

SUNDAY MASS

ENTRANCE ANTIPHON:

To you I call; for you will surely heed me, O God; turn your ear to me; hear my words. Guard me as the apple of your eye; hide me in the shadow of your wings.

FIRST READING: Isaiah 53:10-11.

RESPONSORIAL PSALM: Psalm 33.

RESPONSE:

May your merciful love be upon us, as we hope in you, O Lord.

1. For the word of the Lord is faithful, and all his works to be trusted. The Lord loves justice and right, and his merciful love fills the earth. **R**
2. Yes, the Lord's eyes are on those who fear him, who hope in his merciful love, to rescue their souls from death, to keep them alive in famine. **R**
3. Our soul is waiting for the Lord. He is our help and our shield. May your merciful love be upon us, as we hope in you, O Lord. **R**

SECOND READING: Hebrews 4:14-16.

GOSEL ACCLAMATION:

Alleluia, alleluia! The Son of Man came not to be served but to serve, and to give his life as a ransom for many. Alleluia.

GOSEL: Mark 10:35-45.

COMMUNION ANTIPHON:

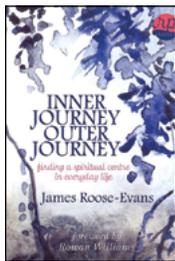
Behold, the eyes of the Lord are on those who fear him, who hope in his merciful love, to rescue their souls from death, to keep them alive in famine.

The perfect companion for all those who feel drawn to contemplative prayer and meditation, but who need help and guidance going about it.

James Roose-Evans explains the practical aspects of meditation – such as the significance of posture and breathing, the use of the mantra, and the importance of regular practice. He provides a monthly guide, taking the reader day-by-day through suggested meditations and reflections which encourage the practice of silent, wordless prayer.

Inner Journey, Outer Journey will provide guidance and inspiration for all those seeking a still centre amidst the pressures of work and daily life.

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THE WEEK AHEAD

Live the Word

Mon 18 Oct ST LUKE, E

2 Timothy 4:10-17; Psalm 145; Luke 10:1-9
Perhaps today's Gospel teaches us that we shouldn't expect a life of faith to be easy, and ultimately we should strive to rely more on God rather than ourselves, even in the most practical of matters.

Tue 19 Oct (St Paul of the Cross, Pr)

Romans 5:12,15,17-21; Psalm 40; Luke 12:35-38
Jesus encourages to be vigilant, i.e. to be alert and attentive. For what? For the master (himself) who is coming. Not only at the end of time, but now, today, in many different ways. Be attentive to those ways.

Wed 20 Oct (Bl Daudi Okelo & Jildo Irwa, Ms)

Romans 6:12-18; Psalm 124; Luke 12:39-48
How might our lives be different if we lived with awareness of the reality that, at every moment, our loving God is truly in our midst, right here, right now? Look a little closer and you will find God everywhere.

Thu 21 Oct Liturgy of the Day

Romans 6:19-23; Psalm 1; Luke 12:49-53
Approach God in prayer with confidence. We have received God's love and mercy freely, without any strings attached. Take advantage of this and don't be afraid to use it. God is dying to hear from you.

Fri 22 Oct (St John Paul II, P)

Romans 7:18-25; Psalm 119; Luke 12:54-59
Western culture is obsessed with the notion of winning at all costs. Today's Gospel asks us to sacrifice being 'right' in favour of being loving. Our biggest and most important victory in life is the battle over self.

Sat 23 Oct (St John of Capistrano, Pr)

Romans 8:1-11; Psalm 24; Luke 13:1-9
Do you seek true happiness? "The journey to happiness involves finding the courage to go down into ourselves and take responsibility for what's there; all of it." (Fr Richard Rohr, OFM)

Sun 24 Oct 30TH SUNDAY IN ORDINARY TIME

Jeremiah 31:7-9; Psalm 126; Mark 10:46-52
It is often the small things that add up to make the whole person. We have choices. We grow into Christ through a multitude of small choices: every day, every way. *Lord, help me to grow into you.*

(KEY: **SOLEMNITY**; **FEAST**; **Memorial**; (Optional **Memorial**)
E=Evangelist; Pr=Priest; M=Martyr; P=Pope; Pr=Priest

Catholic Link

BROTHERS AND SISTERS ALL

29th Sunday in Ordinary Time • Year B
Divine Office: Week 1 • 17 October 2021

War and the Death Penalty

Pope Francis is not without his critics. In *Fratelli Tutti*, among some of the contentious topics, two have elicited considerable reaction. The opening paragraph names them:

There are two extreme situations that may be seen as solutions in especially dramatic circumstances, without realizing that they are false answers that do not resolve the problems they are meant to solve, and ultimately do no more than introduce new elements of destruction in the fabric of national and global society.

These are war and the death penalty.

In *Fratelli Tutti*, Pope Francis carefully situates himself within the Catholic tradition and development of doctrine. The Church's thinking has changed since World War II with its Holocaust; with Hiroshima and Nagasaki. Pope John XXIII gave us *Pacem in Terris* (on peace in the world). Pope Paul VI gave us *Populorum Progressio*, and appealed to the United Nations: "No more war!" Pope John Paul II issued many teachings on the evils of war and the death penalty.

Pope Francis has said on more than one occasion that the world as we know it is actually in a constant state of war. Nothing surprising there, but he calls it a "World War in Instalments", or, in *Fratelli Tutti*, "a world war fought piecemeal, since the destinies of countries are closely interconnected on the global scene."

Pope Francis' arguments against war are clear. Space does not allow for a comprehensive presentation, but, as *Catholic Link* has mentioned before, the full text of *Fratelli Tutti* can be found online. Ever true to his love for

Scripture, the pope situates his thinking within the Bible. He opens the section on war with this quote: "Deceit is in the mind of those who plan evil, but those who counsel peace have joy" (Proverbs 12:20).

He then goes on to show how much deception there is in leaders calling for war. It recalls the wisdom that the first casualty of war is the truth.

Like his predecessor Pope Saint John Paul II, Pope Francis gives much attention to the means of warfare available today, things like nuclear, chemical and biological weapons, and the enormous

possibilities offered by new technologies. "These have granted war an uncontrollable destructive power over great numbers of innocent civilians", he says. This fact alone has forced the Church to re-consider her teaching on a just war, where one of the criteria allowing for war is moderation of means used. This simply no longer pertains in the 21st Century.

Pope Francis doesn't just state the problem of war; he offers a solution: "With the money spent on weapons and other military expenditures, let us establish a global fund that can put an end to hunger and favour development in the most impoverished countries, so that their citizens will not resort to violent or illusory solutions."

On the death penalty, *Fratelli Tutti* leans on Pope Saint John Paul II who stated clearly and firmly that the death penalty is "inadequate from a moral standpoint", especially as the motive is too often governed by a spirit of vengeance. Justice can be served by incarceration. Pope Francis declares: "Today we state clearly that the death penalty is inadmissible, and the Church is firmly committed to calling for its abolition worldwide."



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