

SUNDAY MASS

ENTRANCE ANTI-PHON:

The Lord became my protector. He brought me out to a place of freedom; he saved me because he delighted in me.

FIRST READING: Sirach 27:4-7.

RESPONSORIAL PSALM: Psalm 92.

RESPONSE

is good to give thanks to you, O Lord.

1. It is good to give thanks to you, O Lord, to make music to your name, O Most High, to proclaim your loving mercy in the morning, and your truth in the watches of the night. R

2. The just will flourish like the palm tree, and grow like a Lebanon cedar. Planted in the house of the Lord, they will flourish in the courts of our God. R

3. They will still bear fruit when they are old, still full of sap, still green.

to proclaim that the Lord is upright. In him, my rock, there is no wrong. R

SECOND READING: 1 Corinthians 15:54-58.

GOSPEL ACCLAMATION:

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

GOSPEL: Luke 6:39-45.

COMMUNION ANTI-PHON:

I will sing to the Lord who has been bountiful with me; sing psalms to the name of the Lord Most High.

Live the Word

Mon 3 Mar Liturgy of the Day

Sirach 17:24-29; Psalm 32; Mark 10:17-27

The journey of life is a sacred journey, but we don't know that when we're younger... because we don't know for certain where we came from, and we don't know for certain where we're going... — Barbara Holmes

Tue 4 Mar (St Cosmas)

Sirach 35:1-12; Psalm 50; Mark 10:28-31

For Prince Cosmas of Poland nothing was more pleasant and desirable for him, than to share his belongings and to give his entire self to Christ's poor, to strangers, to the sick, to those in captivity, and all who suffer.

Wed 5 Mar ASH WEDNESDAY

Joel 2:12-18; Psalm 51; Matthew 6:1-6, 16-18

Make Lent a time to break the cycle of focusing on ourselves and other people's opinions of us. Offer yourself to God alone. Commit yourself to turning your life around to a new direction of love and service.

Thu 6 Mar Liturgy of the Day

Deuteronomy 30:15-20; Psalm 1; Luke 9:22-25

Lenten fasting must go beyond the mere giving up of favourite foods and drink. Our fasting needs to affect the lives of other people for the better. Commit yourself to finding creative ways of doing this.

Fri 7 Mar (St Perpetua & Felicity, Ms)

Isaiah 58:1-9; Psalm 51; Matthew 9:14-15

Do you see this vessel — water pot or whatever it may be? Can it be called by any other name than what it is? 'No.' Perpetua's father replied. 'So also I cannot call myself by any other name than what I am — a Christian.'

Sat 8 Mar (St John of God, R)

Isaiah 58:9-14; Psalm 86; Luke 5:27-32

Behind John of God's outward acts of total concern and love for the sick and poor was a deep interior prayer life which was reflected in his spirit of humility. The Brothers Hospitallers is now a worldwide religious order.

Sun 9 Mar 1st SUNDAY OF LENT

Deuteronomy 26:4-10; Psalm 91; Luke 4:1-13

Lent is a time when we can take a long look inside ourselves and diagnose where we are spiritually lacking. In order to find a way to a remedy if correctly. Where is the spirit of Jesus lacking in your life?

KEY: SOLEMNITY; FEAST; Memorial; (Optional Memorial)
M=Martry; R=Religious

Books from Redemptorist Pastoral Publications

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R60

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Catholic Link

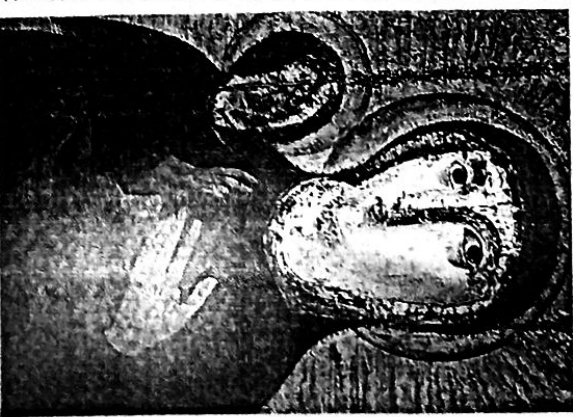
SYNODALITY: DISCIPLES OF THE WAY
8th Sunday in Ordinary Time (Lev 19:2-6)
Divine Office: Week IV of Lent (March 22)

Odigitria: Mary Shows the Way

Today, Catholic Link presents its final reflection on synodality. Do we hear some readers breathing a sigh of relief? Fair enough, it might not be the most stimulating topic, but, as we have tried to point out, it is vital to the way we experience ourselves as members of the Church in the years and decades to come.

One of the striking aspects of the Synod is the emphasis it puts on transparency and accountability. Accountability has never been spelled out with such clarity as it has in the final document. Prompted by the sex abuse crisis in the Church, accountability with respect to the protection of young people has become a central tenet today. Close behind it is financial accountability. But the Synod goes beyond that when it adds that there has to be accountability at all levels of pastoral action in the parish or diocese, for the simple reason that Church life is no longer the private concern of ordained pastors. It belongs to the people as a whole.

The final document constantly emphasises the importance of discernment by a group of people who represent the community, such as the Parish Pastoral Council, asking what the major pastoral issues of the parish are. And when the Holy Spirit leads them to a clear insight or conclusion (for example, the need for more focused youth ministry), then the pastor makes a commitment in light of the group's discernment. Carrying out the decision is also part of accountability. This is something Pope Francis has consistently drawn attention to in his criticism of the type of clericalism which shuns accountability.



Virgin Hodegetria, Rome, c. 500-525, the oldest known example of an icon of the Way, in the Benedictine monastery attached to the Church of St. Francesca in the Roman Forum

Commenting on the final document, Cardinal McElroy, a leading figure in planning the Synod, says that this all means that the people of the parish have a right to question their pastors for failing to follow through on pastoral priorities or for doing things in a contrary way. This is confirmed by paragraph 91 of the document which states that if those in authority, such as a bishop or parish priest, engage in consultation, then they cannot simply dismiss the conclusions of that consultation at will, without providing a compelling reason for doing so.

Drawing its deliberations to a conclusion, the document ends: The salvation to be received and proclaimed is inherently relational. We live it and witness to it together... The ultimate meaning of synodality is the witness that the Church is called to give to God: Father, Son and Holy Spirit, the harmony of love that pours Himself out, to give Himself to the world. We can live the communion that saves by walking in a synodal way.

And the final word is dedicated to Mary: We entrust the results of this Synod to the Virgin Mary, who bears the splendid title of Odigitria (from the Greek word Hodegetria, which translates to "She who shows and guides the way"). May Mary, Mother of the Church, who in the Upper Room helped the newly formed community of disciples to open themselves to the novelty of Pentecost, teach us to be a people of disciples and missionaries walking together, to be a synodal Church.