

988Rectoría de San Juan de Dios
IV Sunday of Advent-Cycle B
2 Sam 7, 1-5.8-12. 14-16; Ps 89; Rom 16, 25-27; Lk 1, 26-38
Fr Dante Gabriel Jiménez Muñoz Ledo

Let Us Make a Place for God

In the previous stages of our Advent journey, we were encouraged by the prophecies of Isaiah and John the Baptist. Now it is Mary, the young girl of Nazareth, who shows us the way to respond to God when He knocks at our door, because He is looking for a place in us and in the midst of our family and community.

The scene of the Annunciation is a beautiful picture that can awaken in us the certainty that today also God is looking for a place like that in our daily life. And if God wants to enter, we want to make space. And not only a material space, but an interior, theological one, a relational space.

How important it is to give a place to God at this time when the world gives Him no place; when practical atheism sneaks into our families without our realizing it and suggests to the new generations a life without God.

Many times, when we give a place to God, we give it conditionally, we put limits on it. We allow God to come as far as our comfort level, affirming that He exists, but no farther and, as we have said, God does not want us to shut Him up in a material temple.

How do we give Him a place, something that is achievable for us, at this time in our personal and family story?

1-Let us allow Him to dwell in us.

Let us allow Him to make His home in our new tents, not building Him a temple as King David tried to do. God wants to dwell in us and in the midst of our families and the community, but in His way. He wants to enter into our story, into our way of loving and looking at the future and at the transcendent life.

He does not want to dwell in the restrictions of our idea of God, but in the boundless comprehension of our humanity. He wants to dwell in our words, in our attitudes, and in our actions; He wants to dwell in our hearts, there where the center of our being is found, the only place that can make a secure and lasting place for Him.

To allow the indwelling of God means allowing God to follow a plan in us that we do not even know yet. It was so with King David who, after expressing his intent to build a temple, was informed by God Himself how it would be with him and the gift of his dynasty.

2- Let us obey in faith.

Let us obey in faith so that the Gospel and the design of God will be fulfilled. Many times, not understanding obedience in faith, we cut short the plan of God, something great that He has for us and that we ruined simply because we didn't manage to discover the transcendent plan of our lives..

Obedience in faith is not, as some think, a matter of being led like sheep or being fanatics, following something or someone without knowing for sure what it is. To obey in faith is the highest faculty; it surpasses the ability of beasts and of people who are closed to the spirit of God. It is only if we are capable of discovering the transcendent horizon of

our lives that we give a place to God from our obedience in faith. When one obeys in this way, he makes an incursion into the marvelous way of the mystery of God. It is true that we do not always see clearly, but this very thing tempers our attitude toward life and our search for love and perfection in God.

The poem “The Stream,” written by St John Paul II,¹ could be useful to us; he speaks of Adam as the first of all men, someone who can marvel:

¹ ...but man can marvel!

The threshold which the world crosses in him
is the threshold of wonderment.

(Once, this very wonder was called “Adam.”)

He was alone in his wonder—
among creatures incapable of wonder...

Adam lived among beings incapable of wonder, the animals; to them it was enough to carry on with their lives, but for Adam, no. Adam was full of wonder. Animals are beings that do not experience wonder; they do not question whether or not to obey God or if they exist in relation to Him or not. But we, yes, we can experience wonder, asking ourselves how to enter into an obedience of faith and love in God. If we did not do this, we would be like an atheist or unbeliever, without wonder, or like the animals for whom it is enough to live and go on their way.²

3-Let us offer our virginity.

Our virginity can be understood as a new relationship with God, as a new humanity, as faithfulness and poverty

¹ from “The Stream,” Karol Wotyla

Translation: <https://www.ewtn.com/catholicism/library/roman-triptych-8369>

² Cf. Padre Dante Gabriel Jiménez Muñoz Ledo: “Realismo de Fe en Juan Pablo II.” México, 2011.

before God. Mary represents the poor of Israel, fidelity itself, and this is the best virginity for God, a soul that is not occupied, like that of a poor person, a faithful person whose soul does not feel wed to anyone and does not dominate anyone else; this soul becomes a favorable theological place for God to occupy.

Although many cannot offer bodily virginity, the good news is that the virginity of Mary, the young girl of Nazareth, in addition to being corporal, was also spiritual and in this sense we can all offer to God a “yes,” a “do unto me,” following Mary’s example.

The Virgin teaches us the way to respond to God, offering ourselves totally as a place for Him; and God insists that we offer the only thing we have that is valuable: our poverty.

We can see how God chooses the place that He desires in us and in the midst of us: the angel Gabriel was not sent to the great city of Jerusalem, but to a little town in the mountains of Judea called Nazareth; not to a temple, but to the house of Mary; not to a priest, a consecrated person, but to a virgin.

We can make a place for God while we wait for His birth because, as we have seen, God is looking for a place; He wants to repeat to you, as the angel said to Mary, “The Lord is with you; you have found favor with Him.” Do you see? God is looking for a particular person. Do you want it to be you?