



Bringing Home the Word

Fourteenth Sunday in Ordinary Time (C)

July 3, 2022

The “Gospel” of Health and Wealth

By Fr. Mark Haydu, LC

There’s a current in modern Protestantism that is popularly called the “prosperity gospel.” Although rejected by many Protestants, it still has its disciples. Its basic tenet is that if you’re faithful and generous with God, he will bless you with prosperity in this life. The kind of prosperity expected is usually health and wealth. The natural conclusion is that economic blessings are signs of your faith. The opposite would also be true. If you are poor, you just might lack faith or God’s favor.

Sunday Readings

Isaiah 66:10–14c

For thus says the LORD: I will spread prosperity over [Jerusalem] like a river, like an overflowing torrent.

Galatians 6:14–18

From now on, let no one make troubles for me; for I bear the marks of Jesus on my body.

Luke 10:1–12, 17–20 or Luke 10:1–9

[Jesus] said to them, “The harvest is abundant but the laborers are few.”

Without a doubt God promises us prosperity. Just look at the prophesy of Isaiah in today’s reading. Yet, as always for Christians, we have to read the Old Testament in the light of Christ and his revelation in the New Testament. The life of Jesus, the Son of God, was the most prosperous life ever lived. Yet, he wasn’t rewarded with material wealth. In fact, he was downright poor. Although he was faithful and generous, God blessed him with challenges and, ultimately, the cross.

Paul didn’t glory in his apostolic successes but in the cross of Jesus. He knew that the victory of the cross was his greatest treasure. He saw in his difficulties not a curse, but a sign of his true authenticity as a follower of Christ.

We should no doubt strive for sufficient material progress and prosperity for ourselves, our family, our business, and our nation. But above all we should strive for eternal prosperity, which is living and rejoicing that our names are written in heaven, whether we are materially wealthy or not.

***Above all we should strive
for eternal prosperity,
which is living and rejoicing
that our names are written
in heaven.***

A Word from Pope Francis

If politics must truly be at the service of the human person, it follows that it cannot be a slave to the economy and finance. Politics is, instead, an expression of our compelling need to live as one, in order to build as one the greatest common good....

Address to United States Congress,
Washington, DC, September 24, 2015



REFLECTION
QUESTIONS

QUESTIONS
REFLECTION

- Is material wealth too much of a concern of mine?
- How can my family and I learn to focus on eternal treasures?

Perfecting a Vision, Pursuing a Dream

By Paige Byrne Shortal

This week, as we celebrate American Independence Day, I've been thinking about the poem, "The New Colossus," written by Emma Lazarus and inscribed on the Statue of Liberty:

"Give me your tired, your poor,
your huddled masses yearning to
breathe free,
the wretched refuse of your
teeming shore.

Send these, the homeless, tempest-tost
to me.

I lift my lamp beside the golden door."

Several years ago our family had the opportunity to visit Washington, DC. One warm evening we sat on the high steps of the Capitol and listened to Judy Collins sing "Amazing Grace." As her lovely voice rang out, "Through many dangers, toils and snares we have already come . . ." I thought of the dreams of the founders of our country.

These holy visions of freedoms lived only in dreams before the dream-come-true of America. Our founders were Utopians, trying to create heaven on earth, but the dreams were flawed because they were exclusive: In our young nation, I could not have voted, nor my Hispanic sons, nor could people without property. But a good vision is worthy of appropriation, so women and people of color and the poor struggled and fought and gained the rights we take for granted today.



Just in my lifetime our country has made enormous strides toward living out those original ideals. Our children may find it hard to imagine a world where a black child drank from a different water

fountain or attended a separate school. Our daughters cannot imagine a time when a university education was only realistic for their brothers.

Our family also visited the United States Holocaust Memorial Museum. One exhibit memorialized the passengers of the *St. Louis*, which sailed in 1939 with 937 passengers, most of them Jewish people fleeing Germany for Cuba. Only 22 were allowed entry. Cuban officials claimed the remaining passengers' visas, bought from corrupt German officials, were invalid. For five days the ship lingered in the waters within sight of Florida and freedom, petitioning for sanctuary, but the United States had strict quotas and they were sent back to Europe. At least 250 died under Nazi occupation.

On Independence Day, our nation celebrates the conviction and the vision of those who founded our country. As much as we feel burdened by a struggling economy and the threat of terrorism, still we are a place of

refuge longed for by many. There are no borders when it comes to human dignity—no borders of race or gender or national origin or religion or wealth. As we celebrate the progress toward the realization of our founders' ideals for all citizens, perhaps we can also pray for the wisdom, courage and generosity to help others realize the dream of America.

The passengers of the *St. Louis* never saw the statue Emma Lazarus called *Mother of Exiles*. I wonder if any of them knew her poem. Emma Lazarus was Jewish.

***There are no borders
when it comes to human
dignity—no borders of race
or gender or national origin
or religion or wealth.***

PRAYER

*Ever living God, give us the grace
to protect the gift of freedom
and bless our efforts to embrace
a freedom that brings abundant
life for all and leads us to
true happiness in you. Amen.*

From *Prayers for Our Country*,
by Deborah Meister and Paige Byrne Shortal

WEEKDAY READINGS

July 4–9

Monday, Weekday:
Hos 2:16, 17b–18, 21–22 / Mt 9:18–26
Tuesday, Weekday:
Hos 8:4–7, 11–13 / Mt 9:32–38
Wednesday, Weekday:
Hos 10:1–3, 7–8, 12 / Mt 10:1–7

Thursday, Weekday:
Hos 11:1–4, 8e–9 / Mt 10:7–15
Friday, Weekday:
Hos 14:2–10 / Mt 10:16–23
Saturday, Weekday:
Is 6:1–8 / Mt 10:24–33

Bringing Home
the **Word** 

July 3, 2022

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Bringing Home the Word

Fifteenth Sunday in Ordinary Time (C)

July 10, 2022

“And Who Is My Neighbor?”

Fr. Mark Haydu, LC

This question from Luke 10:29 posed to Jesus—“Who is my neighbor?”—prompts one of the most famous stories ever told with its equally famous lesson: A neighbor is one who I love as myself. A priest walked by the beaten and abused man. Even though he was someone dedicated to God and his worship, the priest didn’t have time to become his neighbor. Perhaps he didn’t want to risk ritual impurity by dealing with the bloodied body of this unknown man. Whatever his reasons, he had more important commitments than helping the poor.

A Levite, a member of the tribe in charge of the temple, wasn’t his neighbor either. He also found reasons to justify leaving this man to bleed to death along the road. Perhaps he thought someone else would stop and help. It’s easy to abdicate our responsibility.

Then a Samaritan, one disdained by the Jews, happened by. He stopped to help, lifted him up, carried him to safety, and paid from his own pocket for future care; he became totally involved. In an obvious sense, Jesus is telling us to be good Samaritans—that is, to be compassionate and generous to neighbors in need—not just people like us, but to aliens and strangers.

But on another level, perhaps we represent the wounded person by the roadside, in need of healing and restoration from sin. Like the Samaritan, Jesus was scorned by many. But it is Christ himself who wants to pick us up, bind our wounds, and pay for our care. And he pays this debt, of course, on the cross. Are we willing to admit that we need healing from a “Samaritan” like Jesus?

*A neighbor is one
who I love as myself.*

A Word from Pope Francis

Each day we have to decide whether to be Good Samaritans or indifferent bystanders. And if we extend our gaze to the history of our own lives.... All of us have in ourselves something of the wounded man, something of the robber, something of the passers-by, and something of the Good Samaritan.

—Fratelli Tutti, Encyclical,
October 3, 2022



Sunday Readings

Deuteronomy 30:10–14

[Moses said,] “No, it is something very near to you, in your mouth and in your heart, to do it.”

Colossians 1:15–20

He is the image of the invisible God, the firstborn of all creation.

Luke 10:25–37

[Jesus said,] “A Samaritan traveler who came upon him was moved with compassion at the sight.”

REFLECTION QUESTIONS



- How am I like the Good Samaritan?
- How am I like the traveler in need of healing?

A Great Spiral Staircase

Fr. Donald B. Willard, CSsR

When I was a student at Franciscan University in Steubenville, OH, my faith gradually came to life. Already I had a good sacramental life. I participated in the eucharistic celebration every day, experienced reconciliation weekly, and studied the Catechism. In short, I was a good Catholic. But at the university I had the opportunity to go with a group of students on a mission trip to Mexico. It was during this time that my faith began to really come alive. All of a sudden, the grace of the sacraments took on a new meaning. Not only was I working on my own salvation with the grace of God, but also I realized that the gifts I was given were gifts I could share.

I began to practice various ministries in my daily life: I assisted the poor, I was a reader and extraordinary minister of holy Communion, and I engaged in theological discussions and prayer with others. I even started teaching the faith in religious-education classes. As I became more engaged in living my faith, the meaning of the sacraments took on new depth—my spiritual life was transformed by my experiences.

Give More, Receive More

I recognized that the more I gave of my time, talent, and treasure, the more I received. Jesus told us that to give is greater than to receive, but it wasn't until I experienced sharing my faith in



words and deeds that I understood that offering up the gift of faith increases our own faith.

When we help someone in need, when we offer God's love, and when we permit the Holy Spirit to work through us, God touches the lives of real people. By seeing the action of God in the world, our desire to serve is intensified, our faith is enhanced, and our love for God and neighbor is increased.

That mission trip to Mexico afforded me the opportunity to put my faith into practice in a new way. Also, it allowed me to experience the faith of many people, and together we helped one another grow closer to the Lord. When

we live our faith through charity, our hope increases. The increase in hope makes our faith grow, and that allows us to do even greater works of charity. This pattern builds a great spiral staircase of virtue that helps to lead us to heaven. Faith without works may be dead, but faith with works reveals the love of God present in lives and produces fruit that will last for eternity.

*I recognized that
the more I gave of my
time, talent, and treasure,
the more I received.*



*Caring God, when we see
someone in need,
let us stop and be present
to the needs of that person.
Help us to become honorable
people doing honorable deeds
and be good neighbors
to one another. Amen.*

—From *Celebrating the Gospels: A Guide for Parents and Teachers*, by Gaynell Cronin

WEEKDAY READINGS

July 11–16

Monday, St. Benedict:
Is 1:10–17 / Mt 10:34–11:1

Tuesday, Weekday:
Is 7:1–9 / Mt 11:20–24

Wednesday, Weekday:
Is 10:5–7, 13b–16 / Mt 11:25–27

Thursday, St. Kateri Tekakwitha:
Is 26:7–9, 12, 16–19 / Mt 11:28–30

Friday, St. Bonaventure:
Is 38:1–6, 21–22, 7–8 / Mt 12:1–8

Saturday, Weekday:
Mi 2:1–5 / Mt 12:14–21



Bringing Home the Word

Sixteenth Sunday in Ordinary Time (C)

July 17, 2022

Bringing Jesus Into Our Work and Prayer

By Fr. Mark Haydu, LC

Jesus enjoyed resting in the home of his friends Lazarus, Martha, and Mary because of their affection and hospitality. Martha was a big part of this hospitality because she was energetic and dedicated to making sure Jesus was cared for. Mary also made him feel at home as she was hungry for the Lord's teaching. She was open, interested, and attentive.

Yet on this occasion Martha is overcome with the urgent and leaves aside the important. Martha receives Christ in her home while Mary brings

him into her heart. Living in relationship with Jesus always includes these two elements. Part of our love for him involves sitting at his feet in prayer. This is no doubt the "better part." Yet, serving Jesus also requires an active, busy life of work and responsibilities. Far from being an obstacle, work should be an occasion for a closer relationship with Jesus.

The key is having a unifying center to life; that center should be Jesus. He is the "why" we do what we do—whether work, play, or pray. Martha wasn't mistaken in serving Jesus' needs, but she lost focus with anxiety and worries. How to maintain this focus? First, pray regularly to remain centered. Second, don't sweat the small stuff at work or home. Third, frequently redirect your intention with a short, motivating motto like "All for you my Jesus" or "Your kingdom come!" Find one that works for you.

Let's not lose sight of the Lord of our work when doing the work of the Lord.

Far from being an obstacle, work should be an occasion for a closer relationship with Jesus.

Sunday Readings

Genesis 18:1-10a

One of them said, "I will return to you about this time next year, and Sarah will then have a son."

Colossians 1:24-28

It is he whom we proclaim, admonishing everyone and teaching everyone with all wisdom.

Luke 10:38-42

The Lord said to her in reply, "Martha, Martha, you are anxious and worried about many things. There is need of only one thing."

A Word from Pope Francis

Simplicity ... allows us to stop and appreciate the small things, to be grateful for the opportunities which life affords us, to be spiritually detached from what we possess, and not to succumb to sadness for what we lack.

—Address to Participants in Journey of the Common Good, Rome, December 2, 2019



REFLECTION QUESTIONS



- Do I focus on daily tasks at the expense of ignoring what makes life truly meaningful?
- What steals my peace and causes me to lose focus on God?

Stop! Look! Listen!

By Paige Byrne Shortal

Reading has clicked for my little granddaughter, and she is very proud of her new skill. One morning as we approached some railroad tracks, she startled me by shouting, “STOP! LOOK! LISTEN!” I did. And then I explained to her the dangers of shouting at the driver.

Jesus cried out such a warning sometimes. He often prefaced life-changing statements with “Amen, amen, I say to you” (Jn 3:5). Perhaps we need something like that in the Gospel Acclamation at Mass. Because we’re about to hear something life changing. Because if we don’t pay attention we could be in danger.

As I read through the Sunday Gospel passages for this month, there are two that stand out. Perhaps because I’ve heard them so often and know them so well—or think I do—I haven’t paid close enough attention when they’re read at Mass. But today I hear them differently as I think, *Stop! Look! Listen!*

Today we hear the familiar story of Jesus’ visit at the home of his friends, Martha, Mary, and Lazarus (Luke 10:38-42). This passage is irritating if you’re a Martha-like person trying to keep a clean house, serve a good meal, and attend to the needs of guests. Martha is all that while her little sister sits enthralled at the feet of Jesus.

Jesus responds to Martha’s complaining with the equivalent of,



“Stop your unnecessary activity, Martha! Look at what you’re missing! Listen to me now because I won’t always be with you.”

We don’t know how Martha reacted to Jesus’ words. Many assume she felt reproved, but isn’t it just as possible that she felt a stunning sense of liberation? Perhaps she threw off her apron and said, “Move over, Mary, I want to listen, too! We’ll eat leftovers!”

Last week we heard the equally familiar parable of the Good Samaritan (Luke 10:25-37). In response to the lawyer’s question, “Who is my neighbor?” Jesus tells the story of the robbery victim and the people who pass him by, too busy with their own affairs

to stop and help. The one who does stop is a Samaritan. We may *know* that loving God and neighbor is what we need to gain eternal life, but our knowledge is worth little if we do not *practice* what we know.

I like to think that I’d be the Samaritan, but sadly, I am a Martha-ish person. I like to stick to my agenda. I make a plan for the day, and I don’t like it when childcare plans fall through or a friend calls who needs a ride to the doctor or...whatever.

When I remember, I try to treat an interruption as a message and ask, “What is it, Jesus? Show me where you are in this.” Often that’s just where I find him—in the interruptions—if I can just remember to *Stop! Look! Listen!*

***“Move over, Mary,
I want to listen, too!
We’ll eat leftovers!”***



*Loving God, we long to live simply.
Our hearts, so filled with the many
activities of the day, now stop
to beg for your light and wisdom,
so that we may be instruments
of peace in our world. Amen.*

From *Prayers for Our Country*,
by Deborah Meister and Paige Byrne Shortal

WEEKDAY READINGS

July 18–23

Monday, Weekday:

Mi 6:1–4, 6–8 / Mt 12:38–42

Tuesday, Weekday:

Mi 7:14–15, 18–20 / Mt 12:46–50

Wednesday, Weekday:

Jer 1:1, 4–10 / Mt 13:1–9

Thursday, Weekday:

Jer 2:1–3, 7–8, 12–13 / Mt 13:10–17

Friday, St. Mary Magdalene:

Sg 3:1–4b or 2 Cor 5:14–17 /

Jn 20:1–2, 11–18

Saturday, Weekday:

Jer 7:1–11 / Mt 13:24–30

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Bringing Home the Word

Seventeenth Sunday in Ordinary Time (C)
July 24, 2022

Praying to Our Good, Good Father

By Fr. Mark Haydu, LC

Learning to pray well is perhaps the most important skill we can learn. It's one thing that will carry us through life, all the way to heaven. We might as well get good at it!

Jesus was often found praying, but if he was God, why was this necessary? Jesus prayed because he longed to experience the love of his Father. He prayed because he wanted to, not because he had to. Amidst the demands of his mission and the cross looming over

him, Jesus felt an existential need to seek strength in his only source of love.

This "being caught up in love" was evident to those who watched Jesus pray. Looking at him, the apostles longed to experience what he experienced, so they asked him "teach us to pray." He began, "Our Father..."

When we pray we're not in dialog with a demanding commander but with a caring, protecting Father. He is a good, good Father. The last thing he wants is to see his children suffering or in want. He wants to provide exactly what we really need—not necessarily what we pout about! Our role is to trust and abandon ourselves into his hands through prayer.

This is where the life of grace comes in. Grace—God's Fatherly love shared with us at baptism, and which continues through the help of his Holy Spirit—is our greatest treasure. One way to grow in prayer is to ask yourself what will help this grace, this God-shared love, grow in your heart.

Prayer will carry us through life, all the way to heaven. We might as well get good at it!

A Word from Pope Francis

Prayer is a kind of musical staff, where we arrange the melody of our lives. It is not in contrast with daily work; it does not contradict the many small obligations and appointments; if anything, it is the place where every action finds its meaning, its reason and its peace.

General Audience, June 9, 2021



Sunday Readings

Genesis 18:20–32

The LORD replied: "If I find fifty righteous people in the city of Sodom, I will spare the whole place for their sake."

Colossians 2:12–14

You were buried with him in baptism, in which you were also raised with him through faith in the power of God.

Luke 11:1–13

[Jesus said,] "And I tell you, ask and you will receive; seek and you will find."

REFLECTION QUESTIONS



- As I pray the Our Father slowly and thoughtfully, what is one phrase that stands out?
- What is one thing I can do to improve my prayer life?

Blessing's Ultimate Form

By Fr. Donald Willard, CSsR

What is a blessing? I've heard people use the phrase "God bless you" in a manner similar to the way they say, "Have a nice day." At other times, people ask for a blessing as if they are asking a favor from God. Finally, some people ask for a Bible to be blessed or for a special blessing immediately after receiving the Eucharist. And while we should desire blessings, the act of blessing has a much fuller meaning than many of us realize.

An essential element of worship is prayer. The four traditional types of prayer are blessing and adoration, thanksgiving, petition, and intercession. Therefore, at a deeper level, a blessing is a particular manner of worship. It stems from a profound adoration that is expressed through a desire to be more like the beloved. For example, sometimes a young child will act like a parent because the child wants to be similar to the parent. This is an outward expression of an internal disposition of respect, admiration, and love.

By definition, a blessing is the act of sanctifying someone or something. When someone or something is sanctified, it has become holy, and to be holy means to be set aside for the purposes of God. The person or object is brought into the presence of God, or we might say, "brought closer to God." This is not to say God isn't everywhere; rather, the blessing is our



acknowledgment that this person or object belongs to God and that it is God who determines the right order, purpose, and design of all.

Thus, the blessed object or person is to be in conformity with the will of God. For example, if a person wants a car blessed, the car now exists to do the will of God, not merely the will of the person. This car now must be used in the service of God.

At the level of blessing, we are expressing the desire to be more like God. Through the blessing, we give our free will to God and allow God to be Lord of our lives. We are saying, "Lord,

you are Lord of all, make me holy as you are holy, to do your will in all things, all places, and all times, so that I may be more like you."

For a Catholic, this statement finds no fuller meaning than in the blessing that comes when we receive the Eucharist—the Real Presence of Christ. When we give our lives as a gift to God, it is the ultimate form of blessing. And through the action of the Holy Spirit, God gives us his divine life through the gift of his Son.

A blessing is our acknowledgment that this person or object belongs to God.



*Father God, your name is holy.
Help us to do your will in all things.
Give us bread to strengthen us.
Forgive us and guide us
to walk in your way. Amen.*

—From *Celebrating the Gospels: A Guide for Parents and Teachers*, by Gaynell Cronin

WEEKDAY READINGS

July 25–30

Monday, St. James:
2 Cor 4:7–15 / Mt 20:20–28


Tuesday, Sts Joachim and Anne:
Sir 44:1, 1–15 / Mt 13:16–17

Wednesday, Weekday:
Jer 15:10, 16–21 / Mt 13:44–46

Thursday, Weekday:
Jer 18:1–6 / Mt 13:47–53

Friday, Sts. Martha, Mary, and Lazarus:
Jer 26:1–9 / Jn 11:19–27

Saturday, Weekday:
Jer 26:11–16, 24 / Mt 14:1–12

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Bringing Home the Word

Eighteenth Sunday in Ordinary Time (C)
July 31, 2022

Becoming Rich in What Matters

By Fr. Mark Haydu, LC

What are we working for? What is the desire that moves us to sacrifice every day? Where is our heart? These are the deep questions pondered by the author of Ecclesiastes. He sees people around him struggling for years and then, as fate would have it, their wealth falls into the hands of someone who hasn't worked for it. He sees others, toiling and anxious, and wonders, "What does it really get them?"

Jesus also pointed out the vanity of making our life goal a struggle to

amass wealth, as if that was the source of security. To keep us from spiritual shortsightedness, he reminds us of an undeniable truth: we know neither the day nor the hour when we will be called before God to give an accounting of how we invested the talents he gave us.

We have been raised with Christ. Our greedy, miserly nature has been buried with Christ so that our generous, magnanimous, and farsighted nature could be set free. So if we believe in Christ, in the one who left all his heavenly treasures and became poor so that we might become rich, then the best investment is in him and his truths. He guarantees a return, even if it is deferred. He promises that what we surrender to him will be reimbursed a hundredfold and will give dividends for eternity.

So when examining where our treasure is, where our hearts and worries go, Jesus would have us ask ourselves: Will this make me richer in what matters to God?

Our greedy, miserly nature has been buried with Christ so that our generous, magnanimous, and farsighted nature could be set free.

A Word from Pope Francis

Material goods are necessary—they are goods!—but they are a means to live honestly and in sharing with the neediest. Today, Jesus invites us to consider that wealth can enslave the heart and distract it from the true treasure which is in heaven.

Angelus, August 4, 2019



Sunday Readings

Ecclesiastes 1:2; 2:21–23

For what profit comes to mortals from all the toil and anxiety of heart with which they toil under the sun?

Colossians 3:1–5, 9–11

Think of what is above, not of what is on earth. For you have died, and your life is hidden with Christ in God.

Luke 12:13–21

[Jesus said,] "Take care to guard against all greed, for though one may be rich, one's life does not consist of possessions."

REFLECTION QUESTIONS



- Would living a simpler life make my life better? How?
- Do "things" get in the way of my relationship with others?

Embracing the Tough Message

Kathleen M. Basi

When I was little and attended Mass, I dreaded the homily every week—and the Eucharistic Prayer, and usually the readings. In fact, I think I dreaded all of Mass except the songs. Because at least during those, I knew what I was doing—singing stirred my heart.

At some point, I realized that what sounded to me like the chatter of the adults in the *Charlie Brown* TV cartoons was actually supposed to mean something. I started trying to wrap my brain around all those words. Although most of it still zipped over my head, every week a word or a phrase would emerge from the gibberish and ping my conscience like divine sonar.

These days, I still struggle with distraction and preoccupation: forgotten tasks, lists in progress, my preschooler lying down on the front pew. My mother once told me, “There were a lot of Masses when you girls were little that we didn’t get much out of.” I understand now exactly what she meant.

Of course, the point of the liturgy is not what we “get out of it.” Christ is there whether we’re preoccupied or not, and grace touches us either way. But it’s worth the effort to refocus after each distraction. As with most things, we get out of liturgy what we put into it. If we make the effort to listen with an open heart, we almost always come away with a word that speaks to



a situation, relationship, or problem we’re facing.

That is the beauty of the Word: It’s not static, or dead, but rather living—Jesus, the Word of God “veiled in flesh.” Jesus is always speaking. He speaks through every breath of wind and every person we meet, and in particular, through liturgy. The question is whether we’re willing to face up to what it tells us about our lives, right here, right now. It’s easy to hear words meant for someone else. However, to embrace words that reach into the raw places of our soul and call us to change—that’s a harder Word to swallow.

Yet that is why we come to church. The liturgy is the spiritual food that sustains us for daily living. God won’t force himself on us. We have to be willing to be vulnerable. We have to listen with ears open to our own weakness. Most important, we have to be willing to change.

But if we muster the courage to respond to the Word when he calls, our lives—and by extension, our corner of the world—will be better for it.

***God won’t force himself on us.
We have to be willing
to be vulnerable.
We have to be willing
to change.***



***Generous God, while I am grateful
to have what is necessary
for my well-being... let me always
be intent on one thing:
listening and responding to your
presence in my life. Amen.***

—From *Celebrating the Gospels: A Guide for Parents and Teachers* by Gaynell Cronin

WEEKDAY READINGS

August 1–6

Monday, St. Alphonsus Liguori:
Jer 28:1–17 / Mt 14:13–21

Tuesday, Weekday: Jer 30:1–2, 12–15, 18–22 /
Mt 14:22–36

Wednesday, Weekday:
Jer 31:1–7 / Mt 15:21–28

Thursday, St. John Vianney:
Jer 31:31–34 / Mt 16:13–23

Friday, Weekday:
Nah 2:1, 3; 3:1–3, 6–7 / Mt 16:24–28

Saturday, The Transfiguration of the Lord:
Dn 7:9–10, 13–14 / 2 Pt 1:16–19 /
Lk 9:28b–36

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the **Word** 

July 31, 2022

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