

# 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:** Deuteronomy 30:10-14.

**RESPONSORIAL PSALM:** Psalm 69.

## RESPONSE:

*You who are poor, seek God, and your hearts will revive.*

1. 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**
2. As for me in my poverty and pain, let your salvation, O God, raise me up. Then I will praise God's name with a song; I will glorify him with thanksgiving. **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. **R**
4. For God will bring salvation to Sion, and rebuild the cities of Judah. The children of his servants shall inherit it; those who love his name shall dwell there. **R**

**SECOND READING:** Colossians 1:15-20.

## GOSPEL ACCLAMATION:

*Alleluia, alleluia. Your words, Lord, are Spirit and life; you have the words of eternal life. Alleluia.*

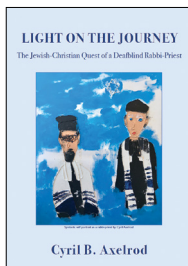
**GOSPEL:** Luke 10:25-37.

## COMMUNION ANTIPHON:

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

Books from Redemptorist Pastoral Publications

Fr Cyril Axelrod has done it again — he has written another book! Undaunted by being Deafblind, having already written an autobiography and a sequel, he now reflects prayerfully on his Jewish origins and spirituality, bringing these into harmony with his Christian faith. This book is an inspiration to all.



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## THE WEEK AHEAD

# Live the Word

### Mon 14 Jul (St Camillus de Lellis, Pr)

Exodus 1:8-14;22; Psalm 124; Matthew 10:34-11:1  
"If you commit a sin and take pleasure in it, the pleasure passes but the sin remains. But if you do something virtuous, even though you are tired, the tiredness passes but the virtue remains." — St Camillus

### Tue 15 Jul St Bonaventure, BD

Exodus 2:1-15; Psalm 69; Matthew 11:20-24  
St Bonaventure gives great counsel to those among us who are workaholics: "Come, let us give a little time to folly... and even in a melancholy day let us find time for an hour of pleasure."

### Wed 16 Jul (Our Lady of Mt Carmel)

Exodus 3:1-6.9-12; Psalm 103; Matthew 11:25-27  
"This fair olive-tree, led to the temple and, thenceforward planted in the House of God and cultivated by the Spirit, she, as a fruitful olive-tree, became the abode of all virtues." — St John Damascene

### Thu 17 Jul Liturgy of the Day

Exodus 3:13-20; Psalm 105; Matthew 11:28-30  
Prayer involves listening with the 'ears of the heart.' It is a quiet listening that invites humility, in order to become attuned to voices other than one's own — and to learn from them.

### Fri 18 Jul Liturgy of the Day

Exodus 11:10-12;14; Psalm 116; Matthew 12:1-8  
God's laws are not constrictive but freeing. When we love without measure and forgive without blame, God's love is magnified through our merciful service to others. We are not to be slaves to petty thinking.

### Sat 19 Jul Liturgy of the Day

Exodus 12:37-42; Psalm 136; Matthew 12:14-21  
God always leaves us with the freedom to choose our path. Sometimes, if we make poor choices, we bear the consequences, but with Christ it is when we are most bruised and smoldering that he is closest to us.

### Sun 20 Jul 16TH SUNDAY IN ORDINARY TIME

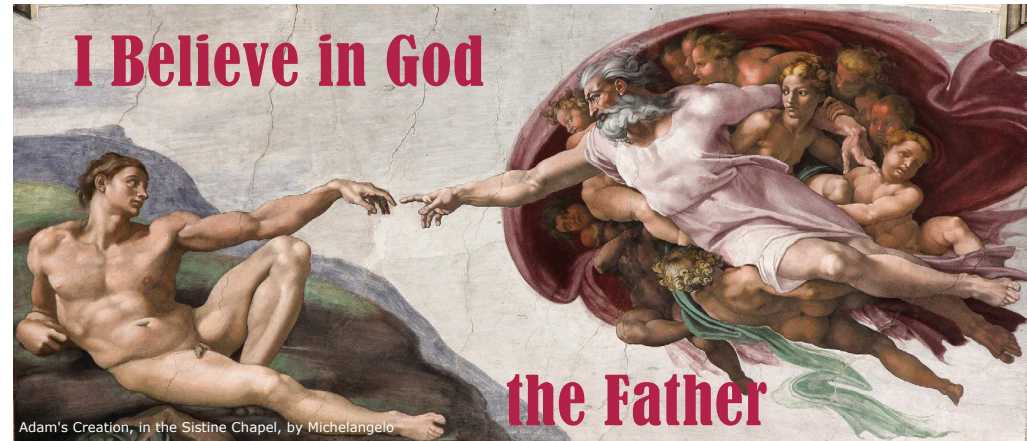
Genesis 18:1-10; Psalm 15; Luke 10:38-42  
"Pausing and being still enough to notice love within and around ... challenges the notion that it is better to be busy and occupied. It refuses the call to be constantly distracted and perpetually plugged in." — Charles Howard

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

# Catholic Link

## NICENE CREED 1700 years

15th Sunday in Ordinary Time • Year C  
Divine Office: Week III • 13 July 2025



**O**n Holy Saturday night, the Church's most solemn night of the liturgical year, we sit in darkness, reflecting on the death and resurrection of Jesus. This sacred night, following the prayerful journey of Holy Week, marks the culmination of our salvation story. Through the Scripture readings proclaimed, we are drawn into the depths of God's mystery—Creator, Redeemer, and loving Father. The stories from Sacred Scripture paint a vivid picture of what it means to believe in "one God, the Father Almighty."

The first Easter reading recounts the creation story from Genesis. In majestic simplicity, God calls into being the heavens, earth, sea, and all living creatures. Though the text does not explicitly refer to God as "Father," as Christians we intuitively grasp this. He is the source of life, the One who breathes existence into all creation. Faith in the "Father Almighty" springs from this foundational truth: that the universe, in its beauty and order, points to a Creator whose power and love are infinite.

The second reading, also from the book of Genesis, recalls the story of our father in faith, Abraham, in particular his profound obedience and trust. God commands him to sacrifice his beloved son, Isaac, and though the request is incomprehensible and heart-wrenching, Abraham submits in faith. Yet even here, it is God who acts first. He reveals Himself to Abraham, calls him by name, and establishes a covenant with him. This deeply personal relationship is the hallmark of God's love. Abraham's journey shows us that faith is not

only about acknowledging God's power but also about trusting in His plan.

The third reading takes us on a journey into the story of Exodus, where we see God's almighty hand at work, delivering the Israelites from slavery in Egypt. Through awe-inspiring signs, including the parting of the Red Sea, God demonstrates His power over creation. But His relationship with His people is more than one of power — it is intimate and loving. By revealing His name to Moses, God invites His people into a relationship, offering them not just liberation but also His personal care. The Exodus story reminds us that God is both transcendent and near; both omnipotent and deeply involved in the lives of His chosen people.

As the Israelites prepare to enter a land whose peoples worship foreign gods, Moses proclaims the *Shema*: "Hear, O Israel, the Lord is our God, the Lord alone. Therefore, you shall love the Lord your God with your whole heart, with your whole being, and with your whole strength" (Deut. 6:4-5). This declaration is at the heart of our profession of faith and serves as a reminder of all we have professed by faith: God is Almighty, Creator of all, yet He reveals Himself personally to Abraham and Moses. He is not distant but deeply involved, demonstrating His care and covenantal love.

This is the foundation of our faith: *I believe in one God, the Father Almighty*. He is almighty because none is greater. He is Father because His love is personal, reaching each of us, calling us by name, and drawing us into the divine mystery of salvation.