

# SUNDAY MASS

## ENTRANCE ANTIPHON:

Hear my voice, O Lord, for I have called to you; be my help. Do not abandon or forsake me, O God, my Saviour!

**FIRST READING:** Exodus 19:2-6.

**RESPONSORIAL PSALM:** Psalm 100.

## RESPONSE:

We are his people, the sheep of his flock.

1. Cry out with joy to the Lord, all the earth. Serve the Lord with gladness. Come before him singing for joy. **R**
2. Know that he, the Lord, is God. He made us; we belong to him. We are his people, the sheep of his flock. **R**
3. Indeed, how good is the Lord, eternal his merciful love. He is faithful from age to age. **R**

**SECOND READING:** Romans 5:6-11.

## GOSPEL ACCLAMATION:

Alleluia, alleluia! The kingdom of God is at hand; repent, and believe in the Gospel. Alleluia.

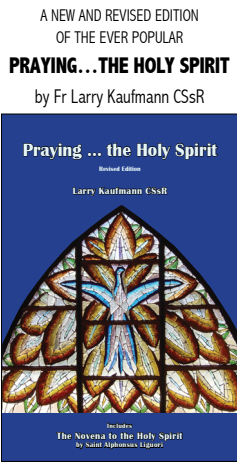
**GOSPEL:** Matthew 9:36-10:8.

## COMMUNION ANTIPHON:

There is one thing I ask of the Lord, only this do I seek; to live in the house of the Lord all the days of my life.

Books from Redemptorist Pastoral Publications

Christians affirm the role of the Holy Spirit in prayer. This booklet is offered as a help in turning to the Holy Spirit during periods of discernment, decision-making, trial or transition – all parts of our lives at one time or another. It contains many beautiful prayers to the Holy Spirit. The author's hope is that this booklet will become a source of prayer and renewed devotion to the Holy Spirit who "leads us to the complete truth" (John 16:13)



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## THE WEEK AHEAD

# Live the Word

### Mon 15 Jun Liturgy of the Day

1 Kings 21:1-16; Psalm 5; Matthew 5:38-42

As we are able to receive with grateful acknowledgement of the Giver, so we should be able to heed Jesus' command to 'give to the one who asks of you...'. Like God, we must become generous of heart.

### Tue 16 Jun Liturgy of the Day

1 Kings 21:17-29; Psalm 51; Matthew 5:43-48

Jesus does not intend us to remain in a situation where we are 'persecuted'... but to remember that divine love is stronger than the desire to hate. We are to love and pray for those who seek to wound us.

### Wed 17 Jun Liturgy of the Day

2 Kings 2:1.6-14; Psalm 31; Matthew 6:1-6.16-18

We often go about our lives thinking we are in control of everything. But in truth we begin with God and we end with God. And our whole life in between is, in a sense, a journey to let go and discover this reality.

### Thu 18 Jun Liturgy of the Day

Sirach 48:1-14; Psalm 97; Matthew 6:7-15

The Our Father is a model for how to pray: firstly we acknowledge and praise God; then pray that God's will be done in all things; and only then we petition God's help. Notice where me and my problems fit in.

### Fri 19 Jun (St Romuald, Ab)

2 Kings 11:1-4.9-18.20; Psalm 132; Matthew 6:19-23

St Romuald (951-1027) was a hermit and the founder of the Camaldolese Order. He encouraged constant effort in seeking the "prayer of the heart", and waiting for God's grace with total inner emptiness.

### Sat 20 Jun Liturgy of the Day

2 Chron. 24:17-25; Psalm 89; Matthew 6:24-34

"The Bread that we need each day to grow in eternal life, makes of our will a docile instrument of the Divine Will; sets the Kingdom of God within us; gives us pure lips, and a pure heart..." – Edith Stein

### Sun 21 Jun 12TH SUNDAY IN ORDINARY TIME

Jeremiah 20:10-13; Psalm 69; Matthew 10:26-33

Today, "Rest in the presence of the Beloved who dwells in the cave of your heart, that interior cell where you are called to simply be." – Christine Valters Paintner

KEY: **SOLEMNITY**; FEAST; Memorial; (Optional Memorial) Ab=Abbot

# Catholic Link

## SCHOOLS OF THOUGHT AND WATCHFUL FAITH

11th Sunday in Ordinary Time • Year A  
Divine Office: Week III • 14 June 2026

# Paul among the Philosophers

Paul, Silas and Timothy began the second missionary journey in 50 A.D. They started in Greece (Berea), but Paul had to move on almost at once and headed for the centre of Greek culture, Athens. Paul's ability to live and work in different cultures is marked by his ministry in Jerusalem (Hebrew), Athens (Greek) and Rome (Latin).

Fortunately, Luke has given us a vivid account of Paul among the philosophers in Acts 17:16-34. It was Paul's custom to begin his ministry in a place by first going to the synagogue and then to the town centre to preach in the central square. So it was that he preached at the main marketplace in Athens, the Areopagus.

Paul's sermon has been called "a master-class in the evangelization of a culture". Paul was confronted by two world views: Stoicism and Epicurianism.

A stoa was a roofed colonnade in ancient Greece where people would walk up and down with a philosopher named Zeno discussing current issues, mostly of a philosophical kind. Hence, those who followed Zeno's teaching were called Stoics. They believed in a fully materialist world though they had a high moral standard and demanded strict control of feelings and passions.

Followers of Epicurius also embraced a materialist view of the world, but their goal was pleasure, especially in refinement of taste in food and drink. Today we would call an epicure a hedonist or a sensualist.

Both Stoics and Epicurians mocked Paul's initial speeches about Jesus but invited him to

present his case in the Areopagus.

Paul set the scene for his proclamation by acknowledging the religious spirit of his listeners, illustrated by the many shrines to local or national deities; but he hit on the shrine that had been erected to the "Unknown God". Cleverly, he then unpacked his message about the God of the Hebrews and the Christians. Paul revealed God to be Creator, Sustainer and Judge. When he spoke of the Incarnation of Christ, and the Resurrection of Jesus, the scoffing began again. Some of his audience called him a "Babbling"!



St Paul in Athens delivering the Areopagus sermon in which he addressed early issues in Christology, depicted in a 1515 portrait by Raphael

Despite the cool reception of his word some did respond positively and became the first Athenian converts. Among the converts were Dionysius the Areopagite and Damaris, a woman. Paul saw his work in Athens as sowing the seed of the gospel.

The point for us is that Paul was not afraid to engage with the great issues of his day; he welcomed questions and he set a standard of knowledge and interest which should mark any evangelistic ministry. His sermon in the Areopagus quoted Greek poets and thinkers. He was able to agree with the Stoics that the world is good and beautiful, and with the Epicurians that God cannot be limited to this world. He was able to take what good he found in paganism and lead it to the revelation that is Christianity.

The great Pauline scholar, N.T. Wright, wrote: "Paul upstages the claims and systems of paganism in the name, and for the glory, of the one God of Israel, the God now revealed through Jesus and the Spirit".

