

Eternity.

The concept of Eternity has puzzled philosophers and theologians since before the time of Christ.

The two main schools of thought or maybe we should say the two big questions about Eternity are: (1) does it encompass all time? (2) or, is it a state of no-time? The first could be called “the fullness of time” while the second might be called “time-less-ness” - a state of existence outside of time.

Of course, in our own day-and-age, perhaps the one question surrounding Eternity that confronts us every weekend would be - how long is that guy in the pulpit going to go on for? I know that sometimes it can seem like an Eternity.

But Eternity is what we are created for. The old Catechism taught us that “*God made me to know Him, to love Him, and to serve Him in this world, and to be happy with Him forever in the next.*” And that one little word ‘*forever*’ is what we’ve been talking about - Eternity.

In the first reading, we hear from the prophet Zechariah, whose name means “*the Lord remembers,*” and whose career as a prophet began about 520 years before the time of Christ. In this passage, the prophet speaks of a future ‘king.’ In the passage just before this (which we didn’t hear), the prophet is speaking about Alexander the Great, who would be born more than 150 years later. Alexander the Great was a powerful, military king who conquered the entire world with violence ... through bloodshed and conquest from the Mediterranean to the furthest reaches of the Far East.

In the passage we just heard the prophet Zechariah gives us second image to reflect on. He speaks of a king who is ‘*meek*’ and ‘*just*’ ... who doesn’t come on a war-horse with armed chariots, but rather on a donkey. He comes to “*proclaim peace,*” yet despite his humble demeanor, “*His dominion shall be ... to the ends of the earth.*”

Here, God has reached through time to explain to His people that what they have learned in the world ... is not the way that God does things.

We hear this fleshed out a bit more in St. Paul's letter to the Romans, when he speaks to his listeners on the differences between life in '*the spirit*' and death in '*the flesh*' ... and how the Spirit "*will give life to [us]*" just as the Spirit raised Jesus from the dead. These distinctions between spirit and flesh, life and death, God's ways and the ways of the world; permeate Scripture ... and in a certain sense admonish us to live lives that run counter to the pervading culture.

In the Gospel, Jesus puts the period at the end of the sentence on this subject. He cries out in praise of God for having hidden "*from the wise and the learned*" the knowledge of the mysteries of the Kingdom ... and the relationship of the Father and the Son. Yet while these great theological mysteries are hidden from those in high places ... God has "*revealed them to the little ones.*"

Jesus then goes on to call all those who are burdened and weary to come to Him. And He will give them rest.

Which brings us full-circle, because the "*rest*" Jesus speaks of is what we would know as "*eternal rest.*"

Certainly, God's ways are not our ways. Yet because of this, we struggle to live in the world, while not being of the world. Jesus calls us to follow Him, and in following Him, we too must be meek, and humble ... in a world that is proud, and domineering.

While this won't make us rich, or powerful, or famous, or any of those things that our culture values ... which often could lead to the loss of one's own soul ... humility and meekness will bring us joy ... and salvation ... peace ... and blessing ... rest ... and eternal life.

As we approach this altar to receive the Sacred Body and Blood, Soul and Divinity of Jesus Christ, let us pray for our own hearts to be converted so that through the "*Spirit that dwells in [us]*" we might truly live out and persevere in our own Christian life ... so as to always know the joy, and the peace, and the life ... that is ours ... forever ... in Christ Jesus Our Lord.