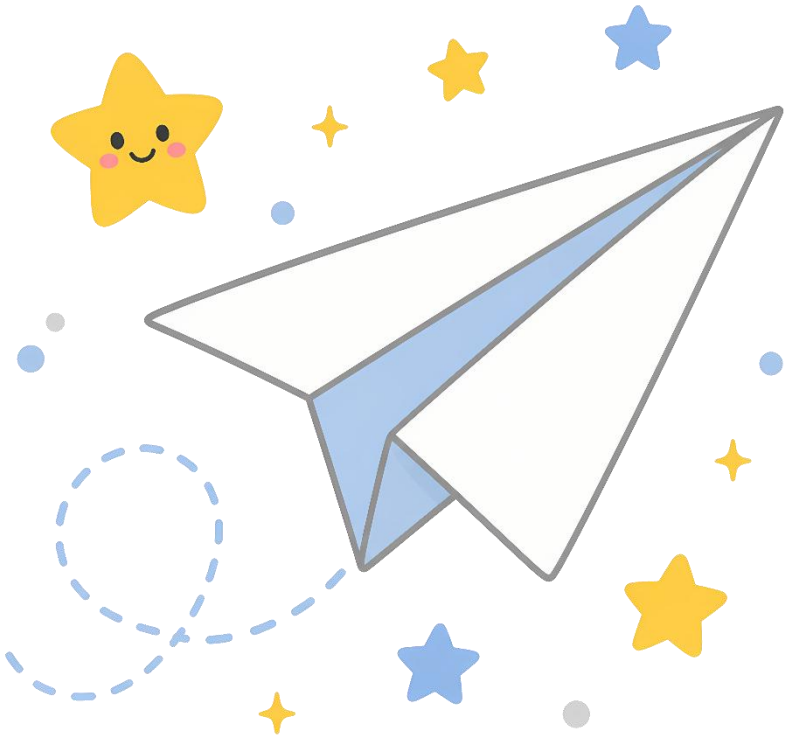
XXX SUNDAY
25th OCTOBER 2026 – Cycle A



THE FINAL EXAM IS ABOUT LOVE

We are one month away from the end of the liturgical year, and the Word poses a question for us to reflect upon: what is essential? Jesus does not respond with yet another precept—adding to the 613 found in the Law—but rather with a love that encompasses everything: loving God with one's whole being and one's neighbour as oneself. God cannot be loved in some private, secluded corner while a migrant sleeps out in the open. He Himself reminds us of this in the Book of Exodus: "If he cries out to Me, I will hear him." Those who have been set free cannot become oppressors. Today, there are cloaks held as pledges, closed borders, and wars that do not cease; it falls to us to return the cloak before the sun sets. For, as Saint John of the Cross says, "at the evening of life, we shall be examined in love."

SONG: LOVE THE LORD YOUR GOD
ERES MI FORTALEZA CON LETRA - HILLSONG.
https://www.youtube.com/watch?v=SZDzWq2KoCkCk

GOSPEL – MATHEW22, 34-40
At that time, when the Pharisees heard that he had silenced the Sadducees, they gathered, and one of them, to test him, asked, "Teacher, which is the greatest commandment in the Law?" He said to him, "You shall love the Lord your God with all your heart, with all your soul, and with all your being." This is the greatest and first commandment. The second is like it: "You shall love your neighbour as yourself." The whole Law and the Prophets depend on these two commandments.

Deepening into the Word

Éx 22, 20-26. In all civilizations, the law is designed to protect the weak; it is therefore not surprising that the Law of Israel, like others, defends the interests of the widow, the orphan, the migrant, and the debtor. But what is new here is that the foundation of the Law lies in the fact that, if God has liberated His people, it is because He has heard the cry of the downtrodden.

Psalm 17, 2-51. Psalm 17 (18) is a prayer of thanksgiving to God for delivering someone from their enemies. "LORD, my rock… God, my deliverer, the rock that shelters me… He has set me free; He has brought

me out into an open space because He loves me. The LORD lives! Blessed be my Rock!"

1 Tes 1, 5c-10. It is the new Christian community in Thessalonica that takes up the torch and, in turn, encounters persecution; yet it stands firm, just as Christ Himself—and subsequently the Apostles—had done before.

Mt 22, 34-40 As for the Gospel, there is seemingly nothing new in Jesus' response to the Pharisees; today's passage recalls the law that Jesus places at the center: "You shall love the Lord your God with all your heart, with all your soul, and with all your spirit." But if that is the case, why do the Pharisees' question and Jesus' response appear in Saint Matthew's account as a significant episode in the controversy between Jesus and the Pharisees? In truth, both in the Law and in the Prophets, the great lesson was: "If you wish to be children of the God who has set you free, then you, too, must be liberators." The expression "you shall love" calls for a concrete course of action, rather than merely a feeling. What Jesus seeks to help the Pharisees understand is that, in the name of the Law, they run the risk of forgetting the commandment of love. Indeed, this is a theme characteristic of Saint Matthew—who is also the only evangelist to present the parable of the Last Judgment. **(Mt 25, 40). "Whenever you did it to one of these brothers of mine, the least of them, you did it to me" (Mt 25:40).**

I pray with the Word

Jesus is asked about the greatest commandment of the Law. He speaks of love—love for God and for one's neighbour. Love with all that you are, and love as you love yourself. How are you living out this law in your life today?



LUDOVICO EINAUDI - PUNTA BIANCA
https://youtu.be/HS0alt77W2U?si=l2nImCIyXsNYydtV

TO LOVE, GOD'S ALGORITHM

We were given a thousand
rules,
and in the process, we lost our
heartbeat.
Today, we return to the core:
to love—nothing less.
To love you with everything,
with no dark corners,
no locked drawers
in which to hide our fear.
And to love our neighbour as
ourselves—
not with what we have left over,
not with what is convenient for
us,
but by sharing the very same
bread.
You see the migrant
sleeping at the border.
We were once Egypt; we were
once in exile—
do not let us forget it.
Listen to the widow,
the orphan, the one in debt,
the one who had to pawn their
cloak
and now has nowhere to lay
their head.
Break the usury that strangles,
the wars that yield a profit,
the machines that cast aside
those who are no longer
"productive."
May our faith not be a refuge
devoid of windows or
neighbors.
May it smell of the streets,
of broken bread, of the earth.
In the end, you will examine us
on love.
May we arrive with open hands,
marked by a life of service,
with another's cloak draped
across our shoulders.
To love, to love, and to love.

SONG. SENCILLAMENTE - Hakuna
https://youtu.be/d44eFQ5tIyg?si=HTpfgKv0KDHDy0qe

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