



Holy Trinity Catholic Church

Served by the Jesuits in Southern Africa

16 Stiemens Street, Braamfontein, 2001, Johannesburg, South Africa
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17 July 2022

Sixteenth Sunday in Ordinary Time, Year C

Psalm Response:

Lord, who may abide in your tent?

This week's liturgies

Sunday 07h30 <i>Pro Populo</i> 09h30 <i>Pro Populo</i> 16h00 <i>Pro Populo</i>	Gen 18, 1–10 Ps 15, 2–5 Col 1, 24–28 Lk 10, 38–42
Monday <i>Pro Populo</i>	Mic 6, 1-4. 6–8 Ps 50 Mt 12, 38–42
Tuesday <i>Pro Populo</i>	Mic 7, 14–15. 18–20 Ps 85 Mt 12, 46–50
Wednesday <i>RIP: Francis Sewa Dodo & Gabriel Ngouessy Snr</i>	<i>(St. Apollinaris BM)</i> Jer 1, 1.4–10 Ps 71 Mt 13, 1–9
Thursday <i>Wellbeing of: Yetsi Gabriel Yitu Aphane-Ngouessy & Gabriel Landry Ngouessy –Guibinga</i>	<i>(St. Lawrence of Brindisi PrD)</i> Jer 2, 1–3.7–8.12–13 Ps 36 Mt 13, 10–17
Friday <i>Pro Populo</i>	<i>(St. MARY MAGDALENE)</i> Songs 3, 1–4 Ps 63, 2–6.8–9 Jn 20, 1–2.11–18

** Italics indicate Mass intention*

Proclaimers

07h30
Sr. Judy Coyle
Sadiya Couper

09h30
Lorraine Zvigo
Francis Zvigo

Mass Times

Monday - Friday: 13h15
Sunday: 07h30 | 09h30 (*Sung*)
16h00

Morning Prayer

Sunday: 09h00 (*before 09h30 Mass*)
Join in the prayer of the Church
led by our *Schola Cantorum*

Confessions

Monday – Friday: after 13h15 Mass

Exposition

Monday – Friday: 12h00-13h00

Benediction

Friday: 13h00

Weddings and Baptisms

by appointment, contact parish office

Parish Staff

Pastor: Fr. Bruce Botha SJ
frbruce@trinityjhb.co.za

Assistant Pastor: Fr. Alex Dakamire SJ
fralex@trinityjhb.co.za

Deacon: Rev. William Davies
revbilly@trinityjhb.co.za

Director of Music: Mr. Cameron Upchurch
music@trinityjhb.co.za

Administrator: Mr. Tebogo Petja
parish@trinityjhb.co.za

Residence Manager: Mrs. Cathy Setlogelo
resmanager@trinityjhb.co.za

Banking Details

Holy Trinity Catholic Church

Standard Bank, Braamfontein (004805)
Account: 002294192

St. Vincent de Paul, Braamfontein

Standard Bank, Braamfontein (004805)
Account: 202 648 532

Parish Notices

THE POPE'S PRAYER INTENTION FOR JULY:

We pray for the elderly, who represent the roots and memory of a people: May their experience and wisdom help young people to look towards the future with hope and responsibility.

ST. VINCENT DE PAUL

The SVP is also organizing a blanket drive for the homeless peoples during this winter. We invite each parishioner to donate **R 90** for a blanket. Please EFT your donation to Society of St Vincent de Paul Standard Bank Acc 20 264 853 2 – Code 004805 with ref “Blankets”

COME HOME BIBLE STUDY

Come Home Bible Study needs facilitators. Interested people can contact (Ike) at 074 781 4588. The bible study needs donations of tea, coffee, sugar and milk.

RCIA—ADULT BAPTISM & CONFIRMATION

Classes for adult baptism and confirmation have begun. If you wish to join, please contact Victor Houliston at 082 688 5988 or victor.houliston@wits.ac.za for more details and to sign up.

CATECHISM MINISTRY

Could all those who would like be part of the ministry of Catechesis please contact the office as soon as they can, an interview for the candidates will be communicated soon.

TRINITY MONTHLY LECTURES

Trinity Monthly Lectures is an ongoing formation series of lectures which will be on the 4th Sunday of each month. This month's lecture will be on the 24th July at 11am in the Trinity House Hall. The topic is: *“The man Ignatius, His Spirituality, and his relevance for us today”*. Tea, coffee and biscuits will be served after the lecture.

PARISH PASTORAL COUNCIL

The next PPC Full Council will be on the 13th August at 10am in the Trinity House Hall. Should you wish to contact the PPC directly, please contact them on ppc@trinityjhb.co.za

PASTORS CORNER

TO FORM OURSELVES AS BELIEVERS FOR MISSION

Last week I gave you the schedule for the Trinity Lecture series. Those are topics rooted in the synodal process which we as an archdiocese are participating in. This week I am sharing with you the confirmation schedule for university students. The dates and topics are in the table below. Each session is from 2pm to 4pm, in Trinity Hall, and all are welcome.

24 July	<i>Getting to know God: Prayer; life experience; scripture; tradition; the community called Church.</i>
31 July	<i>How to read scripture like a Catholic</i>
7 August	<i>The development of the Creed</i>
14 August	<i>The development of the Church</i>
21 August	<i>The Councils of the Church, focusing on Vatican II</i>
28 August	<i>The sacraments of Initiation: baptism, eucharist and confirmation</i>
4 September	<i>The sacraments of healing: anointing of the sick and reconciliation</i>
11 September	<i>The sacraments of mission: holy orders and marriage</i>
18 September	<i>Mary and the Saints</i>
25 September	<i>Jesus in the scriptures: ascending and descending Christology</i>
2 October	<i>What does it mean to live a good life?</i>
9 October	<i>Pope Francis and his encyclicals</i>
16 October	<i>The Holy Spirit in our lives and the life of the Church</i>

The program will be a mixture of lecture, personal reflection, and discussion. We are attempting to cover a lot of material in a short space of time, so there will occasionally be required reading for those in the confirmation stream of the group. The material will be provided to you beforehand, and notes will be provided for each session.

Fr Bruce Botha, SJ



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“Imagined Communities”

By Chris Chatteris SJ

‘Who is my neighbour?’ Jesus answered that perennially disturbing question with the parable of the Good Samaritan, thus radically reframing it way beyond the categories of his legalistic questioner’s narrow mind. He demands a vast leap of the imagination – that a Samaritan, a Samaritan! might be capable of being a neighbour to a Jew and that therefore it is possible to imagine that Jews could be neighbours to, well, anyone.

‘Imagined communities’ is the memorable phrase coined by the Anglo-Irish political scientist Benedict Anderson, to explain the basis of the modern nation-state, how it holds together and to explain the mystery of why its citizens are prepared even to die for it. In the past, citizens would die for ‘God, King and Country’, but in a Godless secular era in which monarchs were being overthrown, what would keep people loyal to the country?

We use our imagination, according to Anderson, and the modern imagination has been stimulated and directed by ‘print capitalism’ in which popular works produced in the vernacular rather than in the specialist languages such as Latin. This really took off with Luther who insisted that Germans and all Europeans should be able to read the Bible in their vernacular languages. Anderson theorises that the first European nation states arose from their ‘national print languages’ which he also calls ‘languages of power’.

We may actually be witnessing the emergence of such an imagined political community in Ukraine, where people are dying for a relatively new modern state, having gained their independence from the Soviet Union in 1991. And those of us who were around in the 1960s will have seen the emergence of the ‘imagined communities’ of the newly independent states of Africa, in which a mixture of ethnicities coalesced around a new national identity as a result of a common colonial history and the solidarity of the liberation struggle against the colonial masters.

It is extraordinary that people are willing to die for this philosophically very shaky social construct. But it's quite a challenge to Christians who are supposed to be willing to die for something far more glorious and enduring. How might it help us deepen our own sense of Christian solidarity and belonging in the Body of Christ?

First there is the aspect of the imagination. It's a powerful human asset and the Lord challenges the lawyer to use his imagination more generously. I believe that Christians, especially Catholics, as members of a universal body, try to do this all the time but perhaps rather routinely. We cannot know all the one billion plus members of the RC personally, so we use our imagination to remind us of them and of our place among them in our imagination in intercessory prayer.

As for Anderson's reference to the power of the printed word, it strikes me that if a community can be created by secular words, how much more power can the Word of God possess to move our Christian imaginations to see ourselves as part of a universal body at the service of the universal common good?
