

BY HIS CROSS, Jesus has redeemed the world. As we draw near the end of the liturgical year, we notice that the readings at Mass seem to focus on events that will occur at the end of time.

In our first reading today, written at the time of the Babylonian Exile, more than five hundred years before the birth of Jesus, the prophet Daniel speaks of salvation and damnation. In a time of war and enslavement, Daniel's vision spoke of the ultimate triumph of good over evil, and light over darkness – a feat we know to be accomplished in and by Jesus Christ, both on earth and in heaven.

Similarly, Jesus in Mark's Gospel refers to the end of time when the Son of Man comes *in the clouds with great power and glory*. However, with Jesus' image of the sprouting leaves on the fig tree, his very presence in the world was a powerful sign that the Day of the Lord is always at hand, summoning us to live in right relationship with God and each other. Perhaps if we knew the day of our death or the moment of Christ's return, we might procrastinate and delay living the life of faith and throwing off the old ways of sin. Jesus has left us instead in a healthy state of suspense, where the anticipation of his return suggests that we should be living the corporal and spiritual works of mercy every day, so that we might be found prepared upon his return.

The Letter to the Hebrews captures these mysteries perfectly, reminding us how in the Mass, we see memorialized the one offering by which Christ *has made perfect those who are being consecrated*. As we prepare to celebrate the end of the liturgical year next Sunday, and the beginning of a new one with the coming Advent Season, let us be mindful that *heaven and earth will pass away* but the saving words of the Lord will endure forever.

*Fr. Michael Jeeva Antony*



POR SU CRUZ, Jesús ha redimido al mundo. Mientras vamos hacia el fin del año litúrgico, notamos que las lecturas en la Misa parecen enfocarse en los eventos que ocurrirán al final de los tiempos.

En nuestra primera lectura de hoy, escrita en el tiempo del Exilio de Babilonia, mas de quinientos años antes del nacimiento de Jesús, el profeta Daniel habla de la salvación y condenación. En tiempo de guerra y esclavitud, la vision de Daniel hablo del último triunfo del bien sobre el mal, y la luz sobre la oscuridad — una hazaña cumplida en y por Jesucristo, en la tierra y en el cielo.

De la misma manera, Jesús en el Evangelio de Marcos se refiere al fin de los tiempos, cuando el Hijo del Hombre *vendrá envuelto en nubes con gran poder y gloria*. En consecuencia, con la imagen de Jesús de las hojas que brotan en la higuera, su mera presencia en el mundo tuvo un signo de poder que el Día del Señor esta siempre cerca, amonestándonos a vivir en una buena relación con Dios y con los demás. Tal vez, si supiéramos el día de nuestra muerte o el momento del regreso de Cristo, tal vez aplazaríamos y retrasaríamos vivir la vida de fe y tiraríamos las maneras viejas del pecado. En lugar de eso, Jesús nos deja en un estado saludable de suspenso, donde la anticipación de su regreso sugiere que deberíamos vivir en obras corporales y espirituales de misericordia cada día, para que seamos encontrados preparados a su regreso.

La carta a los hebreos captura estos misterios perfectamente, recordándonos como en la Misa, vemos conmemorar el ofrecimiento por el cual Cristo *ha hecho perfectos a aquellos que han sido consagrados*. Mientras nos preparamos para celebrar el fin del año litúrgico el proximo domingo, e iniciar el nuevo comienzo con la venida de la Temporada de Adviento, seamos conscientes de que *el cielo y la tierra pasarán pero las palabras salvadoras del Señor permanecerán para siempre*.

*Padre Miguel Jeeva Antony*



## ANNUAL SVDP TURKEY/FOOD DRIVE

**November 1—December 9**

Yes — turkeys and geese and chickens and hams! (Please, no lions or tigers!)  
Donations can be brought to Mass on the weekends  
(freezer is in the Parish Ctr.) or to the office during the drive.

Non-perishable food items can be dropped into the SVDP bin in the Vestibule.

Thank you for your care of our neighbors who need a little bit of help providing Christmas dinner for their families!

### **PARISH MISSION BEGINS THIS SUNDAY EVENING!**

**EVENING SESSIONS SUN.—MON.—TUES. @ 7:00PM**

**& 8:30AM MORNING MASSES (ALL AT ST. PETER!) WILL HAVE A 20” TALK INSTEAD OF HOMILY.**

### **PRAYER FOR OUR PARISH MISSION**

**GOD OUR FATHER,**

We thank you for loving us so much that you gave us Jesus. You long for us to know you.

Create in us a new hunger for you and you alone.

Make our minds and hearts burn with your Word during our Mission,

and open us to the healing presence of your Spirit, that we may be touched, refreshed, and filled with joy.

Draw many people to this Mission, and we shall be wonderfully, powerfully renewed.

We ask this in the name of Jesus the Lord. **AMEN!**

### **FAITH SERIES: CATECHISM THROUGH THE YEAR**

#### **DOES THE BIBLE DISTINGUISH BETWEEN MORTAL & VENIAL SINS?**

In an effort to avoid being judgmental, some Christians insist that all sins are alike in God’s eyes — that no particular sin is worse than another .... But the Bible clearly teaches otherwise.

Many of God’s laws for the ancient Israelites, along with the punishments prescribed for breaking them, are found in Leviticus. The sanctions God commanded ranged in severity, reflecting the range of seriousness of the various sins. For example, if someone tried to defraud another person, the punishment was restitution of what had been stolen or unjustly held, PLUS a portion of the object’s value (Lv 5:20-24). But if someone committed a grave sin such as incest, adultery, or idolatry, the death penalty was prescribed (Lv chapters 18-20).

No doubt Christians are not subject to all of the Old Testament laws, but these and other biblical passages demonstrate that the degree of guilt incurred through sin can vary — that some sins are indeed more serious than others. Of course, our modern legal system and common sense assume the same reality — the legal consequences of a petty theft are not nearly as severe as those for murder.

In the New Testament, Scripture offers numerous examples of differential reward and merit, which implies varying degrees of sin (Mt 16:27; Rom 2:5-13; 1 Cor 3:8-9; 1 Pt 1:17; Rv 22:12). Jesus, for example, distinguishes between those who “shall be beaten severely” from those who “shall be beaten only lightly” (Lk 12:47-48).

No sin is ever a good thing, but not all sins are equally evil in God’s eyes. Otherwise, we would face an absurd scenario; a momentary pang of lust or jealousy would be the moral equivalent, before God, of rape or murder.

More specifically, Scripture teaches that not all sins lead to spiritual death — that is, damnation. This is the basic distinction between mortal (spiritually deadly) sins, and venial (lesser) sins: “There is such a thing as deadly sin....All wrongdoing is sin, but there is sin that is not deadly” (1 Jn 5:16-17). The Church’s teaching that certain conditions may lessen the guilt of even a serious sin (such as ignorance of fault) is rooted in Scripture as well (Lv 4:27; Lk 12:47-48).

**RECOMMENDED READING:** Excerpt taken from The NEW Catholic Answer Bible

Mt 5:22-26; 12:32 · 1 Cor 3:11-15; 6:9-10 · Gal 5:19-21 · Eph 5:5 ·

& Catechism of the Catholic Church (CCC) Nos. 1472-1475 · 1852-1867 · 1873-1876 ·