

# Fourteenth Sunday in Ordinary Time ~ July 5, 2020

O Lord, You have been our refuge  
from one generation to the next.  
Before the mountains were born  
or the earth or the world  
brought forth, You are God,  
without beginning or end.

Psalm 90:1-2

## Dominican Retreat Virtual Programs

The Dominican Sisters are currently offering the following virtual programs, which can be accessed via **Zoom**:

**\*\*How many losses have you had since March?**  
We have all had to cope with a drastic change in our lives. One day we were stuck in our "normal"; the next day there was no "normal". We have all lost our sense of security and have had to adapt to a new way of being. Where has God been in all of this? An opportunity to sit, reflect, and pray about our losses and what God maybe saying to us. Presenter: Rev. Thomas Konopka

Wednesday, July 29, 7-8 pm. Cost: \$10.

**\*\*Daily Bread: The God of Ordinary Time**  
~Weeklong Virtual Preached Retreat for Women and Men. Jesus teaches us to pray for daily bread, the food of ordinary time. Ordinary time calls us to holiness to find God in the stuff of everyday, and to rejoice in the commonplace. We will explore Jesus' teaching on this topic and perhaps our own history. July 6 thru July 12, 10 - 11 am. Presenter: Sister Kitty Hanley, CSJ

Suggested offering: \$20/day - \$130/whole retreat.

## "I Thank You, Father"

The above passage has been called the "pearl" of the Gospel of Matthew. It jumps out of the surrounding text with great power of appeal. It disrupts the usual sequence of Matthew's narrative of Jesus' life and deeds as a great aside; and yet this "aside" is like the lifting up a veil that for a moment allows us to behold the Face of God. The text literally begins, "*At that time, Jesus answered,*" rather than "declared," as if this prayer and dialogue were always ongoing in His life, regardless of what else is occurring at a more surface level. We see here that the relationship between Father and Son is what underlies every scene of the Gospel, and the solemn formula "*at that time*" stresses the way in which, in Jesus, eternity has burst into time. Regardless of what Jesus may be saying and doing externally, we here see where His Heart is always simultaneously occupied: with thanksgiving and joy in His Father, expressed in unceasing communion. When inviting us to come to Him, it is more precisely to His joy in His Father that He is inviting us.

The passage begins with a prayer of Jesus to the Father that we are allowed to overhear; only then is an invitation extended to us. The marvelous thing about this man, Jesus of Nazareth, is that, when we go to Him, we encounter not just a great (or even the greatest) human being, but always God His Father, "the Lord of heaven and earth." Jesus is a window to the freedom and vastness of eternity, the entryway into the abyss of God's trinitarian Being.

Father Simeon, *Fire of Mercy, Heart of the Word*

## Family Perspective Bud Ozar

The Gospel is about missionaries. As Jesus received a mission today, parents accept the mission of raising a family. Parents are not alone in this exhausting and difficult mission. Today Jesus tells us, "*Come to Me and I will give you rest.*"

## The Sacrificial Gift

When we receive Christ in the Eucharist, we participate in God's saving action. His presence within us bears fruit. The gifts of bread and wine are presented typically from among the congregation and placed upon the altar. These gifts represent an offering of ourselves. They include our daily prayers, works, joys and sufferings. From the words of the Eucharistic prayer: "In humble prayer we ask you almighty God: command that these gifts be borne by the hands of your holy angel to your altar on high in the sight of your divine majesty, so that all of us, who through this participation at the altar receive the most holy body and blood of your Son may be filled with every grace and heavenly blessing." Christ unites our offering to his own, purifying it from stain and transforming it into a perfect act of worship.

Once we receive Christ's precious body and blood, his gift generates grace in our lives. We become immersed in the Body of Christ as his Church alongside its other members. The Eucharist strengthens our bond of charity and allows us to meet one another where we are. Pope Benedict XVI reflects: "*Christ personally unites himself with each one of us, but Christ himself is also united with the man and woman who are next to me. And the bread is for me but it is also for the other. Thus Christ unites all of us with himself and all of us with one another.*" (General Audience, Dec. 10, 2008) Katie Almon

## Parenting Pointers Susan Vogt

Remember, your children are not a reflection of you. They are souls placed on this earth by God with their own unique purpose. Our job, as parent and guide, is to help them identify this purpose.

## A Yoke for the Childlike

Jesus is portrayed in Mathew's Gospel as a new and greater Moses. Moses, the meekest man on earth, was God's friend (see Exodus 34:12, 17). Only he knew God "face to face" (Deu 34:10). Moses gave Israel the yoke of the Law, through which God first revealed Himself and how we are to live (Jeremiah 2:20; 5:5).

Jesus, too, is meek and humble, but He is more than God's friend. He is the Son who alone knows the Father. He is more also than a lawgiver, presenting Himself today as the yoke of a new Law, and as the revealed Wisdom of God.

As Wisdom, Jesus was present before creation as the firstborn of God, the Father and Lord of heaven and earth (Proverbs 8:22; Wisdom 9:9), and He gives knowledge of the holy things of the kingdom of God.

In the gracious will of the Father, Jesus reveals these things only to the "childlike"--those who humble themselves before Him as little children. These alone can recognize and receive Jesus as the just savior and meek king promised to daughter Zion, Israel, in the First Reading. We, too, are called to childlike faith in the Father's goodness, as sons and daughters of the new kingdom, the Church. We are to live by the Spirit we received in Baptism, putting to death our old ways of thinking and acting, as Paul exhorts in today's Epistle. Our "yoke" is to be His new law of love, by which we enter into the "rest" of His kingdom. Dr. Scott Hahn

## Marriage Moments Susan Vogt

Although the coronavirus has been hard on everybody, it is especially difficult for those who live alone. Cherish the companionship you share. Who do you know who does not have someone at home to talk with? Give them a call.