

## 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:** Isaiah 66:10-14.

**RESPONSORIAL PSALM:** Psalm 66.

### RESPONSE:

*Cry out with joy to God, all the earth.*

1. Cry out with joy to God, all the earth;  
O sing to the glory of his name.  
O render him glorious praise.  
Say to God, 'How awesome your deeds!' **R**
2. 'Before you all the earth shall bow down,  
shall sing to you, sing to your name!  
Come and see the works of God; awesome  
his deeds among the children of men. **R**
3. He turned the sea into dry land;  
they passed through the river on foot.  
Let our joy, then, be in him;  
he rules forever by his might. **R**
4. Come and hear, all who fear God;  
I will tell what he did for my soul.  
Blest be God, who did not reject my prayer,  
nor withhold from me his merciful love. **R**

**SECOND READING:** Galatians 6:14-18.

### GOSPEL ACCLAMATION:

*Alleluia, alleluia. Let the peace of Christ rule in your hearts; let the word of Christ dwell in you richly. Alleluia.*

**GOSPEL:** Luke 10:1-12, 17-20.

### 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 7 Jul Liturgy of the Day

Genesis 28:10-22; Psalm 91; Matthew 9:18-26

The woman in today's Gospel hoped to access Jesus' power from the sidelines, unobserved. But Jesus senses her presence, senses her pain, and heals her. Often, like her, we need to take that first leap of faith.

### Tue 8 Jul Liturgy of the Day

Genesis 32:23-33; Psalm 17; Matthew 9:32-38

It can sometimes be overwhelming to look deeply into life with a heart moved by God's grace. But we know that God is with us as we work to find ways to respond to those in our midst who are in need.

### Wed 9 Jul (Ss Augustine Zhao Rong, Pr and Companions, Ms) Genesis 41:55-57; 42:5-7; 17-24; Psalm 33; Matt 10:1-7

These 120 martyrs died between 1648 and 1930. 87 of them were born in China, and were children, parents, catechists, or labourers, ranging in age from 9 years to 72, and included 4 priests.

### Thu 10 Jul Liturgy of the Day

Genesis 44:18-21.23-29; 45:1-5; Psalm 105; Matt 10:7-15

Our generation is not a grateful one. Instead it is marked by entitlement and self-centeredness. The first step on the path to gratitude is to recognise what we have "received without cost".

### Fri 11 Jul St Benedict, Ab

Genesis 46:1-7.28-30; Psalm 37; Matthew 10:16-23

"Before all, and above all, attention shall be paid to the care of the sick, so that they shall be served as if they were Christ Himself." – St Benedict of Nursia

### Sat 12 Jul Liturgy of the Day

Genesis 49:29-32; 50:15-26; Psalm 105; Matt 10:24-33

Today Jesus instructs us to not allow our fears to determine our choices. We are called to choose the right thing, the loving action – in spite of our fears – all the time trusting in God's blessing and sustenance.

### Sun 13 Jul 15TH SUNDAY IN ORDINARY TIME

Deuteronomy 30:10-14; Psalm 69; Luke 10:25-37

"We are invited to gaze upon the image of the crucified Jesus to soften our hearts toward all suffering. With softened hearts, God leads us to a ... newfound compassion and understanding." – Fr Richard Rohr

KEY: **SOLEMNITY**; FEAST; Memorial; (Optional Memorial)  
Pr=Priest; Ms=Martyrs; Ab=Abbot

# Catholic Link

## NICENE CREED 1700 years

14th Sunday in Ordinary Time • Year C  
Divine Office: Week II • 6 July 2025

## Background to the Council of Nicaea

This year, 2025, marks the 1700th anniversary of the first Ecumenical Council, the Council of Nicaea, a key moment in the history of the Christian faith.

This first Ecumenical Council, from May to August 325, was a gathering of Christian bishops in Nicaea (now İznik in present-day Türkiye). Nicaea was an important city, located on major trade and military routes, and was within easy reach of the Emperor Constantine's imperial residence at Nicomedia.

The Council of Nicaea was the first council in the history of the Church that intended to address the entire body of believers. It might seem strange to us, but the council was not convened by the then Bishop of Rome, Pope Sylvester. Instead, it was convened by Emperor Constantine. In fact, because of old age, Pope Sylvester did not attend the Council, but sent two papal legates with full authority to speak for him.

Concerned for unity in the empire, Constantine convened the council to resolve the controversy around Arianism, a doctrine propagated by Arius, priest and theologian from Alexandria in Egypt, who taught that Christ was not divine but was a created being distinct from God. In other words, as a created human being, Christ did not always exist as part of the Most Holy Trinity.

Constantine's role in calling the Council of Nicaea was that of supreme civil leader and authority in the empire. As emperor, the responsibility for maintaining civil order was his, to which end he sought to ensure that the Church was of one mind. He had realized that the Arian controversy was a source of dispute and unrest in the eastern half of the Empire,

and so he ordered an Ecumenical council to meet in Nicaea.

The Council eventually numbered about 220 bishops, many of whom were initially supporters of Arius and his views. The majority of the bishops were from the eastern Churches. There were only five bishops from western Churches, most notably Hosius, Bishop of Cordoba, Spain, and, as mentioned, the papal legates, who were not bishops, but the priests Victor and Vicentius. The small number from the west of the Empire reflected the ignorance among Western churches of theological issues which were so divisive in the Eastern Churches.

Of the Eastern contingent, Asia Minor, Syria, Palestine, and Egypt were best represented. Other bishops came from Arabia, Persia, Libya, and Greece. One came from Armenia. Indeed, almost all the oldest and major sees (i.e. dioceses) of the East

were present.

The proceedings of the Council were almost entirely in Greek. The Council members succeeded in formulating and adopting a creed, naturally written in Greek too, to clearly define the Church's faith in the divinity of Christ, and to exclude the views of Arius. We know this today as the "Nicene Creed" – proclaimed in most churches around the world during the Sunday liturgy for 1700 years. At Nicaea in 325 AD this creed was approved almost unanimously, a sign of the presence of the Holy Spirit. But, as the saying goes, grace builds on nature. We mentioned above that the presence and authority of the emperor were also instruments of the Holy Spirit "guiding towards the truth" (John 16:13).



Reconstructed version of the Colossus of Constantine at the Capitoline Museum in 2024

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