

SUNDAY MASS

ENTRANCE ANTIPHON:

Within your will, O Lord, all things are established and there is none that can resist your will. For you have made all things, the heaven and the earth, and all that is held within the circle of heaven; you are the Lord of all.

FIRST READING: Isaiah 5:1-7.

RESPONSORIAL PSALM: Psalm 80.

RESPONSE:

The vineyard of the Lord of hosts is the house of Israel.

1. You brought a vine out of Egypt;
you drove out the nations and planted it.
It stretched out its branches to the sea;
to the River it stretched out its shoots. **R**
2. Then why have you broken down its walls?
It is plucked by all who pass by the way.
It is ravaged by the boar of the forest,
devoured by the beasts of the field. **R**
3. God of hosts, turn again, we implore;
look down from heaven and see.
Visit this vine and protect it,
the vine your right hand has planted,
the son of man you have claimed for yourself. **R**
4. And we shall never forsake you again;
give us life that we may call upon your name.
O Lord God of hosts, bring us back;
let your face shine forth, and we shall be saved. **R**

SECOND READING: Philippians 4:6-9.

GOSPEL ACCLAMATION:

Alleluia, alleluia! I chose you from the world that you should go and bear fruit and that your fruit should abide, says the Lord. Alleluia.

GOSPEL: Matthew 21:33-43.

COMMUNION ANTIPHON:

The Lord is good to those who hope in him, to the soul that seeks him.

THE WEEK AHEAD

Live the Word

Mon 5 Oct (St Faustina Kowalska, R)

Galatians 1:6-12; Psalm 111; Luke 10:25-37

"I am Love and Mercy itself. When a soul approaches Me with trust, I fill it with such an abundance of graces that it cannot contain them within itself, but radiates them to other souls." – Diary of St Faustina

Tue 6 Oct (St Bruno, Pr)

Galatians 1:13-24; Psalm 139; Luke 10:38-42

All that God requires of us, is that in our service of others we have the right heart, the right intention – that above all things we love God, others and ourselves. We must do everything with love.

Wed 7 Oct Our Lady of the Rosary

Acts 1:12-14; Resp: Luke 1:46-55; Luke 1:26-38

"How beautiful is the family that recites the Rosary every evening! The Rosary is a prayer both so humble and simple and theologically rich in Biblical content. I beg you to pray it." – St John Paul II

Thu 8 Oct Liturgy of the Day

Galatians 3:1-5; Resp: Luke 1:69-75; Luke 11:5-13

At the start of each day spend ten minutes reading Scripture, and before long you will have no trouble thinking of ways to grow in your faith... or spend some time reading spiritual books each day... or ten minutes quiet time.

Fri 9 Oct (Ss Denis, B & Companions, Ms)

Galatians 3:7-14; Psalm 111; Luke 11:15-26

St Denis was sent to Gaul from Rome in the third century. He was beheaded in the persecution under Emperor Valerius in 258. This patron of France is regarded as the first bishop of Paris.

Sat 10 Oct (St Daniel Comboni, B)

Galatians 3:22-29; Psalm 105; Luke 11:27-28

"Comboni's spirituality was contemplating the compassionate love of Jesus, the Good Shepherd who sacrificed himself for humanity. This contemplation fueled his own passion for Africa." – Comboni Fathers

Sun 11 Oct 28TH SUNDAY IN ORDINARY TIME

Isaiah 25:6-10; Psalm 23; Matthew 22:1-14

"Why is there a war?... Because I and my neighbor ... do not have enough love. Yet we could fight war ... by releasing, each day, the love that is shackled inside us, and giving it a chance to live." – Etty Hillesum

KEY: SOLEMNITY; FEAST; Memorial; (Optional Memorial)
R=Religious; Pr=Priest; Ms=Martyrs; B=Bishop

Catholic Link

SCHOOLS OF THOUGHT AND WATCHFUL FAITH

27th Sunday in Ordinary Time • Year A
Divine Office: Week III • 4 October 2026

Faith and Reason

The close relationship between faith and reason has been central to Catholic theology from its earliest centuries. We saw this in our first article about St Paul debating with philosophers in Athens. Subsequently, St Augustine presented faith not as contrary to reason but as its necessary precondition. St Thomas Aquinas argued that faith and reason operate as two distinct but complementary paths to truth. For him, truth is indivisible.

The school of thought known as the Enlightenment (c. 1685 to 1820), however, treated faith as irrational. The First Vatican Council (1870) insisted that faith and reason are harmonious and the common quest resumed, one example being St John Henry Newman's exploring the rationality of the act of faith itself. The Second Vatican Council (1962-65) affirmed the legitimate autonomy of human reason and science, leading thirty years later to Pope John Paul II's encyclical, *Fides et Ratio* ("Faith and Reason, 1998) which offered a comprehensive treatment of the relationship between the two.

Even before he became Pope, Karol Wojtyla was a dominant Christian leader and thinker exercising a watchful faith during the final decades of the twentieth century and well into our current century.

Wojtyla was both poet and philosopher; both theologian and pastor. He had enormous energy and zest for life. Gaining two doctorates, he lectured in ethics at the Catholic University of Lublin in Poland and the Jagiellonian University in Krakow. At age 38 he was made auxiliary bishop of Krakow.

As a poet, Karol Wojtyla retained a lively sense of wonder which stirred his questioning mind. His published verse ranges over serious questions we all face: the meaning of our existence, issues of loss, suffering, doubt, memory,



Pope St John Paul II
Photo by Gregorini Demetrio



Pope Benedict XVI
Photo by Kancelaria Prezydenta RP

and most of all, the mystery of the inner life.

With his sharp intellect he was alert to philosophical trends: how today's focus often becomes tomorrow's fashion, often impinging on people's faith. When he came to writing the encyclical, *Fides et Ratio*, he began with a homely analogy: "Faith and Reason are like two wings on which the human spirit rises to the contemplation of truth."

Using St Anselm's words he confessed, "I believe that I may understand; I understand that I may believe". Even if one's starting point is faith, intelligible vocabulary is required. The deeper one's faith, the greater the demands on reason.

On the other hand, if reason is one's starting point, we may critically engage with the faith phenomenon. The divine can be detected in nature, and in people of wisdom and common sense.

Successor to Pope John Paul II, Pope Benedict XVI argued in his carefully worded 2010 address at Westminster Hall, for the interdependence of faith and reason and their corrective role in public life. For Benedict, reason without religious input is vulnerable to "ideological manipulation". We have only to look at the slave trade, to say nothing of twentieth century totalitarianism, to witness the denial of human dignity.

Religion, in its turn, needs reason as a bastion against fundamentalism and sectarianism. Neither can function well in isolation. Speaking to all UK parliamentary representatives, Benedict called for ongoing dialogue between religious belief and secular rationality – faith and reason – in the public domain of politics, science and philosophy.

By popular request, the 2023 Catholic Link series on illness, wellbeing, healthcare and related issues has been collated and compiled under one cover.

God's will is indeed for us to have fullness of life, despite the experience of human limitation and finitude. It is precisely there that we encounter a compassionate Christ who reveals to us the mystery of a God of mercy. May this booklet be a help to growing in a deeper spirituality for health and wellbeing, sickness and suffering.



R80
plus delivery



Order from our website www.rpp.org.za or email orders@rpp.org.za. Office: Tue-Fri 08.30-13.00



Redemptorist
Publications
South Africa

Copyright. Do not reproduce without permission. © Redemptorist Pastoral Publications.
Phone 082 667 3857. Email: janet@rpp.org.za. Internet: <https://rpp.org.za/>.