

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

**Monday 15<sup>th</sup> December 2025**  
**Saturday 20<sup>th</sup> December 2025**



## **Daily Reflections**

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

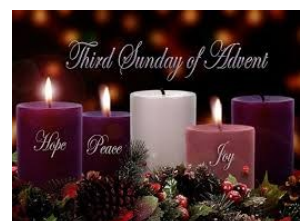
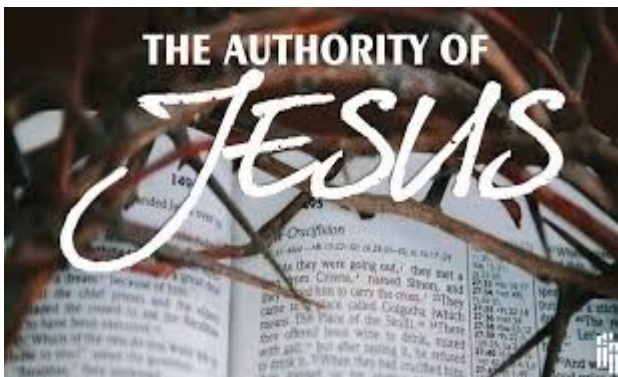
**MONDAY 15<sup>TH</sup> DECEMBER 2025**

**3rd Week of Advent**

**Numbers 24: 2-7, 15-17, Psalm 24: 4-9. R. v. 4, Matthew 21:23-27.**

***Reflection: Teach me your ways, O Lord.***

Jesus was often confronted by the religious officials regarding his religious authority. They were threatened by Jesus' preaching, teaching, and healing ministry which often departed from the status quo. Jesus contravened the sabbath law in order to heal; he associated with the disreputable- tax collectors and sinners- considered to be at enmity with God; and he proclaimed a God who was partial towards those shunned by the enmity with God; and he proclaimed a God who was partial towards those shunned by the officials. In these confrontations, Jesus always managed to outwit his opponents. In today's Gospel, Jesus refuses to disclose the divine basis of his authority because to do so would draw the charge of blasphemy. So, he counteracts by posing a question for the officials regards John's baptism aimed at exposing their duplicitous self-serving interests. Today, Jesus puts the question to us: 'Where do you say I get me authority from: God or man.' How we answer this question will reveal our faith in Jesus.



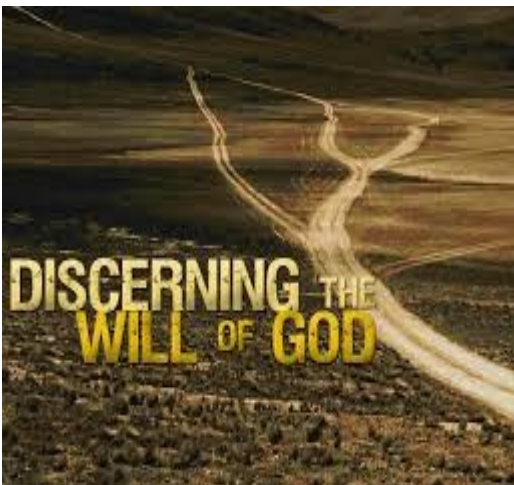
**TUESDAY 16<sup>TH</sup> DECEMBER 2025**

*3rd Week of Advent*

*Zephaniah 3: 1-2, 9-13, Psalm 33: 2-3, 6-7, 16, 18-19, 23. R. v. 7, Matthew 21: 28-32.*

***Reflection: The Lord hears the cry of the poor.***

In his confrontation with the religious authorities, Jesus often led them to self-judgement by questioning them. In asking the authorities their opinion of the response of two sons to their father's request, Jesus contrasts the authorities' response to God from those they deemed to be 'sinners'. The sinners, like the first son, initially refused to do the father's will but had a change of heart and obeyed. The authorities like the second son, responded enthusiastically, but did not do the father's will. Jesus' point is that while the sinners were slow to obey God's Law, they nevertheless were open to repentance and conversion. The authorities, however, were obedient to the Law but were not aligned to God's will. Like the authorities, we too can be sticklers for our religious exercises, yet not invested in doing God's will. What matters in our relationship with God is continual repentance and conversion. Is our conversion on-going or at a standstill?



***Genesis 49: 2, 8-10, Psalm 71: 1-4, 7-8. R. cf. v. 7, Matthew 1: 1-17.***

Matthew constructs Jesus' genealogy by tracing descent from Abraham, the father of faith. Jesus, then, is firmly placed into Israel's covenant relationship with God. While listening to Jesus' genealogy being read can be tedious, nevertheless, Matthew has carefully constructed it in a way that is rich in information and spirituality. Jesus' genealogy contains some shocking irregularities with the unconventional inclusion of four women (Tamar, Rahab, Ruth, Bathsheba), all non-Jewish and each with some kind of anomalous sexual history wither in their own personal behaviour or in the way they were treated. God, then, surprises and even scandalises us by coming to us in and through the mess of broken humanity. This fact affirms that our personal ancestral heritage is no barrier to true holiness, and it give us hope that nothing- not even sinfulness- can ultimately stand in the way of God's loving and saving plans for us.

**JESUS**  
*who is called Christ*



**THURSDAY 18<sup>TH</sup> DECEMBER 2025**

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

*Jeremiah 23: 5-8, Psalm 71: 1-2, 12-13, 18-19. R. cf. v. 7,  
Matthew 1: 18-24.*

*Reflection: Justice shall flourish in his time, and fullness of peace for ever.*

God comes into our lives on his terms, not ours. And this can be disturbing and confronting. We would expect God's coming to be pleasant, comfortable and without struggle. After all, is not God the source of blessing and joy? Yet the Gospels testify that God's entry into the lives of Mary and Joseph was far from pleasant and certainly not comfortable. Instead, it was the cause of darkness, suffering, and hardship. In today's Gospel, we hear of God's intervention in Joseph's life. We can only imagine how devastated Joseph must have felt to discover that his beloved was pregnant, but not with his child. However in obedience to the angel's disclosure about Mary's pregnancy and his command to accept the child, Joseph obeys unhesitatingly. And so, Joseph becomes an agent in humanity's salvation. What is our experience of God's intervention in our life? And how have we responded?



## FRIDAY 19<sup>TH</sup> DECEMBER 2025

### *3rd Week of Advent*

*Judges 13: 2-7, 24-25, Psalm 70: 3-6, 16-17. R. cf. v. 8,  
Luke 1: 5-25.*

***Reflection: Fill me with your praise and I will sing your glory!***

In the account of John the Baptist's miraculous conception, Zechariah plays a central role. Zechariah and Elizabeth's situation of childlessness was tragic and humanity impossible to address. So, an angelic visitation announcing good news of conception seemed illusory to Zechariah: 'Have I really heard this news? Is it true?' Not surprisingly, then, Zechariah asks for a sign: How can I be sure of this? And for his doubt, he is struck dumb and rendered silent. Zechariah's desire for a sign was a failure of faith- a hesitancy to believe that God could address his impossible situation- and a prioritising of reason. Reason places limits on God's omnipotence, whereas faith is a relationship of total trust in God, especially in situation of human extremity. Zechariah's silence signifies utter astonishment and total incomprehension at God's wondrous possibility. Dare we believe that God can address and change our impossible situation?





**SATURDAY 20<sup>th</sup> DECEMBER 2025**

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

***Isaiah 7: 10-14, Psalm 23: 1-6. R. cf. 7, 10, Luke 1: 26-38.***

***Reflection: Let the Lord enter; he is king of glory!***

Yesterday, Zechariah was the focus in the account of John the Baptist's conception. In today's account of Jesus' conception, Mary is the protagonist. Both receive and are disturbed by an angel's visitation. In both cases also a humanly impossible situation is addressed: the miraculous conception of the infertile Elizabeth and the miraculous conception of Mary, a virgin. The two cases differ in how the protagonists respond to the angel's message. Zechariah asks: 'How can I be sure that what you say will come true?' Zechariah, then demands a sign. Mary accepts the troubling message but simply requests an explanation: How can this come about, since I am a virgin? Zechariah doubts God's omnipotence by prioritising reason. Mary prioritises faith by accepting that nothing is impossible to God and surrendering herself unconditionally to God's design. Mary is our model of a faith that knows no reservations and incorporates us into God's saving plans for humanity.



# 4th Week of Advent

