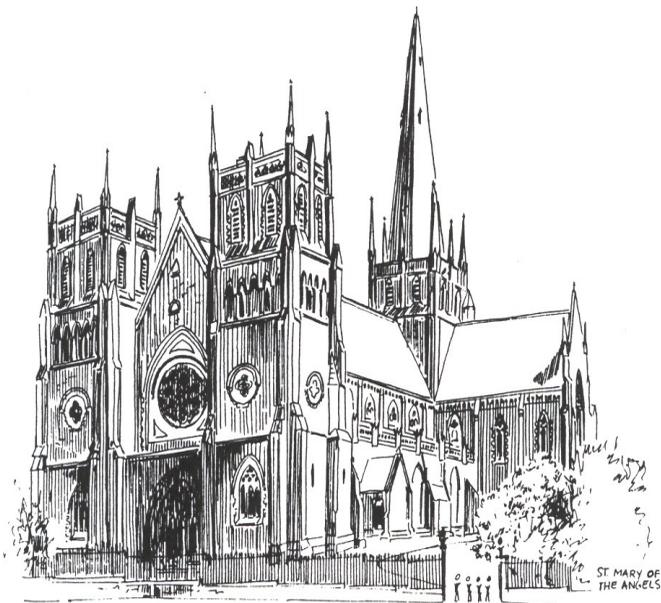


# St. Mary of the Angels Geelong

Monday 9<sup>th</sup> March 2026

Saturday 14<sup>th</sup> March 2026



## Daily Reflections

<http://www.creighton.edu/CollaborativeMinistry/daily.html>

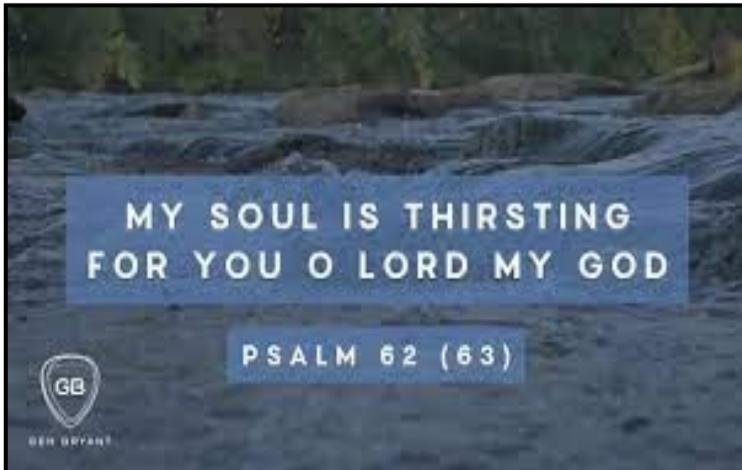
**MONDAY 9<sup>TH</sup> MARCH 2026**

**3<sup>RD</sup> WEEK OF LENT**

**2 Kings 5: 1-15, Psalm 41: 2-3, 42: 3-4. R. Psalm 41: 3,  
Luke 4: 24-30**

***Reflection: I will bless the Lord at all times.***

It is perhaps a little difficult to imagine the people in the synagogue suddenly deciding to seize Jesus to cast him from a cliff. It is equally difficult to image how our Lord managed to slip away from such a crowd, and to escape unobserved. Yet everything about the Christ is shrouded in mystery, and, in a certain sense, sacramental and figurative. Perhaps we ourselves have at times discovered that Christ seems somehow to have 'escaped' from us. Often when we feel as if we are closest to God- that our spiritual life is secure and flourishing- we can be confronted with a sudden and inexplicable emptiness or spiritual dryness. But this should not surprise us. For the 'God' we can hold, the 'God' we can know, the 'God' we can understand, is not truly God, but an image only. The true God, God in God's self, is completely beyond us. WE cannot grasp him. Rather, it is he who holds us, with a love and gentleness that are beyond all imagining.



**TUESDAY 10<sup>TH</sup> MARCH 2026**

**3RD WEEK OF LENT**

*Daniel 3: 25, 34-43, Psalm 24: 4-9. R. v. 6, Matthew 18: 21-35.:*

*Reflection: Remember your mercies, O Lord.*

Peter's enquiry about how often one should forgive a neighbour receives a symbolic answer from Christ. Seventy-seven time means simply as many times as forgiveness is sought, without keeping count. When we do not forgive, we retain the burden of offence and hurt. To forgive is to liberate- firstly the person whom has offended and seeks forgiveness. But is also liberates ourselves from bitterness, resentment and pain. To forgive is to let go of a wrong, while to refuse to forgive is to cling to it. It is said 'to err is human: to forgive is divine.' In forgiving others, we are rising above the limitations of our nature, and uniting ourselves to something greater, the cosmic and all-embracing forgiveness of God himself. When we do not let go of the offences of others, we enchain and belittle ourselves, but when we do, we unite ourselves to the freedom of God himself.



**WEDNESDAY 11<sup>TH</sup> MARCH 2026**

**3<sup>RD</sup> WEEK OF LENT**

*Deuteronomy 4: 1, 5-9, Psalm 147: 12-13, 15-16, 19-0. R. v. 12,  
Matthew 5: 17-19.*

*Reflection: Praise and glory to God.*

Our Lord speaks eloquently of the law and its fulfilment. He has come not to destroy the law, but to complete it. Our contemporary society is distinctly sceptical of virtually all traditional moral laws and regulations. In this respect it has fallen into a grave and perilous error- for morality and moral law emerge from the very nature of humanity, and exist to protect the social and individual dignity and flourishing of the human race. As long as human civilisation exists, moral regulations will continue to be necessary. To abolish the law is not to promote freedom, but to destroy it. Let us be brave defenders of the authentic moral teachings of the Church- let us not be afraid to speak the truth; but let us, like Jesus, always do so with genuine mercy and love.



**THURSDAY 12<sup>th</sup> MARCH 2026**

**3<sup>RD</sup> WEEK OF LENT**

*Jeremiah 7: 23-28 Psalm 1: 1-4, 6. R. Psalm 39:5, Luke 11: 14-23.*

*Reflection: If today you hear his voice, harden not your hearts.*

Christ declares today that whoever is not with him is against him. Interestingly, he says elsewhere in the Gospel that whoever is not against him is for him. The balancing of these two statements is a perplexing challenge, perhaps even an invitation to mystical reflection. But it does reveal that to be for or against Christ is not simply a matter of either being a Christian or not. There are many persons who do not profess themselves to be Christians, yet are still genuinely 'for Christ' in the sense that they seek and believe in the possibility of a humanity which is mystically united to something greater and higher. And then there are perhaps some persons who declare themselves to be Christians, yet in practice give little consideration to the union of humanity and divinity, not only as something which will happen in the 'next world', but which we are called to in the here-and-now. Let us all consider each of the decisions we make, and ask ourselves seriously: "Is this for Christ, or is it against him?"



**FRIDAY 13<sup>TH</sup> MARCH 2026**

**3RD WEEK OF LENT**

*Hosea 14: 2-10. Psalm 80: 6, 8-11, 14, 17/ R. vv.9, 11*

*Mark 12: 28-34*

*Reflection: I am the Lord your God: heart me voice.*

Jesus' discourse on the greatest of the commandments presents us with love as the essence of the Divine moral imperative, and hence of the Divine nature. This love, which is essentially one, is expressed through three aspects or manifestations- love of God, love of neighbour, and (what one may all-too-readily overlook) love of self. Each of these- God, neighbour and self- can at times be very difficult to love. God may seem remote, arbitrary or even non-existent. Our neighbour may be recalcitrant, annoying and indeed hostile. The self can seem burdensome, inadequate or tedious. Yet if we look deeper, beyond the surface, we will perceive within and about God an infinite and radiant love, to which the only adequate response is reciprocation, even as a mirror reflects light. And we will perceive within our neighbour and within our own selves a luminous spark of that same Divinity; loving, loveable and lovely.



## SATURDAY 14<sup>TH</sup> MARCH 2026

### 3<sup>RD</sup> WEEK OF LENT

*Hosea 5: 15\_\_ 6: 6, Psalm 50: 3-4, 18-21, R. cf. Hosea 6:6,  
Luke 18: 9-14.*

*Reflection: It is steadfast love, not sacrifice, that God desires.*

The contrast between the Pharisee and the tax collector in their respective prayers illustrates the choice between two alternative modes of relating to God. The Pharisee is assured of himself. He is self-satisfied. He certainly believes in God and presumably practises his faith diligently, and there is nothing to suggest he is a 'bad person.' On the other hand, the tax collector was, on account of his profession, considered by all to be a reprehensible sinner. Despite this, or perhaps because of this, he relates to God with unfeigned humility, with awe and with wonder. WE are not here being called to make a conspicuous or theatrical display of 'humility'- to do so is often a form of 'inverted pride'. But we are called to acknowledge our total dependence on God, and to relate to his ineffable greatness in an attitude of silent, supplicant awe. There is no greater prayer we can offer nor worthier praise we can give.





*The Lord is my shepherd;  
there is nothing I shall want.  
Fresh and green are the pastures  
where he gives me repose.  
Near restful waters he leads me,  
to revive my drooping spirit.*