

Blessed Trinity Catholic Community + Spirit of Christ Mission  
Fourteenth Sunday Summer Ordinary time -A- July 5, 2026  
Zechariah 9:9-10; Psalm 145: 1-2, 8-9, 10-11, 13-14; Romans 8:9, 11-13; Matthew 11:25-30  
HOMILY – Fr. Ed Hislop

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The words of Zechariah echo through the year and the times: *“Rejoice heartily, shout for joy, your king shall come to you, meek and humble.”*

That image is reflected in Matthew’s Gospel today. An image which still often surprises or challenges expectations or presumptions: banishing the warrior’s weapon of exclusion, speaking words of peace with deeds of welcome. *“Come to me, all you who labor and are burdened, and I will give you rest. Learn from me.”* Be meek and humble, be, in the words of the psalmist, *“gracious and merciful, slow to anger and rich in kindness!”* Words to hear these days in both our church and on our nation’s 250<sup>th</sup> “birthday.” *“Come to me all you who labor and are burdened...”* a spirit of open hospitality, which demands a change of heart, mind and ways, “day by day.”

“It is interesting to note in the Gospels how the apostles often tried to keep certain people, whom they judged “unworthy,” away from Jesus, like children, prostitutes, tax collectors, public sinners, “foreigners,” and the so-called uninitiated. People they determined were somehow an affront to his holiness and purity, persons they determined were worthy only of banishment. “Jesus always overruled their attempts with words to this effect: **“Let them come!”**”

Little has changed. God doesn’t need our protection. God wants everyone, regardless of morality, orthodoxy, age, culture, strength or

weakness, to come to the unlimited waters of divine mercy. (Fr. Ron Rolheiser) This is the challenge both the church and our country must hear. That is the vision people of faith, in our day and time, are called to embrace with open heart, mind, and hands. The sense, so prevalent today, of a perceived need to exclude in both nation and church is wrong. It is contrary to the Gospel vision, which is hidden from those who claim to be wise and learned. This does not mean that a change of heart, mind and ways is not necessary or even required of those who share in human brokenness. It does mean that space must be made for them, risks taken, support and love given, while an environment of compassion, love and mercy is built to enable a change of heart and ways. It means that there must be a place, a house, a community, where stories of broken life can be safely told and heard, and in the care of listening, the sometimes hard work of healing begins.

*“Jesus shows us that God is not found in neat and orderly places, distant from reality, but walks ever at our side. He meets us where we are, on the often rocky roads of life... He travels the paths of history and shares in the life of humanity.”*

Pope Francis, Opening of Synod Path, October 2021

It is that sharing and caring environment, which we are all called to build, that enables love to embrace, hearts to change and ways to mend.

So, we are the ones named to be *“meek and humble.”* It is us, in the song of the psalmist, who are to be *“gracious and merciful, slow to anger and of great kindness,”* good to “the many” and compassionate toward all who are made in the image of God; lifting up all who are falling, and raising up all who are bowed down, speaking the words of Christ, as if they were our own: *“Come to me, all you who labor and are burdened, and I will give you rest!”*

That is the "Spirit of Christ," the one to whom we belong. So *"let us build a house where all are named... built of tears and cries and laughter, prayers of faith and songs of grace."* Teach us

*always, again and again, "to sing a song of hope...  
Teach us to walk the way that ends division."*

This is My Song, Finlandia, Leavetaking hymn

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