

SUNDAY MASS

ENTRANCE ANTIPHON:

See, I have God for my help. The Lord sustains my soul. I will sacrifice to you with willing heart, and praise your name, O Lord, for it is good.

FIRST READING: Wisdom 12:13, 16-19.

RESPONSORIAL PSALM: Psalm 86.

RESPONSE:

O Lord, you are good and forgiving.

- O Lord, you are good and forgiving, full of mercy to all who call to you. Give ear, O Lord, to my prayer, and attend to my voice in supplication. *R*
- All the nations you have made shall come; they will bow down before you, O Lord, and glorify your name, for you are great and do marvellous deeds, you who alone are God. *R*
- But you, O God, are compassionate and gracious, slow to anger, O Lord, abundant in mercy and fidelity; turn and take pity on me. *R*

SECOND READING: Romans 8:26-27.

GOSPEL ACCLAMATION:

Alleluia, alleluia! Blessed are you, Father, Lord of heaven and earth, that you have revealed to little ones the mysteries of the kingdom. Alleluia.

GOSPEL: Matthew 13:24-43.

COMMUNION ANTIPHON:

The Lord, the gracious, the merciful, has made a memorial of his wonders; he gives food to those who fear him.

THE WEEK AHEAD

Live the Word

Mon 20 Jul (St Apollinaris, BM)

Micah 6:1-4.6-8; Psalm 50; Matthew 12:38-42

Following Jesus involves risks – sometimes the supreme risk of life itself. Martyrs are people who would rather accept the risk of death than deny the cornerstone of their whole life: faith in Jesus Christ.

Tue 21 Jul (St Lawrence of Brindisi, PrD)

Micah 7:14-15.18-20; Psalm 85; Matthew 12:46-50

St Lawrence of Brindisi was a 17th-century Capuchin theologian and Doctor of the Church. He said: "All things are possible for those who believe, more for those who hope, and even more for those who love".

Wed 22 Jul ST MARY MAGDALENE

Song of Songs 3:1-4; Psalm 63; John 20:1-2.11-18

St Mary Magdalene is celebrated as the 'Apostle to the Apostles'. 'Jesus said to her, 'Mary.' She turned and said to him in Aramaic, 'Rabboni!' (which means Teacher)" – John 20:16

Thu 23 Jul (St Bridget of Sweden, R)

Jeremiah 2:1-3.7-8.12-13; Psalm 36; Matthew 13:10-17

"Show love for those who do evil to us and pray for them. Love those who hate and whisper about you, because such individuals provide an opportunity to earn a greater crown of glory". – St Bridget

Fri 24 Jul (St Sharbel Makhluf, Pr)

Jeremiah 3:14-17; Jer 31:10-13; Matthew 13:18-23

St Sharbel, a 19th-century Maronite hermit, emphasized the interior life and that true life is found within. "The things that go on within you are more important than those that take place in your life".

Sat 25 Jul ST JAMES, APOSTLE

2 Corinthians 4:7-15; Psalm 126; Matthew 20:20-28

The letter of James emphasizes an active faith – persevering in trials, control of the tongue, and care for the poor. "Be doers of the word, not only hearers" (1:22) and "Faith without works is dead." (2:26)

Sun 26 Jul 17TH SUNDAY IN ORDINARY TIME

1 Kings 3:5.7-12; Psalm 119; Matthew 13:44-52

Relationship is where the holy dwells. "People exploit what they have merely concluded to be of value, but they defend what they love..." – Wendell Berry, farmer and poet.

KEY: SOLEMNITY; FEAST; Memorial; (Optional Memorial)
B=Bishop; M=Martyr; Pr=Priest; D=Doctor; R=Religious

Catholic Link

SCHOOLS OF THOUGHT AND WATCHFUL FAITH

16th Sunday in Ordinary Time • Year A
Divine Office: Week IV • 19 July 2026

St Anselm

Anselm was born in 1033 in Aosta, a tiny Province in the northwest of Italy bordering on France. He became a Benedictine monk in the Abbey of Bec, in Normandy. He lived at a time when monastic learning was flourishing and the sharp divisions between academic subjects had not yet hardened. Anselm developed his grasp of monastic thought which found expression in four areas: a collection of devotional writings ("Prayers and Meditations of St Anselm"); an extensive collection of letters, in three volumes ("The Letters of St Anselm of Canterbury"); philosophical reflections and finally, theological treatises.

Anselm eventually became Abbot of Bec and later, Archbishop of Canterbury. We include him in this series of *Links* because of his stature as a saint and Doctor of the Church (1720) and for the range of his interests and approaches to the issues of his day.

Anselm is best known for his attempt to prove the existence of God. His philosophical efforts spring from his deep faith. He wrote "I do not seek so that I may believe, but I believe so that I may understand. What is more, I believe that unless I do believe, I shall not understand".

Starting from the idea that if there is to be a God, God must be that "than which nothing greater can be thought". But if God is that than which nothing greater can be thought, then that Being must exist, since existence in reality is greater than existence merely in the mind.

Of course, Anselm's argument (contained in his book *Proslogion*) is quite subtle but it has had a colourful history. Historically, St

Thomas Aquinas rejected Anselm's argument, Descartes accepted it, Kant in turn rejected it while Hegel accepted it. Even contemporary philosophers are divided. It is still a debating topic in Philosophy 101!

Anselm's interests led him to explore the question of the reason for the Incarnation and for the 'mechanism' of Redemption. He was particularly interested in theories of atonement. The history of theology has not been kind to Anselm's theological theories. It is well acknowledged today that the motivation for the Incarnation of Jesus is the love of God. The Church has moved away from the medieval notions in which Anselm was schooled of injured rights and the need to restore God's dignity. Everything about the work of our Redemption is understood as the work of the Holy Trinity of Love. As Joseph Ratzinger (later Pope Benedict XVI) wrote: "God does not wait until the guilty come to be reconciled; he goes to meet them and reconcile them.... It is *his* approach to us, not the other way about." The hour of Jesus' self-giving, Calvary, is the "cosmic day of reconciliation" (Josef Ratzinger, "Introduction to Christianity", p. 215). This is the true feast of reconciliation.

We end this reflection by turning to the affectionate devotion of Anselm to the mother of his Lord:

Mary, great Mary, most blessed of all Marys, great Lady, great beyond measure, I long to love you with all my heart, I want to praise you with my lips, I desire to venerate you in my understanding, I love to pray to you from my deepest being, I commit myself wholly to your protection.

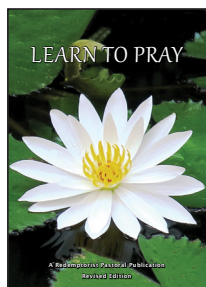


A 19th-century stained-glass window depicting Anselm as archbishop, with his pallium and crozier

This is a revised edition of the ever-popular Redemptorist Pastoral Publication, "Learn to Pray: Discovering different forms of prayer."

The title itself evokes the incident in the Gospels where the disciples petitioned Jesus: "Lord, teach us to pray!"

Throughout the Christian centuries, subsequent disciples of Jesus have also wanted to learn how to pray, and have developed different techniques of praying. This booklet gathers together some of the many different possible ways of praying.



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