ENTRANCE ANTIPHON

Ecce Deus ádiuvat me, et Dóminus suscéptor est ánimae meæ. Voluntárie sacrificábo tibi, et confitébor nómini tuo, Dómine, quóniam bonum est.

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

[→ Greeting]

COLLECT

Show favor, O Lord, to your servants, and mercifully bestow the gifts of your grace upon them, that made fervent in hope, faith and charity, they may be ever watchful in keeping your commands. Through our Lord.

READINGS FOR YEAR A (2020, 2023, 2026)

READING I

Wis 12:13, 16–19

There any god besides you who have the care of all, that you need show you have not unjustly condemned. For your might is the source of justice; your mastery over all things makes you lenient to all. For you show your might when the perfection of your power is disbelieved; and in those who know you, you rebuke temerity. But though you are master of might, you judge with clemency, and with much lenience you govern us; for power, whenever you will, attends you. And you taught your people, by these deeds, that those who are just must be kind; And you gave your sons good ground for hope that you would permit repentance for their sins.

RESPONSORIAL PSALM
**R. Lord, you are good and forgiving.**
*Tu, Dómine, suávis et mitis es.*
You, O Lord, are good and forgiving, abounding in kindness to all who call upon you. hearken, O Lord, to my prayer and attend to the sound of my pleading.
R. 
All the nations you have made shall come and worship you, O Lord, and glorify your name. For you are great, and you do wondrous deeds; you alone are God.
R. 
You, O Lord, are a God merciful and gracious, slow to anger, abounding in kindness and fidelity. Turn toward me, and have pity on me; give your strength to your servant.
R. 

**READING II**

*Rom 8:26–27*
Brothers and sisters: The Spirit too comes to the aid of our weakness; for we do not know how to pray as we ought, but the Spirit itself intercedes with inexpressible groanings. And the one who searches hearts knows what is the intention of the Spirit, because it intercedes for the holy ones according to God’s will.

**ALLELUIA**

*Benedíctus es. Pater, Dómine cæli et terræ, quia mystéria regni párvulis revelasti.*
Blessed are you, Father, Lord of heaven and earth; you have revealed to little ones the mysteries of the kingdom.

**GOSPEL**

Jesus proposed another parable to them. “The kingdom of heaven may be likened to a man who sowed good seed in his field. While everyone was asleep his enemy came and sowed weeds all through the wheat, and then went off. When the crop grew and bore fruit, the weeds appeared as well. The slaves of the householder came to him and said, ‘Master, did you not sow good seed in your field? Where have the weeds come from?’ He answered, ‘An enemy has done this.’ His slaves said to him, ‘Do you want us to go and pull them up?’ He replied, ‘No, if you pull up the weeds you might uproot the wheat along with them. Let them grow together until harvest; then at harvest time I will say to the harvesters, “First collect the weeds and tie them in bundles for burning; but gather the wheat into my barn.”’”

He proposed another parable to them. “The kingdom of heaven is like a mustard seed that a person took and sowed in a field. It is the smallest of all the seeds, yet when full-grown it is the largest of plants. It becomes a large bush, and the ‘birds of the sky come and dwell in its branches.’”

He spoke to them another parable. “The kingdom of heaven is like yeast that a woman took and mixed with three measures of wheat flour until the whole batch was leavened.”
All these things Jesus spoke to the crowds in parables. He spoke to them only in parables, to fulfill what had been said through the prophet: “I will open my mouth in parables, I will announce what has lain hidden from the foundation of the world.” Then, dismissing the crowds, he went into the house. His disciples approached him and said, “Explain to us the parable of the weeds in the field.” He said in reply, “He who sows good seed is the Son of Man, the field is the world, the good seed the children of the kingdom. The weeds are the children of the evil one, and the enemy who sows them is the devil. The harvest is the end of the age, and the harvesters are angels. Just as weeds are collected and burned up with fire, so will it be at the end of the age. The Son of Man will send his angels, and they will collect out of his kingdom all who cause others to sin and all evildoers. They will throw them into the fiery furnace, where there will be wailing and grinding of teeth. Then the righteous will shine like the sun in the kingdom of their Father. Whoever has ears ought to hear.”

Or:
Mt 13:24–30

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FOR TODAY'S SUNDAY REFLECTION,
CLICK HERE.

[→ Creed, Universal Prayer]
[→ Offertory]

PRAYER OVER THE OFFERINGS

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

[→ Eucharistic Prayer]
[→ Preface of Sundays in Ordinary Time or of Weekdays]

COMMUNION ANTIPHON

Memóriam fecit mirabilia suórum miséricors et miserátor Dóminus; escam dedit timéntibus se.
The Lord, the gracious, the merciful, has made a memorial of his wonders; he gives food to those who fear him.
Or:
Ecce sto ad óstium et pulso, dicit Dóminus: si quis audierit vocem meam, et aperuíerit mihi iánuam, intrábo ad illum, et cenábo cum illo, et ipse mecum.
Behold, I stand at the door and knock, says the Lord. If anyone hears my voice and opens the door, I will enter his house and dine with him, and he with me.

[→ Communion]

**PRAYER AFTER COMMUNION**

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

[→ Concluding Rite]