

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

**Monday 18<sup>th</sup> August 2025**  
**Saturday 23<sup>rd</sup> August 2025**



## **Daily Reflections**

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

**MONDAY 18<sup>TH</sup> AUGUST 2025**

**20<sup>th</sup> week in Ordinary Time**

**Judges 2: 11-19, Psalm 105: 34-37, 39-40, 43-44. R. v. 4.,**

**Matthew 19: 16-22**

***Reflections: For I am the Lord your God***

The young man declares his fidelity to the commandments; having a good conscience, he can go to sleep untroubled. He also enjoys a comfortable life due to the wealth he may have inherited from his family. While wealth might be viewed unfavourably, it was also seen as the fruit of wisdom or the reward of humility and fear of God. He can therefore view his many possessions as a blessing for an upright life. So why does he come to Jesus and ask what he still lacks? The heart continues to be a mystery to every human being. It is never fully satisfied, even with all the good things one possesses. It is said that when God creates human beings, he leaves an emptiness in their hearts that only he can fill. Blessedness is presented in the Gospel as 'entering into life', of possessing 'treasure in heaven'. Choosing to follow Jesus, even at the cost of one's source of security, is to open ourselves to possessing the happiness that only he can give.



**TUESDAY 19<sup>TH</sup> AUGUST 2025**

***20th Week in Ordinary Time***

***Judges 6: 11-24, Psalm 84: 9. 11-14, R. v. 9, Matthew 19: 23-30.***

***Reflections: The Lord speaks of peace to his people***

In yesterday's Gospel the rich man left Jesus sad, unable to let go of his possessions and Jesus is also saddened. He turns to his disciples and remarks that it will be hard for one who is rich to enter the kingdom of heaven. He illustrates it by an analogy: it is easier for a camel to pass through the eye of a needle than for one who is rich to enter the kingdom of heaven. This use of extreme hyperbole drives its message home—it is extremely difficult, if not impossible, for a rich person to enter God's kingdom. But when the disciples speculate that, in that case, no one can be saved, Jesus says that with God all things are possible. Wealth is a ferocious master, but it can be an excellent servant. When the wealthy tax collector Zacchaeus followed Jesus, he pledged to give half of his possessions to the poor. Knowing that his treasure was in heaven, Zacchaeus was generous with his treasures on earth. He offers example to us all.



**WEDNESDAY 20<sup>TH</sup> AUGUST 2025**

**20<sup>th</sup> Week in Ordinary Time**

**St Bernard**

**Judges 9: 6-15, Psalm 20: 2-7. R. v. 2, Matthew 20: 1-16.,**

***Reflection: I will bless the Lord for all time.***

Jesus has a way of shocking people out of their smugness in thinking what is fair, what is due to them. In today's parable of the Workers in the Vineyard, the labourers who began work early grumble that the latecomers receive the same wage. They feel this is so unfair. Jesus is teaching that eternal life is a gift of God's grace. If eternal life were 'fair' (that is a payment to people based upon the quality and quantity of their good works), no one would ever go to heaven. Eternal life cannot be earned, but it can only be received as a gift, made possible through the sacrifice of Jesus on Calvary. If salvation is measured by our 'merits' we would always be wanting. Thus, we should be happy that the gift of eternal life is offered to all, whether we work early or arrive late.



***Judges 11: 29-39, Psalm 39: 7-10. R. vv. 8-9, Matthew 22: 1-14.***

***Reflection: Here I am Lord, I come to do your will***

We can draw important lessons from the parable of the Wedding Feast. One is that everyone is welcome to the feast. The king in the parable sends his servants to summon first the invited guests and then whoever they can find. He wants his banquet, he wants heaven, to be full. Second, there is always an excuse not to attend the wedding. People are busy. They have commitments and obligations that consume their time. Maybe they just do not want to go to the wedding! God prepares for us an amazing feast: our salvation, but it is always our choice to accept or refuse his invitation. The choice is really ours to stay in a relationship with God or not. In life, we are either moving toward God with our thoughts, words, and actions, or we are moving away. May we accept God's invitation to the feast of eternal life.



**FRIDAY 22<sup>ND</sup> AUGUST 2025**

*20<sup>th</sup> Week in Ordinary Time*

*The Queenship of the Blessed Virgin Mary*

*Ruth 1: 1, 3-6, 14-16, 22, Psalm 145: 5-10. R. v. 2, Matthew 22: 34-40*

***Reflection. Loving God changes the way you love others***

Pop Piu XII established today's Memorial in his 1954 encyclical *To the Queen of Heaven*. He points out that Mary deserves the title because she is the Mother of God, because she is closely associated as the New Eve with Jesus' redemptive work, because of her preeminent perfection and because of her intercessory power. At the Annunciation, the angel Gabriel announces that Mary's Son will receive the throne of David and rule forever. As in all the mysteries of Mary's life, she is closely associated with Jesus; her queenship is a share in Jesus' Kingship. Our tradition sees in Mary the figure of the mother of the Messiah in the book of Revelation: a woman clothed with the sun, with the moon under her feet and on her head a crown of twelve stars. Hymns of the 11<sup>th</sup> to 13<sup>th</sup> centuries address Mary as queen: 'Hail, Holy Queen,' 'Hail Queen of Heaven,' Queen of Heaven.' Today, we pray the *Salve Regina* ('Hail, Holy Queen') at the conclusion of the Rosary.



**SATURDAY 23<sup>rd</sup> AUGUST 2025**

**20<sup>th</sup> Week in Ordinary time**

**St Rose of Lima**

**Ruth 2: 1-3, 8-11, 4: 13-17, Psalm 127: 1-5. R. v. 4, Matthew 23: 1-12.**

**Reflection: Be humble and God will uplift you.**

The scribes are men who study the Torah and are looked upon to interpret it to the people. Many of them are members of the party of the Pharisees, a group of lay leaders whose authority lay in their ability to interpret the Torah and in Jesus' day, were quite influential. Jesus acknowledges their social position and the unassailable ground of their authority: 'they occupy the chair of Moses'. Yet, their demand for strict adherence to the letter of the Law creates a heavy burden for the people. Jesus' own ministry, where the requirements of such things as Sabbath observance and purity codes are identified as impossible for poor peasants or the urban poor to follow, shows him as gentle teacher. The observance of the commandments remains a 'yoke', but in Jesus who gives the example of fulfilling God's will, the burden becomes light because it is not an imposition but an invitation.



# 21st Sunday in Ordinary Time

THE SEED SOWN AMONG THE  
THORNS IS THE ONE WHO HEARS  
THE WORD, BUT THE WORRIES OF  
THIS LIFE AND THE DECEITFULNESS  
OF WEALTH CHOKES THE WORD, AND  
IT BECOMES UNFRUITFUL.

- MATTHEW 13:22