

# The Sunday Mass

## PRAYER GUIDE

VOLUME 108



## ***ACT OF SPIRITUAL COMMUNION***

My Jesus,

I believe that You are in the Blessed Sacrament.

I love You above all things, and

I long for You in my soul.

Since I cannot now receive You sacramentally,  
come at least spiritually into my heart.

As though You have already come, I embrace You  
and unite myself entirely to You; never permit  
me to be separated from You.

O Sacrament most holy, O Sacrament divine, All  
praise and all thanksgiving be every moment  
thine.

Amen

## ***PRAYER FOR VOCATIONS***

God our Father,

we thank you for calling men and women  
to serve in your Son's Kingdom as priests,  
deacons, religious, and consecrated persons.

Send your Holy Spirit

to help us respond generously  
and courageously to your call.

May our community of faith support  
vocations of sacrificial love in our youth.

We ask this through our Lord Jesus Christ,  
who lives and reigns with you and the Holy Spirit,  
one God, for ever and ever.

Amen.

—USCCB

# The Sunday Mass

PRAYER GUIDE



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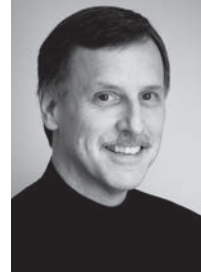
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## **WELCOME FROM FATHER PAUL**



Dear Friends in Faith of The Sunday Mass,

We once again come to the midpoint of the Church year, and as always, we come to a new edition of *The Prayer Guide* Volume 108. We have celebrated the seasons of Advent, Christmas, Lent, Easter and Pentecost Sunday and now we head into a summer and fall filled with the special Sundays of the Most Holy Trinity, the Most Holy Body and Blood of Christ, this year the celebration of All Saints on a Sunday and the many Sundays of Ordinary Time. We are privileged to continue to offer you this prayer guide for your spiritual enrichment and to help you follow along with us each week as we celebrate THE SUNDAY MASS. It enables you to follow the Order of the Mass, the Gospel and it offers you a short reflection each Sunday.

The *Passionist Community* continues to bring you THE SUNDAY MASS each week via UPTV and the Buzzr Channel nationwide, and many other local channels in the New York Metropolitan Area and throughout the country. We can also be found on the internet and on radio. It is our way of helping you to stay connected with our community of faith called Church! Also, if you join us on the internet by using our website there will be no commercials.

Our online community at **[www.TheSundayMass.org](http://www.TheSundayMass.org)** and on You Tube continues to help many who cannot get us on TV. Some of you contact us from all over the world to tell us how much THE SUNDAY MASS means to you. We have heard from servicewomen and men in different places who have no other access to the Mass, as well as Directors of Religious Education in other countries who use THE SUNDAY MASS and our homilies as their primary worship and teaching tool.

We are grateful to be able to offer this ministry that has truly become worldwide.

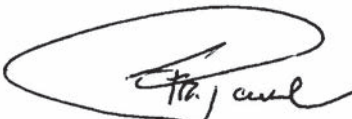
I encourage you, especially if you have not already done so, to visit our website—[www.TheSundayMass.org](http://www.TheSundayMass.org). You can make a Prayer Intention, light a “Virtual Candle,” watch the latest Sunday Mass or homily, order a Prayer Guide or email us your requests, comments or questions. Our website is user friendly and it is an invaluable resource to keep us more closely connected with each of you.

Thank you for continuing to be generous with your donations so that we can bring you THE SUNDAY MASS each week. Unlike a local parish, we are not able to pass the collection basket, so we depend on your support to help make THE SUNDAY MASS possible each week. As you know, we pay for airtime on UPTV and the Buzzr Channel along with the production costs of THE SUNDAY MASS. We pay for this *Prayer Guide* to be printed and sent to you. So please consider sending whatever you can afford. If you cannot send anything we certainly understand and all we ask is that you keep us in your prayers.

Just a reminder, you can have a loved one remembered on air and have his or her name appear on the screen so that all viewers may join in your prayer. Please call our office using the toll-free number: **1-855-SUNMASS (786-6277)** for more information or email us at [contact@TheSundayMass.org](mailto:contact@TheSundayMass.org).

We are profoundly grateful for your help and most importantly for your faith. Please be assured of my prayers and the prayers of all of us here at The Sunday Mass. I look forward to our time together each Sunday. Until we gather to celebrate once again may the Passion of Jesus Christ be always in our hearts!

Peace in Christ’s Passion,

A handwritten signature in black ink, enclosed in a large, hand-drawn oval. The signature appears to read "Fr. Paul R. Fagan" with a stylized flourish at the end.

Fr. Paul R. Fagan, C.P.  
Shepherd of The Sunday Mass

## **SOLEMNITY OF THE MOST HOLY TRINITY**

**May 31, 2026**

First Reading: Exodus 34:4b–6, 8–9

Responsorial Psalm (Daniel 3:52, 53, 54, 55):

**R/.** (52b) *Glory and praise for ever!*

Blessed are you, O Lord,  
the God of our fathers,  
praiseworthy and exalted  
above all forever;

And blessed is your holy  
and glorious name,  
praiseworthy and exalted  
above all for all the ages.

**R/.** *Glory and praise for ever!*

Second Reading: 2 Corinthians 13:11–13

## **SOLEMNITY OF THE MOST HOLY TRINITY**

John 3:16–18

A reading from the holy Gospel  
according to John

*God so loved the world  
that he gave his only Son,  
so that everyone  
who believes in him  
might not perish  
but might have  
eternal life.  
For God did not send his Son  
into the world  
to condemn the world,  
but that the world might be saved through him.  
Whoever believes in him  
will not be condemned,  
but whoever does not believe  
has already been condemned,  
because he has not believed  
in the name  
of the only Son of God.*

The Gospel of the Lord.



PHOTO CREDIT: GENE PLAISTED, OSC / THE CROSIERS

***Glory to the Father, the Son,  
and the Holy Spirit;  
to God who is, who was,  
and who is to come***

**—cf. Revelation 1:8.**

## **SOLEMNITY OF THE MOST HOLY TRINITY**

### **God So Loved the World**

It's said that St. Augustine, walking along the seashore one day, saw a little boy playing on the beach, taking water from the sea in a small bucket and pouring it into a hole dug in the sand. Back and forth the boy went. "What are you doing?" Augustine asked, "You can't put the whole sea into that little hole."

"No," the little boy answered, "And neither can you put God into that little mind of yours no matter how smart you think you are."

Our minds are so limited before the mystery of God, even brilliant minds like Augustine.

We can only know so much. Yet, "God so loved the world that he gave his only Son, so that everyone who believes in him might not perish but might have eternal life."

Born of Mary over two thousand years ago, Jesus Christ came as a revelation of God's love. He revealed the mystery of the Father who sent him and the Holy Spirit whom he would send. And they are one, "God from God, light from light, true God from true God."

The mystery of the Trinity is a revelation of God's love for a world that was perishing but now has the promise of life. God does not condemn, but God saves and calls us to a life beyond this, a life everlasting where we share, as children of God, in the life of the Father, Son and Holy Spirit.

—*Fr. Victor Hoagland, C.P.*

## ***MOST HOLY BODY AND BLOOD OF CHRIST***

**June 7, 2026**

First Reading: Deuteronomy 8:2–3, 14b–16a

Responsorial Psalm (147:12–13, 14–15, 19–20):

**R/.** (12) *Praise the Lord, Jerusalem.*

Glorify the Lord, O Jerusalem;  
praise your God, O Zion.  
For he has strengthened the bars of your gates;  
he has blessed your children within you.

**R/.** *Praise the Lord, Jerusalem.*

Second Reading: 1 Corinthians 10:16–17

## **MOST HOLY BODY AND BLOOD OF CHRIST**

John 6:51–58

A reading from the holy Gospel  
according to John

*Jesus said to the crowds:*

*“I am the living bread  
that came down from heaven;  
whoever eats this bread  
will live forever;  
and the bread that I will give  
is my flesh for the life of the world.”  
The Jews quarreled among themselves  
saying,*

*“How can this man give us his flesh to eat?”*

*Jesus said to them,*

*“Amen, amen, I say to you,  
unless you eat the flesh  
of the Son of Man  
and drink his blood,  
you do not have life within you.  
Whoever eats my flesh  
and drinks my blood  
has eternal life,  
and I will raise him on the last day.  
For my flesh is true food,  
and my blood is true drink.  
Whoever eats my flesh  
and drinks my blood  
remains in me and I in him.  
Just as the living Father sent me  
and I have life because of the Father,  
so also the one who feeds on me  
will have life because of me.  
This is the bread*

*that came down from heaven.  
Unlike your ancestors  
who ate and still died,  
whoever eats this bread  
will live forever.”*

The Gospel of the Lord.



PHOTO CREDIT: GENE PLAISTED, OSC / THE CROSIERS

***The cup of blessing that we bless,  
is it not a participation  
in the blood of Christ?  
The bread that we break,  
is it not a participation  
in the body of Christ?***

**—1 Corinthians 10:16**

## ***MOST HOLY BODY AND BLOOD OF CHRIST***

### **Body and Blood of Christ, What a Wonderful Gift**

In our first reading it almost seems like Jesus is asking us to be cannibals! That's certainly what the people who were present when Jesus spoke these words thought. And Jesus, when he heard their amazement and unbelief, repeats it again. He was very much trying to make an important point for his listeners, and for we who hear this gospel, to understand. Let's try to clarify just what Jesus meant.

Jesus, in this gospel reading, is not speaking literally. He's speaking metaphorically. A metaphor, from the Greek word *metaphora* is a figure of speech that directly compares two unlike things by stating one is the other, to create a deeper understanding. An example of a metaphor from William Shakespeare's play, "As You Like It" follows: "All the world's a stage, and all the men and women merely players."

In our gospel reading from Saint John, the qualities of one thing, the bread and wine, are figuratively carried over to another, flesh and blood. Jesus is not telling us to literally eat his body and drink his blood. He's telling us that the bread and wine of the Eucharist we receive is not bodily food, but spiritual food.

Jesus clarifies this further when he states, "This is the bread that came down from heaven, not like that bread which your ancestors ate, and they died. But the one who eats this bread will live forever."

We only live in this physical world for a certain period of time, and then we die. But having deep faith, living out the teaching of the Gospels as best we can, and receiving Communion allows us to abide, to live in Jesus forever in heaven. What a wonderful gift!

—Bro. Michael Moran, C.P.

## ***ELEVENTH SUNDAY OF THE YEAR***

**June 14, 2026**

First Reading: Exodus 19:2–6a

Responsorial Psalm (100:1-2, 3, 5):

**R/.** (3c) *We are his people; the sheep of his flock.*

Sing joyfully to the Lord, all you lands;  
serve the Lord with gladness;  
come before him with joyful song.

**R/.** *We are his people; the sheep of his flock.*

Second Reading: Romans 5:6–11

## **ELEVENTH SUNDAY OF THE YEAR**

Matthew 9:36–10:8

A reading from the holy Gospel  
according to Matthew

*At the sight of the crowds, Jesus' heart was moved  
with pity for them  
because they were troubled and abandoned,  
like sheep without a shepherd.  
Then he said to his disciples,  
"The harvest is abundant but the laborers are few;  
so ask the master of the harvest  
to send out laborers for his harvest."  
Then he summoned his twelve disciples  
and gave them authority over unclean spirits  
to drive them out and to cure every disease  
and every illness.  
The names of the twelve apostles are these:  
first, Simon called Peter, and his brother Andrew;  
James, the son of Zebedee, and his brother John;  
Philip and Bartholomew, Thomas and  
Matthew the tax collector;  
James, the son of Alphaeus, and Thaddeus;  
Simon from Cana, and Judas Iscariot who betrayed him.  
Jesus sent out these twelve after instructing them thus,  
"Do not go into pagan territory or enter a Samaritan town.  
Go rather to the lost sheep of the house of Israel.  
As you go, make this proclamation:  
'The kingdom of heaven is at hand.'  
Cure the sick, raise the dead, cleanse lepers,  
drive out demons.  
Without cost you have received;  
without cost you are to give."*

The Gospel of the Lord.



PHOTO: ALESSANDRO SHEHATA

***If God does not call one to solitude,  
one must love God in the multitude,  
make him known there and  
make him loved.***

**—Raissa Maritain**

## **ELEVENTH SUNDAY OF THE YEAR**

### **Share the Gift**

In contemplating the mystery of the Trinity, we encounter three Persons interacting with one another to share infinite power, beauty and goodness. The energy is so great that it has burst forth to create the universe in all its apparently endless variety—its ultimate expression. Love caused the Son to come down from heaven and become man for our sake.

The Incarnation was “for us.” Jesus is God’s gift—the gift of God’s own self. “For us” reaches its ultimate expression on the cross. This Sunday’s gospel passage lists ways Jesus poured out his love during his public ministry. He expelled unclean spirits, cured sickness and disease, raised the dead. But that was not enough. He shared all those awesome gifts with twelve ordinary men.

The twelve will be going on their way with Jesus’ command ringing in their ears: “The gift you have received, give as a gift.” They will pass it on to the “lost sheep of Israel” to whom they minister and then eventually to us. We too have received the gifts of God and the obligation to share them. How? If the idea of going about doing exorcisms and working miracles is too daunting, the gospels are filled with more accessible suggestions: feed the hungry, visit the sick and the lonely, be merciful, give to the poor, forgive injuries. All of these, in their own way, call the dead to life.

—*Sr. Mary O’Brien, C.P.*

## **TWELFTH SUNDAY OF THE YEAR**

**June 21, 2026**

First Reading: Jeremiah 20:10–13

Responsorial Psalm (69:8-10, 14, 17, 33-35):

**R/.** (14c) *Lord, in your great love, answer me.*

For your sake I bear insult,  
and shame covers my face.  
I have become an outcast to my brothers,  
a stranger to my children,  
because zeal for your house consumes me,  
and the insults of those who blaspheme  
you fall upon me.

**R/.** *Lord, in your great love, answer me.*

Second Reading: Romans 5:12–15

## **TWELFTH SUNDAY OF THE YEAR**

Matthew 10:26–33

A reading from the holy Gospel  
according to Matthew

*Jesus said to the Twelve:*

*“Fear no one.*

*Nothing is concealed  
that will not be revealed,  
nor secret that will not be known.  
What I say to you in the darkness,  
speak in the light;  
what you hear whispered,  
proclaim on the housetops.  
And do not be afraid of those  
who kill the body  
but cannot kill the soul;  
rather, be afraid of the one  
who can destroy  
both soul and body in Gehenna.  
Are not two sparrows  
sold for a small coin?  
Yet not one of them  
falls to the ground  
without your Father’s knowledge.  
Even all the hairs of your head  
are counted.  
So do not be afraid;  
you are worth more  
than many sparrows.  
Everyone who acknowledges me before others  
I will acknowledge before my heavenly Father.*

*But whoever denies me before others,  
I will deny before my heavenly Father.”*

The Gospel of the Lord.



PHOTO: DAVID MARTÍNEZ GÓMEZ

***God does not command the Gospel of  
Our Lord Jesus Christ to be preached with  
the noise of arms and with pillage.***

***What he rather commands  
is the example of a good life and  
holy teaching.***

**—St. Roque Gonzales**

## TWELFTH SUNDAY OF THE YEAR

### Trusting in God

Our readings today seem to focus on the negative yet there is also a sense of hopefulness in them.

Jeremiah shares his deepest feelings and as we listen, we realize things are not going well. People, even friends and family, are making his life difficult. His work, his ministry seems impossible and in the depths of his heart he wants God to punish those responsible. But, after he shares these deep feelings, Jeremiah rights himself and puts his trust in God.

St. Paul is struggling too with the faith community in Rome. Jesus has died for us. Jesus has brought the world from death to life and he doesn't want the community to forget this. He doesn't want them to be caught up in the trappings of the world. He wants them to remain faithful, to believe.

Jesus is instructing his friends on the struggles of discipleship. He challenges them to be faithful, to not fear, to not be intimidated. The journey will be difficult, the challenges at times will be overwhelming, but the Father has so much love for them, that in the end there will be eternal life. Jesus reminds the disciples of God's concern, of God's knowledge of and care for them and for all. God is concerned about each and every sparrow. How much more is God concerned for them, for us!

All that Jesus asks of us is what God asked of Jeremiah and St. Paul, to be faithful, to not give up, to not give in to the world, to not fear, to not be intimidated. Like Jeremiah, we can always express our inner most feelings to God but then we need to trust that God, that Jesus, that the Holy Spirit are always with us and will never leave us to face the struggles of life alone!

—*Fr. Paul Fagan, C.P.*

## **THIRTEENTH SUNDAY OF THE YEAR**

**June 28, 2026**

First Reading: 2 Kings 4:8–11, 14–16a

Responsorial Psalm (89:2–3, 16–17, 18–19):

**R/.** *(2a) Forever I will sing  
the goodness of the Lord.*

The promises of the Lord I will sing forever,  
through all generations my mouth  
shall proclaim your faithfulness  
For you have said, “My kindness  
is established forever”;  
in heaven you have confirmed  
your faithfulness

**R/.** *Forever I will sing  
the goodness of the Lord.*

Second Reading: Romans 6:3–4, 8–11

## THIRTEENTH SUNDAY OF THE YEAR

Matthew 10:37–42

A reading from the holy Gospel  
according to Matthew

*Jesus said to his apostles:*

*“Whoever loves father or mother  
more than me  
is not worthy of me,  
and whoever loves son or daughter  
more than me  
is not worthy of me;  
and whoever does not take up his cross  
and follow after me  
is not worthy of me.  
Whoever finds his life will lose it,  
and whoever loses his life for my sake  
will find it.  
Whoever receives you receives me,  
and whoever receives me  
receives the one who sent me.  
Whoever receives a prophet  
because he is a prophet  
will receive a prophet’s reward,  
and whoever receives a righteous man  
because he is a righteous man  
will receive a righteous man’s reward.  
And whoever gives  
only a cup of cold water  
to one of these little ones to drink  
because the little one is a disciple—  
amen, I say to you,  
he will surely not lose his reward.”*

The Gospel of the Lord.



PHOTO: MOYNA BRENN

***This is the very nature of prayer,  
that it raises one from earth to heaven,  
higher than every heavenly name and dignity  
and brings one before the very God of all.***

**—St. Gregory Palamas**

## THIRTEENTH SUNDAY OF THE YEAR

### Choosing Our Focus

In today's gospel, Matthew describes what it takes to be a disciple of the Lord Jesus. But, does he really mean we are to love Mom and Dad, son or daughter, brother or sister less than we do? Does he really mean we are to set aside as second rate all of the important relationships of our lives? I suggest he is not saying that.

This gospel is inviting us to “focus.” If we are to be disciples of the Lord in our world, in our time and place, the Lord must be the center of our lives. Jesus makes it clear we are not to allow anyone or anything to divert our focus from him and his teachings. The invitation to discipleship is highly demanding of each of us.

How do we “focus” on Jesus in our lives? Perhaps two of our newest saints can help us by their example. Both were young men—St. Pier Giorgio Frassati died at 24 in 1925 and St. Carlo Acutis died at 14 in 2006. Each was able to focus on Jesus in his life based upon his own life experience. Pier Giorgio manifested his focus on Jesus by responding to the hungry, thirsty, homeless and powerless in society. Carlo Acutis's spiritual fervor was deeply rooted in the presence of Jesus in the Eucharist and became the focus in his young life.

Neither saint loved family or friends any less but their focus on Jesus was sure. In much the same way, each of us is able to reflect upon our focus on Jesus. The mystery of Jesus provides many points of focus in coming to know him and follow him. Just as these saints were able to find their focus on Jesus, so too can we. Once we discover it, Jesus asks us to allow no one or nothing to divert our attention from him.

—Fr. Richard Burke, C.P.

## **FOURTEENTH SUNDAY OF THE YEAR**

**July 5, 2026**

First Reading: Zechariah 9:9–10

Responsorial Psalm (145:1–2, 8–9, 10–11, 13–14):

**R/.** (cf. 1) *I will praise your name for ever,  
my king and my God.*

I will extol you, O my God and King,  
and I will bless your name  
forever and ever.

Every day will I bless you,  
and I will praise your name  
forever and ever.

**R/.** *I will praise your name for ever,  
my king and my God.*

Second Reading: Romans 8:9, 11–13

## **FOURTEENTH SUNDAY OF THE YEAR**

Matthew 11:25–30

A reading from the holy Gospel  
according to Matthew

*At that time*

*Jesus exclaimed:*

*“I give praise to you, Father,  
Lord of heaven and earth,  
for although you have hidden  
these things from the wise and  
the learned you have revealed  
them to little ones.*

*Yes, Father, such has been your  
gracious will. All things  
have been handed over to me  
by my Father.*

*No one knows the Son  
except the Father,  
and no one knows the Father  
except the Son  
and anyone to whom the Son  
wishes to reveal him.*

*“Come to me,  
all you who labor  
and are burdened,  
and I will give you rest.  
Take my yoke upon you  
and learn from me,  
for I am meek and humble of heart;  
and you will find rest for yourselves.  
For my yoke is easy,  
and my burden light.”*

The Gospel of the Lord.



PHOTO: U.S. CATHOLIC

***The mystery of the poor is this:  
that they are Jesus and  
what you do for them you do for Him.  
It is the only way we have of  
knowing and believing in our love.***

**—Servant of God Dorothy Day**

## **FOURTEENTH SUNDAY OF THE YEAR**

### **Come to Me**

Jesus' invitation is simple and direct: "Come to me, all you who labor and are burdened." He speaks to those who are tired—not only in body, but also in heart and spirit. We come carrying the weight of daily responsibilities, unspoken worries, disappointments, and griefs that often remain hidden, not to mention our physical illnesses. Jesus does not minimize these burdens. He names them and draws near to them.

Coming to Jesus is not about escaping life but about bringing life as it is into his presence. In light of the Passion, we recognize a Lord who knows weariness from within. He has carried the Cross, felt its weight, and kept going out of love. When he promises rest, he offers the gift of his presence—the strength that comes from knowing we are not walking alone.

Jesus invites us to take his yoke upon us. A yoke joins two, so they move in the same direction. In this image, Christ places himself beside us. He does not add another burden; He shares the one we already carry. United with him, suffering is no longer meaningless—it becomes a place of communion and trust. It leads us in the right direction.

What burden do you carry into this prayer? Without words, place it before the Crucified Christ. Remain there. Allow His presence to steady your heart. Remember, "My yoke is easy, and my burden light." Not because the Cross disappears, but because love now carries it. In union with the Crucified, we discover a rest deeper than relief—a peace rooted in being held by God.

—*Fr. Luis Daniel Guivas Gerena, C.P.*

## ***FIFTEENTH SUNDAY OF THE YEAR***

**July 12, 2026**

First Reading: Isaiah 55:10–11

Responsorial Psalm (65:10, 11, 12–13, 14):

**R/.** *(Luke 8:8) The seed that falls on good ground  
will yield a fruitful harvest.*

You have visited the land and watered it;  
greatly have you enriched it.

God's watercourses are filled;  
you have prepared the grain.

**R/.** *The seed that falls on good ground  
will yield a fruitful harvest.*

Second Reading: Romans 8:18–23

## **FIFTEENTH SUNDAY OF THE YEAR**

Matthew 13:1–9

A reading from the holy Gospel  
according to Matthew

*On that day,  
Jesus went out of the house  
and sat down by the sea.  
Such large crowds gathered around him  
that he got into a boat and sat down,  
and the whole crowd stood along the shore.  
And he spoke to them at length in parables,  
saying:*

*“A sower went out to sow.  
And as he sowed,  
some seed fell on the path,  
and birds came and ate it up.  
Some fell on rocky ground,  
where it had little soil.  
It sprang up at once  
because the soil was not deep,  
and when the sun rose it was scorched,  
and it withered for lack of roots.  
Some seed fell among thorns,  
and the thorns grew up and choked it.  
But some seed fell on rich soil  
and produced fruit,  
a hundred or sixty or thirtyfold.  
Whoever has ears ought to hear.”*

The Gospel of the Lord.



PHOTO: CIMIG

***You want a better,  
more fraternal,  
more just world?  
Well then, start building it...  
Build it inside yourself and around you,  
build it with those who want it.  
Build it small, and it will grow.***

**—Lanza del Vasto**

## **FIFTEENTH SUNDAY OF THE YEAR**

### **The Seed Sown**

Jesus has come to bring us the Good News that our loving God has not abandoned us to the darkness. Jesus brings God's promises and healing to our broken world. Jesus' own words

*No longer do I call you servants, for the servant does not know what his master is doing; but I have called you friends, for all that I have heard from my Father I have made known to you. (John 15:15)*

In today's Gospel Jesus tells us that his message of the Good News is not received or understood by all.

Life's Bad News can scorch and wither the seed sown by Jesus. Life's worries and fears can choke the message of Jesus.

Our own worries, doubts and anger can blot out the Good News. Our own desires to have the good things of life, to purchase our way to happiness and fulfillment, can keep us from seeking the promises that Jesus brings us.

But where the Good News of Jesus is accepted and takes root, peace of heart and happiness and healing flourish.

Jesus' message is difficult for many people in today's society. Many have lost their way in their search for happiness, riches, 'doing it their way', and wanting to be in control.

We once more need to hear Jesus' promise:

*No longer do I call you servants, for the servant does not know what his master is doing; but I have called you friends, for all that I have heard from my Father I have made known to you. (John 15:15)*

—Fr. Donald Ware, C.P.

## **SIXTEENTH SUNDAY OF THE YEAR**

**July 19, 2026**

First Reading: Wisdom 12:13,16–19

Responsorial Psalm (86:5–6, 9–10, 15–16):

**R/.** (5a) *Lord, you are good and forgiving.*

You, O Lord, are good and forgiving,  
abounding in kindness to all  
who call upon you.

Hearken, O Lord, to my prayer  
and attend to the sound  
of my pleading.

**R/.** *Lord, you are good and forgiving.*

Second Reading: Romans 8:26–27

## **SIXTEENTH SUNDAY OF THE YEAR**

Matthew 13:24–30

A reading from the holy Gospel  
according to Matthew

*Jesus proposed another parable  
to the crowds, saying:*

*“The kingdom of heaven may be likened  
to a man who sowed good seed  
in his field.*

*While everyone was asleep  
his enemy came and sowed weeds  
all through the wheat,  
and then went off.*

*When the crop grew and bore fruit,  
the weeds appeared as well.*

*The slaves of the householder  
came to him and said,*

*‘Master, did you not sow good seed in your field?  
Where have the weeds come from?’*

*He answered, ‘An enemy has done this.’*

*His slaves said to him,*

*‘Do you want us to go  
and pull them up?’*

*He replied, ‘No, if you pull up the weeds  
you might uproot the wheat along with them.*

*Let them grow together until harvest;  
then at harvest time*

*I will say to the harvesters,*

*“First collect the weeds  
and tie them into bundles for burning;  
but gather the wheat into my barn.””*

The Gospel of the Lord.



PHOTO CREDIT: GENE PLAISTED, OSC / THE CROSIERS

***We don't need to wish our friends,  
'Peace be with you.'  
Peace is already with them.  
We only need to help them  
cultivate the habit of  
touching peace in each moment.***

**—Thich Nhat Hanh**

## SIXTEENTH SUNDAY OF THE YEAR

### Slow Down

I'm really struck by the way Jesus calls out that urge to "fix" the world too fast. We can be quick to dismiss ideas or people that don't fit our version of what seems "properly Christian." We're tempted to toss them aside.

Jesus talks about God working in a more humble and patient way like in a field where wheat and weeds grow side by side. In the mix of kindness and pettiness that shows up in all of us, God is still there, quietly working for everyone's goodness. Especially for those we label as "weeds" because they don't fit into our categories. Even though we live side by side, the truth is we barely know what's really going on in someone's heart, what they believe about God, the world, or the meaning of life. Everyone carries hidden doubts, hopes and struggles.

This parable is basically a reminder to slow down. It's not our job to label everyone or decide who's "in" and who's "out." It's not our place to push people away because they don't match the version of the "ideal Christian" we've created in our minds—a version that probably isn't as flawless as we think.

Only God really knows whose heart is open, reaching for peace, love and solidarity in their own way. As Christians, we should be the first to show mercy to those we think are outsiders. God is alive and at work in them too.

Like the song "Good Vibes" by Lutan Fyah and Rebelution says, people spend too much time "talking down on others." Maybe it's time to move away from hate and prejudice, and to notice the beauty in our differences. At the end of the day, God isn't limited to our boxes. And anyone, anywhere, can seek Him.

—*Fr. Lionel Pacheco, C.P.*

## **SEVENTEENTH SUNDAY OF THE YEAR**

**July 26, 2026**

First Reading: 1 Kings 3:5, 7–12

Responsorial Psalm (119:57, 72, 76–77, 127–128, 129–130):

**R/.** (97a) *Lord, I love your commands.*

I have said, O Lord, that my part  
is to keep your words.  
The law of your mouth is to me  
more precious than thousands  
of gold and silver pieces.

**R/.** *Lord, I love your commands.*

Second Reading: Romans 8:28–30

## SEVENTEENTH SUNDAY OF THE YEAR

Matthew 13:44–52

A reading from the holy Gospel  
according to Matthew

*Jesus said to his disciples:*

*“The kingdom of heaven  
is like a treasure buried in a field,  
which a person finds and hides again,  
and out of joy  
goes and sells all that he has  
and buys that field.*

*Again, the kingdom of heaven  
is like a merchant  
searching for fine pearls.*

*When he finds a pearl of great price,  
he goes and sells all that he has  
and buys it.*

*Again, the kingdom of heaven is like a net  
thrown into the sea,  
which collects fish of every kind.*

*When it is full  
they haul it ashore  
and sit down  
to put what is good into buckets.*

*What is bad they throw away.  
Thus it will be at the end of the age.*

*The angels will go out  
and separate the wicked from the righteous  
and throw them into the fiery furnace,  
where there will be wailing  
and grinding of teeth.*

*“Do you understand all these things?”*

*They answered, “Yes.”*

*And he replied,*

*“Then every scribe  
who has been instructed  
in the kingdom of heaven  
is like the head of a household  
who brings from his storeroom  
both the new and the old.”*

The Gospel of the Lord.



PHOTO: ROD WADDINGTON

***Again, the kingdom of heaven is like  
a net thrown into the sea,  
which collects fish of every kind.***

**—Matthew 13:47**

## **SEVENTEENTH SUNDAY OF THE YEAR**

### **The Kingdom of Heaven**

In our Gospel reading, Jesus presents three images of the kingdom of heaven: a “treasure buried in a field,” a “pearl of great price,” and a “net thrown into the sea, which collects fish of every kind.” In the first two images, the ones who find the treasure and the pearl of great price sell all they have in order to possess what they found.

Can we see our relationship with God being that valuable and precious to us? Do we see eternal life with God as something so important as to influence the choices we make? With the third image, the net full of fish of every kind, Jesus speaks about sorting the fish by throwing the good ones in buckets and throwing the bad ones away. Then Jesus says, “Thus will it be at the end of the age. The angels will go out and separate the wicked from the righteous and throw them into the fiery furnace.

I think if we ask for wisdom, as we hear Solomon ask God in our first reading, we may realize that we needn’t spend time speculating on who gets in and who gets left out. When I was thinking about the net full “of fish of every kind,” I thought how easy it is for us to determine that people of “that kind” (whoever they may be) should automatically be shut out. But we are not the ones to determine this. That is up to God, and we would be wise to let go of trying to determine that ourselves.

Instead, may we seek righteousness as if we were seeking the most treasured thing we could think of. May we seek the wisdom to discern God’s will and carry it out, with the hope of entering the kingdom of heaven.

—*Fr. Philip Paxton, C.P.*

## ***EIGHTEENTH SUNDAY OF THE YEAR***

**August 2, 2026**

First Reading: Isaiah 55:1–3

Responsorial Psalm (145:8–9, 15–16, 17–18):

**R/.** (cf. 16) *The hand of the Lord feeds us;  
he answers all our needs.*

The Lord is gracious and merciful,  
slow to anger and of great kindness.

The Lord is good to all  
and compassionate toward  
all his works.

**R/.** *The hand of the Lord feeds us;  
he answers all our needs.*

Second Reading: Romans 8:35, 37–39

## **EIGHTEENTH SUNDAY OF THE YEAR**

Matthew 14:13–21

A reading from the holy Gospel  
according to Matthew

*When Jesus heard of the death  
of John the Baptist,  
he withdrew in a boat  
to a deserted place by himself.  
The crowds heard of this  
and followed him on foot  
from their towns.  
When he disembarked  
and saw the vast crowd,  
his heart was moved with pity for them,  
and he cured their sick.  
When it was evening,  
the disciples approached him and said,  
“This is a deserted place  
and it is already late;  
dismiss the crowds  
so that they can go to the villages  
and buy food for themselves.”  
Jesus said to them,  
“There is no need for them to go away;  
give them some food yourselves.”  
But they said to him,  
“Five loaves and two fish  
are all we have here.”  
Then he said,  
“Bring them here to me,”  
and he ordered the crowds  
to sit down on the grass.  
Taking the five loaves and two fish,  
and looking up to heaven,*

*he said the blessing,  
broke the loaves,  
and gave them to the crowds.  
They all ate and were satisfied,  
and they picked up the fragments left over—  
twelve wicker baskets full.  
Those who ate were about five thousand men,  
not counting women and children.*

The Gospel of the Lord.



PHOTO CREDIT: GENE PLAISTED, OSC / THE CROSIERS

***They all ate and were satisfied,  
and they picked up the fragments left over—  
twelve wicker baskets full.***

**—Matthew 14:20**

## **EIGHTEENTH SUNDAY OF THE YEAR**

### **He Had Compassion on Them**

Jesus withdraws to a deserted place after hearing of John the Baptist's death. He seeks silence. But the crowds follow him. And the gospel tells us: "He had compassion on them." Everything begins there: compassion. Not efficiency. Not organization. Not strategy. Compassion that springs from the heart.

In *Dilexi Te*, Pope Leo XIV reflects on the love of Christ as a love that is never abstract but concrete, personal, and self-giving. The heart of Jesus is not distant from human suffering; it is moved by it. It is precisely this love that shapes Christian action.

The disciples see the practical problem: it is late, the place is deserted, the people are hungry. Their solution is logical: "Send them away." But Jesus answers: "They need not go away; you give them something to eat." Love does not dismiss. Love assumes responsibility.

They have only five loaves and two fish. So little in the face of so much need. Yet in Christ's hands, small offerings become abundance. He takes. He blesses. He breaks. He gives. These gestures anticipate the Eucharist. They reveal that Christ does not merely give bread — he gives himself. His love is not measured by quantity but by total self-gift.

*Dilexi Te* reminds us that to receive Christ's love is to be transformed by it. We are called to let our hearts be shaped by his. The miracle begins not with abundance, but with willingness. When we offer our small loaves—our time, patience, attention, mercy—Christ multiplies them. The world changes not through grand gestures alone, but through hearts conformed to his.

—Fr. Enzo Del Brocco, C.P.

## **NINETEENTH SUNDAY OF THE YEAR**

**August 9, 2026**

First Reading: 1 Kings 19:9a, 11–13a

Responsorial Psalm (85:9, 10, 11–12, 13–14):

**R/.** (8) *Lord, let us see your kindness,  
and grant us your salvation.*

I will hear what God proclaims;  
the Lord—for he proclaims peace.  
Near indeed is his salvation to those who  
fear him, glory dwelling in our land.

**R/.** *Lord, let us see your kindness,  
and grant us your salvation.*

Second Reading: Romans 9:1–5

## **NINETEENTH SUNDAY OF THE YEAR**

Matthew 14:22–33

A reading from the holy Gospel  
according to Matthew

*After he had fed the people,  
Jesus made the disciples  
get into a boat  
and precede him to the other side,  
while he dismissed the crowds.  
After doing so,  
he went up on the mountain by himself  
to pray.  
When it was evening  
he was there alone.  
Meanwhile the boat,  
already a few miles off shore,  
was being tossed about by the waves,  
for the wind was against it.  
During the fourth watch of the night,  
he came toward them walking on the sea.  
When the disciples saw him  
walking on the sea  
they were terrified.  
“It is a ghost,” they said,  
and they cried out in fear.  
At once Jesus spoke to them,  
“Take courage, it is I;  
do not be afraid.”  
Peter said to him in reply,  
“Lord, if it is you,  
command me to come to you on the water.”  
He said, “Come.”  
Peter got out of the boat  
and began to walk on the water*

toward Jesus.  
But when he saw how strong the wind was  
he became frightened;  
and, beginning to sink,  
he cried out,  
“Lord, save me!”  
Immediately Jesus stretched out his hand  
and caught Peter,  
and said to him,  
“O you of little faith,  
why did you doubt?”  
After they got into the boat,  
the wind died down.  
Those who were in the boat did him homage,  
saying,  
“Truly, you are the Son of God.”

The Gospel of the Lord.

***In the lives of those who believe and pray,  
there are bleak winters of the spirit....  
God brings us to these winter... as a  
necessary step towards next spring.  
But while we are in them they feel  
like a real absence of God....  
In the winters of your prayer,  
when there seems to be nothing but  
darkness and a situation of frozenness,  
hold on, wait for God.  
He will come.***

**—Maria Boulding, OSB**

## **NINETEENTH SUNDAY OF THE YEAR**

### **Do Not Be Afraid**

Today's gospel reading presents the Apostle Peter as both courageous and fearful. The disciples are caught in a violent storm on the Sea of Galilee, feeling the frightening force of the waves crashing against their boat. Jesus comes to them across the waters, saying, "Take courage, it is I; do not be afraid." Peter displays remarkable courage in asking to come to Jesus: "Lord, if it is you command me to come to you on the water." But he begins to sink into the stormy sea when he feels the force of the wind." Jesus says to him, "O you of little faith, why did you doubt?"

Peter's faith in Jesus, like that of his fellow disciples, is not absent or nonexistent; it is just "little." He does believe in Jesus, and he wants to follow him, but he is weak and hesitant in his faith. He is prone to fear and anxiety. We can easily identify with this "little faith" of Peter and the other disciples. We believe, we trust in God and in Jesus, God's beloved Son, yet our faith sometimes lacks the depth and the courage that we would hope to have. Our fears can become obstacles to growth in our relationship with God. At times those fears can control our reactions and decisions; they can shape our outlook on life and our relationships.

Even though Peter's fears take over and he begins to sink, he still shows us exactly what is required in the midst of a crisis. He calls out, "Lord, save me." This is exactly what the disciple of little faith—you and I—must do in a time of crisis. In response, Jesus stretches out his hand. Matthew tells us that Jesus does this immediately. In our own moments of fear, may we perceive the hand of Jesus reaching out to us, assuring us, "Take courage, it is I; do not be afraid.

—*Fr. Robin Ryan, C.P.*

## **TWENTIETH SUNDAY OF THE YEAR**

**August 16, 2026**

First Reading: Isaiah 56:1, 6–7

Responsorial Psalm (67:2–3, 5, 6, 8):

**R/.** (4) *O God, let all the nations praise you!*

May God have pity on us and bless us;  
may he let his face shine upon us.  
So may your way be known upon earth;  
among all nations, your salvation.

**R/.** *O God, let all the nations praise you!*

Second Reading: Romans 11:13–15, 29–32

## **TWENTIETH SUNDAY OF THE YEAR**

Matthew 15:21–28

A reading from the holy Gospel  
according to Matthew

*At that time,  
Jesus withdrew  
to the region of Tyre and Sidon.  
And behold,  
a Canaanite woman of that district  
came and called out,  
“Have pity on me,  
Lord, Son of David!  
My daughter is tormented by a demon.”  
But Jesus did not say a word  
in answer to her.  
Jesus’ disciples came and begged him:  
“Send her away,  
for she keeps calling out after us.”  
He said in reply,  
“I was sent only to the lost sheep  
of the house of Israel.”  
But the woman came  
and did Jesus homage, saying,  
“Lord, help me.”  
He said in reply,  
“It is not right  
to take the food of the children  
and throw it to the dogs.”  
She said,  
“Please, Lord,  
for even the dogs eat the scraps  
that fall from the table of their masters.”  
Then Jesus said to her in reply,  
“O woman, great is your faith!*

*Let it be done for you as you wish.”  
And the woman’s daughter  
was healed from that hour.*

The Gospel of the Lord.



PHOTO CREDIT: GENE PLAISTED, OSC / THE CROSIERS

***Then Jesus said to her in reply,  
‘O woman, great is your faith!  
Let it be done for you as you wish.’  
And the woman’s daughter  
was healed from that hour.***

**—Matthew 15:28**

## **TWENTIETH SUNDAY OF THE YEAR**

### **In God We Trust**

In today's gospel, the Canaanite woman did her part in creating a better world. For she had faith in a Jewish prophet whom she had no business talking to, however her daughter's health was more important than cultural customs. Others tried to keep her away. She was a woman of great faith, great trust. She would not give up or give in to the Jewish prophet when all around her tried to keep her away. She had such strong faith that she was willing to accept even the crumbs typically left for the dogs under the table. She didn't ask Jesus for the whole pie or even a slice. She wanted just the crumbs that dogs would eat.

Where is our faith when there appears to be no way out? Everyone feels hopeless from time to time. In God we trust. Do we really trust God? Do we trust anyone? We do not need anyone at this time. If that's the case, it might be due to our lack of trust in God. Today's readings remind us to trust our God even when the journey is long, the road rough, the friends few and the enemies fierce. Trust our God even when trust is the hardest thing in this world to do.

What is our part in trusting God? We must keep hope alive. No matter how dark or dismal the days may be, we must remain hopeful. Out of darkness comes light. From guilt comes forgiveness. Out of sin comes grace. Out of crucifixion comes resurrection. Out of death comes life.

—*Fr. Melvin A. Shorter, C.P.*

## **TWENTY-FIRST SUNDAY OF THE YEAR**

**August 23, 2026**

First Reading: Isaiah 22:19–23

Responsorial Psalm (138:1–2, 2–3, 6, 8):

**R/.** (8bc) *Lord, your love is eternal;  
do not forsake the work of your hands.*

I will give thanks to you, O Lord,  
with all my heart, for you have heard  
the words of my mouth;  
In the presence of the angels I will sing  
your praise;  
I will worship at your holy temple.

**R/.** *Lord, your love is eternal;  
do not forsake the work of your hands.*

Second Reading: Romans 11:33–36

## **TWENTY-FIRST SUNDAY OF THE YEAR**

Matthew 16:13–20

A reading from the holy Gospel  
according to Matthew

*Jesus went into the region of  
Caesarea Philippi  
and he asked his disciples,  
“Who do people say that the Son of Man is?”  
They replied, “Some say John the Baptist,  
others Elijah, still others Jeremiah  
or one of the prophets.”  
He said to them,  
“But who do you say that I am?”  
Simon Peter said in reply,  
“You are the Christ,  
the Son of the living God.”  
Jesus said to him in reply,  
“Blessed are you, Simon son of Jonah.  
For flesh and blood has not revealed  
this to you, but my heavenly Father.  
And so I say to you, you are Peter,  
and upon this rock I will build my church,  
and the gates of the netherworld  
shall not prevail against it.  
I will give you the keys  
to the kingdom of heaven.  
Whatever you bind on earth  
shall be bound in heaven;  
and whatever you loose on earth  
shall be loosed in heaven.”  
Then he strictly ordered his disciples  
to tell no one that he was the Christ.*

The Gospel of the Lord.



CHRIST HANDING THE KEYS TO ST. PETER BY PIETRO PERUGINO

***And so I say to you, you are Peter,  
and upon this rock I will build my church,  
and the gates of the netherworld  
shall not prevail against it.  
I will give you the keys  
to the kingdom of heaven.***

**—Matthew 16:18-19a**

## **TWENTY-FIRST SUNDAY OF THE YEAR**

### **“Who Do You Say That I Am?”**

Our readings today, especially our gospel, take us in a number of directions. I have always liked this scene in Matthew’s gospel. Jesus and his disciples making their way to Caesarea Philippi, talking as they go, perhaps just enjoying each other’s company. Then Jesus asks, “Who do people say that I am?” Maybe to put it differently, “What are people saying about me?” A human concern. Haven’t we all wondered from time-to-time what people are saying about us? Scripture scholars say that this is not Jesus’ intent in asking the question, however, for me when I hear this passage I feel a kinship with Jesus. I feel connected to him in a very human way.

Jesus goes on not only wanting to know what people are saying but he wants to know what his closest friends are saying. It is here that Peter comes through, “You are the Christ, the Son of the living God.” Peter is the quintessential human being. He can make the most profound statements and the most bone-headed ones. He can be right on or he can seem to be only thinking of himself. We have all been Peter both faith-filled and bone-headed!

The hope of our reading today is that even though we don’t know the mind of God, God is still willing to call us all to be rocks in the foundation of the community of faith called Church. We can embrace a moment of faith like Peter today or we can stumble in a moment of lack of faith like Peter did. Yet, God still invites us to be a living stone in the Kingdom. God still wants to build with us. “Who has known the mind of the Lord...” Yes, it is certainly a mystery, but a hope filled one!

—*Fr. Paul Fagan, C.P.*

## **TWENTY-SECOND SUNDAY OF THE YEAR**

**August 30, 2026**

First Reading: Jeremiah 20:7-9

Responsorial Psalm (63:2, 3-4, 5-6, 8-9):

**R/.** (2b) *My soul is thirsting for you,  
O Lord my God.*

O God, you are my God whom I seek;  
for you my flesh pines  
and my soul thirsts like the earth,  
parched, lifeless and without water.

**R/.** *My soul is thirsting for you,  
O Lord my God.*

Second Reading: Romans 12:1-2

## **TWENTY-SECOND SUNDAY OF THE YEAR**

Matthew 16:21-27

A reading from the holy Gospel  
according to Matthew

*Jesus began to show his disciples  
that he must go to Jerusalem  
and suffer greatly  
from the elders, the chief priests,  
and the scribes,  
and be killed  
and on the third day be raised.  
Then Peter took Jesus aside  
and began to rebuke him,  
“God forbid, Lord!  
No such thing shall ever happen to you.”  
He turned and said to Peter,  
“Get behind me, Satan!  
You are an obstacle to me.  
You are thinking not as God does,  
but as human beings do.”  
Then Jesus said to his disciples,  
“Whoever wishes to come after me  
must deny himself,  
take up his cross, and follow me.  
For whoever wishes to save his life  
will lose it,  
but whoever loses his life  
for my sake  
will find it.  
What profit would there be  
for one to gain the whole world  
and forfeit his life?  
Or what can one give  
in exchange for his life?”*

*For the Son of Man will come  
with his angels  
in his Father's glory,  
and then he will repay  
all according to his conduct.”*

The Gospel of the Lord.



PHOTO: WENDELL J. LAURENT

***If you give your life to a cause  
in which you believe, and  
if it is right and just,  
and if your life comes to an end  
as a result of this,  
then your life could not have been spent  
in a more redemptive way.***

**—Coretta Scott King**

## TWENTY-SECOND SUNDAY OF THE YEAR

### Self-Emptying Love

In our gospel reading from Matthew, Jesus cautions Peter, and us, not to judge by human standards but by God's. Jesus was beginning to tell his disciples that he must suffer, die and be raised again. They didn't want to hear it. Understandable, but this is the heart of what it is to be a follower of Jesus: The path of *kenosis*, self-emptying love.

*Kenosis* is the Greek word for self-emptying or letting go. In St. Paul's letter to the Philippians we see the extreme *kenosis* of Jesus: Though one with God, he let go of that and became human like us. And further, he let go of his life, dying on the cross for us. The spirituality that Jesus taught and lived out was one of letting go, not clinging to anything, love poured out, not grabbed onto. This is what will save us. "Whoever would save his life [cling to it], will lose it, and whoever would lose his life [let go] will find it."

This isn't an easy task. As we hear in our second reading from St. Paul's letter to the Romans, it requires us "... to be transformed by the renewal of our minds." We are called to change the way we think about life, the way we see things. Let's take a little time today to ask God to enlighten us, so that we may see with the eyes of our hearts. Let's ask God to help us not to cling to our usual small way of thinking and seeing, "black or white," "right or wrong," but to let go and in time spent in quiet with God, learn this self-emptying way of seeing and thinking to which Jesus calls us.

—Bro. Michael Moran, C.P.

# **THE ORDER OF THE MASS**

## **INTRODUCTORY RITES**

*We begin our celebration of the Mass by raising our voices in joyful praise.*

## **ENTRANCE SONG**

### **GREETING**

*The priest welcomes us to the celebration of the Mass.*

**Priest:** In the name of the Father,  
and of the Son, and of the Holy Spirit.

**People:** Amen.

**Priest:** The grace of our Lord Jesus Christ and the  
love of God and the communion of the Holy  
Spirit be with you all.

**People:** And with your spirit.

### **PENITENTIAL RITE**

*We ask God's pardon for the faults  
we have committed.*

**Priest:** Brothers and sisters,  
let us acknowledge our sins,  
and so prepare ourselves  
to celebrate the sacred mysteries.

**Priest:** You were sent to heal the contrite of heart:  
Lord, have mercy.

**People:** Lord, have mercy.

**Priest:** You came to call sinners:  
Christ, have mercy.

**People:** Christ, have mercy.

**Priest:** You are seated at the right hand of the  
Father to intercede for us:  
Lord, have mercy.

**People:** Lord, have mercy.

**Priest:** May almighty God have mercy on us,

forgive us our sins,  
and bring us to everlasting life.

People: Amen.

## **GLORIA**

*We offer our prayer of praise and honor to God.*

Glory to God in the highest,  
and on earth peace to people of good will.  
We praise you, we bless you,  
we adore you, we glorify you,  
we give you thanks for your great glory,  
Lord God, heavenly King,  
O God, almighty Father.  
Lord, Jesus Christ, Only Begotten Son,  
Lord God, Lamb of God, Son of the Father,  
you take away the sins of the world,  
    have mercy on us;  
you take away the sins of the world,  
    receive our prayer;  
you are seated at the right hand of the Father,  
    have mercy on us.  
For you alone are the Holy One,  
you alone are the Lord,  
you alone are the Most High,  
Jesus Christ,  
with the Holy Spirit,  
in the glory of God the Father. Amen.

## **OPENING PRAYER**

Priest: Let us pray.

*The priest invites us to pray in silence for a moment,  
then we listen as he reads the opening prayer.*

People: Amen.

## **LITURGY OF THE WORD**

*We now listen as God's word is proclaimed to us in  
the Liturgy of the Word:*

## **FIRST READING**

Reader: The word of the Lord.

People: Thanks be to God.

## **RESPONSORIAL PSALM**

## **SECOND READING**

Reader: The word of the Lord.

People: Thanks be to God.

## **GOSPEL ACCLAMATION**

## **GOSPEL**

(The priest prays.)

Cleanse my heart and my lips, almighty God,  
that I may worthily proclaim your holy Gospel.

Priest: The Lord be with you.

People: And with your spirit.

Priest: A reading from the holy Gospel according to N.

People: Glory to you, O Lord.

(At the end:)

Priest: The Gospel of the Lord.

People: Praise to you, Lord Jesus Christ.

Priest: Through the words of the Gospel  
may our sins be wiped away.

## **HOMILY**

## **PROFESSION OF FAITH**

*We acknowledge the goodness of God  
and profess our Faith in Him in the Creed.*

I believe in one God,  
the Father almighty,  
maker of heaven and earth,  
of all things visible and invisible.

I believe in one Lord Jesus Christ,  
the Only Begotten Son of God,  
born of the Father before all ages.  
God from God, Light from Light,  
true God from true God,  
begotten, not made,  
consubstantial with the Father;  
through him all things were made.  
For us men and for our salvation  
he came down from heaven,  
and by the Holy Spirit  
was incarnate of the Virgin Mary,  
and became man.

For our sake he was crucified  
under Pontius Pilate;  
he suffered death and was buried,  
and rose again on the third day  
in accordance with the Scriptures.  
He ascended into heaven and is seated  
at the right hand of the Father.  
He will come again in glory  
to judge the living and the dead  
and his kingdom will have no end.

I believe in the Holy Spirit,  
the Lord, the giver of life,  
who proceeds from the Father and the Son,  
who with the Father and the Son  
is adored and glorified,  
who has spoken through the prophets.

I believe in one, holy, catholic  
and apostolic Church.  
I confess one baptism  
for the forgiveness of sins  
and I look forward to the resurrection of the  
dead and the life of the world to come.  
Amen.

## **PRAYER OF THE FAITHFUL**

*As members of God's family we now pray  
for the needs of the Church, the world,  
our neighbors and ourselves.*

## **LITURGY OF THE EUCHARIST**

*The Liturgy of the Eucharist begins.  
The celebrant offers our gifts to God;  
we join with him and offer our whole life.*

## **PROCESSION WITH THE GIFTS**

### **OFFERTORY**

*As the priest offers the bread:*

**Priest:** Blessed are you, Lord God of all creation,  
for through your goodness we have received  
the bread we offer you:  
fruit of the earth and work of human hands,  
it will become for us the bread of life.

**People:** Blessed be God forever.

*As the wine and water are poured into the chalice:*

**Priest:** By the mystery of this water and wine  
may we come to share in the divinity  
of Christ, who humbled himself to share  
in our humanity.

*As the priest offers the wine:*

**Priest:** Blessed are you, Lord God of all creation.  
for through your goodness we have received  
the wine we offer you:  
fruit of the vine and work of human hands,  
it will become our spiritual drink.

**People:** Blessed be God for ever.

*Praying over the gifts, the priest says:*

**Priest:** With humble spirit and contrite heart  
may we be accepted by you, O Lord,  
and may our sacrifice in your sight this day  
be pleasing to you, Lord God.

*Washing his hands, the priest prays:*

Priest: Wash me, O Lord, from my iniquity  
and cleanse me from my sin.

### **INVITATION TO PRAY**

*The celebrant invites us to pray:*

Priest: Pray, brothers and sisters,  
that my sacrifice and yours  
may be acceptable to God,  
the almighty Father.

People: May the Lord accept the sacrifice  
at your hands for the praise  
and glory of his name, for our good,  
and the good of all his holy Church.

### **PRAYER OVER THE GIFTS**

*The celebrant prays in our name,  
asking God to accept and bless our offering:*

People: Amen.

### **THE EUCHARISTIC PRAYER**

*The celebrant invites us to join  
in the Eucharistic service.*

*We lift our hearts to the Lord,  
as we prepare for this central part  
of the Sacrifice of the Mass.*

### **INTRODUCTORY DIALOGUE**

Priest: The Lord be with you.

People: And with your spirit.

Priest: Lift up your hearts.

People: We lift them up to the Lord.

Priest: Let us give thanks to the Lord our God.

People: It is right and just.

### **SUNDAY PREFACE**

Priest: It is truly right and just,  
our duty and our salvation,

always and everywhere to give you thanks,  
Father most holy,  
through your beloved Son, Jesus Christ,  
your Word through whom you made all things,  
whom you sent as our Savior and Redeemer,  
incarnate by the Holy Spirit  
and born of the Virgin.  
Fulfilling your will and  
gaining for you a holy people,  
he stretched out his hands  
as he endured his Passion,  
so as to break the bonds of death  
and manifest the resurrection.  
And so, with the Angels and all the Saints  
we declare your glory,  
as with one voice we acclaim:

## **SANCTUS**

*Priest and people:*

Holy, Holy, Holy Lord God of hosts,  
Heaven and earth are full of your glory.  
Hosanna in the highest.  
Blessed is he who comes  
in the name of the Lord.  
Hosanna in the highest.

## **EUCCHARISTIC PRAYER**

*We pray for the blessing of the Holy Spirit:*

*Priest:* You are indeed Holy, O Lord,  
the fount of all holiness.  
Make holy, therefore, these gifts, we pray,  
by sending down your Spirit upon them  
like the dewfall,  
so that they may become for us  
the Body and Blood  
of our Lord, Jesus Christ.

*We recall the Last Supper:*

At the time he was betrayed

and entered willingly into his Passion,  
he took bread and, giving thanks, broke it,  
and gave it to his disciples, saying:

**Take this, all of you, and eat of it,  
for this is my Body  
which will be given up for you.**

In a similar way, when supper was ended,  
he took the chalice

and, once more giving thanks,  
he gave it to his disciples, saying:

**Take this, all of you,  
and drink from it,  
for this is the chalice of my Blood,  
the Blood of the new and eternal covenant,  
which will be poured out for you  
and for many  
for the forgiveness of sins.  
Do this in memory of me.**

*Our gifts of bread and wine have been changed into  
the body and blood of Christ.*

**Priest:** The mystery of faith:

**People:** We proclaim your Death, O Lord,  
and profess your Resurrection  
until you come again.

*We recall Christ's sacrifice:*

**Priest:** Therefore, as we celebrate  
the memorial of his Death and Resurrection,  
we offer you, Lord,  
the Bread of life and the Chalice of salvation,  
giving thanks that you have held us worthy  
to be in your presence and minister to you.

*We pray for unity in the Holy Spirit:*

Humbly we pray that,  
partaking of the Body and Blood of Christ,

we may be gathered into one  
by the Holy Spirit.

*We pray for the Church:*

Remember, Lord, your Church  
spread throughout the world,  
and bring her to the fullness of charity,  
together with N. our Pope,  
N. our bishop, and all the clergy.

*We pray for the dead:*

Remember also our brothers and sisters  
who have fallen asleep  
in the hope of the resurrection,  
and all who have died in your mercy:  
welcome them into the light of your face.

*We pray for the living:*

Have mercy on us all, we pray,  
that with the Blessed Virgin Mary,  
Mother of God, with blessed Joseph, her  
spouse, with the blessed Apostles,  
and all the Saints who have pleased you  
throughout the ages,  
we may merit to be coheirs to eternal life,  
and may praise and glorify you  
through your Son, Jesus Christ.

*We offer our praise to the Father  
through Christ and the Holy Spirit:*

Through him, with him, in him,  
O God, almighty Father,  
in the unity of the Holy Spirit,  
all glory and honor is yours,  
for ever and ever.

People: Amen.

## **COMMUNION RITE**

*As we prepare to partake of the body  
and blood of Christ, we pray to God our Father:*

### **LORD'S PRAYER**

**Priest:** At the Savior's command  
and formed by divine teaching,  
we dare to say:

**All:** Our Father, who art in heaven,  
hallowed be thy name;  
thy kingdom come;  
thy will be done  
on earth as it is in heaven.  
Give us this day our daily bread;  
and forgive us our trespasses  
as we forgive those who trespass against us;  
and lead us not into temptation,  
but deliver us from evil.

*We pray that Christ will guard and protect us and  
grant us peace:*

**Priest:** Deliver us, Lord, we pray, from every evil,  
graciously grant peace in our days,  
that, by the help of your mercy,  
we may be always free from sin  
and safe from all distress,  
as we await the blessed hope  
and the coming of our Savior, Jesus Christ.

**People:** For the kingdom, the power  
and the glory are yours, now and for ever.

**Priest:** Lord Jesus Christ, who said to your Apostles:  
Peace I leave you, my peace I give you;  
look not on our sins,  
but on the faith of your Church,  
and graciously grant her peace and unity  
in accordance with your will.

**People:** Amen.

## **GREETING OF PEACE**

*We offer a sign of peace and friendship to one another:*

**Priest:** The peace of the Lord be with you always.

**People:** And with your spirit.

**Priest:** Let us offer each other the sign of peace.

## **BREAKING OF THE BREAD**

**Priest:** May this mingling of the Body  
and Blood of our Lord Jesus Christ  
bring eternal life to us who receive it.

## **LAMB OF GOD**

*We remember Christ's sacrifice on the cross  
and pray for the mercy and peace of Christ  
in our lives.*

**People:** Lamb of God,  
you take away the sins of the world:  
have mercy on us.  
Lamb of God,  
you take away the sins of the world:  
have mercy on us.  
Lamb of God,  
you take away the sins of the world:  
grant us peace.

## **COMMUNION**

*We pray that we might be worthy to receive  
the Eucharist, Christ's gift of himself to us:*

**Priest:** Lord Jesus Christ, Son of the living God,  
who, by the will of the Father  
and the work of the Holy Spirit,  
through your Death gave life to the world;  
free me by this, your most holy Body and  
Blood, from all my sins, and from every evil;  
keep me always faithful  
to your commandments,  
and never let me be parted from you.

**Priest:** Behold the Lamb of God, behold him

who takes away the sins of the world.  
Blessed are those who are called to the  
supper of the Lamb.

**Priest and People:**

Lord, I am not worthy  
that you should enter under my roof,  
but only say the word  
and my soul shall be healed.

**The priest prays silently:**

May the body of Christ  
keep me safe for eternal life.  
May the blood of Christ  
keep me safe for eternal life.

**Priest:** The Body of Christ.

**Communicant:** Amen.

## **COMMUNION SONG**

### **PRAYER AFTER COMMUNION**

**Priest:** Let us pray.

*The priest reads a prayer of praise  
and thanksgiving to God for the privilege  
of partaking in the sacrifice of the Mass:*

**People:** Amen.

## **CONCLUDING RITE**

### **GREETING AND BLESSING**

*The celebrant bids us go forth  
with the peace and blessing of God:*

**Priest:** The Lord be with you.

**People:** And with your spirit.

**Priest:** May almighty God bless you, the Father,  
and the Son, and the Holy Spirit.

**People:** Amen.

**Priest:** Go forth, the Mass is ended.

**All:** Thanks be to God.

## **TWENTY-THIRD SUNDAY OF THE YEAR**

**September 6, 2026**

First Reading: Ezekiel 33:7–9

Responsorial Psalm (95:1–2, 6–7, 8–9):

**R/.** (8) *If today you hear his voice,  
harden not your hearts.*

Come, let us sing joyfully to the Lord;  
let us acclaim the rock  
of our salvation.

Let us come into his presence  
with thanksgiving;  
let us joyfully sing psalms to him.

**R/.** *If today you hear his voice,  
harden not your hearts.*

Second Reading: Romans 13:8–10

## **TWENTY-THIRD SUNDAY OF THE YEAR**

Matthew 18:15–20

A reading from the holy Gospel  
according to Matthew

*Jesus said to his disciples:*

*“If your brother sins against you,  
go and tell him his fault  
between you and him alone.*

*If he listens to you,  
you have won over your brother.*

*If he does not listen,  
take one or two others along with you,  
so that ‘every fact may be established  
on the testimony of two or three witnesses.’*

*If he refuses to listen to them,  
tell the church.*

*If he refuses to listen even to the church,  
then treat him as you would a Gentile  
or a tax collector.*

*Amen, I say to you,  
whatever you bind on earth  
shall be bound in heaven,  
and whatever you loose on earth  
shall be loosed in heaven.*

*Again, amen, I say to you,  
if two of you agree on earth  
about anything for which they are to pray,  
it shall be granted to them  
by my heavenly Father.*

*For where two or three  
are gathered together in my name,  
there am I in the midst of them.”*

The Gospel of the Lord.



PHOTO: BRIAN EVANS

***If today you hear his voice,  
harden not your hearts.***

**—Psalm 95:8**

## **TWENTY-THIRD SUNDAY OF THE YEAR**

### **And Justice for All**

Today's gospel from Matthew appears to be a departure from Jesus' typical teachings, as he ventures into more secular issues like law and justice. However, he frames the issues of justice in a spiritual way, noting that true redemption shall be granted by the heavenly Father.

His guidance is straightforward—first try to settle disagreements one-on-one. If that does not work, bring other arbiters in; and if there is no resolution, then enlist the church community. Finally, if the offending party does not relent, that party should be treated as an outcast.

It reads as very basic and logical. Unfortunately, such simplicity is increasingly rare, and it feels as if we have muddied the waters. News accounts abound about autocrats and tyrants manipulating the legal framework and flouting the law. Many are growing disillusioned by a seemingly unequal justice system that looks to exonerate the rich and powerful while giving few resources to the poor and downtrodden. Even in our own country, people are questioning the strength of our democracy.

Are we alone in this fight for justice? No. Jesus tells us that he is always with us. “For where two or three are gathered together in my name, there am I in the midst of them.” With Jesus, we can adjudicate right and wrong with a clean soul, without prejudice.

Father, help us to render an equitable verdict on those in disagreement. Help us to follow Jesus' teachings to negotiate and obtain a positive reconciliation of any conflict. We love you and know that reconciliation is part of your plan.

—*Robert Skolits*

## **TWENTY-FOURTH SUNDAY OF THE YEAR**

**September 13, 2026**

First Reading: Sirach 27:30–28:7

Responsorial Psalm (103:1–2, 3–4, 9–10, 11–12):

**R/.** (8) *The Lord is kind and merciful,  
slow to anger, and rich in compassion.*

Bless the Lord, O my soul;  
and all my being, bless his holy name.  
Bless the Lord, O my soul,  
and forget not all his benefits.

**R/.** *The Lord is kind and merciful,  
slow to anger, and rich in compassion.*

Second Reading: Romans 14:7–9

## TWENTY-FOURTH SUNDAY OF THE YEAR

Matthew 18:21–35

A reading from the holy Gospel  
according to Matthew

*Peter approached Jesus and asked him,  
“Lord, if my brother sins against me,  
how often must I forgive?  
As many as seven times?”  
Jesus answered,  
“I say to you, not seven times  
but seventy-seven times.  
That is why the kingdom of heaven  
may be likened to a king  
who decided to settle accounts  
with his servants.  
When he began the accounting,  
a debtor was brought before him  
who owed him a huge amount.  
Since he had no way of paying it back,  
his master ordered him to be sold,  
along with his wife, his children,  
and all his property, in payment of the debt.  
At that, the servant fell down,  
did him homage, and said,  
‘Be patient with me,  
and I will pay you back in full.’  
Moved with compassion  
the master of that servant  
let him go and forgave him the loan.  
When that servant had left,  
he found one of his fellow servants  
who owed him a much smaller amount.  
He seized him and started to choke him,  
demanding, ‘Pay back what you owe.’*

*Falling to his knees,  
his fellow servant begged him,  
'Be patient with me,  
and I will pay you back.'  
But he refused.  
Instead, he had the fellow servant  
put in prison  
until he paid back the debt.  
Now when his fellow servants  
saw what had happened,  
they were deeply disturbed,  
and went to their master  
and reported the whole affair.  
His master summoned him and said to him,  
'You wicked servant!  
I forgave you your entire debt  
because you begged me to.  
Should you not have had pity  
on your fellow servant,  
as I had pity on you?'  
Then in anger,  
his master handed him over to the torturers  
until he should pay back the whole debt.  
So will my heavenly Father do to you,  
unless each of you forgives your brother  
from your heart."*

The Gospel of the Lord.

***Jesus alone is my hope.***  
**—Blessed Catherine of Racconigi**

## **TWENTY-FOURTH SUNDAY OF THE YEAR**

### **Hold on to Jesus, Not to Anger**

A scene that sadly repeats itself. An elderly parent dies. The surviving children gather for the funeral. The priest sees a sad reality. One of the children is seated far away from the others. The priest inquires later on, and he is not surprised but disappointed. He or she is the family member that no one talks to anymore because of something that happened years ago. “Wrath and anger are hateful things, yet the sinner hugs them tight. The vengeful will suffer the Lord’s vengeance, for he remembers their sins in detail.” Sirach was very wise because he knew that we, as flawed human beings, make anger a lifestyle. We use the phrase all the time, “they are filled with anger.” That’s a very serious condition.

Letting go of pain, especially at the hands of a family member, is extremely difficult. We sometimes may feel that if I forgive them, then I am admitting that what they did to me was not a problem. Or we say, “I forgive, but I won’t forget.” If we remember the sin and it still causes pain and rage in us, then we have not forgiven.

Jesus died once and for all to take away the sin of the world. He has said the word, and we have been healed. The next time we hear those words at mass, ask the Lord to apply them to your own struggle to forgive. Spend some time with the Lord to ask for the grace to want to forgive. Think of the words from the cross, “Father, forgive them.”

Father, forgive us, soften any coldness in our hearts that refuses to thaw because we are in too much pain to forgive. Send forth the warmth of your Holy Spirit to strengthen us with the fire of your mercy, a mercy you did not keep to yourself, but gave to us to pass it on.

—*Fr. James Price, C.P.*

## **TWENTY-FIFTH SUNDAY OF THE YEAR**

**September 20, 2026**

First Reading: Isaiah 55:6–9

Responsorial Psalm (145:2–3, 8–9, 17–18):

**R/.** (18a) *The Lord is near to all  
who call upon him.*

Every day will I bless you,  
and I will praise your name  
forever and ever.

Great is the Lord  
and highly to be praised;  
his greatness is unsearchable.

**R/.** *The Lord is near to all  
who call upon him.*

Second Reading: Philippians 1:20c–24, 27a

## **TWENTY-FIFTH SUNDAY OF THE YEAR**

Matthew 20:1-16a

A reading from the holy Gospel  
according to Matthew

*Jesus told his disciples this parable:  
“The kingdom of heaven  
is like a landowner  
who went out at dawn  
to hire laborers for his vineyard.  
After agreeing with them  
for the usual daily wage,  
he sent them into his vineyard.  
Going out about nine o’clock,  
the landowner saw others standing idle  
in the marketplace,  
and he said to them,  
‘You too go into my vineyard,  
and I will give you what is just.’  
So they went off.  
And he went out again around noon,  
and around three o’clock,  
and did likewise.  
Going out about five o’clock,  
the landowner found others standing around,  
and said to them,  
‘Why do you stand here idle all day?’  
They answered,  
‘Because no one has hired us.’  
He said to them,  
‘You too go into my vineyard.’  
When it was evening  
the owner of the vineyard  
said to his foreman,  
‘Summon the laborers and give them their pay,*

*beginning with the last  
and ending with the first.’  
When those who had started  
about five o’clock came,  
each received the usual daily wage.  
So when the first came, they thought that  
they would receive more,  
but each of them also got the usual wage.  
And on receiving it they grumbled  
against the landowner, saying,  
‘These last ones worked only one hour,  
and you have made them equal to us,  
who bore the day’s burden and the heat.’  
He said to one of them in reply,  
‘My friend, I am not cheating you.  
Did you not agree with me  
for the usual daily wage?  
Take what is yours and go.  
What if I wish to give this last one  
the same as you?  
Or am I not free to do as I wish  
with my own money?  
Are you envious because I am generous?’  
Thus, the last will be first,  
and the first will be last.”*

The Gospel of the Lord.

***It is better to die for an idea that will live,  
than to live for an idea that will die.***

**—Steve Biko**

## **TWENTY-FIFTH SUNDAY OF THE YEAR**

### **God's Generosity**

The parable of the workers in the field is a familiar lesson we hear throughout the period of Jesus' teaching ministry. The worker who has been out in the field all day finds out that the last worker hired gets the same wage. In the parable of the Prodigal Son, the son who was lost comes home and is given a banquet while the older son who has been home the whole time receives nothing. The lost sheep who has wandered off causes the shepherd to leave the flock to go after that one sheep.

God's ways are not our ways.

To feel resentment towards the newly hired worker, envy of the older son towards his brother, or confusion as to why the shepherd leaves his flock in search of the one lost sheep are very human reactions but miss the moral of each parable. God's generosity, displayed in wages, is given to each worker regardless of how many hours they worked. In the Prodigal Son, the generosity of the father is shared equally among his two sons regardless of what sins the younger son has committed. The depth of the shepherd's generosity for his flock is what moves him to find the one lost sheep.

These parables teach us that God's generosity is boundless. We need not do anything to "earn" God's generosity. Such generosity is a gift freely given to anyone and everyone who follows Christ. We are all equally loved by God such that the last shall be first and the first last.

—*Jacqueline C. Perez*

## **TWENTY-SIXTH SUNDAY OF THE YEAR**

**September 27, 2026**

First Reading: Ezekiel 18:25–28

Responsorial Psalm (25:4–5, 6–7, 8–9):

**R/.** (6a) *Remember your mercies, O Lord.*

Your ways, O Lord, make known to me;  
teach me your paths,  
Guide me in your truth and teach me,  
for you are God my savior.

**R/.** *Remember your mercies, O Lord.*

Second Reading: Philippians 2:1–5

## **TWENTY-SIXTH SUNDAY OF THE YEAR**

Matthew 21:28–32

A reading from the holy Gospel  
according to Matthew

*Jesus said to the chief priests  
and elders of the people:  
“What is your opinion?  
A man had two sons.  
He came to the first and said,  
‘Son, go out and work in the vineyard today.’  
He said in reply, ‘I will not,’  
but afterwards changed his mind and went.  
The man came to the other son  
and gave the same order.  
He said in reply,  
‘Yes, sir,’ but did not go.  
Which of the two did his father’s will?”  
They answered, “The first.”  
Jesus said to them.  
“Amen, I say to you,  
tax collectors and prostitutes  
are entering the kingdom of God before you.  
When John came to you  
in the way of righteousness,  
you did not believe him;  
but tax collectors and prostitutes did.  
Yet even when you saw that,  
you did not later change your minds  
and believe him.”*

The Gospel of the Lord.



PHOTO: PANTHEROUX

***It is a huge danger to pretend that  
awful things do not happen.  
But you need enough hope to keep going.  
I am trying to make hope.  
Flowers grow out of darkness.***

**—Corita Kent**

## **TWENTY-SIXTH SUNDAY OF THE YEAR**

### **Be the Change You Want to See**

In praying over today's gospel parable, I keep returning to the son who refuses his father's directive but afterward "changes his mind." Perhaps it is because I have seen that son in myself. It is so much more than simply refusing a father's request and then eventually giving in. It is a fundamental change of heart in how I see those given to me, even if the relationship is complicated, or worse, fractured.

A few years ago I worked as a hospice chaplain. In that ministry I was often reminded of something I read in my seminary days: "Every man at some point in his life has to make peace with his father." Since my relationship with my dad was pretty good, it was not always easy to witness family members unable to come to peace even at life's ending. And of course it was a grace-filled moment when they could "change their mind" about coming to a fragile peace with one another.

I had that same experience when my father was in hospice, seeing the man he was and, honestly, ashamed of my long-ago adolescent dismissal of him as under-educated. Of course, I never had to quit school and work so my brothers and sisters could eat as he had to do. I never fought in a World War. I never worked three jobs so my kid could have a Catholic education. I never changed my wife's diapers every day for ten years while she languished with dementia. Yes, it was a beautiful grace to "change" how I saw my dad. Now I hope to be half the man he was. Love invites us to see in ways we couldn't at first. Is Love inviting you to "change your mind" about someone?

—*Fr. Robert Joerger, C.P.*

## **TWENTY-SEVENTH SUNDAY OF THE YEAR**

**October 4, 2026**

First Reading: Isaiah 5:1-7

Responsorial Psalm (80:9, 12, 13-14, 15-16, 19-20):

**R/.** (Isaiah 5:7a) *The vineyard of the Lord  
is the house of Israel.*

A vine from Egypt you transplanted;  
you drove away the nations  
and planted it.

It put forth its foliage to the Sea,  
its shoots as far as the River.

**R/.** *The vineyard of the Lord  
is the house of Israel.*

Second Reading: Philippians 4:6-9

## **TWENTY-SEVENTH SUNDAY OF THE YEAR**

Matthew 21:33-43

A reading from the holy Gospel  
according to Matthew

*Jesus said to the chief priests  
and elders of the people:  
“Hear another parable.  
There was a landowner  
who planted a vineyard,  
put a hedge around it,  
dug a wine press in it,  
and built a tower.  
Then he leased it to tenants  
and went on a journey.  
When vintage time drew near,  
he sent his servants to the tenants  
to obtain his produce.  
But the tenants seized the servants  
and one they beat, another they killed,  
and a third they stoned.  
Again he sent other servants,  
more numerous than the first ones,  
but they treated them in the same way.  
Finally, he sent his son to them,  
thinking, ‘They will respect my son.’  
But when the tenants saw the son,  
they said to one another,  
‘This is the heir.  
Come, let us kill him  
and acquire his inheritance.’  
They seized him,  
threw him out of the vineyard,  
and killed him.  
What will the owner of the vineyard do  
to those tenants when he comes?”*

*They answered him,  
“He will put those wretched men  
to a wretched death  
and lease his vineyard to other tenants  
who will give him the produce  
at the proper times.”*

*Jesus said to them,  
“Did you never read in the Scriptures:  
‘The stone that the builders rejected  
has become the cornerstone;  
by the Lord has this been done,  
and it is wonderful in our eyes?’  
Therefore, I say to you,  
the kingdom of God  
will be taken away from you  
and given to a people  
that will produce its fruit.”*

The Gospel of the Lord.

***There are those who seek knowledge  
for the sake of knowledge;  
that is curiosity.***

***There are those who seek knowledge  
to be known by others;  
that is vanity.***

***There are those who seek knowledge  
in order to serve;  
that is love.***

**—St. Bernard**

## **TWENTY-SEVENTH SUNDAY OF THE YEAR**

### **Give and Take**

Today's readings from Isaiah and Matthew (whose target audience were the Jewish people, God's chosen people) depict a shameless, ungrateful people and a forgiving but fed-up God. The second reading to the Philippians, gentiles, has a very different tone. As I prayed over these readings, I connected mostly with the fed-up landowner, which is not usually my experience when reading scripture.

My Old Testament professor referred to "Veggie Tales God" as the attributes of God that we tend to think of first; our Comforter, Protector, Lover, Creator, Forgiver. The one to whom we turn in times of trouble (and hopefully every day). But as our readings suggest, God is not static. We are in a relationship, and this is a two-way street. Do we have the eyes (and humility) to see how God is moving? Do we have ears to hear how God is calling us? If we don't see, if we don't hear, do we become ungrateful and irresponsible stewards of the gifts God has entrusted to us? Or miss opportunities to fulfill our purpose and the work that God is calling us to?

Even then, God shows mercy, giving us another chance, over and over. But not indefinitely, as today's readings highlight. If we continually reject God's overtures, God will give our work to someone else to fulfill, as our scriptures today highlight. God moved beyond the Chosen People to All People. As Gentiles, we rejoice that we are welcomed in. But with this adoption comes the responsibility to produce fruit.

Am I producing fruit?

—*Moira Reilly*

## **TWENTY-EIGHTH SUNDAY OF THE YEAR**

**October 11, 2026**

First Reading: Isaiah 25:6–10a

Responsorial Psalm (23:1–3a, 3b–4, 5, 6):

**R/.** (6cd) *I shall live in the house of the Lord  
all the days of my life.*

The Lord is my shepherd; I shall not want.  
In verdant pastures  
he gives me repose;  
Beside restful waters he leads me;  
he refreshes my soul.

**R/.** *I shall live in the house of the Lord  
all the days of my life.*

Second Reading: Philippians 4:12–14, 19–20

## **TWENTY-EIGHTH SUNDAY OF THE YEAR**

Matthew 22:1–14

A reading from the holy Gospel  
according to Matthew

*Jesus again in reply  
spoke to the chief priests  
and elders of the people  
in parables, saying,  
“The kingdom of heaven  
may be likened to a king  
who gave a wedding feast  
for his son.  
He dispatched his servants  
to summon the invited guests  
to the feast,  
but they refused to come.  
A second time he sent other servants,  
saying, “Tell those invited:  
“Behold, I have prepared my banquet,  
my calves and fattened cattle are killed,  
and everything is ready;  
come to the feast.””  
Some ignored the invitation and went away,  
one to his farm,  
another to his business.  
The rest laid hold of his servants,  
mistreated them, and killed them.  
The king was enraged  
and sent his troops,  
destroyed those murderers,  
and burned their city.  
Then he said to his servants,  
“The feast is ready,  
but those who were invited*

*were not worthy to come.  
Go out, therefore,  
into the main roads  
and invite to the feast  
whomever you find.’  
The servants went out into the streets  
and gathered all they found,  
bad and good alike,  
and the hall was filled with guests.  
But when the king came in  
to meet the guests,  
he saw a man there  
not dressed in a wedding garment.  
The king said to him,  
‘My friend, how is it that you came here  
without a wedding garment?’  
But he was reduced to silence.  
Then the king said to his attendants,  
‘Bind his hands and feet,  
and cast him into the darkness outside,  
where there will be wailing  
and grinding of teeth.’  
Many are invited, but few are chosen.”*

The Gospel of the Lord.

***To be a witness does not consist in  
engaging in propaganda,  
nor even in stirring people up,  
but in being a living mystery.  
It means to live in such a way  
that one’s life would not make sense  
if God did not exist.***

**—Cardinal Emmanuel Suhard**

## **TWENTY-EIGHTH SUNDAY OF THE YEAR**

### **The Invitation Is Yours**

Most people are familiar with the story of Cinderella. Her stepmother treated her as a chambermaid to do all the household tasks. When the announcement and invitation came to attend the king's festival, they laughed that Cinderella would even dream of attending. But through the care and magic of her Fairy Godmother, she attended and caught the prince's attention.

In today's parable, Jesus tells of a generous king who invites all sorts of people to attend his son's wedding. There was to be joy for all. But surprisingly, some ignored the invitation and went away.

I feel sorry for the King. He was trying to do the best for his son and his bride, as well as bring people to a party they would never forget. People not only refused, but acted with disrespect to the King's messengers. So, he responded in kind.

Yet the wedding had to go on. He started anew with different people. Yet there was one person who took his graciousness for granted and didn't dress properly for the feast. He was thrown out.

Our gospel challenge is to be grateful for the invitations (graces) that we receive from God and others. Secondly, be prepared to express our joy in what we think, say, and do. Cinderella won a prince's heart. You can win the kingdom.

—*Fr. Michael Greene, C.P.*

## **TWENTY-NINTH SUNDAY OF THE YEAR**

**October 18, 2026**

First Reading: Isaiah 45:1, 4–6

Responsorial Psalm (96:1, 3, 4–5, 7–8, 9–10):

**R/.** (7b) *Give the Lord glory and honor.*

Sing to the Lord a new song;  
sing to the Lord, all you lands.  
Tell his glory among the nations;  
among all peoples,  
his wondrous deeds.

**R/.** *Give the Lord glory and honor.*

Second Reading: 1 Thessalonians 1:1–5b

## **TWENTY-NINTH SUNDAY OF THE YEAR**

Matthew 22:15–21

A reading from the holy Gospel  
according to Matthew

*The Pharisees went off  
and plotted how they  
might entrap Jesus in speech.  
They sent their disciples to him,  
with the Herodians, saying,  
“Teacher, we know that you  
are a truthful man  
and that you teach the way of God  
in accordance with the truth.  
And you are not concerned  
with anyone’s opinion,  
for you do not regard a person’s status.  
Tell us, then, what is your opinion:  
Is it lawful to pay the census tax  
to Caesar or not?”  
Knowing their malice, Jesus said,  
“Why are you testing me,  
you hypocrites? Show me the coin  
that pays the census tax.”  
Then they handed him the Roman coin.  
He said to them,  
“Whose image is this  
and whose inscription?”  
They replied, “Caesar’s.”  
At that he said to them,  
“Then repay to Caesar  
what belongs to Caesar  
and to God what belongs to God.”*

The Gospel of the Lord.



PHOTO: WENDELL J. LAURENT

*There is a loftier ambition  
than merely to stand high in the world.  
It is to stoop down and lift  
humankind a little higher.*

—Henry Van Dyke

## **TWENTY-NINTH SUNDAY OF THE YEAR**

### **More Than a Coin**

In today's gospel, Jesus is confronted with a political trap: should faithful people comply with an unjust empire? His response, "Repay to Caesar what belongs to Caesar and to God what belongs to God," has often been read as a neat separation of faith and public life. But it is anything but an endorsement of the status quo.

The coin bears Caesar's image, a reminder of an empire built on extraction, inequality, and control. Jesus does not praise it; he exposes it. By contrast, Scripture tells us that human beings bear God's image. If the coin belongs to Caesar, then people—especially the poor, the marginalized, and the oppressed—belong to God. This distinction reframes the question entirely. The real challenge is not about taxes, but about allegiance.

Jesus refuses to be co-opted by power. He does not deny civic responsibility, but he makes clear that faith demands something deeper: a commitment to justice that no empire can claim. When systems exploit workers, exclude immigrants, or privilege wealth over human dignity, they may collect their coins—but they do not own our conscience.

This gospel invites us to ask what we are rendering to God today. To render ourselves to God means honoring the divine image in every person, advocating for policies that protect the vulnerable, and resisting structures that profit from harm.

In a world where faith is often used to justify inequality, Jesus' words remind us that authentic spirituality is inseparable from justice. God does not ask for passive belief, but for lives shaped by compassion, equity, and love made visible in the public square.

—*Jean Baumgardner*

## **THIRTIETH SUNDAY OF THE YEAR**

**October 25, 2026**

First Reading: Exodus 22:20–26

Responsorial Psalm (18:2–3, 3–4, 47, 51):

**R/.** (2) *I love you, Lord, my strength.*

I love you, O Lord, my strength,  
O Lord, my rock, my fortress,  
my deliverer.

**R/.** *I love you, Lord, my strength.*

Second Reading: 1 Thessalonians 1:5c–10

## **THIRTIETH SUNDAY OF THE YEAR**

Matthew 22:34–40

A reading from the holy Gospel  
according to Matthew

*When the Pharisees heard  
that Jesus  
had silenced the Sadducees,  
they gathered together,  
and one of them,  
a scholar of the law,  
tested him by asking,  
“Teacher, which commandment  
in the law is the greatest?”  
He said to him,  
“You shall love the Lord, your God,  
with all your heart,  
with all your soul,  
and with all your mind.  
This is the greatest  
and the first commandment.  
The second is like it:  
You shall love your neighbor  
as yourself.  
The whole law and the prophets  
depend on these two commandments.”*

The Gospel of the Lord.



***There is but one river of truth,  
but many streams pour into it  
from this side and from that.***

**—Clement of Alexandria**

## THIRTIETH SUNDAY OF THE YEAR

### Our Calling in Life

In our gospel reading from Matthew, a Pharisee tries to “test” Jesus by asking him which commandment of the Law is the greatest. The response of Jesus to the “test” is brilliant. He tells them, and us, to love God with all our hearts, souls and minds, and to love our neighbor as ourselves.

We’re being called to respond to the immense love of God for us, in creating us, giving us life and all that we have and love in life. By loving God with all that we are, heart, soul and mind. This is a call to an intimate relationship with God. This kind of a relationship takes time. I think we’re being called to set aside time daily, to just be in God’s presence, and open up our hearts, souls and minds to God.

The Irish Jesuits have a book called *Sacred Space*. It contains the gospel reading for every day of the year followed by a few suggestions on how to meditate on the reading. I take twenty minutes early each morning to pray in this way. It engages my heart, soul and mind, and hopefully deepens my love of God.

The second part of the command of Jesus, to love our neighbor as ourselves is a bit more difficult for me. There are people in my life who have hurt me and made my life more difficult. Over the years I’ve found that to love these neighbors as I love myself means letting go of my judgmental attitude and trying to forgive them. We are all human, we all make mistakes. To love God with all that we’ve got and to be as forgiving as God is, this is our calling.

—Bro. Michael Moran, C.P.

## **SOLEMNITY OF ALL SAINTS**

**November 1, 2026**

First Reading: Revelation 7:2-4, 9-14

Responsorial Psalm (24:1-2, 3-4, 5-6):

**R/.** (cf. 6) *Lord, this is the people  
that longs to see your face.*

The Lord's are the earth and its fullness;  
the world and those who dwell in it.  
For he founded it upon the seas  
and established it upon the rivers.

**R/.** *Lord, this is the people  
that longs to see your face.*

Second Reading: 1 John 3:1-3

## SOLEMNITY OF ALL SAINTS

Matthew 5:1-12a

A reading from the holy Gospel  
according to Matthew

*When Jesus saw the crowds,  
he went up the mountain,  
and after he had sat down,  
his disciples came to him.  
He began to teach them,  
saying:*

*“Blessed are the poor in spirit,  
for theirs is the kingdom of heaven.  
Blessed are they who mourn,  
for they will be comforted.  
Blessed are the meek,  
for they will inherit the land.  
Blessed are they who hunger  
and thirst for righteousness,  
for they will be satisfied.  
Blessed are the merciful,  
for they will be shown mercy.  
Blessed are the clean of heart,  
for they will see God.  
Blessed are the peacemakers,  
for they will be called children of God.  
Blessed are they who are persecuted  
for the sake of righteousness,  
for theirs is the kingdom of heaven.  
Blessed are you when they insult you  
and persecute you  
and utter every kind of evil  
against you falsely because of me.*

*Rejoice and be glad,  
For your reward will be great in heaven.”*

The Gospel of the Lord.



PHOTO CREDIT: GENE PLAISTED, OSC / THE CROSIERS

***You venerate the saints, and  
you take pleasure in touching their relics.  
But you disregard their greatest legacy,  
the example of a blameless life.  
No devotion is more pleasing to Mary  
than the imitation of Mary’s humility.  
No devotion is more acceptable and  
proper to the saints than  
striving to imitate their virtues.***

**—Erasmus**

## SOLEMNITY OF ALL SAINTS

### Blessed Are Those . . .

Today we honor all the women and men whom the Church calls saints. People who have touched our lives down through the centuries. People who shared their faith and perhaps more importantly lived their faith that we might encounter the presence of God, that we might grow into the people God created us to be, that we might believe. They were mothers, fathers, sisters, brothers, companions on the journey, ordinary people who lived extraordinary lives of faith.

Today's gospel is the passage of the Beatitudes from the Sermon on the Mount. The Beatitudes have always been the yard stick for living the Christian life and a saintly life. They are the road map for a faithful life, for a saintly life.

During a homily many years ago at an All Saints Day Mass in Sweden Pope Francis proposed six new beatitudes for our time:

*Blessed are those who remain faithful while enduring evils inflicted on them by others, and forgive them from their heart;*

*Blessed are those who look into the eyes of the abandoned and marginalized, and show them their closeness;*

*Blessed are those who see God in every person, and strive to make others also discover him;*

*Blessed are those who protect and care for our common home;*

*Blessed are those who renounce their own comfort in order to help others;*

*Blessed are those who pray and work for full communion between Christians.*

To all who have lived the Beatitudes and touched the world and us with sanctity and helped us to believe and live our faith . . . we say thank you!

—Fr. Paul Fagan, C.P.

## **THIRTY-SECOND SUNDAY OF THE YEAR**

**November 8, 2026**

First Reading: Wisdom 6:12–16

Responsorial Psalm (63:2, 3–4, 5–6, 7–8):

**R/.** (2b) *My soul is thirsting for you,  
O Lord my God.*

O God, you are my God whom I seek;  
for you my flesh pines  
and my soul thirsts like the earth,  
parched, lifeless and without water.

**R/.** *My soul is thirsting for you,  
O Lord my God.*

Second Reading: 1 Thessalonians 4:13–14

## THIRTY-SECOND SUNDAY OF THE YEAR

Matthew 25:1-13

A reading from the holy Gospel  
according to Matthew

*Jesus told his disciples  
this parable:*

*“The kingdom of heaven will be like  
ten virgins who took their lamps  
and went out to meet the bridegroom.  
Five of them were foolish  
and five were wise.*

*The foolish ones, when taking  
their lamps, brought no oil with them,  
but the wise brought flasks of oil  
with their lamps.*

*Since the bridegroom was long delayed,  
they all became drowsy  
and fell asleep.*

*At midnight, there was a cry,  
‘Behold, the bridegroom!*

*Come out to meet him!’*

*Then all those virgins got up  
and trimmed their lamps.*

*The foolish ones said to the wise,  
‘Give us some of your oil,*

*for our lamps are going out.’*

*But the wise ones replied,*

*‘No, for there may not be enough  
for us and you. Go instead to the  
merchants and buy some for yourselves.’*

*While they went off to buy it,  
the bridegroom came and those who  
were ready went into the wedding feast  
with him. Then the door was locked.*

*Afterwards the other virgins came and said,  
'Lord, Lord, open the door for us!'  
But he said in reply, 'Amen, I say to you,  
I do not know you.'  
Therefore, stay awake,  
for you know neither the day nor the hour.'*

The Gospel of the Lord.



PHOTO: ED YOURDON

***To be a Christian is not only to believe in God  
but to live as Christ did—serving others.***

**—Jimmy Carter**

## THIRTY-SECOND SUNDAY OF THE YEAR

### Are You Ready?

“The moral is to keep your eyes open, for you know not the day or the hour.” The stated moral doesn’t seem to fit the context. Everyone fell asleep, the wise along with the foolish. The difference is that the wise virgins had already made the necessary preparations for receiving the bridegroom. They had no need to sit up alert during the prolonged wait. Sleeping was appropriate.

The failure of the foolish virgins dates further back than the wedding night. What were they doing during the preceding days? Were they so overwhelmed with other business that they had no time to buy a generous supply of oil for the torches? Were those other concerns more important to them than the wedding? That realization might well have motivated the groom’s curt refusal to open the door when they finally did arrive. Not to mention that their function in the proceedings was to welcome him, not the reverse.

No matter how strong or weak an excuse the foolish virgins had for their lack of oil, they could have used those hours of waiting and sleeping to make up for the deficiency. The sellers were available. The virgins had a second chance. They did not take advantage of it.

The parable challenges us to evaluate our own readiness for the final things: death, judgment, the *Parousia*. The wedding represents eternal Life. Christ is the eagerly awaited bridegroom. But the emphasis is on the way we live our earthly life. The open eyes recommended are the eyes of the soul. The wise virgins are spiritually awake even as they sleep. The midnight shout is not a cause of panic. They simply have to do the last minute task of trimming their torches.

—Sr. Mary O’Brien, C.P.

## **THIRTY-THIRD SUNDAY OF THE YEAR**

**November 15, 2026**

First Reading: Proverbs 31:10–13, 19–20, 30–31

Responsorial Psalm (128:1–2, 3, 4–5):

**R/.** (cf. 1a) *Blessed are those who fear the Lord.*

*Blessed are you who fear the Lord,  
who walk in his ways!  
For you shall eat the fruit  
of your handiwork;  
blessed shall you be,  
and favored.*

**R/.** *Blessed are those who fear the Lord.*

Second Reading: 1 Thessalonians 5:1–6

## **THIRTY-THIRD SUNDAY OF THE YEAR**

Matthew 25:14–15, 19–21

A reading from the holy Gospel  
according to Matthew

*Jesus told his disciples  
this parable:*

*“A man going on a journey  
called in his servants  
and entrusted his possessions  
to them.*

*To one he gave five talents;  
to another, two;  
to a third, one—  
to each according to his ability.*

*Then he went away.*

*After a long time  
the master of those servants  
came back and settled accounts  
with them. The one who had  
received five talents came forward  
bringing the additional five. He said,*

*‘Master, you gave me five talents.*

*See, I have made five more.’*

*His master said to him,*

*‘Well done, my good and faithful servant.*

*Since you were faithful  
in small matters, I will give you  
great responsibilities.*

*Come, share your master’s joy.’”*

The Gospel of the Lord.



PHOTO: CATHERINE POH HUAY TAN

*When we see a beautiful object,  
a beautiful garden, or a beautiful flower,  
let us think that there we behold  
a ray of the infinite beauty of God,  
who has given existence to that object.*

—St. Alphonsus Liguori

## **THIRTY-THIRD SUNDAY OF THE YEAR**

### **Trust Without Limits**

The story is a familiar one. We have heard about talents being a way of calculating a person's wages or one's ability to succeed or the amount of God's grace in our life. That's what makes Jesus' parables so attractive. Many people can walk away and meditate and find something that God is saying to them individually. The key is how do we respond.

What I find attractive in this story is that the land-owner trusted these fellows. The word "entrusted" is used. Whether they be ambitious, honest, pleasant, or just plain helpful, no one noticed them. He saw their ability to make things prosper during his time away. And two did just that.

How pleased he was! Two doubled his investment and gave reason for his trust. Then there was Joshua. Maybe he had never had a chance to handle money or make an investment. But I don't think it ever got that far. In the end, he is reduced to silence because of his fear. He had fear of his master, as well as fear of his abilities. It seems that he didn't even ask the others how they were going to make it work.

The others had been faithful without knowing what the reward would be. They got to share the master's joy. The same can be true for us whenever we live in faith and not fear. Jesus said, "Come, follow me" and what a difference it makes!

—*Fr. Michael Greene, C.P.*

## **SOLEMNITY OF CHRIST THE KING**

**November 22, 2026**

First Reading: Ezekiel 34:11–12, 15–17

Responsorial Psalm (23:1–2, 2–3, 5–6):

**R/.** (1) *The Lord is my shepherd;  
there is nothing I shall want.*

The Lord is my shepherd;  
I shall not want.

In verdant pastures  
he gives me repose.

**R/.** *The Lord is my shepherd;  
there is nothing I shall want.*

Second Reading: Corinthians 15:20–26, 28

## **SOLEMNITY OF CHRIST THE KING**

Matthew 25:31–46

A reading from the holy Gospel  
according to Matthew

*Jesus said to his disciples:*

*“When the Son of Man  
comes in his glory,  
and all the angels with him,  
he will sit upon his glorious throne,  
and all the nations  
will be assembled before him.  
And he will separate them  
one from another,  
as a shepherd  
separates the sheep from the goats.  
He will place the sheep on his right  
and the goats on his left.  
Then the king will say to those on his right,  
‘Come, you who are blessed by my Father.  
Inherit the kingdom prepared for you  
from the foundation of the world.  
For I was hungry and you gave me food,  
I was thirsty and you gave me drink,  
a stranger and you welcomed me,  
naked and you clothed me,  
ill and you cared for me,  
in prison and you visited me.’  
Then the righteous will answer him and say,  
‘Lord, when did we see you hungry  
and feed you,  
or thirsty and give you drink?  
When did we see you a stranger  
and welcome you,  
or naked and clothe you?’*

*When did we see you ill  
or in prison, and visit you?’  
And the king will say to them in reply,  
‘Amen, I say to you,  
whatever you did for one of the least  
brothers of mine,  
you did it for me.’  
Then he will say to those on his left,  
‘Depart from me, you accursed,  
into the eternal fire  
prepared for the devil and his angels.  
For I was hungry  
and you gave me no food,  
I was thirsty  
and you gave me no drink,  
a stranger and you gave me no welcome,  
naked and you gave me no clothing,  
ill and in prison,  
and you did not care for me.’  
Then they will answer and say,  
‘Lord, when did we see you hungry  
or thirsty or a stranger  
or naked or ill or in prison,  
and not minister to your needs?’  
He will answer them,  
‘Amen, I say to you,  
what you did not do  
for one of these least ones,  
you did not do for me.’  
And these will go off  
to eternal punishment,  
but the righteous to eternal life.”*

The Gospel of the Lord.

## **SOLEMNITY OF CHRIST THE KING**

### **Give Me a Heart Like Jesus**

Recently, I went to Chicago for a meeting. After Mass on Sunday, I went to a local coffee shop to get coffee and to read the *New York Times*. Just as I walked into the coffee shop, someone called out, “Excuse me, sir, could you get me a cup of coffee?” As I reached into my pocket to hand him money for a cup of coffee, he interrupted me, saying, “Sir, I didn’t ask for your money. “Please don’t just hand your money to others; I specifically requested you to buy me a cup of coffee. We went in. He ordered coffee and sat. I ordered my coffee, paid for my coffee and newspaper and went to sit. Again, a voice called out, “Sit here Sir.”

Recognizing that I would not have the opportunity to read my newspaper, I sat down with the stranger. He told me his story. His job was downsized. He was out of work. His wife left him. He was recently discharged from incarceration and awaiting placement in a local shelter. He did not ask me for any money, or more coffee. He left the coffee shop. I congratulated myself because I felt that I had been the only Christ he was going to meet that day. Then I thought that maybe he was the only Christ I was going to meet that day.

“Whatever you do for the least of these, you did for me.” Do we love Christ as we love one another? If we don’t love the others whom we can see, how can we love a God we cannot see? No matter how frequently we attend church or how beautifully we sing hymns, if we don’t demonstrate love and care for one another, we have not fulfilled our role as Christians. My prayer for all of us today is, “Dear God, give me a heart like Jesus so that I may love like him.”

—Fr. Melvin A. Shorter, C.P.

## **PRAYER FOR DIVINE MERCY**

Eternal God, in whom mercy is endless  
and the treasury of compassion inexhaustible,  
look kindly upon us and increase Your mercy in us,  
that in difficult moments we might not despair  
nor become despondent,  
but with great confidence submit ourselves to  
Your holy will,  
which is Love and Mercy itself.

—concluding prayer of the  
*Divine Mercy Chaplet*



## **CRUX FIDELIS**

O faithful cross, most noble tree among all others,  
No forest puts forth such a flower, leaf or see:  
Supporting a sweet burden with sweet wood and  
sweet nail.

Bend your branches, O tall tree, ease your  
tightened core,  
Relax the harness that birth gave to you  
So that you might gently stretch the limbs of the  
Heavenly King on the stake.

You alone were worthy to bear the world's prize,  
And to prepare a haven for the shipwrecked  
sailor of the world,  
Anointed by the holy blood flowing from the body  
of the Lamb.

—6th Century (tr. by Fr. Columba Stewart)

## **PRAYER FOR CARE OF THE EARTH**

God our Father and Creator, we give you thanks  
for the wonder of creation which inspires us,  
the fruit of the Earth which feeds us,  
the beauty of nature which grounds us  
and the joy of life which gives us hope.

Heal the places where your creation has been marred,  
and restore all creatures to the splendor of your glory,  
that all may delight once again in your goodness.

We ask this through Christ our Lord. Amen.

—*Diana Macalintal*  
The Work of Your Hands



## **THE MEMORARE**

Remember, O most gracious Virgin Mary,  
that never was it known that anyone who fled to  
thy protection, implored thy help,  
or sought thy intercession, was left unaided.

Inspired by this confidence, I fly unto thee,  
O Virgin of virgins, my Mother;  
to thee do I come; before thee do I stand,  
sinful and sorrowful.

O Mother of the Word Incarnate,  
despise not my petitions.  
but in thy mercy hear and answer me.

Amen.

## **BLESSED ARE THOSE**

Blessed are those who remain faithful  
while enduring evils inflicted on them by others,  
and forgive them from their heart.

Blessed are those who look into the eyes  
of the abandoned and marginalized,  
and show them their closeness.

Blessed are those who see God in every person,  
and strive to make others also discover him.

Blessed are those who protect  
and care for our common home.

Blessed are those who renounce their own comfort  
in order to help others.

Blessed are those who pay and work  
for full communion between Christians.

All these are messengers  
of God's mercy and tenderness,  
and surely they will receive from him  
their merited reward.

—*Pope Francis*



Stretch every fiber of my being, dear Lord,  
that I may more easily fly towards you.  
May your Spirit, which once breathed over  
the chaos of the earth, give life  
to all the powers of my soul.

—*St. Frances Xavier Cabrini*

**SEQUENCE FOR THE SOLEMNITY OF THE  
MOST HOLY BODY AND BLOOD OF CHRIST**

Lo! the angel's food is given  
To the pilgrim who has striven;  
see the children's bread from heaven,  
which on dogs may not be spent.

Truth the ancient types fulfilling,  
Isaac bound, a victim willing,  
Paschal lamb, its lifeblood spilling,  
manna to the fathers sent.

Very bread, good shepherd, tend us,  
Jesu, of your love befriend us,  
You refresh us, you defend us,  
Your eternal goodness send us  
In the land of life to see.

You who all things can and know,  
Who on earth such food bestow,  
Grant us with your saints, though lowest,  
Where the heav'nly feast you show,  
Fellow heirs and guests to be. Amen. Alleluia.

—*Roman Missal*

**TAKE ALL**

Take what is broken, Lord,  
And make us mended;  
Take what is tired,  
And make us renewed;  
Take what is scattered,  
And make us whole.  
And that which is lost,  
Make us truly found. Amen.

—*Fr. Cyprian Davis, OSB*

## ***THE SUNDAY MASS Is Your Parish***

Every day we receive letters, phone calls and emails from you saying how thankful you are that you have found THE SUNDAY MASS. It brings us joy to know that you feel part of our parish, even though you might not physically attend Mass. Unlike a typical parish, we cannot pass the collection basket to you each week. Yet like any other parish, we have weekly financial demands. We ask you to consider some ways in which you can become a more active parishioner of THE SUNDAY MASS.

### ***Sponsoring THE SUNDAY MASS or a Mass Intention***

Each week, we spend approximately \$7,000 to produce and broadcast THE SUNDAY MASS. This does not include the cost to print and mail THE PRAYER GUIDE, or any of our overhead expenses. If you are interested in SPONSORING THE SUNDAY MASS, we ask for a minimum donation of \$2,500. We realize that this is a great deal of money, and not something that all of our parishioners can afford. But for those who can, it allows them the opportunity to participate in our mission of bringing THE SUNDAY MASS to the homebound. Please call the office at (855) 786-6277, Monday-Friday, 8:30-4:30 eastern time to arrange for a specific date. You will be acknowledged as the Sponsor at the beginning and end of THE SUNDAY MASS, as well as have your special intention announced during the Prayer of the Faithful.

If you are not able to sponsor THE SUNDAY MASS, you can instead chose to sponsor a MASS INTENTION to be read during the Prayer of the Faithful. For this, we suggest a donation of \$250. Again, please call the office to arrange for a specific date.

### ***Becoming a Sustaining Parishioner***

Even though we can't pass the collection basket, you can still make your regular donation to THE SUNDAY MASS. As a Sustaining Parishioner, you are vital to our mission of

bringing THE SUNDAY MASS to the homebound and others—we rely solely on donations from our parishioners to continue.

Please consider a recurring donation to THE SUNDAY MASS. You can give weekly or monthly, at any amount that works best for you. If you would like to become a Sustaining Parishioner, please visit our website, [www.TheSundayMass.org](http://www.TheSundayMass.org). You can also call the office and we can help to set up your recurring donation. Or, you can complete the form on the next page and mail it to us.



THE SUNDAY MASS ministry team.

## ***Sustaining Parishioner Enrollment Form***

### **Personal Information**

Name: \_\_\_\_\_

Billing Address

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City, State, Zip Code: \_\_\_\_\_

Phone: \_\_\_\_\_

Email: \_\_\_\_\_

Amount: \$ \_\_\_\_\_

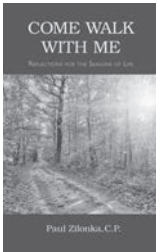
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Credit Card Number: \_\_\_\_\_

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COME WALK WITH ME is written by Passionist Priest Paul Zilonka, a member of our Province of St. Paul of the Cross. The reflections contained in this book can help you to reflect upon the seasons and transitions in your own life as Fr. Paul has done in his.

*Suggested donation \$5.00*

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## ***A GIFT TO THE SUNDAY MASS***

We are happy that THE SUNDAY MASS brings so much comfort and hope to the many people who are our weekly viewers. As a not-for-profit organization we depend entirely upon gifted financial assistance. People want this ministry to continue. They support us with their frequent gifts.

One of the significant means of our support is through WILLS. These bequests, no matter what the amount, have continued to sustain THE SUNDAY MASS.

Many people choose to support charitable works in their WILLS. May we ask you to consider including THE SUNDAY MASS in your WILL?

WILLS should be made out to:

Passionist Communications Inc.  
The Sunday Mass  
111 South Ridge Street, Suite 303  
Rye Brook, NY 10573

We will be happy to help you with your planning. Send the following form to us at Passionist Communications and we will send you further information.

- I am interested in including THE SUNDAY MASS in my will
- THE SUNDAY MASS is already included in my will.
- I am interested in more information about how to include THE SUNDAY MASS in my will.

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**THE SUNDAY MASS** can be seen on the following broadcast and cable affiliates. Consult your cable guide if you don't see your city listed.

Nationwide	UPTV Channel	6:30 <sup>AM</sup> ET Sunday
		5:30 <sup>AM</sup> CT Sunday
	Buzzr Channel	7:30 <sup>AM</sup> ET Sunday
		6:30 <sup>AM</sup> CT Sunday

*(Check listings in your area for station number)*

Addison, TX	Charter	Channel 25	5:30 <sup>PM</sup> Saturday 10:30 <sup>AM</sup> Sunday
Atlanta, GA	AIB	check listings	1:00 <sup>PM</sup> Sunday
Bismarck, ND	KNDX	Channel 26	11:00 <sup>AM</sup> Sunday
Devil's Lake, ND	WDAZ	Channel 8	10:30 <sup>AM</sup> Sunday
Dickinson, ND	K38HS	Channel 38	10:30 <sup>AM</sup> Sunday
Fargo, ND	WDAY	Channel 6	10:30 <sup>AM</sup> Sunday
Lafayette, LA	KATC	Channel 3	10:30 <sup>AM</sup> Sunday
Minot, ND	KXND	Channel 24	11:00 <sup>AM</sup> Sunday
New York tri-state	WNYW	Channel 5	5:30 <sup>AM</sup> Sunday
New York tri-state	The NET	Channel 97/30	4:30 <sup>PM</sup> Saturday
New York tri-state	WLNY	Channel 10/55	9:00 <sup>AM</sup> Sunday
New Jersey (Monmouth & Ocean)	Comcast	Channel 190	9:00 <sup>AM</sup> Sunday
Trenton, NJ	WPHY	Channel 25	11:00 <sup>AM</sup> Sunday
Scranton, PA	CTV	Channel 12	6:00 <sup>PM</sup> Sunday

**RADIO**

Burlington, NJ	WIFI	1460AM	5:30 <sup>AM</sup> Sunday
Loma Linda, CA	KCAA	1050AM, 106.5FM	8:30 <sup>AM</sup> Sunday
Nome, AK	KNOM	730AM	8:00 <sup>AM</sup> Sunday
Northeast PA	WILK	910AM, 1300AM	5:30 <sup>AM</sup> Sunday
White Oak, PA	WEDO	810AM	8:00 <sup>AM</sup> Sunday
Yucaipa, CA	KQLH	92.5LPFM	8:00 <sup>AM</sup> Sunday

You can also view **THE SUNDAY MASS** on the internet at  
**[www.TheSundayMass.org](http://www.TheSundayMass.org)**  
**[www.youtube.com/user/thesundaymass](http://www.youtube.com/user/thesundaymass)**.



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