

First Reading: Isaiah 66:10-14
Response: “*Cry out with joy to God all the earth*” (Ps.65:1)
Responsorial Psalm: Psalm 65:1-7,16,20.
Second Reading: Galatians 6:14-18
Gospel: Luke 10:1-12,17-20

Jesus Christ, the Risen Lord, brings us peace. It is a peace that the world cannot give, the inner peace of being one with the Lord. Filled with this peace of the Lord, we celebrate it and bring it to the world as his messengers.

In the time of Isaiah we are looking at a broken people with politics, church and city in a shambles. It seems there is no future. God is not a loser. He gives a message of hope. “*Rejoice, Jerusalem*” (Is.66:10). “*I send peace flowing like a river*” (Is.66:12).

The God of love is like a mother reaching out to her hurt child. He assures his discouraged people with these wonderful words from his prophet. “*I will comfort you. And by Jerusalem you will be comforted*” (Is.66:13).

The first part of the psalm is a prayer of thanksgiving to God by the people. “*Cry out with joy to God all the earth*” (Ps.66:1). We praise the God who saved us, brought us blessings and peace, in spite of what might happen in country, Church and home.

The second part of the psalm is personal praise and thanks to God. “*Blessed be God who did not reject my prayer nor withhold his love from me*” (Ps.66:18).

Walking in the way of peace and love of Christ is not to be lured by the enticements of the world but looking to the kingdom of God. As St. Paul says: “*to become an altogether new creature*” (Gal.6:15), in the new “*Israel of God*” (Gal.6:16).

Paul spells out not only peace that comes with freedom but also the cost of discipleship, showing that “*marks on his body are those of Jesus*” (Gal.6:17). These marks are not necessarily stigmata but signs of persecution and readiness to die for Christ as Christ died for him.

See Jesus sending out his disciples, equipped with nothing but his message and to bring “*Peace*” (Lk.10:5). They are to “*cure the sick and proclaim that the Kingdom of God is very near*” (Lk.10:9).

They return rejoicing, “*even the devils submit to us when we use your name*” (Lk.10:17). Jesus says he “*saw Satan fall like lightning*” (Lk.10:18) and assures them that their greatest peace and joy is that “*their names are written in heaven*” (Lk.10:20).

Scripture: Read Gospel (Lk. 10:12,17-20) and see how Jesus empowers his apostles.

Liturgy: Consider the moment of divine worship when the Lord gives us peace and we share it.

Doctrine: We can work wonders in Jesus’ name on earth but the greatest wonder and joy are that our names are written the Book of Life, in other words, we are destined for heaven.

Witness: The Christian brings Christ to the world. He brings his love, joy and peace.

FOR THE CHILDREN

Read and share the Gospel with the children. What Jesus does and what his disciples do.

Discuss how Jesus shares his peace at Mass with us and how we pass it on to others.

Give the children a Teaching on peace, its meaning and how we are to live it.

Make resolutions on how to Witness and share peace with others, at home, work and play.

FOR TEENAGERS (*Shared Christian Praxis*)

Name the Present Action: *What is your understanding of peace? Is it of Christ?*

Your Story and Vision: *What are your experiences and expectations?*

Church's Story and Vision: *Teacher's input on what the Church teaches about peace.*

Yours and Church's Vision: *How do you envisage working with the Prince of Peace?*

RCIA

Mystagogy, a post-baptismal catechesis, includes apostolic commitments. Much happens in such a commitment. It involves bringing peace, and having the power of Christ to conquer evil, to cure illnesses, cast out demons and bring the grace of God. We also have to be prepared for rejection and the cross. The servant is not greater than the master.

LIFE EXPERIENCE

Ignorance and grace of God saved me when I boldly walked into a tribal conflict between the Gasas and the Choncos at Nsutha. I was a young missionary in the Valley of a Thousand Hills when my catechist informed me about the Zulu conflict. Dressed religiously, as an Oblate of Mary Immaculate, I hastened to the scene. The amazed chiefs (leaders) called a halt to the fighting. The next day they sent an *induna* (headman) to inform me that they did not want to see me again. Later we were all reconciled and there was peace in the valley. Some remember me for daring, but rather it was inexperience and the grace of God. "One of the best oracles," says Euripides, "is common sense."⁽ⁱ⁾

⁽ⁱ⁾ EURIPIDES. *The Bacchae and Other Plays: 'Helen'*. Translation by Vellacott P. Penguin Classics. Harmondsworth, U.K. 1972. p. 159.

LITTLE ANGELINA

Angelina's mother had sent her to apologize to her little cousin. Angelina was not keen to do so but took an interest in hearing different words for peace in different languages. In Zulu it is "*Uxolo*," in Afrikaans "*Vrede*," in Latin "*Pax*," in Hebrew "*Shalom*" and in Greek "*Irene*." The last name struck her, for that was her mother's name. Angelina reminded us of her own name as well, implying a little angel. An angel is a messenger of peace, *Irene*. "Is this angel an angel?"⁽ⁱ⁾

⁽ⁱ⁾ BRONTE Anne. "*The Tenant of Wildfell Hall*". Collector's Library. Brookcraft Ltd, Stroud, U.K. 2007. p.487.

IMPORTANT WORD: "*Name*" (Lk.10:17)

"Lord, even devils submit to us when we use your name" (Lk.10:17). What's in a name, *Όνομα* (*Onoma*) in Greek and *שם* (*Shem*) in Hebrew? Knowing the name, for Jews means knowing the nature and personality of the person. The name of Jesus Christ tells us he is *Yeshua*, our Saviour, the *Mashiah*, Anointed One God has promised. The very mention of his name, that is above all names, can cause the downfall of Satan and all his evil forces. The greatness of the Lord's disciples is not simply because they have power to call upon his name but because their names are in the Book of Life, living by a Name that is forever.

Watchword: **'Let your first words be "Peace be to this house."' (Lk.10:5) Shalom!**

Hebrew: אמרו בראשונה שלום לבית הזה
'Imru vari'shona "Shalom labayith hazeh."

Greek: Πρωτον λεγετε. Ειρηνη τω οικω τουτω.
Proton legete: "Eirene to oiko touto."

Latin: **Primum dicite "Pax huic domui.**

Portuguese: **Dizei primeiro: Paz, seja nesta casa.**

Spanish: **Primeramente decid: Paz sea a esta casa.**

French: **Dites d'abord: "Paix a cette maison."**

German: **Sprecht zuerst: Friede sei diesem Hause!**

Afrikaans: **Julle eerste woorde wees: 'Vrede vir hierdie huis.'**

Zulu: **Noqala nithi: Uxolo alube kulendlu!**

Xhosa: **Yithini kuqala: 'Uxolo malube nani kweli khaya!'**

Sotho: **Le qale ka ho re: Kgotso e be tlung ena!**

Irish: **Abraigi ar dtus: "Siochain don teach seo."**