

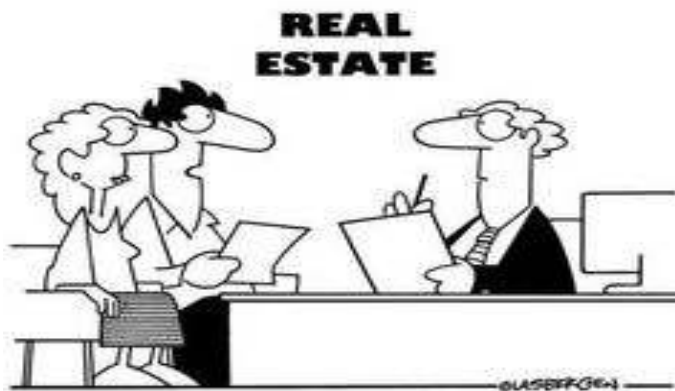
Fr. Simon Sez

Our gospel reading this Sunday tells us some people were speaking of how the temple was adorned with precious stones and votive offerings. Jesus used this occasion to say, “All that you see here—the days will come when there will not be left a stone upon another stone that will not be thrown down.” (Lk 21:5-6)

As we look forward to the Church Seasons of Advent and Christmas, some of us are getting busy preparing for the seasons by planning decorations for our churches and homes. Some people get so busy in the activity they miss the point of the Seasons. This is what Jesus is trying to help people avoid. Jesus is not saying that you should not adorn the church with precious stones or votive offerings. He is saying that these adornments will someday pass away along with the rest of the material world. They have only material significance. They are not “worth fighting over” as is the case at times, and yet, they are not to be discounted. They have the purpose of setting the environment to help focus us for greater participation, worship, and sharing in the special grace offered in the Church Seasons.

Jesus is trying to prepare us for the End Times with its persecutions. Adornments will not help us. Jesus assures us He will give us the words and wisdom we need (by the Holy Spirit) to meet our adversaries. By the special grace of God, we will have the faith necessary to carry us through the persecutions of the End Times and the trials in our present life. Jesus tells us we need patient endurance to save our lives. This all requires faith, reverence, and fear of the Lord. We should be consoled with the hope given to us in the first reading, “But for you who fear my name, there will arise the sun of justice with its healing rays.” (Mal 4:2)

Gone this Week: I am planning on being gone pheasant hunting during this week November 13 - 18 in NE SD.



“We want a cozy, secluded 20-acre farm surrounded by trees, hills and streams, within walking distance of shops, restaurants, schools, theaters, and hot night spots.”



“Today” is the Day: Scott Hahn Reflects on the Thirty-Third Sunday in Ordinary Time



Malachi 3:19–20
Psalm 98:5–9
2 Thessalonians 3:7–12
Luke 21:5–19

It is the age between our Lord’s first coming and His last. We live in

the new world begun by His life, death, Resurrection, and Ascension, by the sending of His Spirit upon the Church. But we await the day when He will come again in glory.

“Lo, the day is coming,” Malachi warns in today’s First Reading. The prophets taught Israel to look for the Day of the Lord, when He would gather the nations for judgment (see Zephaniah 3:8; Isaiah 3:9; 2 Peter 3:7).

Jesus anticipates this day in today’s Gospel. He cautions us not to be deceived by those claiming “the time has come.” Such deception is the background also for today’s Epistle (see 2 Thessalonians 2:1–3).

The signs Jesus gives His Apostles seem to already have come to pass in the New Testament. In Acts, the Epistles, and Revelation, we read of famines, earthquakes, and the Temple’s desolation. We read of persecutions—believers imprisoned and put to death, testifying to their faith with wisdom in the Spirit.

These “signs,” then, show us the pattern for the Church’s life—both in the New Testament and today.

We too live in a world of nations and kingdoms at war. And we should take the Apostles as our “models,” as today’s Epistle counsels. Like them we must persevere in the face of unbelieving relatives, friends, forces, and authorities hostile to God.

As we do in today’s Psalm, we should sing His praises and joyfully proclaim His coming as Lord and King. The Day of the Lord is always a day that has already come and a day still yet to come. It is the “today” of our Liturgy.

The Apostles prayed *marana tha*—“O Lord come!” (see 1 Corinthians 16:22; Revelation 22:20). In the Eucharist He answers, coming again as the Lord of Hosts and the Sun of Justice with its healing rays. It is a mighty sign—and a pledge of that Day to come.