

Dear Padre,

*In the Our Father, we pray, “thy kingdom come.”
Will God’s kingdom come only at the end of the world?*

God’s kingdom will come in its fullness only at Jesus’ Second Coming, but the kingdom came into the world with Jesus’ first coming as a man. That means we are in God’s kingdom right now, but not in its fullness.

In the Scriptures, we read that John sends his disciples to ask Jesus if he is the messiah or if they need to wait for another. Jesus responds, “The blind regain their sight, the lame walk, lepers are cleansed, the deaf hear, the dead are raised, the poor have the good news proclaimed to them” (Luke 7:22). These are all signs of the kingdom of God.

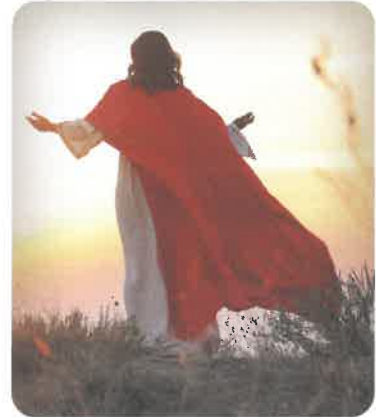
In the meantime, we don’t have to just wait for God’s kingdom to come in its fullness. We can make God’s kingdom more of a reality on earth by visiting the sick, caring for the poor, and being kind to others. Loving your spouse is a sign of the kingdom of God. God’s kingdom is among us, not completely but partially, and we can make it more of a reality in the good that we do for each other.

Jesus’ Second Coming will be at the end of time, an event Jesus himself did not know the time of: “But of that day or hour, no one knows, neither the angels in heaven, nor the Son, but only the Father” (Mark 13:32). ●

Fr. Patrick Keyes, CSsR
DearPadre.org

Do you have a question for the Padre?

Go to **DearPadre.org** to send your question and to learn more about *Dear Padre*.



NEW AFRICA / SHUTTERSTOCK

MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	SUNDAY
February 5 <i>St. Agatha, Virgin and Martyr</i> 1 Kgs 8:1–7, 9–13 Mk 6:53–56	February 6 <i>St. Paul Miki and Companions, Martyrs</i> 1 Kgs 8:22–23, 27–30 Mk 7:1–13	February 7 <i>Weekday</i> 1 Kgs 10:1–10 Mk 7:14–23	February 8 <i>Weekday</i> 1 Kgs 11:4–13 Mk 7:24–30	February 9 <i>Weekday</i> 1 Kgs 11:29–32; 12:19 Mk 7:31–37	February 10 <i>St. Scholastica, Virgin</i> 1 Kgs 12:26–32; 13:33–34 Mk 8:1–10	February 11 <i>Sixth Sunday in Ordinary Time</i> Lv 13:1–2, 44–46 1 Cor 10:31–11:1 Mk 1:40–45



A WORD FROM POPE FRANCIS

Jesus shows a particular predilection for those who are wounded in body and in spirit: the poor, the sinners, the possessed, the sick, the marginalized. Thus, He reveals Himself as a doctor both of souls and of bodies, the Good Samaritan of man. He is the true Savior: Jesus saves, Jesus cures, Jesus heals.

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Our Parish COMMUNITY

February 4, 2024

Fifth Sunday in Ordinary Time (B)

Job 7:1–4, 6–7 / 1 Corinthians 9:16–19, 22–23 / Mark 1:29–39



Why Is There Evil?

FR. JOSEPH JUKNIALIS

At some point in one’s faith journey, every believer asks: If God is good and loving, why is there evil in the world? Why is there war? Why do children die prematurely? Why do pandemics rage? The biblical story of Job seeks to speak to that question, though it never really answers it.

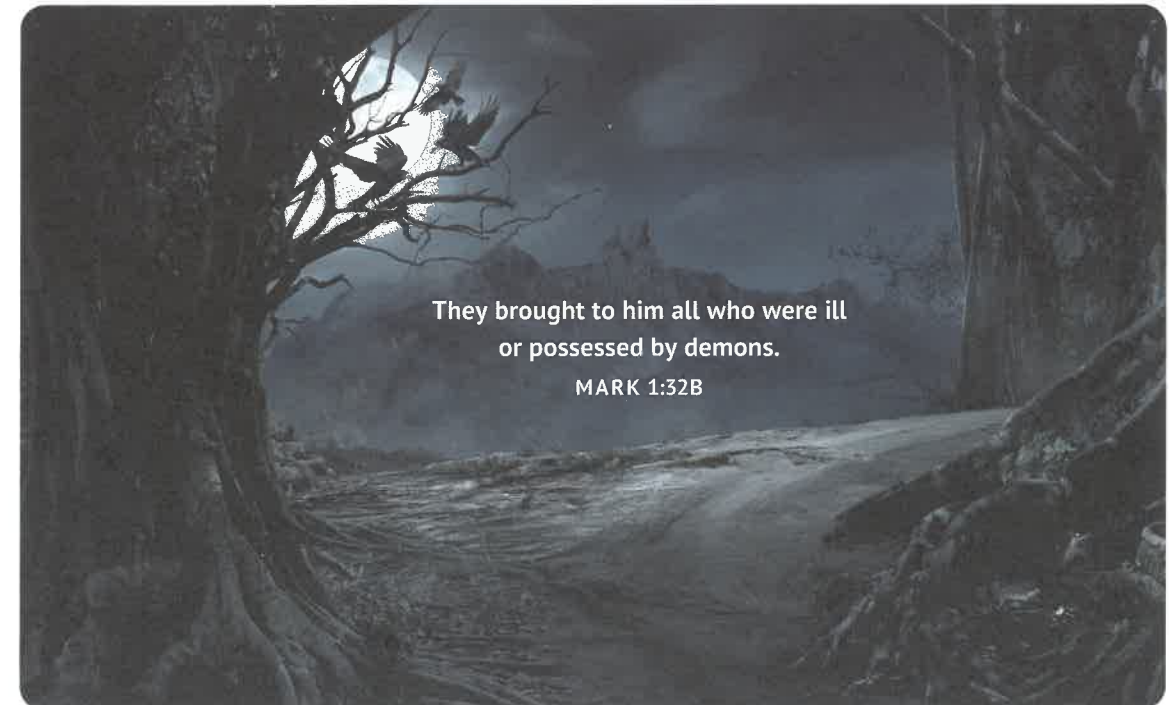
God and the satan (the name he is called in the Book of Job) are discussing Job and what a fine man he is. The satan suggests Job is a good man only because everything is going well for him. God then tells the satan that he may do whatever he wishes to test Job but may not harm him. By a series of catastrophes, then, Job loses his flocks, his camels, and even his sons and daughters. It is at this point that we hear today’s first Scripture reading—Job’s lament of misery and hopelessness.

Though Job’s friends suspect that the cause of all

that has befallen him must be due to some grave sin on his part, Job denies this accusation and continues believing in the goodness of God, never wavering in his faith. Though frustrated by what life has brought, Job never blames God or asks God to fix his life. God is God, concludes Job, whether we understand the ways of life or not. To seek any more is to seek to be God. He continues to trust in God and admits that the ways of God are incapable of being understood. This becomes Job’s only answer to the question about the “why” of evil. ●

Reflect

How do you answer the question of why evil exists?



They brought to him all who were ill or possessed by demons.

MARK 1:32B