

SUNDAY MASS

ENTRANCE ANTIPHON:

God is in his holy place, God who unites those who dwell in his house; he himself gives might and strength to his people.

FIRST READING: 2 Kings 4:42-44.

RESPONSORIAL PSALM: Psalm 145.

RESPONSE:

You open your hand, Lord, and you satisfy us.

1. 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**
2. The eyes of all look to you, and you give them their food in due season. You open your hand and satisfy the desire of every living thing. **R**
3. The Lord is just in all his ways, and holy in all his deeds. The Lord is close to all who call him, who call on him in truth. **R**

SECOND READING: Ephesians 4:1-6.

GOSPEL ACCLAMATION:

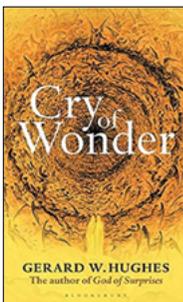
Alleluia, alleluia! A great prophet has arisen among us, and God has visited his people. Alleluia.

GOSPEL: John 6:1-15.

COMMUNION ANTIPHON:

Bless the Lord, O my soul, and never forget all his benefits.

In **Cry of Wonder**, Gerard W. Hughes encourages readers to explore their own human experience, the unique doorway opening each of us out into the mystery of our present existence. In our time, such attention to mystery is considered counter-cultural and subversive of law and order. The truth of this observation becomes very clear to us if we give attention to our own felt reactions to the events of our lives. The purpose of this book is to focus our attention on this inner conflict, because it can reveal to us a vision of the transformation into which we are all now being invited in all that we are experiencing in every moment of our existence.



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THE WEEK AHEAD

Live the Word

Mon 26 Jul Ss Joachim & Anne, parents of Mary Exodus 32:15-24.30-34; Ps 106; Matt 13:31-35

Today we celebrate Jesus' grandparents. It reminds us of the responsibility of establishing a tone for generations to come – to make the traditions live and offer them as a promise to the little ones.

Tue 27 Jul Liturgy of the Day

Exodus 33:7-11; 34:5-9.28; Psalm 103; Matt 13:36-43
Sin has the capacity to pull us down, making it difficult to give thanks. We feel the need to be robed in God's compassion. But perhaps more challenging, is that we need to offer compassion to our own weakness.

Wed 28 Jul (St Victor I, PM)

Exodus 34:29-35; Psalm 99; Matthew 13:44-46
"Our God is Holy!" The word "holy" comes from the same root as "whole" and "healthy". When we say something is holy, we're saying it is undivided and complete. Celebrate today the vitality, wholeness and power of God.

Thu 29 Jul St Martha

1 John 4:7-16; Psalm 34; John 11:19-27
Like Martha, many of us are troubled by many things, but we claim the one thing that matters – our faith in Christ. His word is engraved on our hearts. Let us become living tablets that reveal him to others.

Fri 30 Jul (St Peter Chrysologus, BD)

Lev 23:1.4-11.15-16.27.34-37; Psalm 81; Matt 13:54-58
Allow the Gospel to confront you! As a disciple, do you ever wonder if you are doing enough – that being a disciple requires more than you are giving? Is Jesus perhaps calling you to a greater, more sacrificial love.

Sat 31 Jul St Ignatius Loyola, Pr

Leviticus 25:1.8-17; Psalm 67; Matthew 14:1-12
The psalmist tells us that the face of God is always turned in our direction, especially when the circumstances of life seem to hide God's presence from us. Compassion, blessing and light are always there.

Sun 1 Aug 18TH SUNDAY IN ORDINARY TIME

Exodus 16:2-4.12-15; Psalm 78; John 6:24-35
What do you want to present when you face the Lord: a list of what you owned, or a list of whom you loved? *Lord, help me to clear away the stuff that keeps me from you and your people.*

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

Catholic Link

BROTHERS AND SISTERS ALL

17th Sunday in Ordinary Time • Year B
Divine Office: Week I • 25 July 2021



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Returning to his reflection on the parable of the Good Samaritan, Pope Francis uses it both to question and to deepen the famous vision proclaimed by the French Revolution of 1789 of *liberty, equality and fraternity*. He cannot really ignore this as it contains one of the central themes of his encyclical, namely "fraternity". Moreover, it has become a watchword for modern advocates of political and social empowerment. We know of course that these noble ideas have so often been misused. Pope Francis states:

Fraternity is born not only of a climate of respect for individual liberties, or even of a certain administratively guaranteed equality. Fraternity necessarily calls for something greater, which in turn enhances freedom and equality.

Fraternity that enhances liberty and equality! This is the heart of the Christian Gospel of love. Without fraternal love, liberty and equality cannot be achieved. The pope goes on to say that the proclamation that *'all men and women are equal'* can only be the result of the conscious and careful cultivation of fraternity.

Those capable only of being 'associates' create closed worlds. Within that framework, what place is there for those who are not part of one's group of associates, yet long for a better life for themselves and their families? (paragraph 104)

Accordingly, Pope Francis proposes a universal love that promotes persons and warns that "individualism does not make us more free, more equal, more fraternal. The mere sum of individual interests is not capable of generating a better world for the whole human family." (105) Francis lays down a basic principle for such a universal love:

Social friendship and universal fraternity necessarily call for an acknowledgement of *the worth of every human person*, always and everywhere. If each individual is of such great worth, it must be stated clearly and firmly that the mere fact that some people are born in places with fewer resources or less development does not justify the fact that they are living with less dignity. (106)

There can be no doubting the unique ministry that Pope Francis (and any pope) enjoys. As leader of Catholics spread throughout the world, the pope has the advantage of a universal perspective. What he sees is a world of massive inequality where some are born into economically stable families and grow up well-nourished and educated. Through an accident of geography, others are born in dire poverty, lacking a good education and with little access to adequate health care. A society governed primarily by market freedom and efficiency has little place for such persons, and then, says Pope Francis, "fraternity will remain just another vague ideal." (109)

Francis concludes with a stirring proclamation: Only when our economic and social system no longer produces even a single victim, a single person cast aside, will we be able to celebrate the feast of universal fraternity. A truly human and fraternal society will be capable of ensuring in an efficient and stable way that each of its members is accompanied at every stage of life. Not only by providing for their basic needs, but by enabling them to give the best of themselves, even though their performance may be less than optimum, their pace slow or their efficiency limited. Fratelli tutti indeed!