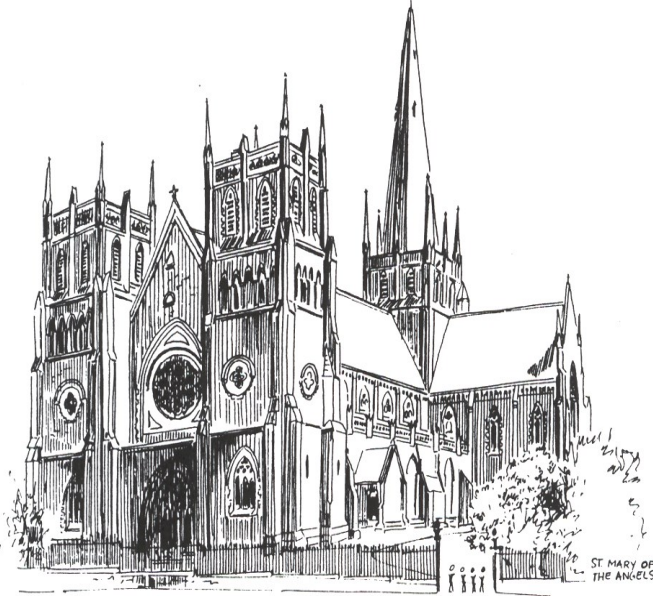


# **St. Mary of the Angels, Geelong**

**Monday 22<sup>nd</sup> April 2024**

**Saturday 27<sup>th</sup> April 2024**



## **Daily Reflections**

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

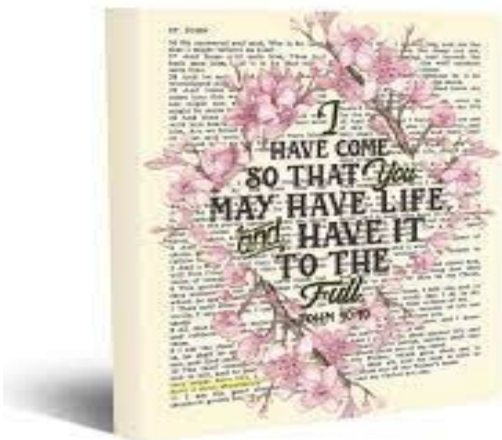
**MONDAY 22<sup>ND</sup> APRIL 2024**

*4<sup>th</sup> Sunday of Easter*

*Acts 11:1-18, Psalm 41: 2-3, 42: 3-4, R. cf, Psalm 41:3, John 10: 1-10*

**Reflections:**    *I have come so that you may have life and have it to the full*

In rocky Palestine and its neighbouring countries, shepherds hold three things dear, water, their tents, and their sheep. The shepherd not only guides their sheep, but he is also almost a 'father' to the flock. He gives a name to each one; he allows them to sleep to come close to him and to drink from his kettle of water. Jesus draws a picture from the shepherd's life to illustrate his relationship with his disciples: a relationship of intimacy, of service, and of offering. Jesus 'knows his sheep'; he is connected with his disciples in an intimate bond of love. They, in turn, willingly 'hear his voice', listen to and obey his commandments. No one snatches the believers away from Jesus. Because this union of Jesus with his disciples is willed by the Father, no power, no evil, no suffering can break the bond. St Paul puts it emphatically, 'I am certain that ... (nothing)... can ever become between us and the love of God made visible in Christ Jesus our Lord' (Romans 8: 38-39).



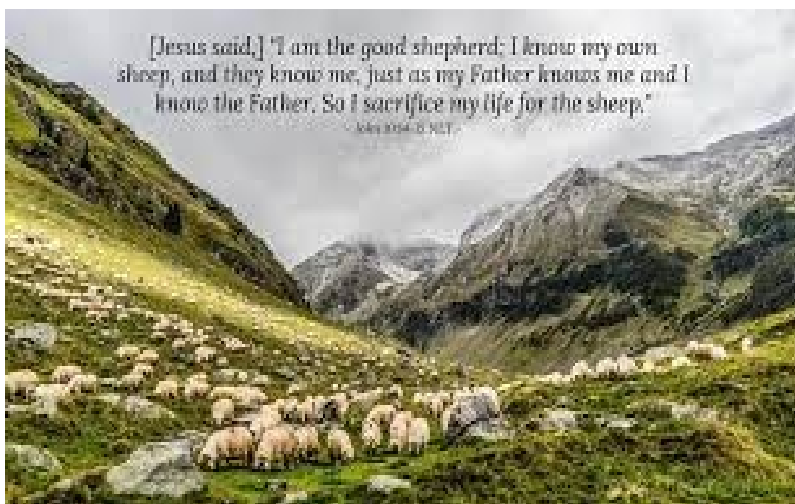
**TUESDAY 23<sup>RD</sup> APRIL 2024**

*4<sup>th</sup> Week of Easter*

*Acts 11: 19-26, Psalm 86: 1-7, R. Psalm 116: 1, John 10: 22-30.*

***Reflection. The sheep that belong to me listen to my voice.***

Jesus' revelation of himself as the Good Shepherd was done during the festival of Tabernacles, a moveable feast celebrated in September and October. The evangelist joins it to Jesus' pronouncement on the feast of Dedication (Hanukkah) celebrated in the month of December because it continues the theme of shepherding. Jesus speaks of the sheep given him by the Father, the sheep who hear his voice and follow him. The theme of replacement comes into play here. John, who writes of Jesus' body as the new Temple replacing the Temple of Jerusalem (John 2:21-22), now speaks of Jesus as claiming to be 'the one whom the Father has consecrated and sent into the world' (John 10:36). Jesus, the Consecrated One, not only feeds his sheep; he also gives them eternal life.



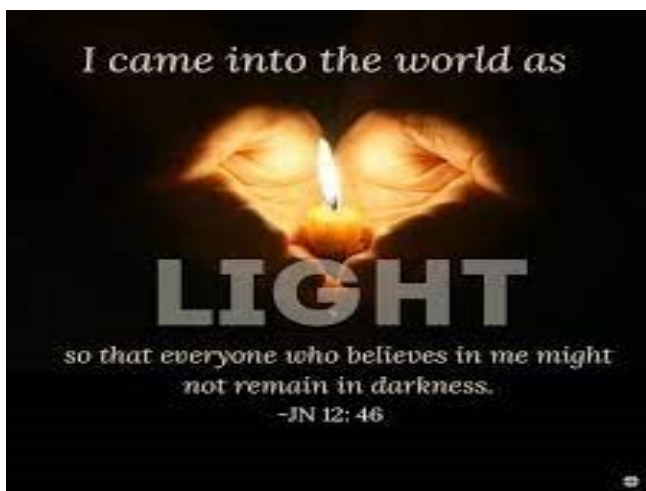
**WEDNESDAY 24<sup>TH</sup> APRIL 2024**

*4<sup>th</sup> Week of Easter*

*Acts 12: 24- 13: 5, Psalm 66: 2-3, 5-6, 8. R. v. 4, John 12: 44-50*

***Reflection***      *Whoever believes in me believes not only in me but in the one who sent me.*

Jesus, the Word -made-flesh, comes into the world as the true light. Here, the evangelist comments on the failure of Jesus' 'own' to receive him and come to the light. Indeed, as Jesus' 'hour' is coming, his enemies have made up their minds to get rid of him, choosing to remain in darkness. Yet even among his opponents, Jesus' words do not fall completely on barren ground; there are those who listen to them and observe. The blood of Jesus on the cross will water the seed of faith and they will come out in the open. Such is the case with Joseph of Arimathea and Nicodemus. They are members of the Sanhedrin and are disciples of Jesus – although in secret, for fear of the Jews. When Jesus' 'hour' arrives at the cross, they are no longer timid: they ask for the body of Jesus and anoint it for the burial. Light shines in the darkness in Jesus' death and resurrection. Jesus begins to draw people to himself.



**THURSDAY 25<sup>TH</sup> APRIL 2024**

*4<sup>th</sup> Week of Easter*

*Anzac Day*

*Wisdom 3: 1-9, Psalm 114: 5-6, 10 -11, 15-16. R. Psalm 114: 9, 1  
Corinthians 1: 18-25, John 12: 23-28.*

*Reflection            Blessed are the peacemakers.*

What powerful images we have in today's readings! Gold in a furnace, sparks in the stubble, a grain of wheat falling to the ground – these speak to us of the bravery and sacrifice of so many Australians and New Zealanders who gave their lives to ensure the ongoing freedom of their countries. Another familiar image could be that of a devastating bushfire. The destruction is catastrophic, yet the harsh heat allows the bursting forth of seeds from their tight pods so that, in time, the bush is re-energised and transformed. So it is with victims of war: 'their going looked like a disaster, their leaving us, like annihilation but they are in peace'. Today is an opportunity to pause and remember all victims of war, military and civilian, some of whom we can probably call by name, and to pray in gratitude for fullness of life for each one of them.



**FRIDAY 26<sup>TH</sup> APRIL 2024**

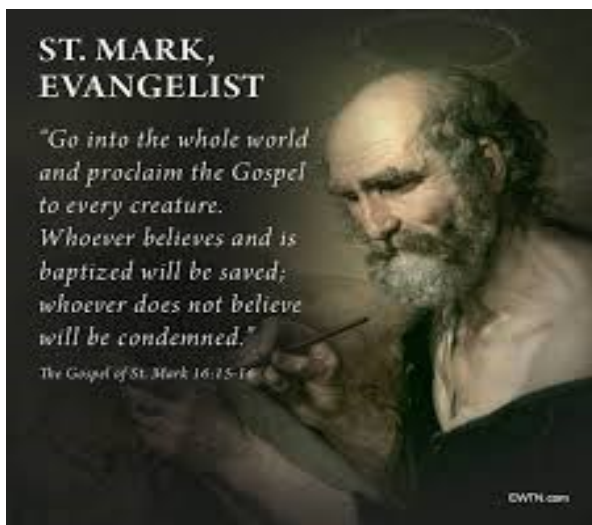
**4<sup>th</sup> Week of Easter**

***St Mark the Evangelist***

***1 Peter 5: 5-14, Psalm 88: 2-3, 6-7, 16-17, R. cf.v. 2, Mark 16: 15-20***

***Reflection.. For ever I will sing the goodness of the Lord.***

The word 'Gospel' (Good News) refers not just to the words of Jesus but also to the message about him. In the light of his resurrection, his disciples proclaim him to be the Messiah and the Son of God. The preaching of the apostles would later be put into writing, and Mark is credited with beginning the literary genre called gospel. In the Gospel of Mark, we find for the first time the words and deeds of Jesus in a written form. But 'gospel' is intended neither as a formal historical treatise nor a biography of Jesus – it is a proclamation. It is a document of faith intended to call people to faith. The earliest statement about the authorship of Mark's Gospel came from Papias, bishop of Hierapolis (around 140AD). He cites the testimony of an elder: 'Mark, having become the interpreter of Peter, wrote down accurately whatever he remembered of the things said and done by the Lord, but not however, in order.'



**SATURDAY 27<sup>th</sup> April 2024**

**4<sup>th</sup> Weel of Easter**

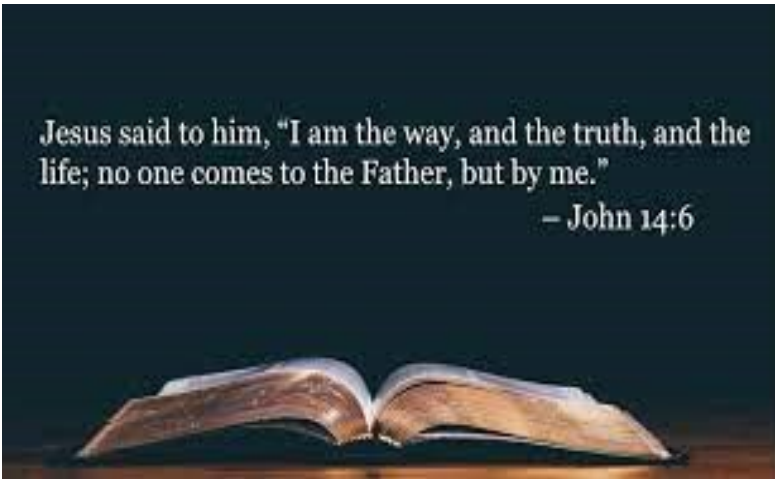
*Acts 13: 44-52, Psalm 97 : 1-4, R. v. 3, John 14: 7- 14.*

*Reflection To have seen me is to have seen the Father.*

At the Last Supper, Jesus continues to speak of his unique relationship with the Father. He is interrupted by the interjection of Phillip, 'Lord, let us see the Father'- a remark which reflects his deep desire for God but also shows how far he is from understanding Jesus' words. Phillip expects a divine theophany, like God's revelation to Moses on Mt Sinai. (Exodus 24: 4-10). But God no longer reveals himself by means of lightning and thunder, earthquake, and fire. In Jesus God has taken a human face. Jesus is the face of the Father. Henceforth, one must learn to recognise the face of God in the face of Jesus. Jesus' words and works (two ways in which he reveals the Father) are the words and works of the Father, and the glorification of Jesus is the glory of the Father. A line in a Christmas song, 'Mary, Did you know?' runs '(Did you know that) When you kiss your little baby, you kiss the face of God.

Jesus said to him, "I am the way, and the truth, and the life; no one comes to the Father, but by me."

– John 14:6



# 5th Sunday of Easter

