

LIVING FAITH

14TH SUNDAY IN ORDINARY TIME
JULY 5, 2020



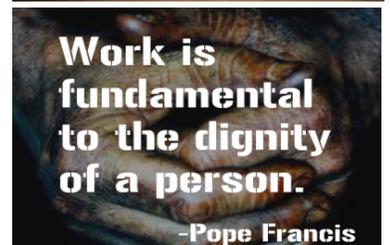
THE GOSPEL FOR TODAY—Matthew 11: 25-30

At that time Jesus said, 'I thank you, Father, Lord of heaven and earth, because you have hidden these things from the wise and the intelligent and have revealed them to infants;

yes, Father, for such was your gracious will.

All things have been handed over to me by my Father; and no one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him.

'Come to me, all you that are weary and are carrying heavy burdens, and I will give you rest. Take my yoke upon you, and learn from me; for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light.'



REFLECTING ON THE GOSPEL

In the Gospel for today, Jesus begins in prayer, and his prayer very soon becomes an invitation. In his prayer, Jesus thanks the Father for revealing truth not to the wise and the intelligent, but to "infants." Who are these "infants"? They are surely not people who are regarded as wise or important. They are the poor in spirit, the meek, the merciful, the persecuted, all those whom Jesus calls blessed in the Sermon on the Mount (Mt. 5:3-12). They are the sick and the lame, the people who dwell on the margins, the tax collectors and sinners, those who come to Jesus for healing of body and spirit, knowing that he can offer it. It is God's gracious will to act in ways that confound human wisdom (11:26), and so these "infants" see what the "wise" cannot – in their humble reliance on God, they can see that Jesus is sent by the Father and reveals the Father (11:27).

Jesus' prayer then becomes an invitation to these "little ones": "Come to me, all you that are weary and are carrying heavy burdens and I will give you rest" (11:28). These are comforting words for all of us, and certainly for those who need comfort, rest, and peace. In these days of pandemic, Jesus offers this invitation to all of us.

TALKING WITH FAMILY AND FRIENDS

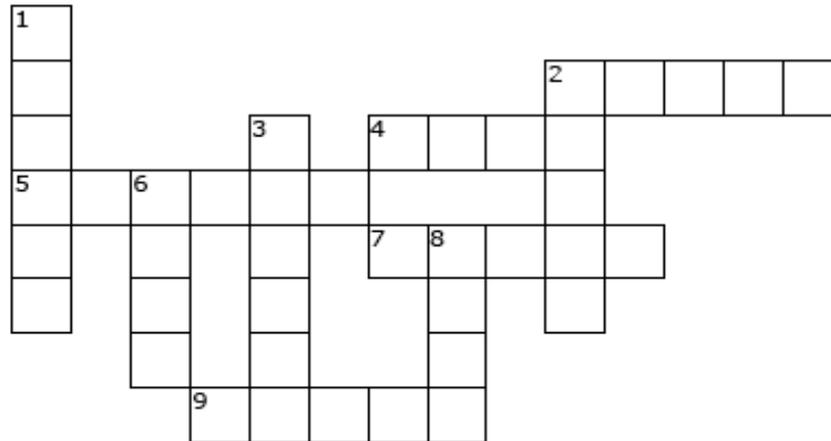


- Who carries heavy burdens today?
- How does Jesus offer rest to people who are carrying burdens?
- How can you be a means through which Jesus offers rest and lightens heavy burdens for others?

Rest for the Weary

"For my yoke is easy and my burden is light." Matthew 11:30 (NIV)

Based on Matthew 11:28-30 (NIV)



ACROSS

- 2. Not heavy
- 4. The opposite of go
- 5. A heavy load that you carry
- 7. The place within a person where their feelings or emotions are
- 9. Very tired, especially after working hard for a long time

DOWN

- 1. Not proud or not believing that you are important
- 2. To get knowledge or skill about a subject
- 3. Calm, kind or soft; not violent
- 6. Stop and relax to regain your strength
- 8. Not difficult

WEARY	HUMBLE	EASY	BURDEN	REST
COME	HEART	LIGHT	GENTLE	LEARN

"Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy and my burden is light." Matthew 11:28-30 (NIV)

THE CHURCH TEACHES THE DIGNITY OF LABOUR

“Come to me, all who labour and are burdened...”

The coronavirus pandemic has, in many places and ways, brought people together. It has also had unfortunate effects. These include loss of life, and loss of health. For many of the most vulnerable people of our human family, their already difficult circumstances have been made more trying because of the pandemic. For refugees and migrants, their lives have become more challenging. For people who live with domestic abuse, the pandemic has magnified their challenges. Racism has come to the fore. Stress has had a negative effect on many people. Many workers have faced challenges, loss or diminishment of employment, and safety concerns. The Church teaches about the dignity and rights of workers, and the responsibilities of employers. Let's take a look at some of the teaching contained in St. Pope John Paul II's 1981 encyclical, *Laborem Exercens* (On Human Work).

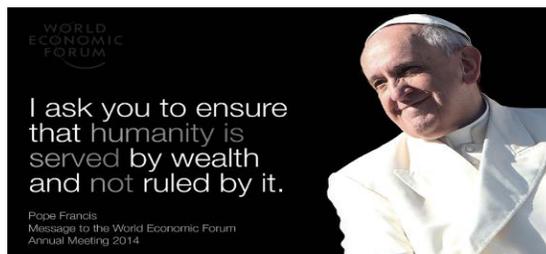
The most important thing is that the person working away from his native land, whether as a permanent emigrant or as a seasonal worker, should not be *placed at a disadvantage* in comparison with the other workers in that society in the matter of working rights. Emigration in search of work must in no way become an opportunity for financial or social exploitation. *Laborem Exercens* (On Human Work) 23



Besides wages, various *social benefits* intended to ensure the life and health of workers and their families play a part here. The expenses involved in health care, especially in the case of accidents at work, demand that medical assistance should be easily available for workers, and that as far as possible it should be cheap or even free of charge. Another sector regarding benefits is the sector associated with the *right to rest*. In the first place this involves a regular weekly rest comprising at least Sunday, and also a longer period of rest, namely the holiday or vacation taken once a year or possibly in several shorter periods during the year. A third sector concerns the right to a pension and to insurance for old age and in case of accidents at work. Within the sphere of these principal rights, there develops a whole system of particular rights which, together with remuneration for work, determine the correct relationship between worker and employer. Among these rights there should never be overlooked the right to a working environment and to manufacturing processes which are not harmful to the workers' physical health or to their moral integrity. *Laborem Exercens* (On Human Work) 19

All these rights, together with the need for the workers themselves to secure them, give rise to yet another right: *the right of association*, that is to form associations for the purpose of defending the vital interests of those employed in the various professions. These associations are called *labour or trade unions*. The vital interests of the workers are to a certain extent common for all of them; at the same time however each type of work, each profession, has its own specific character which should find a particular reflection in these organizations. *Laborem Exercens* (On Human Work) 20

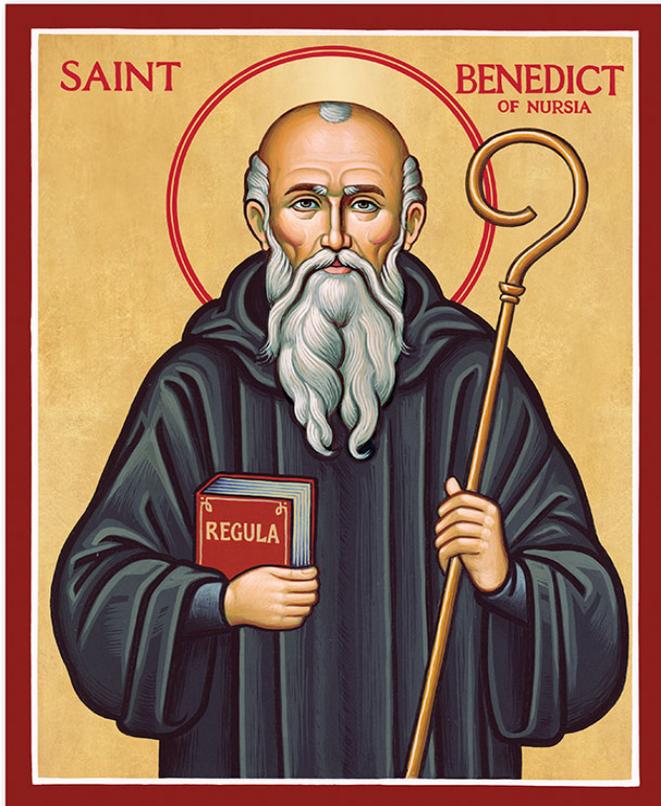
Careful attention must be devoted to the physical and psychological working conditions of disabled people-as for all workers-to their just remuneration, to the possibility of their promotion, and to the elimination of various obstacles. *Laborem Exercens* (On Human Work) 22



THE CHURCH CELEBRATES

July 11- St. Benedict (Memorial)

PATRON SAINT OF EUROPE
FOUNDER OF WESTERN CHRISTIAN MONASTICISM

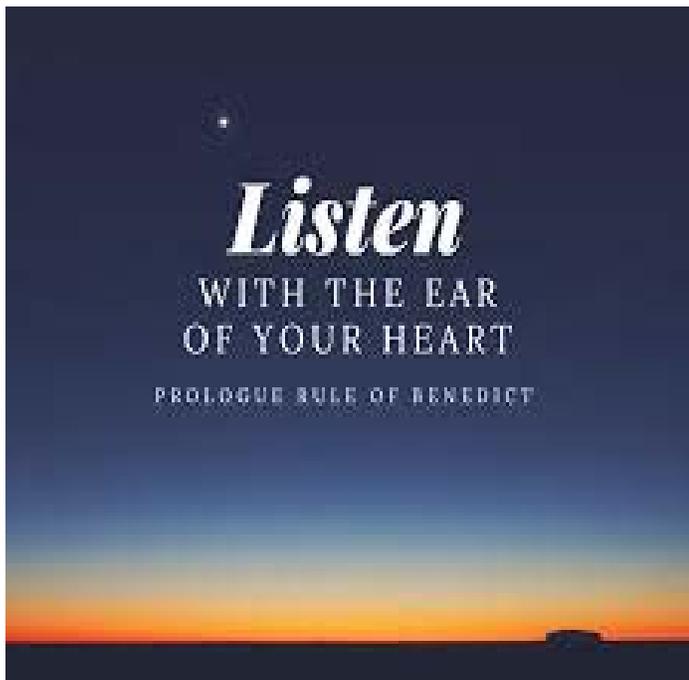


Benedict of Nursia (480-547) is patron saint of Europe and a founding figure in Western monasticism. He founded twelve communities for monks at Subiaco, Lazio, Italy, before moving to Monte Cassino in the mountains of southern Italy.

Benedict was born into a noble family, and tradition tells us that he had a twin sister, Scholastica. He was sent to study in Rome, but later moved into the countryside to become a hermit. He eventually came to be known as a gentle, disciplined abbot.

Benedict is best known for the rule of life that he wrote in 516 for his monks to follow. It is composed of 73 short chapters. Its wisdom is of two kinds: spiritual (how to live a Christ-centered life on earth) and administrative (how to run a monastery efficiently). According to the golden rule of *Ora et Labora - pray and work*, the monks devote eight hours a day to prayer, eight hours to sleep, and eight hours to manual work, sacred reading, or works of charity.

To this day, The Rule of St. Benedict is the most common and influential Rule used by monasteries and monks, more than 1,400 years after its writing. Today the Benedictine family is represented by two branches: the Benedictine Federation and the Cistercians.



Watch a short video about St. Benedict [here](#).