

Thirty – Third Sunday in Ordinary Time November 13, 2022

- *Excerpt from Msgr. John J. Gilchrist November 18, 2001*

Every year, at the end of the Liturgical year and again at it's beginning (the first Sunday of Advent), the Church presents to its people the images of the apocalypse – that is the revelations about the end of the world. This long discourse is found in Matthew, Mark and Luke. Mark, of course, is the first written gospel. Matthew and Luke copied Mark and then adapted Mark for their own audience. Matthew wrote for Jewish converts. Luke wrote for the gentiles.

This year we are hearing Luke. However, Luke deliberately changes Mark. In Mark, the destruction of the Temple is mixed up with the end of the world. But Mark wrote before the year 70 A. D. when Romans surrounded Jerusalem for three years, and then completely destroyed the city. Luke, writing in the mid-eighties could now look back and see exactly what happened. Therefore, he is able to clearly distinguish two events. First, he can understand the words of Jesus that apply to the fall of Jerusalem. Secondly, he can now take the words of Jesus

that apply to the end of the world and put them before his audience.

This is very important because the new Christians were under the impression that Jesus was coming soon in the clouds of heaven to judge the world. Luke knew that the Church had a long way to go – and much to do before the end of the world. Luke wanted his people to get ready for the “long haul”. Jesus would not return soon.

In today's reading, everything comes from the first part of the sermon by Jesus in Luke. It pertains to the destruction, not only of the Temple, but of the city of Jerusalem. For example, in Mark, Jesus says, “Pray that it (your flight from the city) not happen in winter.” Luke knew that the city fell in August, so he left those words out.

So, for us, we are in a double situation. We can look back and see how the prophecy of Jesus came true. We can also look ahead for His return as He also prophesied. Every time we say “Christ has died, Christ is risen, Christ will come again,” we proclaim the return in triumph of the Lord Jesus. We can be sure it will happen. He predicted it! Alleluia!

常年期第三十三主日 (11/13/2022)

- 摘自 John J. Gilchrist 蒙席案卷, 2001年11月18日

每年随着礼仪年的结束和将临期第一个主日的开始，教会会为众信友们提供末世景象 - 即世界末日的启示。这个长篇末世预言的记述可以在玛窦福音，马尔谷福音和路加福音中找到。当然，马尔谷福音是第一部书写的福音。玛窦福音和路加福音均参照了马尔谷福音，并为适应各自不同的听众把马尔谷福音也做了相应的改写。玛窦福音专门针对犹太人的皈依者，而路加福音专门为外邦人而写。

今年我们所听到的是路加福音。路加福音有意地修改了马尔谷福音。马尔谷福音写于公元 70 年以前，把圣殿的被毁与世界的终结放在了一起。而在公元 70 年罗马士兵围困耶路撒冷长达三年，彻底毁灭了耶路撒冷。路加福音约在公元 80 年代中期写成，回头可以看到当时确切发生的事件。所以路加能够把两个不同的事件（圣殿被毁和世界的末日）清楚地区分开来。首先他明瞭耶稣对耶路撒冷城被毁的预言，同时，他把耶稣的警告也应用在世界的末日上，并呈现给圣经读者。

当时新皈依的基督徒都以为耶稣会很快乘着云彩再次归来审判这个世界。但路加深知教会有很长的路要走 - 在末世前有很多的事要做，让大家明白这一点至关重要。路加想让信友们做好准备，未来有“很长的征途”要走，耶稣不会马上回来。

在今天的福音耶稣的讲道中，均涉及到圣殿及耶路撒冷城的被毁。在马尔谷福音中耶稣告诫：【你们当祈祷

（从城中逃离）不要叫这事发生在冬天。】路加知道圣城被毁发生在八月份，所以他没有引用这句圣言。

对于今天的我们来说，我们可以回顾过去，看耶稣的预言如何变成现实。我们也可以展望未来，期待着祂曾许诺的再次来临。当我们每次诵念：“基督圣死，祂已复活，将再次来临”时，我们在宣告主耶稣将胜利地归来。我们确信这一定会发生！阿肋路亚！