

of desolation” will reign in the Temple, identified by St Jerome with “the man of sin, who opposeth and is lifted up above all that is called God, or that is worshipped, so that he sitteth in the Temple of God, showing himself as if he were God. He will come through the instrumentality of the devil, to destroy, and drive into banishment from God those whom he shall have gathered to his standard. But in this case also,” St Jerome continues: “God will shorten those days; lest even the elect, if that were possible, be deceived” (*Third Nocturn*).

For the rest, our Lord warns us to make no mistake as to the coming of the Son of Man in glory, without limitation of space or time and with the rapidity of lightning, in contrast to His first coming, veiled in sacred mystery and in one little corner of the world. Then all the elect will go to meet Him as eagles flock to their prey. His coming will be heralded by all kinds of catastrophes on earth and in the sky, while all the tribes of the earth shall mourn; “and they shall see the Son of Man coming in the clouds of heaven with much power and majesty” (*Gospel*).

“When,” says St Basil, “the inclination to sin comes upon you, I wish you would think of this dread and awful tribunal of Christ, where He will sit and judge on His throne on high. There every creature will appear, and stand trembling in His presence, and there shall we be led, one by one, to give an account of the actions of our life. And immediately afterwards those who in life have wrought much evil will be surrounded by fearful and hideous angels, who will throw them headlong into a bottomless pit where in impenetrable darkness burns a fire which gives no light; fear these things and pierced by this dread, use it as a bridle to help your soul from being drawn away by concupiscence into sin” (*Third Nocturn*). Further, in the *Epistle*, the Church exhorts us in the Apostle’s words to “walk worthy of God” and to be fruitful in every good work,” so that strengthened with all might according to the power of His Glory “we may endure all things in patience and joy,” giving thanks to God the Father, who hath made us worthy to be partakers of the lot of the saints in light, both now in spirit and at the last day both in body and soul through the redeeming blood of “the Son of His love.”

Wholly victorious over His enemies, who will rise from the dead to receive their punishment, and undoubted king of all the elect, who have believed in His coming and will rise to eternal glory of both body and soul, Christ will restore to His Father that kingdom which He has conquered at the cost of His own blood, as an act of perfect homage from Head and members alike. This will be the true pasch, the full passing into the real land of promise, and the taking eternal possession by Christ and His people of the heavenly Jerusalem where, in the temple not made with hands, God reigns as acknowledged sovereign “in whom we will glory all the day; and in whose name we will give praise forever” (*Gradual*).

Commentary From St. Andrew Daily Missal, 1952 ed.

Proper Prayers of the Mass Last Sunday After Pentecost Provided Courtesy of Una Voce Orange County



Then shall appear the sign of the Son of man in heaven.

INTROIT: JEREM. 29. 11, 12, 14

DICIT Dóminus: Ego cógito cogitátiónes pacis, et non afflictiónis: invocábitis me, et ego exáudiam vos: et redúcam captivitátem vestram de cunctis locis. *Ps. 84. 2.* Benedixísti, Dómine, terram tuam: avertísti captivitátem Jacob. *Ÿ.* Glória Patri.

THE Lord saith: I think thoughts of peace, and not of affliction: you shall call upon Me, and I will hear you; and I will bring back your captivity from all places. *Ps.* Lord, Thou hast blessed Thy land: Thou hast turned away the captivity of Jacob. *Ÿ.* Glory be.

COLLECT

Excita, quáesumus, Dómine, tuórum fidélium voluntátes: ut divíni óperis fructum propénsius exsequéntes; pietátis tuæ remédia majóra percípiant. Per Dóminum nostrum.

Stir up the wills of Thy faithful people, we beseech Thee, O Lord: that more earnestly seeking the fruit of good works, they may receive more abundantly the gifts of Thy loving kindness. Through our Lord.