

SUNDAY MASS

ENTRANCE ANTIPHON:

To you I call; for you will surely heed me, O God; turn your ear to me; hear my words. Guard me as the apple of your eye; hide me in the shadow of your wings.

FIRST READING: Isaiah 45:1, 4-6.

RESPONSORIAL PSALM: Psalm 96.

RESPONSE:

Give the Lord glory and power.

1. O sing a new song to the Lord;
sing to the Lord, all the earth.
Tell among the nations his glory,
and his wonders among all the peoples. **R**
2. For the Lord is great and highly to be praised,
to be feared above all gods.
For the gods of the nations are naught.
It was the Lord who made the heavens. **R**
3. Give the Lord, you families of peoples,
give the Lord glory and power;
give the Lord the glory of his name.
Bring an offering and enter his courts. **R**
4. Worship the Lord in holy splendour.
O tremble before him, all the earth.
Say to the nations, 'The Lord is king'.
He will judge the peoples in fairness. **R**

SECOND READING: 1 Thessalonians 1:1-5.

GOSPEL ACCLAMATION:

Alleluia, alleluia! You will shine as lights in the world, holding fast the word of life. Alleluia.

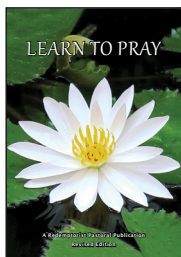
GOSPEL: Matthew 22:15-21.

COMMUNION ANTIPHON:

Behold, the eyes of the Lord are on those who fear him, who hope in his merciful love, to rescue their souls from death, to keep them alive in famine.

This is a revised edition of the ever-popular Redemptorist Pastoral Publication, **"Learn to Pray: Discovering different forms of prayer."** The title itself evokes the incident in the Gospels where the disciples petitioned Jesus: "Lord, teach us to pray!"

Throughout the Christian centuries, subsequent disciples of Jesus have also wanted to learn how to pray, and have developed different techniques of praying. This booklet gathers together some of the many different possible ways of praying.



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THE WEEK AHEAD

Live the Word

Mon 19 Oct (St Paul of the Cross)

Ephesians 2:1-10; Psalm 100; Luke 12:13-21

"Listen to the sermon preached to you by the flowers, the trees, the shrubs, the sky, and the whole world. Notice how they preach to you a sermon full of love, of praise of God." – St Paul of the Cross

Tue 20 Oct (Bl Daudi Okelo & Jildo Irwa, Ms)

Ephesians 2:12-22; Psalm 85; Luke 12:35-48

"We were only boys when the Lord asked us to carry His Word beyond fear ... our hearts burned for Jesus. Do not be afraid to witness to the truth ... every act of courage builds the Kingdom." – Daudi Okelo & Jildo Irwa

Wed 21 Oct Liturgy of the Day

Ephesians 3:2-12; Resp: Isaiah 12:2-6; Luke 12:39-48

We don't always have to be 'right'. Nobody will remember us for this, but they will remember us for being loving, kind and compassionate. Win the battle over your real opponent – yourself.

Thu 22 Oct (St John Paul II, P)

Ephesians 3:14-21; Psalm 33; Luke 12:49-53

"Have no fear of moving into the unknown. Simply step out fearlessly knowing that I am with you, therefore no harm can befall you; all is very, very well. Do this in complete faith and confidence." – St John Paul II

Fri 23 Oct (St John of Capestrano, Pr)

Ephesians 4:1-6; Psalm 24; Luke 12:54-59

"Those who are called to the table of the Lord must glow with the brightness of a good and blameless life. They must learn (from Jesus) 'You are the light of the world' (Mt 5:14). – St John of Capestrano

Sat 24 Oct (St Anthony Mary Claret, B)

Ephesians 4:7-16; Psalm 122; Luke 13:1-9

"Lord, by the words of consecration the substance of the bread and wine is converted into the substance of your Body and Blood. All powerful Lord, say over me the word which will change me into You." – St Anthony Claret

Sun 25 Oct 30TH SUNDAY IN ORDINARY TIME

Exodus 22:21-27; Psalm 18; Matthew 22:34-40

"By 'the merciful' Jesus means those who have an attitude of such compassion toward all [people] that they want to share gladly all that they have with one another and with the world." – Clarence Jordan

KEY: **SOLEMNITY:** FEAST; Memorial; (Optional Memorial)
Ms=Martyrs; P=Pope; Pr=Priest; B=Bishop

Catholic Link

SCHOOLS OF THOUGHT AND WATCHFUL FAITH

29th Sunday in Ordinary Time • Year A
Divine Office: Week I • 18 October 2026

Free to be Faithful

There's a legend about a Texan cattle rancher visiting South Africa, boasting about his large fences surrounding the largest corals of cattle in the world. "But all I see here are a few creaking windmills", he blurts out. "Ah yes", replied the South African, "you build big fences to keep your cattle in. Here, we dig deep wells, and where there's good water, cattle won't stray far away."

This could be a parable about the renewal of moral theology before and during Vatican Council II, (1962-1965). The titles of Redemptorist moral theologian Bernard Häring's major works bear this out. In the 1950s he published his three-volume *The Law of Christ* and in the 1980s, *Free and Faithful in Christ*, following St Paul, who saw the moral life of a Christian as a flourishing of the life of the Holy Spirit, given at baptism and welling up to eternal life.

Notice the shift from "law" of Christ to "free" in Christ. St Paul himself is quick to qualify freedom, not as "doing your own thing", but freedom from the chains that bind us from loving unconditionally. Moral theology had begun to break its shackles to endless church laws, drawing its identity instead from a loving, life-giving relationship with Jesus Christ. It began to move away from its legalistic style by analysing sins, to a discipleship model more focused on our call to respond to Christ in love. Catholic bibles were getting dusted down as moral theology began rebuilding itself on firmer biblical foundations rather than around legal obligations to fulfil, and sins to avoid.

Seán O'Riordan, another Redemptorist moral theologian of the renewal, is remembered for promoting dialogue between moral theo-

logy and the human sciences, especially psychology and sociology. Today he would include environmental science. Häring, O'Riordan, and other moral theologians, conscious of modern times, were applying the command of Jesus to "keep watch and pray". (Matthew 26:41)

The list of thinkers and writers can go on, but we reserve the final word to the influential philosopher, Alasdair MacIntyre (1929–2025). In a world of moral ambiguity, confusion and contradiction; in a world which lost a sense of the history of ethical thinking, he set himself the task of a reform for moral philosophy. He argued that, by its rejection of authority as bondage, the "Enlightenment" school of thought brought more shadow than light. Likewise, "Emotivism" in the 20th century saw right

and wrong as expressions of passing fads, or personal preferences (moral = I like; immoral = I dislike) with no objective principles, no boundaries and no sanctions or goals.

MacIntyre, in his book *After Virtue* (1981) criticized modern ethics as fragmented and rootless, and called for a retrieval of Aristotle's and St Thomas Aquinas' virtue ethics. He encouraged Catholic moral theologians to move beyond analysing isolated acts and rules, toward a theology of personal transformation through the practice of virtue and development of character.

The Church distinguishes between the four cardinal virtues for a fulfilled life on earth: prudence, justice, fortitude and temperance, and the three theological virtues, so called because they bring us deeper into our life in Christ and closer to our final goal of eternal life in God: faith, hope and love.



Fr Bernard Häring CSSR – from the archive of the Redemptorist Province of Munich