

Zoom readings for the 14th Sunday OT A

Gospel Matthew 11:25-30

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. Yes, Father, for that is what it pleased you to do. 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.

'Come to me, all you who labour and are overburdened, and I will give you rest. Shoulder my yoke and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. Yes, my yoke is easy and my burden light.'

Second reading. Romans 8:9,11-13

Your interests 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, 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.

So then, my brothers, there is no necessity for us to obey our unspiritual selves or to live unspiritual lives. 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.

First reading Zechariah 9:9-10

The Lord says this:

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.
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.

Zoom scripture reflection for 15th Sunday in Ordinary Time (year A) 2020

The gospel for this Sunday is a repeat of the passage we reflected on for the feast of the Sacred Heart. For this reason I suggest we start with the first reading and after reflect, which or the connection between the two passages. The reasons that guided the development of the new lectionary that followed the Second Vatican Council, were to expand the liturgy of the word into a Sunday cycle of three years, and the weekdays a cycle of two year, A and B, and also to link the 1st reading of the Sunday to the Gospel, sometimes by theme, example, and/or a parallel of teaching.

Zechariah 9:9-10

Comment:

The announcement of the coming of such a king marks a departure from the view of the royal figure as a conquering warrior. New Testament authors apply this prophecy to Jesus' triumphant entry into Jerusalem ([Mt 21:4–5](#); [Jn 12:14–15](#)).

The River is probably the Euphrates;

(What follows are notes that may explain some of the imagery in this passage.)

9:9 "Daughter of Zion" = personification of Jerusalem; "your king" = Davidic king; "victory" = righteous or fulfils all laws and practices; "humble" = gentle; on a "donkey" in contrast to a "warhorse", = slowly animal of peace, before the horse came into common use. = Their king will be "righteous and victorious". They can depend on him to do the right thing (righteousness) and to save these people (victorious).

9:10 "The chariots of Ephraim" = as opposed to Alexander's empire founded on blood shed, the Messianic King will establish a universal kingdom of peace – as the fulfilment of the Abrahamic covenant. His rule will be universal. Their king will be righteous and victorious. They can depend on him to do the right thing.

The reading from Zechariah

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Once we listen to the Word of God, Zechariah 9:9-10, identify a word or phrase, share the word, repeat the reading reflect and share more deeply, I suggest we read the Gospel and to see if there are connections that we can share.

Thanks to all who have begun this type of prayer "lectio divina" over the past six weeks!
Where to now?