

# 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:** Genesis 18:20-32.

**RESPONSORIAL PSALM:** Psalm 138.

## RESPONSE:

On the day I called, you answered me, O Lord.

1. I thank you, Lord, with all my heart;  
You have heard the words of my mouth.  
In the presence of the angels I praise you.  
I bow down towards your holy temple. **R**
2. I give thanks to your name  
for your merciful love and your faithfulness.  
You have exalted your name and your promise  
over all.  
On the day I called, you answered me;  
you increased the strength of my soul. **R**
3. The Lord is high, yet he looks on the lowly,  
and the haughty he knows from afar.  
You give me life though I walk amid affliction;  
you stretch out your hand against the anger  
of my foes. **R**
4. With your right hand you save me;  
the Lord will accomplish this for me.  
O Lord, your merciful love is eternal;  
discard not the work of your hands. **R**

**SECOND READING:** Colossians 2:12-14.

## GOSPEL ACCLAMATION:

Alleluia, alleluia. You have received the spirit of sonship; in him we cry, 'Abba! Father! Alleluia.

**GOSPEL:** Luke 11:1-13.

## COMMUNION ANTIPHON:

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

## THE WEEK AHEAD

# Live the Word

### Mon 28 Jul (St Victor I, PM)

Exodus 32:15-24.30-34; Psalm 106; Matthew 13:31-35  
Pope St Victor I (198 or 199) is the earliest reigning African pope. Victor I, was a native African, of Berber origin, whose episcopate lasted for 11 years.

### Tue 29 Jul Ss Martha, Mary & Lazarus

1 John 4:7-16; Psalm 34; John 11:19-27  
When we find ourselves in a low place we begin to realise how much we need to be robed in God's compassion, but perhaps just as important is learning how to offer our own compassion to our weaknesses.

### Wed 30 Jul (St Peter Chrysologus, BD)

Exodus 34:29-35; Psalm 99; Matthew 13:44-46  
"Listen to the Lord's appeal:...Come, then, return to me and learn to know me as your father, who repays good for evil, love for injury, and boundless charity for piercing wounds." – St Peter Chrysologus

### Thu 31 Jul St Ignatius of Loyola, Pr

Exodus 40:16-21.34-38; Psalm 84; Matthew 13:47-53  
We must speak to God as a friend speaks to his friend, servant to his master; ... communicating to him all that concerns us, our thoughts, our fears, our projects, our desires..." – St Ignatius

### Fri 1 Aug St Alphonsus Liguori, BD

Lev 23:1.4-11.15-16.27.34-37; Psalm 81; Matt 13:54-58  
"Acquire the habit of speaking to God as if you were alone with Him, familiarly and with confidence and love, as to the dearest and most loving of friends." – St Alphonsus

### Sat 2 Aug (St Peter Julian Eymard, Pr)

Leviticus 25:1.8-17; Psalm 67; Matthew 14:1-12  
"When we work hard, we must eat well. What a joy, that you can receive Holy Communion often! It's our life and support in this life – Receive Communion often, and Jesus will change you into himself." – St Peter Julian Eymard

### Sun 3 Aug 18TH SUNDAY IN ORDINARY TIME

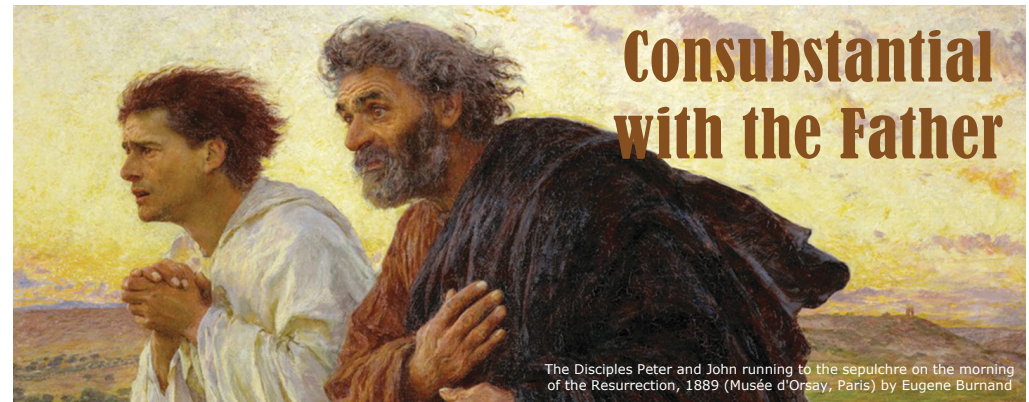
Ecclesiastes 1:2; 2:21-23; Psalm 90; Luke 12:13-21  
What do you want to present when you face the Lord: a list of what you owned, or a list of whom you loved? *Lord help me to clear away the stuff that keeps me from you and your people.*

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

# Catholic Link

NICENE CREED 1700 years

17th Sunday in Ordinary Time • Year C  
Divine Office: Week I • 27 July 2025



The Disciples Peter and John running to the sepulchre on the morning of the Resurrection, 1889 (Musée d'Orsay, Paris) by Eugene Burnand

## Consubstantial with the Father

The term *consubstantial* originates from Greek philosophy and signifies that Jesus is of the same substance or essence as God the Father. Due to its philosophical background, some of the Church Fathers at the Council of Nicaea were initially hesitant to include it in the Creed. They argued that faith is founded on Scripture and the lived experience of the first disciples, not on philosophical concepts.

In last week's article, we reflected on Peter's pivotal role in recognizing God's presence in Jesus through His miracles and signs. Our belief that Jesus is consubstantial with the Father is squarely based on His incarnation and resurrection. We shall see that Peter plays a central role once again.

Although the Gospels affirm that the risen Jesus first appeared to Mary Magdalene and her companions, the early Church placed greater emphasis on Peter's testimony regarding the resurrection. When Mary Magdalene and the others announced to the disciples that they had seen the risen Lord, Luke records that "their story seemed like nonsense, and they did not believe them" (Luke 24:11). John's Gospel presents a slightly more reserved account: "Mary Magdalene went and announced to the disciples, 'I have seen the Lord!'" (John 20:18). The disciples' reaction? Complete silence.

Despite their disbelief, Luke tells us that Peter responded differently: "Peter got up and ran to the tomb, bent down, and saw the burial cloths alone; then he went home amazed at what had happened" (Luke 24:12). Later, when the two disciples from Emmaus returned to Jerusalem to share their joy at recognizing Jesus in the breaking of the bread, Luke records that they

found the eleven gathered together, declaring, "The Lord has truly been raised and has appeared to Simon!" (Luke 24:34).

Peter's leadership in affirming the Resurrection is further emphasized in the Acts of the Apostles, where he presides over the selection of a replacement for Judas. He sets a clear requirement: "It is necessary that one of the men who accompanied us the whole time the Lord Jesus came and went among us... become with us a witness to His resurrection" (Acts 1:22). Paul, in his letter to the Corinthians, also confirms Peter's significance: "He appeared to Cephas, then to the Twelve" (1 Corinthians 15:5).

For over three centuries, the Church remained steadfast in its belief that the risen Jesus is truly God, looking to Peter and his successors for guidance. However, this faith was shaken to its foundation when a priest named Arius challenged this belief. He discovered a passage in Proverbs: "The Lord begot me, the beginning of His works..." (Proverbs 8:22). Traditionally, the Church had interpreted this reference to Wisdom as synonymous with the Word made flesh in John's Gospel. But Arius argued, "Before He was begotten or created or ordained or established, He did not exist."

This teaching spread rapidly, causing great controversy and confusion. As we saw in the introductory *Link* article, the threat posed by Arianism was so serious that the Council of Nicaea was convened to clarify the Church's faith, affirming that the most precise expression of Christian belief was that Jesus is "consubstantial" with the Father, qualifying it with, "God from God, Light from Light, true God from true God."

Just as he encountered Mary Magdalene with the question, "Why are you weeping?", Jesus continues to come to those who mourn the death of loved ones.  
A new and revised version of the very popular first edition, this book is offered in the hope that it will bring readers who are grappling with questions of faith and feelings of loss, into contact with the compassion of Jesus.



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