

SUNDAY MASS

ENTRANCE ANTIPHON:

Give peace, O Lord, to those who wait for you, that your prophets be found true. Hear the prayers of your servant, and of your people Israel.

FIRST READING: Isaiah 50:5-9.

RESPONSORIAL PSALM: Psalm 116.

RESPONSE:

I will walk in the presence of the Lord in the land of the living.

1. I love the Lord, for he has heard my voice, my appeal; for he has turned his ear to me whenever I call. **R**
2. They surrounded me, the snares of death; the anguish of the grave has found me; anguish and sorrow I found. I called on the name of the Lord: 'Deliver my soul, O Lord!' **R**
3. How gracious is the Lord, and just; our God has compassion. The Lord protects the simple; I was brought low, and he saved me. **R**
4. He has kept my soul from death, my eyes from tears, and my feet from stumbling. I will walk in the presence of the Lord in the land of the living. **R**

SECOND READING: James 2:14-18.

GOSPEL ACCLAMATION:

Alleluia, alleluia! Far be it from me to glory except in the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world. Alleluia.

GOSPEL: Mark 8:27-35.

COMMUNION ANTIPHON:

How precious is your mercy, O God! The children of men seek shelter in the shadow of your wings.

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THE WEEK AHEAD

Live the Word

Mon 13 Sep St John Chrysostom, BD

1 Timothy 2:1-8; Psalm 28; Luke 7:1-10

So often our patience is tested by the journey of life, but we do have a choice in our attitude. Just as there are many challenges along the way, there are many blessings too. Do we choose to see them?

Tue 14 Sep EXALTATION OF THE HOLY CROSS

Numbers 21:4-9; Psalm 78; John 3:13-17

We know we are doing God's will if we, like Moses, can remember that the will of God will not lead us to where the grace of God will not sustain us. We journey forth as people of faith trusting that God will provide.

Wed 15 Sep Our Lady of Sorrows

Hebrews 5:7-9; Psalm 31; John 19:25-27

Like Mary, we will all have our time when we are called to stand by the cross of someone in severe pain. Stand by them sensitively and compassionately, and be a faithful messenger of loving kindness.

Thu 16 Sep Ss Cornelius, P & Cyprrian, B Ms

1 Timothy 4:12-16; Psalm 111; Luke 7:36-50

How can God be totally just and at the same time be totally merciful? There is no contradiction here. Justice applies to any situation, and then mercy often tempers justice to make sure it is always just.

Fri 17 Sep (St Robert Bellarmine, BD)

1 Timothy 6:2-12; Psalm 49; Luke 8:1-3.

Like many other religious teachers, Jesus taught us how to live in this world. But, as we know, it didn't end there. Through Jesus, those who have died are resurrected and join him in eternity.

Sat 18 Sep Liturgy of the Day

1 Timothy 6:13-16; Psalm 100; Luke 8:4-15

God calls us to continue persevering even when all looks lost, or there is little sign of hope. During this time of Covid pandemic, remain faithful to prayer and trust the process as we live in faith, hope and love.

Sun 19 Sep 25TH SUNDAY IN ORDINARY TIME

Wisdom 2:12.17-20; Psalm 54; Mark 9:30-37

In our economy we earn every penny by the sweat of our brows, and are respected for it. But in the economy of salvation God's generosity extends to all and we earn very little by our own efforts.

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

Catholic Link

BROTHERS AND SISTERS ALL

24th Sunday in Ordinary Time • Year B
Divine Office: Week IV • 12 September 2021



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Last week's *Link* devoted itself to what Pope Francis had to say about dialogue. This week we examine the notion of consensus as the purpose of dialogue, and what the pope sees as its foundation.

He begins with a question: "Is it possible to seek the truth that responds to life's deepest meaning?" Clearly for him, truth is not something superficial. It goes to the heart of things, and for him that "heart" is the dignity and worth of every human being created in the image and likeness of God. This leads the pope to assert: "If society is to have a future, it must respect the truth of our human dignity and submit to that truth."

Rigorous search for the truth is hard work. One of the tasks, says Pope Francis, is to learn how to unmask the various ways that the truth is manipulated, distorted and concealed. What we call "truth" is not only the reporting of facts and events, the sort of things we find in the daily papers. What we must not lose sight of are the deeper truths that are unchanging, as true now as in the past. True to the Catholic tradition on the natural law, Pope Francis affirms that "reason discovers universal values derived from nature."

What is happening these days, Pope Francis fears, is a "barren" way of thinking. As he sees it, good and evil no longer exist in themselves; there is only a calculus of benefits and burdens. Everything is "levelled down" where, in the end, the law of the strongest prevails.

And so, Pope Francis returns to his call to genuine dialogue involving all stakeholders, not just the powerful.

In a pluralistic society, dialogue is the

best way to realize what ought always to be affirmed and respected. Such dialogue needs to be enriched and illumined by clear thinking, rational arguments, a variety of perspectives and the contribution of different fields of knowledge and points of view.

Pope Francis advocates the need to develop dialogue as a new global "culture". He writes: "I have frequently called for the growth of a culture of encounter capable of transcending our differences and divisions. This means working to create a many-faceted polyhedron whose different sides form a variegated unity, in which the whole is greater than the part".

Now there's an interesting word, "polyhedron". It refers in physics to many-sided shapes like cubes, prisms and pyramids. Using this image, Pope Francis (who has a master's degree in science) applies it to society where differences coexist, complementing and enriching one another, even amid disagreements and reservations. As he writes,

Each of us can learn something from others. No one is useless and no one is expendable. This also means finding ways to include those on the peripheries of life. For they have another way of looking at things; they see aspects of reality that are invisible to the centres of power where weighty decisions are made.

The quest for a new "culture of encounter", concludes Pope Francis, means that we should be passionate about meeting others, seeking points of contact, and building bridges. This, he prays, should become a style of life.