

SUNDAY MASS

ENTRANCE ANTIPHON:

Let my prayer come into your presence. Incline your ear to my cry for help, O Lord.

FIRST READING: Wisdom 6:12-16.

RESPONSORIAL PSALM: Psalm 63.

RESPONSE:

For you my soul is thirsting, O Lord, my God.

1. O God, you are my God; at dawn I seek you; for you my soul is thirsting.
For you my flesh is pining,
like a dry, weary land without water. **R**
2. I have come before you in the sanctuary,
to behold your strength and your glory.
Your loving mercy is better than life;
my lips will speak your praise. **R**
3. I will bless you all my life;
in your name I will lift up my hands.
My soul shall be filled as with a banquet;
with joyful lips, my mouth shall praise you. **R**
4. When I remember you upon my bed,
I muse on you through the watches of the night.
For you have been my strength;
in the shadow of your wings I rejoice. **R**

SECOND READING: 1 Thessalonians 4:13-18.

GOSPEL ACCLAMATION:

Alleluia, alleluia! Watch, therefore, and be ready;
the Son of man is coming at an hour you do not expect. Alleluia.

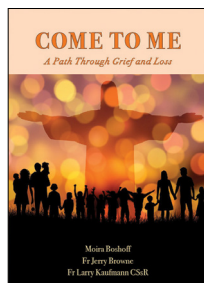
GOSPEL: Matthew 25:1-13.

COMMUNION ANTIPHON:

The Lord is my shepherd; there is nothing I shall want. Fresh and green are the pastures where he gives me repose, near restful waters he leads me.

Taken from Jesus' words, "Come to me all who labour and are burdened...", this book echoes the intimate and encouraging invitation of Jesus to go to him with our burdens.

Moir Boshoff, from her years of experience in care ministry, helps us to name our pains, and Father Jerry Browne's reflections bring us closer to the Jesus who stretches out his hand of invitation.



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THE WEEK AHEAD

Live the Word

Mon 9 Nov DEDICATION OF THE LATERAN BASILICA Ezek. 47:1-2.8-9.12; Psalm 46; John 2:13-22

"O God, who out of living and chosen stones, build up an everlasting dwelling-place for Your Majesty – help Your people, who humbly pray to You..." – The Roman Missal (Opening Prayer for the Dedication)

Tue 10 Nov St Leo the Great, PD

Titus 2:1-8.11-14; Psalm 37; Luke 17:7-10

God's grace and mercy are open to all, no matter how frail or sinful they feel. "No one, however weak, is denied a share in the victory of the cross. No one is beyond the help of the prayer of Christ." – Pope Leo the Great

Wed 11 Nov St Martin of Tours, B

Titus 3:1-7; Psalm 23; Luke 17:11-19

When Martin gave his cloak to the beggar, he was really giving it to Jesus Himself. Martin left the army, declaring it was now time for him to become a soldier for God.

Thu 12 Nov St Josaphat, BM

Philemon 7-20; Psalm 146; Luke 17:20-25

St Josaphat's favorite devotional practice centered on reciting the Jesus Prayer ("Lord Jesus Christ, Son of God, have mercy on me, a sinner"). Sit in silence and stillness before God with these words.

Fri 13 Nov Liturgy of the Day

2 John 4-9; Psalm 119; Luke 17:26-37

It is a waste of time criticizing others. It has been proven that the best criticism of the bad is the practice of the better. Just do it better yourself. This will also purify your own commitment and motivation.

Sat 14 Nov Liturgy of the Day

3 John 5-8; Psalm 112; Luke 18:1-8

If only we would communicate with God in prayer using the same intensity and frequency as we spend on our cell phones. Perhaps then we would come close to fulfilling the command to pray always!

Sun 15 Nov 33RD SUNDAY IN ORDINARY TIME

Proverbs 31:10-13.19-20.30-31; Psalm 128; Mt 25:14-30

"The humility of God means acceptance – God accepts ordinary, fragile human flesh to reveal [God's] glory so that we in turn may accept others as the revelation of God." – Ilia Delio

KEY: **SOLEMNITY:** FEAST; Memorial; (Optional Memorial)
P=Pope; D=Doctor; B=Bishop; M=Martyr

Catholic Link

SCHOOLS OF THOUGHT AND WATCHFUL FAITH

32nd Sunday in Ordinary Time • Year A
Divine Office: Week IV • 8 November 2026

Tower of Babel or Walls of Jerusalem

Pope Leo XIV's encyclical, *Magnifica Humanitas* (2026), addressed to Catholics as papal teaching, but also addressed to all Christians and people of goodwill as the position the Church takes on matters of faith and morals, could not have been released at a better time: the one in which we live and also the one into which humanity is racing forward.

Statistically, most Catholics rarely read an encyclical from beginning to end, content as we are with summaries on our cell phones. Admittedly, it is not bedtime reading but requires dedicated time and thoughtful application to life. So, for example, this challenging encyclical is something parents could read over a period of weeks, the better to understand and comment on the revolutionary times their children are facing, holding onto the dignity and grace of their humanity in an age of artificial intelligence. *Magnifica Humanitas* is on the Vatican website, at <https://tinyurl.com/2s3ekw94>.

This short *Catholic Link* article will highlight the two biblical images that Pope Leo evokes as an aid to capture the crucial choices with which we are faced in these galloping times. Images are the best when it comes to remembering something. It's easier to "picture" something than to recall words.

Pope Leo shows us two images: the construction of the Tower of Babel (Genesis 11) and rebuilding the walls of Jerusalem (the Book of Nehemiah). Before the biblical purists raise red flags that Pope Leo is not a biblical scholar and that there are discrepancies in these narratives, the point is the working message behind these distinct images, that is, the difference between the motivation of *human arrogance* presuming to reach heaven by building proud towers, on the one hand, and *human solidarity* working together to rebuild a destroyed temple of worship and humbling ourselves before God, on the other.

In other words, the Tower of Babel func-

Pope Leo XIV



Encyclical Letter

Magnifica Humanitas

On Safeguarding the Human Person
in the Time of Artificial Intelligence

May 2026

As published by the Catholic Bookshop, Cape Town

tions as the "negative" pole of pride and inflated self-sufficiency that ultimately led to a breakdown of social cohesion. Babel serves, therefore, as an image of modern technocracy with its polarising algorithmic languages. The Tower of Babel has no reference to God, other than a subtle intention of replacing God.

The rebuilding of the walls of Jerusalem after the Exile serves as the "positive" pole. The Book of Nehemiah takes us to Jerusalem, a city in ruins, its protective walls collapsed. Significantly, Nehemiah fasted, prayed, and interceded for the people before the work of reconstruction began. He involved families, each one assigned to rebuild a section of the wall. It was a humble work of human cohesion in community.

Pope Leo XIV calls on Christians to be "builders of communion, rather than architects of Babel." An Augustinian himself, Leo is no doubt inspired by St Augustine's masterpiece, *The City of God*, in which Augustine contrasts the two possible "cities" of (1) human co-operation and rebuilding under divine guidance, or (2) human arrogance and presumption under the guidance of those who think they are God. Do we want to build and be governed in a "city" of AI technology, or do we want a "city" of magnificent humanity. *Magnifica Humanitas* strikes a balance. AI is here to stay. But the dignity of our humanity must keep the lead.