

33RD SUNDAY IN ORDINARY TIME (B)
November 18, 2018

He Gives Life

I. A LOOK AT THE THREE READINGS

FIRST READING (Dan 12:1-3)

¹“At **that time** there shall arise Michael,/ the great prince,/ guardian of your people;^a/ It shall be a **time** unsurpassed in distress/ since the nation began until **that time**./ At **that time** your people shall escape,/ everyone who is found written in the book.^{*}/²Many of those who sleep^{*}/ in the dust of the earth shall awake;/ Some to everlasting life,/ others to reproach and everlasting disgrace.^b/³But those with insight shall shine brightly/ like the splendor of the firmament,/ And those who lead the many to justice/ shall be like the stars^{*} forever.^c

FOCUS: The End Time

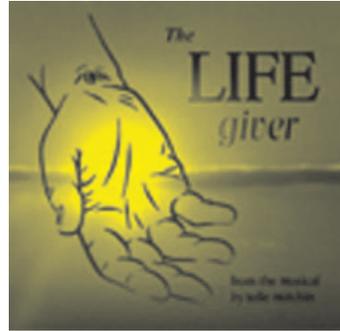
COMMENTARY

- The Reading talks about the end time. Very appropriate towards the end of the liturgical year.
- Time = *kairos* in Greek, ‘*et* in Hebrew
- V.1 stresses the contrast between the time of the coming of a great prince and the time of the great (unsurpassed) distress / oppression.
- V.2 shows another contrast: some who sleep shall awake vs. others in everlasting horror; the wise to shine; those who lead to justice shall multiply
- For the oppressed and hard up, these are consoling words: end of sufferings, end of oppressive regime. The Jews suffered a lot from the Hellenists, under the Seleucids, under Antiochus Epiphanes IV

MY REFLECTIONS _____

RESPONSORIAL PSALM (Ps 16:5, 8, 9-10, 11)

YOU ARE MY INHERITANCE, O LORD!



SECOND READING (Heb 10:11-14, 18)

^{11*} ^aEvery priest stands daily at his **ministry**, **offering** frequently those same sacrifices that can never take away sins. ¹²But this one **offered** one sacrifice for sins, and took his seat forever at the right hand of God; ^{13*}now he waits until his enemies are made his footstool. ¹⁴For by one **offering** he has made perfect forever those who are being consecrated....¹⁸Where there is forgiveness of these, there is no longer **offering** for sin.

FOCUS: Offering

COMMENTARY

- V.11 contrasts the priestly ministry of the OT to that of Christ. (daily, can't remove sins)
- V.12 Christ offered just one sacrifice
- Removed sins
- Now seats at the right hand of God
- V.13 indicates victory over enemies of Christ at the end of time.
- V.14 states that his offering is efficacious (effective)
- Make perfect the consecrated
- What does this mean?
- Perfection is not impossible.
- V.18 implies that in forgiveness, there is perfection. Forgiveness ends repetitious offering for sins.

MY REFLECTIONS _____

GOSPEL READING (Mk 13:24-32)

Description of end times

^{24*}“But in those days after that tribulation^d/ the sun will be darkened,/ and the moon will not give

its light,²⁵ and the stars will be falling from the sky, / and the powers in the heavens will be shaken. /^{26*} / And then they will see ‘the Son of Man coming in the clouds’ with great power and glory,²⁷ and then he will send out the angels and gather [his] elect from the four winds, from the end of the earth to the end of the sky.

The Fig Tree. The Son of Man’s nearness

^{28m^{cc}} Learn a lesson from the fig tree. When its branch becomes tender and sprouts leaves, you know that summer is near.²⁹ In the same way, when you see these things happening, know that he is near, at the gates.

Everything passes away, except his words

³⁰ Amen, I say to you, this generation will not pass away until all these things have taken place.³¹ Heaven and earth will pass away, but my words will not pass away.

Nobody knows when

^{32^{cc}} But of that day or hour, no one knows, neither the angels in heaven, nor the Son, but only the Father.

FOCUS: The Second Coming of Jesus at the End Times

COMMENTARY

- The passage belongs to the apocalyptic part of the gospel of Mark (ch.13). It is divided into 5 sections.
- Vv. 24-27. Heavenly signs: sun, moon, stars and the Son of Man. Can there be disturbances in the universe? Science can figure out their end. Christians must be able to interpret the coming of the end, by looking up.
- Vv. 28-29: earthly signs: The fig tree and its application. Christians must be able to interpret the end, by looking where they are.
- Vv.30-31: Everything is transitory, except God’s words. A good reminder, to take seriously what is valuable in the eyes of God (God’s words).
- V.32: No one knows the end. Vv.33-34 Exhortation to be prepared: Be vigilant. This is the proper behavior of the Christian vis a vis the end.

MY REFLECTIONS _____

II. TYING THE THREE READINGS TOGETHER TO DEVELOP YOUR SHARING/HOMILY

The First Reading warns the oppressors of their end; it encourages the oppressed to stay put in their faith and struggles, because their enemy is about to collapse. The Second Reading reflects on the victory of Christ over sin and death. In heaven, Christ is waiting for the end of his enemies. The Gospel reminds that even the universe has an end. Nothing is permanent. Therefore, everyone must be prepared for it.

How to develop your homilies

Begin by telling a story how people talk as if they don’t die. (*arrogant, unafraid of the consequences, abusive*)

The liturgical readings contradict the mentality that does not believe in an end.

Belief in the end dictates moral conduct. Without the thought of the end, human beings tend not to be fearful of the consequences of their wrongdoings. They do evil as if evil will not befall upon them too. Crime does not pay.

Belief in the end encourages the oppressed to persevere in their sufferings. Their good works will be recognized.

Many people live as if they do not die at all. That’s why, unrelentlessly, they pursue anything they want. They oppress / abuse people. They accumulate wealth and property at all cost. They do harm to the society and to themselves.

There is an end to everything, even an established system, empire, government, political party, business establishment. Actually, we experience many “ends.” (when we get sick and do not recover, when people ease us out, ostracize us, put us to jail, etc.)

We end to begin again. When one door closes, another opens.

-Prepared by Fr. Cielo Almazan, OFM

III. OUR CONTEXT

With the ending liturgical season, what are our resolutions for the coming year? (HM)

