



## LIVING THE GOSPEL

**Fourteenth Sunday in Ordinary Time  
July 5, 2026**

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**Theme: "Come to me, all who labor and are heavy laden,  
and I will give you rest."**

### **Gathering Prayer**

**All:** O God, who in the abasement of your Son have raised up a fallen world, fill your faithful with holy joy, for on those you have rescued from slavery to sin you bestow eternal gladness. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever. **Amen.**

### **Exploring the Word**

#### **Gospel Reading: Matthew 11:25-30**

<sup>25</sup> At that time 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. <sup>26</sup> Yes, Father, for that is what it pleased you to do. <sup>27</sup> 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. <sup>28</sup> "Come to me, all you who labor and are overburdened, and I will give you rest. <sup>29</sup> Shoulder my yoke and learn from me, for I am gentle and humble in heart, and you will find rest for your souls! <sup>30</sup> Yes, my yoke is easy and my burden light."

#### **Gospel Focus**

For the past several Sundays in the lectionary, Jesus has told the apostles that their journey will be difficult and require much of them. This Sunday's reading takes a decidedly different tone. Jesus' attention turns away from the Twelve and toward his Father in heaven and those who have yet to believe in him. Those who are childlike have been able to recognize Christ, while those who are learned only rely on their own understanding have not believed. Jesus identifies himself here as the locus of revelation. He has received everything from the Father, and he himself is the only way to come to know the Father. In this, Jesus promises rest for all those who come to him and take on the yoke of discipleship, instead of the burdensome yoke of the pharisaic interpretation of the Law, Jesus is not advising primarily a "spirit of the Law" approach in opposition to legalism, but has come to bring the Mosaic Law to its fulfilment in himself. Even as following Jesus is to be difficult, there will be a joy in this new relationship with God through Jesus.

## **Gospel Reflection**

A mother balancing a child on one hip and a huge sack atop her head filled with item to sell in the market carefully makes her way through the crowded streets of La Paz, Bolivia. In addition to her physical load, she carries other burdens: economic stress, poor education, health challenges, and racial discrimination. Like her sisters the world over, her daily life is characterized by valiant struggle against unimaginable obstacles.

When Jesus promises rest and easy yoke in today's gospel, it's as if he knows precisely how such burden feel. In this section of Matthew's Gospel, Jesus takes on the persona of Woman Wisdom—the personification of divine wisdom—speaking with the words and images attributed to her in the books of Proverbs, Wisdom, Sirach and Baruch. In the verses preceding today's gospel, the witness of both Jesus and John the Baptist is rejected, just as was that of Woman Wisdom, is a sage who reveals mysteries, interprets Torah, and calls disciples.

Jesus, like Wisdom (see Sir 51:26), invites disciples to take up his yoke, that is, his instruction. In other places in Scripture, "yoke" signifies an oppressive burden on unwillingly placed on the people's shoulders, like enslavement in Egypt (Lev 26:13) or exile in Babylon (Isa 47:6). God breaks such weighty bonds (Jer2:20) and replaces them with the yoke of obedience to Torah. Similarly, to take up Jesus' yoke is to live by his interpretation of Torah. The lightness of Jesus' yoke is not a lax interpretation of Torah—quite the contrary! He teaches his disciples that merely keeping the law is not good enough, they must go further (Matt 5: 38-48). If the law allows "eye for an eye, tooth for a tooth" (Lev 24:20), Jesus' disciples must instead try to short-circuit cycles of violence by taking nonviolent action that confront evildoers, while praying for and loving such enemies (Matt 5:38-48).

Instead of being a restrictive and burdensome way to live, this teaching is freeing; it lightens burdens of oppression. This is the opposite of what some of the other religious leaders of Jesus' day do: "They tie up heavy burdens [hard to carry] and lay them on people's shoulders, but they will not lift a finger to move them" (Matt 23:4). By contrast, disciples of Jesus are yoked with him and with one another, intent on lifting the weight born of injustice from the backs of the downtrodden.

The rest that is promised by Jesus echoes that bestowed on those who let themselves be yoked to Woman Wisdom's teaching (Sir 6:28). It also echoes that of the Creator (Gen 2:1-3), who rested in order to delight in the goodness of all that had been made. Woman Wisdom, also present at creation (Prov 8:23-31), shares in this unbounded joy.

## **Old/New Testament and CCC links**

### **First Reading — Zechariah 9:9-10**

<sup>9</sup> Rejoice heart and soul, daughter of Zion! Shout with gladness, daughter of Jerusalem! See now, your king comes to you; he is victorious, he is triumphant, humble and riding on a donkey, on a colt, the foal of a donkey.

<sup>10</sup> He will banish chariots from Ephraim and horses from Jerusalem; the bow of war will be banished. He will proclaim peace for the nations. His empire shall stretch from sea to sea, from the River to the ends of the earth.

### **Responsorial Reading — Psalms 145:1-2, 8-11, 13-14**

***R: I will praise your name forever, my king and my God.***

I will extol you, O my God and King, and I will bless your name forever and ever.  
Every day will I bless you, and I will praise your name forever and ever. **(R)**

The Lord is gracious and merciful, slow to anger and of great kindness.  
The Lord is good to all and compassionate toward all his works. **(R)**

Let all your works give you thanks, O Lord, and let your faithful ones bless you.  
Let them discourse of the glory of your kingdom and speak of your might. **(R)**

The Lord is faithful in all his words and holy in all his works.  
The Lord lifts up all who are falling and raises up all who are bowed down. **(R)**

## **Second Reading — Romans 8:9, 11-13**

<sup>9</sup> Your interests, however, are not in the unspiritual, but in the spiritual, since the Spirit of God has made his home in you. In fact, unless you possessed the Spirit of Christ you would not belong to him. <sup>10</sup> Though your body may be dead it is because of sin, but if Christ is in you then your spirit is life itself because you have been justified <sup>11</sup> and if the Spirit of him who raised Jesus from the dead is living in you, then he who raised Jesus from the dead will give life to your own mortal bodies through his Spirit living in you. <sup>12</sup> So then, my brothers, there is no necessity for us to obey our unspiritual selves or to live unspiritual lives. <sup>13</sup> If you do live in that way, you are doomed to die; but if by the Spirit you put an end to the misdeeds of the body you will live.

## **Catechism of the Catholic Church**

**151.** For a Christian, believing in God cannot be separated from believing in the One he sent, his "beloved Son", in whom the Father is "well pleased"; God tells us to listen to him.(Mk 1:11; cf. 9:7.) The Lord himself said to his disciples: "Believe in God, believe also in me."(Jn 14:1.) We can believe in Jesus Christ because he is himself God, the Word made flesh: "No one has ever seen God; the only Son, who is in the bosom of the Father, he has made him known."( Jn 1:18.) Because he "has seen the Father", Jesus Christ is the only one who knows him and can reveal him.(Jn 6:46; cf. Mt 11:27.)

**459.** The Word became flesh *to be our model of holiness*: "Take my yoke upon you, and learn from me." "I am the way, and the truth, and the life; no one comes to the Father, but by me."(Mt 11:29; Jn 14:6.) On the mountain of the Transfiguration, the Father commands: "Listen to him!"(Mk 9:7; cf. Dt 6:4-5. 76 Jn 15:12.) Jesus is the model for the Beatitudes and the norm of the new law: "Love one another as I have loved you."(Jn 15:12) This love implies an effective offering of oneself, after his example.(Cf. Mk 8:34.)

**544.** The kingdom belongs *to the poor and lowly*, which means those who have accepted it with humble hearts. Jesus is sent to "preach good news to the poor";(Lk 4:18; cf. 7:22.) he declares them blessed, for "theirs is the kingdom of heaven."(Mt 5:3.) To them - the "little ones" the Father is pleased to reveal what remains hidden from the wise and the learned.(Cf. Mt 11:25.) Jesus shares the life of the poor, from the cradle to the cross; he experiences hunger, thirst and privation.(Cf. Mt 21:18; Mk 2:23-26; Jn 4:6 1; 19:28; Lk 9:58.) Jesus identifies himself with the poor of every kind and makes active love toward them the condition for entering his kingdom.(Cf. Mt 25:31-46.)

**2779.** Before we make our own this first exclamation of the Lord's Prayer, we must humbly cleanse our hearts of certain false images drawn "from this world." *Humility* makes us recognize that "no one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him," that is, "to little children."(Mt 11:25-27.) The *purification* of our hearts has to do with paternal

or maternal images, stemming from our personal and cultural history, and influencing our relationship with God. God our Father transcends the categories of the created world. To impose our own ideas in this area "upon him" would be to fabricate idols to adore or pull down. To pray to the Father is to enter into his mystery as he is and as the Son has revealed him to us.

The expression God the Father had never been revealed to anyone. When Moses himself asked God who he was, he heard another name. The Father's name has been revealed to us in the Son, for the name "Son" implies the new name "Father."(Tertullian De orat. 3: PL 1, 1155.)

### **Sharing and Discussion**

1. In our professional lives, we are often rewarded for being "wise and intelligent." How does this mindset sometimes become a barrier to live our faith? Do you find it difficult to "become a child" before God, what does that mean to you?
2. Jesus speaks of an intimate, perfect knowledge shared between the Father and the Son. While their bond is unique to the Trinity, Jesus invites us into this same relationship. In what ways does your own family life—or your desire for deeper connection—help you understand what it means to be 'known' by God, or to truly 'know' Him?"
3. **CCC 459** expresses some of the much-cherished teachings of Jesus. How are these applicable in our lives?

### **Closing Prayer**

**All:** Loving God, you promise us rest in you. Give us the courage to accept the rest you offer, especially when we believe we may be unworthy. Hear this prayer and all the prayers we raise today. We ask this through Christ, our Lord. **Amen.**

**Leader:** May the Lord bless us, protect us from all evil and bring us to everlasting life.

**All:** Amen

**Looking to deepen your faith and connect with fellow parishioners? Join us for our "Living the Gospel" Bible study and sharing session at the parish. Together, we will reflect on God's Word, grow in faith, and journey together in fellowship.**

**Day and Time:** Every Saturday from 9.30 – 11.00 am

**Venue:** Level 3, Rm 03-06

**All are welcome!** For more information, please contact;

Mary Bay - 96965049 (marybay2468@gmail.com)

George Chee – 97399216 (georgejc@gmail.com)

Reflection material available on Parish Website under – (Weekly Bible Sharing - Living the Gospel)

References for the Living the Gospel Reflection:

- 1) Gospel notes taken from the Navarre Bible
- 2) Gospel reflection and Living Liturgy are taken from "Living Liturgy for Sunday and Solemnities" by Order of St Benedict. Published by Liturgical Press, Collegeville, Minnesota. Reprinted with permission.
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