

Link to Liturgy



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Faith Like a Child 14th Sunday of Ordinary Time

Lessons and Discussions

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“you have revealed them to little ones.”

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Communion Antiphon – Simple English Propers

This should be chanted so that the time of prayer, study and discussion can be made sacred. Another song can be substituted, but should have the same theme.

*Gustate et videte**Ps 34 (33): 9*

III O taste and see how gracious the Lord is; bles-
sed is the man who trusts in him.

Source: ccwatershed.or**Alternate options:**Hymns

All Creatures of Our God and King

Be Thou My Vision

Holy God, We Praise Thy Name

I Heard the Voice of Jesus Say

I Know That My Redeemer Lives

The King of Love My Shepherd Is

Praise Songs

Your Love is Extravagant (Darrell Evans)

Lord of all Creation (Chris Tomlin)

Trading My Sorrows (Darrell Evans)

Lay it Down (Matt Maher)

Collect – Roman Missal

In the name of the Father, and of the Son, and of the Holy Spirit.

Amen

O God, who in the abasement of your Son
have raised up a fallen world,
fill your faithful with holy joy,
for on those you have rescued from slavery to sin
you bestow eternal gladness.

“The End” Notes

- [1] Luke 1:52
- [2] <http://www.catholic.com/thisrock/2004/0404clas.asp>
- [3] Romans 1:19-20
- [4] Saint Pope John Paul II; *Fides et Ratio*
- [5] Fr. John A. Hardon, S.J.; *Modern Catholic Dictionary*; page 468
- [6] Tantum Ergo
- [7] John 8: 31-32
- [8] Revelation 22:4-5
- [9] In Conversation with God 4, 10.2
- [10] St. Leo the Great, Sermon 89
- [11] <http://www.catholic.com/thisrock/2004/0404clas.asp>
- [12] Jn 20:29
- [13] Sirach 51: 23, 26
- [14] Sirach 51: 27-30
- [15] NAB notes Matthew 11, 28, 29
- [16] J. Escriva, *The Way*, 440
- [17] Psalm 32: 11,19
- [18] In Conversation with God 6, 49.1
- [19] *The Church's Year* pg. 336
- [20] In Conversation with God 6, 49.2
- [21] idem, 24
- [22] In Conversation with God 6, 49.1
- [23] *Gaudium et spes*, 22

Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever. Amen.

In the name of the Father, and of the Son, and of the Holy Spirit.
Amen

Gospel Reading – Matthew 11:25-30 – Roman Missal

NOTE: *In the Roman Catholic Tridentine Lectionary this Gospel is read on the Twelfth Sunday after Pentecost (Luke 10:23-37)*

A reading from the holy Gospel according to Matthew
- Glory to you O Lord

At that time Jesus exclaimed: “I give praise to you, Father, Lord of heaven and earth, for although you have hidden these things from the wise and the learned you have revealed them to little ones. Yes, Father, such has been your gracious will. All things have been handed over to me by my Father. No one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son wishes to reveal him.”

“Come to me, all you who labor and are burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am meek and humble of heart; and you will find rest for yourselves. For my yoke is easy, and my burden light.”

The Gospel of the Lord.
- Praise to you, Lord Jesus Christ

Spiritual Reading

From Pope St. Gregory the Great

Touching Christ, he cried out: My Lord and my God. Jesus said to him: Because you have seen me, Thomas, you have believed. Paul said: Faith is the guarantee of things hoped for, the evidence of things unseen. It is clear, then, that faith is the proof of what cannot be seen. What is seen gives knowledge, not faith. When Thomas saw and touched, why was he told: You have believed because you have seen me? Because what he saw and what he believed were different things. God cannot be seen by mortal man.

Thomas saw a human being, whom he acknowledged to be God, and said: My Lord and my God. Seeing, he believed; looking at one who was true man, he cried out that this was God, the God he could not see.

What follows is reason for great joy: Blessed are those who have not seen and have believed. There is here a particular reference to ourselves; we hold in our hearts one we have not seen in the flesh. We are included in these words, but only if we follow up our faith with good works. The true believer practices what he believes. But of those who pay only lip service to faith, Paul has this to say: They profess to know God, but they deny him in their works. Therefore James says: Faith without works is dead.

Responsory – Office of Readings – 14th Sunday of Ordinary Time

This life was made visible; we have seen it and we proclaim to you

– The eternal life which was with the Father and has appeared to us.

We have seen it with our own eyes and with our own hands we have touched the Word of life; what we have seen and heard we declare to you.

– The eternal life which was with the Father and has appeared to us.

Childlike Faith - Lesson and Discussion

“you have revealed them to little ones.”

The Gospel reading speaks of faith like a child. The first reading for today is from the prophet Zechariah as he proclaims the coming of the Messiah and how jubilant the event is to be. For some people it was a great jubilant time when they recognized Christ as the King of Kings and Lord of Lords. However, many people did not see Jesus this way. Their shortsightedness kept them from being open to who He truly is, which is the Son of God. The first lines of the Gospel today are similar to that of the Magnificat. Jesus says to the Father, “for although you have

V. Ora pro nobis, sancta Dei Genitrix.
R. Ut digni efficamur promissionibus Christi.

Oremus. Omnipotens sempiternae Deus, qui gloriosae Virginis Matris Mariae corpus et animam, ut dignum Filii tui habitaculum effici mereretur, Spiritu Sancto cooperante, praeparasti, da, ut cuius commemoratione laetamur; eius pia intercessione, ab instantibus malis et a morte perpetua liberemur. Per eundem Christum Dominum nostrum. Amen.

Slave Regina (English Translation)

Hail, holy Queen, Mother of mercy, our life, our sweetness and our hope. To thee do we cry, poor banished children of Eve. To thee to we send up our sighs, mourning and weeping in this valley of tears. Turn, then, most gracious advocate, thine eyes of mercy toward us, and after this, our exile, show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary.

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

Let us pray. Almighty and everlasting God, Who by the working of the Holy Spirit didst prepare both body and soul of the glorious Virgin Mother, Mary, that she might deserve to be made a worthy dwelling for Thy Son, grant that we who rejoice in her memory, may, by her loving intercession, be delivered from present evils and from lasting death, through the same Christ our Lord. Amen.

hidden these things from the wise and the learned you have revealed them to little ones.” This is similar to a line of the Magnificat when Mary said, “You have cast down the mighty from their thrones, and have lifted up the lowly.”[1]

Music - Faith like a child - Jars of Clay - POP CULTURE CONNECTION - 4:35

<http://youtu.be/saEC5g2TDg>

Listen to the lyrics of the song. How do the lyrics show dependence on God? A child is dependent, needy and trusting. They are willing to follow and believe. What prevents us from following and believing?

What does “childlike” mean? Being “childlike” refers to those who are opened and receptive to what someone is telling or teaching them. There are sayings we use that reinforce this meaning, such as “childlike wonder” and “blind faith.” When we were taught things as children, we took them as truth because we trusted those who taught us. We were taught colors, objects, letters, and numbers by an authority that we held as credible and who revealed these things as truth. We trust whole-heartily that what was taught to us is true. For our faith, we believe the truth because God revealed it to us.

Does this mean we should be gullible? No, this does not at all mean we should be gullible. As Most Rev. Henry Grey Graham said, “We believe the truths of our most holy religion not because we can prove them or have experienced them, not because we think them reasonable or beautiful or consoling (though they are all that). These are all Protestant reasons for believing. We believe the truths of the Catholic faith solely because almighty God has taught them to us. This is what theologians call the formal cause or motive of faith: the authority of God revealing.”[2]

Being gullible means believing anything that anyone tells you, whereas childlike faith means trusting in God the same way that children trust their parents. God guides our hand like a parent guides a child. Many times parents have to tell their children the same thing over and over again until they understand or accept what they are saying. Revelation comes from the Latin *revelatio*, which means an uncovering. Parents uncover for their children the mysteries of life. Our Heavenly Father uncovers the mystery of life for us.

How does God uncover the mystery of life, the mystery of Himself? There are three ways. First, is through nature, this is called natural revelation. It can be known to all through reason. “For what can be known about God is evident to them, because God made it evident to them. Ever since the creation of the world his invisible attributes of eternal power and divinity have been able to be understood and perceived in what he has made. As a result, they have no excuse.”[3]

The second way God revealed the mystery of Himself was by speaking through the prophets of the Old Testament. The third and complete revelation of Himself happened when the Word became flesh and dwelt among us. Both the second and third ways are considered supernatural because our natural reason could not have come to these truths without God communicating with humanity. The Catholic Church has always taught that both faith and reason work together. “Faith and reason are like two wings on which the human spirit rises to the contemplation of truth; and God has placed in the human heart a desire to know the truth—in a word, to know himself—so that, by knowing and loving God, men and women may also come to the fullness of truth about themselves.”[4] The first way God reveals Himself is through reason, the second and third are through faith. This is why Jesus tells us that we must have faith like a child. “There are two levels of supernatural revelation, as capsulized by the author of Hebrews: ‘At various times in the past and in various ways, God spoke to our ancestors through the prophets; but in our own time, the last days, he has spoken to us through his Son, the Son that he has appointed to inherit everything and through whom he made everything there is. He is the radiant light of God’s glory and the perfect copy of his nature’ (Hebrews 1:1-2). The difference between these two kinds of supernatural communication lies in the fact that, before Christ, God spoke but only indirectly through the prophets who were inspired to tell others what Yahweh had told them. In the person of Christ, however, it was no longer God speaking merely through human seers chosen by him; it was God himself speaking as Man to his fellow members of the human race.”[5]

We see Jesus as the Son of God through the Father, but we must be open to receive this knowledge. This is the childlike faith. We can’t be arrogant, haughty, or closed-mindedness when it comes to our faith. If we are closed-minded then it can chip away at our core beliefs. For example, the Eucharist: if we only look at it as a piece of bread and look for a way “to be

Marian Antiphon – Salve Regina

V
S Alve Re-gí-na, * ma-ter mi-se-ri-córdi-æ, Vi-ta, dul-
cé-do, et spes nostra, salve. Ad te clamámus, éxsu-
les, fí-li- i Hevæ. Ad te suspi-rámus, geméntes et flen-
tes in hac lacrimá-rum valle. E-ia ergo, Advo-cá-ta
nostra, illos tu-os mi-se-ri-córdes ó-cu-los ad nos con-
vér-te. Et Je-sum, be-ne-díctum fructum ventris tu- i,
no-bis post hoc exsí-li- um osténde. O cle- mens:
O pi- a: O dulcis Virgo Ma-rí- a.

heart is waiting for us there. Finally we can stay united to his Heart throughout the day by living in constant prayer for His heart and the heart of His mother Mary.

Profession of Faith or Popular Devotion – An Act of Resignation to the Sacred Heart of Jesus

An indulgence of one hundred days is gained by saying this prayer with true contrition before a picture of the Sacred Heart of Jesus, and a plenary indulgence by saying it every day for a month, and receiving the Sacraments of Penance and Communion, and praying for the Church.

In the name of the Father, and of the Son, and of the Holy Spirit.
Amen

O Jesus, most worthy of love! I gratefully offer Thee my heart in compensation for my great unfaithfulness, and consecrate myself wholly and forever to Thy service, purposing, with Thy grace, no more to offend Thee. Amen.

In the name of the Father, and of the Son, and of the Holy Spirit.
Amen

moved” emotionally then we miss the point when Jesus said, “This is my body”. As Saint Thomas Aquinas said, “Faith will tell us Christ is present when our human senses fail”.^[6] When our human intellect cannot comprehend what is taking place, it is God who instructs us to have faith of a child to accept His Will. God does not expect us to grasp everything with our natural reason (first way) alone and so He graciously gives us faith. This faith is revealed in the Old Testament, through messengers and events and in the New Testament by God Himself, the Word made flesh. Faith is supernatural because it is an infused grace that is above our nature. When we are children we are not able to easily do things that come naturally for us, we must be aided to walk, talk, read, eat, etc. We must become like little children in regard to Faith by becoming humble, poor in spirit, and obedient. It is only through these ways that we will come to know God through Faith.

Video - Help: A Concise History of Communication - POP CULTURE CONNECTION – 3:07

<http://youtu.be/JODL17I4ww>

Make a list of all the ways to communicate: TV, radio, cave drawings, twitter, texting, smoke signals, etc. Out of all the ways that we communicate, the most effective way is communicating in person. How can texting, phone, e-mail be sometimes unclear? Why is person-to-person communication the clearest way to communicate? John 1:14 says, “And the Word became flesh and made his dwelling among us and we saw his glory, the glory as of the Father’s only Son, full of grace and truth.” God does not want to simply remain the spoken or written word, instead He wills to become flesh in order to speak and live with us person to person. This reaches its highest level in the fulfillment of His promise to send the Holy Spirit, which is the third person of the Blessed Trinity. We have a personal relationship with the Father, the Son and the Holy Spirit, because God communicates with us person to person.

Why would God hide something from the wise and the learned? God wishes to show himself, but only if we understand that we are nothing before Him. All the wisdom we gain, and all the knowledge we have is only given to us because God allowed it to be. However, no amount of wisdom and knowledge on this earth will enable us to completely understand the fullness of God and His Church. The mystery and unity of the Father and Son is expressed in the words of Christ in the Gospel reading. If we are to truly know God the Father we must go to His Son, the

Word made flesh. This was too difficult for many people to believe then and is still hard for many to believe today. God stays hidden from them until they come to believe in Him. If we accept God, He will make it easier for us to believe in Him. The Law of Contradiction states that something cannot be both true and not true at the same time. God cannot be true and not true, you believe one or the other. If you believe that God does not exist, then the opposite, “God exists” is hidden from you. “Jesus then said to those Jews who believed in him, ‘If you remain in my word, you will truly be my disciples, and you will know the truth, and the truth will set you free.’”[7] When we know the truth, we are free and nothing is hidden. This is why we are reminded each Sunday night during Night Prayer in the Liturgy of the Hours, “They shall see the Lord face to face and bear his name on their foreheads. The night shall be no more. They will need no light from lamps or the sun, for the Lord God shall give them light, and they shall reign forever.”[8] In Heaven, the Beatific vision, nothing is hidden. We can begin now, through faith, to be set free by the truth, walking on the path of perfection to heaven, where nothing is hidden.

How should we act? “If we are to be faithful followers of Christ we have to ask him unceasingly to give us a heart like his, capable of feeling sorrow for all the evil that man drags along behind him.”[9] We cannot be ones who are too self-absorbed in our own world who fail to look to help others. As Saint Leo the Great said, “Certainly look on everyone who suffers with a general benevolence, but be especially concerned about those who are members of Christ’s Body and are united to us through the Catholic Faith. For we owe more to those who belong to us through the union of grace than to strangers through the community of nature.”[10]

Why should we have childlike faith? To have “childlike” faith means to see, understand, and accept God more simply and more completely. When living with childlike faith we see the heart of Christ and we see how the Father, Son, and Holy Spirit want us to act. The ability to have this type of faith goes against our ordinary human intellect. We are at times constrained by certain truths that we cannot escape. Math equations, certain sciences, history of events, these are simply truths and we have no choice in the matter. However, our faith in God presents a free choice to our will to either accept or reject the teachings of the Catholic Church. We are free to accept or reject matters of faith, such as the Sacraments, the Eucharist, Mary, and The

in and is the natural and most expressive symbol of the inexhaustible love with which our divine Redeemer still loves mankind. Indeed, although it is no longer liable to the disturbances of this mortal life, still live and beats. It is now inseparably joined with the Person of the divine Word, and in it and through it with his divine Will”[21]

Why His heart? “The Heart of Jesus is the source and expression of his infinite love for each person, whatever his situation may be.”[22] The Second Vatican Council said, “Jesus, true God and true man, loves the world with a human heart,”[23] this heart is the source from which God’s love pours forth. He watches for us and seeks us no matter how far we have wandered off.

Symbols of the Sacred Heart of Jesus

When looking at a picture of the Sacred Heart we see a few symbols:

Crown of Thorns: This represents the crown that was worn on His head and the crown of sorrows around His heart for our souls

Flame on top: This is the fire that burns in Christ to save all souls

Blood on the side: This shows the puncture wound where the Roman guard pierced His heart to make sure He was dead.

Cross on top: This represents the triumph of the cross. Through His death on the cross, His Heart stopped beating yet defeated death.

[\[See also Link to Liturgy Lesson - The Image of God\]](#) – ACTIVITY – Draw the Sacred Heart

How can I unite my heart with Christ’s heart? First we must go and seek His heart, which is in His Church and the Sacraments. We must be willing to confess our sins and faults to Him and beg for His mercy. We receive His mercy and forgiveness in the Sacrament of Reconciliation. We then can receive Jesus’ heart in the Heart of Sacred Liturgy in the place He wants us to be and requests us to attend, which is Mass. There we can receive Jesus’ body, blood, soul, and divinity. His

death, and nourish us in our hunger.”[17] Jesus’ heart is loved and adored from generation to generation and he eases our pains, our troubles, and gains for us the opportunity for salvation if we unite our hearts with His. If we all strove to have the heart of Jesus, the world would be a different place.

When did the feast come to be? In 1675, our Lord appeared to Saint Margaret Mary Alacoque. In His revelations he spoke to the saint about the special depth to make reparation on personal sins and sins of the whole world, and to respond to Christ’s love. Jesus wanted this to be done specifically during the practice of frequent Communion on the first Friday of every month. Eleven years later on June 21, 1686 the feast was first publicly celebrated. Pius IX extended it to the whole Church, and in 1928 Pope Pius XI gave it the splendor it has today.[18]

What is this feast about? As Jesus told St. Margaret Mary Alacoque, “Behold this heart, which has loved mankind so much, and which receives only ingratitude and coldness in return for its love. My desire is that you should make reparation to my heart for this ingratitude, and induce others also to make reparation.”[19]

He also gave promises in favor to all those who applied themselves to His Sacred Heart:
 I will give them all the graces necessary for their state of life.
 I will establish peace in their families.
 I will console them in all their pains and trials.
 I will be their assured refuge in life, and especially in death.
 I will shed abundant blessings upon all their undertakings.
 Sinners shall find in my Heart an infinite ocean of mercy.
 Lukewarm souls will be rendered fervent.
 Fervent souls shall rise rapidly to greater perfection.
 I will bless those houses where the image of my heart shall be exposed and honored.
 I will give to priests the gift of moving the hardest hearts.
 Persons, who propagate this devotion, shall have their names inscribed on my heart, never to be effaced from it.

Why should we care about the heart of Jesus? Jesus’ Heart loved like no other heart has loved in all of history. His heart experienced joy, happiness, compassion, sorrow, and sadness while on earth.[20] After He ascended into Heaven, His heart did not stop beating. It still beats for love of us. Today, we adore the Most Sacred Heart of Jesus “since that Heart of his participates

Church. Many have accepted these and many have rejected them, but we all face the consequences of our choices. We see the Pharisees and Scribes today reject that Jesus is truly God, and Jesus praising those who believe in Him like a child.[11] He tells St. Thomas, “Blessed are those who have not seen, and yet believe”[12] Children trust. This is why the Chaplet of the Divine Mercy and the words inscribed below the Divine Mercy image are so important in our time, “Jesus, I trust in You!”

Jesus: the stress reliever – Lesson and Discussion

“my yoke is easy...my burden is light”

Jesus calls us today to come and place our troubles, our burdens, our pains, our sufferings, our struggles, anything that might be keeping us from our fullest potential and give it to Him. He promises us that He will give us rest and instructs us to take up his yoke, which is easy, and the burden light. The closer we attach ourselves to Jesus through prayer and the Sacraments, the easier our life will become. When we learn to accept and follow the Will of God, our life will no longer be characterized by stringent and restrictive slavery but by a joyful freedom.

Music - Love is Here by Tenth Avenue North - POP CULTURE CONNECTION 4:22

<http://youtu.be/7sBuajPzBT>

This song epitomizes what today’s Gospel reading is about. Everything that weighs us down, that keeps us from God, bring it to him anyways, and He will heal us. The love of Jesus Christ is here ready for us now. Do not wait until tomorrow, think there is no hope, or His love has left us but be ready to receive it right now.

What is a yoke? A yoke is a wooden crosspiece that is fastened onto the necks of a pair of animals to plow or pull something. It was also a crossbeam for a person to carry pails or baskets on their neck and shoulders. Both cases fit with what Jesus is saying in today’s Gospel. If we fasten ourselves next to Christ, not only will He direct us where to go, but He will do most of the work. When it feels like we are carrying the world on our shoulders and its weight is dragging us down, Jesus tells us to surrender everything and to take up His yoke for its weight is light.

A great example of this is Atlas and the Infant of Prague statue. We see how man thinks of the burden of the world as on its back

and we buckle underneath its weight. However, when looking at a statue of the Infant, we see Jesus holding the whole world in one of His tiny hands. He shows us that when we place that heavy burden that's breaking our backs on him, He can turn it all into a small paperweight easily carried in one small hand.

[See also Link to Liturgy Lesson - The Kingdom of God

Why did Jesus speak in this manner? Why did he mention a yoke and releasing burden? Jesus was referring to the last chapter of Sirach where it says, "Come aside to me, you untutored, and take up lodging in the house of instruction...Submit your neck to her yoke, that your mind may accept her teaching. For she is close to those who seek her, and the one who is earnest finds her." [13]

When we humble ourselves to God's Will, we find greater joy and reward than we could ever have by chasing our own will. Sirach concludes with these same statements, "See for yourselves! I have labored only a little, but have found much. Acquire but a little instruction; you will win silver and gold through her. Let your spirits rejoice in the mercy of God, and be not ashamed to give him praise. Work at your tasks in due season, and in his own time God will give you your reward." [14]

What was burdening the people? Jesus came to bring ease and peace to those who were burdened and weighed down by the Scribes and Pharisees. The Scribes and Pharisees complicated the original commandments and compounded the burden of the law. We are all burdened and looking for a place to rest. Many people thought the coming Messiah was to be an earthly King or General, but Jesus came that we might have peace. Think of a truly peaceful time. The weight of this world, and the cares we may have had were lifted from us with that peace. Jesus invites the burdened to take the yoke of obedience to his word, where they will find rest. [15]

Why should we help others with their burdens if they are not our own? If we are to follow and imitate Christ we should look for ways to not add stress upon others, and to find ways in which we can help others bear their pains and struggles. This should only take place after we have helped ourselves of course. As St. Jose Maria Escriva wrote, "When you have finished your work, do your brother's, and helping him, for Christ's sake, so tactfully and so naturally that no one - not even he - will realize

that you are doing more than what in justice you ought." [16] We should find ways to help relieve our brothers and sisters in Christ, because Christ himself did that for everyone He met, and still does this for all of mankind. **How can we be less of a burden on others? How can we help ease the burden of others?** This could mean giving a kind word of encouragement to someone, just listening to a person vent, providing a shoulder to cry on, an extra pair of hands to help, or possibly to be the calming level-headed effect for someone.

Jesus has never wanted us to be burdened down by the stresses of life. He did not want us to be living out our lives just to work twenty-four/seven 365 days a year. He wants our true devotion. We can only do this through our prayers and devotions on a daily basis. There was a story of Blessed Mother Teresa where she was requested by several of her sisters if they could shorten prayer time by just an hour so that they could focus more on helping the sick and dying in Calcutta. Mother Teresa stopped and pondered for a few seconds, and then she said, "You're right. What we need to do though is pray more!" So she had her sisters add an extra hour of prayer to their morning prayers. Soon afterward the sisters were actually able to care for the people coming to them better than they ever had before. Mother Theresa knew the sisters hearts were wanting to help the sick and dying, but she also knew that the only way to truly help anyone is to have true love and devotion to the heart of Christ.

Sacred Heart of Jesus – Lesson and Discussion

The Solemnity of the Sacred Heart of Jesus falls nineteen days after Pentecost, on a Friday. For hundreds of years there had been a special private devotion to the heart of Jesus, but in the Middle Ages, Jesus appeared to a woman and told her that He wanted the whole world to pray to Him and receive Him in the Most Blessed Sacrament. When we think of the heart it is one of, if not the most important organs in our entire body. The symbolisms used in reference to the heart are also poignant. Terms like, "let's get to the heart of the matter" and "He has a good heart," means the root, foundation, and character, which we build our lives around. Jesus' heart was pierced for us on the Cross. Blood and water came forth to wash away our sins.

Today's Gospel tells us to take rest in Christ. Psalm 32 speaks beautifully of the heart of God when it says, "The design of his heart shall endure from age to age, to rescue our souls from