

SUNDAY MASS

ENTRANCE ANTIPHON:

To you I call; for you will surely heed me, O God; turn your ear to me; hear my words. Guard me as the apple of your eye; hide me in the shadow of your wings.

FIRST READING: Isaiah 45:1, 4-6.

RESPONSORIAL PSALM: Psalm 96.

RESPONSE:

Give the Lord glory and power.

1. O sing a new song to the Lord; sing to the Lord, all the earth. Tell among the nations his glory, and his wonders among all the peoples. *R*
2. For the Lord is great and highly to be praised, to be feared above all gods. For the gods of the nations are naught. It was the Lord who made the heavens. *R*
3. Give the Lord, you families of peoples, give the Lord glory and power; give the Lord the glory of his name. Bring an offering and enter his courts. *R*
4. Worship the Lord in holy splendour. O tremble before him, all the earth. Say to the nations, 'The Lord is king'. He will judge the peoples in fairness. *R*

SECOND READING: 1 Thessalonians 1:1-5.

GOSPEL ACCLAMATION:

Alleluia, alleluia! You will shine as lights in the world, holding fast the word of life. Alleluia.

GOSPEL: Matthew 22:15-21.

COMMUNION ANTIPHON:

Behold, the eyes of the Lord are on those who fear him, who hope in his merciful love, to rescue their souls from death, to keep them alive in famine.

In his book "O Mother Blest", Fr Seán Wales highlights the role of Mary in our lives. Taking us on a tour through icons and feasts of Mary, inspiring explanations of the Marian prayers we know so well, and other Marian themes, he offers us a spiritual gem that will not only deepen our devotion to Mary, Mother of God and our Mother, but will also lead us closer to Jesus, her Son.



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THE WEEK AHEAD

Live the Word

Mon 23 Oct (St John of Capistrano, Pr)

Romans 4:20-25; Resp: Luke 1:69-75; Luke 12:13-21

In and of themselves, material possessions are neither good nor bad. Desiring possessions, rather than having them, is the real problem. Even those with very little can becoming attached to what they do not have.

Tue 24 Oct (St Anthony Mary Claret, B)

Romans 5:12.15.17-21; Psalm 40; Luke 12:35-38

"Lord, by the words of consecration the substance of the bread and wine is converted into the substance of your Body and Blood. All powerful Lord, say over me the word which will change me into You." – St Anthony Claret

Wed 25 Oct Liturgy of the Day

Romans 6:12-18; Psalm 124; Luke 12:39-48

"Knowing who you really are, you will find the constant (the source of being). Those who have this gain new vision. They act with compassion; within themselves, they can find room for everything." – Lao Tzu

Thu 26 Oct Liturgy of the Day

Romans 6:19-23; Psalm 1; Luke 12:49-53

We are not called to be mediocre on our faith journey. Jesus wants us to live a life that is radically consumed with the blazing fire of his love. Allow God to transform you through prayer and action.

Fri 27 Oct Liturgy of the Day

Romans 7:18-25; Psalm 119; Luke 12:54-59

Nobody will remember us for being right, but they will remember us for being loving, kind and compassionate. Persevere, and win the battle over your real opponent – yourself.

Sat 28 Oct SS SIMON & JUDE, A

Ephesians 2:19-22; Psalm 19; Luke 6:12-19

God asks each of us, by our words and our example to plant seeds of love, and so spread the good news of the Kingdom to those around us. *Jesus, allow me to be both seed and sower to those who need you.*

Sun 29 Oct 30TH SUNDAY IN ORDINARY TIME

Exodus 22:21-27; Psalm 18; Matthew 22:34-40

"God comes to us not only in prayer, not only in beautiful (liturgical) celebrations..., but also in those who are hungry and thirsty for our presence and our love, in those who ask for our help." – Adam Bucko

(KEY: SOLEMNITY; FEAST; Memorial; (Optional Memorial)
Pr=Priest; B=Bishop; A=Apostle

Catholic Link

GOD WHO HEALS

29th Sunday in Ordinary Time • Year A
Divine Office: Week 1 • 22 October 2023

Jesus, Healer

As we did with our reflection on healing in the Old Testament, focusing on one narrative (Hezekiah) so with the New Testament. Examples of the healing ministry of Jesus abound. We cannot do justice to them all, but will ponder on one of them, the story of the paralytic at the Pool of Bethesda (John 5:1-18). This way we may better understand the respective roles of both Jesus and the sick person in the healing process.

Crowds of sick people are gathered in the shade of the colonnades around the Sheep Pool. Among them is a man who, John the Evangelist recounts, had been ill for thirty-eight years. The number 38 is significant. We know the Israelites spent

40 years wandering through the desert. But Deuteronomy 2:14 says that the journey took 38 years. If we exclude the year they left Egypt and the year when they arrived in the Promised Land, then the time in between is 38 years. Thirty-eight years of seemingly aimless wandering, getting nowhere. 38 years, then, represents the "in-between time" of frustration and complaining, feeling that nothing was happening. That's how the man at the Pool of Bethesda felt.

Jesus comes along, sees him lying there, and asks him, "Do you want to be healed?" Strange. Why would Jesus ask someone who had been paralysed for 38 years if they want to be well again? Jesus asks the question because he wants the man to take a hard look at himself. Is he waiting for life to be handed to him on a

silver plate? Is he enjoying playing the victim? Is he already so immersed in the pool of self-pity that he no longer held out any hope of healing? Does he really want to be healed or

is he stuck in his negativity? That's why the question is so vital: "Do you want to be healed?"

The man's answer gives him away. "Sir I have no one to put me into the pool when the water is troubled, and while I am hobbling there, someone else steps down ahead of me." Talk about self-pity! Moreover, he is quick to blame others that he cannot get into the water. Pointing to other people's selfishness hides his inertia. The blaming game, diverting attention away from one's inadequacies, finding scapegoats, wallowing in self-

pity, are all very human frailties in which the paralysed man had become enmeshed. But Jesus looks beyond that to the man's true potential as a beloved child of God. John writes: "Jesus said to him, 'Rise, take up your mat and walk.' At once the man was healed, and he took up his mat and walked." (vv. 8-9)

Jesus did not pray for him or pray over him. He did not help him to get into the water. He did nothing dramatic. Rather Jesus simply spoke to the man's self-respect: "Pick up your mat and walk!" Jesus spoke to the potential that has been lying dormant in the man, the self-worth that had been lost through 38 years of futile waiting. He involved the man in his own healing.

Do we find in this story a basis for the saying, "God helps those who help themselves"?



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