

Wellspring Fransalian Center for Spirituality

P. O. Box 440, Whitehouse, Texas 75791

www.wellspringcommunity.net

frgusmsfs@gmail.com

July 5, 2026

Brothers and Sisters,

Today, we begin the Fourteenth Week in Ordinary Time of the Year. The Scripture readings of this Sunday call us to choose the way of Jesus, the way of humility, gentleness, simplicity and peacefulness. Zechariah shares his vision of the messianic king entering Jerusalem peacefully, not on a warrior's horse but riding on an Ass, bringing harmony and unity to a broken nation and broken world (first reading). The Psalmist sings the praises of the God of compassion and kindness "lifting up all who are bowed down" (responsorial Psalm). Paul speaks of us being led by the Spirit of Jesus, the spirit of peace and joy (second reading). Jesus invites us to follow his way of humility, gentleness, and peacefulness (Gospel reading).

Our Gospel reading speaks of Jesus thanking the Father for revealing himself to the simple and humble. The intellectuals had no time or use for him. The humble welcomed him. Intellectual pride blocks us from coming to know the truth as the truth unfolds for us. Jesus invited all who were searching for God and God's ways to turn to him. He invited his listeners and invites us today to accept his "yoke", his discipline, his way and his truth which is made to fit us well. He invites us to learn from him and his ways because he is gentle and humble of heart.

To be humble, gentle, and peaceful is often seen as being weak, mild, submissive, subservient, lacking courage, ineffective, passive, etc. We want to think of ourselves as being courageous and strong and not weak and submissive. We want to be conquerors! Humility, gentleness, and peacefulness sound too much like surrender, but we want to conquer and not surrender! Unlike the movies where problems are solved with guns and ammunitions, we are challenged to be patient, gentle, kind and considerate in solving our problems. Gentleness is also recognizing our own capacity to do harm and choosing instead to be tender, caring, soft-spoken, soft-hearted, and loving. Gentleness is not weakness. Gentleness is tamed and disciplined strength.

A Native American grandfather was talking to his grandson about how he felt. He said, "I feel as if I have two wolves fighting in my heart. One wolf is the vengeful, angry, violent one. The other wolf is the gentle, loving, compassionate one." The grandson asked him, "Which wolf will win the fight in your heart?" The grandfather answered: "The one I feed." Let us choose to feed, to nurture gentleness as our way. The way of Jesus is the way of the heart, the way of love, the way of kindness and compassion, the way of gentleness and humility. Let us make it as our way. In the Gospel reading of this Sunday, we also hear Jesus saying, "Take my yoke upon your shoulders and learn from me, for I am gentle and humble of heart. Your souls will find rest, for my yoke is easy and my burden light" (Matthew 11:29). A yoke is that which makes a pair of

oxen or bulls disciplined so that the man who ploughs the field can plow a straight furrow and the man who drives the cart can drive it in the direction in which he want to go. "Take my yoke" means, "take my discipline and you will go with me wherever I lead you!"

There is a legend about Jesus and his family in Nazareth. The legend tells us that there was sign board on Joseph's carpenter shop, which said "my yoke fits well". In the days Jesus, yokes were "tailor-made" to fit the pair of oxen or bulls. Well-fitting yoke meant "well-disciplined" oxen and that the discipline fits the oxen or bulls. It is a legend. But it gives us insights into the saying of Jesus; "my yoke is easy". The word "easy", in this context, means that it fits well, and that it goes easy on us like a pair of shoes that fits well. The discipline of Jesus is "tailor-made" for us. It fits us well. It is made to fit our needs...help us go in the direction in which he wants us to go and fulfill his purpose. It is not meant to burden us, but to free us.

Gentleness is strength, but disciplined strength for our own good, for the benefit of others, for the good of the family, community, and society. The wise man says, "By patience a ruler can be persuaded and a gentle tongue can break a bone" (Proverbs 25:15). Gentleness is concern for others, especially the weak and the vulnerable. It is putting our agenda on hold to meet the needs of others. Gentleness calls forth self-discipline, self-restraint, self-control, humility and other-centeredness! Saint Francis De Sales advises us, "When you encounter contradictions and difficulties, do not try to break them, but bend them with gentleness and time."

Engines, sometimes, develop too much inner friction and so a string of complications, using up too much energy while producing too little, and making too much noise. They require a lot of cooling to prevent breakdown. People, sometimes, meet similar situations: too much inner friction; too much self in the work; too much concern with self; too much concern over what others think of them; too much concern over success, etc. They consume too much energy, accomplish too little, and make too much fuss over the little they do and require too much encouragement/support to keep going. Gentleness frees us from this inner tension.

Gentleness results from my experience of God's Love for me as I am. When I am sure of God's acceptance and Love, I can afford to be gentle because when God himself considers me worthwhile, there is no further need to assert myself or compete with others and prove my worth. The certainty of God's love for me frees me from self-concern and self-absorption. This freedom makes my behavior serene and beneficent. I can afford to be gentle.

During this coming week, try to be gentle with yourself and those around you. Make the way of Jesus your way, the way of humility, gentleness, and peacefulness.

God bless you and your family.

Fr. Gus Tharappel, msfs

Scroll down to read the reflections on the Scripture readings of today's mass....

Fourteenth Sunday in Ordinary Time

July 5, 2026

**Holiness does not consist in never having erred or sinned.
Holiness increases the capacity for conversion,
for repentance, for willingness to start again
and, especially, for reconciliation and forgiveness.
(Pope Benedict XVI)**

Collect

O God, who in the abasement of your Son
have raised up a fallen world,
fill your faithful with holy joy,
for on those you have rescued from slavery to sin
you bestow eternal gladness.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

Liturgy of the Word

Prayerfully read the first reading and then read my reflections below and spend a few moments of personal reflection. Do the same with Responsorial Psalm and other readings.

**Serenity is the ability to stay centered,
no matter what life throws at you.**

Zechariah 9:9-10

In this excerpt, Zechariah the prophet shares his vision of the messianic king who was to come. At this time, his country was being overrun by the mighty Greek king, Alexander the great. His vision was that the messianic king would defeat all foreign invaders and enter Jerusalem peacefully, not on a warrior's horse but riding on an Ass. He will bring harmony and unity to a broken nation and broken world. He will be a universal king.

Be strong! Be agents and channels of peace and harmony in the world!

Psalm 145

This is a psalm composed for public worship. It is an acrostic (alphabetic) poem, the verses of which begin with the successive letters of the Hebrew alphabet. This Psalm focuses primarily on God's compassion, especially for the underprivileged and depressed. It offers us a daily reminder of praising the unfathomable greatness of God, which goes beyond all our doctrines, theologies and philosophies. Verse 4 invites us to meditate on the marvelous acts of God and to pass on this memory to the future generations. Verses 8-9 express the most basic faith of the O.T. about the very nature of God: steadfast love, compassion, all-embracing love, abundant love. Verses 9-10 – All God's works give thanks because of the "all-embracing love." The whole Psalm proclaims God's name as "Steadfast love."

**I will extol you, O my God and King,
And I will bless your name forever and ever.
Every day I will bless you,
And I will praise your name forever and ever.**

Romans 8:9, 11-13

This excerpt may be better understood if we read the whole chapter, especially 8:1-17. Paul speaks about how vulnerable and weak human nature is and how often we are dominated by this weakness. He says that there was a time when we were at the mercy of our sinful, weak human nature. Even the law has not helped us overcome our sinful nature. Now we are in the spirit.

We are filled with the spirit of Jesus and are under the influence of the spirit. Because of Jesus and his perfect obedience, we are filled with a power that is not our own and are offered a life not dominated by the flesh, but by the spirit of God.

Paul tells the Christians in Rome that they are sons of God and so they cannot live according to the flesh but must live in the spirit. The spirit empowers us to call God, "Abba" (Father). We are children of God. New life, as children, has come to us in Jesus and we must live that new life. If we do not live in the spirit, we die. The spirit helps us to put to death evil desires and tendencies.

We are sons of God, led by the spirit. Listen and learn to live in the spirit.

Mathew 11:25-30

Jesus thanked his Father for revealing himself to the simple and humble. The intellectuals had no time or use for him. The humble welcomed him. Intellectual pride blocks us from coming to know the truth as the truth unfolds for us.

Be humble and simple and welcome the Lord into your heart.

Jesus invited all who were searching for God and God's ways to turn to him. He invited his listeners and invites us today to accept his "yoke", his discipline, his way and his truth which is made to fit us well. He invites us to learn from him and his ways because he is humble of heart. The heart of Jesus is a refuge for all who are overcome by life's struggles and troubles.

The way of Jesus is the way the heart, the way of love. Make it your way.

Saint of the Day, July 5 - St. Anthony Zaccaria and 12 other saints are remembered this day.

Anthony Zaccaria was born into a noble family in the city of Cremona, Italy, in 1502. When he was two his father died. He studied philosophy at the University of Pavia, and, from 1520, medicine at the University of Padua. After completing studies in 1524, he practiced as a physician in Cremona for three years. In 1527, he started studying for the priesthood and was ordained a priest in February 1529. Having explored his calling for two years, mainly working in hospitals and institutions for the poor, he became the spiritual advisor to Countess Ludovica Torelli of Guastalla in 1530, and followed her to Milan. In Milan he became a member of the Oratory of Eternal Wisdom.

In Vincenza, he popularized for the laity the Forty-hour devotion - solemn exposition of the Blessed Sacrament for the adoration of the faithful, accompanied by preaching. He also revived the custom of ringing church bells at 3 p.m. on Fridays, in remembrance of the Crucifixion.

While in Milan, he laid the foundations of three religious orders: one for men (the Clerics Regular of St Paul, commonly known as the Barnabites); a female branch of uncloistered nuns, the Angelic Sisters of St. Paul; and a lay congregation for married people, the Laity of St. Paul, originally called the Married of St. Paul, and sometimes referred to in North America as the Oblates of St. Paul. The three foundations met regularly and engaged together in various forms of apostolic action. Their aim was the reform of the decadent society of their day, beginning with the clergy and religious.

While on a mission to Guastella, Italy, in 1539, he caught a fever. Combined with the strict penances he performed, his health waned and he died on July 5, 1539, at the age of 36.

Fr. Gus Tharappel, msfs

**The true and solid peace of nations consists
not in equality of arms, but in mutual trust alone.**

(Pope John XXIII)

