

Rectoría San Juan de Dios
XIV Sunday Ordinary Time-Cycle A
Zec 9, 9-10; Psalm 145; Rom 8, 9. 11-13; Matt 11, 25-30
Fr Dante Gabriel Jiménez Muñoz Ledo

Let Us Know Each Other Intimately

This is the way that Christ knows all things, and the way He knows His Father God; as it says in today's Gospel: *"no one knows the Father except the Son and anyone to whom the Son wishes to reveal Him."* This is about intimate knowledge and love.

Jesus sees His followers as "tired and weighed down." From what? From striving to comply with the Law, from useless striving to experience God, and to know Him as He is.

The same can happen to us today. We could be tired of not living the fullness of the life of God, the knowledge of God, and the immediate experience of His love.

What impedes us from knowledge of God beyond the superficial level to which we have been accustomed, moved by the ideologies of the world in which utilitarian knowledge of things is privileged, is the temptation to have scientific knowledge of God. This is itself a pride that undermines the intent, because once one has any scientific or technical knowledge, as soon as he has found it, he comes up with new theories, hypotheses, and doubts.

God cannot be known only through reason and science because the object of the study of science is

“something” not “someone,” and God is a person, a divine person. Besides, God is not out there in such a way that He can be treated as an object and put under a microscope or macroscope or be subjected to laboratory tests. God is within us; He is always the transcendent One who comes to us and loves us to the most intimate part of our being.

Therefore, this Sunday and for this week, how important it is to learn to know as Jesus knew, from the intimacy person, from the intimacy of God! This is the truest and greatest knowledge for a human person.

But how can we know intimately? The Spirit of God gifts each of us with sufficient understanding of the Word of the Gospel, but we propose these three ideas:

1-Let us build peace.

It is from our inner being that we can prepare a place of encounter for knowing God.

When Zechariah, in the first reading, announces that a king is coming to bring peace, we feel called to work for peace, to build it from within. It is obvious that this depends on each person’s “banishing his chariots of war” and “breaking the warrior’s bow.”

What are your chariots of war and your warrior’s bow? What do you use to make war with yourself, from within? How do you sabotage your plans of peace? And how have you been accustomed to make war with your friends and others?

It is essential to conquer our interior divisions so that the joy that arises from a profound and lasting peace may come.

How long has it been since you experienced a great joy of the kind that endures for days and puts a contagious smile on your face? How long has it been since you have experienced peace, the kind of peace that can question the violent?

How important it is to build peace, beginning with our innermost being, being careful of our thoughts, because our thoughts become feelings and our feelings become actions!

2-Let us live according to our new Self.

St Paul encourages us to discover that we are spiritual persons, that the Spirit of God lives in us; that we are not subject to a life of disorder nor subject to our egoistic and corporal passions.

It is essential to distinguish our psychosomatic Self from our psychopneumatic Self. In addition to having a human existence, we possess eternal life.

We must live from the experience of being inhabited by the Spirit, from the experience of being in relationship with God. With a rule of conduct that orders our life and gives it meaning, and with a sufficient clarity to overcome at all times our bad actions.

3-Let us know from love.

To know in the biblical sense is to be in intimacy, to perceive the mood of the beloved, to feel close to the beat of his heart, and to experience his joys and fears this way, in a dialogue, first by whispering and after, by way of signs of love.

Our scientific knowledge confounds us and is forgotten because it doesn't form part of our deepest being. Our knowledge from love is never forgotten because it involves all of our person; there, in that experience of knowledge through love, is God.

It is vital to follow Jesus in the knowledge that He has of His Father; we beseech Christ to lead us to the intimacy of an encounter with God, to the loving knowledge of God that alleviates our weariness and our anxieties about eternity.