

JULY 5
2020

Jesus said,
“Take my yoke upon you and learn from me,
for I am meek and humble of heart;
and you will find rest for yourselves.”

Matthew 11:29

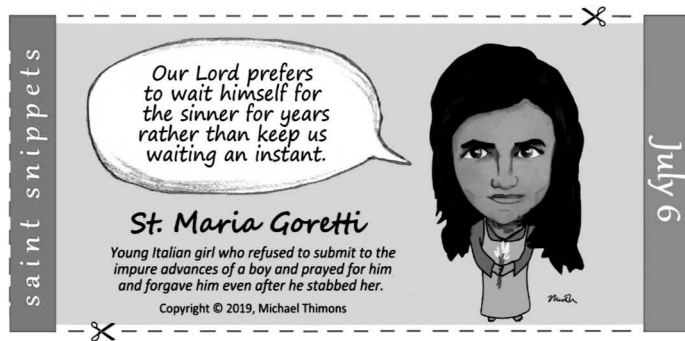
FOURTEENTH SUNDAY
IN ORDINARY TIME

Saint Maria Goretti (1890-1902)

July 6

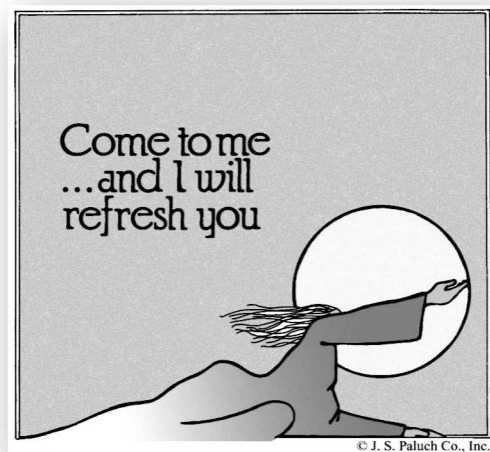
Does anything match a mother's pride in her children? First Communions, confirmations, graduations, weddings: how these delight a mother's heart! Imagine, then, Assunta Goretti, the only mother ever to attend her child's canonization! In poverty-stricken rural Italy, widowed Assunta tended fields for the Serenelli family, whose eighteen-year-old son, Alessandro, propositioned her barely twelve-year-old Maria; then, when she resisted, crying, "It is a sin! God forbids it!" he stabbed her fourteen times. As she lay dying, Maria assured the attending priest, "Yes, I forgive Alessandro! I want him to be in Paradise with me someday." Imprisoned, unrepentant, Alessandro changed after dreaming that a radiant Maria had offered him fourteen lilies. "I've kept my promise," she smiled. "You'll be here with me someday." Upon release, he rushed to beg Assunta's forgiveness. "Jesus has forgiven you," she replied, "my Maria, too. How can I refuse?" Next morning, mother and murderer walked arm in arm to church and knelt side by side for Communion.

—Peter Scagnelli, Copyright © J. S. Paluch Co.



Readings for the Week

Monday:	Hos 2:16, 17b-18, 21-22; Ps 145:2-9; Mt 9:18-26
Tuesday:	Hos 8:4-7, 11-13; Ps 115:3-10; Mt 9:32-38
Wednesday:	Hos 10:1-3, 7-8, 12; Ps 105:2-7; Mt 10:1-7
Thursday:	Hos 11:1-4, 8e-9; Ps 80:2ac, 3b, 15-16; Mt 10:7-15
Friday:	Hos 14:2-10; Ps 51:3-4, 8-9, 12-14, 17; Mt 10:16-23
Saturday:	Is 6:1-8; Ps 93:1-2, 5; Mt 10:24-33
Sunday:	Is 55:10-11; Ps 65:10-14; Rom 8:18-23; Mt 13:1-23 [1-9]



Saints and Special Observances

Sunday:	Fourteenth Sunday in Ordinary Time
Monday:	St. Maria Goretti
Thursday:	St. Augustine Zhao Rong and Companions
Saturday:	St. Benedict

Today's Readings

First Reading — Rejoice heartily, O Jerusalem! For see, your savior comes (Zechariah 9:9-10).

Psalm — I will praise your name for ever, my king and my God (Psalm 145).

Second Reading — The one who raised Christ from death will give life to your mortal bodies also (Romans 8:9, 11-13).

Gospel — Come, all you who labor and are burdened, and I will give you rest (Matthew 11:25-30).

The English translation of the Psalm Responses from Lectionary for Mass © 1969, 1981, 1997, International Commission on English in the Liturgy Corporation. All rights reserved.

Share The Burden

"Come to me, all you who labor and are burdened, and I will give you rest" (Matthew 11:28). These words of our Savior seem to be in stark contrast to the previous chapter from the same Gospel, when we were told that if we do not take up our crosses, we are not worthy of Christ. Connecting these two messages might help us on our faith journeys. Being a follower of Christ surely means that we must embrace the cross, in its mystery of both suffering and triumph. This is something that we need not do alone, for the burden is often too heavy for us to carry by ourselves. Who, then, do we turn to? We can turn to the Body of Christ—the community of disciples gathered for worship. When we find the burden too heavy, let us remember that we can share that burden with our Christian sisters and brothers, who can help bring us rest. Copyright © J. S. Paluch Co.



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Fourteenth Sunday In Ordinary Time July 5, 2020

**“Come to me, all you who labor and are
burdened, and I will give you rest.”
—Matthew 11:28**

Treasures From Our Tradition

With the Reformation, some early Protestants, including the “Anabaptists,” rejected infant baptism in favor of “believer’s baptism.” Against Orthodox and Catholic practice, which favored baptism as soon as possible for a newborn, these movements desired that the candidate for baptism speak for him- or herself at a mature age, not through godparents as an infant. Today, it is clear that they were rejecting a very ancient practice (even as early as the second century) of baptizing children of all ages. Children came first in ancient baptismal ceremonies, and someone would speak for them. Gregory of Nazianzen wanted to delay the baptism of children to three years of age, since at that age they could retain at least some impression of the liturgy. He made an exception for the very ill, who were to be baptized ahead of the annual Easter baptism. That means that infants and children were normally baptized together with adults, and that everyone received confirmation and the Eucharist.

The tone of the early bishops’ writings is generous and compassionate, and seeks to build up the eucharistic assembly by widely celebrating the gift of the Holy Spirit. If a priest celebrated baptism, then the gift of the Spirit was postponed for the bishop, but with no regard for the person’s age. So, until the fifth century, confirmation was for infants, too.

—Rev. James Field, Copyright © J. S. Paluch Co.

Many years ago, there was a very popular Christian poster that did nothing but list names for God from the scriptures. While it included powerful names like “Lion of Judah” and “Wonderful Counselor,” as a whole it was a sharp contrast to the simple and beautiful images present in our scriptures today. The prophet Zechariah prefigures the Christ coming in meekly and mildly on an ass—the vision we might have of Palm Sunday. In Romans Saint Paul reveals to us our truer selves, calling us to embrace the Spirit of Christ, put aside our fleshly beings, and live more fully in Christ. In the Gospel of Matthew, Jesus bypasses the learned, and God reveals things to the childlike. We are presented with a simple, straightforward approach to God, and to finding God.

Our Complicated Lives

We live in an age and a society that has never been more educated or had a higher standard of living, yet never have we carried as much debt. Many are living beyond their means. We have so many resources and time-saving devices at our hands, yet our lives are more complex than ever. While many people may not engage in extreme manual labor we rarely escape our jobs. Many are connected through phones and constantly receive calls, texts, and emails. Others spend hours in traffic on their daily commutes or pack on the frequent flyer miles.

We spend hours binge-watching our favorite shows. Many children are accustomed to being in front of a screen all the time and no longer know how to play creatively. The

statistics for those who continue to leave the Church and all forms of organized religion also continue to rise.

While there is no such thing as a “good old days” to return to, there was something to be said for sleeping soundly after putting in a good day’s work, and for a family gathering around the table for a shared meal. For many, this model for eucharist rarely exists. Jesus knows and feels our pains, and calls out, “Come to me, all you who labor and are burdened, and I will give you rest.”

It’s Not Rocket Science

So how do we declutter? Downsize? Devote ourselves again to Christ and live out our gospel calling? Sign up for a liturgical ministry, or volunteer to help with a religion program. Join a small faith group. Volunteer at a food pantry or Habitat for Humanity. Become involved as an individual, or a family. Meanwhile, back at the house, make a commitment to go through one drawer a day, and take things to your local St. Vinnie’s or secondhand store. Remember meal and bedtime prayers. Find a minute to read the daily scriptures. Take many baby steps. It’s not rocket science. It is a continual commitment to bring ourselves as we are, and to respond to Jesus’ call to “Come.”

Today’s Readings: Zec 9:9–10; Ps 145:1–2, 8–9, 10–11, 13–14; Rom 8:9, 11–13; Mt 11:25–30

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