

SUNDAY MASS

ENTRANCE ANTIPHON:

All that you have done to us, O Lord, you have done with true judgement, for we have sinned against you and not obeyed your commandments. But give glory to your name, and deal with us according to the bounty of your mercy.

FIRST READING: Ezekiel 18:25-28.

RESPONSORIAL PSALM: Psalm 25.

RESPONSE:

Remember your compassion, O Lord.

- O Lord, make me know your ways.
Teach me your paths.
Guide me in your truth, and teach me;
for you are the God of my salvation.
I have hoped in you all day long. **R**
- Remember your compassion, O Lord,
and your merciful love,
for they are from of old.
Do not remember the sins of my youth,
nor my transgressions.
In your merciful love remember me,
because of your goodness, O Lord. **R**
- Good and upright is the Lord;
he shows the way to sinners.
He guides the humble in right judgement;
to the humble he teaches his way. **R**

SECOND READING: Philippians 2:1-11.

GOSPEL ACCLAMATION:

Alleluia, alleluia! My sheep hear my voice, says the Lord; and I know them, and they follow me. Alleluia.

GOSPEL: Matthew 21:28-32.

COMMUNION ANTIPHON:

Remember your word to your servant, O Lord, by which you have given me hope. This is my comfort when I am brought low.

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THE WEEK AHEAD

Live the Word

Mon 28 Sep (St Wenceslaus, M)

Job 1:6-22; Psalm 17; Luke 9:46-50

King Wenceslaus was well known for acts of mercy – clothing the naked, feeding the hungry, and visiting prisoners – a servant leadership, leading by example what Christ asks of us in Matthew 25.

Tue 29 Sep ARCHANGELS MICHAEL, GABRIEL & RAPHAEL

Revelation 12:7-12; Psalm 138; John 1:47-51

On this Feast of the Archangels, let us reflect, with St Augustine, that "It was pride that changed angels into devils; it is humility that makes people as angels."

Wed 30 Sep St Jerome, PrD

Job 9:1-12.14-16; Psalm 88; Luke 9:57-62

"It is not enough for me that God has given me grace once, but He must give it always. I ask, that I may receive; and when I have received, I ask again. I am covetous of receiving God's bounty." – St Jerome

Thu 1 Oct St Thérèse of the Child Jesus, VD

Job 19:21-27; Psalm 27; Luke 10:1-12

"For me, prayer is a surge of the heart; it is a simple look turned toward heaven, it is a cry of recognition and of love, embracing both trial and joy." – St Thérèse of Lisieux

Fri 2 Oct Guardian Angels

Exodus 23:20-23; Psalm 91; Matthew 18:1-5.10

"Angels take different earthly forms at the bidding of their master, God. They thus reveal themselves to human beings and unveil the Divine Mysteries to them". – St John Damascene

Sat 3 Oct Liturgy of the Day

Job 42:1-3.5-6.12-17; Psalm 119; Luke 10:17-24

Jesus didn't go looking for the cross; rather, it came to him because of the way he chose to live his life. If we choose to follow Jesus, then we, too, must be willing to pay the price for our choices.

Sun 4 Oct 27TH SUNDAY IN ORDINARY TIME

Isaiah 5:1-7; Psalm 80; Matthew 21:33-43

"When our prime motive is love, a different logic comes into play. We find courage and confidence, not in the likelihood of a good outcome, but in our commitment to love." – Brian McLaren

KEY: **SOLEMNITY**; **FEAST**; **Memorial**; (Optional **Memorial**)
M=Martyr; Pr=Priest; D=Doctor; V=Virgin

Catholic Link

SCHOOLS OF THOUGHT AND WATCHFUL FAITH

26th Sunday in Ordinary Time • Year A
Divine Office: Week II • 27th September 2026

Faith for an Age of Secular Thought

The 20th century saw two world wars, technological and scientific expansion, and multiple schools of thought attempting to analyse what was happening. The Church was not exempt. Pope John XXIII called the second Vatican Council (1962-1965) to take the Church forward. He had heard the voices of thinkers and theologians who were already addressing burning questions. A short *Link* reflection could never do justice to them all. We have chosen two theologians: Karl Rahner and Bernard Lonergan who, while rooted in the genius of St Thomas Aquinas, altered the approach.

Unlike traditional Thomism, which starts with the external object, they start with the human *subject*, exploring how people engage with reality. Rahner and Lonergan saw in every human person an inbuilt tendency to transcendence, in other words, an inborn capacity of openness to the beyond, the "more than", which faith calls divine grace.

Think of the Pantheon in Rome. Still intact after 2100 years, it has a magnificent dome with a circular hole at the top open to the sky. The image evokes our human openness to the divine. Rahner and Lonergan believe that our desire for knowledge and wisdom is part of the heart's hunger for the infinite.

This is evident in the teaching of Vatican II on freedom of religion and respect for conscience. It rejected the warped theory that only Catholics would be saved. God's grace is embedded in all people, working gradually within them in search of truth. In answer to the objection that we can only be saved by Christ, Rahner came up with a quaint phrase, "anonymous Christians". This recalls Christ's teaching in Matthew 25, that *he himself* was the hungry being fed, the

sick being visited, etc. Many good people do so without realising it, yet they too hear the words, "enter into my kingdom..." God creates all humanity capable of receiving God's grace and love, and responding with love in return, and by serving our fellow human beings.

About Christians in particular, Karl Rahner said that "The devout Christian of the future will either be a 'mystic' [i.e. have an inner divine experience] or will cease to be anything at all". Rahner argued that Christianity must become an internal, lived experience of God rooted in daily life, not based on book knowledge.

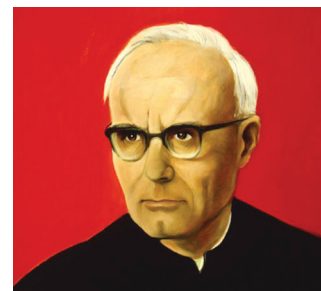
What of Bernard Lonergan? He, too, saw humanity's openness to the transcendent. Differently from Rahner, he spoke of a "horizon", which is limited but, as we know, can expand. "Expand your horizons" are common words of encouragement. Lonergan goes further, inviting people to ongoing expansion of horizon through three "conversions":

intellectual, moral, religious.

Intellectual – as clarification of "misleading myths" about reality. He challenges us to become intellectually mature, moving beyond childhood naivete towards "critical realism" – a process of understanding experience, then making sound judgements and decisions about it.

Moral conversion is moving beyond self-interest to a commitment to the "common good," even when it doesn't serve one's immediate selfish desires.

Religious conversion is simply "falling in love with God," a gift of grace moving us from self-absorption into self-transcendence and love. Lonergan's favourite quote is: "The love of God has been poured into our hearts by the Holy Spirit given to us" (Romans 5:5).



Fr Karl Rahner SJ by Letizia Mancino Cremer



Fr Bernard Lonergan SJ