Deacon Joe - Full Homily Transcript

Thirty-Second Sunday in Ordinary Time

So I've recently begun a new role in my job, same company, but new role, and I'm in business development. And part of it, not all of it, part of it, we go to these conferences, right, and trade shows, and people come up to you, and you have no idea who they are, and you meet them, and you say hello. And then there's the people that you're like, okay, I know you, but I'm really glad that we have name tags for this conference, because I can't put the name there.

And then we have the other people who we know well. And we come up and we say hello and we catch up on old times and all of those things. At the end of the Gospel today, we hear the Lord say, 'Amen, I say to you, I do not know you.'

And so when we get to that ultimate wedding feast, how do we want Christ, how do we want the Lord to see us? Do we want Him to know us?

Jesus, in the parable, He says that there are ten women there, five who were foolish and then five who are wise. Our first reading, we get this beautiful poetic language around wisdom. Talks about how it, kind of how there's a flame there, right? How it endures. Talks about wisdom being something that takes time. Wisdom has depth.

It's more than just information and knowledge. Wisdom has that depth. My dad, he'll often ask, say, what's more important, experience or education? I say it's both. It's not an either-or, it's a both-and, and that's what creates that depth of wisdom. Right, and I think when we think about our Christian life, I think it's also a both-and.

It's both our relationship that we have with God, it's that inner relationship that we have, that love that we have for Him, and it's how we show our love to Him in the charity that we share with others. So it's a both-and. As we go back to the parable, right, it's talking about these five wise women. They were wise because they were prepared. They were prepared with having extra oil.

And this evening, we've got the Rite of the Catechumen, of the entrance of the catechumen coming into, starting to begin their process of understanding and learning about our faith. Right, it's about preparation. It's about preparing to understand all of the things that the Church teaches. And for all of us that are here, we're here to share that journey with them, to help them and to support them, but to be on that journey as well.

And so the women that were there, they were prepared because they had that oil. So the question becomes, what is that oil? What is that oil?

And throughout Church history, there have been different saints who have talked about what that oil is. We don't get an exact explanation of it. But John Chrysostom, he said that the oil was the charity that we did for others, the good works that we did in our life. Other saints, they spoke about that oil being the inner relationship that we have with Christ. And again, I say, I would submit it's not an

either-or, right? It's a both-and. It's a both-and.

And so as you guys enter into starting to learn and understand more about our faith, it's more than just learning about the sacraments. It's more than just learning the catechism. It's more than just learning the beautiful traditions that we have in the Church. Those things are wonderful, and they're beautiful, and I love our faith. Our faith is so rich.

Those things should help you develop an inner life with Christ. Should help all of us develop an inner life with Christ. Part of what that oil is, is that inner life, that relationship that we have with our Lord, that love that we have for Him. Like I said, we show that love by how we treat other people.

So the other part of that, the other part of that Christian life, the other part of that oil that fuels those lamps is how we treat other people. What are we doing for the charity of others? And our parish has so many different things that you can do from a perspective of ministry. You can help feed the poor, you can help visit the sick, can go into the prison and help visit prisoners. And all of those things are wonderful and they're great and they're amazing. And it's just, it's wonderful how our Church can help serve all of those people who are out on the fringes.

But it's also what you do in your day-to-day life. It's what you do in your sphere of influence. See, we're all planted somewhere in the world, and part of that Christian life is to bloom right where you're planted. Doing the little things in life, getting up an extra fifteen minutes early to make the coffee for your spouse.

How you treat your coworkers when you're at work. Are you the one who's being positive? Are you the one being negative? Are you fostering a sense of Christian love in your circle of influence? It's the little things. It's the little things along with those big things that help to build that both-and of the Christian life, that helps to prepare that oil that we have in the lamp.

Now towards the end of the Gospel, the women don't seem to be so charitable, do they? Right? The five wise women, the five foolish women say, 'Hey, can you give me some of that oil?' The five wise women, they say, 'No, you have to go get it for yourself.' It's not because they didn't want to be charitable. It's because you can't give something like that. You can't give somebody, we can be here to help and to support, and the Church has so many wonderful things to build your relationship with Christ, but we can't give you, they couldn't give them that inner relationship with God.

That's something that each of us has to do on our own. That's something we have to foster in those times of silence and those times of quiet to hear what He's asking for us. That's not something that can be given. That is something that you have to find for yourself. We also can't, we can't create your actions, what you're doing, how you're treating your fellow brothers and sisters in Christ.

That is something you own. And so the wise women couldn't give the oil of that Christian life. They couldn't give those acts of charity that we have. They couldn't give that inner life and that relationship. That's something that we foster for ourselves.

So as we think about preparation, whether you're entering into the catechumen or whether you're on this journey for years and we continue to work on being prepared, we understand how that Gospel ends. We understand that it says we will not know the time nor the place, and we won't. But what we will know is that we're gonna go up to that door. We're gonna knock on that door.

Do we want, when we knock on that door, to go in, rejoice with our Lord, celebrate with our Lord, spend that time in heaven? Or when we knock on that door, do we want Him to say, 'Amen, I say to you, I do not know you.'