

14 June 2026 - 11th Sunday in Ord. Time

Ex 19,2-6; Rom 5,6-11; Mt 9,36-10,8

The gracious God strengthens us with his love, Jesus calls us to follow him, the Spirit of God encourages us, and the Triune God lives and works in our midst. May he be with you!

INTRODUCTION

A farmer once noticed an eagle growing up in a chicken yard. It scratched the ground like the others, ran in circles like the others, and never lifted its eyes very far from the earth. One day, seeing it briefly gaze upward, he gently took it, brought it to a high cliff, and held it against the wind.

At first the bird panicked. It flapped awkwardly, uncertain, almost falling. But then something deeper stirred within it—something it had never learned but had never lost. It opened its wings and flew.

It was not becoming something new. It was becoming what it always was.

That is the hidden story of faith. Many of us live close to the ground of daily worries, habits, and fears. Yet God does not abandon us there. He carries us, calls us, and slowly awakens in us what we have forgotten: that we belong to him, that we are loved, and that we are meant to rise.

The good God strengthens us with his love, Jesus calls us to follow him, the Spirit of God encourages us, and the Triune God lives and works in our midst. May he be with you!

And yet, we often resist this lifting grace. We cling to the ground, forget who we are, and live as if fear had the final word. Let us therefore turn to the Lord and ask him to forgive us, to heal us, and to raise us up again into the freedom of his children.

PENITENTIAL ACT WITH KYRIE INVOCATIONS

Lord Jesus Christ,

- you see when we live close to the ground of fear instead of rising into the freedom you offer. Lord, have mercy.
- you carry us even when we resist your call and doubt your love. Christ, have mercy.
- you awaken in us what is true, calling us to become who we are in you. Lord, have mercy.

PRAYER OF ABSOLUTION

May the good God have mercy on us. But you, good God, do not abandon us to the ground of our fears. You lift us up, forgive us our sin, heal what is broken within us, and awaken in us the life you have always intended for us. Lead us from darkness into light, from fear into trust, and one day into the fullness of life you have promised. **Amen.**

INVITATION TO THE GLORIA

As we stand before the God who carries us on eagle's wings and awakens in us what we thought was lost, let us lift our hearts from fear, confusion,

and smallness of vision.

With gratitude for the God who does not give up on us, let us give voice to His praise:

Glory to God in the highest...

COLLECT

Merciful God,

you have carried your people on eagle's wings and drawn them to yourself. In Jesus Christ you have shown us a love that comes before all merit and a mercy that restores even the fallen. Awaken in us the courage to trust your call and the freedom to live as your children.

Make us ready to receive your love, to follow your Son, and to be sent into the world as witnesses of your goodness.

We ask this 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: “CARRIED, CHOSEN, AND SENT: THE GOD WHO DOES NOT GIVE UP”

The eagle who thought it was a chicken

There is an old story of an eagle that grew up in a chicken yard. It learned to scratch the ground, run in circles, and live low to the earth. One day a farmer noticed it looking up for a moment into the sky. He took the bird, brought it to a high cliff, and gently released it.

At first it flapped clumsily, unsure of itself. Then something deep within awakened. It spread its wings—and flew.

It was not becoming something new. It was finally becoming what it always was.

That story is the story of faith.

Because faith is not first about becoming religious. It is about discovering who we are in the hands of God: carried, loved, chosen, and sent.

1. A God who carries before He commands

In the first reading, God speaks to Israel with unforgettable tenderness: *“I carried you on eagle’s wings and brought you to myself.”*

There is a beautiful image from nature that helps us understand this. When an eagle teaches its young to fly, it does not simply push them into the air and hope for the best. It stirs the nest. It nudges them toward the edge. And when they fall in fear, it swoops underneath and carries them on its wings.

That is not a “helicopter parent” God—hovering, controlling, anxious. That is a God who leads His people into freedom, even if freedom involves risk, even if growth involves falling.

Israel is first carried out of slavery, through the sea, into the desert. Only then does God speak of covenant:

“You will be my special people, a kingdom of priests, a holy nation.”

First grace. Then responsibility.

First rescue. Then mission.

And the question quietly asked of each of us is not,

“Will God let me fall?”

But rather: “Will I trust the One who carries me even when I do?”

2. A God who loves before we are worthy

St Paul says something that overturns every human calculation:

“Christ died for us while we were still sinners.”

Not when we were improved. Not when we were impressive. But while we were still weak.

There is a moment in the Gospel that reveals what this looks like in flesh and blood: Jesus kneels and washes the feet of His disciples.

One by one.

He washes John’s feet—the beloved disciple. That is expected.

But He also washes Judas’ feet—the one who will betray Him.

And Peter’s feet—the one who will deny Him.

He knows everything in advance. And He still kneels.

A teacher once said of a struggling student: “I don’t measure him by where he is, but by where he can go.”

That is how God loves. Not by calculation, but by calling.

And this love is not just an example—it is poured into us

through the Holy Spirit. That is why even love for enemies becomes possible, not because we are strong, but because Christ’s love lives within us.

3. A world like sheep without a shepherd

Then the Gospel turns our gaze to the human condition:

“He had compassion on them, because they were like sheep without a shepherd.”

A crowded shopping mall on a Saturday afternoon can look like this today: people moving quickly, faces tense, eyes fixed, shoulders tight. Not relaxed. Not at peace. Even leisure feels like pressure.

A businessman once said: “I am always connected, but rarely directed.”

Another admitted: “I have more information than ever, but less clarity than before.”

It is a strange form of exhaustion—not only physical tiredness, but inner disorientation.

Like a flock wandering without direction. Like a world full of motion but short on meaning.

And yet Jesus does not despair. He says something

surprising: “The harvest is great.”

In other words: there is more readiness in the human heart than we think. More searching. More openness. More hunger for meaning.

A farmer once stood in a field after winter and said:

“People think nothing is growing here. But if you listen carefully, everything is already alive under the soil.”

Jesus sees the same world—and sees harvest, not only crisis.

4. The shortage is not people—it is witnesses

But then comes the tension:

“The harvest is great, but the labourers are few.”

Not because there are no people—but because there are few who are willing to be sent. Few who believe their life can matter for others. Few who trust that what they have received is worth giving.

A parish once reflected on declining participation.

Someone quietly said:

“Maybe the problem is not that the Church has nothing to

offer—but that we no longer believe we have something worth sharing.”

That cuts deeper than structures or statistics.

Because the real shortage is not manpower. It is conviction.

And so Jesus does not begin with strategy. He begins with prayer: “Ask the Lord of the harvest.”

Prayer is not escape from responsibility. It is the rediscovery of dependence.

But anyone who prays this sincerely may eventually hear the unsettling reply: “And you—will you go?”

5. Chosen—but not automatically faithful

At this point the Gospel becomes very realistic.

Jesus calls twelve disciples. Twelve, like the twelve tribes of Israel—sign of a renewed people. He gives them authority. He sends them out. He entrusts them with His mission.

And yet, by the end of the story, they fail Him. One betrays Him. One denies Him. The rest flee.

There is a sobering truth here: being chosen does not guarantee faithfulness.

A small community once reflected on its own life and said: “We thought involvement meant commitment. But involvement is not the same as discipleship.”

Judas was not an outsider. He was inside the circle.

The Gospel does not hide this. It tells the truth without decoration.

6. But failure is not the end

And yet—this is where the Gospel becomes astonishing—failure is not the end.

A gardener once said: “Pruning looks like loss, but it is preparation for growth.”

After the Resurrection, Jesus returns to the very same disciples who failed Him. He does not replace them. He restores them. He sends them again.

Peter who denied Him becomes Peter who proclaims Him.

Paul who persecuted the Church becomes Paul who carries it across the world.

Paul himself writes: “While we were still sinners, Christ

died for us.”

God does not wait for perfection. He begins with mercy.

And Augustine would later say: “You were within me, and I was outside.”

That is the turning point: not that we first find God, but that God never stops seeking us.

7. “Freely you have received”

Then Jesus gives a simple but revolutionary instruction: “Freely you have received, freely give.”

A priest once recalled singing this line in a prayer group: “*Freely, freely you have received; freely give.*” He noticed something striking: people sang it joyfully, but lived it cautiously.

Because receiving is actually harder than giving. We prefer to earn what we have.

But grace cannot be earned. It can only be received—and then shared.

A man once tried to repay someone who helped him after a failure. The helper said: “If you repay me, you turn it into a transaction. Let it remain a gift.”

That is the Gospel economy: gift first, then mission.

8. From carried, to loved, to sent

So the movement of today's Gospel is clear:

We are carried—like Israel on eagle's wings.

We are loved—while still sinners, Christ dies for us.

We are called—even though we fail.

And we are sent—into a harvest already prepared.

A small group of disciples once changed the world. Not because they were strong, but because they were carried.

And still today, the same God sends ordinary people—parents, teachers, workers, young and old—not because they are perfect, but because they are willing.

Closing story: The eagle who forgot it could fly

There is another version of the eagle story. One eagle was raised among chickens. It grew up thinking it belonged to the ground. It never looked up.

One day a man took it to a mountain, held it in his hands, and opened his arms.

At first it trembled. Then it hesitated. Then something deep within remembered. It lifted into the air.

It was not becoming something new. It was becoming itself.

That is the journey of faith.

We are not asked first to be strong.

We are asked to trust the One who carries us.

We are not asked first to be worthy.

We are asked to receive the One who loves us.

We are not asked first to be perfect.

We are asked to be available to the One who sends us.

And so the question is simple, but decisive:

Will we trust Him enough to be carried, loved, and sent?
Amen.

INVITATION TO THE CREED

Let us now profess our faith in the God who carries us before He commands us, who loves us while we are still sinners, and who calls us—even in our weakness—to share in His mission.

With trust in this faithful God, let us confess together the faith of the Church:

ALTERNATIVE CREED (for personal meditation only)

I believe in God, kind as a father and tender as a mother,
whose greatness has created the world;
whose love called us human beings into existence
and entrusted us with his creation,
so that we may live in it and from it,
so that we may preserve it and make it habitable,
and sustain it for all people.

I believe in Jesus Christ,
who is our brother and Lord;
whose life shows us what it means
to take love seriously;
who allowed himself to be nailed to the cross because of
his love for us; whom the Father raised from death and
brought into his presence.

I believe in the Holy Spirit, who lives and works in us;
who opens up to us the words and life of Jesus;
who urges us to use our strength

to renew the face of the earth in the spirit of love,
as Jesus has shown us by his life.

I believe in this triune love,
which desires us as a community,
which does not cease to make forgiveness and mercy
tangible, so that more and more people may seek and find
the way to this God, and that one day we may all be
completely at home with him together. Amen.

INVITATION TO THE PRAYER OVER THE OFFERINGS

Let us bring before the Lord the gifts of bread and wine,
and with them our own lives—often weak, sometimes
afraid, yet already touched by his grace. Let us pray that
they may be acceptable to God the Father almighty.

PRAYER OVER THE OFFERINGS

Gracious God,
accept these gifts which come from your creation and from
the work of human hands. As you once carried your people
through the desert, so now carry us through this
celebration into deeper trust in your love.

Transform these gifts and transform us, so that we may become what you already see in us: a people renewed by grace and sent to bring life to the world.

We ask this through Christ our Lord. **Amen.**

PREFACE

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

For you are the God who carries your people on eagle's wings and leads them from fear into freedom. You do not abandon us in our weakness, but draw near to us with patience and mercy.

In your Son Jesus Christ you have shown us your goodness. He sees people who are like sheep without a shepherd and has compassion on them. He calls those who are weak and unworthy, and entrusts them with the mission of your Kingdom.

Through his death and resurrection you reveal that your love comes before all merit. Even when we fail, you do not give up on us, but raise us up again and send us anew.

So you gather a people for yourself—not because they are strong, but because they are loved and called by your grace.

Therefore, with angels and archangels, and all the company of heaven, we praise your glory and join in their unending hymn of praise:

INVITATION TO THE OUR FATHER

As children carried by the same Father, and as brothers and sisters called to one mission, we dare to pray in the words Jesus taught us:

EMBOLISM

Deliver us, Lord, we pray, from every evil,
and from every fear that keeps us living close to the ground when you have already called us to rise.
Free us from the illusion that we are defined by failure,
or that we are beyond the reach of your mercy.
Break the chains of discouragement
and the subtle fear that we have nothing to offer.

Carry us again, as you carried Israel on eagle's wings,
and lead us from slavery to freedom,
from confusion to clarity,
from self-doubt to trust in your call.
Grant peace in our days,
a peace born not of control, but of surrender to your love.
As we await the blessed hope
and the coming of our Saviour, Jesus Christ.

PRAYER FOR PEACE

Lord Jesus Christ,
you look upon a restless world and see not only confusion
but also longing. You see hearts that search for meaning
and lives that hunger for peace.
Look upon us and give us your peace—not a peace that
comes from the world, but the peace that carries us back
to trust, courage, and hope.
Who live and reign for ever and ever. **Amen.**

INVITATION TO COMMUNION

Behold the Lamb of God, who carries us when we are
weak, who feeds us when we are hungry,
and who sends us when we are afraid.

Blessed are those called to the supper of the Lamb.

SHORT MEDITATION AFTER COMMUNION

We have received the One who carried Israel on eagle's
wings, the One who loved us while we were still sinners,
the One who calls us and does not give up on us.
Now he sends us—not because we are strong, but
because we are his. Not because we are perfect, but
because we are loved.

PRAYER AFTER COMMUNION

Gracious Lord,
you have fed us with the Bread of Life and strengthened us
with your presence. Do not let us forget what we have
received: that we are carried, loved, and sent by you.
Make us faithful witnesses of your mercy in the world, so
that others may discover your goodness through our lives.
We ask this through Christ our Lord. **Amen.**

FINAL BLESSING

May almighty God,
who carries His people on eagle's wings,
lift you from every fear
and awaken in you the dignity of your baptismal calling.

May He who calls you by name in Christ Jesus
heal what is wounded within you,
and restore in you the courage to follow Him.

May the Holy Spirit,
who renews all things and sends forth the Church,
strengthen you to be faithful witnesses of the Gospel
in all that you say and do.

And may almighty God bless you,
the Father, and the Son, ✠ and the Holy Spirit.

DISMISSAL

Go and announce the Gospel of the Lord.
Go as those who are carried, loved, and sent.

TAKE-HOME THOUGHT

You are not meant to live close to the ground of fear and
limitation.

You are carried by God, loved beyond your worthiness,
and sent into the world with purpose.

Trust the One who lifts you up—and learn to fly.

15 June 2026 – Mon., 11th Week in Ord. Time

1 Kg 21,1-16; Mt 5,38-42

INTRODUCTION

A few years ago, a commuter on a crowded train witnessed a heated argument between two passengers. Voices rose, insults were exchanged, and the whole carriage seemed to tense up. At one point, it looked as if the situation might spiral further. Then, unexpectedly, one of the men simply fell silent, looked away, and chose not to respond to the last insult. The silence changed the atmosphere. The anger had nowhere further to go, and gradually the tension dissolved. What could have escalated into violence slowly lost its power.

Scenes like this remind us how fragile human reactions can be when we are wronged or provoked. We often stand at a crossroads between retaliation and restraint, between returning hurt for hurt or refusing to let injury multiply itself. Today's readings place that crossroads before us in a very direct way: the violent seizure of Naboth's vineyard through greed and manipulation, and the words of Jesus calling his

disciples to a radically different response to wrongdoing. The red thread running through both readings can be named as this: the divine instinct to overcome evil with good.

Yet if we are honest, we recognize how often we fall short of that instinct. We easily justify resentment, retaliation, or indifference when we are hurt. As we begin this Eucharist, we ask the Lord's mercy for the times we have allowed the logic of revenge rather than the logic of grace to shape our thoughts, words, and actions.

PENITENTIAL ACT WITH KYRIE INVOCATIONS

Lord Jesus, you broke the cycle of violence by your mercy:
Lord, have mercy.

Christ Jesus, you teach us to go the extra mile in love:
Christ, have mercy.

Lord Jesus, you overcame evil with the power of good:
Lord, have mercy.

PRAYER OF ABSOLUTION

May almighty God have mercy on us,
and forgive us the times we have allowed resentment to
harden our hearts, the moments we have responded to
injury with further harm,
and the occasions when we have failed to trust the power
of your grace to break the cycle of retaliation.
May he free us from the logic of vengeance seen in the sin
of Ahab and Jezebel, and restore in us the spirit of Christ,
who teaches us to overcome evil not by returning it,
but by refusing to let it multiply.
May he grant us forgiveness, healing of heart,
and bring us to everlasting life. Amen.

COLLECT

O God, strength of those who hope in you,
who in your Son teach us not to be overcome by evil but to
overcome evil with good,
grant us the grace to imitate his patient endurance and
generous love,
that when we are wronged we may not be ruled by

resentment,
but be shaped by the freedom of your Kingdom.
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 woman had died, and I met her husband and sons in
preparation for the funeral. In speaking about her life, they
all used the same simple expression: she “always went the
extra mile.” It was their way of saying that she did more
than was expected, more than was required, and more
than was repaid. She had a generous spirit that did not
keep score.

That phrase captures well the spirit of Jesus’ teaching in
today’s Gospel: “If anyone forces you to go one mile, go
two miles with them.” Jesus is not giving a literal travel
plan, but pointing to a heart that refuses to be defined by
minimum standards or by retaliation. “An eye for an eye
and a tooth for a tooth” once served as a limit on revenge,
but Jesus goes beyond limiting violence—he calls his

disciples to end its logic altogether.

This becomes even more striking when we place it beside the story of Naboth's vineyard (1 Kg 21). Naboth refuses to sell his ancestral land, and in response, Ahab and Jezebel resort to deceit, false accusation, and finally murder. It is a tragic portrait of what happens when desire turns into entitlement and entitlement turns into violence. Evil multiplies when it is answered with evil.

Jesus, however, breaks that chain. He calls his followers to resist the cycle altogether: "Offer no resistance to one who is evil." Saint Paul expresses the same conviction in another way: "Do not be overcome by evil, but overcome evil with good." This is not passivity; it is strength of a different order. It is the strength of God.

But we know how difficult this is. Our instinct is often immediate: to answer insult with insult, rejection with rejection, harm with harm. Even in ordinary life—at home, at work, in society—we feel the pull to "balance the scales" in our favour. That is why Paul also warns us not to neglect the grace we have received. This way of living is not self-

generated; it is Spirit-born.

There was once a Roman soldier who, seeing a man already burdened and weary, ordered him to carry his pack for the legal mile. The man carried it in silence. At the end of the mile, the soldier expected him to drop the load and turn away. Instead, the man simply kept walking. One more step. Then another. Not under compulsion, but freely. The soldier, surprised, found himself disarmed—not by resistance, but by unexpected goodness.

That is the mystery Jesus places before us today. Evil does not have the last word where grace is allowed to speak. And where we are willing—even imperfectly—to go the extra mile, the Kingdom quietly breaks in.

Years later, a prisoner once wrote to the family of the man he had harmed. He expected anger in return, silence at best. Instead, he received a reply that simply said: "We forgive you. We are praying for you." Those words unsettled him more than any punishment could have. They opened a space in him he did not know existed—a space where shame was not the final word, and where change

might still be possible.

That is what it looks like when evil is not returned with evil, but met with a different power.

As we leave this celebration, the question remains with us: will we allow the cycle of hurt to continue through us, or will we, in Christ's grace, help it end?

INVITATION TO THE PRAYER OVER THE OFFERINGS

As we bring forward these gifts, let us ask the Lord that they may be united to Christ's self-offering, who did not return evil for evil, but transformed suffering into redeeming love, and pray that our sacrifice may be acceptable to God the Father almighty.

PRAYER OVER THE OFFERINGS

Receive, O Lord, the gifts we bring in humble thanksgiving, and grant that, nourished by your grace, we may learn the wisdom of Christ who refused retaliation and opened the way of reconciliation.

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 beloved Son you have revealed a wisdom beyond human instinct:

that hatred is not overcome by hatred,
nor violence by violence,
but that evil is conquered by the quiet strength of love.

He taught us to bless those who curse us,
to pray for those who persecute us,
and to walk the path of freedom that does not mirror injustice, but breaks its chain.

Through his Cross he refused retaliation,
and in his Resurrection he opened a new way of life
where forgiveness is stronger than vengeance,
and mercy more enduring than sin.

And so, with the angels and all the saints,
we proclaim your glory as we say:
Holy, Holy, Holy...

INVITATION TO THE OUR FATHER

Gathered as one family, and taught by the Saviour who resisted evil with love and not with force, we dare to pray as he taught us:

EMBOLISM

Deliver us, Lord, we pray, from every evil, especially from the inward compulsion to repay wrong with wrong, and from the subtle temptation to justify resentment as justice.

Graciously grant peace in our days, that, strengthened by your grace, we may be freed from the patterns of violence and retribution seen in the world and in our own hearts, and learn instead the way of your Son, who meets hostility with mercy and calls us to go the extra mile in love.

By the help of your mercy, may we always 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, you turned away from the logic of revenge and revealed the peace of the Kingdom through mercy; 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 lives and reigns for ever and ever. Amen.

INVITATION TO COMMUNION

Behold the Lamb of God, who does not conquer by violence but by self-giving love. Blessed are those called to the supper of the Lord, where we are strengthened to live no longer by retaliation, but by grace.

SHORT MEDITATION AFTER COMMUNION

Having received the Body of Christ, we are nourished by the One who refused to answer hatred with hatred. In silence before him, we are invited again to release what binds us to resentment, and to receive instead the freedom of forgiveness.

PRAYER AFTER COMMUNION

May this holy Communion, O Lord,
confirm us in the way of your Son,
so that, strengthened by his grace,
we may overcome evil with good
and live as true witnesses of your reconciling love.
Through Christ our Lord. Amen.

FINAL BLESSING

May the Lord bless you and keep you in his peace,
may he free your hearts from the burden of resentment,
and teach you the gentle strength of forgiveness;
and may almighty God bless you,
the Father, and the Son, ✠ and the Holy Spirit. Amen.

DISMISSAL

Go in peace,
and let the goodness you have received in Christ
overcome every trace of evil you encounter. Thanks be to
God.

TAKE-HOME THOUGHT

Evil does not end by being answered in kind,
but by being interrupted in love.

16 June, 2026 – Tuesday, 11th Week in Ord. Time

1 Kg 21,17-29; Mt 5,43-48

Red thread: “Love that wills the good of the other, even the enemy.”

INTRODUCTION

At a primary school, two boys had not spoken to each other for months. A small misunderstanding over a football game had grown into stubborn silence, then into hostility. One day, during a class exercise on kindness, the teacher asked each child to write the name of someone they found difficult and to do one good thing for that person anonymously. One of the boys hesitated for a long time, then finally wrote the other boy’s name. The next morning, the other boy found a neatly wrapped sandwich in his schoolbag with a note: “No hard feelings.” It was a small gesture, but it began to dissolve a hardened wall. Moments like that remind us how difficult yet how healing it is to step beyond our natural reactions. Most of us can manage kindness when we feel respected or appreciated. But when we feel wronged, dismissed, or hurt, something

inside us resists any gesture of goodwill. We tend to measure love by response, and goodwill by reciprocity.

Yet the Gospel we hear today presses beyond that instinct. Jesus speaks of a love that is not measured by return, but by freedom—a love that reflects the very heart of God, who lets his sun shine and his rain fall on all alike.

And so we are brought to the threshold of this Eucharist aware of how often our love has been conditional, selective, or restrained. We ask the Lord now for mercy for the times we have withheld goodness, and for the grace to be shaped by a love greater than our instincts.

Penitential Act...

PENITENTIAL ACT WITH KYRIE INVOCATIONS

Lord Jesus, you prayed for those who crucified you:

Lord, have mercy

Lord Jesus, you call us to bless those who curse us:

Christ, have mercy

Lord Jesus, you reveal the Father’s perfect love for all:

Lord, have mercy

PRAYER OF ABSOLUTION

May the God who makes his sun rise on the good and the bad alike free us from every hardened judgment of heart, and cleanse us from the refusal to love those who wound us. May he heal what is divided within us, and restore in us the image of his merciful love and lead us to everlasting life. Amen.

COLLECT

O God, strength of those who hope in you, who call us to a love that transcends instinct and injury, grant us a heart formed by your own goodness, that we may not measure love by return, but learn to will the good of every person, even those who oppose or wound us.

Make us perfect in your love, not by flawlessness of action, but by the wideness of charity that reflects your own mercy to all.

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

During the Christmas truce of 1914, along parts of the Western Front, something unexpected happened. Soldiers who had been shooting at one another only days before cautiously stepped out of their trenches. In the frozen no man's land, they exchanged gifts, shared food, even played football. For a brief moment, enemies saw each other as human beings. Yet when the truce ended, they returned to war. The Gospel today points beyond such fragile pauses in hostility. Jesus does not speak of suspended enmity, but of a transformed heart: *“Love your enemies and pray for those who persecute you.”*

The red thread is clear and demanding: love that wills the good of the other, even the enemy. Jesus is not asking for sentiment, but for an act of the will—to desire and pray for the true good of the other. Even when reconciliation is impossible, hatred is not to have the final word. Even when relationship cannot be restored, we can still intercede for the other's freedom from evil.

This reveals God's own way of loving. The sun rises on the

just and the unjust alike. God's perfection is not distance but generosity without limits. To be "perfect as your heavenly Father is perfect" is not flawlessness, but a love that no longer restricts itself to those who return it.

Such love does not come naturally. We instinctively lean toward reciprocity—good for good, harm for harm. Discipleship is the slow conversion of that instinct: learning to pray when we would condemn, to desire healing when we prefer distance, and to entrust justice to God while refusing hatred.

Jesus gives us a concrete path: *prayer*. "Pray for those who persecute you." Prayer is the first crack in the wall of hostility. It restores the other as a human being before God and begins to change us from within.

I recall a young paramedic in a conflict zone treating a wounded man involved in an attack on his community. Everything in him resisted. But as he worked, he realised the man was not much older than himself. Later he said, "If I stopped seeing him as a person, I would have become less of one myself." He did not excuse the harm, but

refused hatred its place.

This is the direction of the Gospel: not denial of evil, but a love strong enough not to be shaped by enmity. A love that wills the good even of the one who does not will ours—a love that reflects the Father.

A prison chaplain once told a violent offender who asked why he kept visiting him, "I am not here because of what you deserve, but because God has not given up on what you can become." After a pause, the man asked, "Even after what I've done?" And the reply came: "Especially after what you've done." Such love does not transform everything immediately, but it opens a future where God is still at work in every human life.

INVITATION TO THE PRAYER OVER THE OFFERINGS

Pray, brothers and sisters,
that our offering may be purified from every trace of resentment or division, so that what we present may come from hearts being healed into the likeness of God's universal love, and may our sacrifice be acceptable to God the Father almighty.

PRAYER OVER THE OFFERINGS

Lord, accept the gifts we bring before your altar,
and purify us from every bitterness that resists
reconciliation.

Transform these offerings into the sacrament of your Son's
self-giving love, that we who receive it may learn to desire
good even for those we struggle to forgive.

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 Son you have revealed a love without measure,
a love that does not wait for merit,
but reaches even those who turn away.

In him you teach us that perfection is not hardness of
judgment,

but the freedom to will the good of every person.

Through his Cross he broke the cycle of enmity,
and by his Spirit he pours into our hearts

the courage to bless where we were wounded
and to pray where we were once tempted to condemn.

And so, with angels and saints,
we proclaim your glory as we sing:

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

INVITATION TO THE OUR FATHER

Before we dare to call upon God as Father,
we are reminded by Christ that his children are formed in a
love that does not stop at reciprocity.

He teaches us to pray even for those who oppose us,
and to desire their good before God as we desire our own.

So, forgiven and gathered into one family,
a family called beyond division and enmity,
let us pray with hearts being shaped by his perfect love:

EMBOLISM

Deliver us, Lord, we pray, from every evil,
especially from the captivity of resentment and the
bondage of hatred;
graciously grant peace in our days,

that by the help of your mercy,
we may always 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,
you reconciled the world to the Father by the blood of your
Cross, teaching us a love that refuses hatred and
overcomes enmity;
grant us the peace that flows from such love,
that we may not repay evil with evil,
but become instruments of your reconciling grace.
Who live and reign for ever and ever. Amen.

INVITATION TO COMMUNION

Behold the Lamb of God,
who does not turn away from sinners,
but gives himself even for those who reject him.
Blessed are we called to the supper of the Lord.

SHORT MEDITATION AFTER COMMUNION

Having received the Body of Christ,
we are nourished by the One who loved his enemies unto
death.

This Eucharist is not only comfort, but conversion:
it reshapes our hearts so that we may no longer define
others by their faults,
but by the possibility of grace still at work in them.

PRAYER AFTER COMMUNION

Let us pray.
Nourished by this sacrament of love,
we pray, O Lord,
that what we have celebrated with our lips
may take root in our lives.
Heal in us every resistance to charity,
and make us capable of desiring good
even for those we struggle to forgive.
Through Christ our Lord. Amen.

FINAL BLESSING

May the Lord bless you and keep you in his peace,
freeing your hearts from every form of resentment.

May he teach you to love not only those who love you,
but also those who oppose you.

And may he make you witnesses of his perfect love in the
world.

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,
not bound by the limits of returned affection,
but strengthened to love as God loves.

TAKE-HOME THOUGHT

True Christian love is not measured by who deserves it,
but by the decision to will the good of the other—
even when they do not will ours.

17 June, 2026 – Wednesday, 11th Week in Ord. Time
2 Kg 2,1. 6-14; Mt 6,1-6. 16-18

Red Thread: *“The Father who sees in secret shapes a
heart that gives in hidden joy.”*

INTRODUCTION

In a small coastal town, there was a shoemaker known
only for his quiet routine. Every night after closing his shop,
he would leave a pair of repaired shoes outside the doors
of families he knew were struggling. No note, no name, no
explanation. Years passed before anyone discovered who
had been helping them walk more comfortably through
hard times. By then, many had already assumed it was
simply “some kindness in the town.”

What surprised people most was not the generosity itself,
but the fact that it had survived without recognition. In a
world where almost everything is shared, posted, or
acknowledged, such hidden goodness felt almost
strange—yet deeply compelling. It raised the question:
what kind of heart gives when no one is watching?

The Scriptures today quietly shift our attention from what is

visible to what is hidden. In 2 Kings, Elisha takes up the mantle of Elijah and crosses the Jordan in the strength of God's presence, not human applause. In the Gospel, Jesus speaks of a righteousness that is not performed for display but lived before the Father who sees in secret.

And so we come before the Lord aware that much of our own living is mixed in motive. Some of what we do seeks approval, recognition, or quiet satisfaction. For this, and for the times we have lived more for the eyes of others than for the gaze of God, we turn now to the mercy of the Lord in the penitential act.

PENITENTIAL ACT WITH KYRIE INVOCATIONS

Lord Jesus, You teach us that the Father who sees in secret rejoices in truth: Lord, have mercy.

Christ Jesus, You purify our desire from performance and call us to hidden fidelity: Christ, have mercy.

Lord Jesus, You are the joy of those who give without counting the cost and love without needing applause: Lord, have mercy.

PRAYER OF ABSOLUTION

May almighty God have mercy on us,
who sees not only what is done in public but also the movements of the hidden heart,
and who calls us away from the need for approval into the freedom of truth;
forgive us our sins, heal what is divided within us,
and teach us to live before Him in simplicity and joy,
and bring us to everlasting life.

COLLECT

O God, who see not as the world sees but look with mercy upon the heart,
grant us the grace to live before You in sincerity and freedom,
that, freed from the need for human approval,
we may find joy in serving You in hidden faithfulness.
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.

HOMILY

When Elijah is taken up to heaven in the whirlwind, Elisha stands at the Jordan holding the prophet's mantle. With a striking of that mantle on the water, the river parts, and Elisha crosses over—not by his own power, but by the gift he has received. It is a moment of transition: the work of God continues, but now through a new servant who must learn that authority in God's kingdom is never self-generated, but always received.

That same movement from self to gift lies beneath Jesus' words in the Gospel. "Be careful not to parade your good deeds before others." Almsgiving, prayer, fasting—these are holy acts, but they can become hollow if they are turned into theatre. Jesus is not discouraging goodness; he is purifying its source. The question is not whether we act, but from where the action flows.

Paul's insight—"God loves a cheerful giver"—brings this to its deepest root. Cheerful giving is not naïve optimism; it is gratitude made visible. It is what happens when a person realizes that everything has already been received. Even in

prison, Paul writes with joy, because he is no longer measuring his life by comfort or recognition, but by Christ who strengthens him. When gratitude replaces calculation, giving becomes light.

And so the Gospel and the first reading meet: Elisha receives the mantle; Paul receives strength in weakness; and Jesus calls us to receive our life as gift rather than performance. The danger Jesus names is subtle: doing the right thing for the wrong gaze. Even prayer can become self-presentation; even fasting can become self-display. But the Father who sees in secret calls us back to simplicity.

In that hidden place, something surprising happens: freedom grows. When we no longer need to be seen, we become able to see others. When we no longer need to be praised, we become capable of love. When we no longer perform for God, we begin to live with God.

A story is told of a man in prison who, though facing execution, wrote letters filled not with bitterness but with joy. In one of them he said, "I have learned to be content in

every circumstance, for I can do all things in him who strengthens me.” Those who received his letters said they felt strangely lifted, as if his chains had become a source of freedom for them. Nothing about his situation was outwardly admirable, yet everything about his spirit was quietly radiant.

That is the mystery Jesus points to: the Father who sees in secret is not searching for performance, but for truth. And where truth is found, even in hidden places, joy begins to grow—quiet, steady, and unshakable.

INVITATION TO THE PRAYER OVER THE OFFERINGS

As we bring forward these gifts, let us ask the Lord to purify our intention, that what we offer may not be for appearance before others, but an expression of hearts quietly turned toward the Father who sees in secret, and pray that they may be acceptable to God the Father almighty.

PRAYER OVER THE OFFERINGS

O Lord, who delight in what is offered with humility and love, accept these gifts we place before You.

May they not be an outward display,
but the hidden truth of lives surrendered to Your will,
so that our giving may be made pure in Your sight.
Through Christ our Lord.

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 do not judge by outward appearance,
but You look upon the heart and delight in what is done in
love and sincerity.

In Your Son Jesus Christ You have revealed a wisdom that
overturns human expectation:

that what is hidden is not lost, and what is done in secret
for Your sake bears lasting fruit.

You teach us that prayer, fasting, and generosity
are not performances for the eyes of others,

but quiet paths of communion with You,
where the soul is purified from pride and restored to joy.

Through Him the proud are humbled and the humble are

raised up, and those who give without counting are filled with the joy of Your kingdom.

And so, with Angels and Archangels, we sing the hymn of Your glory, as without end we acclaim:

INVITATION TO THE OUR FATHER

With trust in the Father who sees in secret and provides for all our needs, let us pray with hearts made simple and sincere:

EMBOLISM

Deliver us, Lord, we pray, from every evil, especially from the restless need to be seen and affirmed by others, and graciously grant peace in our days, that, freed from the burden of appearance and self-display, we may live in the quiet joy of Your presence, and, by the help of Your mercy, 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 teach us that the Father's gaze rests upon the hidden places of the heart,
grant us that peace which comes not from recognition or acclaim, but from living in truth before You.
Free us from the need to be seen,
that we may learn to see others with Your compassion.
Who live and reign for ever and ever.

INVITATION TO COMMUNION

Behold the Lamb of God, who gives Himself not for display, but in hidden love for the salvation of the world.
Blessed are those called to the supper of the Lamb.

SHORT MEDITATION AFTER COMMUNION

Having received the Body of Christ, we are reminded that the greatest acts of God often appear small and hidden. In this silence within us, the Father continues His quiet work, forming hearts that give without counting, love without seeking notice, and rejoice without needing recognition.

PRAYER AFTER COMMUNION

Grant us, O Lord, who have been nourished by these sacred mysteries, that we may carry within us the quiet joy of Your presence, and live not for human praise but for the truth of Your gaze, so that our lives may become a hidden offering of love. Through Christ our Lord. Amen.

FINAL BLESSING

May almighty God bless you, who sees your every hidden act of love and strengthens you in quiet faithfulness, the Father, and the Son, ✠ and the Holy Spirit.

DISMISSAL

Go in peace, glorifying the Lord by your life, trusting not in what is seen by others, but in the hidden joy of serving the Father who sees in secret.

TAKE-HOME THOUGHT

The most fruitful life is often the one least noticed: what is done in love, unseen by others, is never unseen by God—and never without joy.

18 June, 2026 – Thursday, 11th Week in Ord. Time

Sirach 48,1-14; Mt. 6,7-15

Red Thread: *“From many words to a trusting heart”*

INTRODUCTION

In a busy concert hall, an orchestra was preparing for a major performance. Each musician tuned their instrument independently—violins squeaked, brass tested loud bursts of sound, percussionists tapped irregular rhythms. The result was not music but noise, a chaotic storm of competing sounds. Then the conductor stepped onto the podium, raised his hand, and in an instant, everything fell silent. In that silence, something new became possible: harmony.

We often bring something of that same noise into our inner lives. Our thoughts, worries, and desires can become like instruments all sounding at once. Even our prayer can begin to resemble that noise—many words, repeated anxieties, a search for the “right formula” to get God’s attention.

Today's Scriptures invite us into a very different space. Sirach praises the greatness of God revealed in history, while Jesus in the Gospel speaks about prayer not as performance but as relationship—simple, trusting, and open to the Father who already knows our needs.

And so, as we gather, we recognize how easily our hearts become noisy and distracted. We bring before the Lord not only our prayers but also our restlessness, our lack of trust, and our tendency to speak without truly surrendering. And we prepare ourselves now for the Penitential Act, asking for the grace to enter into the silence where God speaks.

PENITENTIAL ACT WITH KYRIE INVOCATIONS

Lord Jesus, you call us from distraction into stillness of heart. Lord, have mercy.

Christ Jesus, you teach us to trust the Father who knows what we need before we ask. Christ, have mercy.

Lord Jesus, you invite us to pray with simplicity and truth as beloved children. Lord, have mercy.

PRAYER OF ABSOLUTION

May the God of infinite patience and mercy, who hears not the volume of our words but the sincerity of our hearts, cleanse us from every trace of self-reliance and anxiety, and draw us into the quiet confidence of His love; and, having forgiven our sins, lead us from restless speech into trusting silence and everlasting life.

COLLECT

O God, our Father, who know our needs before we speak and see into the depths of our hearts, grant that we may not be lost in many words or anxious striving, but may learn to rest in the simplicity of trust and in the certainty of your providence. Pour upon us the Spirit of your Son, that in prayer and in life we may seek first your Kingdom and your will, and so find peace in your presence.

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 child once stood nervously in front of his class when the teacher asked everyone to say a prayer aloud. Some students offered long, carefully prepared words. Others tried to sound impressive. When it was the child's turn, he simply said, "Our Father... who art in heaven..." and then quietly finished the Lord's Prayer. When he sat down, the classroom was strangely moved—not because of eloquence, but because of simplicity. Something true had been spoken.

This is precisely what Jesus is pointing to in today's Gospel. He warns his disciples not to "babble" like the pagans, as if God needed to be persuaded by quantity of words. God is not distant, forgetful, or reluctant. "Your Father knows what you need before you ask him." Prayer, then, is not about informing God, but about opening ourselves to God.

At the heart of the Lord's Prayer is a movement of surrender. Before we ask for anything, we pray: *hallowed be your name, your kingdom come, your will be done*. These are not just words—they are a re-ordering of the heart. We step out of control and into trust. We stop trying to manage God and begin to let God be God.

Then comes the honesty of human need: daily bread, forgiveness, and protection in trial. Notice how the prayer is never "my" but always "our." Jesus teaches us that authentic prayer is never isolated. It draws us into communion, into shared dependence, into shared mercy. Even forgiveness becomes something we receive and must pass on.

And beneath it all lies the "red thread" of today's Gospel: *from many words to a trusting heart*. The quality of prayer is not measured by volume, but by surrender; not by persuasion, but by openness; not by effort to move God, but by allowing God to move us.

An old monk once said that he began his prayer life trying to speak to God, but ended it realizing that God had been speaking to him all along. In his final years, he no longer used many words. He simply sat each morning with the Our Father on his lips, repeating it slowly, until even words became silence, and silence became presence. And in that quiet, he discovered what Jesus had been teaching all along: the Father already knows, already loves, already gives.

And so we are invited today to let go of our noise, to trust the simplicity of the Lord's Prayer, and to allow our hearts to be drawn—not into many words, but into the one word that matters most: *Father*.

INVITATION TO THE PRAYER OVER THE OFFERINGS

Brothers and sisters, having been taught by the Lord to trust rather than to multiply words, let us now present these gifts in humble simplicity, confident that the Father who already knows our needs receives also the quiet offering of our hearts. Let us pray together.

PRAYER OVER THE OFFERINGS

Lord of all creation, receive the offerings we bring before you not as words of persuasion, but as signs of trust and love.

Transform them, as you transform us, so that our distracted hearts may become attentive, our restless spirits peaceful, and our prayer a true surrender to your will.

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 Son Jesus Christ you have not left us to wander in the noise of our own thoughts, nor to search for you through anxious words, but you have revealed yourself as a Father who already knows, already loves, and already provides. In him you teach us that prayer is not performance but communion, not persuasion but trust, not many words but a single heart turned toward you.

Through him you gather a scattered humanity into one family, teaching us to say not “my needs” alone but “our daily bread,” not “my forgiveness” alone but “our forgiveness,” not “my protection” alone but “deliver us.” And so you form in us a people who learn to pray in simplicity and to live in trust.

And so, with Angels and Archangels, we proclaim your glory...

Holy, Holy, Holy...

INVITATION TO THE OUR FATHER

At the Saviour's command and formed by divine teaching, we dare to say with hearts made simple and trusting:

EMBOLISM

Deliver us, Lord, we pray, from every evil, and grant us the grace to move from anxiety to trust, from restless words to a quiet confidence in your Fatherly care; 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 taught us not to be anxious in prayer but to rest in the Father's care, look not on our many fears but on the faith you awaken in our hearts, and graciously grant us peace in our days, so that, freed from inner turmoil, we may live in the quiet confidence of your love. Who live and reign for ever and ever. Amen.

INVITATION TO COMMUNION

Behold the One who is the living Word of the Father, who does not overwhelm us with many words but gives himself as simple Bread for the life of the world. Blessed are we who are called to the peace of this communion.

SHORT MEDITATION AFTER COMMUNION

Having received the Lord who teaches us to pray with trust, we are invited to let silence grow within us again. Not every need must be spoken, not every fear must be voiced. In Christ, the Father already knows, already loves, already provides. Let our hearts now rest in that knowing.

PRAYER AFTER COMMUNION

O God, who nourish us with the Body and Blood of your Son, grant that what we have received with our lips we may embrace with a trusting heart, so that, freed from anxiety and multiplied words, we may live in the quiet certainty of your presence. Through Christ our Lord. Amen.

FINAL BLESSING

May the Lord who teaches you to pray with trust rather than fear,
who quiets the noise of your heart and fills it with His peace,
bless you, the Father, and the Son, ✠ and the Holy Spirit.
Amen.

DISMISSAL

Go forth, trusting not in many words but in the One who hears the heart.

TAKE-HOME THOUGHT

Prayer does not change God's willingness to love us—it changes our willingness to trust Him.

19 June, 2026 – Friday, 11th Week in Ord. Time

2 Kg 11,1-4 .9-18. 20; Mt 6,19-23

Red thread: "Where your treasure is, there your heart will be."

INTRODUCTION

A man once stored all his most valuable possessions—family heirlooms, important documents, and savings—in what he believed was the most secure place he could find: a high-tech safety deposit system. For years he never checked it, convinced that his future was completely protected. Then one day, when he urgently needed access, he discovered that what he had trusted so completely had been compromised long before he realised it. What he thought was secure had quietly failed him. That small story echoes a larger question about where human security truly lies. We often invest our energy, attention, and trust in things that appear stable—money, status, achievements, or control over the future. Yet, as life unfolds, these securities can prove fragile. The word of God today gently challenges us to re-examine what we are

building our lives upon and what we consider truly lasting. In the first reading, the fragile throne of Judah is hidden, protected, and eventually restored through God's hidden providence. What looks politically lost is quietly preserved in the temple. God's plan is not defeated by human violence or ambition. In the Gospel, Jesus speaks of another kind of vision—the clear or clouded “eye” that determines whether our whole life is filled with light or darkness. Both readings draw us toward a deeper truth: what we treasure shapes what we see, and what we see shapes who we become.

And so we come before the Lord aware of how easily our hearts become divided, our vision clouded, and our trust misplaced. We ask forgiveness for the times we have clung to passing securities rather than lasting truth, and for the times our hearts have been drawn away from the light of God's presence. With this awareness, we now turn to the Lord who alone is our true treasure.

PENITENTIAL ACT WITH KYRIE INVOCATIONS

Lord Jesus, you who call us away from false securities to the riches of your Kingdom: Lord, have mercy.

Christ Jesus, you who purify the eye of the heart so that our whole life may be filled with light: Christ, have mercy.

Lord Jesus, you who guard what is hidden in you and make it bear fruit in due time: Lord, have mercy.

PRAYER OF ABSOLUTION

May almighty God have mercy on us, who so often place our trust in what can be seized or lost, and forgive us for the times we have guarded false securities while neglecting the treasure of his presence hidden in our midst.

May he free our hearts from fear and division, as he once preserved the hidden promise of the kingdom in the secrecy of his temple, and may he restore in us a clear and undivided vision, so that we may walk in the light that no darkness can overcome. And, forgiving our sins, may he bring us to everlasting life. Amen.

COLLECT

O God, who alone are the unfailing treasure of those who seek you with a sincere heart, grant that, amidst the shifting securities of this world, we may fix our gaze on your Kingdom and be enlightened by your truth.

As you preserved the hidden promise of the royal child in times of darkness, so keep us faithful in hope when your work seems unseen in our lives.

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 violent queen seizes power. Athaliah, driven by fear and ambition, wipes out the royal family to secure her throne. Yet, in the midst of bloodshed, one child—Joash—is hidden in the temple, protected in secrecy for six long years. While the kingdom appears to belong to darkness, God’s promise quietly breathes beneath the surface,

preserved by faithful hands. When the time is right, the child is revealed, anointed, and the covenant renewed. What seemed lost is restored; what seemed forgotten becomes the bearer of hope.

This hidden drama reveals something essential about God’s way of working: His treasure is often concealed where the world is not looking. The true king is not preserved in palaces of power but in the quiet sanctuary of faith. In the Gospel, Jesus says, “Do not store up for yourselves treasures on earth... but store up treasures in heaven.” Earthly security can be seized or collapse overnight, but what is rooted in God cannot be erased by time or violence.

Jesus goes deeper: “The lamp of the body is the eye.” A single, clear eye fills the whole person with light; a divided eye plunges everything into darkness. What we look at most shapes what we become. If our gaze is fixed on possession or control, our inner world grows dim. But if it is fixed on God—His kingdom, justice, and mercy—then even fragile lives become luminous with meaning.

Joash and the Gospel meet here. Hidden in the temple, Joash is guarded within the heart of God's promise, not defined by chaos outside but by the covenant within. In the same way, Jesus calls us to anchor our hearts not in what can be lost, but in what cannot be taken: life in God.

A lighthouse keeper once said his task was not to create light, but to keep the glass clear so the light could be seen. If the lens is clouded, ships are endangered—not because the light fails, but because it cannot pass through. So too, the Gospel invites us to keep the lens of the heart clear, so God's light may shine through us without obstruction.

And when that light fills the heart, we discover what Joash's story quietly reveals: nothing God has hidden in love is ever truly lost, and nothing entrusted to Him is ever wasted.

INVITATION TO THE PRAYER OVER THE OFFERINGS

Beloved, as we bring before the Lord these gifts of bread and wine, let us offer with them our hearts, asking that they may be freed from false attachments and made wholly a treasure in God.

PRAYER OVER THE OFFERINGS

Lord, accept the offerings we place on your altar, and purify our hearts from the desire for passing wealth, so that, transformed by this sacrifice, we may seek first your Kingdom and its light. 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 hidden the riches of your Kingdom not in the splendour of earthly power, but in the quiet fidelity of those who trust in you.

You preserved the promise of the throne in the secrecy of your temple, and you revealed in fullness the true King, Christ your Son, in whom all hidden things are brought to light.

In him, you teach us that where our treasure is, there our hearts will be, and that the eye made single by faith becomes a lamp of

the soul. Through him the darkness of greed is dispelled, and the light of your truth fills the hearts of your faithful.

And so, with the angels and all the saints, we proclaim your glory, as we say: Holy, Holy, Holy...

INVITATION TO THE OUR FATHER

Let us pray with confidence to the Father, asking for the grace to seek the treasure that does not perish, and to keep our hearts fixed on his Kingdom:

EMBOLISM

Deliver us, Lord, we pray, from every evil, and graciously grant peace in our days, that, with the light of a single heart fixed on you, we may be free from the anxieties of passing things, as we await the blessed hope and the coming of our Saviour, Jesus Christ.

PRAYER FOR PEACE

Lord Jesus Christ, you reveal that a divided heart falls into darkness, and a heart set on you is filled with light. Grant us that peace which comes from undivided love,

so that, freed from anxious attachment to earthly treasure, we may rest in the joy of your Kingdom.

Who lives and reigns for ever and ever. Amen.

INVITATION TO COMMUNION

Behold the Lamb of God, who is the true treasure hidden and revealed, and blessed are those called to the banquet of his light.

SHORT MEDITATION AFTER COMMUNION

Having received the Lord, the only treasure that does not fade, we are invited to let his light cleanse the “lens” of our hearts.

Like the keeper who preserves the clarity of the lighthouse glass, we are called to keep our inner vision free from what obscures God, so that Christ’s light may shine through our daily lives without hindrance.

PRAYER AFTER COMMUNION

Renewed by this heavenly gift, O Lord, we pray that what we have received in mystery may shape our desires and redirect our hearts to the true treasure of your Kingdom. Through Christ our Lord. Amen.

FINAL BLESSING

May the Lord who alone is your true treasure
keep your hearts free from all that fades.
May he make your vision clear,
so that your whole life may be filled with his light.
And may almighty God bless you,
the Father, and the Son, and the Holy Spirit, come down
upon you and remain with you for ever. Amen.

DISMISSAL

Go forth in peace, with hearts anchored in the treasure
God alone preserves, carrying the light of Christ with a
single eye that reveals his hidden Kingdom in the world.

TAKE-HOME THOUGHT

What I treasure most is already shaping who I am
becoming—
so I will guard my heart by fixing it on the Lord who does
not pass away.

20 June, 2026 – Saturday, 11th Week in Ord. Time

2 Chr 24,17-25; Mt 6,24-34

Red thread: “Seek first the Kingdom of God.”

INTRODUCTION

A man once realized, halfway through his commute, that he had left his wallet at home. As the train rattled on, his mind began to spiral—bills unpaid, groceries impossible, appointments disrupted, embarrassment awaiting him. By the time he reached his stop, he had already “lived” through a dozen disasters that had not yet happened. When he finally found the wallet on his kitchen table later that evening, he laughed at himself, but also admitted how real his anxiety had felt on the journey.

We recognize that experience. Much of human life is lived not only in the present, but in imagined tomorrows—some hopeful, many fearful. Our hearts easily become crowded with concerns about security, provision, and control.

Yet the Gospel today gently questions the inner weight we give to these worries. It invites us to examine what quietly

governs our decisions and desires: what we trust, what we chase, and what we fear losing.

Now, in the presence of God who knows our anxious hearts and our divided desires, we confess the times we have allowed fear to govern us more than trust, and possessions to speak louder than your promise of providence.

PENITENTIAL ACT WITH KYRIE INVOCATIONS

You call us to seek first your Kingdom,
but we have often sought security apart from you.

Lord, have mercy.

You invite us to trust your guiding hand on the path,
but we have often walked ahead in anxious self-reliance.

Christ, have mercy.

You promise that all we need will be given in due time,
but we have often lived as though we were alone in the journey. Lord, have mercy.

PRAYER OF ABSOLUTION

May almighty God have mercy on us,
forgive us our divided hearts,
and free us from anxious striving,
so that we may once again seek first his Kingdom
and walk in the peace of his will.

May he lead us to everlasting life. Amen.

COLLECT

O God, who teach us not to be ruled by anxiety
but to entrust our lives to your fatherly care,
grant that we may seek above all else your Kingdom and
your righteousness,

so that freed from the burden of misplaced fears
we may walk in the quiet confidence of your providence.

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 mountain guide once led inexperienced climbers through a narrow and demanding pass. The weather shifted quickly, and the wind rose. One climber grew anxious and kept asking, “Do we have enough supplies? Will we make it? What if we run out?” The guide stopped and said, “You are asking the right questions—but at the wrong moment. First, trust the path and stay close to me. The supplies will be enough if you do not leave the route.”

This is close to what Jesus is doing in today’s Gospel: “Do not worry about your life, what you are to eat, or your body, what you are to wear.” He is not denying that these things matter—elsewhere he insists the hungry must be fed and the naked clothed. The issue is not care, but consuming anxiety; not responsibility, but misplaced ultimacy.

Jesus asks a deeper question: What do you set your heart on? For where the heart goes, everything follows. If it is fixed on security and possessions, even necessary things become burdens of fear. If it is set on the Kingdom of God, even uncertainty can be lived in trust.

Hence his clarity: “Seek first the Kingdom of God and his righteousness, and all these things will be given to you as well.” God’s righteousness is God’s will—his dream of justice, mercy, truth, and love. This echoes the Lord’s Prayer: “Your Kingdom come, your will be done,” before we ask for “daily bread.”

The Scriptures invite a reordering of priorities. In the first reading, King Joash begins well but loses fidelity when other voices replace God’s word. A divided heart rarely remains faithful.

Saint Paul also knew inner struggle. His “thorn in the flesh” remained, but he discovered that God’s grace was enough. Not all anxieties are removed, but they can be carried within trust.

So the Gospel returns us to simplicity: life is not secured by accumulation, but by communion with God. The pagans run after these things, but disciples are called to a different freedom—the freedom of those who know they are held. A child once asked her father in a dry field, “Will we have enough food?” He replied, “We will do what we must. But

we do not walk alone.” She held a seed and said, “Then I will not be afraid to plant it.” And together they sowed, trusting that tomorrow was already in God’s hands.

INVITATION TO THE PRAYER OVER THE OFFERINGS

Let us bring before the Lord these gifts of bread and wine, signs of our daily life and labour, asking that, freed from anxious grasping, we may learn to entrust all things to his Kingdom of love.

PRAYER OVER THE OFFERINGS

Lord our God,
accept the offerings we place upon your altar,
and teach us through this sacrifice
to seek first not what passes away,
but the enduring riches 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 Son Jesus Christ you have revealed a Kingdom not built on anxiety or possession, but on trust, mercy, and freedom of heart. You do not abandon your children in their need, but guide them as a shepherd leads his flock through uncertain paths.

In Christ you teach us that life is not secured by what we store, but by the love with which we are held.

And so, with all the angels and saints, we proclaim your glory as with one voice we say:
Holy, Holy, Holy Lord God of hosts...

INVITATION TO THE OUR FATHER

At the Saviour’s command
and formed by divine teaching,
we dare to pray with hearts no longer divided by fear,
but turned toward the coming of his Kingdom:

EMBOLISM

Deliver us, Lord, we pray, from every evil, especially from the anxious grasp that makes us live ahead of your grace, and graciously grant peace in our days, that, no longer driven by fear of lack or uncertainty, we may trust the path you set before us, and, like those who stay close to the guide, find that what is needed is given in due time as we await the blessed hope and the coming of our Saviour, Jesus Christ.

PRAYER FOR PEACE

Lord Jesus Christ,
you teach us not to be anxious about tomorrow
but to trust in the Father who provides all things in due time.

Look not on our worries but on our faith,
and grant us that peace
which allows the heart to seek first your Kingdom.
Who live and reign for ever and ever. Amen.

INVITATION TO COMMUNION

Behold the Lamb of God,
who does not abandon us to our fears
but feeds us with the gift of his life,
that we may learn to trust the Father who knows our every need.

SHORT MEDITATION AFTER COMMUNION

We have received the Bread of life,
a pledge that we are not alone on the journey.
In him, anxiety loses its final word,
and trust becomes possible again.
We are sent forth not with certainty about tomorrow,
but with the assurance of God's presence within it.

PRAYER AFTER COMMUNION

Nourished by this holy sacrament, we pray, O Lord,
that we may learn to seek first your Kingdom
and to live in such trust
that all our needs may be shaped by your providence.
Through Christ our Lord. Amen.

FINAL BLESSING

May the Lord, who clothes the lilies of the field and feeds the birds of the air, clothe your hearts with trust and feed your lives with peace;
and may he keep you free from anxious striving
as you seek first his Kingdom and his righteousness.

And may almighty God bless you,
the Father, and the Son, ✠ and the Holy Spirit. Amen.

DISMISSAL

Go forth in peace,
seeking first the Kingdom of God in all you do.

TAKE-HOME THOUGHT

What we fear reveals what we trust—
and today the Lord gently invites us to trust him more.