

ENTRANCE ANTIPHON (or a hymn) 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.

RESPONSORIAL PSALM (Ps 15)

ANTIPHON: Keep me safe, O God; you are my hope.

RESPONSE: Keep me safe, O God; you are my hope.

LECTOR: O Lord, it is you who are my portion and cup; it is you yourself who are my prize. I keep the Lord ever in my sight: since he is at my right hand, I shall stand firm. **R.**

LECTOR: And so my heart rejoices, my soul is glad; even my body shall rest in safety. For you will not leave my soul among the dead, nor let your beloved know decay. **R.**

LECTOR: You will show me the path of life, the fullness of joy in your presence, at your right hand happiness for ever. **R.**

GOSPEL ACCLAMATION Alleluia, alleluia! Be watchful and pray constantly, that you may be worthy to stand before the Son of Man. Alleluia!

COMMUNION ANTIPHON (or a hymn) To be near God is my happiness, to place my hope in God the Lord.

Or

Amen, I say to you, whatever you ask in prayer, believe that you will receive, and it shall be given to you, says the Lord.

TODAY'S READINGS Daniel 12:1-3; Hebrews 10:11-14, 18; Mark 13:24-32

NEXT WEEK (Christ the King) Daniel 7:13-14; Psalm 92; Rv 1:5-8; John 18:33-37

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The passing of time



17 November 2024 33rd Sunday Year B

Next week, we will bring this liturgical year (Year B/Mark's Gospel) to an end, with the celebration of the Feast of Christ the King. Another year has passed. It's a fitting moment then to think about the passing of time and, indeed, of the end time and the passing away of the world.

So, in our last reading for this year from the Gospel of Mark, he writes about the end time. He knows, at the time of his writing, that his audience is suffering oppression and persecution and is thinking and expecting the end time is nigh. He writes to comfort and assure them.

The Book of Daniel, from which the first reading comes, is an influential apocalyptic writing from the Old Testament, well known among the Jews at this time. It tells of the oppression and persecution of the Jewish people in earlier times. In it the prophet Daniel proclaims the resurrection of the dead: "Those who are wise shall shine like the brightness of the sky, and those who lead many to righteousness, like the stars forever and ever."

In his gospel, Mark writes about the end time in similarly apocalyptic terms that his listeners will understand. He recalls Jesus teaching his disciples that the things of this world and indeed time itself will pass away. "Heaven and earth will pass away," Jesus teaches, "but my words will not pass away." As for when this will happen, Jesus tells the parable of the fig tree. When the fig tree puts

forth its new leaves, we know that summer is approaching. In other words, watch for the signs of the times.

Not even Jesus knows – only the Father – when that time will be, but there is no doubting that an end time will come. There is also no doubting that God's designs will not be thwarted and that the reign of God will triumph.

But Mark's point is that, before the end time, the gospel must be preached to the whole world.

This indeed is our time and our mission. We, like the Christians for whom Mark wrote his gospel, live in the in-between time, the time between the time of Jesus and the end time. For us, as for them, this is a time for preaching and spreading the good news of the kingdom.

St Francis of Assisi urged his followers, "Preach always," adding, "and, if necessary, use words." We, as disciples of Jesus, are called to preach the good news of Jesus, to take the good news of God's abundant and steadfast love to every part of the world in which we live.

We too must preach always in our actions first and foremost, in love of neighbour, compassion for the broken-hearted, care for the marginalised, and concern for those in need. Let our actions speak every day!

Anne Hunt

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