

SUNDAY MASS

ENTRANCE ANTIPHON:

Forsake me not, O Lord, my God; be not far from me! Make haste and come to my help. O Lord, my strong salvation!

FIRST READING: Deuteronomy 6:2-6.

RESPONSORIAL PSALM: Psalm 18.

RESPONSE:

I love you, Lord, my strength.

1. I love you, Lord, my strength;
O Lord, my rock, my fortress, my saviour. **R**
2. My God, my rock where I take refuge;
my shield, my saving strength, my stronghold.
I cry out, 'Praised be the Lord!'
and see, I am saved from my foes. **R**
3. The Lord lives, and blest be my Rock!
May the God of my salvation be exalted.
The Lord gives great victories to his king,
and shows merciful love for his anointed. **R**

SECOND READING: Hebrews 7:23-28.

GOSEL ACCLAMATION:

Alleluia, alleluia! If a man loves me, he will keep my word, says the Lord; and my Father will love him, and we will come to him. Alleluia.

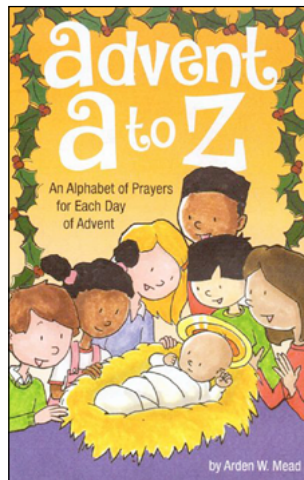
GOSEL: Mark 12:28-34.

COMMUNION ANTIPHON:

You will show me the path of life, the fullness of joy in your presence, O Lord.

An Alphabet of Prayer for Each Day of Advent

by Arden W. Mead



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THE WEEK AHEAD

Live the Word

Mon 1 Nov Liturgy of the Day

Romans 11:29-36; Psalm 69; Luke 14:12-14

It isn't our perceived comfort or the accumulation of possessions that determines our well-being, but our lens through which we view the world. You can choose scarcity, or you can choose abundance, gratitude and love.

Tue 2 Nov ALL SOULS

Job 19:1,23-27; Psalm 23; Matthew 5:1-12

We weep for our dead, and pray for them today (and every day), claiming with them God's power to overcome death. God takes us through the valley of the shadow of death – through, and beyond.

Wed 3 Nov (St Martin de Porres, R)

Romans 13:8-10; Psalm 112; Luke 14:25-33

Allowing someone to know you in a profound way – to know what hurts you and what causes your heart to ache – requires much courage and trust. God desires to know us in this intimately.

Thu 4 Nov St Charles Borromeo, B

Romans 14:7-12; Psalm 27; Luke 15:1-10

When we refuse to let go of an old hurt or avoid repenting of a wrongdoing, read Jesus' story of losing and finding – and God's resultant joy – to nudge us to give God another reason to rejoice.

Fri 5 Nov Liturgy of the Day

Romans 15:14-21; Psalm 98; Luke 16:1-8

"The beginning of love is to let those we love be perfectly themselves, and not to twist them to fit our own image. Otherwise we love only the reflection of ourselves we find in them." (Thomas Merton)

Sat 6 Nov All Saints of Africa

Sirach 44:1,10-15; Psalm 15; Luke 6:27-38

As we celebrate all the holy women and men of Africa, we remember our own Blessed Benedict Daswa. Ask his intercession today for a special intention close to your heart.

Sun 7 Nov ALL SAINTS

Revelations 7:2-4,9-14; Psalm 24; Matthew 5:1-12

Write for yourself a list of people you have known personally, who have died after living holy and inspiring lives of faith in Jesus. Celebrate those ones who have inspired you to live a better life.

(KEY: **SOLEMNITY**; **FEAST**; **Memorial**; (Optional Memorial)
R=Religious; B=Bishop

Catholic Link

BROTHERS AND SISTERS ALL

31st Sunday in Ordinary Time • Year B
Divine Office: Week III • 31 October 2021

Christian Identity

As *Catholic Link* stated last week, Pope Francis reaches out to people of other faiths in his quest to promote human solidarity and friendship – “brothers and sisters all”. His own collaboration with the Imam of the Mosque in Cairo is testimony to that. This is not mere whim. Francis implements the vision of Vatican II: “The Church esteems the ways in which God works in other religions and rejects nothing of what is true and holy in these religions. Their manner of life and conduct often reflect a ray of that truth which enlightens all men and women” (*Nostra Aetate* 2).

However, this does not mean watering down Christian faith. Drawing on the wisdom of his predecessors Pope St Paul VI and Pope St John Paul II, as well as his living predecessor Pope Benedict XVI, Francis adds the important proviso which needs to be quoted in full:

Yet we Christians are very much aware that if the music of the Gospel ceases to resonate in our very being, we will lose the joy born of compassion, the tender love born of trust, the capacity for reconciliation that has its source in our knowledge that we have been forgiven and sent forth. If the music of the Gospel ceases to sound in our homes, our public squares, our workplaces, our political and financial life, then we will no longer hear the strains that challenge us to defend the dignity of every man and woman. Others drink from other sources. For us, the wellspring of human dignity and fraternity is in the Gospel of Jesus Christ.

After Jesus Christ, Christians give a special place to Mary. This is not mere pious devotion.

The New Testament testifies to her role in the new dispensation for all of humanity. As Pope Francis says, “Having received this universal motherhood at the foot of the cross (cf. John 19:26), she cares not only for Jesus but also for “the rest of her children” (cf. Revelation 12:17).’ In the power of the risen Lord, she wants to give birth to a new world, where all of us are brothers and sisters, where there is room for all those whom our societies discard, where justice and peace are resplendent.

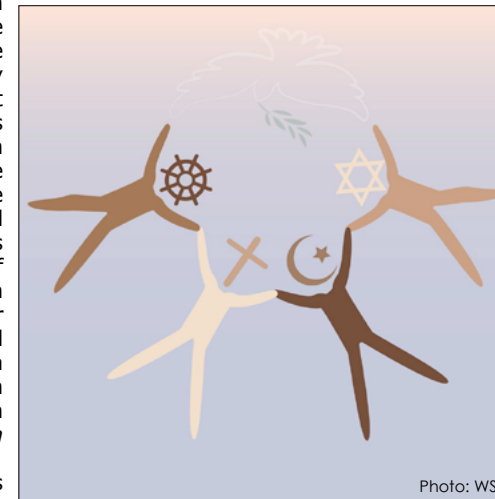


Photo: WSJ

Concluding his reaffirmation of our Christian identity and the unique gifts Christians bring to the table of dialogue, Pope Francis humbly yet frankly addresses the question of the minority status of Christians in some countries. He makes a simple request:

We ask that, in those countries where we are a minority, we be guaranteed freedom, even as we ourselves promote that freedom for non-Christians in places where they are a minority.

Clearly Pope Francis is (as always) drawing on a core teaching of Vatican Council II which declared the principle of religious freedom for believers of all religions as a fundamental human right. This must not be forgotten in the quest for fraternity, reconciliation and peace. Freedom of religion is fundamental not peripheral, because it goes to the heart of the inviolable conscience of every human being. Only within that freedom can we build harmony and understanding between different cultures and religions – which in turn leads us to affirm that we are “brothers and sisters all”.