

# SUNDAY MASS

## ENTRANCE ANTIPHON:

O God, come to my assistance; O Lord, make haste to help me! You are my rescuer, my help; O Lord, do not delay.

**FIRST READING:** Ecclesiastes 1:2; 2:21-23.

**RESPONSORIAL PSALM:** Psalm 90.

## RESPONSE:

O Lord, you have been our refuge, from generation to generation.

1. You turn man back to dust, and say, 'Return, O children of men'. To your eyes a thousand years are like yesterday, come and gone, or like a watch in the night. **R**
2. You sweep them away like a dream, like grass which is fresh in the morning. In the morning it sprouts and is fresh; by evening it withers and fades. **R**
3. Then teach us to number our days, that we may gain wisdom of heart. Turn back, O Lord! How long? Show pity to your servants. **R**
4. At dawn, fill us with your merciful love; we shall exult and rejoice all our days. Let the favour of the Lord our God be upon us; give success to the work of our hands. O give success to the work of our hands. **R**

**SECOND READING:** Colossians 3:1-5, 9-11.

## GOSPEL ACCLAMATION:

Alleluia, alleluia. Blessed are the poor in spirit, for theirs is the kingdom of heaven. Alleluia.

**GOSPEL:** Luke 12:13-21.

## COMMUNION ANTIPHON:

You have given us, O Lord, bread from heaven, endowed with all delights and sweetness in every taste.

## THE WEEK AHEAD

# Live the Word

**Mon 4 Aug** St John Vianney, Pr

Numbers 11:14-15; Psalm 81; Matthew 14:13-21

St John Vianney on prayer: "Prayer is the inner bath of love into which the soul plunges itself." and "How rare it is to find a soul quiet enough to hear God speak."

**Tue 5 Aug** (Dedication of the Basilica of St Mary Major

Numbers 12:1-13; Psalm 51; Matthew 14:22-36

Reflect upon your own devotion to the Mother of God, praying that you too may become a God-bearer, bringing her divine Son to those in your life.

**Wed 6 Aug** TRANSFIGURATION OF THE LORD

Daniel 7:9-10.13-14; Psalm 97; Luke 9:28-36

The transfiguration is a foretaste of the resurrection, and is offered as an horizon that aims to alleviate fear and instill courage in us to face the journey of life.

**Thu 7 Aug** (St Cajetan, Pr)

Numbers 20:1-13; Psalm 95; Matthew 16:13-23

When you receive Christ in the Blessed Sacrament "give yourself to him and let him receive you in this Sacrament, so that he himself may do to you and through you whatever he wills." – St Cajetan

**Fri 8 Aug** St Dominic, Pr

Deuteronomy 4:32-40; Psalm 77; Matthew 16:24-28

"You are my companion and must walk with me. For if we hold together, no earthly power can withstand us." Words addressed to St Francis of Assisi, St Dominic's good friend

**Sat 9 Aug** (St Teresa Benedicta of the Cross, VM)

Deut 6:4-13; Psalm 18; Matthew 17:14-20

"For by doing what God demands of us with total surrender of our innermost being, we cause the divine life to become our own inner life. Entering into ourselves, we find God in our own selves." – St Teresa Benedicta

**Sun 10 Aug** 19TH SUNDAY IN ORDINARY TIME

Wisdom 18:6-9; Psalm 33; Luke 12:32-48

In the end, what do you walk away with when reading the Scriptures? Is it a sense of astonishment about God's love? If not, perhaps you need to sit more prayerfully and read the Scriptures again.

**KEY: SOLEMNITY; FEAST; Memorial; (Optional Memorial) Pr=Priest; V=Virgin; m=Martry**

# Catholic Link

NICENE CREED 1700 years

18th Sunday in Ordinary Time • Year C  
Divine Office: Week II • 3 August 2025

## Through Him All Things Were Made

**D**o you remember the Year of St Paul? It ran from June 2008 to June 2009 and from time to time during that year Pope Benedict XVI devoted his Wednesday public

audiences to a series of reflections on St Paul. One of them was entitled, "The Importance of Christology: Pre-Existence and Incarnation". His talk in fact dealt with the credal formula for this week's *Catholic Link*: Through him, all things were made.

Pope Benedict used Paul's own words to link the pre-existence of the Word, the Son of God, to the to the birth of Jesus, the Word made flesh. Paul put it vividly in his letter to the Colossians when he described Jesus as "the image of the unseen God and the first born of all creation, for in him were created all things in heaven and on earth: everything visible and everything invisible ... all things were created through him and for him". (Cf. Colossians 1:15-17)

Paul often referred to the pre-existence of Jesus, never more succinctly than in the hymn in Philippians 2:5-11: "Though he was in form of God, Jesus did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death – even death on a cross. Therefore, God also highly exalted him and gave him the name that is above every name, so that at the name of Jesus, every knee should bend, in heaven and on earth

and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

What Paul was saying in his letters is to be found also in the Gospel of John. In the Prologue, John speaks of the eternal existence of the Word (Logos) and the eventual birth of the Word (Logos): "The Word was made flesh and dwelt among us". During the Last Supper Jesus speaks about his pre-existence as "the glory I had before ever the world was" (17:5) and "...you loved me before the foundation of the world" (17:24).



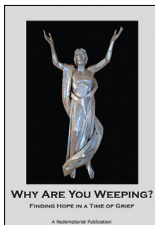
The Creation, by James Tissot (1836-1902)

Of course, pre-existence on its own is not the main point. But without the pre-existence of Christ, we could not say with St Paul that all things were created through him and for him. The heart of this expression of our faith is Trinitarian, that the whole of creation was accomplished by the Father through the Son and in power of the Spirit. All creation comes from God and so there is a unity between God and creation. At the heart of that unity is the eternal, only begotten Son of God, incarnate as Jesus of Nazareth. All that exists is shaped by the divine. Original grace precedes sin, especially what we call original sin.

Like our divine origin, our existence is relational: "No man is an island, / Entire of itself", (John Donne). We are all connected, we are all interdependent and, whether we acknowledge it or not, we all come from God and are made for 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.



WHY ARE YOU WEEPING?  
FROM HEAVEN TO THE HEART OF GRIEF  
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