

## SUNDAY MASS

### ENTRANCE ANTIPHON:

*I am the salvation of the people, says the Lord. Should they cry to me in any distress, I will hear them, and I will be their Lord forever.*

**FIRST READING:** Isaiah 55:6-9.

**RESPONSORIAL PSALM:** Psalm 145.

### RESPONSE:

*The Lord is close to all who call him.*

1. I will bless you day after day,  
and praise your name forever and ever.  
The Lord is great and highly to be praised;  
his greatness cannot be measured. **R**
2. The Lord is kind and full of compassion,  
slow to anger, abounding in mercy.  
How good is the Lord to all,  
compassionate to all his creatures. **R**
3. The Lord is just in all his ways,  
and holy in all his deeds.  
The Lord is close to all who call him,  
who call on him in truth. **R**

**SECOND READING:** Philippians 1:20-24, 27.

### GOSPEL ACCLAMATION:

*Alleluia, alleluia! Open our hearts, O Lord, that we may listen to the words of your Son. Alleluia.*

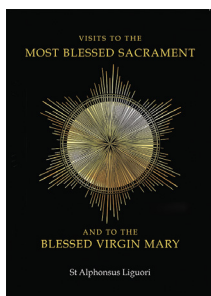
**GOSPEL:** Matthew 20:1-16.

### COMMUNION ANTIPHON:

*You have laid down your precepts to be carefully kept; may my ways be firm in keeping your statutes.*

Books from Redemptorist Pastoral Publications

Fr Larry Kaufmann, has adapted the ever-popular **Visits to the Blessed Sacrament** by St Alphonsus Liguori. Every age needs a translation of this ever-popular and spiritually enriching devotion. With a brief but beautiful visit for each day of the month this book will guide you in your journey to the Blessed Sacrament and enrich your relationship through this ancient practice. Deepen your relationship with God through renewing your love of the Blessed Sacrament.



**R50**  
plus delivery



Order from our website [www.rpp.org.za](http://www.rpp.org.za) or email [orders@rpp.org.za](mailto:orders@rpp.org.za). Office: Tue-Fri 08.30-13.00

## THE WEEK AHEAD

# Live the Word

### Mon 21 Sep ST MATTHEW, AE

Ephesians 4:1-7.11-13; Psalm 19; Matthew 9:9-13

"He came at a different time to call Matthew ... For He who is acquainted with our inmost hearts and knows the secrets of our minds, knows when each one of us is ready to respond fully." – St John Chrysostom

### Tue 22 Sep (St Maurice & Companions, Ms)

Proverbs 21:1-6.10-13; Psalm 119; Luke 8:19-21

As the commander of the legendary Theban Legion, St Maurice and his companions were martyred in 286 AD after refusing to persecute fellow Christians or sacrifice to pagan gods.

### Wed 23 Sep St Pius of Pietrelcina, Pr

Proverbs 30:5-9; Psalm 119; Luke 9:1-6

"Prayer is the best weapon we have; it is the key to God's heart. You must speak to Jesus not only with your lips, but with your heart. In fact on certain occasions you should only speak to Him with your heart." – St Pius

### Thu 24 Sep Liturgy of the Day

Ecclesiastes 1:2-11; Psalm 90; Luke 9:7-9

"Hope is a participation in the very life of God. It has nothing to do with circumstances or events going well. It can even thrive in the midst of adversity and trial." – Fr Richard Rohr OFM

### Fri 25 Sep Liturgy of the Day

Ecclesiastes 3:1-11; Psalm 144; Luke 9:18-22

God has surrounded and filled us with a never-ending abundance of good things. What great joy there is in truly realizing this! Give thanks to God in prayer, at Mass, and with family and friends.

### Sat 26 Sep (Ss Cosmas & Damian, Ms)

Ecclesiastes 11:9-12:8; Psalm 90; Luke 9:43-45

The ethos of Ss Cosmas and Damian is summarized by their dedication to serving both physical and spiritual needs without personal gain. They are known for living out the directive to freely give what they had received.

### Sun 27 Sep 26TH SUNDAY IN ORDINARY TIME

Ezekiel 18:25-28; Psalm 25; Matthew 21:28-32

Christianity is full of paradoxes: the blind see; the apparently irreligious enter the kingdom first; the cross leads to life; and in giving we receive. In actively applying our faith we find that it is deepened, not depleted.

KEY: **SOLEMNITY**; FEAST; Memorial; (Optional Memorial)  
A=Apostle; E=Evangelist; Ms=Martyrs; Pr=Priest

# Catholic Link

## SCHOOLS OF THOUGHT AND WATCHFUL FAITH

25th Sunday in Ordinary Time • Year A  
Divine Office: Week I • 20 September 2026

# Robust Rational Framework

Without our realising it, many of us born before the Second Vatican Council (1962-1965) grew up with catechesis and theology shaped by a school of thought

known as 'Scholasticism'. A product of the Middle Ages, it was a formal way of presenting an argument, dealing with objections and coming to a logical conclusion. At the time, academic centres were springing up to replace the traditional monastic centres of learning. These new universities were initially called "schools", with the dominant intellectual master, St Thomas Aquinas, associated with Paris, Naples and Rome. His many pupils were known as followers of Thomism.

While Thomas was highly appreciated during his lifetime, both for his scholarly work and his personal holiness, after his death his fame waned, and he was even condemned by the universities of Paris and Oxford. During the European Renaissance, Thomism was kept alive by the efforts of the Dominicans to whose Order Thomas belonged. Meanwhile, philosophy went through many "-isms" during the turbulent times of the Reformation.

Even before Thomas Aquinas died in 1274, papal approval was lavish. But when Pope Leo XIII published his encyclical *Aeterni Patris* ("Eternal Father") in 1879, Thomism received a wake-up. Pope Leo's praise of St Thomas led him to write, "There is no branch of philosophy which he did not treat with as much acumen and thoroughness; his discussions of the laws of reasoning, God and incorporeal substances, man and the rest of sensible creation, human conduct ... are so exhaustive that there is nothing lacking in his teaching".

Pope Leo XIII is rightly associated with a new burst of studies, new translations of Aquinas' writings, and new enthusiasm for

Medieval philosophy. Some of the outstanding scholars of the Thomistic renewal include prominent writers like Joseph Marechal, Réginald Garrigou-LaGrange, Jacques Maritain and Etienne Gilson.

Both initial Thomism and "Neo-Thomism" were perceived as denominational, i.e. Catholic. But Catholic philosophers were quick to address this critique, and several outstanding thinkers of the 20th century began working on a *non-denominational* Thomism. Secular philosophers who have specialized in Aristotle have been drawn to the writings of the medieval saint who reconciled Christianity with Aristotelianism. Names like Karl Rahner, Bernard Lonergan, Herbert McCabe and Alasdair MacIntyre add modern lustre to various contemporary explorations into the great questions which preoccupied St Thomas Aquinas.

Despite Pope Leo XIII's claim that there is nothing missing in Aquinas' eight-million-word output, life moves on, and so does philosophy. Today we are faced with many things unheard of in Aquinas' time. But we forget him at our intellectual peril. Research on the internet can put us in touch with important principles by which Aquinas understood the world. The task of understanding our world must never cease. The distinguished historian of philosophy, Frederick Copleston wrote of the concept of Thomism as the "perennial philosophy". He maintained that Thomism continues to provide a robust rational framework, affirms objective truth, and champions the harmony between faith and reason. This was to be reaffirmed by Pope St John Paul II, himself no mean philosopher, in his 1998 encyclical *Fides et Ratio* ("Faith and Reason"), and in which he invited philosophers "to recover the range of authentic wisdom and truth which is proper to philosophical enquiry".



Detail of The Apotheosis of Saint Thomas Aquinas by Francisco de Zurbarán, 1631