

SUNDAY MASS

ENTRANCE ANTI-PHON:

As for me, in justice I shall behold your face; I shall be filled with the vision of your glory.

FIRST READING: Amos 7:12-15.

RESPONSORIAL PSALM: Psalm 85.

RESPONSE:

Let us see, O Lord, your mercy, and grant us your salvation.

1. I will hear what the Lord God speaks; he speaks of peace for his people and his faithful. His salvation is near for those who fear him, and his glory will dwell in our land. **R**
2. Merciful love and faithfulness have met; justice and peace have kissed. Faithfulness shall spring from the earth, and justice look down from heaven. **R**
3. Also the Lord will bestow his bounty, and our earth shall yield its increase. Justice will march before him and guide his steps on the way. **R**

SECOND READING: Ephesians 1:3-14.

GOSPEL ACCLAMATION:

Alleluia, alleluia! May the Father of our Lord Jesus Christ enlighten the eyes of our heart that we might know what is the hope to which he has called us. Alleluia.

GOSPEL: Mark 6:7-13.

COMMUNION ANTI-PHON:

The sparrow finds a home, and the swallow a nest for her young; by your altars, O Lord of hosts, my King and my God. Blessed are they who dwell in your house, for ever singing your praise.

THE WEEK AHEAD

Live the Word

Mon 12 Jul Liturgy of the Day

Exodus 1:8-14.22; Psalm 124; Matthew 10:34-11:1

Each harsh, negative approach we extend to another person contributes to the cruelty pervading society. Likewise, each positive, loving action we choose to do lessens the violence that life contains.

Tue 13 Jul (St Henry)

Exodus 2:1-15; Psalm 69; Matthew 11:20-24

Today's gospel reveals Jesus' deep sensitivity to the consequences of closed, hardened hearts. God calls each one of us to know God's love and mercy. The choice is ours to listen and to follow.

Wed 14 Jul (St Camillus de Lellis, Pr)

Exodus 3:1-6.9-12; Psalm 103; Matthew 11:25-27

When things don't go according to plan, a willingness to let go of our expectations opens up the possibility of something new. It is only then that we can begin to see how God is present in that moment.

Thu 15 Jul St Bonaventure, BD

Exodus 3:13-20; Psalm 105; Matthew 11:28-30

Many things weigh us down, many things oppress us, many things drain our strength. It is at these times that we must place ourselves – and quietly rest – in God's hands. "Come to me... and I will give you rest."

Fri 16 Jul (Our Lady of Mount Carmel)

Exodus 11:10-12.14; Psalm 116; Matthew 12:1-8

Jesus makes it clear that God's laws are not constrictive, but freeing. We should never be slaves to petty thinking or be burdened with our own selfish need to win.

Sat 17 Jul Liturgy of the Day

Exodus 12:37-42; Psalm 136; Matthew 12:14-21

Jesus demands that we serve others and act with mercy, despite all costs. When we love without measure and forgive without blame, God's love is magnified through our merciful service of others.

Sun 18 Jul 16TH SUNDAY IN ORDINARY TIME

Jeremiah 23:1-6; Psalm 23; Mark 6:30-34

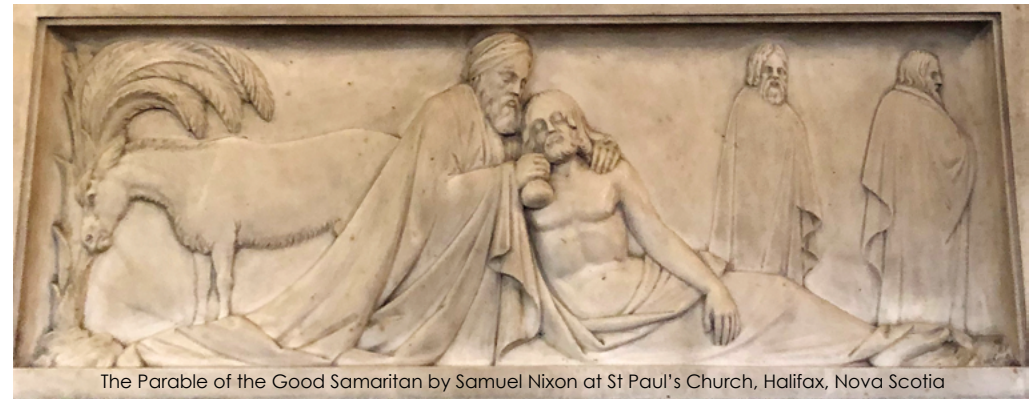
Our God is profoundly gentle, always leaving us the freedom to choose our path. Bad choices in life often lead to bad consequences, but not with God. God is always present, calling us to deeper trust and love.

(KEY: **SOLEMNITY**; **FEAST**; **Memorial**; (Optional **Memorial**)
Pr=Priest; B=Bishop; D=Doctor

Catholic Link

BROTHERS AND SISTERS ALL

15th Sunday in Ordinary Time • Year B
Divine Office: Week III • 11 July 2021



The Parable of the Good Samaritan by Samuel Nixon at St Paul's Church, Halifax, Nova Scotia

Neighbours Without Borders

Last Sunday's *Catholic Link* introduced Chapter Two of *Fratelli Tutti*, as Pope Francis' inspiring reflection (well worth a read in your own time) on the parable of the Good Samaritan. We now present some of the pertinent conclusions which he draws.

Firstly, as a result of his meditation on the parable, Pope Francis shifts the understanding of the word "neighbour" from a geographical or proximity perspective to a more personal one. He notes that in the parable, Jesus "asks us not to decide who is close enough to be our neighbour, but rather that we ourselves become neighbours to all".

Secondly, Jesus himself crossed all cultural and historical barriers and invites us to do the same. This of course can be provocative, as the story of the Good Samaritan itself shows. John in his own gospel comments that "Jews, in fact do not associate with Samaritans" (John 4:9). Samaritans were considered as heretics – effectively there was an apartheid between the two groups of people. The shock of hearing that an "impure, detestable, dangerous" Samaritan had come to the aid of a badly injured Jew would have been very disturbing to Jesus' listeners.

Such an action by the Samaritan, Pope Francis concludes, "gives a universal dimension to our call to love, one that transcends all prejudices, all historical and cultural barriers, all petty interests".

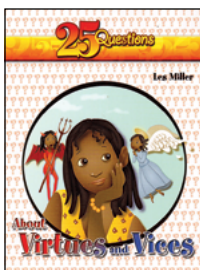
Finally, there is a yet deeper motivation for crossing borders. Jesus revealed that he himself identifies with all who are poor, marginalized, excluded or simply suffering (Matthew 25).

The words of Jesus, "I was a stranger and you welcomed me" echo down the centuries and are heard whenever we reach out to those in need. Matthew 25:45 comprises words which will surely haunt those who pass by on the other side: "In so far as you neglected to do this to one of the least of these, you neglected to do it to me" (Matthew 25:45). These words, says Pope Francis, "compel us to recognize Christ himself in each of our abandoned or excluded brothers and sisters".

Pope Francis concludes Chapter Two by pondering why it took the Church so long to unequivocally condemn slavery and various forms of violence. In this regard the contemporary scene is not much better: we too often tolerate narrow and violent nationalism, xenophobia, contempt and mistreatment of those who are different, including differences of sexual orientation.

The "dark clouds over a closed world" (title of Chapter One) are never far distant. But by introducing the wisdom of the New Testament's parable of the Good Samaritan, Pope Francis has brought some divine light to our situation and an openness to all which will lift our spirits. The social meaning of our existence, that we are all interconnected, is captured by the Pope in his "dream" for humanity:

"Let us dream, then, as a single human family, as fellow travellers sharing the same flesh, as children of the same earth which is our common home, each bringing the richness of his or her beliefs and convictions, each of us with his or her own voice, *brothers and sisters all.*"



25 Questions About Virtues and Vices asks and answers such questions as: What did Jesus teach about virtues and vices? What are the theological virtues? What are the cardinal virtues? What is sin? What's wrong with pride? This series is an excellent aid for building Catholic literacy and identity for children ages 11-14.

R135
plus delivery

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