

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: Sirach 27:30-28:7.

RESPONSORIAL PSALM: Psalm 103.

RESPONSE:

The Lord is compassionate and gracious, slow to anger and rich in mercy.

1. Bless the Lord, O my soul,
and all within me, his holy name.
Bless the Lord, O my soul,
and never forget all his benefits. **R**
2. It is the Lord who forgives all your sins,
who heals every one of your ills,
who redeems your life from the grave,
who crowns you with mercy and compassion. **R**
3. He will not always find fault;
nor persist in his anger forever.
He does not treat us according to our sins,
nor repay us according to our faults. **R**
4. For as the heavens are high above the earth,
so strong his mercy for those who fear him.
As far as the east is from the west,
so far from us does he remove our transgressions. **R**

SECOND READING: Romans 14:7-9.

GOSPEL ACCLAMATION:

Alleluia, alleluia! A new commandment I give to you, says the Lord, that you love one another, even as I have loved you. Alleluia.

GOSPEL: Matthew 18:21-35.

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 14 Sep EXALTATION OF THE HOLY CROSS

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

"Remember that when your heart feels restless, ... hurt, (or) feels like breaking... 'I am precious to Him. He has called me by name. I am His. He loves me.' And to prove that love He died on the cross." – St Teresa of Calcutta

Tue 15 Sep Our Lady of Sorrows

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

"Virgin Mary, full of sorrow, From your love I ask to borrow, Love enough to share your pain. Make my heart to burn with fire, Make Christ's love my own desire, Who for love of me was slain." – Stabat Mater

Wed 16 Sep Ss Cornelius, P & Cyprian, B Ms

1 Corinthians 12:31-13:13; Psalm 33; Luke 7:31-35

"If one of us ... shall go first, may our love continue in the presence of the Lord and our prayers for our brethren and sisters not cease in the presence of the Father's mercy." – St Cyprian to St Pope Cornelius

Thu 17 Sep (St Hildegard of Bingen, VD)

1 Corinthians 15:1-11; Psalm 118; Luke 7:36-50

"We cannot live in a world interpreted for us by others. An interpreted world is not a hope. Part of the terror is to take back our listening, to use our own voice, to see our own light." – St Hildegard of Bingen

Fri 18 Sep Liturgy of the Day

1 Corinthians 15:12-20; Psalm 17; Luke 8:1-3

The true road to spiritual wholeness – holiness – is the honest acceptance of and openness to the cross, which confronts us in the various troubles, aches, and pains of our daily life.

Sat 19 Sep (St Januarius, BM)

1 Corinthians 15:35-37, 42-49; Psalm 56; Luke 8:4-15

"Today the sign of Bishop Januarius' blood, shed for the sake of Christ and his brethren, tells us that goodness, beauty, and righteousness are and always will be victorious ... love always wins." – Abp Battaglia of Naples

Sun 20 Sep 25TH SUNDAY IN ORDINARY TIME

Isaiah 55:6-9; Psalm 145; Matthew 20:1-16

"Hope is a quality of aliveness. It does not come at the end, as the feeling that results from a happy outcome. Rather, it lies at the beginning, as a pulse of truth that sends us forth." – Cynthia Bourgeault

KEY: **SOLEMNITY**; **FEAST**; **Memorial**; (Optional **Memorial**)
P=Pope; B=Bishop; Ms=Martyrs; V=Virgin; D=Doctor

Catholic Link

SCHOOLS OF THOUGHT AND WATCHFUL FAITH

24th Sunday in Ordinary Time • Year A
Divine Office: Week IV • 13 September 2026

St John Henry Newman

This year, St John Henry Newman (1801-1890) became the 38th Doctor of the Church, joining St Bede (673-735) and St Anselm (1033-1103) as the three British Doctors of the Church.

Writing this short piece for the *Catholic Link* is like trying to write a history of Christianity on the back of a postage stamp. Newman's life spanned almost the whole of the 19th century. Roughly half-way through his life, Newman left the Anglican Church to become a Catholic. Newman had already been living a life of total commitment to God and of service to Christianity as an Anglican priest and Oxford scholar. His magnetic character guaranteed good friendships in his life, and influence in general.

One of Newman's passions in life was education. He not only thought and taught about the meaning of education, but he implemented his ideas at schools and universities. He published what has become a classic, *The Idea of a University* (1873). "The object of a university education is to produce *thinking* people, no more, no less". How relevant this is in today's tension between human intellectual rigor and AI. Newman gives priority to a graduate being able to think clearly and exactly. Today such clarity and exactitude, patient reflection and critical questioning, are essential in a world where education is aimed at narrowly focused technical expertise but little breadth of knowledge. One of Newman's attractive ideas on education is the importance he attaches to the relationship between teacher and student. Knowledge, understanding, and wisdom grow exponentially through the meeting of minds; though engagement and debate; through mutual trust in the search for truth.

Although not an academic philosopher,



St John Henry Newman by Emmeline Deane, in the National Portrait Gallery

Newman had a life-long interest in philosophical questions and struggled to find a vocabulary to articulate his insights, especially in relation to the philosophy of religion. His strong personalism led him to value the informal and natural realities of most people. His view of knowledge favoured spontaneous insights and inferences which have the potential to lead increasingly to more certain conclusions. He called this the "illative sense" – something to be found in ordinary daily life; the way most people come to reasoned conclusions. Newman argued that human beings rely on this faculty because formal, mathematical logic falls short when it comes to understanding real, everyday life.

As with philosophy, so with theology in Newman's personal life. Although occupied with religious topics all his life, he never claimed any special expertise in theology. His theological influence is quite ironic, therefore, not least by being named a Doctor of the Church. His *Essay on the Development of Christian Doctrine* (1845) came from his close reading of the Fathers of the Church, and his lived experience of the Catholic Church around him. Newman saw progressive family resemblance between the Patristic Church, the medieval Church and the Catholic Church. For him, catholicity spanned both space (the whole earth) and time (history).

Newman's later theological work, *On Consulting the Faithful in Matters of Doctrine* (1859), has been a useful resource in the Church's present discussions on synodality. Likewise, Newman's understanding of the primacy of personal conscience anticipated what would become official Church teaching at the Second Vatican Council. St John Henry Newman's "watchful faith" was a century ahead of its time.



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