

SUNDAY MASS

ENTRANCE ANTIPHON:

Look to your covenant, O Lord, forget not the life of your poor ones forever. Arise, O God and defend your cause; do not forget the cries of those who seek you.

FIRST READING: 1 Kings 19:9, 11-13.

RESPONSORIAL PSALM: Psalm 85.

RESPONSE:

Let us see, O Lord, your mercy, and grant us your salvation.

1. I will hear what the Lord God speaks; he speaks of peace for his people and his faithful. His salvation is near for those who fear him, and his glory will dwell in our land. *R*
2. Merciful love and faithfulness have met; justice and peace have kissed. Faithfulness shall spring from the earth, and justice look down from heaven. *R*
3. Also the Lord will bestow his bounty, and our earth shall yield its increase. Justice will march before him, and guide his steps on the way. *R*

SECOND READING: Romans 9:1-5.

GOSPEL ACCLAMATION:

Alleluia, alleluia! I long for you, O Lord, my soul longs for his word. Alleluia.

GOSPEL: Matthew 14:22-33.

COMMUNION ANTIPHON:

O Jerusalem, glorify the Lord who gives you your fill of finest wheat.

Just as he encountered Mary Magdalene with the question, "Why are you weeping?", Jesus continues to come to those who mourn the death of loved ones.

A new and revised version of the very popular first edition, this book is offered in the hope that it will bring readers who are grappling with questions of faith and feelings of loss, into contact with the compassion of Jesus.



R8
plus delivery

Order from our website www.rpp.org.za or email orders@rpp.org.za. Enquiries: 082 667 3857.

THE WEEK AHEAD

Live the Word

Mon 14 Aug St Maximilian Kolbe, PrM

Deuteronomy 10:12-22; Psalm 147; Matthew 17:22-27
Think back – in what ways has God been present and active in your life? Allow the memory of what God has done to be your strength today and the source of hope when you need it the most.

Tue 15 Aug Liturgy of the Day

Deuteronomy 31:1-8; Deut 32; Matthew 18:1-5.10.12-14
Today's Gospel passage is not so much about the fact that people do stray; rather, it's about God's desire to win them back. God does not condemn the person who wanders, rather God rejoices that they return.

Wed 16 Aug (St Stephen of Hungary)

Deuteronomy 34:1-12; Psalm 66; Matthew 18:15-20
Today's Gospel passage reveals Jesus' desire that we pray with others, uniting our prayer as one and offering it to the Father. Jesus says that when we do this in union with his prayer, our prayer will be answered.

Thu 17 Aug Liturgy of the Day

Joshua 3:7-11.13-17; Psalm 114; Matthew 18:21-19:1
St John Chrysostom explains that "seventy-seven times" was a way of saying "always." There is simply no limit to the mercy of God, and, therefore, there must be no limit to the mercy we offer others.

Fri 18 Aug (Bl. Victoria Rasoamanarivo)

Joshua 24:1-13; Psalm 136; Matthew 19:3-12
Love, in its truest form, always looks to the good of the other and never focuses upon oneself. We tend to "navel gaze", i.e. we go through life thinking about ourselves. Open yourself to God's transforming grace.

Sat 19 Aug (St John Eudes, Pr)

Joshua 24:14-29; Psalm 16; Matthew 19:13-15
There is no doubt that God can change us and transform us. But God has a funny way of including us in his work. Real change requires our tireless effort as well as our total surrender.

Sun 20 Aug ASSUMPTION OF OUR LADY

Revelation 11:19; 12:1-6.10; Psalm 45; Luke 1:39-56
Today's celebration reminds us that we, like Mary, have been chosen for a special purpose: perhaps to help others through the work that we do; or by the way that we live our lives in joy and gratitude.

(KEY: SOLEMNITY; FEAST; Memorial; (Optional Memorial)
Pr=Priest; M=Martyr

Catholic Link

GOD WHO HEALS

19th Sunday in Ordinary Time • Year A
Divine Office: Week III • 13 August 2023



Medicine predated Christianity. However, what it lacked was social structure and organised charity. This was a gift that Christianity brought by setting up places of welcome for the healing of the sick, an expression of "hospital-ity", from which we get "hospital".

During the third century the world experienced a plague. Saint Cyprian called on the faithful to act with heroic charity, insisting that Christian doctors must give care not only to their fellow believers, but also to their pagan neighbours who, ironically, blamed the plague on Christians' refusal to worship idols. St Cyprian exhorted his congregation: "There is nothing remarkable in cherishing merely our own people ... We should love our enemies too, and do good to all." And from this exhortation of a bishop came hospitals and organised medical care as we know it today.

The work of all health care professionals, from physicians to nurses and many others, is a manifestation of the love of the God who heals. It is appropriate when praying for the health of a loved one to include a prayer for the surgeons and carers. Their task is demanding, even exhausting. They often work under enormous pressure, and when infrastructures are sometimes non-existent thanks to poor civil service, their load is doubled. A few thoughts from the Catholic moral theologian, Richard McCormick, can help our theme today.

As a non-physician, McCormick seeks to facilitate a process of reflection for health workers themselves in their stressful duties. In doing so, he proposes some guidelines rooted in faith and in the Church's social teaching.

The first principle is to always put the patient

first. In an age of technology, it is tempting to put the condition first, to bring out the best diagnostic tools and to prescribe the best treatment, be it surgery or medication. But the patient is not just a statistic. The personal dimension must always take precedence within the relationship of patient-physician-family. As McCormick puts it, don't collapse patient good into medical good.

Health carers frequently have to make tough judgement calls, and yes, they sometimes make mistakes. So, they need not only academic qualifications but the virtues of prudence and wisdom. Often, they are wrestling with untidy and unpredictable realities.

An interesting aspect of the development of the inspiration of St Cyprian in the 3rd Century is that hospitals brought together complementary roles of health care, from highly trained physicians and surgeons to nurses, therapists, administrators and many others. One of the outcomes of this was the development of medicine as a science, given the exchange of information. True, to this day there may be glaring inequalities in remuneration structures, but what is vital is to see health care as a team effort which honours the contributions of everyone.

By the same token, so should pastoral care be respected. There are times when visiting a hospital as a priest I have been treated by security and reception personnel with rudeness. There have also been times when a physician has said to me: "I can do no more, Father, the rest is over to you."

This brings us to McCormick's final advice to health carers: Don't see death as the enemy, or a failure on your part. We are not God.

