

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: Ezekiel 33:7-9.

RESPONSORIAL PSALM: Psalm 95.

RESPONSE:

O that today you would listen to his voice!
Harden not your hearts.

1. Come, let us ring out our joy to the Lord;
hail the rock who saves us.
Let us come into his presence, giving thanks;
let us hail him with a song of praise. **R**
2. O come; let us bow and bend low.
Let us kneel before the God who made us,
for he is our God and we
the people who belong to his pasture,
the flock that is led by his hand. **R**
3. O that today you would listen to his voice!
'Harden not your hearts as at Meribah,
as on that day at Massah in the desert
when your forebears put me to the test;
when they tried me, though they saw my work'. **R**

SECOND READING: Romans 13:8-10.

GOSPEL ACCLAMATION:

Alleluia, alleluia! God was in Christ reconciling
the world to himself, and entrusting to us the
message of reconciliation. Alleluia.

GOSPEL: Matthew 18:15-20.

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.

THE WEEK AHEAD

Live the Word

Mon 7 Sep Liturgy of the Day

1 Corinthians 5:1-8; Psalm 5; Luke 6:6-11

Jesus paid a huge price for his public witness on
behalf of the poor and the outcast, bringing them
Good News, healing them and freeing them. As his
disciples, we are called to the same ministry.

Tue 8 Sep NATIVITY OF OUR LADY

Micah 5:2-5; Psalm 13; Matthew 1:1-16.18-23

"From Mary we learn to surrender to God's will in
all things. From Mary we learn to trust even when
all hope seems gone. From Mary we learn to love
Christ her son and the Son of God!" – St John Paul II

Wed 9 Sep (St Peter Claver, Pr)

1 Corinthians 7:25-31; Psalm 45; Luke 6:20-26

"To love God as He ought to be loved, we must
be detached from all temporal love. We must
love nothing but Him, or if we love anything else,
we must love it, only for His sake." – St Peter Claver

Thu 10 Sep Liturgy of the Day

1 Corinthians 8:1-7.11-13; Psalm 139; Luke 6:27-38

"Hope lets us literally see the presence and action of
the holy in our everyday lives... It is the solid evidence
of the power of love made visible in abundance."
– Steven Charleston

Fri 11 Sep Liturgy of the Day

1 Corinthians 9:16-19.22-27; Psalm 84; Luke 6:39-42

Do we allow people to feel comfortable because the
Gospel we have grown comfortable with offers them
no threat? Has our Christianity become anonymous,
with no-one noticing the difference in our values?

Sat 12 Sep (Most Holy Name of Mary)

1 Corinthians 10:14-22; Psalm 116; Luke 6:43-49

"We never give more honour to Jesus than when we
honour his mother, and we honour her simply and solely
to honour him all the more perfectly. We go to her only
as a way leading to Jesus, her Son." – St Louis de Montfort

Sun 13 Sep 24TH SUNDAY IN ORDINARY TIME

Sirach 27:30-28:7; Psalm 103; Matthew 18:21-35

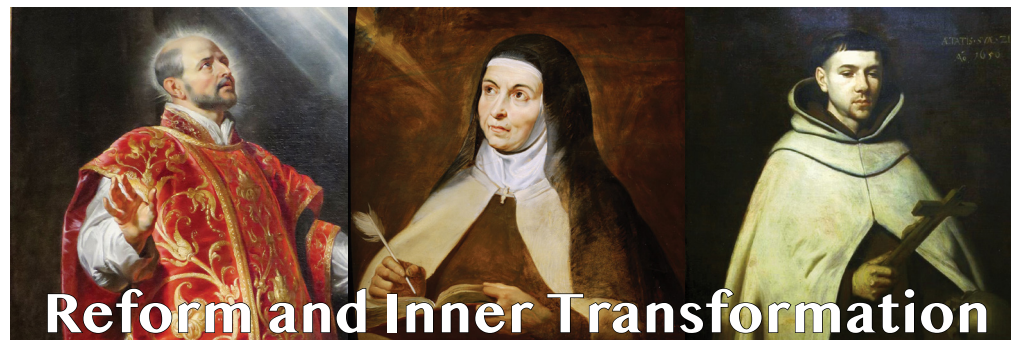
"In any relationship, fierce love causes us to cross
boundaries and borders to discover one another, to
support one another, to heal one another." – Jacqui
Lewis

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

Catholic Link

SCHOOLS OF THOUGHT AND WATCHFUL FAITH

23rd Sunday in Ordinary Time • Year A
Divine Office: Week III • 6 September 2026



St Ignatius of Loyola by Peter Paul Rubens, St Teresa of Ávila by Peter Paul Rubens, and St John of the Cross by Francisco de Zurbarán

While one part of the Christian world was
splitting asunder and as Protestantism
was putting down roots, another part
of the Christian world was experiencing a pro-
found reform from within. That part was Spain.
Largely because of the efforts of St Ignatius
of Loyola (1491-1556) and the newly estab-
lished Society of Jesus (SJ), Catholicism found
a new vigour from an ancient practice: con-
templation.

The emergence soon afterwards of a re-
formed version of the Carmelite Order and the
inspiration of two Carmelite saints, St Teresa
of Ávila (1515-1582) and St John of the Cross
(1542-1591) made the contribution of Spanish
mysticism to the Church a source of spiritual
renewal to this day.

For one thing, it was not focussed on Church
scandals, nor was its purpose doctrinal. It was
rooted in the contemplative life. This reform,
inspired by the interior life, impacted upon the
daily lives of people. Both Teresa and John
earned the title, "Doctor of the Church", be-
cause their lives and their writings continue to
inspire many Christians, not just Catholics.

St Teresa was encouraged to write of her
awakening from a state of "comfortable me-
diocrity" during her first twenty years as a
Carmelite. Already immersed in a deep rela-
tionship with God, a profound conversion ex-
perience in 1554 led her to establish a commu-
nity of like-minded nuns equally radical in their
longing for a renewal of the original Carmelite
charism.

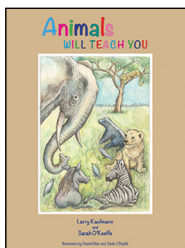
The Book of Her Life, as the Carmelites pre-
fer to name her autobiography, reveals Teresa
as an informal, warm and engaging writer.
She established, with intensity, other new con-

vents of the Reform ('disclaled' Carmelites,
i.e. shoeless). She also wrote her *Foundations*,
a religious travelogue of spiritual experience.
But her masterpiece is *The Interior Castle*,
structured around seven mansions within the
interior castle, the first three of which are a
prelude to the mystical life and the last four
deal with the soul's "mystical marriage" or
union with God.

John of the Cross was a poet who made his
whole life a "spiritual canticle" – to use one
of his poem's titles. Persuaded by Teresa to
lead the male Carmelites' reform, he paid a
huge price. He was held prisoner in one of his
friaries, experiencing the Cross in such a per-
sonal manner that he became a teacher and
interpreter of the "science of the Cross". He
so poured himself into verse, that Fr Martin
D'Arcy SJ claimed that "the Spirit of God has
passed through these poems, beautifying and
sanctifying them on its way".

Like Teresa, John was skilled at directing
people from "acquired" contemplation (by hu-
man effort) towards "infused" contemplation
(by God's grace). His path led from the way
of *purification* to the way of *illumination* to the
ultimate goal of *union* with God. The logic of
this approach was clear; beginners need to be
prepared for the interior journey: the intellect
purged by faith, the memory by hope and the
will by love. These inner purifications involved
both a "dark night of the senses" and a "dark
night of the soul".

The lessons of Saints Ignatius, Teresa and
John inspire a vital consideration in the process
of reform: the transformation of structures and
practices will be futile without simultaneous in-
ner spiritual renewal.



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"These reflections on animals
and what they teach us is a
masterpiece", writes Prof. Tony
Kelly, a prominent theologian
known for his own use of
stories. The title comes from
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