

# Sunday, July 5, 2020

## Lectionary 14, Year A

### Introduction

The mystery of God's ways is sometimes hidden from the wise and intelligent. Jesus associates with those often excluded from the religious community. Like Paul, we struggle with our own selfish desires and seek God's mercy and forgiveness. We gather to be refreshed by Christ's invitation: "Come to me, all you that are weary." Gathered around word, water, and meal, we find rest for our souls.

### Prayer of the Day

You are great, O God, and greatly to be praised. You have made us for yourself, and our hearts are restless until they rest in you. Grant that we may believe in you, call upon you, know you, and serve you, through your Son, Jesus Christ, our Savior and Lord.

**Amen.**

### First Reading: Zechariah 9:9-12

*The coming messianic king will inaugurate an era of disarmament and prosperity. Because of God's covenant with Israel, the people are designated as "prisoners of hope."*

<sup>9</sup>Rejoice greatly, O daughter Zion!

Shout aloud, O daughter Jerusalem!

Lo, your king comes to you;

triumphant and victorious is he,

humble and riding on a donkey,

on a colt, the foal of a donkey.

<sup>10</sup>He will cut off the chariot from Ephraim

and the war-horse from Jerusalem;

and the battle bow shall be cut off,

and he shall command peace to the nations;

his dominion shall be from sea to sea,

and from the River to the ends of the earth.

<sup>11</sup>As for you also, because of the blood of my covenant with you,

I will set your prisoners free from the waterless pit.

<sup>12</sup>Return to your stronghold, O prisoners of hope;

today I declare that I will restore to you double.

### Psalm: Psalm 145:8-14

*The LORD is gracious and full of compassion. (Ps. 145:8)*

<sup>8</sup>The LORD is gracious and full | of compassion,  
slow to anger and abounding in | steadfast love.

<sup>9</sup>**LORD, you are | good to all,  
and your compassion is over | all your works. R**

<sup>10</sup>All your works shall praise | you, O LORD,  
and your faithful | ones shall bless you.

<sup>11</sup>**They shall tell of the glory | of your kingdom  
and speak | of your power,**

<sup>12</sup>that all people may know | of your power  
and the glorious splendor | of your kingdom.

<sup>13</sup>**Your kingdom is an everlasting kingdom; your dominion endures through- | out all  
ages.**

**You, LORD, are faithful in all your words, and loving in | all your works.**

<sup>14</sup>The Lord upholds all | those who fall  
and lifts up those who | are bowed down. **R**

## **Second Reading: Romans 7:15-25a**

*Life captive to sin is a catch-22 existence in which we know good but do not do it and do things we know to be wrong. Through Jesus Christ, God has set us free from such a futile existence.*

<sup>15</sup>I do not understand my own actions. For I do not do what I want, but I do the very thing I hate.

<sup>16</sup>Now if I do what I do not want, I agree that the law is good. <sup>17</sup>But in fact it is no longer I that do it, but sin that dwells within me. <sup>18</sup>For I know that nothing good dwells within me, that is, in my flesh. I can will what is right, but I cannot do it. <sup>19</sup>For I do not do the good I want, but the evil I do not want is what I do. <sup>20</sup>Now if I do what I do not want, it is no longer I that do it, but sin that dwells within me.

<sup>21</sup>So I find it to be a law that when I want to do what is good, evil lies close at hand. <sup>22</sup>For I delight in the law of God in my inmost self, <sup>23</sup>but I see in my members another law at war with the law of my mind, making me captive to the law of sin that dwells in my members. <sup>24</sup>Wretched man that I am! Who will rescue me from this body of death? <sup>25a</sup>Thanks be to God through Jesus Christ our Lord!

## **Gospel: Matthew 11:16-19, 25-30**

*Jesus chides people who find fault with both his ministry and that of John the Baptist. He thanks God that wisdom and intelligence are not needed to receive what God has to offer.*

[Jesus spoke to the crowd saying:] <sup>16</sup>“To what will I compare this generation? It is like children sitting in the marketplaces and calling to one another,

<sup>17</sup>“We played the flute for you, and you did not dance;  
we wailed, and you did not mourn.”

<sup>18</sup>For John came neither eating nor drinking, and they say, ‘He has a demon’; <sup>19</sup>the Son of Man came eating and drinking, and they say, ‘Look, a glutton and a drunkard, a friend of tax collectors and sinners!’ Yet wisdom is vindicated by her deeds.”

<sup>25</sup>At that time Jesus said, “I thank you, Father, Lord of heaven and earth, because you have hidden these things from the wise and the intelligent and have revealed them to infants; <sup>26</sup>yes,

Father, for such was your gracious will. <sup>27</sup>All things have been handed over to me by my Father; and 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.

<sup>28</sup>“Come to me, all you that are weary and are carrying heavy burdens, and I will give you rest. <sup>29</sup>Take my yoke upon you, and learn from me; for I am gentle and humble in heart, and you will find rest for your souls. <sup>30</sup>For my yoke is easy, and my burden is light.”

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## **Upcoming Commemorations**

### **Jan Hus, martyr, died 1415**

#### **Monday, July 6, 2020**

Hus was a Bohemian (present-day Czech Republic) priest who spoke against abuses in the church, and was seen by Martin Luther as his predecessor in the reforming movement. He was found guilty of heresy by a council of the church, and burned at the stake.

### **Benedict of Nursia, Abbot of Monte Cassino, died around 540**

#### **Saturday, July 11, 2020**

Benedict is known as the father of the Western monastic movement. Educated in Rome, he went to live as a hermit, and eventually gathered a community of monks around him. He wrote a rule for living in monasteries that is used by Benedictines and adapted by others.

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