

Homily based on the readings from October 25, 2025 (Romans 8.1-11;  
Luke 13.1-9)

Every generation of human beings imagines itself to be wiser and more intelligent than everyone who has come before them. Year after year, droves of dime-store philosophers pretend to uncover new insights that have somehow eluded the world's most accomplished theologians. One of the most pernicious examples is the so-called "problem of evil." In other words – so the saying goes – if God is both all-loving and all-powerful, how is it possible that pain and suffering can exist in the world?

Many people, of course, wrongheadedly use this argument to assert that God does not actually exist. The problem with this reasoning – apart from the fact that its conclusion is demonstrably false – is that the underlying perspective is entirely wrong. When we ask why pain and suffering occur, we are considering the question from a *human* point of

view. The sickness and corruption we see around us *is* real and really *does* matter. It is not, however, the most important reality we encounter.

The discussion from today's Gospel makes a similar point. In response to a comment from the crowd, Jesus refers to two tragedies that had recently befallen the Jewish people – the massacre of a group of worshippers at the temple and the deadly collapse of a nearby tower. His overall message is not difficult to decipher: we should stop trying to make sense of the traumas of this life, because we lack the necessary knowledge for doing so. We cannot tell who is sinful and deserving of punishment, nor do we have any way of determining what the ultimate effects of any particular event will be. When it comes to the trials and tribulations of this world, we simply do not have any basis for judgment.

In a sense, Christ is echoing the Lord's words from the Book of Job:

Where were you when I founded the earth?

Tell me, if you have understanding. ...

Have you entered into the sources of the sea,

or walked about on the bottom of the deep?

Have the gates of death been shown to you,

or have you seen the gates of darkness?

Have you comprehended the breadth of the earth?

Tell me, if you know it all.

In other words, all of us should have the humility to set aside our intellectual pretenses – and simply accept the Lord’s will for what it is.

In his Letter to the Romans, a few verses beyond the conclusion of today’s first reading, Saint Paul observes that “the sufferings of this present time are as nothing compared with the glory to be revealed for us.” What happens here and now *is* important, but only inasmuch as it is a prelude to what comes next. None of us knows the plan God has established for our lives, but our final objective *cannot* be the fleeting happiness of this world – but the incorruptible bliss that awaits us in the next. For now, we have to accept the bad along with the good. In the

eternal day that is to come, *all* that will remain is the *undying* joy of worshipping in exultation before God's heavenly throne. *That* is a day that is truly worth waiting for.