

## SUNDAY MASS

### ENTRANCE ANTIPHON:

The Lord is the strength of his people, a saving refuge for the one he has anointed. Save your people, Lord, and bless your heritage, and govern them forever.

**FIRST READING:** Jeremiah 20:10-13.

**RESPONSORIAL PSALM:** Psalm 69.

### RESPONSE:

In your great mercy, answer me, O Lord.

1. It is for you that I suffer taunts, that shame has covered my face. To my own kin I have become an outcast, a stranger to the children of my mother. Zeal for your house consumes me, and taunts against you fall on me. *R*
2. But I pray to you, O Lord, for a time of your favour. In your great mercy, answer me, O God, with your salvation that never fails. Lord, answer, for your mercy is kind; in your great compassion, turn towards me. *R*
3. The poor when they see it will be glad, and God-seeking hearts will revive; for the Lord listens to the needy, and does not spurn his own in their chains. Let the heavens and the earth give him praise, the sea and everything that moves in them. *R*

**SECOND READING:** Romans 5:12-15.

### GOSPEL ACCLAMATION:

Alleluia, alleluia! The Spirit of truth will bear witness to me, says the Lord, and you also are witnesses. Alleluia.

**GOSPEL:** Matthew 10:26-33.

### COMMUNION ANTIPHON:

The eyes of all look to you, Lord, and you give them their food in due season.

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## THE WEEK AHEAD

# Live the Word

### Mon 26 June Liturgy of the Day

Genesis 12:1-9; Psalm 33; Matthew 7:1-5

Is Jesus talking to me in this gospel reading? Do I struggle with being judgmental? Seeing this tendency and admitting it is the first step toward the virtue which is opposite of being judgmental – Mercy.

### Tue 27 June (St Cyril of Alexandria, BD)

Genesis 13:2.5-18; Psalm 15; Matthew 7:6.12-14

Our selfish tendency is to demand and expect love and mercy from others while we hold ourselves to a much lower standard regarding how much we offer. What would you have others "do to you"?

### Wed 28 June St Irenaeus, BM

Genesis 15:1-12.17-18; Psalm 105; Matthew 7:15-20

If you truly want to know the Lord's will in your daily decisions, try to look beyond the immediate choice to the effects that this choice will have down the road. Jesus asks us to look at their fruits.

### Thu 29 June SS PETER & PAUL, As

Acts 12:1-11; Psalm 34; Matthew 16:13-19

There are few who can go through life without facing some storm. When that happens, our inner strength is tested. Jesus makes it clear that we will have a solid foundation only when we listen to His words and act on them.

### Fri 30 June (The First Martyrs of the Church of Rome)

Gen 17:1.9-10.15-22; Ps 128; Matt 8:1-4

When we go out of our way to show love and compassion, are we OK with no one knowing? Too often we want to be noticed and praised. Jesus calls us to purify our intentions and love for love's sake.

### Sat 1 July Liturgy of the Day

Genesis 18:1-15; Luke 1:46-50.53-55; Matthew 8:5-17

Reflect, today, on humility and trust. Can you pray this prayer with the same faith as the centurion? Let him be a model for you especially every time you prepare to receive Jesus "under your roof" in Holy Communion.

### Sun 2 July 13TH SUNDAY IN ORDINARY TIME

2 Kings 4:8-11.14-16; Psalm 89; Matthew 10:37-42

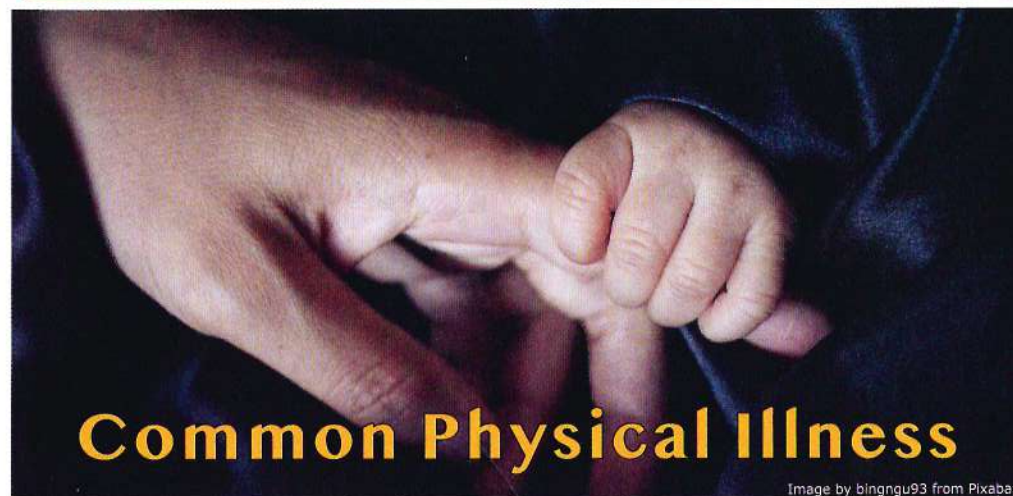
"Powerlessness is the beginning of the spiritual journey. Sin or addiction are overcome not through willpower or by control, but much more by recognizing that we are powerless to overcome them." – Fr Richard Rohr OFM

(KEY: SOLEMNITY; FEAST; Memorial; (Optional Memorial)  
B=Bishop; D=Doctor; M=Martyr; As=Apostles)

# Catholic Link

## GOD WHO HEALS

12th Sunday in Ordinary Time • Year A  
Divine Office: Week IV • 25 June 2023



## Common Physical Illness

Image by blinggu93 from Pixabay

There is an endearing scene in the classic movie, *The Sound of Music*, where the youngest child, urged to sing for a guest, lifts up her hand with a plaster on and says: "I can't sing, I've got a sore finger."

From a very young age we are introduced to common ailments, aches and pains, sore fingers and sore tummies – and I suppose, if we're honest, we also learned that it was a great way to attract attention and sympathy. But as life goes on we realise that some sicknesses are no attention-seeking matter and some sore fingers are no joke. High fevers and temperatures, congestion and headaches, coughing and cramping, bone fractures and muscle spasms all conspire to teach us that to be human is to be fragile, presenting us with the real possibility of physical suffering.

In the Gospels, we see Jesus healing all kinds of diseases and sickness, not just life-threatening ones or permanent disabilities like deafness and blindness. Many a joke has gone round about his healing of Peter's mother-in-law from a "fever", who "immediately got up and began waiting on..." those miserable, tired and hungry disciples who could not even make a sandwich for themselves. But the story does capture the point we're making, that sicknesses and ailments are part of life, part of living in a family, and at times most inconvenient.

If there is one thing Covid-19 taught us it is that we are all inter-connected and that disease spreads between humans like wildfire. Most

people wore masks in the hope of not contracting the virus, but I wonder how many wore them with the intention of not spreading it. Either way, sickness and disease are deeply rooted in human community. Unwittingly we share a "solidarity" in sickness.

The most common philosophical question of course is, why does God allow suffering? A counter question could be, why not? It is impossible to be creatures of flesh and blood without suffering. We are not pure spirits; we are not angels. We have bodies. We have a brain and a nervous system that of necessity must feel pain. We have a heart and a vascular system that must keep blood flowing but which is vulnerable too. We have bones that can withstand only so much pressure before they break.

As we said, this brings us into a kind of solidarity as human beings. But it also provides us with opportunities to develop solidarity 'with'. When we see someone in distress, someone ill or in pain, we reach out in empathy and a desire to help. It may simply mean bringing a cup of coffee, straightening the bedclothes, or puffing up some pillows. It takes solidarity in sickness to the next level: compassion. Like Simon of Cyrene helping Jesus to carry his cross. Sometimes all we need in the face of sickness and suffering is to know that we are not alone; to be able to say to someone, 'I've got a sore finger', not as an excuse not to sing, but rather to sing together a symphony of compassion of which human beings are eminently capable.