

## Reading for Weekday in Ordinary Time

June 29th 2026

### First reading

**Amos 2:6-10, 13-16**

**‘They trample the head of the poor into the dust of the earth.’**

Thus says the Lord:

‘For three transgressions of Israel, and for four, I will not revoke the punishment, because they sell the righteous for silver, and the needy for a pair of sandals — those who trample the head of the poor into the dust of the earth, and turn aside the way of the afflicted;

a man and his father go in to the same girl, so that my holy name is profaned; they lay themselves down beside every altar on garments taken in pledge, and in the house of their God they drink the wine of those who have been fined.

‘Yet it was I who destroyed the Amorite before them, whose height was like the height of the cedars and who was as strong as the oaks; I destroyed his fruit above and his roots beneath.

Also it was I who brought you up out of the land of Egypt and led you for forty years in the wilderness, to possess the land of the Amorite.

‘Behold, I will press you down in your place, as a cart full of sheaves presses down.

Flight shall perish from the swift, and the strong shall not retain his strength,

nor shall the mighty save his life; he who handles the bow shall not stand,

and he who is swift of foot shall not save himself, nor shall he who rides the horse save his life;

and he who is stout of heart among the mighty shall flee away naked in that day,’ declares the Lord.

### Responsorial Psalm

**Ps 50(49):16b-17. 18-19. 20-21. 22-23. R22a**

*Mark this, you who are forgetful of God.*

How can you recite my commandments,

and take my covenant on your lips,

you who despise correction,

and cast my words behind you.

You who see a thief and befriend him,

who throw in your lot with adulterers,

who unbridle your mouth for evil,

and yoke your tongue to deceit.

You who sit and malign your own brother,

and slander your own mother’s son?

You do this, and should I keep silence?

Do you think that I am like you?

I accuse you, lay the charge before you.

Mark this, you who are forgetful of God,

lest I seize you and none can deliver you.

A sacrifice of praise gives me honour,

and to one whose way is blameless,

I will show the salvation of God.

## **Gospel Acclamation**

**Cf. Psalm 95(94):8a, 7c**

Alleluia, alleluia.

Harden not your hearts today,  
but listen to the voice of the Lord.

Alleluia.

## **Gospel**

**Matthew 8:18-22**

**‘Follow me.’**

At that time: When Jesus saw a crowd around him, he gave orders to go over to the other side. And a scribe came up and said to him, ‘Teacher, I will follow you wherever you go.’ And Jesus said to him, ‘Foxes have holes, and birds of the air have nests, but the Son of Man has nowhere to lay his head.’ Another of the disciples said to him, ‘Lord, let me first go and bury my father.’ And Jesus said to him, ‘Follow me, and leave the dead to bury their own dead.’

## **Short reflection on the reading for today**

At times Jesus seeks out the crowds, moved by compassion for them as sheep without a shepherd. Yet today he orders the disciples to cross the lake, apparently to escape the crowds pressing around him.

The crowds include those genuinely needing teaching and healing, and those merely curious about the unusual. Jesus has little interest in the latter, who see him only as a sensation or wonder-worker—‘Jesus Christ Superstar’.

When a scribe says, “Teacher, I will follow you wherever you go”, the offer sounds generous, but Jesus makes clear what it may cost:

To follow Jesus is to be ready, like him, to own nothing. As he taught in the Sermon on the Mount, we cannot serve two masters. With Jesus, our security lies elsewhere than in possessions.

We do not know whether the scribe accepted the challenge, and it hardly matters. Jesus’ words are for us: have I chosen Jesus over possessions, or do I still want both?

Another disciple asks first to bury his father before following Jesus. The request seems reasonable, and Jesus’ reply sounds harsh, since both Jewish and Hellenistic culture saw burial as a sacred duty:

This reply can be understood in two ways. First, the man may be delaying discipleship until after his father’s death. Jesus shows that following him means entering a new family with higher obligations. It is not a rejection of honouring one’s father, but a reminder that discipleship must be unconditional: not “if” or “when I am ready”, but a readiness to leave nets, boats, and even family when called.

Second, Jesus may be calling him to a new way of life. Those who choose self-seeking ways are spiritually dead; let them bury the dead. Social rituals matter, but the Kingdom calls for a deeper commitment.

These sayings must be read in context. Following Jesus demands radical commitment, but not inhumanity or unreasonableness. After Peter and Andrew left their nets, Jesus still went to their house and healed Peter’s sick mother-in-law (Mark 1:29-31).

Some religious sisters were once forbidden to attend family funerals; thankfully, that has changed. Still, Jesus’ call remains one of total commitment.