

SUNDAY MASS

ENTRANCE ANTIPHON:

As for me, in justice I shall behold your face; I shall be filled with the vision of your glory.

FIRST READING: Isaiah 55:10-11.

RESPONSORIAL PSALM: Psalm 65.

RESPONSE:

The seed that fell into good soil yielded a hundredfold.

1. You visit the earth, give it water;
you fill it with riches.
God's ever-flowing river brims over
to prepare the grain. **R**
2. And thus you provide for the earth;
you drench its furrows;
you level it, soften it with showers;
you bless its growth. **R**
3. You crown the year with your bounty.
Abundance flows in your pathways;
in pastures of the desert it flows. **R**
4. The hills are girded with joy.
The meadows clothed with flocks.
The valleys are decked with wheat.
They shout for joy; yes, they sing! **R**

SECOND READING: Romans 8:18-23.

GOSPEL ACCLAMATION:

Alleluia, alleluia! The seed is the word of God, and the sower is Christ; all who find him will abide for ever. Alleluia.

GOSPEL: Matthew 13:1-23.

COMMUNION ANTIPHON:

The sparrow finds a home, and the swallow a nest for her young; at your altars, O Lord of hosts, my King and my God. Blessed are they who dwell in your house, forever singing your praise.

THE WEEK AHEAD

Live the Word

Mon 13 Jul (St Henry)

Isaiah 1:10-17; Psalm 50; Matthew 10:34-11:1
Gandhi taught 'become the change you wish to see in the world'. If we wish to see more caring and more justice, we must learn to care, and to act. We are God's hands and voice in our world.

Tue 14 Jul (St Camillus de Lellis, Pr)

Isaiah 7:1-9; Psalm 48; Matthew 11:20-24
St Camillus de Lellis (1550-1614) is the patron saint of nurses and the sick. He said that "the poor and sick are the 'Heart of God' and that serving them is serving Christ directly.

Wed 15 Jul St Bonaventure, BD

Isaiah 10:5-7,13-16; Psalm 94; Matthew 11:25-27
St Bonaventure (1221-1274), a Franciscan theologian, said that true wisdom lies in loving God rather than just knowing about Him, emphasizing that "a constant fidelity in small things is a great and heroic virtue".

Thu 16 Jul (Our Lady of Mount Carmel)

Isaiah 26:7-9,12,16-19; Psalm 102; Matthew 11:28-30
Prayer to our Lady of Mount Carmel: "O most beautiful Flower of Mount Carmel, fruitful vine, splendour of Heaven, Blessed Mother of the Son of God, Immaculate Virgin, assist me in this my necessity".

Fri 17 Jul Liturgy of the Day

Isaiah 38:1-6,21-22,7-8; Isaiah 38:10-12,16; Matt 12:1-8
Tears can be regarded as a blessing and a grace. They water the soul, and help the heart's cry to be heard. Allow God to see your tears – and to hear your heartfelt prayer.

Sat 18 Jul Liturgy of the Day

Micah 2:1-5; Psalm 10; Matthew 12:14-21
During prayer we listen with the 'ears of the heart.' This listening invites a certain humility, and becoming attuned to voices other than one's own – learning from them and being transformed by them.

Sun 19 Jul 16TH SUNDAY IN ORDINARY TIME

Wisdom 12:13,16-19; Psalm 86; Matthew 13:24-43
"The earth was entrusted to us in order that it be mother for us, capable of giving to each one what is necessary to live ... (It) is generous and holds nothing back from those who safeguard it." – Pope Francis

KEY: **SOLEMNITY:** FEAST; Memorial; (Optional Memorial)
Pr=Priest; B=Bishop; D=Doctor

Catholic Link

SCHOOLS OF THOUGHT AND WATCHFUL FAITH

15th Sunday in Ordinary Time • Year A
Divine Office: Week III • 12 July 2026

St Bonaventure OFM

As we continue our *Link* series on keeping watchful faith in lives immersed in a world of multiple ideas, we seek to learn from the experiences of our Christian fore-

bears. Today we welcome the company of Saint Bonaventure (1221-1274), a leading Franciscan theologian of the thirteenth century. St Bonaventure teaches us about the possibility of holding in holy and harmonious tension different schools of thought within the Church itself. A contemporary of St Thomas Aquinas, they differed in ways of approaching theological matters. Unity in diversity!

St Bonaventure developed his thought in the context of a changing intellectual climate, called "scholasticism". A previous *Link* article mentioned how works of Aristotle became available through Islamic commentators. But scholasticism also evolved through the rise of autonomous philosophical inquiry at institutions like the University of Paris. This is something Pope Benedict XVI explained in one of his catecheses at the Sunday Angelus in St Peter's Square. At the one of March 17, 2010, he stated that Bonaventure's theology emerged within a "fruitful dialogue between faith and reason," yet it was also a decisive response to secularizing tendencies that threatened the unity of Christian truth. Bonaventure rejected a school of thought that emphasized the autonomy of philosophy from theology. He demonstrated that theology could hold its own with philosophy, rejecting the notion of "double truth," whereby something could be philosophically true but theologically false. For him, truth is indivisible. Bonaventure, for example, held to Catholic teaching on individual moral responsibility as being compatible with many philosophical principles of ethics.

In contrast to intellectual autonomy, not unlike Pelagius's "go it alone" theory, Bonaventure aligned himself with the Augustinian tra-

dition, which emphasized divine grace and the soul's ascent to God. Bonaventure sought to subject scholastic philosophy to a higher theological vision. As Pope Benedict XVI notes in

his Angelus catechesis, Bonaventure defended theology as a rational discipline while insisting that its true motivation is love: "One who loves wants to know the beloved better." This insight is crucial for understanding how Bonaventure challenged secular thought – not by abandoning reason, but by reorienting it toward its proper end in God.

With our modern experience of travel, I ask, why not translate the famous book by St Bonaventure, *Itinerarium Mentis in Deum* (The Soul's Journey into God) to "The Soul's Itinerary to God". This would honour the different "stop off" points Bonaventure foresaw: all genuine knowledge ultimately derives from and points toward God, all created things reflect divine ideas and depend continuously on God's sustaining will. Like his spiritual father, St Francis of Assisi, Bonaventure promoted a love for creation as a powerful way to learn about God.

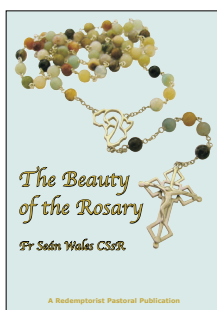
Pope Benedict also pointed out how Bonaventure put distinctive emphasis on the primacy of love over mere knowledge. While his contemporary, Thomas Aquinas, emphasized the intellectual vision of God, Bonaventure stressed the transformative power of love which leads to union with God. In this way, Bonaventure countered the "cold rationalism" of secular philosophy and proposed a "sapiential" theology that integrates knowledge within a higher wisdom. For him, reason is not rejected but transcended, finding its fulfilment in love.

Saint Bonaventure, who preserved the integrity of Christian doctrine while engaging constructively with the intellectual challenges of your era, pray for us!



17th-century portrait of St Bonaventure by French painter and friar Claude François

A new and revised edition of this popular bestseller in which the author discusses the origin, structure and nature of this ancient form of christian prayer, the Rosary. There are several new additions to the book, including a chapter on praying the Pilgrim's rosary.



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