

SUNDAY MASS

ENTRANCE ANTIPHON:

Of you my heart has spoken. Seek his face. It is your face, O Lord, that I seek; hide not your face from me.

FIRST READING: Genesis 22:1-2, 9, 10-13, 15-18.

RESPONSORIAL PSALM: Psalm 116.

RESPONSE:

I will walk in the presence of the Lord in the land of the living.

1. I trusted, even when I said, 'I am sorely afflicted'.
How precious in the eyes of the Lord is the death of his faithful. **R**
2. Your servant, Lord, your servant am I, the son of your handmaid; you have loosened my bonds.
A thanksgiving sacrifice I make; I will call on the name of the Lord. **R**
3. My vows to the Lord I will fulfil before all his people, in the courts of the house of the Lord, in your midst, O Jerusalem. **R**

SECOND READING: Romans 8:31-34.

GOSPEL ACCLAMATION:

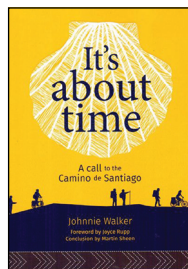
Glory and praise to you, O Christ. From the shining cloud the Father's voice is heard: this is my beloved Son, hear him. Glory and praise to you, O Christ.

GOSPEL: Mark 9:2-10.

COMMUNION ANTIPHON:

This is my beloved Son, with whom I am well pleased; listen to him.

A pilgrim's journey to Santiago de Compostela often starts with a call long before they set out on the ancient holy road. At its heart, **It's About Time** is the story of a pilgrim who heard that call and what happened when he answered it. Perhaps you'll hear it too? On his many pilgrimages on the Camino de Santiago, Johnnie Walker has met pilgrims with a wide variety of motives for taking to the trail, and has gathered personal accounts of their experiences. Here he shares their stories, along with his own, and gives practical advice and encouragement to those feeling drawn to take the first step.



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THE WEEK AHEAD

Live the Word

Mon 1 Mar Liturgy of the Day

Daniel 9:4-10; Psalm 79; Luke 6:36-38

Be aware of how often you make negative judgments about others. All those judgments weigh the soul down. Perhaps when you begin to form a judgment, rather say a prayer, and bring some inner peace.

Tue 2 Mar Liturgy of the Day

Isaiah 1:10.16-20; Psalm 50; Matthew 23:1-12

Instead of just making a list of obvious sins in preparation for Confession, rather ask Jesus the question, 'What in me most jeopardises our relationship' – and then take it from there.

Wed 3 Mar Liturgy of the Day

Jeremiah 18:18-20; Psalm 31; Matthew 20:17-28

"Into your hands I commend my spirit" from today's psalm were also Jesus' last words before he died, in Luke's gospel. The expression of gentle surrender immediately transitions to trust in a saving outcome.

Thu 4 Mar (St Casimir)

Jeremiah 17:5-10; Psalm 1; Luke 16:19-31

In your quiet moments of prayer, as you go deeper be aware of a subtle but powerful force at work in you. Be aware of God's hand gently testing, probing and massaging your innermost being.

Fri 5 Mar Liturgy of the Day

Gen 37:3-4.12-13.17-28; Ps 105; Matt 21:33-43.45-46

Considering the sins of Joseph's brothers can help us see hard things about ourselves. How has our mistreatment of others stripped them of their self-worth and freedom?

Sat 6 Mar Liturgy of the Day

Micah 7:14-15.18-20; Psalm 103; Luke 15:1-3.11-32

The Lord doesn't want our explanations and excuses about why we've turned away from him. When we offer a contrite heart and our obedience, we are welcomed with open arms.

Sun 7 Mar 3RD SUNDAY OF LENT

Exodus 20:1-17; Psalm 19; John 2:13-25

During Lent we traditionally concentrate on our sinful side, and things we cut out or give up. Another approach is to nourish, cultivate and develop those areas of our lives that seem to be bearing fruit already.

(KEY: **SOLEMNITY**; FEAST; Memorial; (Optional Memorial)

Catholic Link

LITURGY AND LENT

2nd Sunday of Lent • Year B
Divine Office: Week II • 28 February 2021

May Almighty God have mercy

The Penitential Rite of the Mass has the option of the congregation's recitation of the "I confess" (as we saw last week), followed by "Lord, have mercy / Christ, have mercy / Lord, have mercy". It also offers two alternatives, the first of which seems to be seldomly used:

Celebrant: Have mercy on us, O Lord.

People: For we have sinned against you.

Celebrant: Show us, O Lord, your mercy.

People: And grant us your salvation.

Better known is the second alternative, with the congregation repeating the final phrase:

You were sent to heal the contrite of heart, Lord have mercy.

You came to call sinners, Christ have mercy.

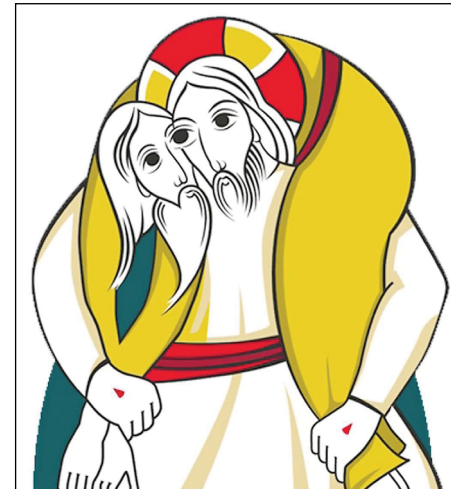
You are seated at the right hand of the Father to intercede for us, Lord have mercy.

Lord, have mercy – in Greek *Kyrie eleison* – is eminently biblical. It is found in a dozen psalms. In the Gospels the blind, the lame and sinners cry out: Lord, be merciful to me! Over the centuries this has become known as "The Jesus Prayer", repeating over and over, in rhythm with one's breathing: Lord, have mercy.

Pope Francis called for a jubilee "Year of Mercy". His exhortation at the beginning of that holy year speaks of Jesus as "the face of the Father's mercy". He goes on to urge us all to be "merciful like the Father" and develops the theme that mercy is another name for God. God's mercy, says Pope Francis, is akin to the visceral love a mother has for the baby in the womb.

Praying the *Kyrie eleison* together at Mass is

deeply encouraging. It is an act of faith in who God truly is: a God of mercy and compassion. This is immediately followed by a blessing of absolution. We call it a "blessing" because that is its linguistic style ("May..."), but also to distinguish it from sacramental absolution in the Sacrament of Penance. This is not to classify it as inferior in any way, simply to make a distinction. We are blessed with forgiveness in the words, "May Almighty God have mercy on us, forgive us our sins, and lead us to everlasting life."



Detail of the 2016 Year of Mercy logo

There are in fact three blessings in one: mercy, forgiveness and eternal life. All three hold together, are integrated in a holistic way, rooted in faith. God's mercy enfolds us with loving kindness

and healing, embracing us as sinners, forgiving us, and bringing us to fullness of life. Note the resurrection idea. Repentance is like a death, dying to our sinfulness. This leads to newness of life sharing in the very Risen Life of Christ.

At the heart of the blessing of absolution is, of course, our baptism of which Saint Paul writes in Romans 6:

We have died to sin... When we were baptised into Christ Jesus, we were baptised into his death... We were 'buried' with him, so that as Christ was raised from the dead we too should begin living a new life.

In the penitential rite of the Liturgy we are blessed with forgiveness and renewal of life. What better time than the season of Lent to reflect more about this, to make it more meaningful, to be more mindfully aware of this liturgical opportunity for repentance, conversion and forgiveness!