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By Ian Bozant, Contributing Writer What is the homily? What should it do? After hearing the Word of God in the Readings, Responsorial Psalm and the Gospel, the congregation sits for a reflection on the Word of God offered by the bishop, priest or deacon. This reflection is known as the homily and is required for every Sunday and Holy Day of
Obligation, but is encouraged at all Masses (Canon 767). The tradition of reflecting on the Word of God is an ancient one, and the inclusion of such a reflection in the midst of Mass is just as ancient as can be seen from the works of the fathers of the church. Their own sermons and reflections upon the Word of God are preserved within the body of
their works and give us an example and a model of the early church's understanding of what the homily should do. These venerable fathers always based their reflections on the sacred Scripture and used the scriptures to catechize the faithful gathered for the Mass. The word "homily" means "explanation" in Greek. This was done usually by drawing
out the meaning of the passages in Scripture, which can be difficult at times to interpret, and then by applying these meanings to the current situation in which the faithful find themselves. Since Scripture is not a dead letter, it continues to speak to us both in catechesis and in application. In this way, the homily fulfills the mandate of the Second
Vatican Council in "Dei Verbum": "By the same word of Scripture the ministry of the word also, that is, pastoral preaching, catechetics and all Christian instruction, in which the liturgical homily Muy? As we have already
 mentioned, the homily is reserved to an ordained minister of the church - bishop, priest or deacon. If, on a rare occasion, a member of the lay faithful is to offer a reflection at Mass, it is to be done after the Prayer after Communion (GIRM 66). This tradition is also venerable and ancient, but its purpose has been lost as reference to it has been all but
forgotten. The bishop is considered to have the "fullness of priesthood" by virtue of his ordination as a successor to the apostles (CCC 1557). The priest and deacon share in the ministry of the bishop. This sharing in his ministry can be seen theologically as an extension of the ministry of the apostles. By reserving the homily - which serves as a
catechetical tool in order to evangelize and spread the Gospel - to the ordained ministers of the church, it signifies that this teaching is a faithful passing on of the faith of the apostles in an authentic way as a fulfillment of Christ's mandate to them in Matthew 28:18-20. Why do some priests give their homily behind the ambo, while some stand in the
middle of the sanctuary? Traditionally, the homily is given from a fixed place - usually the ambo. However, there has been some recent leeway given in this regard. The "General Instruction of the Roman Missal" states, "The Priest, standing at the chair or at the ambo itself or, if appropriate, in another worthy place, gives the Homily" (136). What do Instruction of the Roman Missal" states, "The Priest, standing at the chair or at the ambo itself or, if appropriate, in another worthy place, gives the Homily" (136).
do during the homily? Ideally, the homily should be engaging as it nourishes the faith of both the homilist and the faithful gathered in prayer. However, despite his ordination, the ordained minister is still human. Every homily will not be the best we have ever heard, and this is OK, but it does not give us permission to disengage ourselves from the
liturgy. We must remember that God speaks to us through every single event of our lives, including a lackluster homily, it becomes very difficult to refocus on the rest of the Mass, breaking our interior participation in this great sacrament. As prudence dictates, it is
 also possible for us to offer helpful suggestions to the ordained ministers in our parish, as long as what we say is in the spirit of true charity. Ian Bozant is a second-year theologian studying for the Archdiocese of New Orleans at Notre Dame Seminary. He can be reached at ibozant@nds.edu. Liturgical Colour: Green. First readingExodus 3:1-6,9-12
©The burning bush Moses was looking after the flock of Jethro, his father-in-law, priest of Midian. He led his flock to the far side of the wilderness and came to Horeb, the mountain of God. There the angel of the Lord appeared to him in the shape of a flame of fire, coming from the middle of a bush. Moses looked; there was the bush blazing but it was
not being burnt up. 'I must go and look at this strange sight,' Moses said, 'and see why the bush is not burnt.' Now the Lord saw him go forward to look, and God called to him from the middle of the bush. 'Moses, Moses!' he said. 'Here I am,' Moses answered. 'Come no nearer,' he said. 'Take off your shoes, for the place on which you stand is holy
ground. I am the God of your fathers,' he said, 'the God of Abraham, the God of Isaac and Isaac a
 Israel, my people, out of Egypt.' Moses said to God, 'Who am I to go to Pharaoh and bring the sons of Israel out of Egypt?' 'I shall be with you.. After you have led the people out of Egypt, you are to offer worship to God on this mountain.' Responsorial
PsalmPsalm 102(103):1-4,6-7 ©The Lord is compassion and love. My soul, give thanks to the Lord all my being, bless his holy name. My soul, give thanks to the Lord is compassion and love. It is he who forgives all your guilt, who heals every one of your ills, who redeems your life from the grave, who
crowns you with love and compassion. The Lord is compassion and love. The Lord does deeds of justice, gives judgement for all who are oppressed. He made known his ways to Moses and his deeds to Israel's sons. The Lord is compassion and love. Gospel AcclamationMt11:25 Lord of heaven and earth,, for revealing the mysteries of the kingdom
You have hidden these things from the wise and revealed them to little children. Yes, Father, for that is what it pleased you to do. Everything has been entrusted to me by my Father; and no one
knows the Son except the Father, just as no one knows the Father except the Son and those to whom the Son chooses to reveal him.' The readings on this page are from the Jerusalem Bible, which is used at Mass in the United States, are available in the
Universalis apps, programs and downloads. You can also view this page with the Gospel in Greek and English. There are no upcoming events at this time. View 1st Reading (Exod 3:1-6.9-12): Moses was tending the flock of his father-in-law Jethro, the priest of Midian. Leading the flock across the desert, he came to Horeb, the
mountain of God. There an angel of the Lord appeared to him in fire flaming out of a bush. As he looked on, he was surprised to see that the bush is not burned». When the Lord saw him coming over to look at it more closely
God called out to him from the bush, «Moses! Moses!». He answered, «Here I am». God of Jacob. The cry of the children of Israel has reached me, and I
have truly noted that the Egyptians are oppressing them. Come, now! I will send you to Pharaoh and lead the children of Israel, out of Egypt?». He answered, «I will be with you; and this shall be your proof that it is I who has sent you:
when you bring my people out of Egypt, you will worship God on this very mountain». Responsorial Psalm: 102 R/. The Lord is kind and merciful. Bless the Lord, o my soul; and all my being, bless his holy name. Bless the Lord, o my soul; and all my being bless his holy name. Bless the Lord, o my soul; and all my being bless his holy name. Bless the Lord, o my soul; and all my being bless his holy name. Bless the Lord, o my soul; and all my being bless his holy name. Bless the Lord, o my soul; and all my being bless his holy name. Bless the Lord, o my soul; and all my being bless his holy name. Bless the Lord, o my soul; and all my being bless his holy name. Bless the Lord, o my soul; and all my being bless his holy name. Bless the Lord, o my soul; and all my being bless his holy name. Bless the Lord, o my soul; and all my being bless his holy name. Bless the Lord, o my soul; and all my being bless his holy name. Bless the Lord, o my soul; and all my being bless his holy name. Bless the Lord, o my soul; and all my being bless his holy name. Bless the Lord, o my soul; and all my being bless his holy name. Bless the Lord, o my soul; and all my being bless his holy name. Bless the Lord, o my soul; and all my being bless his holy name. Bless the Lord, o my soul; and all my being bless his holy name. Bless the Lord, o my soul; and all my being bless his holy name. Bless the Lord, o my soul; and all my being bless his holy name. Bless the Lord, o my soul; and all my being bless his holy name. Bless the Lord, o my soul; and all my being bless his holy name. Bless the Lord, o my soul; and all my being bless his holy name. Bless the Lord, o my soul; and all my being bless his holy name. Bless the Lord, o my soul; and all my bless his holy name. Bless the Lord, o my soul; and all my bless his holy name. Bless the Lord, o my soul; and all my bless his holy name. Bless the Lord, o my soul; and all my bless his holy name. Bless the Lord, o my soul; and all my bless his holy name. Bless the Lord, o my soul; and all my bless his
destruction, he crowns you with kindness and compassion. The Lord secures justice and the rights of all the oppressed. He has made known his ways to Moses, and his deeds to the children of Israel. Versicle before the Gospel (Cf. Mt 11:25): Alleluia. Blessed are you, Father, Lord of heaven and earth; you have revealed to little ones the mysteries of
the Kingdom. Alleluia. Gospel text (Mt 11,25-27): On one occasion Jesus said, «Father, this is what pleased you. Everything has been entrusted to me by my Father. No one knows the Son except theeven and learned and revealed them to simple people. Yes, Father, this is what pleased you. Everything has been entrusted to me by my Father. No one knows the Son except theeven and learned and revealed them to simple people. Yes, Father, this is what pleased you.
Father, and no one knows the Father except the Son and those to whom the Son chooses to reveal him». «You have hidden these things from the wise and learned and revealed them to simple people» Fr. Raimondo M. SORGIA Mannai OP (San Domenico di Fiesole, Florencia, Italy) Today, the Gospel offers us the opportunity to accede, so to speak, to
the very structure of the divine wisdom. Who, amongst us, would not love to become acquainted with the unfathomable mysteries of life? There are enigmas the world's best team of investigators would not even dream of detecting. There is One however before which «there is nothing hidden, (...); nor is anything secret» (Mk 4:22). This is the mystery
of who calls himself the "Son of man", inasmuch He says about himself: «All things have been handed over to me by my Father» (Mt 11:27). His human nature —through the hypostatic union— has been assumed by the Person of the Word of God: He is, in short, the Second Person of the Holy Trinity, before which darkness does not exist and for
which, night is more luminous than broad daylight. An Arab proverb says: «If a pitch black night a black ant climbs over a black wall, God sees it». There are mysteries for us, but not for God, before whom, past, present and future are open and dug into, to the last comma. Quite pleased, the Lord says
today: «Father, Lord of heaven and earth, I praise you, because no one could pretend to know these or similar hidden secrets, not even by bringing them out of the darkness through exhaustive studies, or as the wisdom should. A
little old aged woman, without any school experience, will always be more aware about the deep secrets of life than the pretentious scientist that has spent an awful lot of money at reputed universities. Certain science can be achieved through inner faith, humility and poorness. Clement of Alexandria very well wrote: «Night is favourable for
mysteries; it is then when our soul —attentive and humble— turns on itself while pondering over its condition; it is then when it finds God». Wednesday, Fifteenth Week in Ordinary TimeGospel (Except USA)Matthew 11:25-27You have hidden these things from the wise and revealed them to little children. Jesus exclaimed, 'I bless you, Father, Lord of
heaven and of earth, for hiding these things from the learned and the clever and revealing them to mere children. Yes, Father, for that is what it pleased you to do. Everything has been entrusted to me by my Father; and no one knows the Father except the Son and those to whom the Son chooses to
reveal him. 'Gospel (USA)Matthew 11:25-27Although you have hidden these things from the wise and the learned you have revealed them to the childlike. 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 the childlike.
Yes, Father, such has been your gracious will. All things have been handed over to me by my Father. No one knows the Father except the Father, and no one knows the Father except the Father, and no one knows the Father except the Father.
reading is one of the key texts in the Jewish Scriptures. Moses' encounter with God at the burning bush would transform him from a humble shepherd to the great liberator who delivered the people of Israel from the slavery of Egypt. This profound spiritual experience was as significant for Moses as Paul's encounter with the risen Lord on the road to
Damascus was significant for him. In that highly charged moment, according to our first reading, Moses heard God call on him to take off his shoes, 'for the place on which you stand is holy ground'. Every prayerful encounter between ourselves and the Lord generates holy ground. In the gospel reading we are given an insight into a moment of Jesus'
prayerful encounter with God. He thanks God that it is 'mere children' who are receiving his revelation, but those considered to be uneducated in the ways of God, such as sinners, tax collectors, people from all walks of life who do
not keep the details of the Jewish Law. Jesus says that we need to 'become like children' if we are to enter the kingdom of God. We need a humble openness to God's presence, such as Moses showed while shepherding his sheep. Prayer is a moment when we come before the Lord in humility and poverty, conscious that we have nothing to offer that
God needs but that we need everything that God has to offer. Whenever in prayer we come before the Lord in such poverty of spirit, we are truly on holy ground and on that holy ground the Lord will speak to us as he spoke to Moses. And/Or(ii) Wednesday, Fifteenth Week in Ordinary TimeOccasionally the gospels give us a glimpse into the prayer life
of Jesus. From time to time, they allow us to observe the content of Jesus' prayer of petition in the Garden of Gethsemane, 'Father, take this cup from me'. The prayer of Jesus in this morning's gospel reading is one example of that. We are familiar with Jesus' prayer of petition in the Garden of Gethsemane, 'Father, take this cup from me'. The prayer of Jesus in this morning's gospel reading is one example of that. We are familiar with Jesus' prayer of petition in the Garden of Gethsemane, 'Father, take this cup from me'.
Lord of heaven and earth'. Jesus praises God for the mysterious ways that God works, ways that seem paradoxical to human observation. Jesus blesses God for the learned and the clever and revealing them to mere children. It is not the religious experts, the teachers of the Jewish Law, who are coming to know God as
 Jesus is revealing him. Rather, it is those who would have been considered religiously and theologically illiterate who are coming to know God in and through Jesus; those who are aware that they know little or nothing are receiving the revelation of God that Jesus brings.
The gospel reading reminds us that it is those who are aware of their own need, their own poverty before God, who will be open to whatever God wants to communicate to us through his Son. And/Or(iii) Wednesday, Fifteenth Week in Ordinary TimeIf we were to list what we consider to be of value in our lives, we would probably discover that
relationships would come towards the top of our list. We value relationship which is most important to him, his relationship with his heavenly Father. He speaks of this relationship in terms of a
mutual knowing, 'no one knows the Son except the Father, just as no one knows the Father except the Son'. There is a very profound and unique intimacy to this relationship; it is open to others. Jesus speaks of himself as choosing to reveal the Father to others and he speaks of the Father as
revealing these things to children. Jesus reveals the Father to us and the Father to us and the Father to us, to that extent they seek to draw us into their mutual love, so that we can reflect that love to others. For this to
happen, the gospel reading suggests that we need the openness and receptivity of the child, rather than the self-assurance of the learned. And/Or(iv) Wednesday, Fifteenth Week in Ordinary TimeIn the gospel reading, Jesus draws a sharp distinction between what he calls 'the learned and the clever' and 'mere children' or 'little
ones' is probably a reference to Jesus' disciples who would not have been considered themselves to have a clear understanding of God and God's will. Many of Jesus' disciples were anything but experts in the Jewish Law, those who considered themselves to have a clear understanding of God and God's will. Many of Jesus' disciples who would not have been considered themselves to have a clear understanding of God and God's will. Many of Jesus' disciples who would not have been considered themselves to have a clear understanding of God and God's will.
have been considered 'sinners', breakers of the law, by the religious experts. Yet, it was these people who were open to Jesus' revelation of God. When it comes to matters of faith, we need to keep acknowledging how little we know, and how far we have yet to travel in coming to know
God with our mind and our heart. This is what Jesus refers to elsewhere in Matthew's gospel as poverty of spirit. It is to the poor in spirit that the kingdom of God belongs. It is the awareness of our own poverty of spirit, mind and heart, that disposes us to receive God's gift of his Son. Jesus assures us in the gospel reading that when we receive the
Lord out of our poverty, we will be enriched, because we will be taken up into Jesus' own intimate relationship with God his Father. And/Or(v) Wednesday, Fifteenth Week in Ordinary Time At a critical time in Matthew's gospel when Jesus finds his ministry largely rejected in Galilee, he, nevertheless, praises his Father, Lord of heaven and earth. Even
as Jesus was experiencing rejection from many of the towns of Galilee, he knew there was much to give thanks and praise to God for. There are times in our own lives when nothing seems to be going well for us. We feel disappointment and hurt at how others are relating to us. However, even in such moments, there is always something for which we
can give thanks and praise to God. If we look at our situation with the eyes of faith, we will always find some sign of God's grace and favour for which we can give thanks. In his first letter to the Thessalonians, Paul says, 'Give thanks in all circumstances'. He doesn't say give thanks for all circumstances but in all circumstances. Paul is reminding us
that even when our faith in God is being put to the test and we find life a struggle, there is always something for which we can give thanks. In the face of opposition and hostility, Jesus gives thanks to God because in his mysterious plan it is the 'babes' in the face of opposition, the poor, the tax collectors, the sinners, rather than the experts in the Law,
 who are open and receptive to God's revelation of himself through Jesus. It is they who had the poverty of spirit to receive what God is offering. Sometimes, the trials and struggles of life can help us to become more like children, in the sense of opening us up more fully to all the blessings and graces that God continues to shower upon us through
Jesus. This is something for which we can certainly give thanks. Fr. Martin Hogan. Tuesday, Fifteenth Week in Ordinary Time Gospel (Except USA) Matthew 11:20-24It will not go as hard with Sodom on Judgement Day as with you. Jesus began to reproach the towns in which most of his miracles had been worked, because they refused to repent. 'Alas
for you, Chorazin! Alas for you, Bethsaida! For if the miracles done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and as for you, Capernaum, did you want to be exalted as high as heaven? You shall be
 thrown down to hell. For if the miracles done in you had been done in Sodom, it would have been standing yet. And still, I tell you that it will be more tolerable for Tyre and Sidon and for the land of Sodom on the day of judgment than for
you. Jesus began to reproach the towns where most of his mighty deeds had been done, since they had not repented. "Woe to you, Chorazin! Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty deeds done in your midst had been done in Tyre and Sidon, they would long ago have repented in sackcloth and ashes. But I tell you, it will be more tolerable for Tyre and
 Sidon on the day of judgment than for you. And as for you, Capernaum: Will you be exalted to heaven? You will go down to the netherworld. For if the mighty deeds done in your midst had been done in Sodom, it would have remained until this day. But I tell you, it will be more tolerable for the land of Sodom on the day of judgment than for
you." Reflections (4)(i) Tuesday, Fifteenth Week in Ordinary Time In the previous chapter of Matthew's gospel to today's gospel reading, Jesus had said, 'You received without charge, give without charge, give without charge, give without charge, give without charge in the previous chapter of Matthew's gospel reading, Jesus had said, 'You received without charge, give without charge.
from what he gives, and then to give to others from what the Lord gives is vital. We can be slow to receive what the Lord wants to give us. We have to keep learning to receive what the Lord wants to give us. We have to keep learning to receive what the Lord wants to give us. We have to keep learning to receive what the Lord wants to give us. We have to keep learning to receive what the Lord wants to give us.
gospel reading, Jesus bemoans the fact that the inhabitants of Chorazin, Bethsaida and Capernaum were unwilling to receive what Jesus was offering them. God was gifting them through Jesus and, yet, they did not welcome God's gifts through
 Jesus, God's gift of Jesus. Today's gospel invites us to ask ourselves, 'How well do we receive all that God is offering us through his Son?' The opening chapter of John's gospel declares that Jesus came among us full of God's love for us, there is no limit to how much
 we can receive from him. There is always more to receive, and more that we can give from what we have received. And/Or(ii) Tuesday, Fifteenth Week in Ordinary TimeWe sometimes like to think of ourselves as being in control, as having everything under control. Yet, the reality is that in so many ways we are not in control. So much happens to us
over which we have no control. Among other things, we cannot control over whether or not they receive that gift. Even Jesus had no control over how other people responded to him. He brought people the gift of God's presence but not
 everyone received that gift, not everyone recognized Jesus as God visiting his people. In this morning's gospel reading, Jesus laments the fact that the towns of Chorazin, Bethsaida, and Capernaum did not respond to his presence, in spite of the miracles that were done in their midst. He suggests that the pagan cities of Tyre and Sodom would have
been much more responsive to his presence. The fact that people were graced by the Lord did not necessarily mean that they responded to that grace. We have the gift of the Lord's presence in his word, in the sacraments, in each other. We spend our lives learning to respond to the many graces the
                                                                                                                                 The words of Jesus against the Galilean towns of Chorazin, Bethsaida and Capernaum seem harsh to our ears. Behind the harsh woes lie the anguish of a love that is frustrated. His rejection by many in these towns foreshadows a great rejection that
Lord is always offering us. And/Or(iii) Tuesday, Fifteenth Week in Ordinary Time
lies ahead by the people of Jerusalem. Jesus has given much to these Galilean towns. Miracles have been done in their midst. Yet, the response has been at best indifferent and at worst hostile. Are all the efforts Jesus made to make present the kingdom of God among them wasted? Jesus had spared nothing on their behalf and, yet, the return has been
minimal. Such an experience could have left Jesus disheartened. Yet, in the passage immediately following Jesus gives thanks to God for all those who have responded to his message and work. Jesus understood that in spite of some many setbacks and disappointments, God was at work in and through him. Much of the seed he scattered appeared to
bear no fruit, yet some of the seed would bear a rich harvest. As people of faith we can get very discouraged by the indifference or even hostility to the gospel message. Yet, we can be sure that the Lord continues to work in our midst, even when the signs are unpromising. Like Jesus in the gospel reading, we can get distressed and troubled by the
gospel's lack of progress but, like him, we need never get discouraged. There always remains much to give God thanks for, because God's work is not ultimately thwarted by human resistance. And/Or(iv) Tuesday, Fifteenth Week in Ordinary TimeWe can get very discouraged when we encounter a poor response to our efforts to offer something we
consider worthwhile. Those of us who work in parishes may get a speaker who has something valuable to say on life of faith and only a handful turn up, in spite of our best efforts to promote it. Within a family, parents give exemplary witness to their faith. In the gospel reading, Jesus shows a handful turn up, in spite of our best efforts to promote it.
his discouragement, indeed, his exasperation, at the indifferent response of the towns of Chorazin, Bethsaida and Capernaum to his healing and life giving ministry. On another occasion he wept over the city of Jerusalem because in spite of his best efforts to gather them to himself as a hen gathers her brood, they were unwilling. Jesus bemoaned his
deep disappointment in all these cases. However, when Moses saw an Egyptian strike a Hebrew in today's first reaction went beyond bemoaning to violent behaviour resulting? Jesus has something to teach us in this regard as in all
others. In Luke's gospel a Samaritan town rejected Jesus' offer of the gospel. His disciples wanted the townspeople struck dead from heaven, which was akin to Moses' reaction. Jesus simply went on his way to the next town. As risen Lord he reached out to the Samaritan towns with the gospel through the ministry of Philip and on this occasion the
TimeGospel (Except USA)Matthew 10:34-11:1It is not peace I have come to bring, but a sword. For I have come to bring peace to the earth: it is not peace I have come to bring, but a sword. For I have come to bring, but a sword. For I have come to bring peace to the earth: it is not peace I have come to bring, but a sword. For I have come to bring peace to the earth: it is not peace I have come to bring, but a sword. For I have come to bring peace to the earth: it is not peace I have come to bring, but a sword. For I have come to bring peace I have come to bring, but a sword. For I have come to bring peace I h
her mother-in-law. A man's enemies will be those of his own household. 'Anyone who prefers father or mother to me is not worthy of me. Anyone who finds his life will lose it; anyone who loses his life for
                           'Anyone who welcomes you welcomes me; and those who welcome me welcome me welcome a holy man will have a prophet will have a p
disciple, then I tell you solemnly, he will most certainly not lose his reward.' When Jesus had finished instructing his twelve disciples he moved on from there to teach and preach in their towns. Gospel (USA) Matthew 10:34-11:11 have come to bring peace upon
the earth. I have come to bring not peace but the sword. For I have come to seta man against his father, and one's enemies will be those of his household. "Whoever loves father or mother more than me is not worthy of me, and whoever loves son or daughter more
than me is not worthy of me; and whoever does not take up his cross and follow after me is not worthy of me. Whoever receives me receives me receives the one who sent me. Whoever receives a prophet because he is a prophet will
receive a prophet's reward, and whoever receives a righteous man because he is a disciple- amen, I say to you, he will surely not lose his reward." When Jesus finished giving these commands to his Twelve
disciples, he went away from that place to teach and to preach in their towns. Reflections (6)(i) Monday, Fifteenth Week in Ordinary TimeI am often struck by Jesus' reference to a 'cup of cold water may seem very little, but on a
baking hot day in the middle east it would be seen as a very precious gift. Jesus is saying that the giving of as little as a cup of cold water to someone in need of it will have an eternal reward. He is reminding us of the significance of small gestures. People of earlier generations were very aware that a little can go a long way. Because they had little,
they were able to make it go a long way. It is also true that the little we give to someone can go a long way, in the sense that it can have an impact for good beyond what we migh think. In one of his parables, Jesus speaks of the mustard seed which becomes the largest shrub of all in which birds of the air nest. When we scatter even the smallest seed
of it is not peace I have come to bring, but a sword', goodness and generosity, the Lord can work powerfully through it. We don't always have the resources or the energy or the health to undertake big projects, especially as we get older. Yet, like the widow in the gospel story who put two small coins into the Temple treasury and in doing so gave her
all, the smallest gestures of loving kindness can reveal a large-hearted generosity. We can never underestimate the potential of the little good we might manage to do. There are many equivalents to the cup of cold water. The Lord delights in them all and promises that they will bring a great reward. And/Or(ii) Monday, Fifteenth Week in Ordinary
TimeThe opening saying of Jesus in this morning's gospel reading might strike us as strange, 'Do not suppose that I have come to bring, but a sword'. Jesus recognizes that his presence on earth will be divisive; some will welcome him and others will reject him and those who reject him will
persecute those who welcome him. He goes on to elaborate on how we can welcome me welcome me welcome me welcomes me, and those who welcomes me, and those who welcomes me, and those who welcomes me welcome me welcome me welcomes me, and those who welcomes me, and t
other, we are welcoming Jesus, and in welcoming Jesus we are welcoming God the Father. Jesus identifies himself very closely with each one of his followers, to such an extent that how we relate to each other determines how we relate to each other determines how we relate to him. Even the smallest act of kindness to another disciple of Jesus, such as the giving of a cup of cold water, will
not go unnoticed by the Lord. The Lord whom we are to prefer more than even our closest family members nonetheless comes to us in and through each other. The ground which we share with our fellow pilgrims is holy ground, sacred space, where the Lord is present. And/Or(iii) Monday, Fifteenth Week in Ordinary TimeIt is often the case that people
who take a stand for what is right and good can find themselves at odds with their own group. There have been many examples of whistle-blowers who are ostracized because they brought to light some inappropriate behaviour that others would have preferred to keep hidden. It is against such a background that Jesus' sayings at the beginning of whistle-blowers who are ostracized because they brought to light some inappropriate behaviour that others would have preferred to keep hidden. It is against such a background that Jesus' sayings at the beginning of whistle-blowers who are ostracized because they brought to light some inappropriate behaviour that others would have preferred to keep hidden. It is against such a background that Jesus' sayings at the beginning of the behaviour that others would have preferred to keep hidden.
today's gospel reading could be understand. He declares that he has come not to bring peace but a sword and to set members of families against each other. Jesus recognized that those who followed in his way would often find themselves at odds with their own family members who had not embraced the way of Jesus. Earlier in Matthew's gospel
Jesus declared blessed those who are persecuted for what is right. Now he acknowledges that such persecution could come even from within one's own family. That is why Jesus goes on to declare in this gospel reading that those who chose to follow him will have to keep preferring him even to their family members, when that is called for. To be
excluded from one's family, or one's peer group, for the sake of Jesus and his values, entails a huge loss. Yet, Jesus declares that those who lose their life for his sake will find it. The gospel calls on us to risk everything, even our most significant relationships, for the sake of Jesus and all he stands for. It is a call that remains as challenging today as it
did when Jesus first uttered it.And/Or(iv) Monday, Fifteenth week in Ordinary TimeJesus declares in the gospel reading that whoever gives a cup of cold water to someone thirsty will most certainly not lose his or her reward. The reward Jesus refers to there is an eternal reward. At one level, the giving of a cup of cold water to someone can seem like a
very small act of kindness. Yet, Jesus declares that such an act has eternal significance. There is more going on there than meets the eye. Small acts of kindness and generosity, like the giving of a cup of cold water, can reveal a bigness of heart and spirit, the heart of Jesus. The Lord's love is often is often revealed in our lives in little ways, by
attention to the little details that make people feel at home. It is such acts of kindness towards others, no matter how small, that create openings for the coming of God's kindness and hospitality lead us to encounter the Lord in those we serve. Earlier in
today's gospel reading, Jesus had said to his disciples, 'anyone who welcome me, and those who welcome me welcome another in how small a way, not only are we helping to make the Lord present, but we are meeting the Lord and God, his Father and our Father,
in those we serve. Wherever there is kindness, care and hospitality shown, there the Lord is present in various ways. Such encounters have a real sacramental quality to them. They help to make the Lord present in the world. And/Or(v) Monday, Fifteenth Week in Ordinary TimeWe have been having very warm weather in recent weeks. In Ireland we
are not used to such a prolonged spell of warm weather. At such times we feel the need to drink more than we usually do. A cup of cold water becomes more of a luxury when the heat makes us thirsty. In the time and place of Jesus, where the weather is generally a lot warmer than in Ireland and for longer periods, a cup of cold water can be highly
prized. It is against that background that Jesus declares in today's gospel reading, 'if anyone gives as much as a cup of cold water to one of these little ones' may point ahead to a later saying of Jesus in the
gospel of Matthew, according to which, unless disciples become like children, they will never enter the kingdom of heaven. Disciples are to live out of an awareness of their dependence on God for all that is needful. According to the first beatitude, it is to such 'poor in spirit' that the kingdom of God belongs. Jesus declares in our gospel reading that
the smallest acts of kindness towards one of his followers, 'one of these little ones', such as the giving of a cup of cold water, will not go unrewarded. Within the family of disciples, the church, we need to be attentive to each other. Small acts of kindness can be as valuable as the heroic deed in the eyes of God the Father, of whom Jesus said that no
even a sparrow falls to the ground without him knowing it. And/Or(vi) Monday, Fifteenth Week in Ordinary Time The cruel treatment of the Hebrew people in Egypt, as told to us in today's first reading, is an all too familiar one. Ethnic or religious groups in a country can be seen as a threat because they embody a different set of values to the dominant
culture. They can become a scapegoat for the ills of the nation. People suspect them of co-operating with the nation's enemies'. Minority groups in a society can suddenly find themselves very vulnerable. Jesus was aware that his followers would be a minority group within the
larger society and, therefore, would be very vulnerable. Even within their own families, his disciples would be vulnerable to the attacks of parents, siblings, sons or daughters, 'a person's enemies will be those of his own household'. When Jesus says that he came to bring not peace to the earth but a sword, he was looking ahead to the consequences of
his coming, rather than expressing his intention for his mission. The Lord's disciples can continue to feel vulnerable status of believers can help to make the church more attentive to the presence of the vulnerable in our world. In the gospel reading, Jesus highlights the value of showing
even the smallest act of kindness towards the vulnerable, such as a cup of cold water to the 'little ones', those who have no power or influence in the world. In the gospel reading, Jesus identifies with his own vulnerable disciples, 'whoever welcomes you welcomes me'. Elsewhere he identifies with other categories of vulnerable people, such as the
children, the sick, the imprisoned, the hungry, the thirsty, the stranger. He assures us that in serving them, we are serving him.Fr. Martin Hogan. Fifteenth Sunday in Ordinary Time, Cycle BGospel (Except USA)Mark 6:7-13'Take nothing with you'. Jesus made a tour round the villages, teaching. Then he summoned the Twelve and began to send them
out in pairs giving them authority over the unclean spirits. And he instructed them to take nothing for the journey except a staff - no bread, no haversack, no coppers for their purses. They were to wear sandals but, he added, 'Do not take a spare tunic.' And he said to them, 'If you enter a house anywhere, stay there until you leave the district. And if
and began to send them out two by two and gave them authority over unclean spirits. He instructed them to take nothing for the journey but a walking stick— no food, no sack, no money in their belts. They were, however, to wear sandals but not a second tunic. He said to them, "Wherever you enter a house, stay there until you leave. Whatever places
does not welcome you or listen to you, leave there and shake the dust off your feet in testimony against them." So they went off and preached repentance. The Twelve drove out many demons, and they anointed with oil many who were sick and cured them. Reflections (3)(i) Fifteenth Sunday in Ordinary TimeWhen some people go on a journey they
pack everything to cover every eventuality. They leave nothing to chance, but then arrive home having used only some of what they brought and wonder why they brought so much with the basics that they brought so much with they brought so much with they brought so much with they brought and wonder why they brought so much with the basics that they brought so much with they brought so much with they brought so much with the basics that they be a supplied to the basic so much with the basics that they brought so much with the basics that they be a supplied to the basics that they be a supplied to the basic so much with the basics that they be a supplied to the basic so much with the basics that they be a supplied to the basic so much with the 
they get to their destination. Jesus' instructions to the twelve in today's gospel reading are very minimalist indeed. He starts off by telling them to take nothing for the journey and then goes on to make a few exceptions. They can bring a staff for walking and they can wear sandals. Otherwise, they are to depend on God to provide for them and on the
hospitality of those to whom they preach the gospel. What could that gospel reading and the twelve in the gospel reading and gospe
There is to be a missionary dimension to our faith. For most of us, that will not mean going on a journey far from our home, like Amos who was sent by God from his work as a shepherd and sycamore tree dresser to preach God's word far to the north. Most of us are asked to be missionary wherever we find ourselves. The parents of Julia, Ellen and
Caoimhe, have shared their faith with them in their homes, and they are now ready to make their first holy communion. In the gospel reading, Jesus sends the twelve to bring his healing presence in the places where we live
and work. The Lord wants to work through each one of us to build up, inspire and strengthen those we meet. The twelve were sent out to give to others what they had received from the Lord's sustaining presence, we need to experience his presence in our own lives. Before the twelve were sent out by the
Lord, they had to spend time in his company. He first called them to be present to himself, to experience his loving and life-giving presence in their own lives. Only after some time of receiving from the Lord did he send them out to give as they had received. If we are to be the Lord's missionaries today, we need to learn to receive from him first. The
Lord has much to give us and we have much to receive from him. The Lord's mission to each one of us is primary. If we welcome the Lord to serve us, then we will be empowered to share in his mission to each one of us is primary. If we welcome the Lord to serve us, then we will be empowered to share in his mission to us, if we allow the Lord to serve us, then we will be empowered to share in his mission to each one of us is primary. If we welcome the Lord's mission to us, if we allow the Lord to serve us, then we will be empowered to share in his mission to each one of us is primary. If we welcome the Lord's mission to us, if we allow the Lord to serve us, then we will be empowered to share in his mission to us, if we allow the Lord to serve us, then we will be empowered to share in his mission to us, if we allow the Lord to serve us, then we will be empowered to share in his mission to us, if we allow the Lord's mission to us, if we allow the Lord to serve us, then we will be empowered to share in his mission to us, if we allow the Lord to serve us, then we will be empowered to share in his mission to us, if we allow the Lord's mission to us, if we allow the Lord's mission to us, if we allow the Lord to serve us, then we will be empowered to share the Lord to serve us, the lord 
often serves us through others. Perhaps the Lord sent out the twelve with so few material provisions because he wanted them to receive from those to whom they were being sent. In travelling light, they were showing that they were
not self-sufficient. They were sent out by the Lord in a vulnerable state, so that they would learn to depend on others, but also to open ourselves to the Lord's mission to us through others. We have the treasure of the faith to share with others, what
the second reading calls 'the richness of the grace which God has showered on us'. Yet, others have a similar treasure to share with us. There are ways that we can bring the Lord's presence from others. No one of us possess all the richness of God's grace. It has been
shared out between us all. We all have much to give to others from our relationship with the Lord and much to receive from others from their relationship with the Lord. In virtue of our baptism, each one of us has been 'stamped with the Lord. In virtue of our baptism, each one of us has been 'stamped with the Lord. In virtue of our baptism, each one of us has been 'stamped with the Lord. In virtue of our baptism, each one of us has been 'stamped with the Lord. In virtue of our baptism, each one of us has been 'stamped with the Lord. In virtue of our baptism, each one of us has been 'stamped with the Lord. In virtue of our baptism, each one of us has been 'stamped with the Lord. In virtue of our baptism, each one of us has been 'stamped with the Lord. In virtue of our baptism, each one of us has been 'stamped with the Lord. In virtue of our baptism, each one of us has been 'stamped with the Lord. In virtue of our baptism, each one of us has been 'stamped with the Lord. In virtue of our baptism, each one of us has been 'stamped with the Lord. In virtue of our baptism, each one of us has been 'stamped with the Lord. In virtue of our baptism, each one of us has been 'stamped with the Lord. In virtue of our baptism, each one of us has been 'stamped with the Lord. In virtue of our baptism, each one of us has been 'stamped with the Lord. In virtue of our baptism, each one of us has been 'stamped with the Lord. In virtue of our baptism, each one of us has been 'stamped with the Lord. In virtue of our baptism, each of the Lord. In virtue of our baptism, each one of us has been 'stamped with the Lord. In virtue of our baptism, each one of us has been 'stamped with the Lord. In virtue of our baptism, each of the Lord. In virtue of our baptism, each one of us has been 'stamped with the Lord. In virtue of our baptism, each of the Lord. In virtue of our baptism, each of the Lord. In virtue of our baptism, each of the Lord. In virtue of our baptism, each of the Lord. In virtue of our baptism, each of the Lord. In virtue of ou
different ways and we need each other's gifts. In the gospel reading, not only did Jesus send out the twelve sufficiently vulnerable to oblige them to depend on others, but he sent them out two by two, rather than individually. Jesus knew that a disciple's greatest asset would be a co-disciple. We need each other's witness, each other's witness, each other's many than individually. Jesus knew that a disciple and the condition of the condition o
gifts of the Spirit, as Julia, Ellen and Caoimhe need the faith of their parents. We need the community of believers, the church, if we are to share fully in the Lord's mission in the world today. And/Or(ii) Fifteenth Sunday in Ordinary TimeJuly and August are traditionally the months when people take holidays. More often than not we speak in terms of
going on holiday. For most of us, a holiday involves a going, a setting out on a journey of some kind. An important part of a holiday is leaving the familiar, the place where we usually live and work, and heading off to a different kind of place. There is always something exciting about setting out on such a journey. We make such a journey gladly and
 willingly, with a sense of expectation and anticipation. Such journeys are of our own choosing; we make them because we want to make them because we make them because, at some level, we feel we must make them. Something deep
within us moves us to take a certain path, to head out in a certain direction. Even though we sense the journey, but it is a choice in response to
what seems like a call from beyond ourselves or from deep within ourselves. Such a journey is put before us in today's first reading. Amos, according to himself, was a shepherd and a dresser of sycamore trees in the southern kingdom of Judah. Yet, at a certain moment in his life, he felt under compulsion to make a difficult journey into the northern
kingdom of Israel in order to preach the word of God there. It was a most unlikely journey for the likes of Amos to make, and Amos was well aware that it would be no holiday. Yet, he also knew that this was a journey he simply had to make, and Amos was well aware that it would be no holiday. Yet, he also knew that this was a journey he simply had to make. He spoke of this compulsion he felt in terms of God's call: 'The Lord... took me from herding the flock and...
said "Go". Amos went because he had a strong sense that he was being sent by God. In a similar way, in the gospel reading, the disciples set out on a journey by Jesus. They set out freely, but in response to a call, a sending. The experience of Amos and the disciples set out on a journey by Jesus. They set out freely, but in response to a call, a sending. The experience of Amos and the disciples set out on a journey by Jesus. They set out freely, but in response to a call, a sending.
can find ourselves setting out on a journey that is not completely of our choosing. In today's second reading speaks about the mystery of God's purpose. God has a purpose for our lives. That same reading speaks about the mystery of God's purpose. God has a purpose for our lives. That same reading speaks about the mystery of God's purpose.
constantly making all kinds of journeys of our own choosing, whether it is the journey associated with a holiday or some other journey, there is a more fundamental journey that God has chosen for us. God's purpose, impinges on us throughout our lives, prompting us to set out in one fundamental journey associated with a holiday or some other journey, there is a more fundamental journey that God has chosen for us.
direction rather than another. The basic shape of the journey that God has chosen for us is visible in the life of Jesus. God never ceases to call us to take that journey for us - 'before the world was made', according to the second reading - God also wants us to choose this journey for
ourselves, and God waits for us to do so. This is not a choice we make once and for all. Rather, it is a choice we are constantly remaking. Throughout our lives, we keep on trying to set out on the journey God is calling us to take; we keep on inviting God to have his way in our lives, saying
with Mary, 'Let it be to me according to your word'. If we keep on choosing the journeys we take in life. It will impact on all the various smaller journeys we take in life. It will impact on all the various smaller journeys we take in life. It will impact on all the various smaller journeys we take in life. It will impact on all the various smaller journeys we take in life. It will impact on all the various smaller journeys we take in life. It will impact on all the various smaller journeys we take in life. It will impact on all the various smaller journeys we take in life. It will impact on all the various smaller journeys we take in life. It will impact on all the various smaller journeys we take in life. It will impact on all the various smaller journeys we take in life. It will impact on all the various smaller journeys we take in life. It will impact on all the various smaller journeys we take in life. It will impact on all the various smaller journeys we take in life. It will impact on all the various smaller journeys we take in life. It will impact on all the various smaller journeys we take in life. It will impact on all the various smaller journeys we take in life. It will impact on all the various smaller journeys we take in life. It will impact on all the various smaller journeys we take in life. It will impact on all the various smaller journeys we take in life. It will impact on all the various smaller journeys we take in life. It will impact on all the various smaller journeys we take in life. It will impact on all the various smaller journeys we take in life. It will impact on all the various smaller journeys we take in life. It will impact on all the various smaller journeys we take in life. It will impact on all the various smaller journeys we take in life. It will impact on all the various smaller journeys we take in life. It will impact on all the various smaller journeys we take in life. It will be all the various smaller journeys we take in life. It will be all the various smaller journeys
us in the image of God's Son. We will relax in ways that are really life-giving for ourselves and for others, that help us to become more fully the person God has chosen us to be. The readings this morning invite us to become more fully the person God has chosen us to be.
before this call, but, in heeding that call, we are assured of what the second reading refers to as 'the richness of the grace that God has showered upon us'. The Lord does not send us out on the journey he has chosen for us without also providing for us along the way. As we try to be faithful to the Lord's way, we will experience, in the words of today's
Psalm, the Lord's saving help. And/Or(iii) Fifteenth Sunday in Ordinary TimeThere is a strong link between today's first reading and gospel reading. In both readings, people are called. Amos was a shepherd and a farmer, when suddenly he heard the Lord call him to proclaim God's word to people far to the North of where he lived. These were people
 who needed to hear God's word. Amos would never have seen himself in this role. He seems to have been quite happy looking after his sheep and sycamore trees. In the gospel reading, Jesus sends out the twelve in pairs to proclaim his word to those who needed to hear it, and to enact that word by freeing people of their demons and healing the sick
with oil. A short while before this, these twelve disciples were working away at their day to day tasks. At least four of them earned his living by collecting taxes for the Romans. Yet, just as God called Amos from his work to proclaim his word, so Jesus called these twelve from their various
jobs to follow him and then to go out in his name, so that he could be present through them to those that Jesus could not reach personally. Amos and the twelve had a sense of being called. They experienced a call which they felt they had to respond to. The same could be said of Mary of Nazareth. Her call was unique, to become the mother of God's
Son. She was a young woman from Nazareth, learning the skills that women of her age learned at that time. Yet, the Lord called her and she responded. There was a woman called Lydia in the early church; she features in the Acts of the Apostles. She was a dealer in purple cloth, the most expensive cloth of the time. In Philippi, she heard Paul preach
the gospel and she felt called by Paul's preaching. She went on to become Paul's host, inviting him to her home became a gathering place for the church in Philippi. All of these men and women, and many more, discerned that God was calling them to something; they had a sense of vocation. There was a time when the word
 'vocation' applied largely to those who felt a call to the priesthood or religious life. Yet, we all have a vocation from God, which is rooted in our baptism. We are each called to be the presence of God's Spirit. This shared vocation is one that we each live in a very personal way.
 How we live out that shared vocation will be shaped by our personal circumstances in life and our unique identity. There is a long-standing saying in the tradition of the church that 'grace builds on nature'. The unique vocation that the Lord gives each one of us builds on our natural gifts and limitations and takes into account the particular
circumstances of our day to day lives. We each have to discern what our personal vocation from the Lord means for me at this time of my life, in this place where I find myself. We ask ourselves, 'What is the Lord calling me to do here and now?' Whereas our fundamental vocation remains the same all through our lives, what it means concretely willed.
change as our life situation changes. What the Lord is calling me to do when I was thirty. What the Lord may be calling me to do when I was thirty. What the Lord may be calling me to do when I was thirty.
to allow our lives to be shaped by his Spirit. That call remains with us until the day we die. We need to keep praying for the strength to take the path that our personal vocation may require us to go down, at whatever stage in life we find ourselves. The Lord continues to call us, even when we are somewhat slow to respond. History suggests that people
often do not follow the promptings of the Holy Spirit of darkness. Yet, God continues to call, patiently pursuing his great project of an earth inhabited by people who let the Holy Spirit of God's love shape their lives. Each of us is vitally important to the realization of this dream of God. To the extent that each one of us is
trying to respond to the Lord's personal call to us, we are helping others to respond to their call. The Lord's personal to each one of us but it is not a private matter. We are members of God's people, of Christ's body. We belong to each other and depend on each other. In the gospel reading the Lord did not send out the disciples alone, but in
pairs. They needed each other if they were to live their vocation to the full. We too need each other, we need the church, if we are to be faithful to the Lord's very personal call to each of us.Fr. Martin Hogan. Saturday, Fourteenth Week in Ordinary Time Gospel (Except USA)Matthew 10:24-33Everything now hidden will be made clear Jesus instructed
the Twelve as follows: 'The disciple is not superior to his teacher, nor the slave like his master. It is enough for the disciple that he should grow to be like his teacher, and the slave like his master. It is enough for the disciple that he should grow to be like his master. It is enough for the disciple that he should grow to be like his master. It is enough for the disciple that he should grow to be like his master. It is enough for the disciple that he should grow to be like his master. It is enough for the disciple that he should grow to be like his master. It is enough for the disciple that he should grow to be like his master. It is enough for the disciple that he should grow to be like his master. It is enough for the disciple that he should grow to be like his master. It is enough for the disciple that he should grow to be like his master. It is enough for the disciple that he should grow to be like his master. It is enough for the disciple that he should grow to be like his master. It is enough for the disciple that he should grow to be like his master. It is enough for the disciple that he should grow to be like his master. It is enough for the disciple that he should grow to be like his master. It is enough for the disciple that he should grow to be like his master. It is enough for the disciple that he should grow to be like his master. It is enough for the disciple that he should grow to be like his master. It is enough for the disciple that he should grow to be like his master. It is enough for the disciple that he should grow to be like his master. It is enough for the disciple that he should grow to be like his master. It is enough for the disciple that he should grow to be like his master. It is enough for the disciple that he should grow to be like his master. It is enough for the disciple that he should grow to be like his master. It is enough for the disciple that he should grow to be a shou
now covered will be uncovered, and everything now hidden will be made clear. What I say to you in the dark, tell in the daylight; what you hear in whispers, proclaim from the housetops. 'Do not be afraid of those who kill the body but cannot kill the soul; fear him rather who can destroy both body and soul in hell. Can you not buy two sparrows for a
penny? And yet not one falls to the ground without your Father knowing. Why, every hair on your head has been counted. So there is no need to be afraid; you are worth more than hundreds of sparrows. 'So if anyone declares himself for me in the presence of my Father in heaven. But the one who
disowns me in the presence of men, I will disown in the presence of my Father in heaven. 'Gospel (USA) Matthew 10:24-33Do not be afraid of those who kill the body. Jesus said to his Apostles: "No disciple is above his teacher, no slave above his master. It is enough for the disciple that he become like his teacher, for the slave that he become like his
master. If they have called the master of the house Beelzebul, how much more those of his household! "Therefore do not be afraid of them. Nothing is concealed that will not be known. What I say to you in the darkness, speak in the light; what you hear whispered, proclaim on the housetops. And do not be afraid of
those who kill the body but cannot kill the soul; rather, be afraid of the one who can destroy both soul and body in Gehenna. Are not two sparrows sold for a small coin? Yet not one of them falls to the ground without your Father's knowledge. Even all the hairs of your head are counted. So do not be afraid; you are worth more than many sparrows.
Everyone who acknowledges me before others I will acknowledge before my heavenly Father. "Reflections (5)(i) Saturday, Fourteenth Week in Ordinary TimeTwice in the course of today's gospel reading Jesus says to his disciples, 'Do not be afraid'. He was sending them out
on mission. He had just been very honest with them about the hostility they were likely to encounter. As Jesus says in the gospel reading, if they have called the master of the household, Jesus' followers. When it comes to witnessing
publicly to our faith in the Lord, we can all be held back by fear. Yet, it is striking how many times in the gospels Jesus calls on his disciples not to be afraid. On one occasion, he said to his disciples in the midst of a storm on the Sea of Galilee, 'Why are you afraid, you of little faith?' Jesus identifies fear as a sign of little faith. So often in the
gospels the opposite of faith is not doubt but fear. Genuine faith is always a courageous faith. In the gospel reading today, Jesus gives us a reason why we can be courageous in witnessing to our faith in him. God who cares for the humble sparrow cares for us even more, we who are worth 'more than hundreds of sparrows'. God holds us in the palm of
his hand, especially when we witness publicly to our faith in his Son, when, in the language of one of the Psalms. And/Or(ii) Saturday, Fourteenth Week in Ordinary Time Jesus
makes a striking statement about God in this morning's gospel reading. Not one sparrow falls to the ground without God knowing about it. Jesus claims that God lovingly watches over the life and death of even his smallest and least valuable creatures. How much more, Jesus declares, is God watching over all of us, who are worth more than hundreds
of sparrows. Jesus goes so far as to say that every hair of our head has been counted by God. Jesus is using an image here to express God's care for the smallest detail of our lives. We can find ourselves wondering whether or not God really cares about me personally. I am only one of such a vast throng. How can God possibly be interested in the
details of my life? Yet, Jesus assures us in that gospel reading that God is indeed interested in the details of our lives. God relates to us in a way that is unique to each one of us. We are called into a personal relationship with God. Because God cares about the details of our lives, Jesus assures us that we can entrust ourselves to God, without fear.
'There is no need to be afraid'. This is the kind of relationship Jesus himself had with God. He knew in his heart that God was concerned about the details of his life and he entrusted himself to God, even when his enemies seemed to have triumphed over him. Jesus wants us to know that we can all have the same relationship with God that he has. He
invites us to share in his own personal relationship with God and he makes such a sharing possible by sending the Holy Spirit, his God becomes our Father. (iii) Saturday, Fourteenth Week in Ordinary TimeThe gospel reading this morning is part of what is often termed
Matthew's missionary discourse. Jesus is speaking to his disciples as he sends them out on mission. In our reading Jesus twice calls upon them, 'Do not be afraid of those who will oppose their message, even to the point of killing their body. They are not to be afraid of those who will oppose their message, even to the point of killing their body. They are to be free of fear because Jesus has brought them, and disciples of every
generation, into an intimate relationship with God. We share in Jesus' own relationship with God.
in whom God recognizes his own Son. This sense of being valued and watched over by God frees us from fear. Paul in his letter to the Romans reminds us, 'you did not receive a spirit of slavery to fall back into fear, but you have received a spirit of adoption'. We have been adopted as
sons and daughters of God in the Spirit through Jesus. We enjoy a familiar relationship and intimacy with God our Father in heaven. The assurance which this privileged relationship gives us empowers us to declare ourselves for Jesus in the presence of all. And/Or(iv) Saturday, Fourteenth Week in Ordinary TimeThree times in the course of today's
gospel reading, Jesus says to his disciples as they killed Jesus' body. However, the disciples are to fear God, who can kill the body of the disciples as they killed Jesus' body. However, the disciples as they killed Jesus' body and soul in hell. However, Jesus immediately qualifies this God whom
the disciples are to fear as a heavenly Father who is so lovingly involved in our lives that he knows the number of hairs on our head. As believers in Jesus, we enjoy a familial relationship with God, which is a sharing in Jesus, we enjoy a familial relationship with God, which is a sharing in Jesus was. This sense of God's loving care
for us gives an assurance and a confidence to proclaim our relationship from the housetops, not as a self-congratulatory boast, but as good news for all to hear, because all are called into this same relationship. We are to declare ourselves
for the Lord in the presence of others, knowing that the Lord will declare himself for us in God's presence. The grace and privilege of being taken up into Jesus' own relationship with God is at the same time an empowering call to witness publicly to who we are and what we have received. And/Or(v) Saturday, Fourteenth Week in Ordinary TimeYou
may have recognized a line in today's first reading as very similar to one of our responses at Mass, 'Holy, holy, holy, holy is the Lord of hosts. His glory fills the whole earth'. Many of our responses at Mass are taken from the Scriptures. In a vision, Isaiah heard the angels acclaim God with these words in the Temple in Jerusalem. Isaiah's sense of the
holiness of God brought home to him his own sinfulness, 'I am a man of unclean lips'. The closer he came to God, the more aware of how unlike God he was. Isaiah was giving expression to a sense of reverence and awe in God's presence, what is sometimes referred to as 'fear of the Lord'. The word 'fear' there doesn't mean what we normally mean by
fear. It is that sense of the otherness of God, the holiness of God which brings home to us our own unworthiness to be in God's presence. In the gospel reading, Jesus calls on his disciples to fear God, in that sense. God is beyond us; God's thoughts; God's ways are not our ways; God evokes our reverence and awe. Yet, this same
God became human in the person of Jesus. Jesus revealed God to be beyond us in the gospel reading, Jesus speaks of God as one who cares for the details of his creation, who knows when a humble sparrow falls to the ground. Jesus goes on to say that God's loving care
for each one of us is so much greater because we are worth more than hundreds of sparrows. Jesus had a very deep sense of God's loving care for his So. Jesus' sense that God was holding him in the palm of his hand gave him the strength and the courage to do what
God was asking of him. Jesus wants us all to be without fear in that sense. Three times in today's gospel reading he calls on us not to be afraid of those who are hostile to our faith. We can be courageous in our witness to Jesus, because God is taking care of us, as he took care of Jesus. Fr. Martin Hogan. Friday, Fourteenth Week in Ordinary
TimeGospel (Except USA)Matthew 10:16-23The Spirit of your Father will be speaking in you. Jesus instructed the Twelve as follows: 'Remember, I am sending you out like sheep among wolves; so be cunning as serpents and yet as harmless as doves. 'Beware of men: they will hand you over to sanhedrins and scourge you in their synagogues. You will
be dragged before governors and kings for my sake, to bear witness before them and the pagans. But when they hand you over, do not worry about how to speak or what to say; what you are to say will be given to you when the time comes; because it is not you who will be speaking; the Spirit of your Father will be speaking in you. 'Brother will be tray
brother to death, and the father his child; children will rise against their parents and have them put to death. You will be hated by all men on account of my name; but the man who stands firm to the end will be saved. If they persecute you in one town, take refuge in the next; and if they persecute you in that, take refuge in another. I tell you solemnly,
you will not have gone the round of the towns of Israel before the Son of Man comes.'Gospel (USA)Matthew 10:16-23For it will not be you who speak, but the Spirit of your Father speaking through you. Jesus said to his Apostles: "Behold, I am sending you like sheep in the midst of wolves; so be shrewd as serpents and simple as doves. But beware of
men, for they will hand you over to courts and scourge you in their synagogues, and you will be led before governors and kings for my sake as a witness before them and the pagans. When they hand you over, do not worry about how you are to say. You will be given at that moment what you are to say. For it will not be you
who speak but the Spirit of your Father speaking through you. Brother will hand over brother to death, and the father his child; children will be hated by all because of my name, but whoever endures to the end will be saved. When they persecute you in one town, flee to another. Amen, I say
to you, you will not finish the towns of Israel before the Son of Man comes." Reflections (6)(i) Friday, Fourteenth Week in Ordinary TimeAt the beginning of today's gospel reading, Jesus makes reference to four different animals, sheep, wolves, serpents and doves. The Twelve are being sent out to places where they will encounter great hostility. They
will be as vulnerable as sheep before wolves. In dealing with their enemies they are to be as clever and cunning as innocent and as free of malice as doves. The situation of hostility that Jesus describes is true to the experience of
disciples today in many parts of the world. The setting in which disciples live today is becoming more hostile, even in those countries that have been culturally supportive of Christianity in the past. Many believers feel more and more like sheep among wolves and are becoming more aware of their need for the cunning of the serpent while remaining
free of malice towards those who are hostile to them. Jesus assures his disciples that when the opposition to them by God, to strengthen them for the ordeal and to enable them to witness to Jesus by what they say and do. The Spirit is given
to believers in every age to help them remain faithful when put to the test. In the first reading, God says to the people of Israel, 'I am like a cypress ever green, all your fruitfulness comes from me'. Jesus says the same in different terms to us, promising us the Spirit from God who will bear the rich fruit of courage and wisdom in our lives when the
wolves are at the door.And/Or(ii) Friday, Fourteenth Week in Ordinary TimeThe gospel reading this morning is very realistic about the kind of reception will be predominantly hostile, and some of that hostility will even come from within
their own families. Yet, Jesus reassures them that they will not have to face into this hostile world on their own. The Holy Spirit will be given to them as a resource and will inspire their witness. It could be argued that the society in which we are living is not as hostile to the faith as the society into which Jesus sent the first disciples. Yet, we know that
the values of the gospel are not always well regarded by the culture in which we live; many see those gospel values as a threat, especially a threat to a certain understanding of human freedom. We are just as much in need of the Holy Spirit today, as the first disciples were, if we are to bear witness to the Lord and all he stands for. We still need the
Holy Spirit to inspire our witness to the Lord. The church is as dependent on the Holy Spirit today as it ever was. The good news is that the Holy Spirit to inspire our witness today as much as he did then. Earlier in Matthew's gospel, Jesus had urged his disciples,
'Ask (keep on asking) and it will be given you'. And/Or(iii) Friday, Fourteenth Week in Ordinary TimeThe gospel reading this morning has a contemporary ring to it as we reflect on those Christians who are being persecuted for their faith in various parts of the world, especially in the Middle East. The 'wolves' that Jesus speaks about are still at large.
They take different forms at different forms at different places. Even those of us who are not being overtly persecuted for our faith can encounter hostility. What would have been considered the normal practice of the faith in the recent past can now be perceived to be excessively religious behaviour. Young people in particular can be up
against enormous peer pressure that works against their living of their faith. Many, even in our Catholic ethos schools, can be nervous about acknowledging that they go to Mass on Sunday or the Su
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times can be to keep our head down. However, that is not the message of today's gospel reading. Jesus calls on us to 'stand firm to the end'. This is not simply a call to be stoically resistant to pressure. The source of our standing firm lies not in ourselves. Rather, Jesus tells us that it is the 'Spirit of your Father', the Holy Spirit, who will empower us to

pe faithful, speaking through us when we may be at a loss for our own words. We have been e	entructed with the great treasure of the gospel Now, more than ever is the time to with	ness courageously to this treasure in the newer of the Spirit And/Or(iv) Friday Fourteen	th Week in Ordinary TimeThe words of Iesus to his disciples in today's gospel
reading reflects the experience of the early church. Those first generations of believers were i			
who did not, and, so, brother did betray brother to death, parents their children and children t	their parents. The kind of experience Jesus describes may seem somewhat remote from	n us and, yet, it is not far removed from the experience of many Christians today who live	in a culture dominated by religious fundamentalism and intolerance. Even the
secular culture, for all its espousal of liberalism and tolerance, can be very hostile to the public			
night entail exposing ourselves to opposition and ridicule, or worse. That is why Jesus promise and place.And/Or(v) Friday, Fourteenth Week in Ordinary TimeIn today's gospel reading, Jesu			
the stark reality of life for many of Jesus' followers in the early decades, indeed the first two co			
describes in the gospel reading. There are several regimes in today's world which will not tole			
ourselves somewhat isolated and, even, barely tolerated at times. There will always be some to reading, Jesus calls on us to stand firm to the end. In other words, we are to be courageous in			
the Spirit of your Father', will be available to them. That same Holy Spirit remains our resour			
Fourteenth Week in Ordinary Time There is a very moving scene at the end of today's first rea			
reminded of the prayer of Simeon at the beginning of Luke's gospel after he had set eyes on the	he child Jesus, the 'salvation' he had been waiting for, 'Now, Master, you can let your s	servant go in peace'. Jacob could have said of Joseph what the father said of his son in one	e of the parables in Luke's gospel, 'this son of mine was dead and is alive again; he
was lost and is found!' The son in that parable had chosen to leave his father, whereas Joseph			
Cain and Abel, where again a brother betrays a brother to death. It was jealousy that prompte attempts to be faithful to the Lord's way can continue to cause family tensions today. In such 1			
with you'.Fr. Martin Hogan. Thursday, Fourteenth Week in Ordinary TimeGospel (Except USA			
without charge, give without charge. Provide yourselves with no gold or silver, not even with a			
nouse, salute it, and if the house deserves it, let your peace descend upon it; if it does not, let and Gomorrah as with that town.'Gospel (USA)Matthew 10:7-15Without cost you have receive			
give. Do not take gold or silver or copper for your belts; no sack for the journey, or a second to			
et your peace return to you. Whoever will not receive you or listen to your words - go outside	that house or town and shake the dust from your feet. Amen, I say to you, it will be mo	ore tolerable for the land of Sodom and Gomorrah on the day of judgment than for that to	wn."Reflections (4)(i) Thursday, Fourteenth Week in Ordinary TimeWhen Jesus
sends out the Twelve to share in his mission in today's gospel reading, it seems as if he is send			
resources seems foolhardy. Jesus had a habit of speaking or behaving in an exaggerated way t today than it would have been in the much more communal culture of Jesus. We have been tau			
work of the Lord that we can side-line the Lord of the work. If we excessively provide for ourse			
nviting us to step out of the boat, trusting that he will not let us sink. As Saint Paul reminds u	is, the Lord's power is often made perfect in weakness.And/Or(ii) Thursday, Fourteenth	n Week in Ordinary TimeJesus is the fullest revelation possible in a human life of God's te	nder love. Yet, he experienced the turning away of people from this love, their
refusal to respond to it in any meaningful way. When Jesus sends out his disciples in this morn			
what they have to say. Jesus insists that this negative response is not to deter them from their who were responsible for his crucifixion. We too are to reveal the loving presence of God, rega			
we have received without asking for anything in return.And/Or(iii) Thursday, Fourteenth Weel			
you have received; freely, freely give'. It was clearly inspired by a verse in today's gospel read	ling, 'You received without charge, give without charge'. These words were originally s	spoken to the twelve, as Jesus sent them out on mission. Yet, it is a saying of Jesus that co	ntinues to speak to believers today. The sequence of the sentence is important.
esus' statement, 'you received', comes before his call, 'give'. There are times when we can re avour upon us through the life, death and resurrection of Jesus, and the sending of the Spirit,			
easy to us. We wonder 'what have I done to deserve this?' and we can struggle to live with the			
reading from the prophet Hosea. Speaking through the prophet, God says to Israel, 'I was like	e someone who lifts an infant close against his cheek; stooping down to him I have him l	his food'. It is language suggestive of a mother's care for her infant child. The quality of O	God's love is such that it needs to be expressed in the imagery of both motherly
and fatherly love. The best of a father's love and the best of a mother's love gives us a glimpse			
Tarmer who sows a mustard seed in the soil and a woman who took yeast and mixed it in with ministry to both dimensions of the kingdom of God; they are to reveal both God's motherly and			
who can begin to give adequate expression to the love of God spoken of by Hosea in our first r			
them out and to cure all kinds of diseases and sickness. These are the names of the twelve a	postles: first, Simon who is called Peter, and his brother Andrew; James the son of Zeb	pedee, and his brother John; Philip and Bartholomew; Thomas, and Matthew the tax collec	etor; James the son of Alphaeus, and Thaddaeus; Simon the Zealot and Judas
scariot, the one who was to betray him. These twelve Jesus sent out, instructing them as follo sheep of the house of Israel. Jesus summoned his Twelve disciples and gave them authority over	ows: 'Do not turn your steps to pagan territory, and do not enter any Samaritan town;	; go rather to the lost sheep of the House of Israel. And as you go, proclaim that the kingd	om of heaven is close at hand. Gospel (USA) Matthew 10:1-7Go rather to the lost
sheep of the house of Israel.Jesus summoned his Twelve disciples and gave them authority ove and Matthew the tax collector; James, the son of Alphaeus, and Thaddeus; Simon the Cananea			
Kingdom of heaven is at hand." Reflections (5)(i) Wednesday, Fourteenth Week in Ordinary Ti	meThe person of Joseph in today's first reading illustrates the truth of the line from one	e of the Psalms, 'the stone which the builders has become the corner stone'. Joseph had h	been rejected by his brothers, thrown into a pit and left for dead. However, he was
eventually rescued by travellers and brought to Egypt. There his natural gifts ensured that he			
when Jacob's brothers came from the land of Israel to look for food, it was Joseph who had the our saying 'no' can itself serves God's purpose, just as the brothers rejection of Joseph ended			
n today's gospel reading. Yet, even Judas' betrayal of Jesus came to serve God's greater purpo	ose of revealing God's unconditional love for all humankind. The story of Joseph and Jes	sus reminds us that in the words of Paul's letter to the Romans, 'all things work together	for good for those who love God'. God is always at work to bring some good even
out of our failures.And/Or(ii) Wednesday, Fourteenth Week in Ordinary TimeAll of the gospels			
the gospel writers name the twelve and when they come to Judas Iscariot they always refer to as a threat to the peace. The gospel writers don't try to gloss over the stark reality that one of			
the gospel story has inspired many artists and writers. The story of Judas reminds us that Jesu			
resurrection.And/Or(iii) Wednesday, Fourteenth Week in Ordinary TimeFamine is a stark reali			
countries of the Near East in the ancient world, people looked to Egypt for food. Egypt was a latheir brother Joseph, the one they had sold into slavery many years earlier. The brother they h			
stone which the builders rejected had become the corner stone. Joseph went on to be their she			
He died for the lost, including those who rejected and crucified him. We are all called to be sh	epherds to each other, even to those who have no claim on our care because of how the	ney may have treated us in the past. And/Or(iv) Wednesday, Fourteenth Week in Ordinary	Time (not preached) Jesus has been gathering a growing number of disciples since
the beginning of his public ministry. According to today's gospel reading, from this larger grounds and the state of the beginning of his public ministry.			
to form. Jesus chose these twelve very deliberately. They were to receive intensive training an anis enemies. In spite of the fact that these twelve had been given special authority and power			
esus calls people, calls each one of us, he cannot force us to respond to his call. Although he l	has a purpose for our lives, he is somewhat helpless before our refusal to co-operate wi	rith his purpose for us. Yet, in the gospel story, the failure of the twelve was not the end o	f their relationship with Jesus. After he rose from the dead, he appeared to them in
Galilee and renewed his relationship with them, sending them out to preach the gospel to all r			
seeking the Lord'.And/Or(v) Wednesday, Fourteenth Week in Ordinary TimeToday's first readins face'. We seek after many things in like, but the Scriptures remind us that at the heart of a			
seek the Lord, the Lord is at the same time seeking us. Having appointed the twelve Jesus call			
ike the shepherd who seeks the lost sheep, the woman who seeks her lost coin, the father who	o seeks out his lost sons. Jesus is always seeking us, especially when we turn from him.	. When we 'constantly seek his face' we discover that the Lord is constantly seeking us. O	ur seeking of him is always a response to his seeking us, even when we are not
aware of it.Fr. Martin Hogan. Tuesday, Fourteenth Week in Ordinary Time Gospel (Except US			
But the Pharisees said, 'It is through the prince of devils that he casts out devils.' Jesus made dejected, like sheep without a shepherd. Then he said to his disciples, 'The harvest is rich but			
the mute man spoke. The crowds were amazed and said, "Nothing like this has ever been seen			
the crowds, his heart was moved with pity for them because they were troubled and abandone	ed, like sheep without a shepherd. Then he said to his disciples, "The harvest is abunda	ant but the laborers are few; so ask the master of the harvest to send out laborers for his l	narvest."Reflections (5)(i) Tuesday, Fourteenth Week in Ordinary TimeThe sense
that Matthew the evangelist gives us in today's gospel reading is of a Jesus who is constantly cand dejected, like sheep without a shepherd. Is it any wonder that Jesus then goes on to ask his			
and the labourers are few. There was a time when we understood that call of Jesus to pray for			
abourers the Lord needs are to be found among all the baptized. The Lord needs all kinds of l	labourers, with a whole variety of gifts and temperaments. We can look around our part	rishes and give thanks for the many labourers that are already serving the parish commun	uity in some way. We need to pray for more such labourers. Even a small service
can bear rich fruit for the life of a parish, like the mustard seed that became a large shrub. The			
ordinary people responded to Jesus' healing ministry and the way the Pharisees responded. The nard to imagine a more contrasting set of responses. It brings home to us that when people lo			
around me, especially in the good that other people may be doing?' We can be prone to seeing			
encourages us to be open to the ways that the Lord is at work in our lives and in the lives of ot			
the detriment of everything else.And/Or(iii) Tuesday, Fourteenth Week in Ordinary TimeThere. The religious leaders said, 'It is through the prince of devils that he casts out devils'. Both saw			
plinded by their prejudice. These were two very different ways of seeing. The people's way of			
especially in those who cross our path in life. We need the generous vision of the people, and e			
short gospel reading. It begins with Jesus enabling a dumb man to speak. There follows a sum He felt compassion for them because they were like sheep without a shepherd. Although not s			
nim. That is why he calls on his disciples to 'ask the Lord of the harvest to send labourers to his			
oray for more vocations to the priesthood and religious life. However, we recognize more clear			
and a varied and full workforce is needed. We all have some responsibility to ensure that Jesus with the assessment of the people in today's gospel reading to the healing ministry of Jesus, 'N		We are all the Lord's co-workers and we need all hands on deck today more than ever. And,	
esus of Nazareth. The opening line of today's responsorial psalm declares, 'our God is in the l			
ewish Law, who held that Jesus' healing ministry showed the power of Satan at work. The rev			
s not there and fail to see what is there. We need to be open to the Spirit of God to recognize us by God'. Every day we are to invite the Spirit of God into our lives so that we can see more			
who bowed low in front of him and said. 'My daughter has just died, but come and lay your ha			
ouch his cloak I shall be well again.' Jesus turned round and saw her; and he said to her, 'Cou	urage, my daughter, your faith has restored you to health.' And from that moment the w	woman was well again. When Jesus reached the official's house and saw the flute-player	s, with the crowd making a commotion he said, 'Get out of here; the little girl is
not dead, she is asleep.' And they laughed at him. But when the people had been turned out he down before him, and said, "My daughter has just died. But come, lay your hand on her, and s			
around and saw her, and said, "My daughter has just died. But come, lay your hand on her, and saround and saw her, and said, "Courage, daughter! Your faith has saved you." And from that I			
came and took her by the hand, and the little girl arose. And news of this spread throughout a	ll that land.Reflections (6)(i) Monday, Fourteenth Week in Ordinary TimeThere is nothi	ing sadder than the funeral of a child. When a child dies everyone is rendered speechless	. What words could be adequate to address such loss and grief experienced by the
child's parents? The prayer of the grieving father to Jesus in today's gospel reading would sur			
expresses hope that somehow this death will not have the last word, 'lay your hands on her an For all grieving parents. God's power in Jesus will always work to bring new life out of every de			
as Jesus' death was not the end of his relationship with God or of God's relationship with him.	If our relationship with God does not end with death, neither will our various human re	relationships end, because they are all contained within our relationship with God. In com	ing closer to God, we come closer to each other.And/Or(ii) Monday, Fourteenth
Week in Ordinary TimeIn the Jewish Scriptures one of the ways God speaks to people is through	gh their dreams. In this morning's first reading we find one of the most memorable dre	eams in the Jewish Scriptures, Jacob's dream of a ladder reaching between heaven and ea	rth with the angels of God ascending and descending upon it. When Jacob woke
from his dream he said, 'the Lord is in this place and I never knew it this is the gate of heave synagogue. They each experienced God's life-giving presence in a way that was not available t			
The Lord is in this place and I never knew it'. We are not always aware of the Lord's presence	e. Yet, because the Word became flesh and dwelt among us, there is a sense in which w	ve always stand before what Jacob calls 'the gate of heaven'. Heaven comes to earth in th	e person of the Lord, God-with-us. Like the woman in the gospel reading, we are
nvited to reach out in faith and touch the Lord who is always and everywhere present to us. As	nd/Or(iii) Monday, Fourteenth Week in Ordinary TimeIn this morning's gospel reading	two people approach Jesus in their need, a synagogue official who approaches Jesus on b	ehalf of his daughter and a woman with a haemorrhage who approaches Jesus on
ner own behalf. The way the people approach Jesus is quite different. The synagogue official a exactly the same way. Our way of relating to the Lord always has a quality that is unique to ea			
exactly the same way. Our way of relating to the Lord always has a quality that is unique to ea t does not suppress our individuality. In the gospel Jesus responded generously to the very dif			
approach him. And/Or(iv) Monday, Fourteenth week in Ordinary TimeI am always struck by th	ne contrast in the way that the two people approach Jesus in today's gospel reading. Th	ne synagogue approached Jesus in a very public way on behalf of his daughter's healing, b	owing low before Jesus before others. The woman approached Jesus in a very
private way, coming up behind him to touch the fringe of his cloak for her own healing. She we but of our uniqueness, so too we relate to the Lord out of our unique personality and history. I			
responded to each of them equally. The Lord respects us in our uniqueness. He recognized an	d rejoices in the personal nature of our faith. He calls us by name, respecting our indiv	viduality. The Christian faith is a communal faith; we journey together to the Lord who is	always at work to form a community of believers. Yet, that communal nature of our
aith never eradicates what is unique to each of us. As Paul recognized very clear, the church	is a unity in diversity, like a human body. And/Or(v) Monday, Fourteenth Week in Ordin	nary TimeIn the gospel reading this morning, two people approach Jesus for healing. One	of them, a synagogue official, asks Jesus to come and touch his daughter who has
ust died, laying his hands on her. The other, a woman with a flow of blood, comes to touch Jes the official could not come to Jesus because she had died, and, so, her father came to Jesus on			
n our prayer. Like the official, we sometimes come before the Lord in prayer, interceding with			
guise of the official or in the guise of the woman, we will be opening up ourselves and those fo	or whom we pray to the Lord's life-giving and healing presence.And/Or(vi) Monday, Fou	urteenth Week in Ordinary TimeThere is a very striking image of God's relationship with	his people in today's first reading from the prophet Hosea, it is the image of God as
the husband of his people. God betrothed himself to his people, giving himself in marriage to to divine bridegroom, not just for the people of Israel but for all humanity. We know from our ow			
alvine bridegroom, not just for the people of Israel but for all numanity. We know from our ow laughter who had died. Jesus took her by the hand and she stood up. In that way, Jesus was sl			
power of the Lord's love for us. Like the woman who suffered from a hemorrhage in the gospe	el reading, we can reach out and touch the Lord's presence to us here and now. Unlike	the official's very public journey to Jesus, bowing low in front of him, this woman's journe	
whatever way we approach the Lord, we will find that he is always there to receive us. If we ex	intruct ourselves to him with the faith of the woman, and the faith of the synagogue offi	icial, we will experience his healing and life-giving presence Fr. Martin Hogan	

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