

31.05.2026 - The Most Holy Trinity – YEAR A

Ex 34,4-6. 8-9; 2 Cor 13,11-13; Jn 3,16-18

Red thread: From isolation (“me alone”) into the communion of love of the Most Holy Trinity (“I and You”).

INTRODUCTION

There is an old story of a master builder who was once asked to construct a large bridge across a deep valley. On the day the project began, the workers arrived early, eager to start. Some measured, others lifted tools, others discussed plans.

But the master simply stood in silence for a long time. Finally, one worker asked, “Why are we not starting?”

The master replied, “We have not yet remembered who this bridge is for. If we forget that, we will build something strong—but not something meaningful.”

Only then did he bow his head and say a short prayer before the first stone was laid.

That simple pause changed everything. The work was no longer just construction—it became mission, direction, and meaning.

Perhaps—without thinking much about it—we have once again begun our celebration today with the Sign of the Cross. And yet, in that simple gesture, the whole mystery of our faith is already present.

In the Father we praise the Creator of heaven and earth, of plants, animals, and human beings. In the Son we recognise our Brother, who has shared our human life in all things but sin. In the Holy Spirit we welcome the Advocate, the breath of God, who reminds us of all that the Father has done for us in the Son, and leads us into the fullness of truth.

Today we enter more deeply into this mystery: one God—not distant, but close; not solitary, but communion; not silence, but love that speaks, gives, and draws us into relationship.

Let us ask forgiveness for the times we have lived as if we belonged only to ourselves, forgetting that our lives begin and end in God's name.

PENITENTIAL ACT WITH KYRIE INVOCATIONS

Lord Jesus, you reveal the Father's love and call us into communion, Lord, have mercy.

Christ Jesus, you walk with us on our journey and remain with us even when we do not recognise you, Christ, have mercy.

Lord Jesus, you pour out your Spirit within us, renewing our hearts and teaching us to love, Lord, have mercy.

PRAYER OF ABSOLUTION

May almighty God, who calls us out of isolation into the communion of His love, forgive us our sins, strengthen us to live not for ourselves but in His name, and bring us to everlasting life. Amen.

INVITATION TO THE GLORIA

With hearts lifted up to the Father, through the Son, in the Holy Spirit, let us give voice to the praise of God who is love, life, and communion. With the angels and saints, we joyfully sing: **Glory to God in the highest...**

COLLECT

O God, who have revealed your life as a communion of love, Father, Son, and Holy Spirit, grant that we who begin all things in your name may learn to live in that same love, turning away from selfishness and growing in grace, relationship, and unity.

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.

HOMILY:

A traveller once told the story of an old farmer he met at the edge of a quiet village. Each morning, before the sun rose, the farmer would stand at the gate of his field,

remove his hat, and simply say: “In God’s name.” Then he would begin his work.

One day the traveller asked him, “Why do you say that every morning?”

The farmer smiled and replied, “Because the field is not mine alone, the day is not mine alone, and even my strength is not mine alone. If I begin in His name, I remember whose life I am living.”

That simple phrase—“In God’s name”—is where we begin today. Because every time we gather, every time we pray, we begin with those same words:

“In the name of the Father, and of the Son, and of the Holy Spirit.”

We say it so often that it can become routine. And yet, in those few words, we stand before the greatest mystery of our faith: the Most Holy Trinity.

A young seminarian once shared a rather amusing story. At a monastery meal, he sat with three elderly monks who were all hard of hearing. The conversation seemed lively

and joyful—but after a while he realised something strange: each monk was speaking about a completely different topic. And yet, each one felt understood!

Only later did they laugh when they realised they had not been talking about the same thing at all.

In a way, that is often how we speak about God. We use the same word—“God”—but what do we really mean? Can we fully understand Him?

A child once asked a catechist, “How can God be three and one at the same time?” The catechist tried many explanations, but finally admitted, “In the end, it is a mystery.”

And that honesty is important. Because if we could fully understand God, He would not be God.

Saint Augustine understood this well. Walking along the seashore, trying to grasp the Trinity, he saw a child pouring seawater into a small hole in the sand. “That’s impossible,” Augustine said. And the child replied, “And so is fitting God into your mind.”

We are like that child. We cannot pour the ocean into a bucket. We cannot fully grasp God.

And yet—this is the beautiful part—we are not left in darkness.

God has come close to us.

Like an old man who receives letters from his children every week—simple words, but full of love—so God has “written” to us, not with ink, but through His Son. In Jesus Christ, God speaks to us. He shows us who He is.

And what does He reveal?

Not a distant force. Not a lonely power.

But a communion of love: Father, Son, and Holy Spirit.

Perhaps the simplest way to understand the Trinity is not through definitions, but through experience.

Think of the wind. You cannot see it, but you see its effects—the trees moving, the leaves rustling, the breeze on your face.

So it is with God.

We may not see Him directly, but we experience Him:

- As Father—above us, giving us life.
- As Son—with us, walking our path.
- As Holy Spirit—within us, giving us strength.

A child once lay awake at night, afraid of the dark. Every shadow seemed threatening. Then his father came, sat beside him, and said, “I am here.” The darkness did not disappear—but the fear did.

That is what it means to believe in God the Father.

And in Jesus, the Son, God is not only above us—He is with us. Like the disciples on the road to Emmaus, we may not always recognise Him, but He walks beside us in our joys and struggles.

And the Holy Spirit? He is God within us.

I remember a small parish full of tension and discouragement. People argued, withdrew, lost hope. Then a few began simply to pray together, to listen, to forgive. Slowly, something changed. There was new life, new joy.

That is the quiet work of the Holy Spirit.

But there is also another “trinity” we often live by. It is what we might call the “hurried trinity”:

me, everything, now.

A businessman once said, “I achieved everything—success, wealth, recognition. But one evening I realised I had no one to share it with. I spent my life saying ‘me first,’ and now I am the only one left.”

That is the opposite of God.

God is not isolation—God is relationship.

God is not self-centeredness—God is self-giving love.

The early Christians even described the Trinity as a kind of divine “dance”—Father, Son, and Holy Spirit in an eternal movement of giving and receiving love. And this “dance” is not closed. It is open. It draws us in.

This is why the Trinity is not just something to believe—it is something to live.

Martin Buber once said, “All real life is encounter.” We become ourselves not by closing in on ourselves, but by opening ourselves to others.

Think of a mother sitting through the night at the bedside of her sick child. No reward, no recognition—and yet, in that moment, she is living the very life of God.

Or think of two people in a parish who had not spoken to each other for years. Asked to work together, they began reluctantly. But slowly, through listening and small gestures, something changed. At the end, one said, “We started as opponents, but we ended as brothers.”

That is the Trinity at work.

Grace, love, communion—this is not just theology. It is a way of life.

And we touch this mystery every day, often without thinking.

Every time we make the sign of the cross.

A mother once traced the sign of the cross on her child's forehead each night before sleep. The child did not understand theology. But he knew one thing: "I am loved. I am safe."

Years later, as an adult facing difficulties, he said, "Whenever I feel lost, I make the sign of the cross—and I know I am not alone."

Because in that simple gesture, we say everything:

In the name of the Father—who created and holds us.

And of the Son—who walks with us.

And of the Holy Spirit—who lives within us.

There is a final story.

An old woman used to sit quietly by her window each evening, look up at the sky, and say, "Great God, I praise You." Someone once asked her, "Do you understand everything about God?"

She smiled and said, "No. But I have experienced enough of His love to praise Him."

That is the heart of this feast.

We do not need to understand everything.

We are not asked to solve the mystery.

We are invited to live it.

So perhaps tomorrow morning, like that old farmer, we might pause and say, "In God's name." And mean it.

Because in the end, the mystery of the Holy Trinity is not a problem to be solved, but a life to be lived—a life of love.

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

INVITATION TO THE CREED

Brothers and sisters, united in faith and drawn into the communion of the Most Holy Trinity, let us now profess together the faith we have received—our belief in God the Father, the Son, and the Holy Spirit.

ALTERNATIVE PROFESSION OF FAITH (for personal meditation only)

1. We believe in God the Father. He is for us like a mother and a father. He has created everything: the world, the plants, the animals, and all people. He has entrusted the earth to us, and he loves it without end. Therefore, he sent us his Son.
2. We believe in Jesus, God's Son. He became a human being like us. He healed the sick, gave sight to the blind, and loved all people. He even ate with those with whom no one else wanted to associate. He gave us two commandments: "Love God with all your heart," and "Love your neighbour as yourself." He wanted all people to live together in peace. He chose friends and desired that all people might become his friends. Freely, he suffered with us and for us, and he died on the Cross. He was buried—just as we will be after our death. On

the third day, God raised him from the dead and gave him new life.

He ascended to his Father in heaven.

He did not leave us alone but promised us the Holy Spirit.

3. We believe in the Holy Spirit.

He is the good Spirit; he is God.

He strengthens us, takes away our fear of evil, and helps all people to become one community, the living and the dead.

Already in Baptism we have received God's Spirit.

The Holy Spirit is at work in our Church; he gives us the strength to forgive one another.

He leads us to believe that after our death we may live on with God in eternal life. Amen.

INVITATION TO THE PRAYER OVER THE OFFERINGS

As we place these gifts before the Lord, we may offer not only bread and wine, but our lives—so that all we do may

begin and be lived in God's name, for His glory and the good of others. Let us now pray that our sacrifice may be acceptable to God the Father almighty:

PRAYER OVER THE OFFERINGS

Receive, we pray, O Lord, these offerings we bring before you, and teach us, through this sacred exchange, to turn from self-centred ways and to enter more deeply into the communion of your divine life.

Through Christ our Lord. Amen.

PREFACE

It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God.

For you have not remained distant from us, but have revealed yourself as a communion of love: the Father who gives life, the Son who walks with us, and the Holy Spirit who dwells within us.

In you we discover that life is not meant to be lived in isolation, but in relationship, not in self-seeking, but in self-giving love.

And so, with hearts lifted beyond ourselves, we join the angels and saints in their joyful hymn of praise: Holy, Holy, Holy...

INVITATION TO THE OUR FATHER

As children of the Father, united in the Son, and guided by the Spirit, let us pray together, not as individuals alone, but as one family in God in the words Jesus himself taught his disciples.

EMBOLISM

Deliver us, Lord, we pray, from every evil, and graciously grant peace in our days, that, rooted in the life of the Most Holy Trinity—Father, Son, and Holy Spirit—we may no longer live for ourselves alone, but be drawn into your eternal communion of love.

Free us from all selfishness, division, and fear,
that, sharing in your divine life, we may walk as your
children in unity and love,

as we await the blessed hope and the coming of our
Saviour, Jesus Christ.

PRAYER FOR PEACE

Lord Jesus Christ, who revealed to us the communion of
the Father, Son, and Holy Spirit, and who prayed that all
may be one as you are one,

look not on our sins, but on the faith of your Church,
gathered into the unity of your divine love,

and graciously grant her peace and unity in accordance
with your will,

that, reflecting the life of the Most Holy Trinity, we may
become instruments of reconciliation and communion in
the world.

Who live and reign for ever and ever. Amen.

INVITATION TO COMMUNION

Behold the Lamb of God, behold him who draws us into
the very life of the Trinity.

Blessed are those called to the supper of the Lamb.

SHORT MEDITATION AFTER COMMUNION

“In God’s name.”

A simple phrase—yet a whole way of life.

We have received not only bread, but the presence of the
Son,

who leads us to the Father
and fills us with the Spirit.

We may not understand this mystery fully,
but we have tasted it.

And perhaps that is enough—

to know we are not alone,

to know we are loved,

to know we are invited

into the quiet, eternal “dance” of God’s life.

PRAYER AFTER COMMUNION

Having received this sacrament, O Lord, we ask that, strengthened by your grace, we may live each day in your name, growing in love, unity, and communion, and becoming signs of your presence in the world. Through Christ our Lord. Amen.

BLESSING

Our God, who created heaven and earth,
our God, who lives and loves in all things,
our God, who shows us the way and walks with us,
our God, who gives us trust and courage,
our God, who has entrusted to us life and the earth
because we are his sons and daughters—

may this God bless

us all and everything we do in his name,

- the Father, + and the Son, and the Holy Spirit. Amen.

DISMISSAL

Go forth, glorifying the Lord by your life—
living not for yourselves, but in the name of the Father, and
of the Son, and of the Holy Spirit.

Thanks be to God.

TAKE-HOME THOUGHT

Tomorrow morning, before you begin your day, pause for a
moment and say:

“In God’s name.”

And remember:

your life is not yours alone—
it is a gift to be lived in love.

1 June 2026 – Mon., 9th Week in Ord. Time

Justin the Martyr

2 Pet 1,2-7; Mk 12,1-12

INTRODUCTION

A young architect once submitted a bold and unusual design for a public building in a growing city. It was full of light, openness, and creative structure, but when he presented it to the review committee, it was quickly dismissed. Some called it impractical, others said it was too risky, and in the end, the project was rejected. He left quietly, carrying his rolled-up plans, wondering whether his vision had been a mistake.

Years later, the city was struck by a severe earthquake. Many of the buildings considered strong and reliable suffered serious damage, and people began searching for safer foundations for rebuilding. In that moment of crisis, engineers and planners revisited some of the earlier rejected designs, looking for ideas that combined strength and resilience. To their surprise, they rediscovered the young architect's plan. When it was finally built, it proved to be one of the most stable structures in the city, offering

shelter when others had failed.

In a similar way, Saint Justin the Martyr—whose memory we keep today—once seemed to the world like a voice easily dismissed, yet his faithful witness to Christ became a lasting foundation for the Church. Today we also remember Saint Justin the Martyr, who trusted Christ as the cornerstone even when his witness was rejected by the world.

Like that city, we too often trust what seems strong in the moment and overlook what truly endures. We can dismiss God's ways, resist his invitations, and choose what is easier or more convenient instead of what is life-giving. And so, at the beginning of this Eucharist, following the example of Saint Justin who held fast to Christ even unto death, let us acknowledge our need for mercy as we call to mind our sins.

PENITENTIAL ACT WITH KYRIE INVOCATIONS

Lord Jesus, you are the stone rejected by the builders, yet chosen by God as the cornerstone: Lord, have mercy.

Christ Jesus, you transform what is rejected and broken

into the foundation of new life: Christ, have mercy.
Lord Jesus, you call us to build our lives on you with faith,
perseverance, and love: Lord, have mercy.

PRAYER OF ABSOLUTION

May almighty God have mercy on us,
forgive us the times we have rejected what you have
chosen, the moments we have resisted your ways
and failed to trust that you can bring good from what is
broken; may he forgive us our sins, and bring us to
everlasting life. Amen.

COLLECT

O God, who in your wisdom chose what the world rejects
to become the foundation of your saving work,
grant that we, like Saint Justin,
may hold fast to Christ, the cornerstone,
and trust that in your hands even what is broken or
dismissed can be transformed into a dwelling place of your
grace. 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.

HOMILY

A master builder was once called to inspect the
construction of a large public hall. As he walked through
the site, he noticed a strange stone lying unused at the
edge of the yard. It was rough, uneven, and clearly
rejected as useless. One of the builders said, “That stone
is good for nothing—it doesn’t fit anywhere.” The master
builder said nothing. He simply looked at it for a long
moment and asked them to set it aside.

Months later, when the building neared completion, a
crucial gap appeared at the very centre of the structure.
The builders tried every possible stone, but nothing fit.
Then the master builder quietly said, “Bring me the
rejected stone.” To everyone’s surprise, it fit perfectly. The
stone that had been dismissed became the key that held
the whole structure together.

In the Gospel today, Jesus tells a parable of a vineyard. A
landowner entrusts his vineyard to tenants and expects a
share of the harvest, but instead they reject, beat, and kill

the servants sent to them. Finally, they kill the son, believing they can take the inheritance for themselves. Jesus speaks this parable in Jerusalem on the threshold of his passion, revealing that he himself is the beloved Son who will be cast out and killed outside the vineyard.

Yet the story does not end in failure. Jesus quotes the Psalm: “The stone rejected by the builders has become the cornerstone.” What is rejected by human judgment becomes the very foundation of God’s saving work.

Saint Justin the Martyr, whose memory we keep today, stands within this same mystery. In his time, his faith and teaching were dismissed as strange and unreliable, yet he recognised Christ as the cornerstone rejected by the world. He did not build his life on acceptance or approval, but on the truth he had encountered in Christ, even when that witness led him to death. His martyrdom is not the failure of his message, but its confirmation: what the world rejected, God made into a lasting foundation for the Church.

This is the great mystery at the heart of the Gospel: God

does not abandon what is rejected; he transforms it.

Saint Peter, in the first reading, describes the same building work in our lives—adding to faith virtue, understanding, self-control, perseverance, piety, brotherly affection, and love. Each virtue is another stone placed upon Christ the cornerstone. Without him, everything collapses.

When we feel rejected—misunderstood, ignored, or sidelined—we are not outside God’s plan. We are often closest to the mystery of Christ himself. For in God’s hands, rejection is never the final word. The cross becomes resurrection. The rejected stone becomes the cornerstone. The broken becomes the beginning of something new.

So the Gospel quietly asks us: where in my life do I feel like the rejected stone, and can I trust that God is still building something strong and beautiful there?

A craftsman once collected broken pieces of pottery others had thrown away. He joined them with gold adhesive until what seemed useless became a work of beauty. When

asked how he achieved it, he said, “I did not create the beauty—I only refused to throw anything away.”

That is what God does with human history. That is what God does in Christ. And that is what we see in the witness of Saint Justin the Martyr: nothing surrendered to God is ever lost, and no rejection is ever beyond redemption.

INVITATION TO THE PRAYER OVER THE OFFERINGS

As we place before him not only bread and wine, but also the parts of our lives that feel rejected or unfinished, trusting that he can transform them into something life-giving, let us pray brothers and sisters, that our sacrifice may be acceptable to God, the almighty Father.

PRAYER OVER THE OFFERINGS

Accept, O Lord, the offerings we bring before you, and as you once made the rejected stone the cornerstone of your saving plan,

so transform these gifts
and the brokenness we place in your hands
into signs of your grace and renewal.

Through Christ our Lord. Amen.

PREFACE

Let us give thanks to the Lord our God.

It is right and just.

It is truly right and just, our duty and our salvation,
always and everywhere to give you thanks,
Lord, holy Father, almighty and eternal God.

For in your wondrous providence
you have made Christ, the rejected stone,
the cornerstone of our salvation.

What was cast aside by human judgment
you have raised up as the firm foundation of new life.

In him, you show us that no suffering is without meaning,
no rejection is beyond redemption,
and no life entrusted to you is ever lost.

Through the witness of Saint Justin,
you strengthen your Church
to stand firm in truth and faith,
even in the face of opposition.

And so, with Angels and Archangels,
with Thrones and Dominions,
and with all the hosts and Powers of heaven,
we sing the hymn of your glory,
as without end we acclaim: Holy, Holy, Holy...

INVITATION TO THE OUR FATHER

Trusting in God who builds from what is weak and rejected,
and who gathers us as his children into one family, let us
pray in the word Jesus himself taught us:

EMBOLISM

Deliver us, Lord, we pray, from every evil,
especially the fear that keeps us from trusting you
when we feel rejected, broken, or uncertain;
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 Saviour, Jesus Christ.

PRAYER FOR PEACE

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 that holds fast to you as our cornerstone,
even when we struggle or feel cast aside,
and graciously grant her peace and unity
in accordance with your will.

Who live and reign for ever and ever. Amen.

INVITATION TO COMMUNION

Behold the Lamb of God,
behold him who takes away the sins of the world.
Blessed are those called to the supper of the Lamb,
blessed are those who trust in him
who was rejected yet has become our cornerstone.

SHORT MEDITATION AFTER COMMUNION

Lord, you are the cornerstone of our lives.

What we place in your hands is never lost.
Take what is broken in us,
our failures, our doubts, our hidden wounds,
and build from them something strong and beautiful.
Teach us to trust that your grace is at work,
even where we see only rejection.

PRAYER AFTER COMMUNION

Nourished by these sacred gifts, O Lord,
we humbly ask that, built upon Christ the cornerstone,
we may grow in faith, perseverance, and love,
and become living stones in your Church,
bearing witness, like Saint Justin,
to the truth that endures forever.
Through Christ our Lord. Amen.

FINAL BLESSING

May almighty God bless you,
and strengthen you to stand firm on Christ the cornerstone,
to trust that nothing given to him is ever lost,
and to believe that even what is broken in your life
can be made new in his grace;

and may the blessing of almighty God,
the Father, and the Son, ✠ and the Holy Spirit,
come down on you and remain with you for ever. Amen.

DISMISSAL

Go forth, the Mass is ended,
and build your lives on Christ, the cornerstone,
trusting that God can bring new life
even from what seems rejected.
Thanks be to God.

TAKE-HOME THOUGHT

What in my life feels rejected or broken today?
Can I entrust it to God and allow him to build from it
something new?

2 June, 2026 – Tuesday, 9th Week in Ord. Time

2 Pet 3,11-15. 17-18; Mk 12,13-17

INTRODUCTION

A young university student once received two cards on the same day. One was his official student identity card, allowing him access to lectures, libraries, examinations, and all the rights of academic life. The other was an invitation from a powerful student political movement that promised him influence, protection, and opportunities—but on one condition: he must give it his full and unquestioning loyalty. He stood for a long time holding both cards. One gave him access to a system; the other demanded his allegiance. One defined what he could do; the other tried to define who he would become.

Eventually, he realized something important: he could carry both cards in his wallet, but he could not allow both to claim the same depth of his heart. One belonged to the structures of this world; the other tried to shape his very identity. Only one could ultimately define who he was.

This quiet inner struggle reflects something very close to today's Gospel. We too carry many "cards" in life—our responsibilities, loyalties, commitments, and affiliations. But the deeper question is always the same: *which of these truly claims my heart? Who has the final word over my life?*

As we gather for this Eucharist, the Gospel invites us to examine those divided loyalties within us—the times we have allowed secondary concerns to overshadow our belonging to God. Before we hear the Word and celebrate the mystery of Christ's love, let us acknowledge those moments when our hearts have been pulled in different directions, and ask the Lord for mercy and clarity. And so, to prepare ourselves to celebrate these sacred mysteries, let us call to mind our sins...

PENITENTIAL ACT WITH KYRIE INVOCATIONS

Lord Jesus, you call us to give to God what belongs to God, yet we allow our hearts to be divided:
Lord, have mercy.

Christ Jesus, you reveal that we are created in God's image, yet we often give ourselves to lesser loyalties:

Christ, have mercy.

Lord Jesus, you invite us to live holy and devoted lives, yet we fail to grow in grace and fidelity: Lord, have mercy.

PRAYER OF ABSOLUTION

May the Lord, who calls us back from divided loyalties and restores in us the clarity of belonging to him, forgive our sins, strengthen our hearts in faithfulness, and lead us to everlasting life. Amen.

COLLECT

O God, source of all truth and the one to whom our lives belong, grant that amid the responsibilities and pressures of this world, we may remain steadfast in our devotion to you, discerning wisely what is passing and what is eternal, and growing each day in grace and in the knowledge of your Son.

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.

HOMILY

In the Gospel, Pharisees and Herodians approach Jesus with a question that is carefully designed, not to seek truth, but to trap Him. It is one of those questions that is politically charged and religiously dangerous: *"Is it permissible to pay taxes to Caesar or not?"* If Jesus says "yes," He risks losing the support of the people who resent Roman oppression. If He says "no," He risks being accused of rebellion against Rome. Either answer seems to corner Him.

But Jesus is never trapped by human calculations. Instead, He exposes the deeper issue: their divided understanding of authority and truth.

Taking a Roman coin, He asks, *"Whose image is this?"* The answer is obvious—Caesar's. Then He gives the response that has echoed through history: *"Give back to Caesar what belongs to Caesar, and to God what belongs*

to God.”

At one level, Jesus acknowledges the legitimacy of civic responsibility. Human society requires order, structure, and even taxation. But He immediately places that within a far greater truth: Caesar’s image may be stamped on a coin, but God’s image is stamped on the human person.

Therefore, while coins may be returned to Caesar, our very lives belong wholly to God.

This is where the First Reading from the Second Letter of Peter deepens the message. We are reminded to live “holy and devoted lives” while growing “in grace and in the knowledge of our Lord Jesus Christ.” In other words, we live in the world, but we do not belong entirely to the world. We are called to patient fidelity, not rushed compromise; steady holiness, not divided allegiance.

Jesus is not rejecting human authority, but He is redefining its limits. No political system, no ideology, no institution can claim what belongs only to God. And what belongs to God is not a coin or a portion of income—it is the human heart, the human will, the whole person.

So the real question the Gospel leaves us with is not simply about taxes or politics, but about identity: *Who ultimately claims me?* If Christ is the full revelation of God, then to belong to God is to belong to Christ completely. Every other loyalty—family, nation, work, or society—must be lived in the light of that primary belonging.

In the early centuries of Christianity, a man was brought before a Roman governor. He was asked to publicly declare his loyalty to Caesar and offer incense as a sign of allegiance. He respectfully refused. The governor warned him: “If you do not comply, you will lose your status, your possessions, and even your life.” The man replied calmly: “You may take all these things, but I cannot give to Caesar what belongs only to God.”

He was a Christian. And he understood that no earthly authority can claim the worship, trust, and ultimate loyalty that belong to God alone.

As we leave today’s Eucharist, we carry that same question into our lives: what do we return to the world, and what do we reserve for God?

INVITATION TO THE PRAYER OVER THE OFFERINGS

Pray, brothers and sisters, that as we place these gifts upon the altar, we may also offer our hearts undivided, giving to God what truly belongs to him, our lives, our trust, and our love, that our sacrifice may be acceptable to God, the almighty Father.

PRAYER OVER THE OFFERINGS

O Lord, receive the gifts we bring before you, and grant that, as we offer bread and wine, we may also offer the whole of our lives, freed from divided loyalties and rooted firmly in your truth, so that all we are may reflect your image within us. Through Christ our Lord. Amen.

PREFACE

It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God.

For you have created us in your image and called us to belong entirely to you. Though we live within the structures of this world and share in its responsibilities, you have set our hearts on what is eternal and true. In your Son, Jesus

Christ, you have revealed the fullness of our identity, teaching us to give to earthly authorities what is theirs, but to reserve for you the worship and love that are yours alone.

Through him, you guide us to live holy and devoted lives, growing in grace and in the knowledge of your truth, until all creation is renewed in your glory.

And so, with Angels and Archangels, with Thrones and Dominions, and with all the hosts and Powers of heaven, we sing the hymn of your glory, as without end we acclaim: Holy, Holy, Holy...

INVITATION TO THE OUR FATHER

At the Saviour's command and formed by divine teaching, we dare to say: trusting that we belong to God as his children and seeking to live with undivided hearts in his presence:

EMBOLISM

Deliver us, Lord, we pray, from every evil, and graciously grant peace in our days,

that, freed from the pressures and confusions that divide our hearts, we may remain faithful to you and steadfast in hope, as we await the blessed hope and the coming of our Saviour, Jesus Christ.

PRAYER FOR PEACE

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

Who live and reign for ever and ever. Amen.

INVITATION TO COMMUNION

Behold the One who gives himself completely to God and to us,
the Lamb who calls us to belong wholly to the Father.
Blessed are those called to the supper of the Lamb.

SHORT MEDITATION AFTER COMMUNION

In the silence of this moment, we are reminded that we carry many responsibilities in life, yet only one truth defines

us: we belong to God. Nourished by this Eucharist, may our hearts grow clearer, our loyalties simpler, and our lives more fully rooted in Christ, whose image we bear.

PRAYER AFTER COMMUNION

Nourished by the Body and Blood of your Son, O Lord, grant that we who share in this sacred mystery may be strengthened to live with undivided hearts, faithful in our duties yet firmly grounded in our belonging to you, growing always in grace and in the knowledge of Christ.
Through Christ our Lord. Amen.

BLESSING

May almighty God bless you, and help you to discern with wisdom what belongs to the world and what belongs to him,
strengthening you to live with faithful and undivided hearts, the Father, and of the Son, ✠ and of the Holy Spirit. Amen.

DISMISSAL

Go forth, glorifying the Lord by your life, giving to the world what is just, and to God what is his, your whole heart.

TAKE-HOME THOUGHT

You may carry many “cards” in life, roles, duties, and loyalties, but only one defines who you truly are. This week, ask yourself each day: *What am I giving my heart to right now?* Then gently return it to God, whose image you bear.

3 June, 2026 – Wednesday, 9th Week in Ord. Time

Sts. Charles Lwanga and Companions

2 Tim 1, 1-3. 6-12; Mk 12, 18-27

INTRODUCTION

A young sailor once recounted how, during a violent storm at sea, he found himself terrified as waves crashed over the small boat. In the midst of panic, he noticed the captain standing calmly, quietly adjusting the sails and steering with steady hands. When the storm finally passed, the sailor asked, “How could you remain so calm?” The captain replied, “I have learned not to argue with the storm, but to trust the One who guides the winds.”

Life, too, often feels like that stormy sea, where not everything is within our control and where fear can easily unsettle the heart. On this day when we remember Sts. Charles Lwanga and his companions—young witnesses who faced the violent storm of persecution with unwavering trust in Christ—we are reminded that Christian hope is not fragile, but rooted in a trust that can endure even the fiercest trials.

In today's Scriptures, we encounter Tobit and Sarah who each face storms of deep suffering. Both are overwhelmed by sorrow, both reach the point where life seems unbearable, and both turn instinctively to prayer in their distress.

In the Gospel, the Sadducees try to trap Jesus with a question about resurrection, revealing their inability to imagine a life beyond the limits of this world. Yet Jesus opens a horizon of hope: God is not God of the dead, but of the living. St Paul, in the second reading, reminds Timothy—and us—to rekindle the gift of faith and not to be ashamed of bearing witness to Christ.

As we gather for this Eucharist, we bring our own storms, doubts, and moments of spiritual fatigue. Let us acknowledge before the Lord those times when our hope has weakened and our trust has wavered, and ask Him for mercy and strength as we prepare now for the penitential act.

PENITENTIAL ACT WITH KYRIE INVOCATIONS

Lord Jesus, you call us to trust in you even when the storms of life unsettle our hearts:

Lord, have mercy.

Lord Jesus, you reveal that God is not the God of the dead, but of the living:

Christ, have mercy.

Lord Jesus, you strengthen us to bear witness with courage and to rekindle the gift of faith within us:

Lord, have mercy.

PRAYER OF ABSOLUTION

May almighty God have mercy on us, forgive us our sins, and strengthen our trust in him in every trial, so that, sustained by hope and renewed in faith, we may bear witness to the life that conquers death.

And bring us to everlasting life. Amen.

COLLECT

O God, strength of those who hope in you,
who call us to trust in your presence amid the storms of
life, and who reveal in your Son that you are the God of the
living, grant that, rekindled by the gift of faith
and inspired by the courage of your martyrs,
we may remain steadfast in prayer and confident in your
saving love.
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.

HOMILY

There is an old story of a woman who had lost
everything—her husband, her home, and finally her only
remaining son. Sitting outside her ruined house one
evening, she whispered through tears, “I have nothing left.”
An elderly neighbour passed by and quietly replied, “Then
you have the best place to begin again—with God.” That is
where we find Tobit and Sarah in today’s first reading:
stripped of comfort, weighed down by suffering, and

tempted to despair. Tobit cries out that death seems better
than life, and Sarah, humiliated and broken, asks God to
take her life rather than endure further shame.

Yet something remarkable happens in both their stories:
their despair becomes prayer. Instead of turning away from
God, they turn toward Him. In their darkest moment, they
discover that even when human words fail, prayer still
remains. Their suffering does not end immediately, but it is
transformed into an encounter with the living God who
hears the cry of the afflicted.

The Gospel brings us into a debate about resurrection. The
Sadducees, who deny life after death, try to reduce eternal
life to an absurd human calculation. But Jesus lifts their
eyes higher. Life after death is not a repetition of this world;
it is a transformation into communion with God, where
death no longer has power. St Paul echoes this when he
proclaims that Christ has “abolished death and brought life
and immortality to light.” Faith, therefore, is not only about

surviving suffering—it is about trusting that love is stronger than death.

This is why St Paul tells Timothy not to be ashamed of his faith, but to “rekindle the gift of God” within him. That gift is courage—the same courage we see in St Charles Lwanga and his companions, whose memory we celebrate today. As young believers in Uganda, they chose fidelity to Christ even when it meant persecution and death. They refused to let fear have the final word, trusting that belonging to Christ was more precious than life itself.

And so we are brought back to where we began: the mystery of trust in the midst of storms. There is a final testimony associated with St Charles Lwanga and his companions: as they were led to martyrdom, surrounded by fear and fire, they encouraged one another not to renounce their faith. Even in suffering, their hearts remained anchored in Christ. In that fire, they proclaimed in their very bodies the truth Jesus speaks today: God is not God of the dead, but of the living.

INVITATION TO THE PRAYER OVER THE OFFERINGS

Pray, brothers and sisters, that my sacrifice and yours may be acceptable to God, the almighty Father, as we place before him our fears and burdens, trusting that he transforms our weakness into strength and our prayer into hope.

PRAYER OVER THE OFFERINGS

May these offerings, O Lord,
which we present to you in our need and trust,
become for us a source of strength,
so that, like your faithful martyrs,
we may hold fast to you in every trial
and proclaim by our lives that your love is stronger than
death. Through Christ our Lord. Amen.

PREFACE

It is truly right and just, our duty and our salvation,
always and everywhere to give you thanks,
Lord, holy Father, almighty and eternal God.

For in the midst of the storms of life
you do not abandon your people,
but draw near to those who call upon you in their distress.
You hear the cry of the afflicted and turn their suffering into
a path of encounter with your living presence.
In your Son, Jesus Christ,
you have revealed that death does not have the final word,
but that you are the God of the living,
who calls us into a life transformed by your love.

Through the witness of your martyrs,
you show us the courage born of faith,
a trust that does not yield to fear
but proclaims your victory even in the face of death.
And so, with Angels and Archangels...

INVITATION TO THE OUR FATHER

At the Saviour's command and formed by divine teaching,
we dare to say, trusting as children of the living God,
that he hears us in every storm and sustains us with
unfailing love:

EMBOLISM

Deliver us, Lord, we pray, from every evil,
and strengthen our hearts when fear and doubt arise,
that, trusting in your power over life and death,
we may live in the freedom of those who belong to you.
As we await the blessed hope
and the coming of our Saviour, Jesus Christ.

PRAYER FOR PEACE

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, so that, amid the storms of this world,
she may remain steadfast in hope and a sign of your living
presence. Who live and reign for ever and ever. Amen.

INVITATION TO COMMUNION

Behold the Lamb of God,
behold him who takes away the sins of the world.
Blessed are those called to the supper of the Lamb,

who strengthens us in our weakness
and fills us with the life that conquers death.

SHORT MEDITATION AFTER COMMUNION

In the quiet of this moment, we remember: even in our deepest struggles, we are not alone. The Lord who hears the cry of Tobit and Sarah, who strengthens the martyrs in their witness, now dwells within us. Let us ask for the grace to trust him more deeply, to pray more faithfully, and to live with the quiet courage of those who know that God is the God of the living.

PRAYER AFTER COMMUNION

Let us pray.
May the mysteries we have received, O Lord,
strengthen us in faith and renew our trust in you,
so that, sustained by your life within us,
we may face every trial with courage
and bear witness to the hope that does not disappoint.
Through Christ our Lord. Amen.

BLESSING

May almighty God bless you,
and strengthen your hearts in every trial,
that you may trust in his presence
and proclaim by your lives that he is the God of the living,
the Father, and the Son, ✠ and the Holy Spirit. Amen.

DISMISSAL

Go forth, the Mass is ended,
to live with courage and hope,
trusting in the Lord who guides you through every storm
and calls you to witness to the life that conquers death.

TAKE-HOME THOUGHT

When the storms of life arise, do not argue with them—turn to God in prayer. Trust that even in darkness, he is guiding you, for he is not the God of the dead, but of the living.

4 June, 2026 – Thursday, 9th Week in Ord. Time

2 Tim 2,8-15; Mk 12,28-34

INTRODUCTION

A traveller once found himself in a large international airport during a storm. Flights were delayed, gates were changing, announcements were overlapping, and passengers were rushing in every direction. At one point he admitted to a stranger beside him, “I don’t even know what to focus on anymore.” The stranger simply replied, “When everything is urgent, you must first decide what is essential.”

Our lives are not so different. We are constantly surrounded by competing demands—work, family, responsibilities, worries, and countless distractions that claim our attention. Like that crowded airport, life can easily become noisy and confusing, and we risk running in every direction without clarity of purpose.

In the Gospel today, a scribe approaches Jesus with a question about priorities in the spiritual life: what comes first among all the commandments. Jesus responds not

with confusion, but with clarity that cuts through the noise of religious complexity and human distraction. He brings everything back to what is essential: love of God and love of neighbour.

As we begin this Eucharist, we acknowledge that we often lose that focus and allow lesser things to take the place of what is greatest. Let us now ask the Lord for mercy and healing in those moments when our love has been divided or diminished, as we prepare ourselves for the penitential act.

PENITENTIAL ACT WITH KYRIE INVOCATIONS

Lord Jesus, you call us to love God with all our heart and to place you at the centre of our lives: **Lord, have mercy.**
Christ Jesus, you show us that love of neighbour flows from love of God and must be lived in action:

Christ, have mercy.

Lord Jesus, you remain faithful even when our love is divided and our priorities are confused: **Lord, have mercy.**

Commented [AS1]:

PRAYER OF ABSOLUTION

May almighty God have mercy on us,
forgive us the times when our hearts have been divided,
when we have lost sight of what is essential,
and when our love for him and for one another has grown
weak; may he restore in us a faithful and undivided love,
and bring us to everlasting life. **Amen.**

COLLECT

O God, who teach us through your Son
that the fullness of the law is love—
love of you with all our heart,
and love of our neighbour as ourselves—
grant that, amid the noise and confusion of life,
we may learn to seek what is essential
and order all things according to your will.
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.**

HOMILY

A hospital once faced an overwhelming emergency when
several patients arrived at the same time after an accident.
The doctor on duty did not panic or try to treat everyone at
once. Instead, he calmly assessed each case and said,
“We begin with the one whose condition is most critical.”
His decision was not lack of care for the others, but the
only way to ensure that love was expressed effectively and
life was preserved where it was most at risk.

Something similar lies at the heart of today’s Gospel. The
scribe asks Jesus a question about priorities: which
commandment comes first of all. Jesus responds with
clarity that brings order to the complexity of over six
hundred laws. The first is love of God—with all the heart,
soul, mind, and strength. But Jesus does not stop there.
He immediately adds the second: love your neighbour as
yourself. The two belong together, inseparable and life-
giving.

This is not abstract teaching. It is a way of living. To love God with all our being means allowing God to become the centre that orders everything else. It means that prayer, worship, and trust in God are not just duties but the source of our identity. Yet this love cannot remain closed in on itself. It naturally flows outward. If it does not reach others, it has not truly taken root in God.

Saint Paul in today's first reading shows what this looks like in real life. Even when he is "chained like a criminal," he knows the Gospel is not chained. Love of God cannot be imprisoned. Even when human weakness or suffering limits us, God's work continues. "If we are unfaithful, he remains faithful." That is the freedom of a life centred on God.

And Jesus does something even more striking. He tells the scribe, "You are not far from the kingdom of God." This is one of the few times in the Gospel where Jesus explicitly acknowledges someone's nearness to the Kingdom. Why? Because the scribe has understood that love is the heart of

everything. He is close—but still invited to go further, to let that truth become flesh in daily life.

A man once watched two oars of a boat being used on a calm lake. When only one oar was used, the boat moved in circles, going nowhere despite great effort. But when both oars worked together, the boat moved forward steadily and directly. Love of God and love of neighbour are like those two oars. If one is missing, we go in circles. If both are united, we move towards the Kingdom.

We are invited today to that same integration: not divided hearts, not selective love, but a life where God is loved first and everything else finds its proper place in that love.

And perhaps the final image is this: a candle does not lose its flame by lighting another candle. It remains lit, and in giving light it multiplies light. So it is with love. The more we love God, the more we are able to love others; and the more we love others in God, the more brightly God's love shines in us.

INVITATION TO THE PRAYER OVER THE OFFERINGS

Pray, brothers and sisters, that my sacrifice and yours may be acceptable to God, the almighty Father, as we bring before him these gifts and ask for the grace to place him first in our lives, so that our love for one another may be sincere and life-giving.

PRAYER OVER THE OFFERINGS

Look kindly, we pray, O Lord, upon the offerings we place before you, and grant that, as we seek to love you above all things, these gifts may help us to grow in sincere love for our neighbour and in faithful service of your Kingdom. Through Christ our Lord.

Amen.

PREFACE

It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God. For in your wisdom you have shown us what is greatest and most enduring: to love you with all our heart, and to love one another as you have loved us. In your Son, Jesus Christ, you have gathered all commandments into one, and taught us that a life centred on you is a life that gives itself for others. Even when we are weak, you remain faithful; even when we are burdened, your grace is at work, guiding us toward what is essential and leading us into the freedom of your love. And so, with Angels and Archangels, with Thrones and Dominions, and with all the hosts and Powers of heaven, we sing the hymn of your glory, as without end we acclaim:
Holy, Holy, Holy...

INVITATION TO THE OUR FATHER

At the Saviour's command
and formed by divine teaching,
we dare to say, as children who trust in the Father
and seek to live in the unity of his love:

EMBOLISM

Deliver us, Lord, we pray, from every evil,
and free us from all that distracts our hearts
from loving you above all things;
graciously grant peace in our days,
that, guided by your mercy,
we may live with clarity and faithful love,
serving one another as you have called us to do,
as we await the blessed hope
and the coming of our Saviour, Jesus Christ.

PRAYER FOR PEACE

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 where our love has been divided, make us one;
where we have gone in circles, guide us forward
in the way of love of God and neighbour;
and graciously grant her peace and unity
in accordance with your will.

Who live and reign for ever and ever. **Amen.**

INVITATION TO COMMUNION

Behold the One who teaches us what is essential:
to love God with all our heart and our neighbour as
ourselves.

Behold him who takes away the sins of the world.

Blessed are those called to the supper of the Lamb.

SHORT MEDITATION AFTER COMMUNION

In this Eucharist, we have received the One
who is the source and fulfilment of all love.

As the flame of Christ is kindled within us,
may we carry this light into our daily lives—

loving God with undivided hearts
and serving one another with generous and faithful love.

PRAYER AFTER COMMUNION

Grant, we pray, O Lord,
that, nourished by this sacred gift,
we may learn to place you at the centre of our lives
and to walk faithfully in the way of love,
so that, united in love of you and of our neighbour,
we may advance toward your Kingdom.
Through Christ our Lord. **Amen.**

FINAL BLESSING

May almighty God bless you,
and help you to place him at the centre of your lives,
so that your love may be undivided
and bear fruit in generous service of others;
the Father, and the Son, ✠ and the Holy Spirit. **Amen.**

DISMISSAL

Go forth, glorifying the Lord by your life.
Let what is essential guide your steps:
love of God with all your heart,
and love of your neighbour as yourself.

TAKE-HOME THOUGHT

When everything feels urgent, return to what is essential:
love God with your whole heart,
and let that love guide how you treat every person you
meet.

5 June, 2026 – Friday, 9th Week in Ord. Time

St. Boniface

2 Tim 3,10-17; Mk 12,35-37

INTRODUCTION

A traveller once visited a small coastal town where a lighthouse keeper had served for over forty years. When asked how he managed such a long and lonely duty, the old man replied, “I don’t look at the darkness. I look at the light I am responsible to keep burning.” Night after night, that single light guided ships safely home.

There is something quietly powerful in that image. Life often feels like a sea crossed in uncertainty, with shifting currents of opinion, fear, and confusion. What keeps a person steady is not the absence of darkness, but the presence of a reliable light.

On this day when we remember St. Boniface, missionary and martyr, we recall one who refused to let that light be dimmed or domesticated. In a world still largely untouched by the Gospel, he carried Christ’s light into unfamiliar lands, trusting not in human security but in the power of God’s Word to illuminate minds and transform hearts.

Like that lighthouse keeper and like St. Boniface, we too are asked: what light are we relying on? What word guides our judgments and choices when faith is tested by confusion or compromise? Before we listen to God’s Word proclaimed, we turn to Him with contrite hearts in the penitential act.

PENITENTIAL ACT WITH KYRIE INVOCATIONS

Lord Jesus, you are the Light that guides us through the darkness of confusion and fear: Lord, have mercy.

Lord Jesus, you are the living Word who reveals the true meaning of Scripture and of our lives: Christ, have mercy.

Lord Jesus, you strengthen those who, like St. Boniface, carry your light into uncertain and distant places:

Lord, have mercy.

PRAYER OF ABSOLUTION

May almighty God have mercy on us, forgive us our sins, and bring us to everlasting life, so that, freed from the confusion of darkness, we may walk in the light of his Word, and be shaped daily by Christ who is our living guide. Amen.

COLLECT

O God, who through your Word shine as a steadfast light in the night of the world,

grant that we may not be overcome by confusion or fear, but, like your servant St. Boniface, hold firmly to the truth that guides and converts hearts.

May Christ, the living centre of all Scripture, illumine our minds so that we may take each step in faithful trust along the path you set before us.

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.

HOMILY

A young apprentice once worked under an old stonemason who was known for shaping ordinary rocks into beautiful pillars. The apprentice would often complain that the work was repetitive and slow. One day, the master handed him a rough stone and said, “Do not rush it. The stone will only reveal its shape when you learn to see it the way I see it.”

St. Paul tells Timothy that “all Scripture is inspired by God and useful for teaching, for refuting error, and for training in holiness.” Scripture, he reminds us, is not a collection of distant words but a living tool in God’s hands—like the master’s vision shaping the stone. Yet it requires a certain way of seeing. Without Christ, the Scriptures can remain like rough stones; in Christ, they begin to reveal their true form and purpose.

This is precisely what Jesus shows in today’s Gospel. By interpreting the psalm, he reveals that the Messiah cannot be reduced to human categories like “Son of David.” He is greater—David’s Lord. Jesus is not merely a figure within Scripture’s story; he is its living centre, the light in which all Scripture becomes intelligible. It is no surprise, then, that the Church has always read the Old and New Testaments together, allowing Christ himself to be the key that unlocks their meaning.

St. Boniface, whose memory we honour today, embodied this conviction. He carried the Scriptures into unfamiliar lands not as a dead book, but as a living word capable of

transforming hearts. His missionary zeal flowed from the belief that God's Word is not bound, and that Christ continues to speak through it to every age and culture. A simple village priest once told of a farmer who carried a small lantern when walking home through dark fields. One night, a neighbour asked why he bothered with such a dim light when he knew the path so well. The farmer replied, "I do not carry it to see the road far ahead. I carry it so I do not miss the next step." The neighbour fell silent, realizing that even familiar paths can become dangerous without light. So it is with us and the Word of God. We do not always receive full clarity about the whole journey, but we are given enough light for the next faithful step. And in Christ, the Word made flesh, that light is never absent—it is simply waiting for us to trust it again.

INVITATION TO THE PRAYER OVER THE OFFERINGS

Enlightened by the Word who is our guiding light, we may offer our lives as a faithful gift amid the darkness of the world and pray, brothers and sisters, that our sacrifice and may be acceptable to God, the almighty Father.

PRAYER OVER THE OFFERINGS

Lord, accept the gifts we bring before your altar, and transform them into the nourishment that strengthens us for the journey of faith.

As St. Boniface trusted your Word to shape hearts in distant lands, so may we be shaped by your truth, learning to see all things in the light of Christ, the cornerstone of Scripture and of our lives.

Through Christ our Lord. Amen.

PREFACE

It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God.

For you have not left your people in darkness,
but have spoken your Word as a light in every age,
guiding those who wander like travellers at sea.
In Christ your Son, the fullness of Scripture is revealed,
for he is not only spoken about, but speaks himself,
the living centre who gives meaning to all that is written.
Through the preaching of your saints, especially St.
Boniface, you continue to bring that light into distant lands
and searching hearts, so that those who sit in uncertainty
may learn to walk in hope.
And so, with Angels and Archangels, with Thrones and
Dominions, and with all the hosts and Powers of heaven,
we sing the hymn of your glory, as without end we acclaim:
Holy, Holy, Holy Lord God of hosts...

INVITATION TO THE OUR FATHER

In the spirit of those who trust not in the fullness of sight
but in the light given for each step, let us pray as Christ the
Word himself has taught us:

EMBOLISM

Deliver us, Lord, we pray, from every evil, and graciously
grant peace in our days, that, sustained by the light of your
Word, we may be free from fear and confusion,
as we await the blessed hope
and the coming of our Saviour, Jesus Christ.

PRAYER FOR PEACE

Lord Jesus Christ,
you are the true Light that no darkness can overcome,
and the Word through whom all things are made clear.
Look not on our sins, but on the faith of your Church,
and graciously grant her peace and unity in accordance
with your will. Who live and reign for ever and ever. Amen.

INVITATION TO COMMUNION

Behold the Lamb of God,
behold him who takes away the sins of the world.
He is the Light that does not remove the night, but guides
us through it, and the living Word who makes clear the
path we cannot yet fully see.
Blessed are those called to the supper of the Lamb.

SHORT MEDITATION AFTER COMMUNION

We have received the living Word who enlightens every step of our journey.

Like the lighthouse that does not remove the darkness but guides through it, Christ now remains with us, not to reveal the whole path at once, but to give us enough light for the next faithful step.

PRAYER AFTER COMMUNION

Nourished by your sacred gifts, O Lord, we humbly ask that, following the example of St. Boniface, we may carry the light of your Word into every place of darkness, and be transformed into faithful witnesses of Christ, the true guide of our lives.

Through Christ our Lord. Amen.

FINAL BLESSING

May almighty God bless you, who has enlightened your hearts with the living Word, who strengthens you to walk by faith and not by sight, and who sends you, like St. Boniface, to carry the light of

Christ into places of darkness, the Father, and the Son, ✠ and the Holy Spirit. Amen.

DISMISSAL

Go forth, glorifying the Lord by your life.
Thanks be to God.

TAKE-HOME THOUGHT

Do not measure the journey by how far you can see, but by the light of Christ given for your next faithful step.

6 June, 2026 – Saturday, 9th Week in Ord. Time

2 Tim 4,1-8; Mk 12,38-44

INTRODUCTION

A few years ago, a cleaner in a busy airport terminal was quietly sweeping near a row of seats when she noticed a passenger who had rushed off in panic, leaving behind a wallet. Instead of ignoring it or handing it to someone else, she waited, eventually tracking down the owner who was distraught and convinced it was gone forever. The passenger later admitted that what struck him most was not the value of what was returned, but the quiet integrity of the one who returned it.

Moments like these remind us that the most meaningful actions in life are often the ones no one plans for and few people see. The world tends to notice the grand, the loud, and the impressive, yet much of what is truly good happens in silence, in hidden faithfulness, and in small acts of integrity and love.

Today's readings draw our attention to that hidden depth. St Paul speaks with the calm confidence of one who has

“fought the good fight” and “finished the race,” while Jesus in the Gospel contrasts outward display with inward truth, and public recognition with God's quiet gaze.

In the light of today's Word, we ask forgiveness for the times we have preferred appearance over truth, noise over fidelity, and recognition over quiet love.

PENITENTIAL ACT WITH KYRIE INVOCATIONS

You call us to integrity in the hidden places of life.

Lord, have mercy.

You see the heart more clearly than outward display.

Christ, have mercy.

You strengthen those who persevere in faithfulness to the end. Lord, have mercy.

PRAYER OF ABSOLUTION

God our Father, you see not what is outward but the truth of the heart, and you are pleased with the hidden fidelity of those who love you. Forgive us our sins, and bring us, like St Paul who finished his race and the widow who gave all she had, to live before you in humble and wholehearted trust and lead us to everlasting life. Amen.

COLLECT

O God, who discern not the outward appearance but the quiet truth of the heart,
and who reward not greatness of display but fidelity in love,
grant us the grace to walk in hidden faithfulness,
like the widow who gave all she had, and like the Apostle
who finished the race entrusted to him.
Teach us to live not for human recognition,
but for the joy of being found faithful in your sight,
so that in the ordinary moments of our lives
your kingdom may quietly grow among us.
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.

HOMILY

A long-distance runner once described the final kilometre of a marathon as the most revealing moment of the entire race. When strength is gone, technique fails, and every step becomes a decision of the will, what remains is not appearance but determination. It is there, in exhaustion,

that the truth of the runner is revealed.

St Paul speaks in a similar way in today's first reading. He stands near the end of his life and describes it as a race well run, a fight well fought, a faith kept intact. There is no triumphalism, only clarity. He has given what he had, and now he entrusts everything to the "crown of righteousness" that the Lord will award not only to him but to all who long for the Lord's appearing.

That same clarity is what Jesus exposes in the Gospel. He sees the scribes who love public honour, long robes, and respectful greetings, yet who exploit the vulnerable, "swallowing the property of widows." Their religion is performance; their hearts are not aligned with God's justice. In sharp contrast stands a woman whom almost no one would have noticed: a poor widow placing two small coins into the Temple treasury.

Jesus calls attention to her because she embodies what the others only speak about. She gives not from abundance but from lack; not from comfort but from trust. In giving all she has, she becomes a living image of total

self-offering. What looks insignificant in human eyes is, in God's sight, immense.

This is the great reversal the Gospel keeps revealing: what is hidden is often what is truest; what is small is often what is greatest; what is given in love is never unnoticed by God. The widow's two coins and Paul's finished race are not about quantity but about fidelity. Both lives say the same thing in different ways: God is worth everything we have, even when "everything" feels very little.

A parish priest once told of an elderly woman who, in her final years, could no longer serve in any visible way. She rarely left her room. Yet every day she placed a single handwritten prayer on her bedside table: one intention for her family, one for the parish, one for the world. After her death, those slips of paper were found carefully stacked beside her Rosary. No one had seen her "work," but many later spoke of the quiet strength they had felt without knowing why.

The Gospel leaves us with that same quiet question: not whether we are noticed by others, but whether we are

seen by the Lord—and whether, like the widow and like Paul, we are willing to give Him not just what we have, but what we are.

INVITATION TO THE PRAYER OVER THE OFFERINGS

In offering these gifts, let us remember that what the Lord desires is not outward measure, but the sincerity of a heart given wholly to him. Let us therefore pray brothers and sisters, that our sacrifice may be acceptable to God, the almighty Father.

PRAYER OVER THE OFFERINGS

Receive, O Lord, the offerings of your people,
and grant that what we present in outward signs
may be joined to the inward gift of a faithful life.
As you accepted the small offering of the widow in the
Gospel, so accept also the quiet sacrifices we make in
love, duty, and perseverance. Through Christ our Lord.
Amen.

PREFACE

It is truly right and just, our duty and our salvation,
always and everywhere to give you thanks,
Lord, holy Father, almighty and eternal God.

For you are the God who sees in secret
and who crowns not the applause of the world but the
fidelity of the heart.

In your wisdom you teach us that what is small in human
eyes may be great in your sight,
and that what is given in love is never lost before you.

In St Paul you show us the endurance of faith,
a life poured out like a race completed in trust.

In the poor widow you reveal the glory of total self-gift,
two small coins more precious than abundance without
love.

And so, with the angels and all the saints,
who rejoice in hidden fidelity made radiant in your
presence, we proclaim your glory as we acclaim:

Holy, Holy, Holy Lord God of hosts...

INVITATION TO THE OUR FATHER

In the quiet confidence of those who trust not in
appearances but in God's providence,
we pray as Christ has taught us.

EMBOLISM

Deliver us, Lord, we pray, from every evil,
graciously grant peace in our days,
that, strengthened by the quiet power of your grace,
we may be free from sin and safe from all distress,
as we await the blessed hope
and the coming of our Saviour, Jesus Christ.

PRAYER FOR PEACE

Lord Jesus Christ, who taught us that true greatness is
found in humble love and self-giving,
look not on our failures but on the faith that you awaken
within us.

Grant us that peace which the world cannot give,
a peace rooted not in recognition but in communion with
you, so that we may learn to live as witnesses of quiet
integrity. Who live and reign for ever and ever. Amen.

INVITATION TO COMMUNION

In this sacred banquet, the Lord who sees the hidden offering of the heart comes to meet us in our own smallness and faith.

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

SHORT MEDITATION AFTER COMMUNION

In receiving Christ, we receive the One who knows both the race we are running and the quiet offerings no one else sees.

He strengthens what is weary, purifies what is divided, and calls us again to fidelity that does not depend on recognition but on love.

PRAYER AFTER COMMUNION

May this holy sharing in the mysteries of Christ, O Lord, restore in us the strength of hidden faithfulness, and teach us to live not for outward praise but for the joy of serving you with undivided hearts. Through Christ our Lord. Amen.

BLESSING

May almighty God bless you,
who sees the secret intention of every heart,
who strengthens you in every faithful act,
and who leads you, like St Paul, to the completion of your race in peace:
the Father, and the Son, + and the Holy Spirit. Amen.

DISMISSAL

Go and announce the Gospel of the Lord.
In all that is small and hidden, be faithful,
for the Lord sees and remembers in love.

TAKE-HOME THOUGHT

Greatness in God's eyes is not measured by what is seen,
but by what is given in love when no one is watching.