

man, and if God has called man to life and resurrection, he has called not a part, but the whole, which is the soul and the body” (St Justin, Martyr)

“This body shall be raised, not remaining weak as it is now, but this same body shall be raised. By putting on incorruption, it shall be altered, as iron blending with fire becomes fire—or rather, in a manner the Lord who raises us knows. However it will be, this body shall be raised, but it shall not remain such as it is. Rather, it shall abide as an eternal body. It shall no longer require for its life such nourishment as now, nor shall it require a ladder for its ascent; for it shall be made a spiritual body, a marvellous thing, such as we have not the ability to describe” (St Cyril of Jerusalem)

Stephen S

Entrance antiphon: O Lord, I trust in your merciful love. My heart will rejoice in your salvation. I will sing to the Lord who has been bountiful with me.

First Reading: 1 Samuel 26:2, 7-9, 12-13, 22-23

Psalms 102: Response: The Lord is compassion and love.

Second Reading: 1 Corinthians 15: 45-49

Gospel Acclamation: Alleluia, alleluia! Open our heart, O Lord, to accept the words of your Son. Alleluia!

Gospel: Luke 6: 27-38

Memorial Acclamation: Save us, Saviour of the world, for by your Cross and Resurrection you have set us free.

“If you want to make peace you don’t talk to your friends. You talk to your enemies”.
Mother Teresa of Kolkata



Laurent de La Hyre (1606 - 1656)

Seventh Sunday in Ordinary Time Sunday Cycle C, 2022

Weekly Reflection: The Creed (7):
What do we mean when we say:
“...the resurrection of the body”?

The idea that our earthly body will be resurrected is not easy to understand. Yet it is so central to our faith that St Paul spelled it out in these uncompromising terms: “...if there is no resurrection of the dead, then Christ has not been raised; if Christ has not been raised, then our preaching is in vain and your faith is in vain.....” (1 Cor. 15: 12-14)

The Catechism of the Catholic Church says that it is commonly accepted that after death we continue to have a spiritual life but asks: “...how can we believe that this body, so clearly mortal, could rise to everlasting life?” The answer provided is that, in the same way as Jesus rose again in his earthly body, but did not return to earthly life, so the just will rise again with their own bodies which they now bear, but Christ will change their lowly body to be like his glorious body, into a spiritual body. The Catechism recites again 1 Cor 15: “What you sow does not come to life unless it dies. And what you sow is not the body which is to be, but a bare kernel . . . What is sown is perishable, what is raised is imperishable. . . . The dead will be raised imperishable. . . . For this perishable nature must put on the imperishable, and this mortal nature must put on immortality.”

A couple of quotations from the early church may assist us to grasp the enormity yet beauty of bodily resurrection:

“What is man but a rational living being composed of soul and body? Is the soul by itself a man? No, it is but the soul of a man. Can the body be called a man? No, it can but be called the body of a man. If, then, neither of these is by itself a man, but that which is composed of the two together is called a