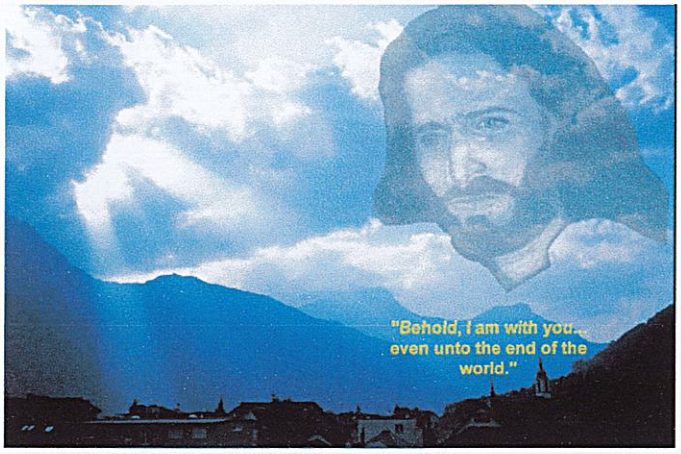
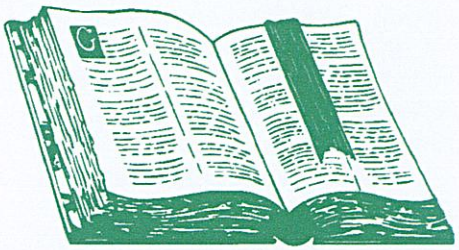
Our Faith on Sunday

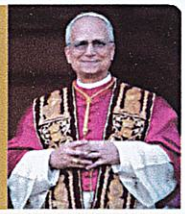
GOSPEL REFLECTION



When asked by the Pharisees what the greatest commandment is, Jesus replies that it is love of God and love of neighbour. In a similar discussion reported in the Gospel of Luke (Lk. 10: 25-35) the crucial question of who my neighbour is arises. Jesus answers the question by narrating the parable of the Good Samaritan. The message he wants to bring home is clear: love makes no distinctions. It goes beyond all categorisations of race, creed, ethnicity. The logic of the gospel is uncompromising: God is the Father of every human being and so to love God implies loving every one of his children. There is one human family and we are all brothers and sisters. In the words of St. Paul: "There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus" (Gal 3:28). In today's global situation, speaking of the world as "one family" may seem like a utopia. However, Jesus did not come on earth with a plan for a utopia. He came so that you and I may encounter him and transform our lives by putting his words into practice in our daily lives. That transformation begins whenever, like the Good Samaritan, I reach out to someone who needs my help, even if it is as simple as an act of kindness to a stranger, or a visit to a work colleague who is in hospital. When Jesus finished narrating the parable of the Good Samaritan he told his listeners: "Go and do likewise". His words are addressed to everyone who aspires to be a Christian.



POPE LEO XIV
THE HOLY SEE
APOSTOLIC EXHORTATIONS



THE CHOICE OF THE POOR

17. It is in this perspective that we can understand the numerous pages of the Old Testament in which God is presented as the friend and liberator of the poor, the one who hears the cry of the poor and intervenes to free them (cf. Ps 34:7). God, the refuge of the poor, denounces through the prophets — we recall in particular Amos and Isaiah — the injustices committed against the weakest, and exhorts Israel to renew its worship from within, because one cannot pray and offer sacrifice while oppressing the weakest and poorest. From the beginning of Scripture, God's love is vividly demonstrated by his protection of the weak and the poor, to the extent that he can be said to have a particular fondness for them. "God's heart has a special place for the poor... The entire history of our redemption is marked by the presence of the poor."[13]

13. Francis, Apostolic Exhortation Evangelii Gaudium (24 November 2013), 197: AAS 105 (2013), 1102.

Pope Leo XIV
Apostolic Exhortation Dilexi Te

God is merciful love, and his plan of love, which unfolds and is fulfilled in history, is above all his descent and coming among us to free us from slavery, fear, sin and the power of death. Addressing their human condition with a merciful gaze and a heart full of love, he turned to his creatures and thus took care of their poverty. Precisely in order to share the limitations and fragility of our human nature, he himself became poor and was born in the flesh like us. We came to know him in the smallness of a child laid in a manger and in the extreme humiliation of the cross, where he shared our radical poverty, which is death. It is easy to understand, then, why we can also speak theologically of a preferential option on the part of God for the poor... Wanting to inaugurate a kingdom of justice, fraternity and solidarity, God has a special place in his heart for those who are discriminated against and oppressed, and he asks us, his Church, to make a decisive and radical choice in favour of the weakest.

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30th Sunday in Ordinary Time (A) — 25th October 2026

ENTRANCE ANTIPHON
Cf. Ps 104: 3-4

Let the hearts that seek the Lord rejoice;
turn to the Lord and his strength;
constantly seek his face.

COLLECT
Almighty ever-living God,
increase our faith, hope and charity,
and make us love what you command,
so that we may merit what you promise.
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 Exodus. Exodus 22:21-27*

** Vulgate Exodus 22:20-26*

Thus says the Lord: 'You shall not wrong a sojourner or oppress him, for you were sojourners in the land of Egypt. You shall not mistreat any widow or fatherless child. If you do mistreat them, and they cry out to me, I will surely hear their cry, and my wrath will burn, and I will kill you with the sword, and your wives shall become widows and your children fatherless. If you lend money to any of my people with you who is poor, you shall not be like a money-lender to him, and you shall not exact interest from him. If ever you take your neighbour's cloak in pledge, you shall return it to him before the sun goes down, for that is his only covering, and it is his cloak for his body; in what else shall he sleep? And if he cries to me, I will hear, for I am compassionate.'

The word of the Lord.
Thanks be to God.

PSALM
Psalm 18(17):2-3a. 3b-4. 47, 51ab. R.2

R. I love you, LORD, my strength.

I love you, LORD, my strength;
O LORD, my rock, my fortress, my saviour. **R.**

My God, my rock where I take refuge;
my shield, my saving strength, my stronghold.
I cry out, 'O praised be the LORD!'
and see, I am saved from my foes. **R.**

The LORD lives, and blest be my Rock!
May the God of my salvation be exalted.
The LORD gives great victories to his king,
and shows merciful love for his anointed. **R.**

SECOND READING
A reading from the First Letter of Saint Paul to the Thessalonians. 1 Thessalonians 1:5c-10

Brothers and sisters: You know what kind of men we proved to be among you for your sake. And you became imitators of us and of the Lord, for you received the word in much affliction, with the joy of the Holy Spirit, so that you became an example to all the believers in Macedonia and in Achaia. For not only has the word of the Lord sounded forth from you in Macedonia and Achaia, but your faith in God has gone forth everywhere, so that we need not say anything. For they themselves report concerning us the kind of reception we had among you, and how you turned to God from idols to serve the living and true God, and to wait for his Son from heaven, whom he raised from the dead, Jesus who delivers us from the wrath to come.

The word of the Lord.
Thanks be to God.

ACCLAMATION BEFORE THE GOSPEL
Alleluia, alleluia. John 14:23
If anyone loves me, he will keep my word, says the Lord, and my Father will love him, and we will come to him.
Alleluia.

GOSPEL
Matthew 22:34-40

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: When the Pharisees heard that Jesus had silenced the Sadducees, they gathered together. And one of them, a lawyer, asked him a question to test him. 'Teacher, which is the great commandment in the Law?' And he said to him, 'You shall love the Lord your God with all your heart and with all your soul and with all your mind. This is the great and first commandment. And a second is like it: You shall love your neighbour as yourself. On these two commandments depend all the Law and the Prophets.'

The Gospel of the Lord.
Praise to you, Lord Jesus Christ.

PRAYER OVER THE OFFERINGS
Look, we pray, O Lord,
on the offerings we make to your majesty,
that whatever is done by us in your service
may be directed above all to your glory.
Through Christ our Lord.
Amen.

COMMUNION ANTIPHON
Cf. Ps 19: 6

We will ring out our joy at your saving help
and exult in the name of our God.

PRAYER AFTER COMMUNION
May your Sacraments, O Lord, we pray,
perfect in us what lies within them,
that what we now celebrate in signs
we may one day possess in truth.
Through Christ our Lord.
Amen.