; a yellow one, which evokes faith in Jesus; a green one, which evokes hope; a pink one, which evokes joy; and a red one, which evokes the love of God. Other traditions use three purple (the color of conversion, preparation, waiting) or red candles, and one pink (color of joy) that is lit on the third Sunday of Advent.

The liturgy consists of lighting a new candle each week. At Christmas, after lighting the four candles in the wreath, a white candle is lit in the center of the wreath, which evokes the purity and arrival of Jesus. The light and warmth of the candles represent the proximity of the birth of Jesus, the light of the world.

In each instance, the wreath and the candles are an instrument, a symbol, and not an end in themselves. The true richness of the Advent celebration is in our turning towards Jesus, in a warm, renewing and hopeful encounter.

THE THEMES OF ADVENT

Reflections and prayers have been written for the four weeks of Advent and for Christmas Day. Each week you will find an introduction to the theme, a Bible reading, a look at "our reality", a reflection, questions, follow-up activities, and finally, a prayer. We thank Rev. Dr. Dan González-Ortega for preparing the reflections for this 2026 edition. We hope that each entry will lead individuals, families, and communities into meditation and commitment based on the mystery of Jesus, God with us.

THE MINISTRY OF ADVENT



Taking a journey in solitude, without the warmth and words of a companion, makes the path longer and more uncertain. To journey, to accompany one another, adds vigor and certainty to our steps in faith. Therefore, now more than ever, an intentional Advent practice within community is necessary. Such a practice, like Jesus' ministry, is born in the midst of the difficult history of one's neighbor to bring peace and hope.

The time of Advent is a good time to reflect on the true meaning of the arrival of Jesus in our history, putting aside the Christmas consumerism so prevalent at the end of the year. Pastorally it is appropriate to call the people of God to revive the spirit of Advent, to recover the mystery of the incarnation, death, and resurrection of Christ and seeing those mysteries as a paradigm of Christian life in our time.

The celebration of Advent then, invites us to participate in community that moves in a direction that is contrary to the hedonistic frenzy of the marketplace. We are invited to form a community expectant of the Savior, one that practices justice, conversion, generosity and love.

From another perspective, observing Advent in community is key to the renewal of hope, especially in the adverse context that we live in our region. "Hope against hope," despite the injustice of a system plagued by corruption, the people of God are called to affirm life as prophetic action. Jesus Christ, who comes to humanity, dignifies life with a mysterious empathy that encourages the building of a better society.

In this way, the celebration of Advent is an experience of accompaniment that enlivens hope and empowers the church to become a visible sign of God's grace.

Community expectant of the Savior, one that practices justice, conversion, generosity and love.

KEEPING WATCH WHEN EVERYTHING DEMANDS OUR ATTENTION



First Sunday of Advent: November 29, 2026
Scripture Readings: Isaiah 64:1-9; Psalm 80:1-7, 17-19;
1 Corinthians 1:3-9; Mark 13:24-37.

INTRODUCTION

Advent begins while night still weighs heavily upon us. It does not ignore uncertainty, nor does it attempt to cover it over with quick answers. It teaches us to look attentively until we recognize the signs of God's presence in a story that seems to have closed itself off to hope. Isaiah pleads for the heavens to open; the psalmist asks for the divine face to shine upon us once again; the community in Corinth waits, sustained by grace; and Jesus urges his community to remain awake.

This invitation takes on particular significance in an era when countless messages clamor for our attention. Our screens keep us informed about everything going on, yet they do not always help us understand these events or recognize the people who are suffering. The good news of Advent proclaims that God did not choose to save the world from a distance. The Word became flesh, entered into human time, and drew near to our vulnerability. For this reason, waiting for his coming also requires us to ask ourselves who directs our attention, what realities remain invisible to our eyes, and for whom we are willing to remain alert.

Reading from Mark 13:24-37

CALL TO REFLECTION

One voice:

In this first week of Advent, we come with joy before God – the wondrous God who acts on behalf of those who wait for God to come. God is the One who descended upon hearing the cry of God's people – a God of hope who became flesh, drawing near, becoming accessible and approachable in the face of Jesus.

All voices:

Amen. God has come to meet those who work for justice with joy. We, too, go out to meet God, keeping watch and remaining attentive to God's voice.

One voice:

We light the first Advent candle – a light that guides our steps toward an encounter with our Savior. We are ready, O God! Walk with us on our journey.

All voices:

Amen. We begin our Advent celebration, reconnecting with the risen Jesus. Flooded with information, we embrace the hope brought by His words and examples.

OUR REALITY

For many, the first action of the day is looking at a screen. Before greeting the people nearby, we are met with a barrage of messages, news, advertisements, and images vying for our attention. Algorithms learn from our searches, pauses, reactions, and browsing patterns. Using this data, they curate what we see next, anticipate our preferences, and strive to keep us connected for as long as possible.

These technologies also sustain valuable connections. A video call brings families separated by borders closer together; digital networks facilitate the organization of solidarity; and translation tools open up conversations between people who speak different languages. Yet, many of these possibilities operate within economic models that transform our data, emotions, and relationships into commercial resources. Almost imperceptibly, our attention ceases to be entirely our own.

A constant stream of alerts can keep us in a state of perpetual agitation, without helping us to be truly attentive. News about a war appears alongside a commercial advertisement. The outcry of a displaced community competes with an entertainment video. Human suffering is reduced to content – something we watch for a few seconds before swiping to the next image. Meanwhile, those who lack a stable connection, speak a language poorly recognized by digital systems, or live under surveillance may vanish from what the algorithm deems relevant. Dehumanization begins when a person is reduced to a profile, a data point, a consumer preference, or a mere possibility for interaction. Advent interrupts this logic and invites us to reclaim attention as a form of care, justice, and human encounter.

BIBLICAL REFLECTION

Mark 13 is often read as if it contained a secret timetable for the end. Yet, Jesus declares that no one knows the day or the hour. His purpose is to form a community capable of living responsibly while it waits. These words are spoken in the shadow of the Jerusalem temple, whose stones would soon fall. For a community marked by war, persecution, and the loss of its sanctuary, the darkening of the sun and the falling of the stars conveyed something decisive: even the powers that occupy the heavens can be removed. Prophetic language proclaims that violence does not have the final word.

Following this cosmic upheaval, Jesus turns his gaze toward a fig tree and a house. The fig tree allows one to recognize the approach of a season, even though its precise timing remains beyond our calculations. Within the house, each person is entrusted with a responsibility during an absence. Waiting consists of tending to the work one has been given. For this reason, the passage repeats – and ultimately culminates in – the term “grēgoreîte” (γρηγορεῖτε): “stay awake.” The Aramaic-Syriac version, the Peshitta, uses “*’ett‘īrū*” (ܐܬܥܝܪܘ) – an invitation to rouse oneself, become aware, and pay attention.

Psalm 80 employs a word from the same Semitic root when it pleads with God: “‘*orerāh*” (עוֹרְרָה) – “rouse your power and come to save us.” The community cries out for divine power to awaken. The Gospel, in turn, calls for our own awakening. Advent unfolds between these two movements: we cry out for divine intervention, and we open our eyes to participate in it. Isaiah reminds us that we are clay in the hands of God –fragile creatures whose dignity can never be reduced to mere data to be processed. Paul assures the community in Corinth that God will sustain them until the end and has enriched them for the purpose of service. Christian vigilance is a shared vocation. Elisabeth Cruciger expressed this hope in the prayer found in her best-known hymn: “Christ, only Son of God, radiance born from the heart of the Father, kindle within us a longing for your light, until you alone become our joy.” Her prayer helps us understand that the light of Advent is not the fleeting glow of our screens. Rather, it is the presence of Christ, illuminating our vision so that we may recognize the life that calls out for care.

Algorithms calculate when we open an app, how long we linger over an image, and which messages are most likely to trigger a reaction from us. They can organize data, mimic voices, and anticipate behaviors. Yet, they lack the moral responsibility to decide which suffering deserves companionship, which lie must be

stopped, or which person needs us to set aside our screens in order to be truly heard. A digital platform might keep us awake until the early hours, all the while dulling our capacity for feeling. Jesus, by contrast, calls for an embodied form of attention – one capable of recognizing God's arrival within the very humanity that the system renders invisible.

The charge given in Mark 13 resurfaces later in Gethsemane. Distressed, Jesus asks his companions to stay awake while he prays. The threat is no longer a distant, indeterminate future; it draws near with the footsteps of those coming to arrest him. Yet, the community falls asleep. Mark's account reveals that vigilance takes on a tangible form: it becomes solidarity with those passing through the night. To stay awake means to perceive the danger threatening another's life, to resist indifference, and to remain close when vulnerability cries out for companionship.

This Advent invites us to restore technology to its proper role – as a tool – and to reclaim the freedom of our own gaze. We stay awake when we verify information before sharing it, when we stop the spread of a lie, when we dedicate time to a genuine conversation, and when we use digital networks to draw closer to those who have been pushed to the margins. No machine can shoulder this responsibility for us. The Word made flesh draws near, bearing a real, human face, and finds us keeping watch – at the very moment our attention is transformed back into care.

QUESTIONS FOR REFLECTION

When online, what messages, images, or platforms most strongly demand your attention, and which specific faces fall outside your field of vision?

To you, what is the difference between the agitation caused by digital alerts and the "vigilance" to which Jesus calls us – that serene attentiveness which recognizes suffering, discerns falsehood, and remains close to life that is under threat?

What responsibility do you think God has entrusted to our community during this time of waiting, and how might we use technology to fulfill that responsibility without ceding control of our relationships to it?

ACTIVITY FOR THE WEEK

During this week, cultivate a "uninterrupted gaze." Each day, silence for an hour any alerts that may wait and give that time to an uninterrupted meeting. You can talk to a person in the family, visit someone in the community or call someone you haven't calmly listened to in a while. Before sharing news, an image or a message, stop to check its origin and ask yourself if sharing it will help protect life or increase fear. At the end of the week, talk to another person about what you began to see when you stopped responding to everything that demanded your attention.

PRAYER

God of life, when the night closes in and the glare of the screens fatigues our eyes, awaken your power and return freedom to our gaze. Rescue our attention from everything that tries to buy it, measure it or direct it, and teach us to recognize your light in the concrete face that awaits closeness. Give us wisdom to put technologies at the service of truth, justice and mutual care. May no alert make us forget the clamor of those who are passing through the night, and may no image turn suffering into a spectacle. As we await the coming of the Word made flesh, keep our community awake and watchful, so that when you draw near, you may find us faithfully carrying out the work entrusted to us and tenderly accompanying life wherever it is threatened. Amen.

MORE THAN OUR RECORD

Second Sunday of Advent: December 6, 2026
Scripture Readings: Isaiah 40:1-11; Psalm 85:1-2, 8-13;
2 Peter 3:8-15a; Mark 1:1-8.

INTRODUCTION

Advent announces that a new path can always open up. Isaiah speaks words of comfort to a people who had experienced exile and had begun to believe that their story had ended far from home. In the midst of the wilderness, God commands that a route be prepared for the return. Centuries later, John appears in another wilderness, proclaiming the beginning of the good news and calling the community to change direction.

This promise takes on special significance in an era when almost everything we do is recorded. Our searches, purchases, movements, debts, photographs, and conversations can all be turned into data. This data is used to build profiles designed to anticipate our preferences, measure our productivity, or calculate the likelihood that we will repeat a certain behavior. Little by little, the past begins to present itself as a prediction of what we will become.

The Gospel introduces a break in that logic. Human life remains open to transformation, restoration, and return. Preparing the way of the Lord also means making it possible for a person to no longer be defined by their worst decision, for a family to rise again after a crisis, and for a community to discover new ways of relating to one another. Advent proclaims that we are more than our social media history, because the grace of God can still lead us along paths that no calculation could have foreseen.

Reading from Mark 1:1–8

A CALL TO REFLECTION

One voice:

God of history, ever since You wove our being together in our mother's womb, You have shown Your goodness; day by day, we have witnessed Your mercy toward us.

All voices:

We acknowledge Your abundant grace—grace that has allowed us to correct our path, to reflect, and to turn back to You, time and again, always finding Your arms open in love and restoration.

One voice:

As we light the second candle of Advent, we give thanks for Jesus Christ—our brother and friend—who inspires us and walks alongside us as we build a new humanity.

All voices:

Our hope is reborn, our vision is renewed, and our strength multiplies as we respond to Your call. Blessed are You, Jesus, who brings to perfection the work You have begun!

OUR REALITY

In many areas of life, a person may be evaluated before anyone has even spoken to them. A system reviews someone's financial history to decide if they deserve housing. A platform examines an employment record before allowing

an application to reach human hands. Other tools measure work speed, track absences, or assign risk levels. While these technologies can organize information and streamline certain processes, they become dehumanizing when an opaque or difficult-to-understand result is granted more authority than the full story of a person's life.

Behind every data point lies an experience that the system cannot see. A debt might have begun with an illness. A gap in employment might reflect months spent caring for a loved one. An incomplete immigration process might hide years of waiting, displacement, and uncertainty. An ill-advised post from one's youth might remain online long after the person has matured. The record preserves the event, but it rarely captures the pain, the responsibilities shouldered, or the process of transformation that followed.

Churches and faith communities are not immune to replicating this same logic. We may remember a wrongdoing longer than we remember the efforts made to set it right. Sometimes, we continue to define a person by the addiction they struggled with, a relationship that ended, a conflict they caused, or a period during which they stepped away from the church. Without realizing it, we act like human algorithms—taking information from the past and turning it into a final verdict.

BIBLICAL REFLECTION

Mark begins his account with a word pregnant with the future: "beginning." The good news starts far from the religious center, in a wilderness where John calls people to acknowledge the harm they have caused, enter the waters, and set off in a new direction. Those who arrive at the Jordan bring a history with them, but that history does not define the full extent of who they might become. The Gospel begins when life ceases to unfold as an inevitable repetition and opens itself to the possibility of returning, making amends, and learning.

Mark calls this movement "metánoia" (μετάνοια). While often translated as "repentance," the term actually encompasses a profound reorientation of the mind and one's entire existence. The Peshitta Bible expresses this using the Aramaic "tyābūthā" (ܬܝܒܘܬܐ), a word linked to the act of returning. Psalm 85 employs the Hebrew root "shûb" (שׁוּב) when it asks that the people not return to foolishness. Across these three languages, we see a faith that shifts its course. The forgiveness received at the Jordan breaks the grip of the past, making a different path possible.

Isaiah 40 had already announced this possibility to a people in exile. The empire might have described them as a defeated nation—uprooted from their land and left without a future—but God calls them something else: "my people." The path opened in the wilderness refutes the narrative of defeat. Valleys being raised up and mountains being leveled represent a communal endeavor, designed to make a return possible. Biblical consolation opens paths, removes obstacles, and accompanies with tenderness those who return bearing their own fragility.

Algorithmic systems function differently. They take in past information, recognize patterns, and calculate likely outcomes. While they can assist us in organizing decisions, they lack the capacity to offer forgiveness, acknowledge a conversion, or envision a life reconciled. The Second Epistle of Peter asserts that what appears to be God's delay is, in fact, patience. God grants time because God desires for every person to attain transformation. In contrast to a pace that demands immediate results, grace safeguards processes that no metric can accelerate.

A record may preserve a debt without accounting for the illness that caused it, a workplace absence without mentioning the care provided at home, or a past transgression without recognizing the years spent making amends. When such fragments are taken to constitute an entire identity, efficiency ends up penalizing the human capacity for growth. Data may recall an event, but it cannot grasp the inner process.

Centuries later, Elisabeth Von Brandenburg described her own life as an existence lifted up and sent forth by the Spirit: "Above all, Jesus Christ was my highest and enduring good. Through His Spirit, He gave me the breath to rise in Christian faith and to sow His Word in this land." Her confession captures the movement of Advent: Christ becomes the center, the Spirit lifts one up, and a reoriented life begins to sow a future within its own territory.

Metanoia does not mean erasing one's responsibilities, either. Anyone who has caused harm must acknowledge it, put an end to it, and participate in making amends. At the same time, a pastoral community must learn to distinguish between accompanying someone through a process and condemning them to remain trapped in their worst moment. If someone has grappled with an addiction, served a prison sentence, returned after a long absence, or sought forgiveness through verifiable actions, the church needs the discernment to recognize the fruit—without keeping the old label attached forever.

John baptizes bodies that enter the river and then return to a community. That return would remain incomplete if no one were willing to receive them in a new way. Preparing the way of the Lord means fostering relationships where the truth can be spoken, harm can be repaired, and genuine change can find room to grow. Advent proclaims that while God knows our past, God continues to call to us from the future.

QUESTIONS FOR REFLECTION

What event, mistake, or piece of information from the past continues to define your life, even though you have since learned, made amends, or changed direction?

Have you ever reduced a person to their worst decision? What would you need to observe in order to recognize a genuine transformation—without minimizing the harm caused or disregarding the safety of those who were affected?

What decisions in your environment are based on past records, scores, or automated profiles? Do the individuals being evaluated have the opportunity to explain their history, correct inaccurate information, or request a review of the decision?

ACTIVITY FOR THE WEEK

Draw a path on a sheet of paper. At the beginning, write a word or draw a symbol representing an experience from the past that has sought to define your life. Along the path, mark the people, decisions, conversations, and acts of reparation that helped you change direction. At the end, place a word or image that expresses the possibility toward which God continues to call you. If it feels safe to do so, share this path with a trusted person, then listen to their story without interrupting or rushing to offer advice. Conclude by considering a concrete action through which your community can support a process of transformation without falling back on old labels.

PRAYER

God, who makes a way in the wilderness, You know our entire history, yet You continue to call us from a future full of grace. Grant us the courage to acknowledge the harm we have caused, the willingness to make amends, and the patience to sustain changes that require time. Deliver us from turning a person's past

into a final verdict, and grant discernment to our churches and communities so that we may recognize the fruits of a true transformation. May the systems created by our own hands serve to care for life, always leaving room for explanation, correction, and a fresh start. Through Your Spirit, lift up those who remain burdened by an old label, and teach us to welcome those who return with wisdom. As we prepare the way for Christ, may justice and peace meet once again in our relationships. Amen.

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Christ becomes the center, the Spirit lifts one up, and a reoriented life begins to sow a future

THE JOY OF NOT BEING INDISPENSABLE



Third Sunday of Advent: December 13, 2026
Scripture Readings: Isaiah 61:1-4, 8-11; Psalm 126;
1 Thessalonians 5:16-24; John 1:6-8, 19-28.

INTRODUCTION

The third Sunday of Advent is known as *Gaudete* – a Latin word meaning "rejoice." In many churches with a liturgical tradition, the violet, purple, or Sarum blue (depending on local custom) associated with Advent preparation may shift on this day to rose, a color also reflected in the third candle of the Advent wreath. This change in color signals that joy is beginning to emerge, even as the season of waiting continues. Christmas has not yet arrived, but its nearness allows us to view the path ahead in a different light.

The readings add depth to this joy. Isaiah celebrates the good news that reaches those with wounded hearts and transforms ancient ruins. Psalm 126 recalls a community returning with songs after having sown in tears. Paul exhorts us to maintain joy without abandoning discernment: "test everything; hold fast to what is good." John, for his part, discovers the truth of his vocation by clearly recognizing who he is – and who he does not claim to be.

"I am not the Messiah," he replies when others attempt to assign him an identity that is not his own. At first glance, it may seem strange to begin the "Sunday of Joy" with a denial. Yet, few confessions are as liberating. John is able to serve with integrity precisely because he does not need to present himself as the definitive answer. He knows his limits, recognizes his mission, and directs our gaze toward the One who is already present in the midst of the community. In an era fascinated by systems that promise to know everything, and by leadership expected to provide immediate solutions, Advent brings us back to an essential truth: we can accompany, proclaim, care for, and prepare paths without becoming a source of salvation for anyone. Gaudete also celebrates that freedom.

Reading from John 1:6-8, 19-28

A CALL TO REFLECTION

One voice:

During Advent, we journey with joy toward an encounter with Jesus. We walk out of the darkness – out of the shadows that afflict us – with the certainty that we are drawing ever closer to the light of the Savior.

All voices:

Today, we embrace the hope that leads us to say: "Yes, the Lord has done great things for us, and this fills us with joy."

One voice:

We light the third Advent candle, acknowledging Jesus as the source of life – an inexhaustible spring capable of leading those in need from the arid desert to a radiant, abundant fullness of life.

All voices:

Amen! This is the time of our visitation; may joy be reborn, and may our voices be raised in

celebration of the One who comes, bringing our greatest liberation.

OUR REALITY

An artificial intelligence (AI) tool can answer questions in a few seconds that would otherwise require hours of research. It can organize information, translate documents, imitate writing styles, and generate images or voices that are nearly indistinguishable from the originals. Its responses are often delivered with such fluency and confidence that we can easily mistake a persuasive piece of writing for a statement of truth. A non-existent source, an incomplete piece of data, or a biased interpretation can be presented with the same air of certainty as verified information.

Digital networks have made it increasingly difficult to discern the origin of a claim. A photograph may have been altered, a voice might be attributed to someone who never actually spoke those words, and a piece of news – even if repeated thousands of times – may remain entirely false. Truth runs the risk of being conflated with whatever gains the most visibility, garners the most reactions, or appears first in a search.

These technologies offer valuable possibilities. They facilitate communication, broaden access to knowledge, and assist in carrying out necessary tasks. The problem begins when we stop treating these things as tools and instead grant them an authority they cannot rightfully hold. The algorithm appears to understand our needs better than the community does; a platform decides what deserves our trust; and the capacity to make predictions is presented as if it were wisdom.

This pressure also extends to pastoral life. An AI program might draft a perfectly structured prayer, yet it remains oblivious to why a particular name is spoken through tears. It can generate a message of comfort, but it remains detached from the lived reality of the person in need of companionship. Meanwhile, those in pastoral ministry receive messages at all hours, feeling an obligation to answer every question, resolve every conflict, and remain constantly available. Admitting to exhaustion or saying "I don't know" is often interpreted as a lack of competence or commitment.

Consequently, truth becomes conflated with the speed of a response, care with unlimited availability, and hope with efficiency. Advent invites us to reclaim a truth with a face, a memory, and a sense of communal responsibility. It also teaches us that acknowledging our own limitations can be the beginning of a more human joy.

BIBLICAL REFLECTION

The only true religion
is having Christ in one's heart.
—MARGUERITE D'ANGOULÊME
(Margaret of Navarre)

John enters the narrative without any extraordinary titles. He has been sent by God, yet the evangelist immediately draws a boundary: "He was not the light." His task is to bear witness to the light so that others might believe. Before even hearing his voice, the community of readers knows that his authority depends upon the One he proclaims. This distinction safeguards the message and also protects John from becoming something he was never called to be.

When the delegation sent from Jerusalem asks him, "Who are you?", John responds with a solemn confession: "I am not the Messiah." The account reiterates that he confessed and did not deny—as if telling the truth about one's own limitations required as much courage as proclaiming a conviction. John rejects the identities that others project onto him, embracing only the one he can faithfully assume: he is a voice preparing the way.

The Gospel uses the Greek word "Christos" (Χριστός), meaning "the Anointed One." The

Peshitta Bible renders this word using the Aramaic "*mšīhā*" (ܡܫܝܚܐ), which is related to the Hebrew "*māšah*" (מָשַׁח)—"to anoint"—as seen in Isaiah 61: "The Lord has anointed me." This connection sheds light on John's confession. He acknowledges that the mission he has received does not grant him the status of the Anointed One. He may baptize, proclaim, and call people together, but the ultimate hope rests in Another.

Isaiah allows us to recognize this anointing by its fruits. The good news reaches those who have been impoverished; wounds are tended to; captives hear a message of freedom; and ruins are rebuilt. God loves justice. Therefore, any messianic pretension must be examined based on the lives it restores and the dignity it protects—never based on the brilliance of its promises.

Digital technologies, too, arrive accompanied by promises. They are expected to predict our needs, resolve conflicts, eliminate uncertainty, and offer answers to every question. Their language may appear certain, even though it has been constructed from incomplete information, commercial interests, or human experiences transformed into data. A convincing answer still requires truth, and Christian truth possesses a face, a memory, bonds, and consequences for life in community.

John warns that, within the crowd, there is someone whom they do not yet know. It is possible to accumulate religious information while failing to recognize the presence of Christ. We might also use tools capable of processing millions of words, yet remain indifferent toward someone who needs to be heard. Knowledge becomes wisdom when it helps us to recognize, care for, and pursue justice.

The First Letter to the Thessalonians links joy with prayer and discernment: "Test everything; hold fast to what is good." Psalm 126 reminds us that joy matures within a community that knows tears and yet hopes to reap a harvest of life. *Gaudete* does not impose an artificial enthusiasm; rather, it allows us to rejoice because salvation does not depend on our omniscience, our constant availability, or our efficiency. Joy ceases to be a spectacle and becomes gratitude for a grace that no one can control.

This confession reaches the very heart of pastoral ministry. Those who accompany others need not have every answer, be available at every hour, or bear the community's pain in solitude. To say, "I am not the Messiah," makes it possible to ask for help, share responsibilities, and acknowledge that we, too, are in need of care. A limitation, when embraced honestly, can become a space for communion.

John knows the joy of being a voice without claiming to be the light. Advent restores that same freedom to us. We can utilize technology, exercise our gifts, and prepare paths—all while critically examining every promise of salvation. The truth leads us toward Christ and teaches us to recognize His anointing in the justice that restores, the freedom that restores dignity, and the community that learns to sustain life without creating new messiahs.

QUESTIONS FOR REFLECTION

To which individuals, platforms, or tools do you grant a level of trust that they do not deserve? How can you distinguish between genuinely valuable help and a promise of salvation that seeks to take the place of Christ?

When do you feel that you must have all the answers, resolve every difficulty, or remain constantly available without rest? What fears arise when you consider asking for help, acknowledging our fatigue, or sharing responsibilities?

When your community asserts that something is true, does it merely consider the information received, or does it also examine its source,

the underlying interests, and its consequences? How can you discern the truth by the justice it promotes, the relationships it nurtures, and the dignity it protects?

ACTIVITY FOR THE WEEK

Select a message, news item, image, piece of advice, or religious reflection that you have received via a social network, an application, or group messaging. Before sharing something, try to discover who produced it, what evidence supports it, which voices have been omitted, and who might benefit – or be harmed – by its dissemination. Discuss your findings with a trusted person, or with your church or faith community.

Next, identify a responsibility you have been trying to carry on your own – whether it relates to your family, community, work, or ministry. Recall John's confession: "I am not the Messiah." Seek collaboration and allow someone else to take part. At the end of the week, reflect on the joy that can arise when truth is discerned in community, and when burdens are no longer left for a single person to carry alone.

PRAYER

God of true joy, we acknowledge how easily we are drawn to quick answers, confident voices, and promises that claim to solve everything. At times, we grant too much authority to a tool, a public figure, a religious leader, or even our own abilities. Forgive us when we mistake the truth for whatever is repeated most often, and when we attempt to carry alone what requires the care of the entire community.

Jesus Christ, our only Messiah, remind us that Your salvation does not depend on our efficiency. Grant us the freedom John possessed – to understand our own calling, recognize our limitations, and point toward Your presence without ever taking Your place. Spirit of Truth, teach us to examine everything we hear, to hold fast to what serves life, and to reject anything that reduces human beings to mere data, instruments, or commodities.

Grant our communities a joy capable of accompanying those who weep, sharing responsibilities, and rebuilding what lies in ruins. May our technologies remain in the service of justice, and may our words lead toward the light – a light we neither create nor control. Amen.



GOD WANTS A HOUSE AND WE BUILD TEMPLES



Fourth Sunday of Advent: December 20, 2026
Bible readings: 2 Samuel 7:1-11, 16; Luke 1:46b-55;
Romans 16:25-27; Luke 1:26-38.

INTRODUCTION

The fourth Sunday of Advent places us so close to Christmas that the promise begins to be felt in the body. The hope announced during the previous weeks is now approaching a young woman from Nazareth, entering her story and laying claim to her future. However, before listening to Gabriel we need to attend to an ancient conversation between God, the prophet Nathan, and King David.

David resides in a cedar house while the ark of the covenant remains under a tent. His desire to build a temple seems generous, but the divine response reveals a hidden presumption: "Did I ask that a house of cedar be built for me?" God had walked with the people since they left Egypt. He never requested a building to establish his presence next to the palace nor did he need a sovereign to assign him a dwelling.

A house is formed through relationships, memory, shared food and daily care. A temple can become a place of prayer and meeting. A temple can become a place of prayer and encounter. The problem arises when it becomes linked to the throne and ultimately legitimizes the power of the ruler. The monarchy of Israel had emerged as a concession accompanied by a warning. The king would take sons, daughters, fields, crops, and animals. Then he would want to control God's presence as well.

In the presence of the throne, the prophetic word retains its freedom. That is why, when kings are crowned, God sends prophets to the people. Power can build sanctuaries, organize ceremonies, and speak in the name of the divine, but it cannot silence the voice that denounces injustice.

Luke takes up the promise made to David and moves it away from the palace. The word that first reached a priest in the temple in Jerusalem now reaches a young woman in Nazareth. The announced son will receive the throne of David, although Mary will interpret that reign by singing that God brings down those who occupy thrones and raises up those who have been humiliated. At the gates of Christmas we discover that God continues looking for a home among his people, while our religiosity insists on building temples around power.

Reading from 2 Samuel 7:1-11, 16

A CALL TO REFLECTION

One voice:

Glory to God for inviting us to be God's community! A sacred space where we discover ourselves to be God's family, God's people, God's hands, and God's feet.

All voices:

Come, from near or far! Jesus invites us to the table, to an encounter – a place where it is truly good to dwell together in harmony.

One voice:

As we light the fourth Advent candle, we remember the light that calls us together – a perfect metaphor that encourages us in a world often shrouded in shadows.

All voices:

Thank you, Jesus, true light on our journey. Guide our steps so that we may become a human community that invites, welcomes, and cares – a home where Your presence constantly dwells.

OUR REALITY

Digital technologies construct spaces and define positions within them. Platforms are about communities, friendships, and followers, yet their architecture often directs everything toward a central point. A small number of voices produce the content, while a multitude observes, reacts, and provides data. The conversation may appear open, yet decisions regarding who is visible, who remains hidden, and which messages gain the widest reach are left to systems that are difficult to understand.

These technologies offer valuable possibilities. A video call brings together families separated by great distances. A broadcast allows those facing illness or physical limitations to participate. Translation tools bridge different languages, and artificial intelligence (AI) can help prepare accessible materials, organize community tasks, and free up time for providing support to one another. When used responsibly, technology can open windows and expand the table of a home.

However, we can also end up building "digital temples." This happens when an online presence revolves around a single figure, when the number of followers is mistaken for the strength of a community, or when the production quality of a broadcast becomes more important than the relationships it is meant to sustain. It is possible to share a worship service with thousands of people while remaining unaware of the names of those who are suffering in silence. In these temples, the platform receives the data, the central figure accumulates visibility, and the community is transformed into an audience. Artificial intelligence (AI) can accelerate this process by incessantly producing sermons, images, prayers, and messages designed to keep a digital presence active. Religious content proliferates, while human encounter becomes increasingly rare. The Word of God ultimately becomes subject to the demands of a personal brand, a statistic, or a commercial platform.

The ethical question must focus on the relationships we are forming. A home recognizes when someone is missing, preserves the memory of their stories, and shares the responsibility of care. It also allows for the participation of diverse voices and ensures that authority remains accountable. Technology serves such a home when it fosters closeness, listens, translates, and protects. It becomes a temple of the ego, however, when it centralizes the word, exploits vulnerability, and reduces the community to a mere crowd of spectators

As Christmas approaches, Advent reminds us that the Word did not come to be turned into content. The Word became flesh and drew near to everyday life. Perhaps our most urgent task is to stop building spaces that merely showcase God, and instead begin to form communities where God's presence can be recognized – at a shared table, through the sharing of the Word, and in acts of care that restore dignity.

BIBLICAL REFLECTION

David contemplates his cedar house and the tent housing the Ark of the Covenant. The disparity seems inappropriate: the king enjoys stability, while God remains under mere fabric. Nathan initially approves the project, but a prophetic word corrects the scene. God never asked for cedar. Ever since Egypt, God has walked with the people and accompanied them in their story.

The initiative appears pious, yet it harbors a political agenda. A temple situated next to the palace would link the throne to God, centralize worship, and frame royal authority as divine will. David proposes it, and Solomon will go on to build it—relying on taxes and forced labor that would ultimately subjugate the people.

The narrative remains in tension: God rejects the house David intends to build for God, but promises instead to build a house for David. The Hebrew word "bayit" (בַּיִת) can mean a dwelling, a temple, a family, or a dynasty. Luke uses the Greek "oikos" (οἶκος) to proclaim that Jesus will reign over the house of Jacob; the Peshitta Bible retains the Aramaic "bayta" (ܒܝܬܐ). This single word can signify either a community that shares a common life or an institution that transforms a family name into a source of power.

Advent invites a critical reading of this dynastic promise. The Bible brings together both the accounts that legitimized the monarchy and the voices that denounced it as a rejection of God's own reign. The prophetic word remains alongside the throne, for no crown can ever claim ownership of the divine presence. When a king uses the temple to exert control over God, the prophet restores God's freedom – and returns to the people their right to question.

In the 16th century, Olimpia Fulvia Morata observed: "Let us not be troubled by human beings; for what is man but a fleeting shadow, a leaf carried by the wind, a withering flower, or smoke that dissolves?" In the end, even a crown dissolves.

Luke revisits the throne of David, but places it within the framework of Mary's interpretation. The announcement takes place far from the palace and outside the temple. A young woman asks questions, provides answers, and receives within her own body a promise that defies the logic of rulers. Later, she will sing that God casts down those who occupy thrones, lifts up those who have been humiliated, and feeds those who suffer from hunger. Her son will inherit the language of David, even as his mother dismantles the royal ideology that such language might otherwise preserve.

The Epistle to the Romans declares that a mystery, kept hidden for centuries, is now being communicated to all peoples. The promise is no longer the exclusive property of any dynasty, institution, or religious elite. God creates an open house – a dwelling whose glory does not depend on the prestige of those who occupy its center.

Our digital ecosystems, also, can blur the lines between a home and a temple. Artificial intelligence (AI) deserves neither an altar nor a sacrificial fire. While it can translate languages, facilitate access to knowledge, connect distant family members, and free up time for acts of care, it can also fuel structures that monopolize attention, transform ministry into a personal brand, and reduce a community to an audience that provides data, reactions, and money.

The brilliance of a tool is not enough. We must examine its design, who controls the discourse, how benefits are distributed, and whom it explicitly excludes. A community functions like a home when it fosters broad participation, protects the vulnerable, acknowledges those who are absent, and turns mere connection into genuine care. Conversely, it resembles a ruler's temple when everything is directed toward a single figure, platform, or statistic.

As Christmas approaches, God remains outside the buildings that seek to contain Him. The Word becomes flesh – not mere content. He draws near without demanding monuments, forging unexpected kinship among those who hear His word. Preparing for His coming requires fewer stages for the display of faith, and more tables where technology, prophecy, and tenderness can help rebuild a human family – one free from any thrones that might usurp the reign of God.

QUESTIONS FOR REFLECTION

What signs help us recognize that a community is ceasing to resemble a "home" and beginning to organize itself like a "temple" centered around a single figure? Who holds the power of speech, visibility, and decision-making? Who is relegated to silence, mere observation, or obedience?

If Mary proclaims that God topples thrones and lifts up the humiliated, what would need to change in how we exercise leadership, distribute resources, and evaluate the growth of a church? Do we measure community life by its public reach, or by its capacity to notice who is missing, share responsibilities, and care for those going through difficult times?

What technologies are already helping us build a "home"—bringing people, languages, and experiences closer together? How can we use them more creatively, without turning them into idols or viewing them as threats?

ACTIVITY FOR THE WEEK

Place one chair at the front of a room and arrange the others in rows facing it. Invite others to observe this layout and discuss what it communicates: who is able to see everyone else, who is left looking only at someone's back, and from where "authoritative" speech seems to originate. Then, relate this arrangement to a digital space within your community – such as a livestream, a messaging group, a webpage, or a social media channel.

Next, form a circle or arrange the chairs around a table. Observe what changes when everyone can see one another. Each participant should identify someone whose presence has faded or whose voice is rarely heard. As a community, choose one concrete action to take this week: make a phone call, share the facilitation of a digital space, publish a reflection from someone who rarely speaks, translate some material, help someone access a meeting, or personally reach out to someone who has become disconnected.

If you are reflecting individually, draw both arrangements on a sheet of paper and ask yourself which one best represents your own digital relationships and practices.

PRAYER

God who journeys with us, from the time of the Exodus from Egypt, You accompanied Your people without ever asking for a house of cedar. Yet, how often have we sought to confine You within buildings, doctrines, positions, and platforms designed to safeguard our own authority? We have invoked Your name to build thrones, draw attention to ourselves, and turn faith into a spectacle. Forgive us when the table disappears behind the stage, and when a community ends up serving the prestige of the person standing at the center.

Jesus – a promise proclaimed far from any palace – Your coming reveals a reign that lifts up those who have been humiliated and feeds those who suffer from hunger. Spirit of prophecy, keep our speech free in the face of both ancient and digital powers. Teach us to respond to artificial intelligence (AI) and new technologies with wisdom, creativity, and responsibility. May no tool ever take Your place, and may no suspicion prevent us from recognizing the potential these tools hold for acts of care.

Shape our lives into a home where those who are absent are acknowledged, where voices can meet, and where power is held accountable. As Christmas draws near, prepare our community to welcome the Word made flesh – through a faith that is itself embodied in shared meals, tenderness, and justice. Amen.

ADVENT

2026

The Word Became Flesh

THE TENDERNESS THE EMPIRE CANNOT CALCULATE

Nativity of the Lord: December 25, 2026
Scripture Readings: Isaiah 9:2-7; Psalm 96; Titus 2:11-14; Luke 2:1-20.

INTRODUCTION

Christmas begins under an imperial mandate. Before we hear the song of the angels, Luke makes the voice of Caesar Augustus resound. Caesar's decree aims to register the entire world, to count the population, to anchor each body to a specific territory, and to transform human life into manageable data. Joseph and Mary set out for Bethlehem because the powers that be have decided they must move. The birth takes place within that political, fiscal, and military machinery.

The other readings are also charged with tension. Isaiah announces a light capable of shattering the yoke, the rod, and the boots of war. Psalm 96 calls upon the sea, the fields, and the trees to celebrate the justice of God. Titus proclaims that grace has appeared to shape a different kind of humanity. Luke, for his part, sets two ways of governing the world side by side: the calculations of a sovereign and the vulnerability of a child.

Our own era also dreams of systems capable of knowing everything, anticipating everything, and providing an answer for everything. We have begun to entrust them with our decisions, memories, questions, and desires. They promise to liberate us from uncertainty, to correct our limitations, and to lead us toward a more efficient future. Yet, one question remains – a question that Christmas will not allow us to evade: what kind of salvation are we waiting for, and what price are we willing to pay for it?

Reading from Luke 2:1–20

A CALL TO REFLECTION

One voice:

In this final celebration of Advent, we gather around the child in the manger—the mystery of God that challenges us to reclaim the human image of the divine.

All voices:

While the powers of this world aspire to be kings, the God of life chose to become a child; this commitment to humanity invites us to honor our own concrete, lived experience as the very place where the Kingdom of God takes root.

One voice:

Illuminated by the Christmas candle, we celebrate Jesus – God with us – a tender companion and a source of inexhaustible love that sustains us on our journey.

All voices:

Jesus has come to his people; now we see him in the faces of our sisters and brothers. Glory to God in the highest, and peace to all people!

OUR REALITY

Every new technological "god" demands sacrifices – even if its altars are called "data centers." Philosopher Claudia Paganini has posed an uncomfortable question: Are we turning artificial intelligence (AI) into a new

god? Her inquiry does not attribute actual divinity to technology; rather, it examines the hopes we project onto it. We imagine it to be omnipresent, all-knowing, available at any hour, and capable of solving problems that humanity has failed to resolve. One need only open an app to consult this domestic oracle – an oracle that responds instantly, without requiring patience, silence, or community.

This apparent availability masks an immense concentration of power. A small number of corporations control a vast portion of the data, models, chips, and infrastructure required for development. Their decisions determine which languages receive attention, which knowledge is preserved, what content remains visible, and which populations are reduced to mere territories for extraction. Ancient empires built roads, conducted censuses, and raised armies; today's empires build networks capable of tracking our movements, desires, and fears. We have also learned to call an infrastructure that rests upon the earth a "cloud." Behind every automated response lie data centers, power plants, cooling systems, undersea cables, extracted minerals, and human labor – all frequently kept out of sight. The "cloud" has its own watersheds, mines, and graveyards for discarded devices. Its expansion consumes water and energy, while its waste ends up in regions whose inhabitants see very little of the promised benefits.

These technologies can contribute to medicine, education, translation, disaster prevention, and community organizing. Precisely because of their utility, they require public discernment, ecological limits, and democratic accountability. When a tool gains unquestionable authority, its costs vanish behind the dazzling allure of its possibilities.

Christmas finds us in the midst of this contradiction. While screens promise near-limitless intelligence, many human beings continue to be displaced, exploited, and reduced to mere statistics from afar. The decree of Augustus is heard once again, albeit in a different language. We have yet to fully grasp why Luke responds to such a claim by pointing us toward a newborn – a child entirely dependent on the care of others.

BIBLICAL REFLECTION

Luke's account of Christmas begins far from Bethlehem – in Rome. Caesar Augustus speaks, and the world must stir. His census turns entire peoples into mere figures, a means to collect taxes and secure dominion. Mary leads a life of which the emperor is entirely unaware, while Joseph complies with an order that knows his name but remains ignorant of his personal history. The empire counts people in order to manage them. God enters this tally from below, among those who must grapple with decisions made by others from a position of royal authority.

Digital systems are far removed from that ancient census, yet the temptation to understand life in order to govern it persists. Claudia Paganini warns that we project onto artificial intelligence (AI) attributes once reserved for the divine. We expect it to know everything, to be everywhere, to respond instantly, and to correct our mistakes. Yet, this "omniscience" has been constructed from extracted data, hidden human labor, and natural resources transformed into infrastructure.

Elizabeth Tudor, Queen of England, is said to have remarked: "God requires no divided heart from us. I will not make windows into the souls of my subjects." This statement acknowledges a boundary that sovereign power ought to respect: the conscience does not belong to it. The digital empire, however, seeks to open precisely those windows. Profiles, cameras, browsing histories, and predictive algorithms penetrate our inner lives to anticipate our choices, steer our desires, and assign risk levels. When such power is concentrated in the hands of a few corporations and governments, technology ceases to serve life and begins, instead, to exploit it.

The earth, too, pays the price. The "god" housed in the "cloud" possesses an industrial body that consumes vast amounts of water and electricity, extracts minerals, and generates waste. Its responses appear immaterial only because the mines, the power plants, the people who label data, and the communities affected by these processes remain hidden from view – off-screen. Psalm 96 restores a voice to the sea, the fields, and the trees. Creation, called upon to celebrate God, cannot be reduced to mere fuel for an intelligence that promises to save us.

In the face of imperial pretension, Luke presents a disconcerting sign: a child wrapped in swaddling clothes and lying in a manger. Augustus was proclaimed a savior and a guarantor of peace; the heavenly announcement shifts these titles toward Jesus. The Greek word "eirēnē" (εἰρήνη) resonates with the Aramaic "shlama" (ܫܠܡܐ) and encompasses the Hebrew horizon of "shalom" (שָׁלוֹם). This peace signifies integrity, justice, and restored relationships. It transcends the tranquility imposed by those who label the silence of subjugated peoples as "order."

The first to receive this news are shepherds – people of no status, accustomed to caring for lives that cannot be mass-produced. Heaven entrusts its message to those who understand fragility and what it means to be exposed to the elements.

Isaiah recognizes this peace when the yoke is broken and military boots no longer tread upon the earth. Titus discovers it in the grace that manifests itself and shapes our desires. Neither announces a salvation rooted in the accumulation of unlimited power. The manger reveals a different kind of strength: the tenderness that accepts dependency, welcomes care, and opens itself to encounter.

Leonardo Boff captured the paradox of the manger: "Every child wants to be a man. Every man wants to be a king. Every king wants to be God. Only God chose to be a child." To call God "Tenderness" is a political statement. This God does not consume the world to expand God's power, nor does God relate to people by reducing them to mere profiles. God becomes flesh among vulnerable bodies and entrusts God's life to human hands.

Celebrating Christmas requires us to place all technology before the manger. Its legitimacy will depend on the extent to which it protects the earth, distributes its benefits, respects conscience, and strengthens communal care. Faith liberates us from the fear of machines – and from the impulse to kneel before them. The future does not belong to those who manage to calculate everything, but rather to the Tenderness that no empire can control. The gods of the empire devour the world to preserve their power, but the God of Christmas becomes a child to restore life to it.

QUESTIONS FOR REFLECTION

In what personal, community or pastoral decisions have we begun to grant technological systems an authority that does not belong to them? What part of our consciousness, our bonds, or our ability to discern are we allowing to be interpreted and governed from outside?

What bodies, jobs, territories and water sources remain hidden behind our digital lives? How would our use of these technologies change if we could look into the faces of those who pay their human and ecological costs?

If God is revealed as a creature in need of care, what does that image challenge about our understanding of power? How might a community of faith practice tenderness as resistance to control, surveillance, and exploitation of the land?

ACTIVITY FOR THE WEEK

Choose a digital tool that you use frequently and prepare a "cloud body map." On a sheet of paper, write the name of the tool and, around it, write down everything that makes its operation possible: devices, data, electricity,

water, minerals, human work and territories. Share the map with your family, church, or faith community and talk about what normally remains off the screen. Then choose a concrete gesture of responsibility, such as prolonging the life of a device, reviewing the permissions of an application, reducing unnecessary use, or reserving an important decision for community gathering and discernment. Conclude by offering an act of care to someone whose fragility is usually left out of society's calculations.

PRAYER

Divine Tenderness, on the night of Bethlehem you entered a history governed by decrees, censuses and pretensions to greatness. You became a child and entrusted your life to the care of human hands. Forgive us when we look to machines for the certainty that prevents us from discerning, the answer that excuses us from listening, and the power that allows us to live without needing anyone.

Grant us wisdom to receive the benefits of technology without surrendering our consciousness to it. Open our eyes to recognize the water, the land, the jobs and the bodies that sustain each digital promise. Teach our churches and communities to protect vulnerable life, set limits on power, and turn knowledge into care. In the face of the gods who devour the world to preserve their dominion, keep us close to Jesus, the God who became an infant to restore life. Amen.

ADVENT
2026
The Word Became Flesh

Faith liberates us from the fear of machines – and from the impulse to kneel before them.

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"Ezekiel: The Glory of God—Twenty-Five Days in the Visions by the River"

"Psalms: A Path to God—Twenty-Five Days in the Spiritualities of the Psalter"

"Manual for Building Safe Religious Communities: Safe Communities, an Expression of God's Responsible Tenderness"

"1 Samuel: Twenty-Five Days Among Heroes, Villains, and Victims"

"Imago ex machina: The Divine Image in the Age of Artificial Intelligence," published on May 21, 2026, by IMDOSOC

He has written countless theological articles and biblical studies for specialized journals and online media.

GIVE CREATIVELY...

Without violence

Without discriminations

Without ecologic damage

Without harmful technologies

In time of gifts, let us consider sharing what expresses, more than economic value, our appreciation for the lives of people and the planet.

Let us avoid gifts that incite violence, discrimination, war, sedentary lifestyle or damage to the environment, in the understanding that we are all responsible for building a culture of peace and respect among human beings and towards nature.

Let us give with creativity, stimulating life, fraternity, peace, care for the planet, and thus, hope in a better world.

If the greatest gift humanity has ever received was given from a common manger, maybe we will find a way to give under that same inspiration.



ADVENT

2026

The Word Became Flesh

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