

Fourteenth Sunday in Ordinary Time - Lectionary: 100

Reading 1 [ZEC 9:9-10](#)

Thus says the LORD: Rejoice heartily, O daughter Zion, shout for joy, O daughter Jerusalem! See, your king shall come to you; a just savior is he, meek, and riding on an ass, on a colt, the foal of an ass. He shall banish the chariot from Ephraim, and the horse from Jerusalem; the warrior's bow shall be banished, and he shall proclaim peace to the nations. His dominion shall be from sea to sea, and from the River to the ends of the earth.

Responsorial Psalm [PS 145:1-2, 8-9, 10-11, 13-14](#) - R. I will praise your name for ever, my king and my God.

Reading 2 [ROM 8:9, 11-13](#)

Brothers and sisters: You are not in the flesh; on the contrary, you are in the spirit, if only the Spirit of God dwells in you. Whoever does not have the Spirit of Christ does not belong to him. If the Spirit of the one who raised Jesus from the dead dwells in you, the one who raised Christ from the dead will give life to your mortal bodies also, through his Spirit that dwells in you. Consequently, brothers and sisters, we are not debtors to the flesh, to live according to the flesh. For if you live according to the flesh, you will die, but if by the Spirit you put to death the deeds of the body, you will live.

Gospel [MT 11:25-30](#)

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."

Today's readings are very much about peace through humility.

Although many of us have experienced peacefulness, it is not often the deep and steady internal peace of Christ that can be said to surpass understanding. The storms of life still upset us, challenge our faith, give rise to doubts and result in a multitude of 'woe is me' complaints and laments. We misunderstand the nature of Christ's peace.

The peace he desires to give us is a peace within our souls borne in us through humble submission and the changing of our disposition, our attitude to life and how we experience the world. This is what we mean when we pray the embolism after the Lord's Prayer; "Deliver us, Lord, we pray, from every evil, graciously grant peace in our days, that, by the help of your mercy, we may be always free from sin and safe from all distress, as we await the blessed hope and the coming of our Savior, Jesus Christ."

'Deliver us, Lord', Many of us expect Jesus to just wipe away all our problems, all difficulties, all obstacles; to somewhat magically make it so that we never experience the consequences of sin, our own and others, so that our lives will be peaceful. But this is not the kind of peace he promises. Christ's life was neither painless nor totally free of burdens and so the Christian faith is not a panacea for painlessness in life. Neither is it, as Karl Marx said, 'opium for the masses'. Although there are times when he will alleviate our pain, give peaceful consolations, Jesus is not to be seen as an escape from our problems or the consequences of man's inhumanity to man. Instead, he helps us to understand that by the help of his mercy (the Cross of his love) we can become holy in a state of grace that grants peace. A peace that keeps us free to understand clearly, to see as God sees, to love as God loves, as we build the kingdom of God on earth with ourselves as the living stones.

Paul tries to help us understand this necessary change, when he says, "However, you are not in the flesh but in the Spirit". Paul writes in the present tense, "you are not in the flesh." To be "in the flesh" means to be living under the control of the flesh. Rather, believers are "in the Spirit" from the moment of our rebirth in Christ through baptism. There are only two realms that a person can be in. You are either in the flesh or in the Spirit. If you are an unbeliever, you are in the flesh. If you are a believer, you are in the Spirit.

Jesus invites us to walk with him, uniting ourselves, our lives, to Him as if we and he were literally harnessed to the same yoke. Christ offers an invitation to be yoked with Him, to walk the path of life having put on the mind of Christ. When we are united to Christ in this way, our purpose is clear, all aspects of our lives become fully meaningful and we have a new way of understanding, engaging and experiencing the world.

Although Jesus prayed for the Father to remove the cup from him, we've seen that from the moment he began his public ministry and for the rest of his Passion experience, Jesus manifested a quiet dignity and strength in the face of opposition, challenge, insult and horrendous abuse and humiliations. He is full of an inner peace, which had come from a total 'Yes', total obedience to his Father. "Have among yourselves the same attitude that is also yours in Christ Jesus, who, though he was in the form of God, did not regard equality with God something to be grasped. Rather, he emptied himself, taking the form of a slave, coming in human likeness; and found human in appearance, he humbled himself, becoming obedient to death, even death on a cross." Philippians 2:5-8

Christ is the key to knowing ourselves and God. The Cross is the key to the fullness of life lived according to that understanding. Humility is the key to possessing the peace of Christ. The more we grow in humility, the more Christ's peace, strength, and wisdom becomes ours. Paul was told, "My grace is sufficient for you, for my power is made perfect in your weakness." From then on, Paul, far from wanting his problem to be removed, says "I will all the more gladly boast of my weaknesses, that the power of Christ may rest upon me."

Peace comes from a humble firm commitment, 'yes', to what is God's will. When I want – really want – what God wants. With our hearts and minds fully aligned, we become free to live the freedom for which we were made no matter the sufferings this world.

We are called to be with Jesus all the way, accepting his life vision, his standards, his values – unconditionally.

Acknowledging our dependence on God, now and always is an act of humility. Obedience to God's will. Whenever we conscientiously fulfill our responsibilities in life, follow our conscience, and obey Church teaching in obedience to God's will, we are being healed of the effects of original sin. We are being made full of grace.

The 'Proud' can never will never have peace until they are humble.

Chrysostom. He said not, Come ye, this man and that man, but All whosoever are in trouble, in sorrow, or in sin, not that I may exact punishment of you, but that I may remit your sins. Come ye, not that I have need of your glory, but that I seek your salvation. And I will refresh you; not, I will save you, only; but that is much greater, I will refresh you, that is, I will set you in all quietness.

Augustine. (Serm. 69. 1.) Not to create a world, or to do miracles in that world; but that I am meek and lowly in heart. Wouldest thou be great? Begin with the least. Wouldest thou build up a mighty fabric of greatness? First think of the foundation of humility; for the mightier building any seeks to raise, the deeper let him dig for his foundation. Whither is the summit of our building to rise? To the sight of God.

Jerome. He gives thanks that His coming has opened to the Apostles sacraments, which the Scribes and Pharisees knew not, who seemed to themselves wise, and understanding in their own eyes; That thou hast hid these things from the wise and understanding, and hast revealed them unto babes.

Augustine. (Serm. 67. 5.) That the wise and understanding are to be taken as the proud, Himself opens to us when He says, and hast revealed them unto babes; for who are babes but the humble?

Gregory. (Mor. xxvii. 13.) He says not 'to the foolish,' but to babes, shewing that He condemns pride, not understanding.

Chrysostom. (Horn. xxxviii.) Or when He says, The wise, He does not speak of true wisdom, but of that which the Scribes and Pharisees seemed to have by their speech.

Hilary. The hidden things of heavenly words and their power are hid from the wise, and revealed to the babes; babes, that is, in malice, not in understanding; hid from the wise because of their presumption of their own wisdom, not because of their wisdom.¹

Chrysostom. And therefore in beginning the Divine Law He begins with humility, and sets before us a great reward, saying, And ye shall find rest for your souls. This is the highest reward, you shall not only be made useful to others, but shall make yourself to have peace; and He gives you the promise of it before it comes, but when it is come, you shall rejoice in perpetual rest. And that they might not be afraid because He had spoken of a burden, therefore He adds, For my yoke is pleasant, and my burden light.

Augustine. (Serm. 70. 1.) So then they who with unfearing neck have submitted to the yoke of the Lord endure such hardships and dangers, that they seem to be called not from labor to rest, but from rest to labor. But the Holy Spirit was there who, as the outward man decayed, renewed the inward man day by day, and giving a foretaste of spiritual rest in the rich pleasures of God in the hope of blessedness to come, smoothed all that seemed rough, lightened all that was heavy. For love makes right easy, and almost nought all things however dreadful and monstrous. How much more easily then does love do that for true happiness, which avarice does for misery as far as it can?

¹ Thomas Aquinas. (1841). [Catena Aurea: Commentary on the Four Gospels, Collected out of the Works of the Fathers: St. Matthew](#). (J. H. Newman, Ed.) (Vol. 1, p. 424). Oxford: John Henry Parker.