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"There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy." William Shakespeare: Hamlet Act 1 Scene 5 Hamlet says to his friend and confidant, Horatio.

You know, King Hamlet could be speaking those words to our generation, symbolised by the person of Horatio.

Because, the majority of our contemporaries exist with the philosophy that if you can't touch, and see something for yourself, then it can't exist.

We live in a period of history where that appears to be true, as we seem to have unlimited power over our lives through the means of technology, and science.

Materially, on the whole, we all have a good life in this country.

There are some that don't, but most of us have comfortable life-styles.

And, because of this materially cosy existence, the need for God has slipped away.

Or at least, the perception of God as a spiritual crutch we leant on when we didn't know any better, and when life wasn't as good as it is now.

In other words, we've grown up; we can take care of ourselves, can't we?

Science, and technology have explained God away.

But what happens when all those things we trusted in evaporate like mist on a summer's morning under the heat of the sun?

It's like the man in Matthew's Gospel: "The foolish man who built his house on sand. The rain came down, the streams rose, and the winds blew and beat against his house, and it fell with a great crash." Mt. 7: 26 - 27

Benjamin Franklin, one of the Founding Fathers of the United States, said:

"In this world nothing is certain but death and taxes."

Benjamin Franklin: Letter to M. Leroy 1789

Pope John Paul, on the other hand, knew that this isn't the truth.

Knew, like Hamlet, that there are more things in heaven and earth than we can dream of.

Knew, as he wrote in the very first words of his first encyclical letter, which were the cornerstone for the whole of his life, and his Papacy: "The Redeemer of [humanity], Jesus Christ, is the centre of the universe and of history." John Paul II: Redemptor Hominis 1; 1 1979

So, really, there's only one thing, or should I say one person, to rely on in this world - Jesus Christ, the Redeemer of humanity.

Those of us who trust in Him, and follow Him, have built the foundations of our lives on solid rock.

And having the Lord as our foundation means that what you make of your life, and how you structure your life, will reflect that foundation.

If you think of Jesus as only a crutch for the bad times, then you will fall.

Instead, make Him the cornerstone of your life.

Lots of people today genuinely believe in superstitions and Horoscopes.

Would rather believe that the stars fix their destiny, instead of the Lord who created those stars.

There's also a great fascination with predictions of the end of the world like those of Nostrodamus and Malachy.

The latest one is based on an alleged discovery that an ancient Mayan calendar supposedly ends on 21 December 2012, so that's when the world's going to end - it's even be made into a movie called 2012 - but I shouldn't start heading for the hills just yet!!

It might seem from the Gospel that Jesus is trying to do the same, but He isn't.

When He speaks of the sun being darkened and stars falling from the sky, He's talking about the "Day of the Lord." See Is. 13: 10; 34: 4

That day when God will finally judge what is evil, destructive, and godless and bring into existence the Kingdom of God, of which the Christian life is a foretaste.

So, Jesus looks forward to His Second Coming in glory, when that "Day" will come. But Jesus is also looking forward to the "Day" of His Crucifixion.

In Luke and Matthew's Gospel Jesus' Crucifixion is described in these words:  
"It was now about the sixth hour and darkness came over the whole land until the ninth hour, for the sun stopped shining." [and] "The curtain of the temple was torn in two from top to bottom. The earth shook and rocks split." Lk. 23: 44 - 45 Mt. 27: 51

Those two descriptions echo very closely the words Jesus uses in Mark's Gospel about the final "Day of the Lord."

The "Day of the Lord" is the day of the Crucifixion when, through the death of Jesus, Satan is defeated.

The "Day of the Lord" is also the day when Jesus returns in glory at the end of time, and: "No-one knows about that day or hour, not even the angels in heaven, nor the Son, but only the Father." Mk. 13: 32

Then every tear will be wiped away, and the Evil One will be defeated eternally.

The two events are inextricably linked together. The Crucifixion, and Second Coming are, in essence, the same "Day of the Lord," but separated by time. Matthew said the curtain of the Temple was torn from top to bottom when Jesus died. See Mt. 27: 51

The Most Holy Place in the Jerusalem Temple was sealed from view by a curtain, which was 60' x 30'; this is what was torn from top to bottom.

And the High Priest was the only person allowed to go behind it into the invisible presence of the Lord.

And then only once a year, on the Day of Atonement, when he offered the blood of a sacrificed lamb to take away the sins of the people.

But there's no need for this sacrifice anymore. Because Jesus, the Lamb of God, has: "By that one offering [on the Cross] perfected forever all those whom he is making holy." [Heb. 10: 14](#)

Animals were sacrificed in the Temple every day of the year to wash away human sin.

It would be inconceivable, wouldn't it, that a human being should have that inflicted on them?

But God, in Christ, sacrificed Himself for us.

Using His blood to wash us and cleanse us and create us anew so that no other blood needs to be shed ever again.

The Letter to the Hebrews says: "We [now] have confidence to enter the Most Holy Place [that is the presence of God] by the blood of Jesus, by a new and living way opened for us through the curtain, that is his body." [Heb. 10: 20](#)

Jesus' Death and Resurrection removed the curtain of sin, which separates us from God.

On the Lord's Day, in the Eucharist, we celebrate the "Day of the Lord" which, with the following words, Paul instructed Christians do:

"For whenever you eat this bread and drink this cup, you proclaim the Lord's death until he comes." 1 Cor. 11: 26

To do so until the final "Day of the Lord" when Jesus returns in glory; then, as John tells us in the last book in the Bible, when Jesus does return: "The city [of God will] not need the sun or the moon to shine on it, for the glory of God gives it light, and the Lamb is its lamp. Rev. 21: 22- 23

This is our destination, so: "Let us hold unswervingly to the hope we profess, for he who promised is faithful." Heb. 10: 23