

## SUNDAY MASS

### ENTRANCE ANTIPHON:

If you, O Lord, should mark iniquities, Lord, who could stand? But with you is found forgiveness, O God of Israel.

**FIRST READING:** Isaiah 25:6-10.

**RESPONSORIAL PSALM:** Psalm 23.

### RESPONSE:

In the Lord's own house shall I dwell for length of days unending.

1. The Lord is my shepherd;  
there is nothing I shall want.  
Fresh and green are the pastures  
where he gives me repose.  
Near restful waters he leads me;  
he revives my soul. **R**
2. He guides me along the right path,  
for the sake of his name.  
Though I should walk in the valley  
of the shadow of death,  
no evil would I fear, for you are with me.  
Your crook and your staff will give me comfort. **R**
3. You have prepared a table before me  
in the sight of my foes.  
My head you have anointed with oil;  
my cup is overflowing. **R**
4. Surely goodness and mercy shall follow me  
all the days of my life.  
In the Lord's own house shall I dwell  
for length of days unending. **R**

**SECOND READING:** Philippians 4:12-14, 19-20.

### GOSPEL ACCLAMATION:

Alleluia, alleluia! May the Father of our Lord Jesus Christ enlighten the eyes of our hearts that we might know what is the hope to which he has called us. Alleluia.

**GOSPEL:** Matthew 22:1-14.

### COMMUNION ANTIPHON:

The rich suffer want and go hungry, but those who seek the Lord lack no blessing.

A new and revised version of the very popular first edition, *Why Are You Weeping?* 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.

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## THE WEEK AHEAD

# Live the Word

**Mon 16 Oct** (St Margaret Mary Alacoque, V)

Romans 1:1-7; Psalm 98; Luke 11:29-32

"Look upon yourself as a tree planted beside the water, which bears its fruit in due season; the more it is shaken by the wind, the deeper it strikes its roots into the ground." – St Margaret Mary Alacoque

**Tue 17 Oct** St Ignatius of Antioch, BM

Romans 1:16-25; Psalm 19; Luke 11:37-41

"The hero is one who kindles a great light in the world, who sets up blazing torches in the dark streets of life for people to see by. Saints are people who walk through the dark paths of the world, themselves a light." – Felix Adler

**Wed 18 Oct** ST LUKE, E

2 Timothy 4:10-17; Psalm 145; Luke 10:1-9

We should never expect a life of discipleship and faith to be easy. Ultimately we should strive to rely more upon God rather than ourselves, even in the most practical of matters.

**Thu 19 Oct** (St Paul of the Cross, Pr)

Romans 3:21-30; Psalm 130; Luke 11:47-54

It is so easy to fall asleep, spiritually speaking. Which is why Jesus calls us so emphatically to "Stay awake!" Are you more often awake and attentive to God's presence, or do you sometimes find yourself dozing off?

**Fri 20 Oct** (Bl. Daudi Okelo & Jildo Irwa, Ms)

Romans 4:1-8; Psalm 32; Luke 12:1-7

Some will arrive at the day of judgment without the necessary "oil" for their lamps. It is not enough to claim that we are Christian. We need to also produce the good fruit of love by our actions.

**Sat 21 Oct** Liturgy of the Day

Romans 4:13,16-18; Psalm 105; Luke 12:8-12

By their very nature, God's gifts to us are meant to grow. By its very nature, grace flows in superabundance; and, when we co-operate with God's grace, then it grows in an exponential way.

**Sun 22 Oct** 29TH SUNDAY IN ORDINARY TIME

Isaiah 45:1,4-6; Psalm 96; Matthew 22:15-21

The Gospel calls us to oneness, to unity, and like Jesus, not to exclude. "Exclusion operates by the same rule of mutuality as welcome, for it harms both the excluded and the excluder." – Cole Arthur Riley

(KEY: SOLEMNITY; FEAST; Memorial; (Optional Memorial)  
V=Virgin; B=Bishop; M=Martyr; E=Evangelist; Pr= Priest

# Catholic Link

## GOD WHO HEALS

28th Sunday in Ordinary Time • Year A  
Divine Office: Week IV • 15 October 2023

# Jesus, Sufferer

In the Talmud, there is a legend which suggests how the Messiah will come. In the story, Rabbi Yohua ben Levi came upon Elijah the prophet and asked him: "When will Messiah come?"

Elijah replied: "Go and ask him yourself."

"Where is he?"

"He is sitting at the gates of the city."

"How shall I know him?"

"He is sitting among the poor covered with wounds. The others unbind all their wounds at the same time. But he unbinds one at a time and binds it up again, saying to himself, 'Perhaps I shall be needed. If so, I must always be ready so as not to delay a moment.'"

Appropriately, Jesus is sometimes given the title "wounded healer". In next week's Link reflection, we will focus on Jesus' healing ministry. Today we consider Jesus as one like us, subjected to suffering and illness. Instinctively we think of the crucifixion and all the suffering it entails. But that would be to short-change the full mystery of the Incarnation. Jesus, from birth, was fully human in every way that we are.

Neil Boyd, in his novel, *The Hidden Years*, adopts this truth as the basis for his imagining of Jesus' life before his baptism at the age of 30. He paints a picture of a Jesus who, like his brother and sister villagers of Nazareth, experiences hardship and pain, cuts, bruises, and back-ache – with a loving mother to give him TLC when needed (for those of us who still use the acronym for "tender loving care"). While reading Boyd's novel, one

can see where this is leading – to the deep understanding Jesus has of human suffering and his outpouring of compassion during his public ministry.



Crucifixion by St Alphonsus Liguori

The prophecy of Isaiah, "ours were the sufferings he bore, ours the sorrows he carried" (Is 53:4), is not limited to Good Friday. Jesus, Messiah, identified with us in every aspect of our human fragility. Boyd's novel touches on Jesus' mental anguish too, arising from his experience of the selfishness and greed of others to the oppression by the Roman occupiers. Indeed, he "pitched his tent among us" (John 1:14). Against this broader understanding of the suffering of Jesus, we may now consider the crucifixion, for it remains a powerful image for people in their suffering. Read any life of a saint and you will find them drawing strength from

the Cross of Christ.

To look upon the Cross, to gaze at Jesus in pain, is to focus on a central image of our Christian faith. But we must do so precisely in faith. St Alphonsus, who produced one of the most graphic paintings of the wounded body of Jesus on the Cross, nevertheless admonishes us not to concentrate on the physical pain of Jesus but more importantly to realise the love with which he bore it. Pardon the cliché, but it was all for love. This is where our inspiration must come from if we are to reflect on the suffering Jesus. Love of God and love for humanity sustained him through every agony. May his love sustain us in ours.