



LIVING THE GOSPEL

The Eleventh Sunday in Ordinary Time June 14, 2026

Theme: "But go rather to the lost sheep of the house of Israel."

Gathering Prayer

All: O God, strength of those who hope in you, graciously hear our pleas, and, since without you, mortal frailty can do nothing, grant us always the help of your grace, that in following your commands we may please you by our resolve and our deeds. 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.**

Exploring the Word

Gospel Reading: Matthew 9:36-10:8

³⁶ When he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd. ³⁷ Then he said to his disciples, "The harvest is plentiful, but the laborers are few; ³⁸ pray therefore the Lord of the harvest to send out laborers into his harvest."

^{10:1} And he called to him his twelve disciples and gave them authority over unclean spirits, to cast them out, and to heal every disease and every infirmity. ² The names of the twelve apostles are these: first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; ³ Philip and Bartholomew; Thomas and Matthew the tax collector; James the son of Alphaeus, and Thaddaeus; ⁴ Simon the Cananaean, and Judas Iscariot, who betrayed him.

⁵ These twelve Jesus sent out, charging them, "Go nowhere among the Gentiles, and enter no town of the Samaritans, ⁶ but go rather to the lost sheep of the house of Israel. ⁷ And preach as you go, saying, 'The kingdom of heaven is at hand.' ⁸ Heal the sick, raise the dead, and cleanse lepers, cast out demons. You received without paying, give without pay.

Gospel Focus

Having compassion for the crowds, Jesus responds to their need by sending his apostles. They come from a variety of professions, ideologies and life experiences, but they were all chosen to follow Jesus—a calling that sent them throughout Israel, at least during the lifetime of Jesus. This initial instruction from Jesus in today's gospel is because of the special relationship of God to his chosen people: "You will be to me a kingdom of priests, a holy nation" (Exod 19:6). As a kingdom of priests, Israel is tasked with consecrating the whole world for God, and that will ultimately take place through Jesus, his apostles, and his church. In this privileged position, the "lost sheep of the house of Israel" are the first to receive the proclamation of the kingdom of God. The mission to proclaim the

gospel to all nations begins only after the death and resurrection of Jesus, which we heard from the end of Matthew's Gospel on the Solemnity of the Ascension.

Gospel Reflection

At a funeral, one of the adult daughters of the woman who had died got up to give a eulogy. She began by saying, "I always knew that mom loved me best." The daughter went on to sketch out all the ways she knew she was her mom's favorite. Then she turned to her older sister and asserted, "I always knew she was mom's favorite," and then proceeded to tell all the reasons why. And so it went until she recounted all the ways she knew her mom loved each of them best.

In the first reading this Sunday, Israel wants to think of itself as God's special possession, dearer to God than all other people (Exod 19:5). They believe this is true because of how God bore them up "on eagle's wings" when they were fleeing from the Egyptians. This reading was likely part of the covenant renewal ceremony, in which God's past saving deeds are recalled, as Israel recommits itself to the One who choose them and always remains faithful to them. Yet even as God speaks of the special relationship with the Israelites, there is a hint that God also loves others best at the same time, "though all the earth is mine."

Similarly, in today's gospel, when Jesus summons the Twelve and sends them out to proclaim the nearness of God's reign and to heal and seek out the lost, these apostles may have thought that they were most specially chosen and loved. Indeed, they were. But they were also told to pray for the master of the harvest to send out more laborers. In other words, there are others who are just as loved and favored who are also called to share in this mission. When we think of the symbolism of the number twelve, we can see twelve represents the whole people. Just as the whole of Israel consisted of twelve tribes, so the whole renewed people of God is symbolized in the Twelve chosen by Jesus. Just as all the Israelites were to be "a kingdom of priests, a holy nation" (Exod 19:6), so all of Jesus disciples, symbolizes by the Twelve, are called to make God present in the world, mediating the divine presence and holiness (a priestly function), and being agents of healing and reconciliation.

In Matthew's version of the sending of the Twelve, he instructs them not to go to pagan territory and not to enter a Samaritan town, but to go only "to the lost sheep of the house of Israel." Later in Matthew's Gospel, Jesus reiterates to a Canaanite woman who want her daughter to be healed that his mission is only to his own people (15:24). It is not until the end of the gospel that the Matthean Jesus sends his followers out to "make disciples of all nations" (28:19). What began as a movement directed to one people who were specially chosen and loved by God soon expanded to become inclusive of all people, with the recognition that God's love is limitless and God loves each one best.

Old and New Testament links

First Reading — Exodus 19:2-6

² And when they set out from Rephidim and came into the wilderness of Sinai, they encamped in the wilderness; and there Israel encamped before the mountain. ³ And Moses went up to God, and the LORD called to him out of the mountain, saying, "Thus you shall say to the house of Jacob, and tell the people of Israel: ⁴ You have seen what I did to the Egyptians, and how I bore you on eagles' wings and brought you to myself. ⁵ Now therefore, if you will obey my voice and keep my covenant, you shall be my own possession among all peoples; for all the earth is mine, ⁶ and you shall be to me a

kingdom of priests and a holy nation. These are the words which you shall speak to the children of Israel."

Responsorial Reading — Ps 147:12-15, 19-20

R : We are his people: the sheep of his flock.

Sing joyfully to the Lord, all you lands;
serve the Lord with gladness; come before him with joyful songs. **(R)**

Know that the Lord is God; he made us,
his we are; his people, the flock he tends. **(R)**

The Lord is good: his kindness endures forever,
and his faithfulness to all generations. **(R)**

Second Reading — Romans 5:6-11

⁶ While we were still weak, at the right time Christ died for the ungodly. ⁷ Why, one will hardly die for a righteous man—though perhaps for a good man one will dare even to die. ⁸ But God shows his love for us in that while we were yet sinners Christ died for us. ⁹ Since, therefore, we are now justified by his blood, much more shall we be saved by him from the wrath of God. ¹⁰ For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life. ¹¹ Not only so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received our reconciliation.

Catechism of the Catholic Church

543. *Everyone* is called to enter the kingdom. First announced to the children of Israel, this messianic kingdom is intended to accept men of all nations.(Cf. Mt 8:11 10:5-7; 28:19) To enter it, one must first accept Jesus' word:

The word of the Lord is compared to a seed which is sown in a field; those who hear it with faith and are numbered among the little flock of Christ have truly received the kingdom. Then, by its own power, the seed sprouts and grows until the harvest.(LC 5; cf. Mk 4:14, 26-29; Lk 12:32)

1509. "Heal the sick!"(Mt 10:8) The Church has received this charge from the Lord and strives to carry it out by taking care of the sick as well as by accompanying them with her prayer of intercession. She believes in the life-giving presence of Christ, the physician of souls and bodies. This presence is particularly active through the sacraments, and in an altogether special way through the Eucharist, the bread that gives eternal life and that St. Paul suggests is connected with bodily health.(Cf. Jn 6:54, 58; 1 Cor 11:30)

2121. *Simony* is defined as the buying or selling of spiritual things.(Cf. Acts 8:9-24) To Simon the magician, who wanted to buy the spiritual power he saw at work in the apostles, St. Peter responded: "Your silver perish with you, because you thought you could obtain God's gift with money!"(Acts 8:20) Peter thus held to the words of Jesus: "You received without pay, give without pay."(Mt 10:8; cf. already Isa 55:1) It is impossible to appropriate to oneself spiritual goods and behave toward them as their

owner or master, for they have their source in God. One can receive them only from him, without payment.

2443. God blesses those who come to the aid of the poor and rebukes those who turn away from them: "Give to him who begs from you, do not refuse him who would borrow from you"; "you received without pay, give without pay."(Mt 5:42; 10:8) It is by what they have done for the poor that Jesus Christ will recognize his chosen ones.(Cf. Mt 25:31-36) When "the poor have the good news preached to them," it is the sign of Christ's presence.(Mt 11:5; cf. Lk 4:18)

2611. The prayer of faith consists not only in saying "Lord, Lord," but in disposing the heart to do the will of the Father.(Cf. Mt 7:21) Jesus calls his disciples to bring into their prayer this concern for cooperating with the divine plan.(Cf. Mt 9:38; Lk 10:2; Jn 4:34)

Sharing and Discussion

1. Mother Theresa is a good example of someone who sees the crowds the way Jesus saw them. How do you think a person begins viewing people as Jesus did?
2. Do you feel that you share in the disciples' mission described in the gospel? How do you (or how could you) help in healing and comforting the sick?
3. When moved by another's struggle, how do you respond? Do you find yourself wanting to fix their problem, or simply listen? What would Jesus do?

Closing Prayer

All: Loving God, you tells us that the harvest is plenty but the laborers are few. Send us out to labor for your kingdom as prophets of peace and justice. Hear our prayers this day and answer them according to your will. We ask this through Christ, our Lord.

Amen.

Leader: May the Lord bless us, protect us from all evil and bring us to everlasting life.

All: Amen

Looking to deepen your faith and connect with fellow parishioners? Join us for our **"Living The Gospel"** Bible study and sharing session at the parish. Together, we will reflect on God's Word, grow in faith, and journey together in fellowship. Every Saturday from 9.30 – 11.00 am

Venue: Level 3, Rm 03-06

All are welcome! For more information or to RSVP, please contact;

Mary Bay - 96965049 (marybay2468@gmail.com)

George Chee – 97399216 (georgejc@gmail.com)

Reflection material available on Parish Website under – (Weekly Bible Sharing - Living the Gospel)

References for the Living the Gospel Reflection:

- 1) Gospel notes taken from the Navarre Bible
- 2) Gospel reflection and Living Liturgy are taken from "Living Liturgy for Sunday and Solemnities" by Order of St Benedict. Published by Liturgical Press, Collegeville, Minnesota. Reprinted with permission.
- 3) CCC references are taken from Catechism of the Catholic Church