

# 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:** Isaiah 35:4-7.

**RESPONSORIAL PSALM:** Psalm 146.

## RESPONSE:

*My soul, give praise to the Lord!*

1. It is the Lord who preserves fidelity forever, who does justice to those who are oppressed. It is he who gives bread to the hungry, the Lord who sets prisoners free. **R**
2. It is the Lord who opens the eyes of the blind, the Lord who raises up those who are bowed down. It is the Lord who loves the just, the Lord who protects the stranger. **R**
3. The Lord upholds the orphan and the widow, but thwarts the path of the wicked. The Lord will reign forever, the God of Sion from age to age. **R**

**SECOND READING:** James 2:1-5.

## GOSPEL ACCLAMATION:

*Alleluia, alleluia! Jesus was preaching the Gospel of the kingdom, healing every disease and every infirmity among the people. Alleluia.*

**GOSPEL:** Mark 7:31-37.

## 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.*

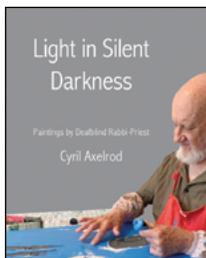
Books from Redemptorist Pastoral Publications

A book of paintings by deafblind Rabbi-Priest Cyril Axelrod with reflections on each painting by friends who know him.

Fr Cyril celebrated 50 years as a priest in November 2020 and this book has been compiled as a tribute to him and his amazing life.

"Cyril has never seen a single painting which he himself created. Instead, he invites you to use your own gift of eyesight to see them.

But beyond that, to experience them with "heart-sight", as he does.



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## THE WEEK AHEAD

# Live the Word

### Mon 6 Sep Liturgy of the Day

Colossians 1:24-2:3; Psalm 62; Luke 6:6-11  
Jesus puts love before the law. He asks the stark question: *Does the law prefer evil? If so, how can it be valid?* The plot to crucify Jesus begins here, for Jesus insists that love comes before the law.

### Tue 7 Sep Liturgy of the Day

Colossians 2:6-15; Psalm 145; Luke 6:12-19  
Jesus was aware of how essential it was that he step aside from what was pressing upon him and simply be present to God, who strengthened their relationship and re-energized his ministry. So, too, with us.

### Wed 8 Sep NATIVITY OF OUR LADY

Micah 5:2-5; Psalm 13; Matthew 1:1-16,18-23  
Mary's first recorded words after the Annunciation are the words of her Magnificat – a prayer of gratitude. Today, take a few moments to list some of the ways that God has been good to you. And give thanks.

### Thu 9 Sep (St Peter Claver, Pr)

Colossians 3:12-17; Psalm 150; Luke 6:27-38  
Today, Jesus' words mix together the abundant goodness of giving and receiving, showing the lavishness of God's love. Let us not be stingy in our living. Rather, let us shake it down and pack it to overflowing.

### Fri 10 Sep Liturgy of the Day

1 Timothy 1:1-2,12-14; Psalm 16; Luke 6:39-42  
No-one is responsible for our spiritual lives, but ourselves. Like athletes, we need to put in the hard yards, day after day. Life isn't a practice session we can skip from time to time. It's the real thing!

### Sat 11 Sep Liturgy of the Day

1 Timothy 1:15-17; Psalm 113; Luke 6:43-49  
Like a house, our lives need to undergo constant renovation. If we have a solid foundation, and if we listen to the words of Jesus and act upon them, we allow ourselves to be slowly transformed.

### Sun 12 Sep 24TH SUNDAY IN ORDINARY TIME

Isaiah 50:5-9; Psalm 116; Mark 8:27-35  
We poison ourselves by holding on to resentment and bitterness. Forgiveness brings us freedom, peace and well-being. But just as we are called to forgive others, we are also called to forgive ourselves.

(KEY: **SOLEMNITY**; FEAST; Memorial; (Optional Memorial) Pr=Priest

# Catholic Link

## BROTHERS AND SISTERS ALL

23rd Sunday in Ordinary Time • Year B  
Divine Office: Week III • 5 September 2021

# Social Dialogue

Approaching, speaking, listening, looking at, coming to know and understand one another, and to find common ground: all these things are summed up in the one word, *dialogue.*" (Fratelli Tutti, par. 198)

Pope Francis has sometimes been called "the dialogue pope". From the day he assumed the ministry of Saint Peter, he has stressed his commitment to dialogue in all spheres of life. Within the Church herself he encourages dialogue, opting for "synodality" rather than simply issuing unilateral decrees by himself as pope. Synod is an ancient Church practice which advocates collective discernment of God's will. The operative word is "discernment", and no surprise there. As a Jesuit, Pope Francis is steeped in the spirituality and wisdom of St Ignatius of Loyola, whose special gift to the Church was the practice of "discernment of spirits". This refers to the grace to judge which experiences and messages are of the Holy Spirit, and which are of the evil one.

For Pope Francis, the key ingredient in collective discernment is dialogue. He urges it upon the Church as well as the world. As he says,

If we want to encounter and help one another, we have to dialogue. There is no need for me to stress the benefits of dialogue. I have only to think of what our world would be like without the patient dialogue of the many generous persons who keep families and communities together. Unlike disagreement and conflict, persistent and courageous dialogue does not make headlines, but quietly helps the world to live much better than we imagine.

We may add, this is easier said than done.

People tend to stay in their own little worlds. Pope Francis urges us to take a leap out of our comfort zones and meet people where they are, ready "to give and receive, while remaining open to the truth."



Image by Gerd Altmann from Pixabay

"A country for example, he suggests, "flourishes when constructive dialogue occurs between its many rich cultural components: popular culture, university culture, youth culture, artistic culture, technological culture, economic culture, family culture and media culture".

Nevertheless, the pope goes on to point out one modern challenge to genuine dialogue, what he calls "the feverish exchange of opinions on social networks." What worries him is that so often these exchanges "are merely parallel monologues.... But monologues engage no one, and their content is frequently self-serving and contradictory."

Parallel monologues! What a graphic way of describing not only what often seems to be the case during international negotiations but also what tends to happen in good old family arguments. True dialogue calls for honesty and humility, not clinging stubbornly to one's own ideas, interests and choices, with the assumption that everyone else is wrong. It is concerned for the common good. As one wise person once put it, it asks not the question "who is right?" but "what is right?" Pope Francis, we hope and pray, is being prophetic rather than naïve when he writes:

The heroes of the future will be those who can break with this unhealthy [i.e. stubborn] mindset and determine respectfully to promote truthfulness, aside from personal interest. God willing, such heroes are quietly emerging, even now, in the midst of our society.