

GOSPEL ACCLAMATION

Mt 11: 28

Alleluia, alleluia! / Come to me, all you that labour and are burdened, / and I will give you rest, says the Lord. / Alleluia!

GOSPEL

Mt 5: 1-12

A reading from the holy Gospel according to Matthew.

Rejoice and be glad, for your reward will be great in heaven.

Seeing the crowds, Jesus went up the hill. There he sat down and was joined by his disciples. Then he began to speak. This is what he taught them:

'How happy are the poor in spirit; theirs is the kingdom of heaven.

Happy the gentle:

they shall have the earth for their heritage;

Happy those who mourn:

they shall be comforted;

Happy those who hunger and thirst for what is right:

they shall be satisfied;

Happy the merciful:

they shall have mercy shown them;

Happy the pure in heart:

they shall see God;

Happy the peacemakers:

they shall be called sons of God;

Happy those who are persecuted in the cause of right:

theirs is the kingdom of heaven.

'Happy are you when people abuse you and persecute you and speak all kinds of calumny against you on my account. Rejoice and be glad, for your reward will be great in heaven.'

■ **The Gospel of the Lord.**

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Reflections on the Gospel

ALL SAINTS DAY / A

THE SAVING WORD

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THE BEATITUDES

The gospel of the Beatitudes is often read at funerals and weddings. In its own way, it sounds comforting and indeed it is. However, it is also very challenging—which suggests that 'Blessed' is a better rendering of the opening word in each case than 'Happy'.

Jesus is instructing his disciples concerning the kind of people they must be, not just for themselves but for the benefit of the mass of afflicted people down below the mountain, who he has just healed.

To this end, the beatitudes describe ways of living that mean putting oneself in a vulnerable situation quite contrary to the values of the world. To be 'poor in spirit,' rather than proud and dominant; to feel compassion ('mourn') because other people suffer; to have a passionate commitment ('thirst') for justice; to exercise 'mercy' rather than taking advantage of those in an inferior position; to actively promote reconciliation (as 'peacemakers'); and so forth: all these things make one vulnerable here and now, entailing much loss.

But in light of the hope for the kingdom of God, whose values the Beatitudes enshrine, disciples who adopt this way of life are already 'blessed'. Their future happiness is in the hands of an ever-faithful God.

Moreover, living in this way means that they can be 'salt' and 'light' for the world, especially for the afflicted. It is those who are prepared to live in the vulnerable way commended by Jesus who make the world a hospitable home for all humanity. This is the legacy of the 'saints' who have gone before us.

Brendan Byrne, SJ

FIRST READING

Apoc 7: 2-4, 9-14

A reading from the book of the Apocalypse.

I saw an immense crowd, beyond hope of counting, of people from every nation, race, tribe and language.

I, John, saw another angel rising where the sun rises, carrying the seal of the living God; he called in a powerful voice to the four angels whose duty was to devastate land and sea, 'Wait before you do any damage on land or at sea or to the trees, until we have put the seal on the foreheads of the servants of our God.' Then I heard how many were sealed: a hundred and forty-four thousand, out of all the tribes of Israel.

After that I saw a huge number, impossible to count, of people from every nation, race, tribe and language; they were standing in front of the throne and in front of the Lamb, dressed in white robes and holding palms in their hands. They shouted aloud, 'Victory to our God, who sits on the throne, and to the Lamb!' And all the angels who were standing in a circle round the throne, surrounding the elders and the four animals, prostrated themselves before the throne, and touched the ground with their foreheads, worshipping God with these words: 'Amen. Praise and glory and wisdom and thanksgiving and honour and power and strength to our God for ever and ever. Amen.'

One of the elders then spoke, and asked me, 'Do you know who these people are, dressed in white robes, and where they have come from?' I answered him, 'You can tell me, my Lord.' Then he said, 'These are the people who have been through the great persecution, and they have washed their robes white again in the blood of the Lamb.'

■ **The word of the Lord.**

RESPONSORIAL PSALM

Ps 23: 1-6. R. cf. v. 6

R. Lord, this is the people that longs to see your face.

1. The Lord's is the earth and its fullness, the world and all its peoples. It is he who set it on the seas; on the waters he made it firm. **R.**



2. Who shall climb the mountain of the Lord? Who shall stand in his holy place?

The man with clean hands and pure heart, who desires not worthless things. **R.**

3. He shall receive blessings from the Lord and reward from the God who saves him. Such are the men who seek him, seek the face of the God of Jacob. **R.**

SECOND READING

Jn 3: 1-3

A reading from the first letter of John

We shall see God as he really is.

Think of the love that the Father has lavished on us,

by letting us be called God's children; and that is what we are.

Because the world refused to acknowledge him,

therefore it does not acknowledge us.

My dear people, we are already the children of God

but what we are to be in the future has not yet been revealed;

all we know is, that when it is revealed we shall be like him

because we shall see him as he really is.

Surely everyone who entertains this hope must purify himself, must try to be as pure as Christ.

■ **The word of the Lord.**