

SUNDAY MASS

ENTRANCE ANTIPHON:

Within your will, O Lord, all things are established and there is none that can resist your will. For you have made all things, the heaven and the earth, and all that is held within the circle of heaven; you are the Lord of all.

FIRST READING: Genesis 2:18-24.

RESPONSORIAL PSALM: Psalm 128.

RESPONSE:

May the Lord bless us all the days of our lives.

- Blessed are all who fear the Lord, and walk in his ways!
By the labour of your hands you shall eat.
You will be blessed and prosper. **R**
- Your wife like a fruitful vine in the heart of your house;
your children like shoots of the olive around your table. **R**
- Indeed thus shall be blessed the man who fears the Lord.
May the Lord bless you from Zion.
May you see Jerusalem prosper all the days of your life! **R**
- May you see your children's children.
On Israel, peace! **R**

SECOND READING: Hebrews 2:9-11.

GOSPEL ACCLAMATION:

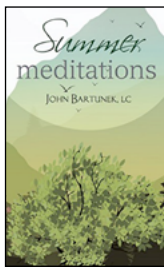
Alleluia, alleluia! If we love one another, God abides in us, and his love is perfected in us. Alleluia.

GOSPEL: Mark 10:2-16.

COMMUNION ANTIPHON:

The Lord is good to those who hope in him, to the soul that seeks him.

When was the last time you stepped outside just to enjoy the sights, sounds, and fragrant scents of summer? We look forward to summer and its longer days as a time to relax, yet we toil and sweat outside under the summer sun. With all the demands of a busy (sometimes over-scheduled) life, we often don't give ourselves time to be in harmony with nature. These weekly reflections let you reconnect with summer; a season that reminds us in all things there's a time to work and a time to rest.



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THE WEEK AHEAD

Live the Word

Mon 4 Oct St Francis of Assisi

Jonah 1:1-17; 2:1-10; Jonah 2:3-5.8; Luke 10:25-37

The need for approval and the impulse to avoid conflict at all costs are temptations that many of us struggle with daily. Knowing when to speak and when to remain silent can be a lifelong learning process.

Tue 5 Oct (St Faustina Kowalska)

Jonah 3:1-10; Psalm 130; Luke 10:38-42

No one is small and insignificant. God knows each of us in the deepest way – our thoughts, our actions. God loved and desired each of us from the moment we were conceived.

Wed 6 Oct (St Bruno, Pr)

Jonah 4:1-11; Psalm 86; Luke 11:1-4

Each of us must be attentive to the ways other people affect us. We must constantly evaluate whether their company and actions are safe for our souls. Do they lead us into sin or closer to God?

Thu 7 Oct Our Lady of the Rosary

Acts 1:12-14; Luke 1:46-55; Luke 1:26-38

Simply by praying, we are expressing faith and acknowledging our dependence on God. That gives us the precious gift of humility. The more we pray, the more we bond our souls to God's will with trust, love and grace.

Fri 8 Oct Liturgy of the Day

Joel 1:13-15; 2:1-2; Psalm 9; Luke 11:15-26

The incarnation and suffering of Jesus reveal that God is not apart from the trials of humanity. God is not aloof, nor a spectator. God is living it alongside us and with us, giving us eternal purpose and hope.

Sat 9 Oct (St John Leonardi, Pr)

Joel 3:12-21; Psalm 97; Luke 11:27-28

How often have we been inspired by a text or homily at Mass, only to later place it on the back burner? Today's gospel reminds us to not only listen to the word, but to retain it, be doers of the word, and be transformed by it.

Sun 10 Oct 28TH SUNDAY IN ORDINARY TIME

Wisdom 7:7-11; Psalm 90; Mark 10:17-30

All that God requires of us, is that in our service of others we have the right heart, the right intention – that above all things we love God, others and ourselves. We must do everything with love.

(KEY: **SOLEMNITY**; FEAST; Memorial; (Optional Memorial) Pr=Priest

Catholic Link

BROTHERS AND SISTERS ALL

27th Sunday in Ordinary Time • Year B
Divine Office: Week III • 3 October 2021

Forgiveness

While there are some words which are manifestly Catholic, like "benediction", "sacramentals", "rosary" etc., the word "forgiveness" is universal. We all know the need to be forgiven and we all know how difficult it can be to forgive others. Forgiveness is so universal that it had to figure in Pope Francis' letter "On Fraternity and Social Friendship" (*Fratelli Tutti*).

Living in South Africa we should have a particular interest in what the Pope says about forgiveness, both personal and social. We have a history of such gross injustice that the question of forgiveness is always on our national agenda. Having experienced a Truth and Reconciliation Commission we have learned that, as Archbishop Tutu said, "There is no future without forgiveness".

Whatever the flaws of the Truth and Reconciliation Commission may have been, it saw some dramatic and moving instances of the spirit of truth, reconciliation, forgiveness and hope. Another moment stands out. Who can forget President Mandela, wearing a Springbok rugby jersey, handing over the trophy at the end of the Rugby World Cup final in 1995?

What exactly is forgiveness? We can define forgiveness as pardoning an offender of an offense, or we can describe it as letting go of all anger or resentment towards someone who has hurt us in some way. Our human attempts to understand forgiveness open the door to the real source of forgiveness: the God who is forgiveness itself. If God is love, as St John tells us, then God's love is not limited or constrained by our offences. The mercy of God

is so far beyond our understanding that human beings are more likely to reduce the notion of forgiveness to narrow and limited dimensions.

What exactly does Pope Francis say about forgiveness in his letter *Fratelli Tutti*? He tells us that forgiveness is so important that if we get it wrong, we are on a path to fatalism (i.e. all events are predetermined and inevitable); a path to apathy and indifference; to injustice, intolerance and eventually, violence. Think South Africa 2021!

Francis draws us back to the New Testament's clarion call to forgiveness in the Gospel of Matthew, chapter 18:21-22: "How often must I forgive my brother if he wrongs me? As often as seven times?" Jesus answered, "Not seven, I tell you, but seventy-seven times."

The pope also draws our attention to the stark alternatives which the question of forgiveness raises. On the one hand, refusing forgiveness opens the door to uncontrolled anger, thirst for revenge, growth of hatred and ultimately violence. On the other hand, making the effort to forgive leads us on the path to peace, to pardon, to unity and to reconciliation.

Here in South Africa, we have learned – indeed, still need to learn – the dynamics of reconciliation for peace. Genuine reconciliation demands truth (admitting or confessing the wrongs perpetrated), embraces forgiveness, and finally calls for restitution. It is a process sometimes called "restorative justice".

For us Catholics, forgiveness and reconciliation are so important that we have a special sacrament in which we can celebrate these spiritual gifts in which we can find grace to live in the mercy and peace of God.



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