

SUNDAY MASS

ENTRANCE ANTIPHON:

The Lord is the strength of his people, a saving refuge for the one he has anointed. Save your people, Lord, and bless your heritage, and govern them forever.

FIRST READING: Jeremiah 20:10-13.

RESPONSORIAL PSALM: Psalm 69.

RESPONSE:

In your great mercy, answer me, O Lord.

1. It is for you that I suffer taunts,
that shame has covered my face.
To my own kin I have become an outcast,
a stranger to the children of my mother.
Zeal for your house consumes me,
and taunts against you fall on me. **R**
2. But I pray to you, O Lord,
for a time of your favour.
In your great mercy, answer me, O God,
with your salvation that never fails.
Lord, answer, for your mercy is kind;
in your great compassion, turn towards me. **R**
3. The poor when they see it will be glad,
and God-seeking hearts will revive;
for the Lord listens to the needy,
and does not spurn his own in their chains.
Let the heavens and the earth give him praise,
the sea and everything that moves in them. **R**

SECOND READING: Romans 5:12-15.

GOSPEL ACCLAMATION:

Alleluia, alleluia! The Spirit of truth will bear witness to me, says the Lord, and you also are witnesses. Alleluia.

GOSPEL: Matthew 10:26-33.

COMMUNION ANTIPHON:

The eyes of all look to you, Lord, and you give them their food in due season.

THE WEEK AHEAD

Live the Word

Mon 22 Jun (Ss John Fisher, B & Thomas More, Ms) 2 Kings 17:5-8.13-15.18; Psalm 60; Matthew 7:1-5

Thomas More (1478–1535) was an English humanist, statesman, and author known for his sharp wit and profound conscience. His famous final words were, "I die the king's faithful servant, but God's first."

Tue 23 Jun Liturgy of the Day

2 Kings 19:9-11.14-21.31-36; Psalm 48; Matthew 7:6.12-14
Prayer defines the Christian life. It requires that we stand in God's presence with open hands, naked and vulnerable, proclaiming that without God we can do nothing.

Wed 24 Jun BIRTH OF ST JOHN THE BAPTIST

Isaiah 49:1-6; Psalm 139; Luke 1:57-66.80
"He will be a joy and delight to you, and many will rejoice because of his birth, for he will be great in the sight of the Lord ... he will be filled with the Holy Spirit even before he is born." – Luke 1:14-15

Thu 25 Jun Liturgy of the Day

2 Kings 24:8-17; Psalm 79; Matthew 7:21-29
Jesus' mission was not to the respectable and the like-minded, but to the poor and downtrodden. He crossed lines to reach out to withered hearts and bodies. He calls us to have the courage to do the same.

Fri 26 Jun Liturgy of the Day

2 Kings 25:1-12; Psalm 137; Matthew 8:1-4
My life is one long hearkening unto my self and unto others, unto God... The most essential and the deepest in me hearkening unto the most essential and the deepest in the other. God to God. – Etty Hillesum

Sat 27 Jun (St Cyril of Alexandria, BD)

Lamentations 2:2.10-14.18-19; Psalm 74; Matt 8:5-17
"That anyone could doubt the right of the holy Virgin to be called the Mother of God fills me with astonishment. Surely she must be the Mother of God if our Lord Jesus Christ is God, and she gave birth to him!" – St Cyril

Sun 28 Jun 13TH SUNDAY IN ORDINARY TIME

2 Kings 4:8-11.14-16; Psalm 89; Matthew 10:37-42
"Sabbath breaks the nonstop, violent cycle of production and consumption. It breaks our greed by forcing us to stop continually trying to do more and gain more." – Cindy Lee

KEY: SOLEMNITY; FEAST; Memorial; (Optional Memorial)
Ms=Martyrs; B=Bishop; D=Doctor

Catholic Link

SCHOOLS OF THOUGHT AND WATCHFUL FAITH

12th Sunday in Ordinary Time • Year A
Divine Office: Week IV • 21 June 2026

Seeking Understanding

Christ was born a Jew. The community he formed was born from the womb of Judaism. But Jesus himself and his Church and Augustine on the Holy Trinity and on the inner journey into God (his Confessions). These intellectual giants were also people of deep faith who were able to harmonize their academic work with a living faith expressed in a fruitful ministry.

Soon after Pentecost, the very first Christians manifested the authentic missionary nature of the new faith. The infant Church was faced with urgent questions about non-Jewish (Gentile) converts. Should they become Jews first and then Christians? The Church has had to face new questions throughout its long life. For this and for other reasons the Church had to be able to articulate its faith in ways intelligible to peoples of any language or culture.

The first cultural shift was from the Hebrew mentality to the Greek mentality. Many of the early Christians were schooled in Greek philosophy and so brought to the question of inculturation their skills in philosophy.

Those influenced by thinkers like Plato or Aristotle were able to use categories like "substance", "being", "perfection" "essence", "nature" etc which helped the Church to address such mysteries as "Trinity", "Eternity", and deal with aspects of reality like "soul and body", "matter and form", etc.

In order to dialogue with other worldviews, it was essential to be able to distinguish between faith and reason, between philosophy and theology, between Church and culture.

Some of the names in this exciting undertaking are the great African theologian, Tertullian (160-225) who challenged the heresy of Gnosticism, Origen (185-254), a brilliant scripture scholar who stood for the integrity of the whole Bible, Old and New. Two outstand-

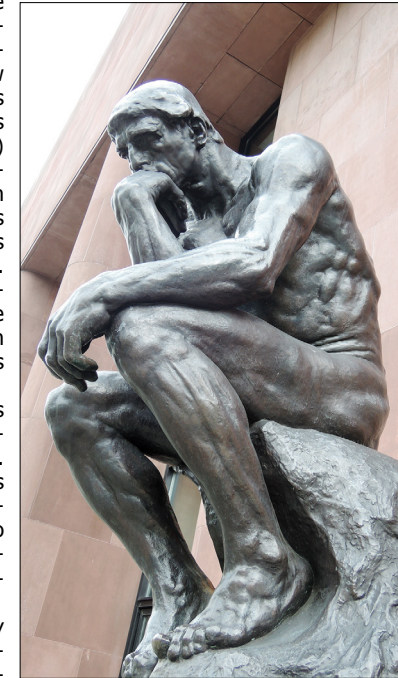
ing writers from North Africa were St Cyprian (d. 258) and St Augustine (354-430). Cyprian wrote extensively on the Unity of the Church and Augustine on the Holy Trinity and on the inner journey into God (his Confessions). These intellectual giants were also people of deep faith who were able to harmonize their academic work with a living faith expressed in a fruitful ministry.

We refer to these many writers who mapped out a great deal of our religious experiences as "Fathers of the Church" and the technical study of their writings as "Patristics". Some of the great themes of their writings are: Faith and Understanding, Unity and Truth, Sacramentality, The Spiritual Life, Social Justice, The Beauty of God, The Word of God, and The Moral Life.

It has often been said that Greek Philosophy brought order out of chaos. By this is suggested that where there was intellectual confusion, trapping minds in legends, sagas, and myths, Greek thought introduced Reason as the primary way of organizing our experiences in life. It brought Reason (Logos) to bear on the human condition.

The Church has been comfortable with this Greek gift, and nowhere does it repudiate either reason or truth, wherever it emerges. That the Church also can go beyond reason, into the realms of faith and love and God, in no way lessens its respect for goodness and beauty and accuracy.

May these early Christian saints who worked to make our faith systematic and communicable, help us to do likewise for our world today.

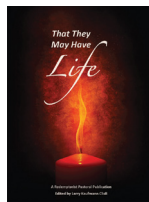


The statue *The Thinker* by Auguste Rodin is a symbol of philosophical thought.

Books from Redeptmist Pastoral Publications

By popular request, the 2023 Catholic Link series on illness, wellbeing, healthcare and related issues has been collated and compiled under one cover.

God's will is indeed for us to have fullness of life, despite the experience of human limitation and finitude. It is precisely there that we encounter a compassionate Christ who reveals to us the mystery of a God of mercy. May this booklet be a help to growing in a deeper spirituality for health and wellbeing, sickness and suffering.



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