

SUNDAY MASS

ENTRANCE ANTIPHON:

Your merciful love, O God, we have received in the midst of your temple. Your praise, O God, like your name, reaches the ends of the earth; your right hand is filled with saving justice.

FIRST READING: Zechariah 9:9-10.

RESPONSORIAL PSALM: Psalm 145.

RESPONSE:

I will bless your name forever, my king and my God.

1. I will extol you, my God and king,
and bless your name forever and ever.
I will bless you day after day,
and praise your name forever and ever. **R**
2. The Lord is kind and full of compassion,
slow to anger, abounding in mercy.
How good is the Lord to all,
compassionate to all his creatures. **R**
3. All your works shall thank you, O Lord,
and all your faithful ones bless you.
They shall speak of the glory of your reign,
and declare your mighty deeds. **R**
4. The Lord is faithful in all his words,
and holy in all his deeds.
The Lord supports all who fall,
and raises up all who are bowed down. **R**

SECOND READING: Romans 8:9, 11-13.

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 11:25-30.

COMMUNION ANTIPHON:

Taste and see that the Lord is good. Blessed the man who seeks refuge in him.

THE WEEK AHEAD

Live the Word

Mon 6 Jul (St Maria Goretti, VM)

Hosea 2:16-17-18.21-22; Psalm 145; Matthew 9:18-26
St Maria Goretti (1890-1902) is known for her dying words of forgiveness towards her attacker, "I forgive him and want him to be in paradise with me some day".

Tue 7 Jul Liturgy of the Day

Hosea 8:4-7.11-13; Ps 115; Matthew 9:32-38
Many of us know how to give of ourselves, but don't know how to receive. Receptivity must include the willingness to allow ourselves to receive, or to be influenced or transformed by another. How receptive are you?

Wed 8 Jul Liturgy of the Day

Hosea 10:1-3.7-8.12; Psalm 105; Matthew 10:1-7
When you pray, remember to remain open to the often unexpected ways in which God answers your prayers. This, of course, implies a deep-seated relationship of openness and trust.

Thu 9 Jul (Ss Augustine Zhao Rong, Pr & Companions, Ms)

Hosea 11:1-4.8-9; Psalm 80; Matthew 10:7-15
"Every piece of my flesh, every drop of my blood will tell you that I am Christian." – Chi Zhuzi, one of Augustine's companions.

Fri 10 Jul Liturgy of the Day

Hosea 14:2-10; Psalm 51; Matthew 10:16-23
While we often see only our imperfections, God, like any reasonable parent, rejoices in our faltering steps towards wholeness. Be mindful of God's patience as we remain open to the work of the Spirit in us.

Sat 11 Jul St Benedict, Ab

Isaiah 6:1-8; Psalm 93; Matthew 10:24-33
St Benedict of Nursia, known as the "Father of Western Monasticism", emphasized action over idleness in his Rule. "He who labours as he prays lifts his heart to God" and "idleness is the enemy of the soul".

Sun 12 Jul 15TH SUNDAY IN ORDINARY TIME

Isaiah 55:10-11; Psalm 65; Matthew 13:1-23
"We've lost touch with the natural world. As a result, we've lost touch with our own souls. I believe we can't access our full intelligence and wisdom without some real connection to nature." – Fr Richard Rohr

KEY: SOLEMNITY; FEAST; Memorial; (Optional Memorial)
V=Virgin; M=Martyr; Pr=Priest; Ab=Abbot; Ms=Martyrs

Catholic Link

SCHOOLS OF THOUGHT AND WATCHFUL FAITH

14th Sunday in Ordinary Time • Year A
Divine Office: Week II • 5 July 2026

St Augustine's Confessions

The *Confessions* of St Augustine is one of the greatest texts of all time. Written toward the end of classical antiquity (397-400 A.D.), it is a work that is still easily available today and continues to inspire countless readers. Augustine divided the work into thirteen books, the autobiographical part (Books 1-9) and the philosophical part (Books 10-13).

In Augustine's time, "confession" referred either to admission of sins and faults, or, to praise of God. He used it in both senses. Augustine was a prolific writer with major books like *On The Trinity*, *The City of God*, *Against the Pelagians*, *Against the Donatists*. Some of his sermons were published in his lifetime, but hundreds were published after his death.

Through his preaching and writing Augustine touched on most of the critical issues of his time yet he was always centred on God: questions about sin (original or actual), the meaning and kinds of grace, the philosophy of time and history. His personal style is most evident in his *Confessions* in which he speaks to God as his Father and Friend. He shows remarkable insight into his inner self as he charts his life-long journey into God. As society around him breaks into chaos, the Roman Empire dismantled, Augustine teaches us about the necessity of having an independent inner life of faith and deep communion with God.

Augustine's mother, St Monica, had given her brilliant son a valuable start in life, instructing him about the Catholic faith and imparting to him her own love for Jesus. The young Augustine makes no secret of his lax and lustful living, but he never gave up on the call to integrity. In Book VIII he asks God,

"Give me chastity – but not yet!" He recalls an experience when he heard some children singing, "Tolle, lege" (meaning take up, read). He picked up Paul's letter to the Ro-



Detail of a painting of St Augustine's Conversion by Fra Angelico

mans and opening it, his eye fell on 13:13-14: "Let us live decently as people do in daytime, no drunken orgies, no promiscuity, no licentiousness, and no wrangling or jealousy. Let your armour be the Lord Jesus Christ."

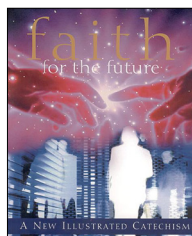
The next stage in his conversion was to discover the immediacy of the presence of God, the Father of our Lord Jesus Christ. From thinking of God as supremely powerful but distant, Augustine found God in his own heart of hearts. This

sense of God's intimate presence came with the gifts of simplicity and humility. Deeply personal yet never losing his intellectual edge, Augustine in the *Confessions* shows the freedom and depths of authentic faith. We see this in one of his best-known prayers to God:

*Late have I loved you,
O Beauty so ancient and so new:
late have I loved you!
For behold you were within me
and I outside,
and I sought outside,
and in my ugliness
fell upon those lovely things
that you have made....
You called and cried to me
and broke open my deafness...
you breathed fragrance upon me,
and I drew in my breath
and do now pant for you.
I tasted you and now hunger
and thirst for you:
you touched me
and I have burned for your peace.*

Here is a book which provides a popular yet authentic interpretation of the teaching of the Catholic Church which is appropriate for today's world.

Faith for the Future follows the structure of the Catechism of the Catholic Church and provides references to each section which makes it an ideal way to study the teaching of the Church in an attractive and easily assimilated way. Usually sells for R70.



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