

SUNDAY MASS

ENTRANCE ANTIPHON:

Let us all rejoice in the Lord, as we celebrate the feast day in honour of all the Saints, at whose festival the Angels rejoice and praise the Son of God.

FIRST READING: Revelation 7:2-4, 9-14.

RESPONSORIAL PSALM: Psalm 24.

RESPONSE:

These are the people who seek your face, O Lord.

1. The Lord's is the earth and its fullness, the world, and all who dwell in it. It is he who set it on the seas; on the rivers he made it firm. **R**
2. Who shall climb the mountain of the Lord? Who shall stand in his holy place? The clean of hands and pure of heart, whose soul is not set on vain things. **R**
3. Blessings from the Lord shall he receive, and right reward from the God who saves him. Such are the people who seek him, who seek the face of the God of Jacob. **R**

SECOND READING: 1 John 3:1-3.

GOSEL ACCLAMATION:

Alleluia, alleluia! Come to me, all who labour and are heavy laden, and I will give you rest, says the Lord. Alleluia.

GOSEL: Matthew 5:1-12.

COMMUNION ANTIPHON:

Blessed are the clean of heart, for they will see God. Blessed are the peacemakers, for they will be called children of God. Blessed are they who are persecuted for the sake of righteousness, for theirs is the kingdom of heaven.

MISSIONS for JUBILEE 2025

Pope Francis, as with his predecessors every 25 years, has declared 2025 a JUBILEE YEAR. A biblical concept, it is a time of grace, reconciliation and renewal.

Why not invite the Redemptorists to preach a mission in your parish?

Contact mission director Fr Tyrone Sam: tyrone.cssr@gmail.com



THE WEEK AHEAD

Live the Word

Mon 4 Nov St Charles Borromeo, B

Philippians 2:1-4; Psalm 131; Luke 14:12-14

"If a tiny spark of God's love already burns within you, do not expose it to the wind, for it may get blown out... Stay quiet with God. Do not spend your time in useless chatter." – St Charles Borromeo

Tue 5 Nov Liturgy of the Day

Philippians 2:5-11; Psalm 22; Luke 14:15-24

When we discover that God is so close to us we become like Jacob "when he awoke from his sleep" and shouted, "You were here all the time, and I never knew it!" (Genesis 28:16).

Wed 6 Nov All Saints of Africa

Sirach 44:1.10-15; Psalm 15; Luke 6:27-38

"If we look to the saints, this great luminous wake with which God has passed through history, we truly see that here is a force for good that survives through millennia; here is truly light from light." – Pope Benedict XVI

Thu 7 Nov Liturgy of the Day

Philippians 3:3-8; Psalm 105; Luke 15:1-10

Often times we can fall into the trap of thinking that we must make our way back to God by our own effort. But the truth is that God is always there, waiting to pick us up and carry us home. Surrender to him.

Fri 8 Nov Liturgy of the Day

Philippians 3:17-4:1; Psalm 122; Luke 16:1-8

When it comes to the riches of this world, we are only the stewards of what we possess, not their masters. God invites us to free ourselves from attachment to material wealth, and offer all that we have, and are, to God.

Sat 9 Nov DEDICATION OF THE LATERAN BASILICA

Ezek. 47:1-2.8-9.12; Psalm 46; John 2:13-22

St John Lateran is the pope's church, the cathedral of the Diocese of Rome where the Bishop of Rome presides. And in a sense, because of this, it is the parish church of all Catholics.

Sun 10 Nov 32ND SUNDAY IN ORDINARY TIME

1 Kings 17:10-16; Psalm 146; Mark 12:38-44

The suffering we cause ourselves through our acts of greed and unconsciousness is the only punishment we endure. God, who is All-Love, as Julian of Norwich would say, is "incapable of wrath."

KEY: SOLEMNITY; FEAST; Memorial; (Optional Memorial)
B=Bishop

Catholic Link

YEAR OF PRAYER

All Saints • Year B
Divine Office: Week III • 3 November 2024

The Prayer of All Saints

The Book of Revelation describes the prayers of all the saints in the two visions of heaven found in chapters 5 and 8. As we draw our *Link* series for the Year of Prayer to a close, let's explore how these passages can "teach us to pray".

Revelation 5 describes a scene in heaven where Jesus, who is the "Lamb who was slain" for the sins of the world, takes a scroll while the saints in heaven worship him.

And he went and took the scroll from the right hand of him who was seated on the throne. And when he had taken the scroll, the four living creatures and the twenty-four elders bowed before the Lamb, each holding a harp, and golden bowls full of *incense, which are the prayers of the saints*. And they sang a new song, saying, "Worthy are you to take the scroll and to open its seals, for you were slain, and by your blood you ransomed people for God from every tribe and language and people and nation, and you have made them a kingdom and priests to our God, and they shall reign on the earth."

There is an important lesson we can draw from this. The community of saints is represented by "twenty-four elders" made up of the 12 sons of Jacob who formed the 12 tribes of Israel, to which is added the new Israel of the New Testament represented by the 12 apostles of Jesus. Heaven is ecumenical, both Jews and Gentiles. No one has exclusive rights to access God. This is confirmed within the prayer itself, which celebrates the universal saving work of

God towards people of "every language, tribe and nation."

Revelation 8 tells us something about the use of incense. Catholics and Anglicans are described as churches of "bells and smells". Well, we might answer, it's actually biblical.

And another angel came and stood at the altar with a golden censer, and he was given much incense to offer with the prayers of all the saints on the golden altar before the throne, and the smoke of the incense, with the prayers of the saints, rose before God from the hand of the angel.

Incense can be made from plant material like herbs or spices, or bark like sandalwood. Most commonly it is made from the resin or gum of trees. The powder is burned to produce aromatic smoke. Throughout the Bible we read of incense being burned in the temple. Saint Luke records that Zechariah was burning incense in the sanctuary while the people were praying outside, when an

angel appeared "standing at the right side of the altar of incense" to tell him that he and his wife Elizabeth would give birth to their son who would grow up to become John the Baptist (Luke 1:5-25). Incense is closely associated with prayer, especially in the symbol of rising up to God. As Psalm 141:2 puts it, "May my prayer rise like incense before you, the raising of my hands be like an evening offering."

The vision of saints worshipping the Lamb in heaven is the model of liturgical prayer on earth. Next week's *Link* will expand on this.

