

## SUNDAY MASS

### ENTRANCE ANTIPHON:

If you, O Lord, should mark iniquities, Lord, who could stand? But with you is found forgiveness, O God of Israel.

**FIRST READING:** Isaiah 25:6-10.

**RESPONSORIAL PSALM:** Psalm 23.

### RESPONSE:

In the Lord's own house shall I dwell for length of days unending.

1. The Lord is my shepherd;  
there is nothing I shall want.  
Fresh and green are the pastures  
where he gives me repose.  
Near restful waters he leads me;  
he revives my soul. **R**
2. He guides me along the right path,  
for the sake of his name.  
Though I should walk in the valley  
of the shadow of death,  
no evil would I fear, for you are with me.  
Your crook and your staff will give me comfort. **R**
3. You have prepared a table before me  
in the sight of my foes.  
My head you have anointed with oil;  
my cup is overflowing. **R**
4. Surely goodness and mercy shall follow me  
all the days of my life.  
In the Lord's own house shall I dwell  
for length of days unending. **R**

**SECOND READING:** Philippians 4:12-14, 19-20.

### GOSPEL ACCLAMATION:

Alleluia, alleluia! May the Father of our Lord Jesus Christ enlighten the eyes of our hearts that we might know what is the hope to which he has called us. Alleluia.

**GOSPEL:** Matthew 22:1-14.

### COMMUNION ANTIPHON:

The rich suffer want and go hungry, but those who seek the Lord lack no blessing.

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. **R80 plus delivery**



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## THE WEEK AHEAD

# Live the Word

### Mon 12 Oct Liturgy of the Day

Galatians 4:22-24, 26-27, 31-5:1; Psalm 113; Luke 11:29-32  
Our lives, Scripture tells us, should not consist of a race to accumulate possessions. Let us literally count our blessings, and as a result of our gratitude, reach out to bless others as well.

### Tue 13 Oct Liturgy of the Day

Galatians 5:1-6; Psalm 119; Luke 11:37-41  
Be persistent in seeking what is right, in seeking justice; be persistent in prayer, constantly seeking God's guidance; and be persistent in sustaining your faith, through good times and bad.

### Wed 14 Oct (St Callistus I, PM)

Galatians 5:18-25; Psalm 1; Luke 11:42-46  
Callistus was martyred during a local disturbance in Trastevere, Rome, and is the first pope – except for Peter – to be commemorated as a martyr in the earliest martyrology of the Church.

### Thu 15 Oct St Teresa of Ávila, VD

Ephesians 1:1-10; Psalm 98; Luke 11:47-54  
"Let nothing disturb you, let nothing frighten you, all things are passing away. God never changes. Patience obtains all things. Whoever has God lacks nothing; God alone suffices." – St Teresa of Ávila

### Fri 16 Oct (St Margaret Mary Alacoque, V)

Ephesians 1:11-14; Psalm 33; Luke 12:1-7  
"Let nothing trouble you, not even your faults... amend them peacefully, without being discouraged or cast down, for God's dwelling is in peace." – St Margaret Mary Alacoque

### Sat 17 Oct St Ignatius of Antioch, BM

Ephesians 1:15-23; Psalm 8:2-7; Luke 12:8-12  
"Do not have Jesus Christ on your lips, and the world in your heart. Do everything as if He were dwelling in us. Thus we shall be His temples and He will be within us as our God – as He actually is." – St Ignatius

### Sun 18 Oct 29TH SUNDAY IN ORDINARY TIME

Isaiah 45:1, 4-6; Psalm 96; Matthew 22:15-21  
"Don't ask what the world needs. Ask what makes you come alive and go do that, because what the world needs is more people who have come alive." – Howard Thurman

KEY: **SOLEMNITY**; FEAST; Memorial; (Optional Memorial)  
P=Pope; M=Martyr; V=Virgin; D=Doctor; B=Bishop

# Catholic Link

## SCHOOLS OF THOUGHT AND WATCHFUL FAITH

28th Sunday in Ordinary Time • Year A  
Divine Office: Week IV • 11 October 2026

# Engaging with the New Atheism

Some schools of thought seem to spring up overnight, flare for a while, then fade away. In the mid to late 20<sup>th</sup> Century, several "public intellectuals" galvanized the reading public with literature which marked a subtle distinction between classical atheism (*not believing* that God exists) to a new atheism (*believing* that God does *not* exist). This "New Atheism" was characterized from the beginning by its intemperate and often offensive language about God and believers.

Less than a reputable school of thought and more like a new fad, it relied heavily on emotion, often using disdainful and condescending phrases. Such was their hatred of religion and faith in God, that fundamentalist new atheists called for the abolition of religion as an affront to free thought.

We need to distinguish between "soft" and "hard" atheism. "Soft" atheism is rational, tolerant, and respectful; "hard" atheism is fanatical, polemical, and even scurrilous at times.

New Atheism pours its energy into debates about religion being behind all violence and war, about religion lacking reason, and religion losing its "war" with science. Because science is limited to the physical, observable, and verifiable, it obviously does not concern itself with matters of the spirit. Science proceeds by speculative explorations, testing various possibilities with a leaning to the most elegant theory which it then seeks to prove. It is forever being refined, readjusted or even being changed.

What of religion? Merely belonging to a religion is no guarantee against failing to live up to the ideals of that religion. But the stories of witnesses to faith in Christ and his Gospel,

especially their examples of torture and martyrdom, fill libraries. Throughout history, the Church in her members has often fallen short of the ideal. Think of the medieval condoning of violence and justification of slavery. But to claim that religion *as such* is evil sounds more like fanaticism. Remember the evil of state-sponsored violence against religion in Russia, East Germany, Albania and other countries during the past century.

One of the difficulties in dealing with fanaticism (religious or otherwise) is the failure to define words. What is meant by words like God, religion, reason, human flourishing? Often the concepts atheists have of "God" or "faith" are light years away from what religious people really do believe. Then we also find believers slandered through uninformed misinterpretations of words we use, for

example, "meaning of life" or "gospel values" or the obvious phrase, "love of neighbour."

When Pope Benedict XVI visited the United Kingdom in 2010, he took as his visit's motto Cardinal Newman's phrase, "Heart speaks to Heart". Addressing parliamentarians in Westminster Hall, he said: "The world of secularity and the world of religious belief need one another and should not be afraid to enter into a profound and ongoing dialogue for the good of our civilization". Saying this, he went on to praise the example of St Thomas More, especially his fidelity to his conscience and the moral imperative of acting in accordance with objective truth born of both faith and reason, even at great personal cost. Thomas More followed his namesake, Thomas Aquinas, whose watchful faith was based on the conviction that truth is indivisible. Thomas More died a martyr for conscience.

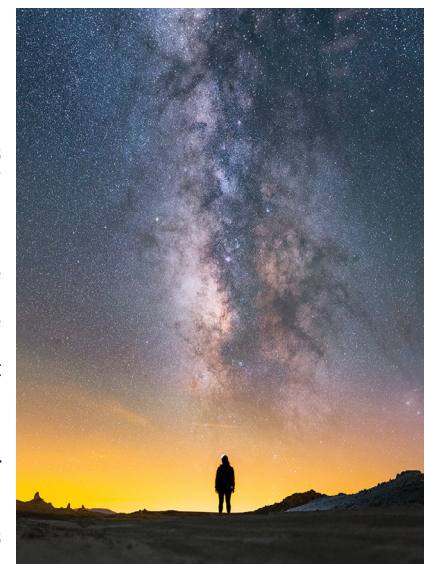


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