

SUNDAY MASS

ENTRANCE ANTIPHON:

All that you have done to us, O Lord, you have done with true judgement, for we have sinned against you and not obeyed your commandments. But give glory to your name and deal with us according to the bounty of your mercy.

FIRST READING: Numbers 11:25-29.

RESPONSORIAL PSALM: Psalm 19.

RESPONSE:

The precepts of the Lord are right; they gladden the heart.

1. The law of the Lord is perfect; it revives the soul.
The decrees of the Lord are steadfast; they give wisdom to the simple. **R**
2. The fear of the Lord is pure, abiding forever.
The judgements of the Lord are true; they are, all of them, just. **R**
3. So in them your servant finds instruction; great reward is in their keeping.
But who can detect their own errors? From hidden faults acquit me. **R**
4. From presumption restrain your servant; may it not rule me.
Then shall I be blameless, clean from grave sin. **R**

SECOND READING: James 5:1-6.

GOSPEL ACCLAMATION:

Alleluia, alleluia. Your word, O Lord, is truth; sanctify us in the truth. Alleluia.

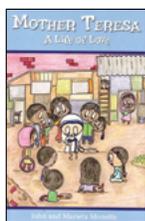
GOSPEL: Mark 9:38-43, 45, 47-48.

COMMUNION ANTIPHON:

Remember your word to your servant, O Lord, by which you have given me hope. This is my comfort when I am brought low.

Books from Redemptorist Pastoral Publications

This whimsical, full-colour picture book tells the story of how Mother Teresa grew up going to daily Mass and helping the poor alongside her mother and sister. Then learn how God gave her the courage to leave her home and travel to India, and then to start her own religious order. Young children will see how we can all grow up to be holy people by following God's will. Parents will love the suggestions for how to continue the faith conversation at home. For children in pre-kindergarten through second grade.



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THE WEEK AHEAD

Live the Word

Mon 27 Sep St Vincent de Paul, Pr

Zechariah 8:1-8; Psalm 102; Luke 9:46-50
Rather than teaching us to seek ways to exert influence or accumulate power, Jesus points us to the one who has neither – an innocent child. We are to love for love's sake, not for our own gain.

Tue 28 Sep (St Wenceslaus, M)

Zechariah 8:20-23; Psalm 87; Luke 9:51-56
The positive witness of a loving, caring and compassionate Christian is the most compelling way of attracting people to Jesus and to the Church. Jesus 'practiced what he preached'. Can we?

Wed 29 Sep ARCHANGELS MICHAEL, GABRIEL & RAPHAEL

Daniel 7:9-10.13-14; Psalm 138; John 1:47-51
Be aware of the nearness of the presence of the Archangels and imitate their faithful accompaniment. May we also act as messengers of the presence of God.

Thu 30 Sep St Jerome, PrD

Nehemiah 8:1-12; Psalm 19; Luke 10:1-12
"Prayer is sitting in the silence until it silences us, choosing gratitude until we are grateful, and praising God until we ourselves are an act of praise." – Fr Richard Rohr, OFM.

Fri 1 Oct St Thérèse of the Child Jesus, VD

Baruch 1:15-21; Psalm 79; Luke 10:13-16
"I do believe it is possible to create, even without ever writing a word or painting a picture, by simply moulding one's inner life. And that too is a deed." – Etty Hillesum

Sat 2 Oct Guardian Angels

Exodus 23:20-23; Psalm 91; Matthew 18:1-5.10
Aware of the presence of your guardian angel, pray this prayer: "Angel of God, my guardian dear, to whom God's love commits me here. Ever this day be at my side, to light and guard, to rule and guide. Amen."

Sun 3 Oct 27TH SUNDAY IN ORDINARY TIME

Genesis 2:18-24; Psalm 128; Mark 10:2-16
Discipleship is not done on one's own. Jesus asks us to persevere together on this journey. Guided by the Holy Spirit, we are called to encourage one another to fearlessly follow Jesus in word, deed and action.

(KEY: **SOLEMNITY**; **FEAST**; **Memorial**; (Optional Memorial)
Pr= Priest; M= Martyr; D= Doctor; V= Virgin

Catholic Link

BROTHERS AND SISTERS ALL

26th Sunday in Ordinary Time • Year B
Divine Office: Week II • 26 September 2021

Truth

Pope Francis has been arguing in his letter *Fratelli Tutti* for "A better kind of Politics" (title of Chapter Five). He speaks of a "politics of love" which immediately involves both fraternity and social friendship on a world-wide scale.

How on earth (literally and figuratively) can a politics of love come into being? Is it not a fanciful utopia? Not entirely. The pope's bold vision for the future of society is rooted in the very foundation of the human project: TRUTH.

Human beings have been discussing the question of truth for as long as they have been self-conscious. It is part of being human to explore the relationship between reality and knowledge. In the course of time, we have come to see how dazzlingly complex both "knowledge" and "reality" are. We recognize degrees of knowledge and degrees of reality; we are necessarily involved in interpreting (carefully we hope, but sometimes too carelessly) all aspects of our existence.

Fortunately, we are helped by our human history of striving for knowledge and of exploring reality. The ancient Hebrews thought of truth in personal terms: being true to oneself. The early Christians were inspired by the presence of the Messiah/Christ, himself the incarnation of Truth. He declared himself to be "the Way, the Truth and the Life". Down the centuries the Church had to struggle with issues of truth and knowledge not only in matters of doctrine but in the many vexed questions of morality.

Francis does not hold back when it comes to constructing a politics of love. In Chapter Seven of

his encyclical letter, he insists that "those who were fierce enemies have to speak from the stark and clear truth". Here in South Africa, we know what this means. During the Truth and Reconciliation



Photo: Benny Gool—Oryx Media/Desmond Tutu Peace Centre

Commission, everything depended on telling the truth. Only when the truth is in the open can reconciliation begin. Anything based on a lie is radically flawed. Distortions of the truth lead to distortions of justice and distortions of

peace.

When Pope Francis addressed the distortions of life and politics in Colombia, he spelt out what truth means in the context of the troubles of that country. He includes the following examples in *Fratelli Tutti*: "Truth means telling families torn apart by pain what happened to their missing relatives. Truth means confessing what happened to minors recruited by cruel and violent people. Truth means recognising the pain of women who are victims of violence and abuse" (par. 227).

The Church herself has had to face the various distortions of the truth it practiced, as the sexual abuse crisis has revealed. Protecting the Church's "good name" was one such distortion acknowledged by Pope Francis. But not just institutions. Every individual has to face the distortions that have crept into daily life. The sacrament of reconciliation demands honesty with oneself, and an integrity that can only come from a life imbued with the Holy Spirit of Truth.

Each of us can be a witness to truth: in one's personal dealings with others, in one's civic and political life, in one's public life (work, sports, recreation). For Pope Francis, out of personal integrity a civilization of love can grow.

