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**First Reading:** Isaiah 66:18-21  
**Response:** “*Go out to the whole world; proclaim the Good News*” (Mk. 16:15)  
**Responsorial Psalm:** Psalm 116:1,2.  
**Second Reading:** Hebrews 12:5-7,11-13  
**Gospel:** Luke 13:22-30

Jesus Christ, the Risen Lord, the Saviour of the nations, calls us all to salvation. His work of redemption is for everybody, everywhere. Jesus lived and died for us all. That is why the Church, his body, Catholic, reaches out to the whole world. The good shepherd gathers his flock.

Israel has a special calling but God has a global vision for his glory to be seen by all, “*gather the nations of every language*” (Is.66:18). God’s message being spread on earth is prophetic of what will happen in the New Testament when the gospel will be preached to all nations.

Isaiah portrays the peoples coming to God’s holy place, “*to my holy mountain in Jerusalem, says the Lord*” (Is.66:20). Through holiness one enters the city of God. “*They will proclaim my glory to the nations. As an offering to the Lord they will bring all your brothers*” (ibid).

“*O praise the Lord, all you nations*” is the responsorial psalm (Ps.116). The shortest psalm in the bible, expresses the depth of Israel’s faith in God, his **חֶסֶד וְ־אֱמֻנָה**, *hesed ve’emeth*, his tremendous love and faithfulness which endures forever (Ps.116:2), the basis of Israel’s faith, hope and trusting love.

The apostolic injunction of Jesus to “*go out to the whole world; proclaim the Good News*” (Mk. 16:15), is the response of the People of God today. Although the shortest psalm in the bible it captures the furthest reaches, showing salvation is for all the earth, not only the Jews.

As God gathers us, “*you are addressed as his sons*” (Heb. 12:5). In Christ you have become the children of God. Being a disciple also means being disciplined in the ways of God and growing in spiritual maturity.

Who loves his child more, the father who allows the child to do what will harm him, or the one who corrects and disciplines the child? The Letter to the Hebrews teaches us to welcome discipline and correction from God. “*The Lord trains the one that he loves*” (Heb. 12:6).

Discipleship and discipline are Jesus’ ways for us to enter into the kingdom of God. Jesus describes it as “*entering by the narrow gate*” (Lk.13:24), and that means following Jesus whatever the cost of discipleship.

“*Many will come from east and west will come to take their places in the kingdom*” (Lk. 13:29) and “*try to enter and will not succeed*” (Lk.13:24). Here privileges and being first do not count. “*Those now last who will be first, and those now first who will be last*” (Lk. 13:30).

**Scripture:** Read and reflect upon the words of Jesus and the meaning of discipleship (Gospel).

**Liturgy:** Homily explains the Word of God. Listen carefully today to the preaching of the Word.

**Doctrine:** Understand the importance of Christian discipleship and discipline from God.

**Witness:** Answer to your call from God to be a disciple and help to bring others to the Lord.

### FOR THE CHILDREN

Discuss with the children the words of Jesus in the **Gospel** today (Lk. 13:22-30).

Share with the children what they learned from the preaching in the **Eucharistic celebration**.

Discuss with the children the **Teachings** and connection between **discipleship** and **discipline**.

Let the child make some resolutions on how to follow the Lord more faithfully. (**Witness**)

**FOR TEENAGERS** (*Shared Christian Praxis*)

***What is your understanding of Catholic and God's calling of all nations?***

***What is your experience of being Catholic and what are your expectations?***

*Give the Church's teaching on what it means to be Catholic and all its implications.*

See all persons as children of God and seek ways of building the Kingdom of God with them.

**CATECHISM OF THE CATHOLIC CHURCH (CCC)** ***God gathers the nations into his Kingdom.***

The Church is catholic because she has been sent out by Christ on a mission to the whole of the human race" (CCC.831).

"All men are called to this catholic unity of the People of God...And to it, in different ways, belong or are ordered: the Catholic faithful, others who believe in Christ, and finally all mankind, called by God's grace to salvation" (CCC. 836).

### **LIFE EXPERIENCE**

Latin is the universal language of the Church. And then came the vernacular. Recently, teenagers were asking me about the new translations of the Mass. It brings back memories to when I was a teenager. I recall the Latin responses, especially the 'Confiteor' when we struck our breast, saying "*Mea culpa, mea culpa, mea maxima culpa,*" which translates literally, "Through my fault, through my fault, through my most grievous fault. Some linguists were aware of how languages are gifted with the genius of their own literary forms which warrant translations known as dynamic equivalents. For example, if one says "it rained cats and dogs," it would not translate literally well into Afrikaans, Zulu or French. On the other hand, one does not want to lose the sense of the original language. We have to guide those teenagers enquiring about the new translations on what is new and what is old and what is ideally the best translation and prayer to God, with knowledge, understanding and wisdom. The 'Pilgrim' notes that "often we can't change other people or the situation we are in, but we can change our attitude." (i)

(i) **BUTLER** Barbara and Jo **WHITE**. '**To be a Pilgrim**'. Kevin Mayhew Ltd., Stowmarket, Suffolk, U.K. 2002. p.23.

### **LITTLE ANGELINA**

Grandparents seem to know how to bridge the generation gap. Angelina was listening to her grandfather's explanation of how God created woman from a man's rib. She also caught his facetious remark that God may have created some little girls from man's funny bone.

"God likes funny people," was her response.

"How do you know?" he cynically enquired. .

"Because he likes you," she said. "Because he calls you and everybody."

A charitable repartee for an uncharitable remark. 'A great tree may grow out of this little seed.' (i)

Grandchildren seem to know how to bridge the generation gap.

(i) **AESCHYLUS**. **The Oresteian Trilogy: The Choepori** v.202. Transl. P. Vellacott. Penguin. England. 1974 p.111

### **IMPORTANT WORD: Call to discipleship**

Christian discipleship means more than just being a believer but a follower of Jesus, living according to his word. It means total commitment, dying to self so that Christ may become more alive in you. The cost is high but the rewards are great.

**Watchword:** “*Try your best to enter by the narrow door*” (Lk. 13:24)

Hebrew: התאמצו לבוא בפתח הצר Hith'ametsu lavo' bapethaḥ hatsar.

Greek: Αγωνιζεσθε εισελθειν δια της στενης θυρας.  
Agonizesthe eiselthein dia stenes thuras.

Latin: **Contendite intrare per angustam portam.**

Portuguese: **Porfiai por entrar pela porta estreita.**

Spanish: **Esforzaos a entrar por la puerta angosta.**

French: **Efforcez-vous d'entrer par la porte étroite.**

German: **Ringt darum, dass ihr durch die enge Pforte hineingehet.**

Afrikaans: **Span al julle kragte in om by die smal deur in te gaan.**

Zulu: **Phikelelani ukungena ngesango eliyingcingo.**

Xhosa: **Zamani ukungena ngesango elimxinwa.**

Sotho: **Etsang ka matla ho kena ka monyako o patisaneng.**

Irish: **Deanaigi landicheall ar dhul isteach tríd an doras cung.**