

Fr. Simon Sez



The movie “Chronicles of Narnia: The Lion, the Witch, and the Wardrobe” was in theaters in 2005 and is now available through various media. It is the first of a series of three movies which are based on a series of seven books written by C.S. Lewis.

“The Lion, the Witch and the Wardrobe” has much Christian imagery ranging from the condition of man before Christ’s coming to the condition of man after Christ’s resurrection. There is even some Christmas imagery which makes this a great movie for Christmas season.

Narnia is a land that four children discover. They find out that Narnia has had a 100 year winter. This is due to the reign of the evil witch. Many characters in the movie have gone over to the evil side but some remained faithful, holding onto the prophecy that good will triumph over evil with the help of four humans. This gave them hope to hold onto as they dwelt in the land of gloom.

As the four human children entered this land, so did the Lion. The Lion’s entry into this land effected a transformation of the land from the gloom of winter into spring. This caused the faithful characters to take great courage in battling the evil witch and to rejoice in the triumph of good over evil.

In the first Sacred Scripture reading for Christmas Mass during the Night, the prophet Isaiah (Isaiah 9:1-6) speaks of a people who walk in darkness and dwell in a land of gloom, but they are shown a great light. There is transformation and great rejoicing due to a child being born who is the Prince of Peace. In the gospel of Luke (Luke 2:1-14) we hear of how this birth took place and the great rejoicing of the angels that followed.

This Christmas we celebrate the fulfillment of a great prophecy. A prophecy of the coming of the Christ to establish a new kingdom that is vast and forever peaceful. The transformation that Christ is effecting in our land from the gloom of winter into spring gives us courage to do what is good, to fight against evil, and to remain faithful until He comes again in glory. With hope we rejoice with the angels as they sing: “Glory to God in the highest and on earth peace to those on whom his favor rests.” (Luke 2:14)

Merry Christmas and peace be with you!



“It’s hard to be jolly when you have to work on Christmas.”

New Song: Scott Hahn Reflects on the Nativity of the Lord



Isaiah 52:7–10, Psalms 98:1–6, Hebrews 1:1–6, John 1:1–18

The Church’s Liturgy rings in Christmas with a joyful noise. We hear today of uplifted voices, trumpets and horns, and melodies of praise.

In the First Reading, Isaiah foretells Israel’s liberation from captivity and exile in Babylon. He envisions a triumphant homecoming to Zion marked by joyful singing.

The new song in today’s Psalm is a victory hymn to the marvelous deeds done by our God and King.

Both the prophet and psalmist sing of God’s power and salvation. God has shown the might of His holy arm, they say. This language recalls the Exodus, where the people first sang of God’s powerful arm that shattered Israel’s enemy, Egypt (see Exodus 15:1, 6, 16).

The coming of the Christ child into the world fulfills all that the Exodus and the return from exile prefigured.

In Jesus, all nations to the ends of the earth will see the victory of God over the forces of sin and death.

Jesus is the new king. He is the royal firstborn son and Son of God promised to David, as we hear in today’s Epistle (see Psalms 2:7; 2 Samuel 7:14).

And as our Gospel reveals, He is the Word of God, the one through whom the universe was created, the one through whom the universe is sustained.

In speaking to us through His Son, God has unveiled a new age, the last days.

The new age is a new creation. In the beginning, God spoke His Word and light shone in the darkness. Now, in this new age, He sends us the true light to scatter the darkness of a world that has exiled itself from God.

He is the one Isaiah foretold—who brings good tidings of peace and salvation, who announces to the world that God has come to dwell and to reign (see Revelation 21:3–4).

So we sing a new song on Christmas. It is the song of those who have believed in the Christ child and have been born again—who have by grace been given the power to become children of God.

ST. PAUL CENTER FOR BIBLICAL THEOLOGY (www.stpaulcenter.com)