

## SUNDAY MASS

### ENTRANCE ANTIPHON:

Of you my heart has spoken, Seek his face. It is your face, O Lord, that I seek; hide not your face from me.

**FIRST READING:** Genesis 12:1-4.

**RESPONSORIAL PSALM:** Psalm 33.

### RESPONSE:

May your merciful love be upon us, as we hope in you, O Lord.

1. The word of the Lord is faithful, and all his works to be trusted. The Lord loves justice and right, and his merciful love fills the earth. **R**
2. Yes, the Lord's eyes are on those who fear him, who hope in his merciful love, to rescue their souls from death, to keep them alive in famine. **R**
3. Our soul is waiting for the Lord. He is our help and our shield. May your merciful love be upon us, as we hope in you, O Lord. **R**

**SECOND READING:** 2 Timothy 1:8-10.

### GOSPEL ACCLAMATION:

Glory and praise to you, O Christ. From the shining cloud the Father's voice is heard: this is my beloved Son, hear him. Glory and praise to you, O Christ.

**GOSPEL:** Matthew 17:1-9.

### COMMUNION ANTIPHON:

This is my beloved Son, with whom I am well pleased: listen to him.

## Invite the Redemptorists

for a

## PARISH MISSION

Covid-19 affected us all and disrupted parish life. A mission can help parishes to

## Remember – Return – Renew

Email the Provincial, Fr Larry Kaufmann CSsR:  
larrykaufmann1954@gmail.com

## THE WEEK AHEAD

# Live the Word

### Mon 6 Mar Liturgy of the Day

Daniel 9:4-10; Psalm 79; Luke 6:36-38

We all carry around with us an inner judge, who is equally inclined to judge others as judge ourselves. God, Jesus tells us, is the one who judges. Yet what keeps us from him is not his judgment, but ours.

### Tue 7 Mar (Ss Perpetua & Felicity, Ms)

Isaiah 1:10.16-20; Psalm 50; Matthew 23:1-12

What God offers is mercy. What draws us to God is forgiveness. The closer we are to God (through prayer, fasting and almsgiving this Lent) the more we can receive – and offer – mercy and forgiveness.

### Wed 8 Mar (St John of God, R)

Jeremiah 18:18-20; Psalm 31; Matthew 20:17-28

There is no jockeying for a position in God's kingdom. We are all special in God's eyes, and we are all equals. The call to serve one another with humility is our collective mission.

### Thu 9 Mar (St Frances of Rome, R)

Jeremiah 17:5-10; Psalm 1; Luke 16:19-31

Pope Francis calls us in *Laudato Si'* to alter our lifestyles to help our God-given creation. Let us pray for the willingness to make the changes our great-grandchildren may wish for.

### Fri 10 Mar Liturgy of the Day

Gen 37:3-4.12-13.17-28; Psalm 105; Mt 21:33-43.45-46

Jesus redefines success. He says that it is not achieved by reciting the proper prayers, earning fancy titles, or wearing distinguished or fashionable clothes. Rather, we succeed when we are serving others.

### Sat 11 Mar Liturgy of the Day

Micah 7:14-15.18-20; Psalm 103; Luke 15:1-3.11-32

As we advance in our spiritual journey we can aspire to finding God's generosity even in our adversity, suffering and disappointment. When we cultivate gratitude in these places, our faith deepens.

### Sun 12 Mar 3RD SUNDAY OF LENT

Exodus 17:3-7; Psalm 95; John 4:5-42

Prayer is not merely the reciting of prayers from a prayer book. To pray is to truly desire or to long for. True prayer is from the heart and the heart prays only for what it desires. Speak to God from your heart.

(KEY: SOLEMNITY; FEAST; Memorial; (Optional Memorial) M=Martyr; R=Religious)

# Catholic Link

## TYPES OF CONVERSION

2nd Sunday of Lent • Year A  
Divine Office: Week II • 5 March 2023

# Moral Conversion

“Every saint has a past, every sinner has a future”, is a common saying and no doubt many a preacher would like to have coined it. It is almost like a universal truth but is couched in such a clever way that it can easily be remembered and aptly applied to a whole range of human situations.

Like many well-known sayings it is of uncertain origin. Oscar Wilde, the Irish literary figure of the late 19th century, certainly said, “The difference between a saint and a sinner is that every saint has a past, and every sinner has a future”. Others claim that the saying goes back to St Augustine (354-430).

There's no denying its inherent truth: saints are very real people, many of whom had titanic battles with their own demons and sinfulness. From our own experience we all know personal sin “that clings so easily” (Hebrews 12:1), never mind the pervasiveness of evil in our world. But, as the Russian novelist, Aleksandr Solzhenitsyn, wrote, the “line between good and evil runs not *between* people, but through people, *through* the human heart.” Individually we are sinners, collectively we are a sinful human race.

This Lent *Catholic Link* in these weekly reflections is examining the many different types or levels of conversion which beckon us. Human questioning can lead to a conversion of mind – intellectual conversion. Our longing for transcendence can ripen into a religious conversion. Struggling with relationships can issue an emotional conversion. Being alert to the world around us can foster environmental and social conversion.

The area we are exploring today is moral

conversion. The wisdom of tradition teaches us that moral conversion is a matter of the will. Are our wills moved to respond responsibly to the challenges of conscience? Do we



All Saints by Gerd Altmann from Pixabay

really believe in giving ourselves – and by the same token, others – a second chance? What did Jesus say about judging others? About the impertinence of asking God forgiveness for oneself when we refuse to forgive our neighbour?

Pope Francis wrote an Apostolic Exhortation entitled *Gaudete et Exultate*

(“Rejoice and Be Glad”, 2018) on the call to holiness in today's world. In it the pope takes the saints down from their pedestals and presents them to us, not as idyllic plaster casts but as real people whom he calls “the saints next door”. He shows saints as people with fascinating pasts (good and bad) and exciting futures. He makes holiness attractive to everyone, just as Jesus did in the Beatitudes.

Significantly, Francis does not put the saints back on their pedestals but asserts that not everything a saint says or does is completely faithful to the Gospel, or authentic or perfect. “What we need to contemplate is the totality of their lives, their entire journey of growth in holiness, the reflection of Jesus that emerges when we grasp their overall meaning as a person.”

Embedded in Judaism and Christianity is the call to conversion: that all human beings can grow into what God wants them to be, no matter what kind of mess they have already made. Conversion of will, making choices for what is good – which moral conversion is – lies at the heart of human transformation.