

# FOURTEENTH SUNDAY IN ORDINARY TIME

JULY 5, 2020

## MASS READINGS

MONDAY: HOS 2:16-22, PS 145, MT 9:18-26

TUESDAY: HOS 4:8-13, PS 115, MT 9:32-38

WEDNESDAY: HOS 10:1-12, PS 105, MT 10:1-7

THURSDAY: HOS 11:1-9, PS 80, MT 10:7-15

FRIDAY: HOS 14:2-10, PS 51, MT 10:16-23

SATURDAY: IS 6:1-8, PS 93, MT 10:24-33

**NEXT SUNDAY: FIFTEENTH SUNDAY IN  
ORDINARY TIME-RDGS: IS 55:10-11, PS 65,  
ROM 8:18-23, MT 13:1-23 or 13:1-9**

## MASS INTENTIONS

**MONDAY: CONNIE GILLAM**

**TUESDAY: LILLIAN MILLS**

**WEDNESDAY: LYNN YOUART**

**THURSDAY: ROBERT KINGMA**

**FRIDAY: POOR SOULS**

**VIGIL: LYNN YOUART**

**7:30: FOR THE PARISH**

**10:00: BRAULIO GAETA**

**NOON: ANN HUBERTZ**

## MEMORIAL FLOWERS

for the suffering Poor Souls in Purgatory: Marian Schwartz.  
Curt Day family. Thomas Hemmerick. Bullock & Corbin  
families. Marian Schwartz. (Larry White, George & Mildred  
Hatke). (Ann Hubertz & Pat Burdine). (Dorothy, Donald,  
Morris & Marie Nelson, Charles & Ishulda Kaiser). (Judy &  
Ed Buckles, Matt Dickinson, Maria Salrin). Alvessa Treviño.

Bob Bennett

*“learn from me,  
for I am meek and humble of  
heart;”*

The word “disciple” may be translated as student. This means that we would do well to investigate and put to good use the qualities of a good student. We can all remember from our classroom days that one of those qualities is attentiveness. In the Greek liturgy the deacon urges the assembly to “be attentive” just before the proclamation of the gospel. We might explore precisely what is involved in maintaining attentiveness in our daily duties. Prayer is a key to this, especially contemplative prayer. In this sort of prayer and reflection we calm ourselves and learn to operate at a constant level of awareness of things in relation to the Kingdom. Fasting then takes over in so far as we begin to “sort” those things out in their relationship to the Kingdom which, we remind ourselves, we are to seek first. In discerning what is of immediate value to the Kingdom we will undoubtedly discover the opportunity to engage in works of mercy both for our own good and especially the good, i.e. the salvation of others. These three pillars of the interior life, prayer, fasting and works of mercy, then become tools in which we are engaging our attentiveness to our Lord’s constant presence in our lives. For the good student, i.e. disciple, attentiveness lead to attendance. Daily attending to the spiritual needs of our lives is an absolute necessity. We would certainly find it inconceivable to go without food, water, sleep and exercise if we are to maintain a good level of physical health. How much more should we be concerned about those things of the spirit in which we are ever present to the Divine Teacher and always sitting at his feet, aware that we have indeed chosen the better part and shall not be deprived of it. Attendance at daily prayers, reflection on scripture, engaging in the Liturgy of the Hours, spiritual reading, meditation on the Rosary, visiting the Blessed Sacrament, daily Mass, there are a variety of things at our disposal mindful that it is NOT the quantity that is important but the quality of our attentiveness and attendance. Finally we have to consider the above quote from the point of view of the Teacher himself. He describes himself as “meek and humble of heart”. This means in part that he is not a bully nor is he a monitor who is constantly nagging us to “pay attention”. He is ever present as we will come to discover but he will not remove us from our responsibility since, by way of our baptism, we have accepted the role of student and committed ourselves to excel in our labors. His meekness and humility also serve as a source of instruction in the development of our own “student” attitudes. Put on the mind of Christ urges another “classmate” Paul. If we find ourselves not at all disposed to the analogy of student let us keep in mind that in many ways we have to relearn and it goes without saying that our failings in the earthly classroom may have soured us to consider our involvement in a heavenly one. But this is part of the conversion process. Nothing on earth perfectly mirrors the glory awaiting us, if he did I would not be writing this and you would not be reading it!!!

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# *Jesus Is Meek And Humble Of Heart*

The Gospel of Matthew (11:25-30) tells us about the Heart of Jesus. It gives us these words of comfort: “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.”

What do these words tell us about the Lord? What do they mean for us?

They tell us something about God that is very different than the images of God we might have. Many of our images are of the Almighty Awesome Creator of the Universe. We think of the great frescos on the ceiling of the Sistine Chapel as Michelangelo portrayed God creating the universe with a dazzling display of power. We think of the image of creation of Adam, and God’s powerful hand touching the limp finger of the first man giving him life. Or we think of some of the wonders of nature we may have experienced: the summits of the Rocky Mountains, the great canyons of Arizona, or the fire red skies of a Tampa Bay Sunset. And we remember that God is the Awesome Creator.

But He is more than this.

We often have images of God as the Judge of the living and dead. He is the One we will have to come before and present the work of our lives, not just the individual things we have done, but how well we have allowed His love to permeate the world. There is reward or punishment waiting, there is mercy and compassion, but there is also justice. Again, going back to the Sistine Chapel, Michelangelo depicts the scene of the Last Judgment showing the joy of the saved and the grief of the condemned. Jesus is the Just and Merciful Judge.

But He is more than this.

Jesus is meek and humble of heart. The prophet Zechariah prophesied that this is how our King would come to us. (Zechariah 9:9). And this is how Jesus presents himself in the Gospel, meek and humble of heart. What does it mean to be meek? To be meek is to be patient and gentle. It is not the surrender of rights or some form of cowardice, but the opposite of sudden anger, of malice and of long harbored vengeance. Jesus is meek. He is not waiting for the right time to strike us down for what we have done to Him, how we have attacked His Holiness with our sins, how we have attacked those whom He loves, or how we have put him out of our lives. He is gentle. He is patient with us.

Chapter 6 of the Book of Revelations presents the Four Horsemen of the Apocalypse. This is in the section of the seven seals. A white horse comes forward and its rider is given a crown and called on to continue the victory of the Lord. A red horse is summoned, and its rider told to let people slaughter each other in their continual and unending wars. Then the Black Horse comes and its rider has a scale as people are afflicted with famine, and finally a sickly green colored horse comes. Its rider is Death. When the fifth seal is opened, prayers are heard from under God’s altar. There, under the altar, are the souls of all those who have been slaughtered for giving witness to the Lord. These are the martyrs. Peter and Paul are there. St. Ignatius of Antioch and all those thrown to the lions and killed by the Romans are there. As are those throughout history who have died giving witness for Christ, tortured to death throughout the world. The sixteen Carmelite nuns of Compiegne are there. They were beheaded during the French Reign of Terror, singing Veni Creator Spiritus as they were murdered youngest to oldest before a hushed crowd. The North American martyrs are there, St. Isaac Jogues, St. John DeBrebeuf and all who were slaughtered by the American Indians. Those who died in Baghdad for daring to be Catholic are there. You may not have heard about this. It doesn’t fit into the media’s agenda for determining our thought. On October 31, 2010 as a Catholic community in Baghdad was celebrating the vigil Mass of All Saints, Moslem militants burst into the Church and began shooting. During the chaos that followed, one priest tried to hide children in the reconciliation room. He was caught, taken to the center of the Church and shot, dying in his mother’s arms and praying, “Into your hands I commend my spirit.” Two nuns who were trying to hide the women were also killed. A second priest was told to turn away from the Cross, and turn to the East and proclaim that Allah is God. He refused to do so and was killed. A total of 58 joined those under the altar of God, adding their voices to the thousands and thousands before them who call out, “How long will it be, holy and true Master, before you sit in judgment and avenge our blood on the inhabitants of the earth.” “Be patient for a little while longer,” they are told. More will be added to your number. More will have the chance to choose the Lord.

When we say the Lord is meek, we do not mean that He is submissive. We mean that He is so full of love that He is willing to be patient. Perhaps some of the Moslem cowards of Baghdad will have the opportunity to join the martyrs they created and give witness to Christ.

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Jesus is humble of heart. A proud person sees the universe revolving around him or her. If there is an offense, the proud person refuses to forgive. "Who does he think that he is?" the proud person asks. He or she is not concerned with returning the sinner to love. His or her only concern is with vengeance, getting the sinner back for the offense. That is not the way of the Lord. He is humble of heart. His concern is not with how He has been offended. His concern is with the sinner and returning him or her to love.

What does all this mean to us? It means that we need to give Jesus our burdens. This is more than the difficulties of life, sickness, marriage or family problems, etc. Yes, we give these to the Lord, but there is more than this that He wants. He wants us to give Him all that is keeping us from Him. Perhaps there are sinful hidden closets in our lives. We are ashamed. Perhaps there is some form of substance abuse. Perhaps there is some form of sexual immorality. Perhaps we have difficulty forgiving those who have hurt us. Maybe we have committed serious sins. We had an abortion or we convinced another to have an abortion. Often we are not as afraid of bringing our sins to the priest in confession, as we are afraid that God is never going to forgive us. We have attacked Him, willingly and knowingly. How can we seek forgiveness? So we think that we are condemned to go through life carrying these burdens only to wait for everlasting punishment after we die. "No," the Lord says, "Give me your burdens, come to me for I am meek and humble of heart." He is saying, "I am not so offended that I am shutting off mercy and compassion. I am not concerned about myself. I am concerned about you. I suffered on the cross for you. Give me your burdens. I want them, no matter how ugly, how messy they may be."

And then the Lord says, "And you will find rest for yourselves, for my yoke is easy and my burden is light." The burden of being a Christian, as demanding as it is, is light next to the burden of carrying our sins to the grave and beyond. Following the way of holiness, being separate from what others consider normal life, is so much easier than being part of the crowd that exalts in its immorality. Holiness is being different. Holiness is accepting the way of the Lord. I am sure that you have heard this quote from Pope Emeritus Benedict XVI many times, but it bears repeating: "The world offers you comfort. But you were not made for comfort. You were made for greatness." Every one of us was created for greatness. To achieve this greatness means that there are times that we have to reject the comfort of the world. There are times that we have to be are out and out uncomfortable. We are mocked for our faith and our morality. We are mocked for our refusing to live for ourselves. We are mocked because we know that marriage is sacred and live that way. We are mocked because we know that we have to avoid certain associates, certain places, certain parties, etc because we know that they can destroy us. We are mocked because we are not part of the crowd. This is not comfortable. But we were not created for comfort. We were not created to be part of the crowd. We were created for greatness. That is the burden, that is the yoke, that Jesus calls us to accept in today's Gospel.

It is so much easier to carry the burden of the Lord then to carry the burden of sin.

"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."



Written by

[Msgr Joseph Pellegrino](#)

MONSIGNOR JOSEPH PELLGRINO is a priest of the Diocese of St. Petersburg, Florida and pastor of St. Ignatius of Antioch Catholic Church in Tarpon Springs.

## FOURTEENTH SUNDAY IN ORDINARY TIME

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### CHAPTER IV. THAT IT IS NECESSARY FOR SALVATION TO IMITATE THE HEART OF JESUS

1. *The voice of Jesus.*-----My Child, one thing above all others is necessary, to save thy soul. For if she is lost, all is lost; but if she is saved, all else is saved.

Yet, thou shalt not attain thy eternal salvation, if thou do not imitate My Heart.

For those whom God did foreknow, He also did predestinate to be conformed to the image of His Son.

Which is this image of the Son of God, whereunto all those that will be saved are to be conformed, if it be not My Heart?

It is not given to everyone, to imitate My outward actions; nor does it depend on man to do the wonderful works, which I have wrought.

Besides, by reason of the diversity of men's conditions in life, all cannot follow My exterior manner of living; but the interior dispositions of My Heart can be imitated by all, the great and the small, the learned and the ignorant, in whatever condition they may live.

If then thou desirest to be saved, be conformed to My Heart; and do thou reproduce in thy heart, whatever sentiments animate Mine.

2. Though thou shouldst distribute thy possessions among the poor; though thou shouldst give up thy body to the greatest penances; though thou shouldst understand all mysteries; though thou shouldst work astonishing miracles; if thy heart be not after the likeness of Mine, thou art nothing, and all those things shall avail thee nothing forever.

By the likeness of thy heart to Mine art thou to be judged, and thence is thy eternal state to be determined.

But, at the judgment, many will say: Lord, have we not in Thy name prophesied? have we not cast out devils? have we not wrought many wonders? And I will say to them: I know you not: do ye see the wounds which ye have inflicted? Do ye recognize the Side, which ye have pierced, and which for your sake remained open; yet ye would not enter into the same? Whatever, therefore, thou mayst do, it avails thee nothing, unless thou do it according to My Heart.

3. Not the outward appearance of piety, but a devoted heart makes a man truly good, and dear to Me.

Thou wilt place thy salvation in security, in proportion as thou dost conform thy heart to My Heart.

Do for thy salvation whatever thou art capable of doing: no zeal can be too great, when an eternity is at stake.

When thou art about to die, thou shalt find that everything is lost, whatsoever thou mayst have done; unless thou didst direct it to Me, and to thy salvation.-----If, then, thy everlasting salvation is of the greatest importance, remember, as much as thy salvation is worth, so much is the Imitation of My Heart to be prized.

4. *The voice of the Disciple.*-----*O eternal salvation of the soul! important affair, thou alone art to me supremely necessary! Why am I in this world if not to save my soul? Why was I redeemed, why furnished with so many means, why loaded with Divine favors, if it was not that I might, with more ease and pleasure, secure my soul's salvation?*

*But alas! I did not yet begin earnestly, that for which I am placed in this world. Ransomed as I was, I sold myself again into a more disgraceful slavery, and perished by misusing the very means and blessings, whereby I might so easily have secured my salvation and my happiness.*

*O Lord my God! Thou couldst most justly have permitted that I should perish forever, and suffer that never-ending destruction, which my wickedness and the wasting of Thy gifts have deserved for me.*

*Yet, since the infinite goodness of Thy Heart did not allow this; nay more, since by a new and exceedingly great blessing, Thou hast induced me to value and love the salvation of my soul; I will no longer be ungrateful, I will no longer expose my soul to everlasting ruin.*

*I resolve and promise to co-operate with Thy Heart's most sweet designs of saving my soul, and rendering her forever happy*

### CHAPTER VI. THAT WHOEVER DESIRES TO IMITATE THE HEART OF JESUS, MUST PURIFY HIS OWN HEART

1. *The voice of Jesus.*-----My Child, if thou wilt enter into the intimacy of My Heart, and taste the unutterable sweetness of Its intercourse, cleanse thy heart from every evil.

For I, thy Well-beloved, am pure and stainless, I delight Myself among the lilies.

How could there exist a union betwixt My Heart and thine, unless thou hadst carefully purified it?

For who shall accuse My Heart of sin? And how canst thou say: My heart is clean; since thy heart itself is conscious of the contrary?

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Alas! My Child, what a heart is thine! Born in sin, so long an abode of evil spirits, defiled and disfigured by so many stains, strongly drawn to evil and sadly estranged from supernal good; fostering so many ill-regulated affections, the fruitful sources of sin, full of itself and of the world; accustomed, for the most part, to have itself in all things for its ultimate object.

2. Wonderful indeed is it, that thou darest invite Me to enter into such a heart, and to reside amid such uncleanness. A wicked heart is to Me an object of abhorrence, but an unclean heart I loathe: how then could it delight Me to dwell therein?

I seek a pure heart, and all My delight is to dwell therein; and to be there entertained among lilies.

Whoever, therefore, loves cleanness of heart, shall enjoy My presence, and shall experience the tenderness, and Divine sweetness of My Heart.

3. Be not deceived, My Child, thinking that it is well with thee, provided thou dost outwardly deport thyself in a proper manner, since I look chiefly at the heart.

And what will it avail thee to have been pleasing by thy outward conduct, to all creatures, if, by thy inward dispositions, thou hast been displeasing to Me?

If thy heart is stainless, then shalt thou be wholly pure: since it is from the heart that proceed evil thoughts, uncleanness, fraud, blasphemy and all manner of evil.

Purify thy heart, therefore, and nothing shall hinder thee from being sweetly united to My Heart, and from tasting the fullness of Its delights.

But, if only outwardly thou turn away from evil, if thou do not root out sin from thy heart, thou shalt never be free from vices: they shall sprout forth with ten times greater vigor from within, than thou shalt be able to shun from without; and, whilst thou appearest to stand firm, thou shalt sink beneath the weight of inward evils.

4. Come then, My Child, prepare a neat dwelling-place for Me in thy heart, and I, when I come, will be wholly thine, and thou shalt be wholly Mine; and there shall exist a wonderful intimacy between us, and a union known only to those who have tried it by experience.

Be of good courage, and begin forthwith this all-important work: thou canst feel no true joy, until thou finish it entirely. Fear of trouble hinders many from perfectly purifying their hearts.

This is a device of the enemy: the wily foe,----knowing that on a true and thorough cleansing of the heart depends not thy salvation and perfection alone, but also that of others, and, above all, My glory,----strives, by every means, to keep thee from this undertaking.

Give no heed to the suggestions of the crafty schemer, who cares not, whether it be by true or false means, that he attains his object.

Do thou pray, ask for Divine grace; with this, set about thy work bravely; and thou shalt see that all difficulties vanish before thy greatness of spirit; and, to thy astonishment, thou shalt find, that where thou didst look for the greatest hardships, there shalt thou meet the greatest consolations.

5. *The voice of the Disciple.-----I beg and beseech Thee, Lord, create a clean heart in me, and renew a right spirit in my interior.*

*My whole heart is defiled with uncleanness: and from the heart, infection has spread over the powers of my soul, and over the senses of my body. Alas! O Lord! what is there in me without blemish, or altogether pure?*

*Send forth, I beseech Thee, the light of Thy grace, and illumine my mind; that I may know, and bewail, all the evil I have done, and the good which I have neglected.*

*O how I regret, sweetest Jesus, that I have dishonored Thy dwelling-place in so unworthy a manner, that I have displeased Thee, that I have saddened Thy Heart! I grieve, O my supreme Good: I lament and abhor all my sins: I avow my malice and my ungratefulness: I implore the mercy of Thy Heart.*

*Lord, if Thou wilt, Thou canst make me clean: wash me from my iniquity, and cleanse me from my sin. Yea, from hidden offenses, and from those not my own, purify my heart.*

*Come, Jesus, enter my heart, and make for Thyself a scourge with the cords of holy fear, of lively gratitude, and of pure love, and drive out all them that defile this Thy dwelling.*

*Behold, henceforth I will give admittance to none of them: Thy house shall be called a house of prayer: in it, I will worship Thee; in it, I will love Thee; in it, I will occupy myself with Thee alone.*

(Excerpted from: IMITATION OF THE SACRED HEART OF JESUS by Fr. Peter J. Arnoudt, S.J. {1904} May be found online at: <http://www.catholictradition.org/Classics/sacred-heart21.htm>)

# FOURTEENTH SUNDAY IN ORDINARY TIME

## JULY 5, 2020

June 26, 2020

Dear Reverend Young,

The Little Sisters of the Poor have appreciated your support of the Little Sisters of the Poor and our elderly.

This year the virus has disturbed everyone. Many problems have been caused by lack of work. The efforts that were made in the past to share in our Mission have been compromised.

We were scheduled to visit your parish during the weekend Masses of June 27/28, 2020. Since our Ministry is directly involved with the elderly, our community feels it is a little premature to visit the parishes for an appeal at this time.

We would like to offer your parishioners the opportunity to support and share our Mission should they wish and be able to at this time.

God Bless you,

Sr. Margaret Banar, lsp

**St. Augustine Home**

**2345 86th St.**

**Indianapolis, IN 46260-1905**

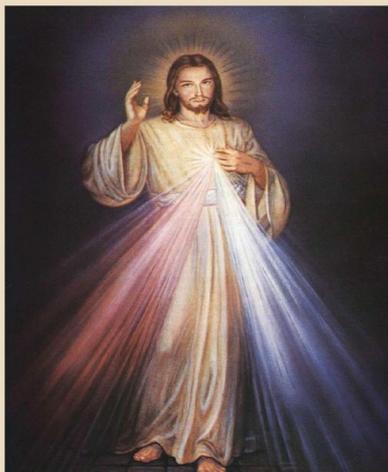
Dear Parishioners,

Since we are unable to respond to the good sisters in our usual manner I would ask that you do what I plan on doing. Using the address above I will send my personal gift to the Sisters for their ministry and let them know that it came from St. Ann, Lafayette. I hope you can do the same. Blessings.. *Fr. Dominic*



### SEMINARIAN FUND APPEAL 2020

Father in heaven, you sent us your only Son to redeem us and to build your kingdom on earth. Please give us the wisdom and strength we need to follow His call. Grant to the faithful a spirit of generosity, that vocations may flourish. Bless our seminarians and priests with holiness and courage, that they may lead your people to Christ. Help them to fulfill their sacred promises and so be effective signs of your kingdom. Lord, invite more men to your service. We ask this through Christ our Lord. Amen.



*Jesus, meek  
and humble  
of heart,  
may my heart  
be like yours.*

### SUNDAY OFFERING

**\$6140.00**

**“FIND OUT HOW MUCH GOD HAS  
GIVEN YOU, AND FROM IT TAKE  
WHAT YOU NEED; THE REMAIN-  
DER IS NEEDED BY OTHERS”**

**ST. AUGUSTINE**