

SUNDAY MASS

ENTRANCE ANTIPHON:

The Lord said: I think thoughts of peace and not of affliction. You will call upon me, and I will answer you, and I will lead back your captives from every place.

FIRST READING: Proverbs 31:10-13, 19-20, 30-31.

RESPONSORIAL PSALM: Psalm 128.

RESPONSE:

Blessed are all who fear the Lord.

1. 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**
2. Your wife like a fruitful vine
in the heart of your house;
your children like shoots of the olive
around your table. **R**
3. 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**

SECOND READING: 1 Thessalonians 5:1-6.

GOSPEL ACCLAMATION:

Alleluia, alleluia! Abide in me, and I in you, says the Lord; he who abides in me bears much fruit. Alleluia.

GOSPEL: Matthew 25:14-30

COMMUNION ANTIPHON:

To be near God is my happiness, to place my hope in God the Lord.

THE WEEK AHEAD

Live the Word

Mon 16 Nov (St Margaret of Scotland)

Revelation 1:1-4; 2:1-5; Psalm 1; Luke 18:35-43

Suffering can be a good teacher. It has the capacity to open our hearts to God, and to re-focus our lives – if we allow it. God uses everything to draw us into a relationship with him.

Tue 17 Nov St Elizabeth of Hungary, R

Revelation 3:1-6, 14-22; Psalm 15; Luke 19:1-10

God doesn't ask for perfection, but our continued best effort. God doesn't punish us for our mistakes, but rather offers guidance and invitation to forgiveness – all this because we are loved.

Wed 18 Nov (Dedication of the Basilicas of Sts Peter & Paul) Rev 4:1-11; Psalm 150; Luke 19:11-28

God is able to draw great good out of any situation. This is at the heart of the story of the death and resurrection of Jesus. With us, too, suffering and difficulty can become a powerful source of good.

Thu 19 Nov Liturgy of the Day

Revelation 5:1-10; Psalm 149; Luke 19:41-44

"Each of us must turn inward and destroy in himself all that he thinks he ought to destroy in others. Every atom of hate that we add to this world makes it still more inhospitable" – Etty Hillesum.

Fri 20 Nov Liturgy of the Day

Revelations 10:8-11; Psalm 119; Luke 19:45-48

We can become indifferent to suffering, barely noticing how deeply it has taken root in our hearts. Ask God to open your heart that you might know how to use your hands to reach out to those in need.

Sat 21 Nov Presentation of Our Lady

Zech 2:14-17; Psalm: Luke 1:46-55; Matthew 12:46-50
God's love never fails. Mary's life was a witness to how God's grace comes to those who trust. In big and in small ways, God's generous and faithful love allows great things to happen in our lives.

Sun 22 Nov CHRIST THE KING

Ezekiel 34:11-12, 15-17; Psalm 23; Matthew 25:31-46

Identify a compassionate deed that you will do today for a brother or sister in need. *Jesus, help me to reach out today to someone in need, knowing that in doing so, I am really doing it for you.*

(KEY: **SOLEMNITY**; **FEAST**; **Memorial**; (Optional **Memorial**)
R=Religious

Catholic Link

CHURCH OF THE WORD

33rd Sunday in Ordinary Time • Year A
Divine Office: Week 1 • 15 November 2020

Bible Study Method 3

Supper at Emmaus by Caravaggio, 1606

One of the most famous sayings of St Jerome is, "Ignorance of the Scriptures is ignorance of Christ." St Jerome (347–420 AD) is the patron saint of Bible scholars and translators, having been the first to translate the Bible into Latin – the official language of the Roman empire. He also wrote biblical commentaries.

This week's Bible sharing method takes its cue from St Jerome's saying. The approach is quite simple: what could this passage tell us about the person of Jesus? There's only one condition though: we need to have some relationship with, some knowledge of, Jesus, to explore that question. It is similar to the experience of the two disciples on the road to Emmaus, where Luke tells us that the stranger who joined them on the road was Jesus, who "beginning with Moses and the prophets, explained to them everything in the Scriptures that was about himself" (Luke 24:27).

In this approach, therefore, we take any passage and ask ourselves what it says about Jesus. That is easy enough when it is a Gospel text, or a text in St Paul, or another New Testament writer saying something about the person of Jesus. But what if it is an Old Testament passage, or a Psalm? It is not so simple then, and whatever we do, we must not force the issue. But there are many passages in the Hebrew Bible that speak of Jesus' qualities such as wisdom, compassion, prophetic courage, self-sacrifice, and so on. There are also passages that are known as types of Christ. "Typology" is the study of events that prefigure later ones. The sacrifice of Isaac is a prefiguring of Christ. The imprisonment and torture of Jeremiah is

a prefiguring of Jesus' experience. The Jewish Passover and the crossing of The Reed Sea prefigure Christian mysteries.

For practical purposes, however, this Bible study method is best used with a Gospel passage. Here are some leading questions that might help:

Where is Jesus in the passage?

What is he doing?

Who is he talking to?

What is he saying?

What is his tone? His attitude?

What does he *not* say?

What are others saying to or about Jesus?

How do they feel about him?

How do they respond to him?

How do I myself feel about Jesus?

What are my impressions of him?

What is Jesus saying or doing in the passage that could change my life?

What qualities of Jesus would I like to see in my own life?

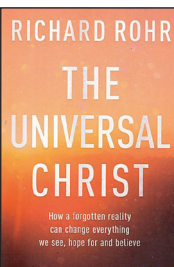
How can I grow in my relationship with Jesus?

At the heart of this Christ-centred approach to reading and studying the word of God in the Bible is, of course, the truth that Jesus Christ is the Word. John opens his Gospel, "In the beginning was the Word" (John 1:1). The Word is with God from all eternity, and in the fullness of time, "the Word was made flesh and dwelt among us" (John 1:14).

The ultimate purpose of studying the Scriptures, of sharing on the Bible, is so that the Word – Jesus – may dwell among us too, and so that his message may take flesh in our lives today.

Drawing on scripture, history and spiritual practice, Rohr articulates a transformative view of Jesus Christ as a portrait of God's constant, unfolding work in the world. 'God loves things by becoming them,' he writes, and Jesus' life was meant to declare that humanity has never been separate from God – except by its own negative choice. When we recover this fundamental truth, faith becomes less about proving Jesus was God, and more about learning to recognise the Creator's presence all around us and in everyone we meet.

Thought-provoking, practical and full of deep hope and vision, **The Universal Christ** is a landmark book from one of our most beloved spiritual writers, and an invitation to contemplate how God liberates and loves all that is.



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