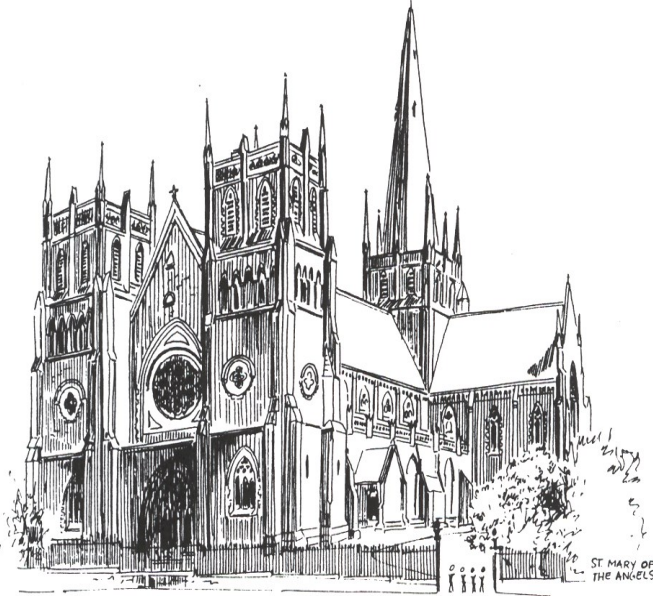


# St. Mary of the Angels, Geelong

Monday 15<sup>th</sup> April 2024  
Saturday 20<sup>th</sup> April 2024



## Daily Reflections

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

**MONDAY 15<sup>TH</sup> APRIL 2024**

*3<sup>rd</sup> Week of Easter.*

*Acts 6: 8-15, Psalm 118: 23-24, 26-27, 29-30, R. v. 1, John 6: 22-29.*

*Reflections: Blessed are they who walk in the way of the Lord.*

In contrast to the bread that can satisfy the hungry stomach, Jesus offers a food that satisfies the deeper hunger of the human person. Food for the belly is perishable, good for earthly life that ends with death. But the food that Jesus offers is nourishment for another kind of life – life with God which finds its fullness in the life beyond death. This is ‘eternal life’. But eternal life is not just a reality, beyond this earth. ‘Eternal’ already characterises this present life anchored in faith and love of Jesus, and in living his commandment of love. Eternal Life is the life in the age to come., yet it begins as a person is baptised in Christ, knows him, and bears witness to him. This life is characterised by the tension of the ‘already’ and the ‘not yet’.



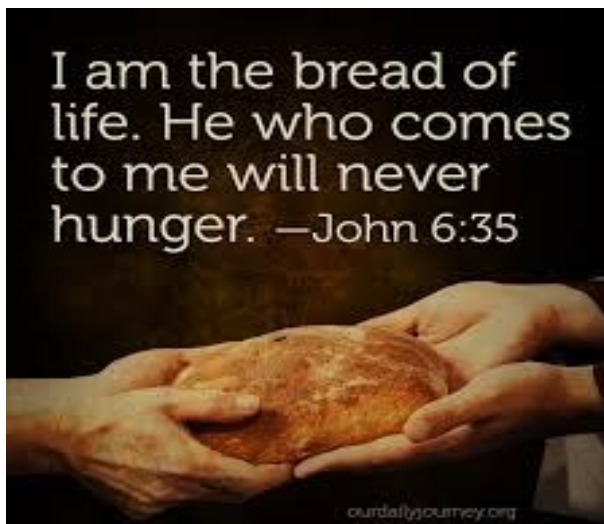
**TUESDAY 16<sup>TH</sup> APRIL 2024**

*3<sup>rd</sup> Week of Easter*

*Acts 7: 51- 8: 1, Psalm 30: 3-4, 6-8, 17, 21. R. v. 6, John 6: 30-35.*

***Reflection. I am the Bread of Life***

Jesus' discourse on the Bread of Life begins with the words of Moses about the manna that appeared in the camp of the Israelites, 'That is the bread the Lord gives you to eat'. (Exodus 16:15). In the words of the psalmist: God rained down manna for their food and gave them bread from heaven. Mere humans are the bread of angels' (Psalm 78:24-25). Jesus says that the 'true bread from heaven' is not really the manna that God gave them in the desert. That was perishable food. The Jews must look beyond Moses to the Father who gives the 'true manna', the bread that brings life to the world. And this bread that comes down from heaven is not something but Someone – it is Jesus himself. Jesus is the Bread of Life; he is the gift of the Father which satisfies the deepest hunger of human beings.



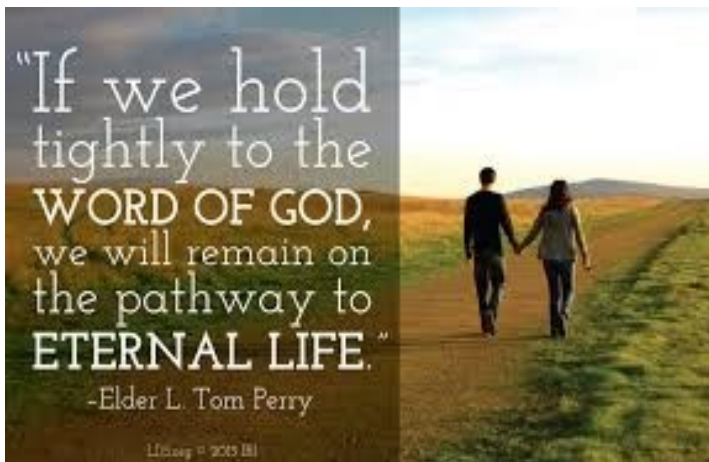
**WEDNESDAY 17<sup>TH</sup> APRIL 2024**

*3rd Week of Easter*

*Acts 8: 1-8, Psalm 65: 1-7, R. v. 1, John 6: 35-40*

***Reflection Who believes in me shall have eternal life.***

The words of Jesus carry pastoral undertones and refer to his function as the Good Shepherd (John 10:14). Jesus should lose nothing the Father has given him, most especially the people who believe in Him. But Jesus has other 'sheep' which do not belong to this fold, these too, he must lead (John 10: 16). Later, when he is arrested in the garden of Gethsemane, Jesus gives himself to those who have come to arrest him, on condition that they let his disciples go. 'This was to fulfill the words he had spoken. 'Not one of those you gave me have I lost". (John 18:9). Jesus knows that it is the divine will that he should give his life that men and women may have eternal life, and that they should be raised on the last day. As the 'Bread of Life', his life being offered becomes the 'bread that is broken and shared' in the Eucharist so that those who partake of it may have eternal life.



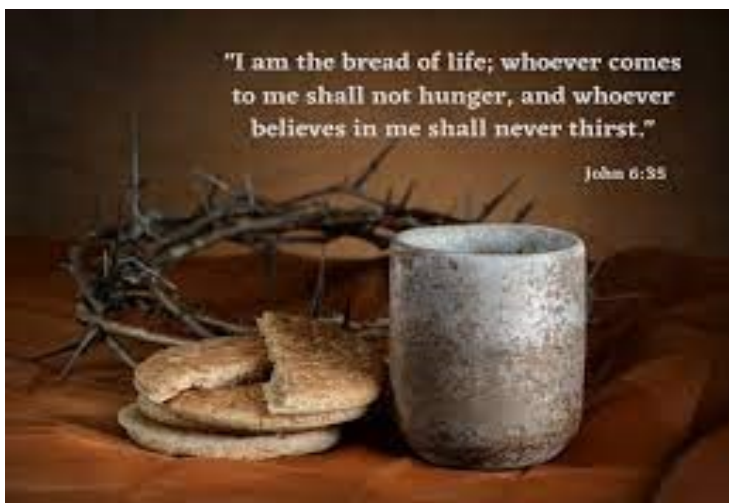
**THURSDAY 18<sup>TH</sup> APRIL 2024**

**3<sup>rd</sup> Week of Easter**

***Acts 8: 26-40, Psalm 65: 8-9, 16-17, 20. R. v. 1,  
John 6: 44-51.***

***Reflection Everyone who believes has eternal life.***

Faith in Jesus is not the fruit of sheer human effort; it is a grace of God. It is the Father who draws men and women to Jesus, and ultimately, to Himself. Jesus says that this has already been prophesied, 'They will all be taught by God'. Being 'taught by God' is a promise of future salvation which God offers to all – Jews and Gentiles alike. But the Jews do not want to receive God's offer in the manner he wants them to receive it, namely, by coming to Jesus. Still, nothing is impossible with God. 'No one can come to me unless they are drawn by the Father who sent me' is intended to show that 'coming to Jesus' is now a matter of one's own 'knowledge' and possibilities. Faith and salvation have their radical reference to God who calls a person to do what he or she cannot do alone.



**FRIDAY 19<sup>TH</sup> APRIL 2024**

**3<sup>rd</sup> Week of Easter**

*Acts 9: 1-20, Psalm 116: R. Mark 16: 15, John 6: 52-59*

*Reflection. Go out to all the world and tell the Good News.*

'For my flesh is real food and my blood is real drink'. This the central solemn affirmation of the discourse on the Bread of Life, and the most explicitly Eucharistic. The previous declaration of Jesus as Bread of Life refers to his whole person, his words and his actions. They are life-giving, Jesus now refers to something more explicit: his flesh to eat and his blood to be taken as drink. The Jews ask how Jesus can give them his flesh to eat. Jesus makes this possible in the Eucharist where the bread is his body broken and shared, and the chalice of wine is his blood poured out and likewise shared. Again, the Eucharist anticipates Jesus' total self-giving on the cross. It also makes present Jesus' sacrificial offering for all time. St Paul reminds the Corinthians of their Eucharistic celebration: "Until the Lord comes, every time you eat this bread and drink this cup, you are proclaiming his death' (1 Corinthians)



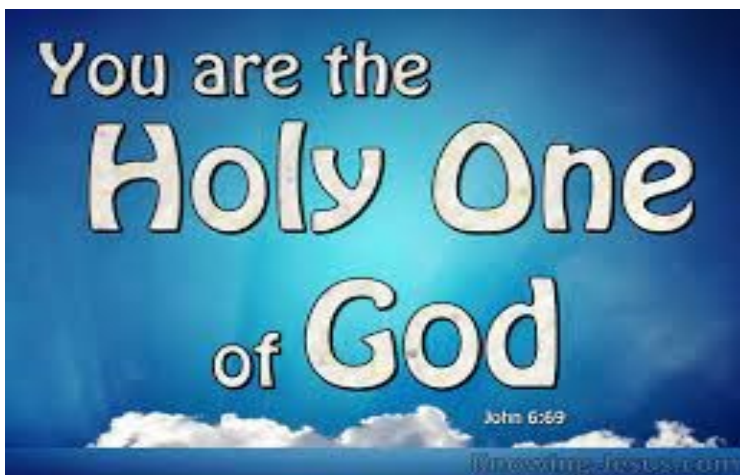
**SATURDAY 20<sup>th</sup> April 2024**

**3<sup>rd</sup> Week of Easter**

*Acts 9: 31-42, Psalm 115: 12-17. R. v. 12, John 6: 60-69*

**Reflection**      *It is the Spirit who gives life*

Jesus makes claims that can only be understood in terms of his origin. He is 'the bread that came down from heaven', because his origin is the Father, who is from above. His opponents refuse to believe this and complain to each other. Their complaining or murmuring recalls the behaviour of the Israelites in the wilderness who 'murmured' against Moses when they had no water to drink (Exodus 15:24) and no food to eat (Exodus 16:3). Jesus does not alter his claim to make it more palatable. He asks the twelve if they too, will leave him. In the name of his companions, Peter declares their allegiance. They, too, may have found Jesus' claim to be mysterious, but they are convinced that he is the Holy One of God. They first trust and believe, and this will lead to their understanding. 'Believe, that you may understand', says St Augustine of Hippo. We do not seek to understand in order that we may believe, but rather, we believe that we may understand.



# 4th Sunday of Easter

