

Our Faith on Sunday

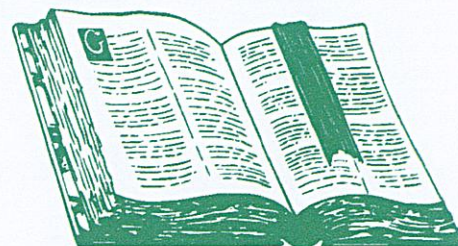
GOSPEL REFLECTION



In this Sunday's gospel Jesus warns us about any attempt to try to uproot the "sinners" among us. It would be something like removing a foundation stone which hasn't been placed correctly. The result would be to bring the whole house crashing down. That is because as human beings we simply don't have the wisdom to distinguish between

those who are truly good and those who are evildoers. It is also because none of us can claim the right to be the one to throw the first stone. Accusing others of being sinners is often an example of that very common defence mechanism which is to project on to others the very faults that we ourselves commit. The parable of the yeast in the dough makes it clear that the message of Jesus is meant to animate the whole of humanity and not to separate it into opposing camps of the "righteous" and the "unrighteous"; the "saints" and the "sinners". This is another way of saying that Christianity has a clear "eschatological" dimension. We are on

the way towards a "new heaven and a new earth" but we must await its fulfilment which will happen in God's time. As all the totalitarian attempts of the 20th Century tragically show us, any human attempt to set up a "heaven on earth" all involve the mass murder of those who are considered "impure" or "counter-revolutionaries". Instead of condemning others, let us do our part to be channels of God's love for everyone. Let us condemn sin but not the sinner. Isn't this the message that Jesus gives us when he went to eat with tax collectors and sinners?



POPE LEO XIV THE HOLY SEE APOSTOLIC EXHORTATIONS



TO ALL CHRISTIANS ON LOVE FOR THE POOR

3. For this reason, in continuity with the Encyclical *Dilexisti Nos*, Pope Francis was preparing in the last months of his life an Apostolic Exhortation on the Church's care for the poor, to which he gave the title *Dilexisti Te*, as if Christ speaks those words to each of them, saying: "You have but little power," yet "I have loved you" (Rev 3:9). I am happy to make this document my own — adding some reflections — and to issue it at the beginning of my own pontificate, since I share the desire of my beloved predecessor that all Christians come to appreciate the close connection between Christ's love and his summons to care for the poor. I too consider it essential to insist on this path to holiness, for "in this call to recognize him in the poor and the suffering, we see revealed the very heart of Christ, his deepest feelings and choices, which every saint seeks to imitate."³

3. Francis, Apostolic Exhortation *Gaudete et Exsultate* (19 March 2018), 96: AAS 110 (2018), 1137.

St. Francis de Sales Treatise on the Love of God

Mount Calvary is the mount of lovers. All love that takes not its beginning from Our Saviour's Passion is frivolous and dangerous. Unhappy is death without the love of the Saviour, unhappy is love without the death of the Saviour! Love and death are so mingled in the Passion of Our Saviour that we cannot have the one in our heart without the other. Upon Calvary one cannot have life without love, nor love without the death of Our Redeemer. But, except there, all is either eternal death or eternal love: and all Christian wisdom consists in choosing rightly. During this mortal life we must choose eternal love or eternal death, there is no middle choice. O eternal love, my soul desires and makes choice of thee eternally! Ah! come, Holy Spirit and inflame our hearts with thy love!



ENTRANCE ANTIPHON

Ps 53: 6, 8

See, I have God for my help.
The Lord sustains my soul.
I will sacrifice to you with willing heart,
and praise your name, O Lord, for it is good.

COLLECT

Show favour, O Lord, to your servants
and mercifully increase the gifts of your grace,
that, made fervent in hope, faith and charity,
they may be ever watchful in keeping your commands.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the
Holy Spirit,
God, for ever and ever.
Amen.

FIRST READING

A reading from the Book of Wisdom. Wisdom: 12:13, 16-19

There is not any God besides you, whose care is for all, to whom you should prove that you have not judged unjustly. For your strength is the source of righteousness, and your sovereignty over all causes you to spare all. For you show your strength when men doubt the completeness of your power, and you rebuke any insolence among those who know it. You are sovereign in strength but you judge with mildness, and with great forbearance you govern us; for you have power to act whenever you choose. Through such works you have taught your people that the one who is righteous must be kind, and you have filled your sons with good hope, because you give repentance for sins.

The word of the Lord.
Thanks be to God.

PSALM

Psalm 86(85):5-6. 9-10. 15-16a. R.5a

R. O Lord, you are good and forgiving.

O Lord, you are good and forgiving,
full of mercy to all who call to you.
Give ear, O LORD, to my prayer,
and attend to my voice in supplication.

All the nations you have made shall come;
they will bow down before you, O Lord,
and glorify your name,
for you are great and do marvellous deeds,
you who alone are God.

You, O God, are compassionate and gracious,
slow to anger, O Lord,
abundant in mercy and fidelity;
turn and take pity on me.

SECOND READING

A reading from the Letter of Saint Paul to the Romans.
Romans 8:26-27

Brothers and sisters: The Spirit helps us in our weakness. For we do not know what to pray for as we ought, but the Spirit himself intercedes for us with groanings too deep for words. And he who searches hearts knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God.

The word of the Lord.
Thanks be to God.

ACCLAMATION BEFORE THE GOSPEL

Alleluia, alleluia.

Cf. Matthew 11:25

I thank you, Father, Lord of heaven and earth,
you have revealed the secrets of the kingdom to little children.

Alleluia.

GOSPEL

Matthew 13:24-30

The Lord be with you.

And with your spirit.

A reading from the holy Gospel according to Matthew.

Glory to you, O Lord.

At that time: Jesus put another parable before the crowd, saying, 'The kingdom of heaven may be compared to a man who sowed good seed in his field, but while his men were sleeping, his enemy came and sowed weeds among the wheat and went away. So when the plants came up and bore grain, then the weeds appeared also. And the servants of the master of the house came and said to him, "Master, did you not sow good seed in your field? How then does it have weeds?" He said to them, "An enemy has done this." So the servants said to him, "Then do you want us to go and gather them?" But he said, "No, lest in gathering the weeds you root up the wheat along with them. Let both grow together until the harvest, and at harvest time I will tell the reapers, 'Gather the weeds first and bind them in bundles to be burned, but gather the wheat into my barn.'"

The Gospel of the Lord.

Praise to you, Lord Jesus Christ.**PRAYER OVER THE OFFERINGS**

R. O God, who in the one perfect sacrifice brought to completion varied offerings of the law, accept, we pray, this sacrifice from your faithful servants and make it holy, as you blessed the gifts of Abel, so that what each has offered to the honour of your majesty may benefit the salvation of all.
R. Through Christ our Lord.
Amen.

COMMUNION ANTIPHON

Ps 110: 4-5

The Lord, the gracious, the merciful,
has made a memorial of his wonders;
he gives food to those who fear him.

PRAYER AFTER COMMUNION

Graciously be present to your people, we pray, O Lord, and lead those you have imbued with heavenly mysteries to pass from former ways to newness of life.
Through Christ our Lord.
Amen.