

SUNDAY MASS

ENTRANCE ANTIPHON:

My eyes are always on the Lord, for he rescues my feet from the snare. Turn to me and have mercy on me, for I am alone and poor.

FIRST READING: Exodus 17:3-7.

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 5:1-2, 5-8.

GOSPEL ACCLAMATION:

Glory and praise to you, O Christ, Lord, you are truly the Saviour of the world; give me living water, that I may not thirst. Glory and praise to you, O Christ.

GOSPEL: John 4:5-42

COMMUNION ANTIPHON:

For anyone who drinks it, says the Lord, the water I shall give will become in him a spring welling up to eternal life.

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THE WEEK AHEAD

Live the Word

Mon 13 Mar Liturgy of the Day

2 Kings 5:1-15; Psalm 42; Luke 4:24-30

Naaman (in our first reading) is underwhelmed by Elijah's directions for a cure. It is simple and ordinary. Lent reminds us that God's way is (most of the time) not flashy and instantaneous.

Tue 14 Mar Liturgy of the Day

Daniel 3:2, 11-20; Psalm 25; Matthew 18:21-35

Forgiveness is one of the hardest challenges of the Christian life. It stretches humility when we admit that we were wrong. It is the great equalizer. But it also reminds us that we are much more than our mistakes and failings.

Wed 15 Mar Liturgy of the Day

Deuteronomy 4:1, 5-9; Psalm 147; Matthew 5:17-19

When the word falls into our lives like good seed into fertile ground, then we have the responsibility of offering hospitality to the word. We do this by becoming a guest house, welcoming it and letting it live in us.

Thu 16 Mar Liturgy of the Day

Jeremiah 7:23-28; Psalm 95; Luke 11:14-23

Our psalm today invites us to "sing joyfully". This is often a difficult thing to do in a world of pain and distressful news. But look for those little things that bring a sparkle to your day and rejoice in God's presence with you.

Fri 17 Mar (St Patrick, B)

Hosea 14:2-10; Psalm 81; Mark 12:28-34

God is merciful to us, not because we deserve it, but because God's love remains forever available to us despite our sins and mistakes. That's what God does. God takes us back because God is love.

Sat 18 Mar (St Cyril of Jerusalem, BD)

Hosea 6:1-6; Psalm 51; Luke 18:9-14

Like the Pharisee in today's gospel, we can so easily overlook our own flaws, yet criticize those same shortcomings in others. Take time for quiet meditation and get to know yourself, in God.

Sun 19 Mar 4TH SUNDAY OF LENT

1 Samuel 16:1, 6-7, 10-13; Psalm 23; John 9:1-41

Living in the truth doesn't mean denying that we sin. We all sin. But when we are contrite, God's light awaits us. It is where we are meant to be. It is where God desires us to be.

(KEY: SOLEMNITY: FEAST; Memorial: [Optional Memorial]
B=Bishop; D=Doctor)

Catholic Link

TYPES OF CONVERSION

3rd Sunday of Lent • Year A
Divine Office: Week III • 12 March 2023

Intellectual Conversion

All of us ask questions. Almost as soon as we can speak, we start asking questions. We go on asking questions all our life long. Just getting through a day involves a multitude of questions, from "What time is it?" to "What's the weather going to be today?" to "Did I turn off the stove?" when you're already a kilometre down the road.

Children are great questioners. Initially, their questions are simple "what" questions. But quite early on they begin to ask the "why" questions (sometimes repeating "but why?" ad nauseam!). Growing older, beginning school, studying for a degree or other pursuits, bring more difficult and probing questions.

Gradually, questions of a deeper kind than mere facts begin to emerge. We begin to ask questions of meaning rather than only of plain fact. What is beauty? What is truth? What is life for? Questions of value and questions of morality will always be with us.

Deepest of all are questions of ultimate significance, religious questions including questions about God and questions about experiences beyond finite reality.

Our Christian tradition has reflected deeply on our ability and indeed our need to question. We have a long tradition of thoughtful questioning about the human condition and the way questioning can lead from dealing with everyday experiences to evaluating ourselves and our answers, to making critical moral judgments, to an ever-expanding desire to know whatever can be known.

Bernard Lonergan, a Jesuit priest, philosopher and theologian, has mapped out a structure of

knowing which many find can guide them on the journey of their mind into God. Lonergan advises us to be alert and attentive to the world around us and to take an intelligent

interest in everything. Questioning is the key to this level of awareness. Lonergan then presents the moment of "insight", a eureka moment, when we "get it" or "something falls into place". Then, of course, we have to weigh up that insight, see if it fits with reality and finally judge that this is indeed true. Once certain of the truth, then we become responsible for "doing the truth in love" (Eph. 4:15). Lonergan sums up the process as the cyclical movement from experience, to understanding, to judgement, to decision. This is similar in a way to Cardinal Cardijn's "see, judge, act" method.

St Augustine had such a "eureka" moment when he realized that the physical material world around him could not be the ultimate reality. In a flash he saw that all his questioning led to a transcendent mystery which had to be supremely intelligible.

The discovery of God is never a purely mental experience. It is always the discovery by a person in all aspects of being human, full of history and full of questions, full of longing and desire, and touched by the desire for holiness and for God.

True conversion will address all our human preoccupations: we will be graced with a moral conversion, a conversion of values and virtues, and a conversion of ideas – of intellect. The holistic process of conversion, if we allow it, will remain with us as a perpetual companion on our personal journey into God.



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