

Fourteenth Sunday in Ordinary Time

July 6, 2025

Rejoice and be glad.

Boasting in the cross of Christ.

Sent as disciples.

-rvb

Reading 1

[Isaiah 66:10-14c](#)

Thus says the LORD:

Rejoice with Jerusalem and be glad because of her,
all you who love her;
exult, exult with her,
all you who were mourning over her!
Oh, that you may suck fully
of the milk of her comfort,
that you may nurse with delight
at her abundant breasts!

For thus says the LORD:

**Lo, I will spread prosperity over Jerusalem like a river,
and the wealth of the nations like an overflowing torrent.**

As nurslings, you shall be carried in her arms,
and fondled in her lap;
as a mother comforts her child,
so will I comfort you;
in Jerusalem you shall find your comfort.

When you see this, your heart shall rejoice

and your bodies flourish like the grass;
the LORD's power shall be known to his servants.

A reflection, exegesis, and commentary on the scriptures.

In this reading from Isaiah 66, paradoxically, this series of chapters end, the train is pulling into the station of prophets and traditions, yet it sings of new beginnings – “Rejoice, and your heart shall rejoice!” The tone is upbeat, joy is like an “overflowing torrent” as Isaiah proclaims; yes, do not postpone joy! Mother Teresa shares her beliefs about Joy – “Joy is prayer, joy is strength, joy is love, joy is a net of love by which you can catch souls. God loves a cheerful giver. He gives most who gives with joy. The best way to show our gratitude to God and the people in heaven is to accept everything with joy. A joyful heart is the normal result of a heart burning with love. Never let anything fill you with sorrow as to make you forget the joy of Christ Risen.”

We all long for heaven where God is, but we have it in our power to be in heaven with Him now – to be happy with Him at this moment. Being happy and joyous with Him now means:

“Loving as He loves, helping as He helps, giving as He gives, serving as He serves, rescuing as He rescues, being with Him twenty-four hours, touching Him in His disguise.” -Malcolm Muggeridge.

This oracle proclaimed by Isaiah was delivered after the Temple had been rebuilt. Isaiah shares with the reader a unique spiritual blueprint

of coming events. God will manifest the fullness of his glory; Jerusalem will give birth to a new nation; God the creator is the source of fruitfulness, and anyone who opposes God will be washed away. Religion will have a spiritual flavor, cults will disappear, and enemies will be silenced. Jerusalem's population will be multiplied, and the people will be comforted, being filled with joy, and never ceasing to rejoice. Furthermore, if the reader peeks ahead to verses 15-23, all nations will flock to Jerusalem to behold God's glory, and from one new moon to another, and from one Sabbath to another, all flesh will come to worship in Jerusalem. Isaiah blesses us with a powerful apocalyptic poem.

Responsorial Psalm

[Psalm 66:1-3, 4-5, 6-7, 16, 20](#)

R. (1) Let all the earth cry out to God with joy.

**Shout joyfully to God, all the earth,
sing praise to the glory of his name;
proclaim his glorious praise.**

Say to God, "How tremendous are your deeds!"

R. Let all the earth cry out to God with joy.

**"Let all on earth worship and sing praise to you,
sing praise to your name!"**

**Come and see the works of God,
his tremendous deeds among the children of Adam.**

R. Let all the earth cry out to God with joy.

**He has changed the sea into dry land;
through the river they passed on foot;
therefore let us rejoice in him.**

He rules by his might forever.

R. Let all the earth cry out to God with joy.

Hear now, all you who fear God, while I declare
what he has done for me.

Blessed be God who refused me not
my prayer or his kindness!

R. Let all the earth cry out to God with joy.

Reading 2

[Galatians 6:14-18](#)

Brothers and sisters:

May I never boast except in the cross of our Lord Jesus Christ,
through which the world has been crucified to me,
and I to the world.

For neither does circumcision mean anything, nor does uncircumcision,
but **only a new creation.**

Peace and mercy be to all who follow this rule
and to the Israel of God.

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

The grace of our Lord Jesus Christ be with your spirit,
brothers and sisters. Amen.

Alleluia

A reflection, exegesis, and commentary on the scriptures.

In this reading from Galatians, Paul's words are part of an "Epilogue," verses 11-18. Paul focuses on the cross as a new beginning. He declares the cross to be the boundary-line between us and the world. Trace the references to the cross in this chapter, consider the three crosses in verse

14 alone. There are many who believe in a “crucified Christ,” but fewer who knew of the “crucified life” as a catalyst for new beginnings...”to become an altogether new creature.” Being sharers of the cross, we become not only burden-bearing, but seed-bearing Christians. The following is a recent story about those Christians who were sharers of the cross:

Christians accused of conversion stripped, paraded in India

By UCA News Network

“Christians in India’s Madhya Pradesh state have called for action against right-wing Hindu activists who assaulted and paraded four socially marginalized Dalit Christians naked through a village.

Christians in central Indian Madhya Pradesh state have sought action against right-wing Hindu activists who allegedly assaulted and paraded naked three socially poor Dalit Christians and forced them to bow before a Hindu temple deity. The incident happened in the Nepa Nagar village in the Burhanpur district.”

Paul shares what he had to suffer as a disciple of Christ. Most of the pain he endured was at the hand of his fellow Jews. The Gentiles do not have to be circumcised for “All that matters is that one is created anew.”

Yes, I personally would rather not be circumcised and simply be created anew. Paul is, in the words of Dom Helder, one who is “dedicated to the promotion of liberty and justice for all.” Paul says, “the just shall live by faith.” The ritualistic laws of Moses are no longer binding for them. They are to choose grace and not the law, faith and not works, liberty and not license. Paul emotes over how he had to suffer as a missionary. Most of his pain was caused by his fellow Jews who did not accept his vision of the new Israel of God. Paul is not primarily concerned about the letter of the law, but the spirit of it, and such is my focus biblically and theologically as fundamental to my religious beliefs and spirituality. We are created anew, reborn from water and the Holy Spirit.

[Colossians 3:15a, 16a](#)

R. Alleluia, alleluia.

Let the peace of Christ control your hearts;
let the word of Christ dwell in you richly.

R. Alleluia, alleluia.

Gospel

[Luke 10:1-12, 17-20](#)

At that time the Lord appointed seventy-two others
whom he sent ahead of him in pairs
to every town and place he intended to visit.

He said to them,

"The harvest is abundant but the laborers are few;

so ask the master of the harvest
to send out laborers for his harvest.
Go on your way;
behold, I am sending you like lambs among wolves.
Carry no money bag, no sack, no sandals;
and greet no one along the way.
Into whatever house you enter, first say,
'Peace to this household.'
If a peaceful person lives there,
your peace will rest on him;
but if not, it will return to you.
Stay in the same house and eat and drink what is offered to you,
for the laborer deserves his payment.
Do not move about from one house to another.
Whatever town you enter and they welcome you,
eat what is set before you,
cure the sick in it and say to them,
'The kingdom of God is at hand for you.'
Whatever town you enter and they do not receive you,
go out into the streets and say,
'The dust of your town that clings to our feet,
even that we shake off against you.'
Yet know this: the kingdom of God is at hand.
I tell you,
it will be more tolerable for Sodom on that day than for that town."

The seventy-two returned rejoicing, and said,
"Lord, even the demons are subject to us because of your name."
Jesus said, "I have observed Satan fall like lightning from the sky.
Behold, I have given you the power to 'tread upon serpents' and scorpions
and upon the full force of the enemy and nothing will harm you. Nevertheless, do not
rejoice because the spirits are subject to you,
but rejoice because your names are written in heaven."

A reflection, exegesis, and commentary on the scripture.

In this Gospel of Luke, the main theme is that Jesus appoints and sends the disciples into the world. Those who follow Jesus are sent: In his strength – verse 3; at his command – verse 4; carrying a message of peace – verses 5 and 6; exhibiting a spirit of contentment – verses 7 and 8; bringing blessings to body and soul – verse 9; and becoming a standard of judgment among the people – verses 10-12. It is a time of new beginnings, challenges, rejections, and persecutions.

Let us finger through the letters of the word DI SC IP LE SH IP = you and I are **DI**= **D**rawn **I**n by Jesus; **SC** = we are called to **S**erve the **C**ommunity; **IP** = we are **I**nvited to nourish our lives by **P**rayers; **LE** = we are to **L**ay down our lives for others and to be **E**mpowered by the Holy Spirit; **SH** = we are to **S**hare in the **H**urts of others; **IP** = we are **I**nvited to **P**roclaim the good news to the ends of the earth.

Let us focus on IP = we are invited to Proclaim the good news to the ends of the earth. Once upon a time a missionary was lost at sea. By chance he was washed upon the shores of a remote island. He was weak and near death from exposure to the elements. Gradually, the people of the island nursed him back to health. While the missionary lived among the people,

he never preached, spoke of the bible, prayed, or sang religious songs. However, when the people of the island were ill, he visited them and nursed them back to health. He befriended them. Years later other missionaries came to this remote island to preach about Jesus Christ. The island people listened intently to their message. After the missionaries finished their presentation, the people told them about Jesus who had already come to live among them.

Acts 2.42-47 describes how the early Christian community lived, worshipped, and celebrated the risen Christ in their midst. Acts mirror the early Christian community as it glowed like a beacon for all to see and experience. We are challenged to ponder, accept, and live the challenge of Jesus' call to discipleship. However, Dietrich Bonhoeffer, in his Letters and Papers From Prison wrote: "It is no easy task to be a disciple: reconciliation and redemption, regeneration and the Holy Spirit, love of our enemies, cross and resurrection, life in Christ and Christian discipleship – all these realities are so difficult and so remote that we hardly venture any more to speak of them. In the traditional words and acts we suspect that there may be something quite new and revolutionary, though we cannot yet grasp or express it. That is our fault."

In conclusion, using the ancient Greeks' division of the world into five elements: earth, air, water, fire, and light. Consider the call to discipleship to be like the earth – nurturing roots and enhancing growth; like the air – animating and giving life; like the water – supporting, affirming and keeping others afloat; like fire – sparking inspiring and enkindling; like light – showing the way, illuminating and revealing the kingdom of God. As we become disciples, may God set our feet to dancing in a poem I composed:

**“You tickle the sole of my soul. My heart bursts with silly laughter, your nimble humor races through my body, as the Word is once again made
flesh.**

**Suddenly, my toes begin to tingle. You ask me to dance. As we move across the floor of my life, I am fearful of being out of step or of stumbling
over your lively feet.**

You whisper in the silence of my ear, “Follow me.”

**I let go and become a hesitant follower of your rhythm, movement, and
music.**

We continue to spin, turn, and circle as two, yet one.

Bethlehem is behind us now, and Jerusalem seems too far away.

You and I are called to discipleship. Well?”

Final prayer: God, your son, Jesus calls us to worship, fellowship, discipleship, ministry, and evangelism, and to be mindful that the greatest witness of God’s love was Christ’s suffering on the cross.

-Roger J. Vanden Busch