

## 14<sup>th</sup> Sunday of Ordinary Time

Saint John Vianney tells us that there is only three ways to holiness – humility, humility, humility!

Humility is not so much about putting oneself down, but rather about seeing with eyes of awe and wonder – seeing God, people and creation and being fully amazed at the sheer beauty of all. Humility means that we are comfortable at being in the presence of all people and loving them for just being there in our lives – not worrying that they may be different or may make us feel uncomfortable, for humility does not acknowledge difference, and humility is about putting others at their ease and making them feel comfortable.

The gods of myth and legend are all about power, dominance, and maintaining a dualistic sense of servitude. Our God, the God of Creation, the God of Love, the God of Service, radiates humility as we see in our readings today.

The prophet Zechariah reminds us that our God does not demand that we come to Him on bended knee, but rather that, 'See now, your king comes to you.' Our God comes to us, He makes the effort to engage with us, and how does He do this? Not on a war horse with military accompaniment as would befit a great king and or god of myth, but our God rides on a donkey; hardly to symbol of power and authority as the world would see and know it, and yet the prophet hints that this is true power and authority for he says, 'he (our king/God) is victorious, he is triumphant, humble and riding on a donkey.'

Wow, hence, it is humbleness that allows us to be truly victorious and triumphant, as we are told by Jesus Himself, in the beatitudes for He says, 'Blessed are the gentle for they shall inherit the earth.' But, again, this is not in any sense a grab for power, for the prophet continues, 'He will banish chariots...and horses...and the bow of war,' all things of worldly might, and Zechariah further tell us how this inheritance will be achieved...'He will proclaim peace for the nations.' Again, wow, by merely speaking about peace and dismantling the things of war we can come to a place of rest and ease, a place that will allow us to be people of rejoicing and gladness, rather than people of fear and servitude.

We see this in the Gospel, that Jesus Christ who is God, comes from Almighty into the world – into powerlessness - and all that our God has to offer is as He says, 'I will give you rest. Shoulder my yoke and learn from me, for I am gentle and humble of heart, and you will find rest for your souls.' Again, God – Jesus Christ – comes to help us, not to lord it over us. And to live this truth we need to be truly childlike in our trust and belief in Him who has come into the world. To be childlike is to be truly full of humbleness, for as we know children are constantly in awe and wonder at the things around them. It is only when we begin to overburden them with our burdens that they begin to lose focus, that is why Jesus calls us to come to Him, 'Come to me, all who labour and are overburdened and I will give you rest.' Jesus has already come from Almighty to greet us, so He is hardly going to demand anything from us other than ourselves and amazingly our burdens, which He takes to the Cross to heal and love back to freedom, peace, love and joy - so that we in turn no longer need to burden others but rather we too can bring them freedom, peace, love and joy in the power of Christ – our God.

Even when Jesus invites us to come to Him, we don't need to go anywhere for as St Paul reminds us, 'the Spirit of God has made His home in you.' Truly stupendous news! God lives in you and me – just how humble is our God?

It is by dismantling the warring things within ourselves in the power of Christ, as Zechariah says will happen, if we allow God to live in our lives and hearts, it is then that our burdens become light, and more beautifully, they stop burdening others and so causing war within them and between each other.

Humility, humility, humility -lets God in and our burdens out, and then in true holiness we see with eyes of awe and wonder, and see the beauty in all made by God. Hence no more racism, or hatred of others who we deem to be uncomfortably different and no more exploitation of resources for selfish gain and wealth. We begin to be children again, children of God and children who are able to know the Father and the Son, and hence we live not outside the Kingdom of God as servants, but we are truly living in the Kingdom of God as friends and equals – wouldn't that be an amazing place to live in here on earth!