

SUNDAY MASS

ENTRANCE ANTIPHON:

You are just, O Lord, and your judgement is right; treat your servant in accord with your merciful love.

FIRST READING: Ezekiel 33:7-9.

RESPONSORIAL PSALM: Psalm 95.

RESPONSE:

*O that today you would listen to his voice!
Harden not your hearts.*

1. Come, let us ring out our joy to the Lord;
hail the rock who saves us.
Let us come into his presence, giving thanks;
let us hail him with a song of praise. *R*
2. O come; let us bow and bend low.
Let us kneel before the God who made us,
for he is our God and we
the people who belong to his pasture,
the flock that is led by his hand. *R*
3. O that today you would listen to his voice!
'Harden not your hearts as at Meribah,
as on that day at Massah in the desert
when your forebears put me to the test;
when they tried me, though they saw my work'. *R*

SECOND READING: Romans 13:8-10.

GOSPEL ACCLAMATION:

Alleluia, alleluia! God was in Christ reconciling the world to himself, and entrusting to us the message of reconciliation. Alleluia.

GOSPEL: Matthew 18:15-20.

COMMUNION ANTIPHON:

Like the deer that yearns for running streams, so my soul is yearning for you, my God; my soul is thirsting for God, the living God.

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THE WEEK AHEAD Live the Word

Mon 11 Sep Liturgy of the Day

Colossians 1:24-2:3; Psalm 62; Luke 6:6-11

Why do you do the things you do? What hidden motivations are in your heart? Is there some person, or a certain situation you find yourself in that causes you to get angry? Jesus knows your heart. Do you?

Tue 12 Sep (Most Holy Name of Mary)

Colossians 2:6-15; Psalm 145; Luke 6:12-19

Seek out God's living Word, spoken within the depths of your heart. Hear God speak, respond to that Word and the inner transformation that it brings, and allow God to change your life.

Wed 13 Sep St John Chrysostom, BD

Colossians 3:1-11; Psalm 145; Luke 6:20-26

Pray through the beatitudes in today's gospel reading, identifying which one is the most difficult to embrace, and make that beatitude the source of your day's reflection and prayer.

Thu 14 Sep EXALTATION OF THE HOLY CROSS

Numbers 21:4-9; Psalm 78; John 3:13-17

As you reflect on your own crosses in life, try not to see them as a burden. Instead, realize the potential within them. Prayerfully look at your crosses as invitations to share in Christ's Cross. Choose them freely.

Fri 15 Sep Our Lady of Sorrows

Hebrews 5:7-9; Psalm 31; John 19:25-27

Tradition tells us that Mary endured seven major sorrows in her life. Her sorrows were a direct result of her relationship with Jesus. What does this say about what we can expect if we directly align our lives with Jesus?

Sat 16 Sep Ss Cornelius P & Cyprian B, Ms

1 Timothy 1:15-17; Psalm 113; Luke 6:43-49

Imagine your life being like a tree that bears spiritual fruit. When was your prayer life the deepest; your charity the strongest; your faith and hope the most evident? Return to those moments and learn from them.

Sun 17 Sep 24TH SUNDAY IN ORDINARY TIME

Sirach 27:30-28:7; Psalm 103; Matthew 18:21-35

Many see heaven as a reward for doing good. But God's generosity and mercy is boundless, and we are all given a share in God's love and generosity, even if we have done nothing to deserve it.

(KEY: SOLEMNITY; FEAST; Memorial; (Optional Memorial)
B=Bishop; D=Doctor; P=Pope; Ms=Martyrs

Catholic Link

GOD WHO HEALS

23rd Sunday in Ordinary Time • Year A
Divine Office: Week III • 10 September 2023

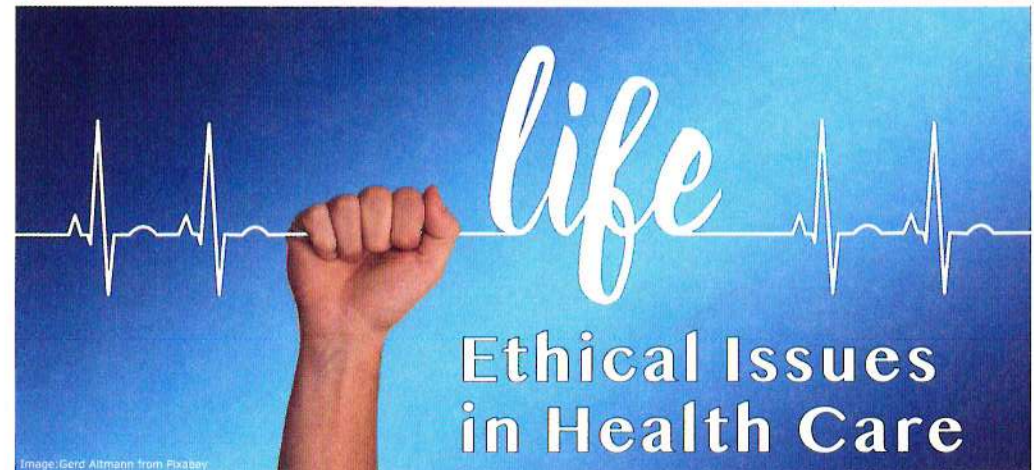


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A short *Catholic Link* article can barely do justice to the growing ethical questions of the 21st century, in an era known as the "Biotechnological Revolution", with its enormous advances in biology, genetics, human genome manipulation and many other developments. But it is precisely in a revolutionary context that we need to be clear on fundamental moral principles rooted in faith.

For a start, consider how much the philosophy of life has changed. We talk less about the value of life than we do about quality of life. I recall a case of a person in a coma who could hear everything that was being said about him, like: "He has no quality of life, why keep him on the ventilator?" He wanted to scream, "Because I'm still here!". Fortunately, his family believed he would recover from the black mamba bite, and he lived to tell the tale. But notice how subjective the quality-of-life argument can be? That life is no longer perceived as being in God's hands, but in ours? That the criterion is no longer the sanctity and dignity of life in and of itself, but instead a vague "quality" of life that is, often subconsciously, based on whether one can still be productive or not.

Catholic medical ethics has the same foundation as Catholic social teaching – the topic we covered in the *Catholic Link* last year. It is this: that human beings are made in the image and likeness of God and therefore enjoy dignity and the right to life. Life is a precious gift from God. We are not the masters of life

but its servants. Life is precious to God, whose stewards we are. "Jesus said: 'Are not five sparrows sold for two pennies? Yet not one of them is forgotten by God.... You are worth more than many sparrows.'" (Luke 12:6-7)

Not only in the social, political and economic spheres, but also in the medical, Jesus' commandment of love holds true: Love your neighbour as yourself, do to others what you would have them do to you. In the revolutionary times in which we live, Christians must remind themselves that love is the source of all moral life. God was the first to love us (1 John 4:10), shown in Jesus himself who laid down his life for others (John 3:16). That measure of love must be at the heart of all moral choices, including those in the medical sphere.

A Christian concept of justice follows the law of love. It emphasizes that all people are equal whether they are rich or poor, and that they have an equal right to medical treatment. Recall an earlier *Link* article on how hospitals originated through the Christian virtue of hospitality. Or the article on the health-care professions as a calling from God, where their work is a service of love that would care for the right to life for all.

Medical choices are often difficult, it is true. Catholic moral theology recognises that there is not always a "one size fits all" solution to questions of bioethics. But it also insists that there is no other way to face tough issues except through the virtues of charity, justice and prudence.