

Mass Readings: August 10, 2025 - Nineteenth Sunday in Ordinary Time

First Reading Wisdom 18:6-18:9

That night was made known beforehand to our ancestors, so that they might rejoice in sure knowledge of the oaths in which they trusted. The deliverance of the righteous and the destruction of their enemies were expected by your people. For by the same means by which you punished our enemies you called us to yourself and glorified us. For in secret the holy children of good people offered sacrifices, and with one accord agreed to the divine law, so that the saints would share alike the same things, both blessings and dangers; and already they were singing the praises of the ancestors.

Responsorial Psalm 33:1, 33:12, 33:18-33:19, 33:20-33:22

Rejoice in the Lord, O you righteous. Praise befits the upright.

Second Reading Hebrews 11:1-11:2, 11:8-11:1, 11:8-11:12

Now faith is the assurance of things hoped for, the conviction of things not seen. Indeed, by faith our ancestors received approval.

By faith Abraham obeyed when he was called to set out for a place that he was to receive as an inheritance; and he set out, not knowing where he was going. By faith he stayed for a time in the land he had been promised, as in a foreign land, living in tents, as did Isaac and Jacob, who were heirs with him of the same promise. For he looked forward to the city that has foundations, whose architect and builder is God. By faith he received power of procreation, even though he was too old—and Sarah herself was barren—because he considered him faithful who had promised.

Therefore, from one person, and this one as good as dead, descendants were born, “as many as the stars of heaven and as the innumerable grains of sand by the seashore.”

Gospel Luke 12:32-12:48

“Do not be afraid, little flock, for it is your Father’s good pleasure to give you the kingdom. Sell your possessions and give alms. Make purses for yourselves that do not wear out, an unfailing treasure in heaven, where no thief comes near and no moth destroys. For where your treasure is, there your heart will be also. “Be dressed for action and have your lamps lit; be like those who are waiting for their master to return from the wedding banquet, so that they may open the door for him as soon as he comes and knocks. Blessed are those slaves whom the master finds alert when he comes; truly I tell you, he will fasten his belt and have them sit down to eat, and he will come and serve them. If he comes during the middle of the night, or near dawn, and finds them so, blessed are those slaves. “But know this: if the owner of the house had known at what hour the thief was coming, he would not have let his house be broken into. You also must be ready, for the Son of Man is coming at an unexpected hour.” Peter said, “Lord, are you telling this parable for us or for everyone?” And the Lord said, “Who then is the faithful and prudent manager whom his master will put in charge of his slaves, to give them their allowance of food at the proper time? Blessed is that slave whom his master will find at work when he arrives. Truly I tell you, he will put that one in charge of all his possessions. But if that slave says to himself, ‘My master is delayed in coming,’ and if he begins to beat the other slaves, men and women, and to eat and drink and get drunk, the master of that slave will come on a day when he does not expect him and at an hour that he does not know, and will cut him in pieces, and put him with the unfaithful. That slave who knew what his master wanted but did not prepare himself or do what was wanted, will receive a severe beating. But the one who did not know and did what deserved a beating will receive a light beating. From everyone to whom much has been given, much will be required; and from the one to whom much has been entrusted, even more will be demanded.

Semper Paratus: Always Ready

Always ready for what? Always ready for the moment God comes for us.

What does this mean for us today? It means cultivating a faith that is not passive, but active and expectant. It means orienting our lives towards heavenly treasures, rather than earthly ones. It means living with a sense of urgency, knowing that the Lord can come at any moment, whether at the end of our lives or at the end of time.

Jesus saves. Jesus desires to save everyone. Not everyone wants to be saved. The truth for many of us is that we will die as we have lived, whether that means we were aiming for heaven, purgatory, or hell. Some people may experience the grace of the Good Thief on Calvary with Jesus, but that isn't a possible end of life moment we ought to be aiming for. As St John of the Cross said: *"At the evening of life, we shall be judged on our love."*¹ The best life is the life that Jesus is encouraging us to live. Building a storehouse of eternal treasures. Living each day ready, willing, and able to love.

Contrary to popular belief, we can't cram for life's final exam. Nobody escapes judgement day, but everybody will either pass or fail according to how they lived. *"You also must be prepared,"* Jesus tells his followers, like servants standing ready for the return of their master any minute. Always ready means living with intentionality and aiming to become the Saints we're made to be. Aiming with precision to hit the mark, growing in all the ways of holiness that increasingly assures supernatural marksmanship. It means we're not procrastinating. It means we're not settling for mediocrity of life in Christ while excelling in the secular gospel of life and sacrificing at the altars of the unredeemed. The good things of this earthly life, the pleasures, challenges, occupations, and accolades will come to an end, to live as if they were the things that matter most, is not just foolish it's irrational, and maybe for some, even delusional.

All the goods of this world are intended as gifts for our good and therefore to be used / experienced according to their nature. Think of the drug Adderall which is meant to help those with ADHD to overcome. Taken as directed it works as designed. Ground up and breathed in, it gets you high. An abuse of the drug results in a disabling effect rather than an enabling effect. If we want to live in communion with God forever, to experience the fulfillment God promises in this life and the next, we need to have and maintain right relationship with God and make relationships with them the number one priority of our lives. Right relationship with God enables right relationship with others, and right relationship with the goods of God in creation. How do we ensure we are in good standing with our God? Loinis girt. Lamps burning. Semper Paratus: Always Ready / Prepared

The Holy Spirit has gathered us together today to worship God. To listen to and reflect upon our profound call to faith, vigilance, and readiness which echo throughout the readings. The Word of God is inviting us to consider whether our disposition and priority as disciples of Christ, is leaning increasingly into the life of virtue, living in faith, hope, and charity in eager anticipation of and readiness for His coming. *"The Holy Spirit awakens a longing for full and definitive life with Christ, and at the same time imbues us with the strength to spread the leaven of God's kingdom throughout the earth."*²

In addition to calling us once again to be always ready, Jesus also points out the consequences of not being ready. He makes a veiled reference to purgatory while also providing a profound reflection on God's justice and mercy. As for right relationship with God and pursuit of authentic human excellence, holiness, it's

¹ St. John of the Cross, Dichos 64

² [Saint John Paul II General Audience Wednesday 2 December 1998](#)

probably safe to say that most Christians, are aiming for comfortable mediocrity that avoids hell as well as the more challenging aspects of the call to holiness. Aiming as it were, for purgatory. The message from God in the readings today is that Christ wants us to wake up from complacent / lukewarm / safe lives of faith and get actively engaged and prepared. Jesus wants to help us in our preparations so as to be always ready for that day, known only to God, when we will go home to meet him face to face. Every Mass in fact, ought to be an awakening experience and where we reflect on our mortality and the coming of the Lord particularly and at the end of time.

In the parable of the servants Jesus distinguishes between purgatory and hell, as he distinguished between the kinds of choices made by the steward and the servants. Based in part on this and as Scripture elsewhere assures us, *“nothing unclean will enter [heaven]”*.³ We are taught to know, understand, and believe that *“all who die in God's grace and friendship, but still imperfectly purified, are indeed assured of their eternal salvation; but after death they undergo purification, so as to achieve the holiness necessary to enter the joy of heaven.”*⁴ Rather than suggesting a permanent punishment, the parable of the servants differing degrees of consequence suggest a temporary experience of purgation for souls who love God but remain attached to sin or its effects and where, in this purgatory of God's mercy, we experience a process of cleansing and purification necessary to enter heaven's perfection.

The readings help us to understand that faith is our foundation and love builds the house. Hope keeps us firmly rooted to withstand the challenges and gives stability to our pursuit of the goal – the Kingdom of Heaven. Saint John Paul II said that the virtue of hope directs our gaze to *“new heavens and a new earth”* and simultaneously calls us to be committed to transforming the present cultural, social, economic, and political realities.⁵ He emphasized that Christians ought to be so ‘heavenly minded’ that we are in fact of the greatest degree of earthly good. That, not neglecting our duties as citizens in this world, we are actively contributing to building a more human world in harmony with God's plan. Therefore, *“semper paratus”* encapsulates the Catholic understanding of Christian life as one of active faith, charity, and hope, always prepared for the encounter with the Lord, whether at the end of one's life or at the end of time. It signifies a commitment to living out the Gospel in daily life, transforming the world according to God's plan, and being ready to account for the gifts received. Meaning, as Jesus said, *“Much will be required of the person entrusted with much and still more will be demanded of the person entrusted with more”*.

These are the truths offered us in the first, psalmist, and second readings. The Book of Wisdom reminds us of God's faithfulness. Recalling the night of the first Passover, it speaks of deliverance of the righteous, bringing joy and sure knowledge of God's promises. It highlights the trust and hope that characterized the Israelites' relationship with God, even in times of uncertainty. The themes of God's love and of trust born of faith and hope, is beautifully expanded in the second reading from the Letter to the Hebrews which reminds us that *“faith is the assurance of things hoped for, the conviction of things not seen”*. The example of Abraham is placed before us as testimony to this living faith: he obeyed God's call to set out for an unknown inheritance, trusting God completely. And living as a sojourner in the promised land, Abraham looked forward to *“the city that has foundations, whose architect and builder is God”*. This reminds us that faith is not merely intellectual assent, but a dynamic trust in God's plan, even when the path ahead is unclear. It is assent that necessitates action.

Like Abraham, we are called to step out in faith, trusting in God's promises even when we cannot see the full path. Like the watchful servants, we must keep our lamps lit and be ready for the Master's return,

³ [Revelation 21:27](#)

⁴ [Catechism of the Catholic Church #1030](#)

⁵ [Saint John Paul II General Audience Wednesday 2 December 1998](#)

serving Him faithfully in our daily lives, remembering that to whom much is given, much is expected. We have been given the gift of faith, the promise of the Kingdom, and the grace to live as His disciples. May we always rejoice in the Lord, our help and shield, and may His steadfast love be upon us, as we hope in Him.

God's covenantal love and fidelity, spoken of throughout scripture, is part of how God keeps authentic human meaning and purpose clear before us. The call is to fully embrace who we are in God, though that makes us nervous and afraid. However, the sure knowledge of the oaths in which those who went before us put their faith, gives every generation courage⁶. The powerful message of Jesus in the Gospel presents this urgent message to His disciples. He too begins with the comforting assurance we need and accompanied it with a radical call to be attached to nothing that is not eternal. He tells us, *"Fear not, little flock, for it is your Father's good pleasure to give you the kingdom"* and hearing this our hearts open up to a hope which illumines and animates authentic human life. We have the certainty that *"the Gospel is not merely a communication of things that can be known it is one that makes things happen and is life changing. The dark door of time, of the future, has been thrown open. Whoever has hope lives differently; the one who hopes has been granted the gift of a new life"*⁷

Through the example of Abraham, the readings speak to us of the self-generated human challenges to an intentional, faithful and therefore fruitful life in Christ while also awakening us to remember that we are not of this world but are rather sojourners. We, like Abraham are looking to the Heavenly Kingdom and are to become wise as to how we live in this world as pilgrims on a journey of hope. Pilgrims who have only weightless eternal treasures in their possession, choosing not to be burdened, delayed, or distracted by all the vanities under the sun.

The message of 'semper paratus' is therefore a caution to us. Don't set your hearts in this world. We cannot love God perfectly without being spiritually grounded with detachment from the things which do not last.⁸ Abraham symbolizes the need for detachment if one is to obtain redemption and to be a good servant of God and of others. By faith the patriarch *"looked forward to the city which has foundations"*, the city God would build. Instead of the provisionality of tents and the weak foundations of cities built by men, a heavenly city was being established, eternal and permanent, built by God on solid foundations, which Abraham hoped one day to possess. The promised land was a symbol of the definitive Home to which God called the father of Israel. There was even a late Jewish tradition which spoke of Abraham being given a vision of the heavenly Jerusalem after he ratified his covenant with God.⁹ Abraham with a trusting heart entered into the hope that God opened to him, the promise of a land and of *"numerous descendants"*, and left *"not knowing where he was to go"*, trusting only in God. And Jesus in today's Gospel illustrates, through three parables, how waiting for the fulfilment of the *"blessed hope"*; his Coming, should urge one more and more toward a profound life, rich in good works: *"Sell your possessions, and give alms; provide yourselves with purses that do not grow old, with a treasure in the heavens that does not fail, where no thief approaches and no moth destroys"*.

Rather than take comfort in storing up the treasures of this world, he calls us to *"sell [y]our possessions and give alms. Make purses for yourselves that do not wear out, an unfailing treasure in heaven, where no thief comes near and no moth destroys. For where your treasure is, there your heart will be also"*. Our hearts, Jesus teaches, will always follow our treasure. If our treasure is in heaven, our hearts will be there too. In all of this, Jesus teaches us that authentically human life is divinely task oriented, consisting in a mission to know, love, and serve God. Our lives will take on their true meaning to the extent that we carry out that task and fulfill the mission of salvation.

⁶ [New American Bible](#), Revised Edition (Washington, DC: The United States Conference of Catholic Bishops, 2011), Wis 18:6.

⁷ Encyclical [Spe Salvi](#), n. 2

⁸ [St Francis de Sales. Treatise on the Love of God, book 10](#)

⁹ [The Letter to the Hebrews](#), The Navarre Bible (Dublin; New York: Four Courts Press; Scepter Publishers, 2005), 120.

Through the parable of the watchful servants Jesus instructs us to *"be dressed for action and have your lamps lit; be like those who are waiting for their master to return from the wedding banquet"*, so that they may open the door for him immediately upon his arrival. The blessedness of these alert servants is emphasized: the master will serve them. This imagery speaks to a state of constant readiness, an active anticipation of the Lord's return. The warning is clear: *"You also must be ready, for the Son of Man is coming at an unexpected hour"*. St. Josemaria Escriva put it this way, *"Never forget that Christ cannot be reached without sacrifice. You must get rid of everything that gets in the way [...]. You must do the same in this battle for the glory of God, in this struggle of love and peace by which we are trying to spread Christ's kingdom. To serve the Church, the Pope and all souls, you must be ready to give up everything superfluous"*¹⁰

These readings collectively call us to a life of active faith and vigilant discipleship. The Responsorial Psalm echoes this sentiment, inviting us to *"Rejoice in the Lord, O you righteous. Praise befits the upright"*. It reminds us that *"Happy is the nation whose God is the Lord, the people whom he has chosen as his heritage"*. The Lord's eye is on those who fear Him and hope in His steadfast love, to deliver them from death and keep them alive. Our soul waits for the Lord, for He is our help and shield, and our heart is glad in Him because we trust in His holy name.

First and foremost, "the loins girded", an image that evokes the attitude of the pilgrim, ready to set out on a journey. It is a case of not putting down roots in comfortable and reassuring dwellings but rather to surrender oneself, to be open with simplicity and trust to God's passage in our lives, to the will of God who guides us towards the next destination. The Lord always walks with us and often he takes us by the hand, to guide us so that we do not err on this journey that is so difficult. Indeed, those who trust in God know well that the life of faith is not something static, but rather dynamic! The life of faith is a continuous journey towards ever new phases that the Lord himself points out to us day by day. Because he is the Lord of surprises, the Lord of novelty, indeed of true newness.

And then — the first manner was "the loins girded" — next there is the request to keep the "lamps burning" to be able to light up the darkness of the night. Thus, we are invited to live an authentic and mature faith capable of illuminating the many "nights" of our lives. We know, we have all had some days which were real spiritual nights. The lamp of faith requires being continuously nourished by the heart-to-heart encounter with Jesus in prayer and in listening to his Word. I return to something I have said to you many times: always carry a small Gospel in your pocket, in your bag, to read. It is an encounter with Jesus, with Jesus' Word. This lamp of encounter with Jesus in prayer and in his Word is entrusted to us for the good of all: thus nobody can pull back in an intimist way in the certainty of one's salvation, not interested in others. It is a fantasy to believe that one can illuminate oneself within, on one's own. No, it is a fantasy. Real faith opens the heart to our neighbor and urges us towards concrete communion with our brothers, especially with those in need. ¹¹

Glossary of Key Terms

- **Semper Paratus:** Latin for "always ready" or "always prepared." In the context of the text, it refers to a Christian's constant state of vigilance and readiness for the Lord's coming, both at the end of one's life and the end of time.
- **Heavenly Treasures:** Spiritual goods and eternal rewards accumulated through a life of faith, love, and service to God, in contrast to temporary earthly possessions.
- **Good Thief:** Refers to the repentant thief crucified alongside Jesus, who received salvation at the last moment. The text warns against aiming for such a last-minute conversion, as it is a rare grace.

¹⁰ [St Josemaría Escrivá, Friends of God, 196](#)

¹¹ [Pope Francis, Angelus, Saint Peter's Square Sunday, 11 August 2019](#)

- **Supernatural Marksmanship:** A metaphor for achieving high degrees of holiness and aligning one's life precisely with God's will, ensuring spiritual effectiveness.
- **Mediocrity of Life in Christ:** A state of complacency or lukewarmness in one's faith, avoiding the more challenging aspects of the call to holiness, often aiming to merely avoid hell rather than strive for sainthood.
- **Secular Gospel of Life:** Worldly philosophies or priorities that value earthly success, pleasure, or achievements above spiritual and eternal concerns.
- **Alters of the Unredeemed:** A metaphorical reference to dedicating one's life or sacrificing for things that are not aligned with God's will or are spiritually empty.
- **Right Relationship with God:** Prioritizing communion with God as the foundational relationship that enables healthy relationships with others and the proper use of creation.
- **Purgatory:** A state of temporary purification after death for those who die in God's grace and friendship but are still imperfectly purified, necessary to achieve the holiness required to enter heaven.
- **Faith:** "The assurance of things hoped for, the conviction of things not seen" (Hebrews 11:1). It is described as a dynamic trust in God's plan that necessitates action, not just intellectual assent.
- **Hope:** A theological virtue that directs one's gaze to "new heavens and a new earth" and simultaneously calls Christians to be committed to transforming present cultural, social, economic, and political realities. It gives stability and a new way of living.
- **Charity (Love):** The supreme theological virtue, identified as the ultimate criterion for judgment ("At the evening of life, we shall be judged on our love"). It involves knowing, loving, and serving God, and extends to loving neighbor.
- **Abraham:** A patriarch in the Bible, presented as an exemplary figure of faith and detachment. He left his home to journey to an unknown land, trusting God's promise and looking forward to a heavenly city.
- **Sojourners/Pilgrims:** Terms used to describe Christians' temporary status in this world, emphasizing that their true home and ultimate destination are in heaven, and they should not be overly attached to earthly things.
- **Loins Girt:** An ancient expression referring to tucking up one's long garments to be ready for action or travel. Symbolically, it represents the attitude of a pilgrim, ready to set out, open to God's will, and not rooted in worldly comfort.
- **Lamps Burning:** A symbolic image referring to keeping one's faith active and vibrant. The "lamp of faith" needs to be continuously nourished by prayer and encounter with God's Word, and it is meant to illuminate not just oneself but also others.
- **Detachment:** The spiritual practice of not being overly attached to worldly possessions, honors, or comforts, recognizing their temporary nature and prioritizing eternal goods.

Briefing Document: "Semper Paratus: Always Ready" - A Call to Vigilant Discipleship

This briefing document synthesizes key themes and essential takeaways from the provided source, "Nineteenth Sunday of Ordinary Time.pdf," focusing on the concept of "Semper Paratus: Always Ready" within a Christian context.

I. The Core Message: "Always Ready" for God's Coming

The central theme is a profound call to **active and expectant faith**, encapsulated by the Latin phrase "Semper Paratus: Always Ready." This readiness is not for a mundane event, but for "the moment God comes for us," whether at the end of an individual's life or "at the end of time."

- **Active and Expectant Faith:** The text emphasizes that faith should not be "passive, but active and expectant." This means living with a "sense of urgency," recognizing the imminent possibility of the Lord's return.
- **Judgment and Love:** Judgment Day is unavoidable, and "everybody will either pass or fail according to how they loved." St. John of the Cross is quoted: "At the evening of life, we shall be judged on our love." This underscores that actions rooted in love are the definitive measure of a life well-lived in God's eyes.
- **Intentionality and Holiness:** Being "Always ready means living with intentionality and aiming to become the Saints we're made to be." It signifies a rejection of procrastination and "mediocrity of life in Christ," urging believers to strive for "supernatural marksmanship" in holiness.

II. Reorienting Priorities: Heavenly Treasures vs. Earthly Goods

A significant emphasis is placed on **detachment from worldly possessions and concerns**, redirecting focus towards eternal, heavenly treasures.

- **Earthly Goods as Gifts, Not Ends:** The source warns against living as if "the good things of this earthly life, the pleasures, challenges, occupations, and accolades were the things that matter most," labeling such a life as "foolish," "irrational," and potentially "delusional." These goods are "intended as gifts for our good and therefore to be used / experienced according to their nature," similar to how a drug like Adderall works as designed when "taken as directed" but "results in a disabling effect" when abused.
- **Building Eternal Treasures:** Jesus encourages believers to "build a storehouse of eternal treasures" by living a life of love. He explicitly states: "Sell your possessions, and give alms; provide yourselves with purses that do not grow old, with a treasure in the heavens that does not fail, where no thief approaches and no moth destroys." This is further reinforced by the teaching: "For where your treasure is, there your heart will be also."
- **Detachment for Redemption:** The example of Abraham is used to symbolize "the need for detachment if one is to obtain redemption and to be a good servant of God and of others." Abraham "looked forward to 'the city that has foundations, whose architect and builder is God'," highlighting a focus on the permanent over the provisional.

III. The Path to Readiness: Right Relationship and Vigilance

The document outlines practical and spiritual dimensions of achieving and maintaining readiness, focusing on a **right relationship with God** and **vigilant discipleship**.

- **Primacy of God's Relationship:** Maintaining "right relationship with God" is the "number one priority of our lives," as it "enables right relationship with others, and right relationship with the goods of God in creation."
- **Loins Girt, Lamps Burning:** This biblical imagery is central to the call for readiness:
- **"Loins girt":** Evokes the "attitude of the pilgrim, ready to set out on a journey." It signifies a readiness to "surrender oneself, to be open with simplicity and trust to God's passage in our lives, to the will of God who guides us towards the next destination." It implies a dynamic, not static, faith.
- **"Lamps burning":** Represents living an "authentic and mature faith capable of illuminating the many 'nights' of our lives." This lamp is "continuously nourished by the heart-to-heart encounter with Jesus in prayer and in listening to his Word." Pope Francis's advice to "always carry a small Gospel in your pocket" reinforces this.
- **Rejection of Complacency:** The message from God is a wake-up call "from complacent / lukewarm / safe lives of faith" to "get actively engaged and prepared." Most Christians are described as "aiming for comfortable mediocrity that avoids hell as well as the more challenging aspects of the call to holiness," often "aiming as it were, for purgatory."
- **Purgatory and God's Justice/Mercy:** The parable of the servants is interpreted to distinguish between purgatory and hell. Purgatory is presented as a "temporary experience of purgation for souls who love God but remain attached to sin or its effects," a "process of cleansing and purification necessary to enter heaven's perfection" where "nothing unclean will enter [heaven]."

IV. Faith, Hope, and Love: The Foundations of Christian Life

The document repeatedly emphasizes the theological virtues of faith, hope, and charity (love) as the bedrock of a ready and fruitful Christian life.

- **Faith as Foundation:** "Faith is our foundation and love builds the house." Quoting Hebrews, "faith is the assurance of things hoped for, the conviction of things not seen." It's not just intellectual assent but "a dynamic trust in God's plan, even when the path ahead is unclear."
- **Hope as Anchor and Motivation:** Hope "keeps us firmly rooted to withstand the challenges and gives stability to our pursuit of the goal – the Kingdom of Heaven." Saint John Paul II is cited, stating that hope directs our gaze to "new heavens and a new earth" and calls Christians to be so 'heavenly minded' that they are "of the greatest degree of earthly good," actively transforming the world. "Whoever has hope lives differently; the one who hopes has been granted the gift of a new life."

- **Love as the Ultimate Criterion:** As previously noted, judgment is based on love. The call to be ready is fundamentally a call to be "ready, willing, and able to love." "To serve the Church, the Pope and all souls, you must be ready to give up everything superfluous" (St. Josemaría Escrivá).

V. Mission and Accountability: To Whom Much is Given

The briefing concludes with a strong emphasis on the **divinely-task-oriented nature of human life** and the **principle of accountability**.

- **Divine Mission:** Authentically human life is "divinely task oriented, consisting in a mission to know, love, and serve God." The meaning of life is found in fulfilling this mission of salvation.
- **Accountability:** Jesus' teaching, "Much will be required of the person entrusted with much and still more will be demanded of the person entrusted with more," underscores the responsibility that comes with the "gift of faith, the promise of the Kingdom, and the grace to live as His disciples." Christians are called to be "ready to account for the gifts received."

In summary, "Semper Paratus: Always Ready" is a comprehensive call for Christians to live a life of intentional, active, and detached faith, prioritizing their relationship with God and building heavenly treasures. It demands vigilance, the cultivation of virtues, and a commitment to transforming the world, all while eagerly anticipating and preparing for the Lord's return and their ultimate judgment based on love.