

## **Advent Daily Prayer: The Book of Revelation**

*This is a guide for praying and reading the Book of Revelation during the liturgical season of Advent 2025. This guide is intended to be read and prayed every day from November 30 – December 24, 2025.*

### **Fourth Week of Advent: Dec 21 – 24**

## **Dec 21: A New Heaven and a New Earth**

### **Lectio Divina**

*Read the passage four times. Allow for contemplative silence in between the readings. Let your mind fall silent, then, in faith, rest in the Mystery of God without looking at, listening to, or talking to your thoughts.*

### **Revelation 21:1-7**

**Then I saw a new heaven and a new earth. The former heaven and the former earth had passed away, and the sea was no more. I also saw the holy city, a new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. I heard a loud voice from the throne saying, “Behold, God’s dwelling is with the human race. He will dwell with them and they will be his people and God himself will always be with them [as their God]. He will wipe every tear from their eyes, and there shall be no more death or mourning, wailing or pain, [for] the old order has passed away.” The one who sat on the throne said, “Behold, I make all things new.” Then he said, “Write these words down, for they are trustworthy and true.” He said to me, “They are accomplished. I [am] the Alpha and the Omega, the beginning and the end. To the thirsty I will give a gift from the spring of life-giving water. The victor will inherit these gifts, and I shall be his God, and he will be my son.**

### **Reflection**

In Revelation 21, we have a vision of the New Heaven and the New Earth. It is a vision of God transforming the entire cosmos into the divine life. “As the climax of the New Testament, Revelation 21–22 shows us that the incarnation of God in Jesus the Jew from Nazareth is now permanently reprised as God and the Lamb dwelling with humanity forever. The reign of God that was inaugurated in the coming, life, death, and resurrection of Jesus—and narrated throughout the New Testament—has arrived in its fullness, as symbolized in the throne of God and the Lamb” (Gorman, Reading Revelation Responsibly). Revelation 21 a vision of the END as the fulfillment of all things; it is the NEW CREATION, which is material existence and human life shot through with divine love.

Listen to some of the most comforting and transformative words in the whole of scripture: “I heard a loud voice from the throne saying, ‘Behold, God’s dwelling is with the human race. He will dwell with them and they will be his people and God himself will always be with them [as their God]. He will wipe every tear from their eyes, and there shall be no more death or mourning, wailing or pain, [for] the old order has passed away.’ The one who sat on the throne said, ‘Behold, I make all things new’” (Revelation 21:3-5).

God is with us, within us, and one with us. This is the promise God gives to the people of Israel from Abraham to Moses to King David to all the prophets. It is the promise made flesh in Jesus. God is present within us, closer than we are to ourselves/ the New Heaven and New Earth represent the time beyond time and the place beyond place – heaven! – when all people awaken to this divine oneness.

The Book of Revelation does not end in an apocalyptic nightmare, but with God telling us everything will be not only ok but paradisiacal. God “will wipe away every tear from [our] eyes” (Revelation 21:4). We will live beyond death and pain in the infinite bliss of the divine love. This is the newness God and the Lamb bring.

Praxis

Bring your pain, your wounds to God in prayer. Tell them to God and open your heart in silence to the inflow of divine love. God wipes away every tear.

## Dec 22: The New Jerusalem

Lectio Divina

*Read the passage four times. Allow for contemplative silence in between the readings. Let your mind fall silent, then, in faith, rest in the Mystery of God without looking at, listening to, or talking to your thoughts.*

### **Revelation 21:9-23**

**One of the seven angels who held the seven bowls filled with the seven last plagues came and said to me, “Come here. I will show you the bride, the wife of the Lamb.” He took me in spirit to a great, high mountain and showed me the holy city Jerusalem coming down out of heaven from God. It gleamed with the splendor of God. Its radiance was like that of a precious stone, like jasper, clear as crystal. It had a massive, high wall, with twelve gates where twelve angels were stationed and on which names were inscribed, [the names] of the twelve tribes of the Israelites. There were three gates facing east, three north, three south, and three west. The wall of the city had twelve courses of stones as its foundation, on which were inscribed the twelve names of the twelve apostles of the Lamb. The one who spoke to me held a gold measuring rod to measure the city, its gates, and its wall. The city was square, its length the same as [also] its width. He measured the city with the rod and found it fifteen hundred miles\* in length and width and height. He also measured its wall: one hundred and forty-four cubits according to the standard unit of measurement the angel used. The wall was constructed of jasper, while the city was pure gold, clear as glass. The foundations of the city wall were decorated with every precious stone; the first course of stones was jasper, the second sapphire, the third chalcedony, the fourth emerald, the fifth sardonyx, the sixth carnelian, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh hyacinth, and the twelfth amethyst. The twelve gates were twelve pearls, each of the gates made from a single pearl; and the street of the city was of pure gold, transparent as glass. I saw no temple in the city, for its temple is the Lord God almighty and the Lamb. The city had no need of sun or moon to shine on it, for the glory of God gave it light, and its lamp was the Lamb.**

### **Reflection**

John of Patmos receives a vision of the “bride of the Lamb,” which is the New Jerusalem. It is the whole people of God redeemed, saved, and one with God in full, conscious, loving realization. The New Jerusalem is the antithesis to empire, God’s city that only needs the divine life and enjoys this in bliss with all beings forever.

The New Jerusalem is God's counter to empire's main city of Rome or, as Revelation will say, Babylon. Its fullness signifies its universality – excluding no one. God is the light of the city; there is no temple because God is all in all, the totality. There is nothing but God!

Indeed, there is no temple! No need for religion or civilization because God is the reality of all. The New Jerusalem is *everyone* mystically, heavenly one with the Divine Reality in infinite bliss. “In this eschatological reality, the boundary between heaven and earth—God's reality/abode and ours—is permanently removed. Eschatological life is marked by God's perpetual perceptible presence—a state of permanent incarnation, so to speak. This is, in fact, the most significant characteristic of the New Jerusalem: divine presence in all its fullness and glory (21:3, 22; cf. Ezek 37:26–27)” (Gorman, Reading Revelation Responsibly).

Gorman continues his comments on the New Jerusalem: “What is particularly striking about this final urban vision is not only its size or who and what is present, but also what is absent from the city: no sea, symbol of chaos and evil (21:1); no death (21:4; cf. Rev 20:14; 1 Cor 15:26; Isa 65:25); no tears, mourning, or crying (21:4; cf. Isa 25:8; 35:10; 65:19); no evil, unclean, or accursed things/persons (21:8, 27; 22:3); no temple, because ‘its temple is the Lord God the Almighty and the Lamb’ (21:22); no sun, moon, or other luminaries, and yet no night (21:23, 25; 22:5; cf. Isa 60:19–20); and no closed gates (21:25; cf. Isa 60:11)” (Gorman, Reading Revelation Responsibly).

The end of the world is not death and destruction but everyone happy in God. The earth is not devastated by either heavenly or hellish fire but transformed by the infinity and mystery of divine love as given to us here and now through Christ Crucified. We can live in this city even now if we live in the presence of God by contemplative prayer.

### Praxis

Today, recall practice of the presence of God as taught by Brother Lawrence of the Resurrection. He says, “we must stop for a moment, as often as possible, to adore God in the depths of our hearts, to savor him, even though in passing and stealthily.” He made this a habit by frequently bringing his mind back into God's loving presence. Practice this today, and you will be pouring the life of heaven into the world.

## Dec 23: The Throne and the Lamb

## Lectio Divina

*Read the passage four times. Allow for contemplative silence in between the readings. Let your mind fall silent, then, in faith, rest in the Mystery of God without looking at, listening to, or talking to your thoughts.*

### **Revelation 22:1-5**

**Then the angel showed me the river of life-giving water, sparkling like crystal, flowing from the throne of God and of the Lamb down the middle of its street. On either side of the river grew the tree of life that produces fruit twelve times a year, once each month; the leaves of the trees serve as medicine for the nations. Nothing accursed will be found there anymore. The throne of God and of the Lamb will be in it, and his servants will worship him. They will look upon his face, and his name will be on their foreheads. Night will be no more, nor will they need light from lamp or sun, for the Lord God shall give them light, and they shall reign forever and ever.**

## Reflection

Only two points from this brief passage: first, non-idolatry is the prime way to resist empire. Second, God alone is our fulfillment and bliss. Michael Gorman writes, “the hope of Revelation is not about rapture or going to heaven but about what Barbara Rossing calls a “rapture in reverse,” the descent of God to us! This is not to deny the existence of heaven in the present but to place the eschatological (future) emphasis where Revelation places it: on heaven and earth being transformed into one unified, merged reality, the new-heaven-and-new-earth (Gorman, *Reading Revelation Responsibly*). God comes to us and invites us into the divine life. We have only to accept by letting go of the idols that have captured our attention and our hearts.

God alone is our life, our happiness, and our reality. In other words, God is the end or goal of the universe, of all things. Medieval mystic Meister Eckhart describes God as the end: “The final goal of being is the darkness or the unknowability of the hidden divinity, which is that light that shines ‘but the darkness has not comprehended it’ (John 1:15). Therefore Moses said: ‘He who is there has sent me’ (Exodus 3:14), he who is without name and is the denial of all names and who has never been given a name. And therefore the prophet said: ‘You are truly a hidden God’ (Isaiah 45:15) in the ground of the soul where the ground of God and the ground of the soul are one ground. The more one seeks you, the less we find you. You should seek him in such a way that you never find him. For it is when you

do not seek him that you find him. May God help us to seek him in such a way that we may remain with him forever.”

### Praxis

Let God be God in your life through prayer and intentional service – serving and loving while remaining consciously in the presence of God.

## Dec 24: Maranatha – Come, Lord!

### Lectio Divina

*Read the passage four times. Allow for contemplative silence in between the readings. Let your mind fall silent, then, in faith, rest in the Mystery of God without looking at, listening to, or talking to your thoughts.*

### **Revelation 22:6-22**

**And he said to me, “These words are trustworthy and true, and the Lord, the God of prophetic spirits, sent his angel to show his servants what must happen soon.”**

**“Behold, I am coming soon.” Blessed is the one who keeps the prophetic message of this book. It is I, John, who heard and saw these things, and when I heard and saw them I fell down to worship at the feet of the angel who showed them to me. But he said to me, “Don’t! I am a fellow servant of yours and of your brothers the prophets and of those who keep the message of this book. Worship God.” Then he said to me, “Do not seal up the prophetic words of this book, for the appointed time is near. Let the wicked still act wickedly, and the filthy still be filthy. The righteous must still do right, and the holy still be holy.” “Behold, I am coming soon. I bring with me the recompense I will give to each according to his deeds. I am the Alpha and the Omega, the first and the last, the beginning and the end.” Blessed are they who wash their robes so as to have the right to the tree of life and enter the city through its gates. Outside are the dogs, the sorcerers, the unchaste, the murderers, the idol-worshippers, and all who love and practice deceit. “I, Jesus, sent my angel to give you this testimony for the churches. I am the root and offspring of David, the bright morning star.” The Spirit and the bride say, “Come.” Let the hearer say, “Come.” Let the one who thirsts come**

**forward, and the one who wants it receive the gift of life-giving water. I warn everyone who hears the prophetic words in this book: if anyone adds to them, God will add to him the plagues described in this book, and if anyone takes away from the words in this prophetic book, God will take away his share in the tree of life and in the holy city described in this book. The one who gives this testimony says, "Yes, I am coming soon." Amen! Come, Lord Jesus! The grace of the Lord Jesus be with all.**

### Reflection

Come, Lord Jesus! We invite Jesus, the mystery of the unity of God and humanity, into our lives with the prayer. Jesus is the Word made flesh, which we celebrate at Christmas. It is not only a traditional story filled with magi, shepherds, and a birth in a lowly stable. Christmas is the celebration of our unity with God. By praying "Come, Lord Jesus," we welcome God into every aspect of our lives. For the incarnation, God in human flesh, means there is nothing in life separate from the Divine Mystery.

God gives God to us in self-emptying love. God comes to us where we are, showing the divine to us in poor and humble flesh. The incarnation is God bending low in humble love to embrace the world. The Most High comes to us in our flesh, in our humanity, even in our frailty and weakness. God became human that we might become God. This is the ultimate purpose of the incarnation, the essence of Christmas.

At the end of the Book of Revelation, the Risen Jesus issues an invitation: "Let the one who thirsts come forward, and the one who wants it receive the gift of life-giving water." Worship of God alone depends on our desire for God. Empire inserts itself between us and God to pervert our desires and turn them to serving the interests of the rich and powerful, but you and I do not have a desire for God, we ARE a desire for God. This means that our longing for God can never be erased. And the Divine Love will not leave us unfulfilled.

Thomas Keating, a Trappist monk and modern-day Catholic mystic, remarks on the meaning of Christmas: "To everyone who received him, he gave power to become the children of God," that is, to know their divine Source. This is the Mystery of the Word made flesh. Flesh does not merely mean skin and bones; it means the worldly values of the self-centered programs for happiness held firmly in place by conscious or unconscious habits or by over-identification with one's family, tribe or nation. Christ, by joining the human family, has subjected himself to the consequences of the flesh and at the same time introduced into it the principle of redemption from all pre-rational levels of consciousness. Our own development into higher states of consciousness is the cutting edge of the corporate personality of "the Christ," the gradual unfolding in time of the new Adam. Every

act that is motivated by that vision--every healing of body, soul or social ill--is contributing to the growth of the Body of Christ and hence to the pleroma. This will occur when enough individuals have entered into Christ-consciousness and made it their own. The joy of Christmas is the intuition that all limitations to growth into higher states of consciousness have been overcome" (Thomas Keating, The Mystery of Christ). Evolving into higher states of consciousness, traditionally known as growing in holiness, is the most effective means to resist empire.

### Praxis

Open your eyes and see God in everything. Let your mind rest in silence and bring that silence into daily life, then you will begin to see God in all. You will not only be resisting empire, but, more importantly, enjoying and radiating the divine life. This is our end, our purpose: God wants us to enjoy the delight of divine life even now and forever after death. Amen.