

# SUNDAY MASS

## ENTRANCE ANTIPHON:

*I am the salvation of the people, says the Lord. Should they cry to me in any distress, I will hear them, and I will be their Lord forever.*

**FIRST READING:** Wisdom 2:12, 17-20.

**RESPONSORIAL PSALM:** Psalm 54.

## RESPONSE:

*Behold, the Lord is the upholder of my life.*

- O God, save me by your name;  
by your power, defend my cause.  
God, hear my prayer;  
give ear to the words of my mouth. **R**
- For the proud have risen against me,  
and the ruthless seek my life.  
They have no regard for God. **R**
- See, I have God for my help,  
the Lord sustains my soul.  
I will sacrifice to you with willing heart,  
and praise your name, for it is good. **R**

**SECOND READING:** James 3:16-4:3.

## GOSPEL ACCLAMATION:

*Alleluia, alleluia! God has called us through the Gospel, to obtain the glory of our Lord Jesus Christ. Alleluia.*

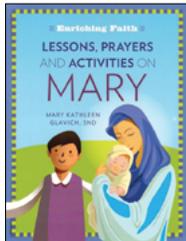
**GOSPEL:** Mark 9:30-37.

## COMMUNION ANTIPHON:

*You have laid down your precepts to be carefully kept; may my ways be firm in keeping your statutes.*

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## THE WEEK AHEAD

# Live the Word

**Mon 20 Sep** Ss Andrew Kim Taegon Pr, Paul Chong HaSang & companions, Ms

Ezra 1:1-6; Psalm 126; Luke 8:16-18

Much of Jesus' teaching is aimed at our human tendency to judge and categorize. It is the one thing we need to be constantly aware of, bringing it to God in prayer.

**Tue 21 Sep** ST MATTHEW, AE

Ephesians 4:1-7.11-13; Psalm 19; Matthew 9:9-13

None of us can pretend to know the stresses that those around us are under. So many have daunting health, financial or family problems. Be kind and merciful at all times because each person is a beloved of God.

**Wed 22 Sep** (St Maurice & companions, Ms)

Ezra 9:5-9; Psalm: Tobit 13:1-4.6.8; Luke 9:1-6

How important is it for us to know how deeply God loves us? How does this knowledge affect our daily lives? What kind of response can we make for so great a gift?

**Thu 23 Sep** St Pius of Pietrelcina, Pr

Haggai 1:1-8; Psalm 149; Luke 9:7-9

Jesus asks his apostles to trust solely in God. For those of us who like to prepare for every eventuality, this can be a hard message. We would do well to listen to Padre Pio, who said: "Pray, hope, and don't worry."

**Fri 24 Sep** Liturgy of the Day

Haggai 2:1-9; Psalm 43; Luke 9:18-22

Who do you say that Jesus is, for you? Each of us have to answer this question with absolute honesty and integrity. Perhaps it would also be helpful to ask: Who do people say that we are?

**Sat 25 Sep** Liturgy of the Day

Zechariah 2:5-9.14-15; Jeremiah 31:10-13; Luke 9:43-45

All of us have, at some time, done something foolish that could have ended very badly for us or someone else, yet we "got away with it". We learn from it. Yet given this, why is it so hard to be merciful to others?

**Sun 26 Sep** 26TH SUNDAY IN ORDINARY TIME

Numbers 11:25-29; Psalm 19; Mark 9:38-43.45.47-48

Jesus never forces us to love him. It has to come from our own free choice. Love can only be offered, never forced. How have we accepted this tremendous gift Jesus has offered to us?

(KEY: **SOLEMNITY**; **FEAST**; **Memorial**; [Optional Memorial]  
Pr= Priest; A=Apostle; E=Evangelist; M=Martyr

# Catholic Link

## BROTHERS AND SISTERS ALL

25th Sunday in Ordinary Time • Year B  
Divine Office: Week 1 • 19 September 2021

# Kindness

Continuing his call to dialogue, Pope Francis encourages us to recognize other people's right to be themselves and to be different. As he puts it, this recognition

creates a sort of "social covenant". Covenant is more than just a legal agreement. It has Biblical overtones as it demands the kind of recognition that God Himself gave to his people. Without a social covenant, says the pope, subtle ways can be found to despise people who are different and to treat them as insignificant. While he clearly has in mind a vast range of possible forms of discrimination, he singles out the poor, against whom, he warns, discrimination opens itself to a backlash:

When one part of society exploits all that the world has to offer, acting as if the poor did not exist, there will eventually be consequences. Sooner or later, ignoring the existence and rights of others will erupt in some form of violence, often when least expected.

The only solution, says Pope Francis, is inclusivity. As he puts it, "it often happens that good ideas are not accepted by the poorer sectors of society because they are presented in a cultural garb that is not their own and with which they cannot identify." A classic case is the reality of indigenous peoples. The pope suggests that indigenous peoples are not necessarily opposed to progress, but that they have a different notion of progress, "often more humanistic than the modern culture of developed peoples." Instead, what is far too prevalent is intolerance and lack of respect for indigenous cultures.

The antidote to discrimination, says Pope Francis, is recovering and practising kindness, especially in times of crisis, catastrophe and hardship when we are tempted to think

in terms of the old saying, "every man for himself". Is Pope Francis thinking of the Covid pandemic, during which he is writing this encyclical?

Turning to the Scriptures, Pope Francis draws on Saint Paul's description of kindness as a "fruit" of the Holy Spirit (Gal 5:22). Paul speaks of kindness as an attitude that is gentle, pleasant and supportive, not

rude or coarse. Individuals who possess this quality help make other people's lives more bearable. This can take different forms: an act of kindness, a desire not to offend by word or deed, a readiness to alleviate burdens. It involves speaking words of comfort, strength, consolation and encouragement and not words that demean, sadden, anger or show scorn.

But, as Pope Francis writes: "Often nowadays we find neither the time nor the energy to stop and be kind to others, to say 'excuse me', 'pardon me', 'thank you'. Yet every now and then, miraculously, a kind person appears and is willing to set everything else aside to show interest, to give the gift of a smile, to speak a word of encouragement, to listen."

Kindness thus cultivated, becomes a culture within society. It transforms lifestyles, relationships and the ways in which ideas are discussed and compared. Kindness facilitates dialogue and the quest for consensus. As Pope Francis puts it, "it opens up new paths where hostility and conflict would rather burn bridges."



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