

St. Mary of the Angels, Geelong

Monday 13th January 2025
Saturday 18th January 2025



Daily Reflections

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

MONDAY 13TH JANUARY 2025

1st Week in Ordinary Time

Hebrews 1: 1-6, Psalm 96: 1-2, 6-7, 9. R. v. 7, Mark 1: 14-20

Reflection: Repent and believe the Good News

With the arrest of John, the chapter of a prophet's life and mission draws to a close, while a new one opens up in Jesus, who now calls his first disciples. The scene is filled with a sense of immediacy, adventure and promise. Leaving their nets, leaving their father, 'they went after him'. The cost of discipleship seems 'doable', manageable, here: they are keen disciples, with a charismatic rabbi as their teacher and guide. However, the shadow of John's arrest hovers and, as readers, we know the tragic (and yet ultimately victorious) events to which this path of discipleship will lead. Integrating the polar experiences of success and failure, hope and disappointment, joy and fear is all part of our life of discipleship. It was so for John, for those first disciples of Jesus, and for Jesus himself. Why wouldn't it also be the continuing challenge for us?



TUESDAY 14th JANUARY 2025

1st Week in Ordinary Time

Hebrews 2: 5-12, Psalm 8: 2, 5-9 R. v. 7, Mark 1: 21-28

Reflection: Comfort and Heal me O Lord.

'I know who you are: The Holy One of God.' Coming from the mouth of a demon, this title should astonish us, says scholar Michael Casey OCSO, pointing to the Old Testament backdrop where holiness is the realm of God, a quality to which God's people can only aspire ('Be holy as I, the Lord your God, am holy'). The demon recognises in Jesus someone so filled with the Spirit that he is of the realm of God, and a threat to the demonic hold on man. The reign of God versus the stronghold of darkness: talk about a power struggle! Jesus' teaching that day would have been memorable indeed. More than words, the Good News was manifested in Healing action. Can I think of healing act or activity in my life experience, where I witnessed an intense struggle and the victory of God's grace over evil?



WEDNESDAY 15TH JANUARY 2025

1st Week in Ordinary Time

Hebrews 2: 14-18, Psalm 104: 1-4, 6-9. R. v. 8, Mark 1: 29-39.

Reflection: The Lord remembers his covenant forever.

Jesus' life is filled with people, activity, movement. Yet he also withdraws to pray, reflect and discern. In today's Gospel, it is as if we are witnessing the fruit of Jesus' prayer that morning. To the disciples who say, 'Everyone is looking for you', Jesus replies not with a direct response to their statement, nor to the implied expectation that he should return to the crowds. Rather, he points forward, to what is presumably the path revealed during his morning quiet time: the future beckons and there are others he must be with; it's time to move on. How easily we can become enmeshed in the bottomless needs of any given moment and even in the exercise of our own gifts and goodness, when in fact the Spirit is calling us elsewhere, perhaps to people unknown (as yet) and to new dreams and possibilities we never imagined.



THURSDAY 16TH JANUARY 2025

1st Week in Ordinary Time

Hebrews 3: 7-14, Psalm 94: 6-11. R. v. 8, Mark 1: 40-45

Reflection. If today you hear his voice, harden not your heart.

In his instruction to the leper, Jesus adheres to Jewish law. Amy-Jill Levine, a Jewish scholar of the New Testament, challenges a prevalent Christian view that Jesus negated Judaism's ritual purity laws through touching the leper and making himself 'unclean'. It is true that the 'scaly skin' or eczema condition (likely the leper's plight) imparted a form of ritual impurity (distinct from moral impurity). However, there is no indication that ritual impurity would have created a problem for Jesus in that moment, as he is not entering the Temple or undertaking a function that would require ritual purity. A better interpretation focuses on the abundantly clear, positive message of mark's Gospel: Jesus heals! Through Jesus, the man is cleansed of disease. God's reign is seen to be at hand, for healing and wholeness are indicators of its presence. Where is the healing presence of God in my life?



FRIDAY 17th JANUARY 2025

1st Week in Ordinary Time

Hebrews 4: 1-5, 11, Psalm 77: 3-4, 6-8. R. cf. v. 7, Mark 2: 1-12.

Reflection. Do not forget the works of the Lord.

In hearing and imagining the story of the paralytic lowered through the roof by his friends, we sometimes overlook the common it likely caused. Can we see Jesus trying to teach in this dwelling as reeds and clay (the components of a typical first-century roof in such a village) come toppling down overhead? Can we hear the reactions of others in the crowded room? To make 'an opening' they would have dug through the roof—here we have a sense of the forceful determination of the paralysed man's friends. His paralysis is contrasted by the physical labour, noise and turmoil of the disturbance. What can we take from this? The Gospel focus on faith should not be over spiritualised. The life of faith can require dirty hands, sweaty brow, muscular activity and a healthy dose of brashness in bringing one another close to Jesus and to God's healing power.



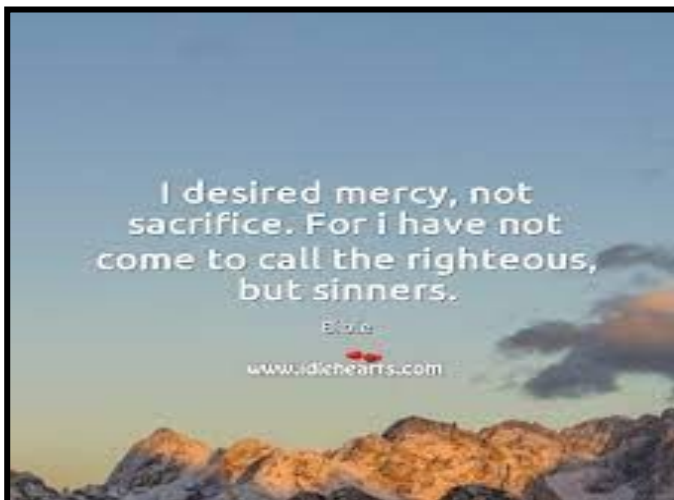
SATURDAY 18TH JANUARY 2025

1st Week in Ordinary Time

**Hebrews 4: 12=16, Psalm 18: 8-10, 15. R.cf. John 6: 63,
Mark 2: 13-17**

Reflection Your words, Lord, are spirit and life.

As Jesus' public ministry continues to unfold, we see him again teaching and calling disciples, as well as entering into robust discussions. He does not shy away from the controversies to be found within his Jewish community which was home to a range of opinions regarding interpretation and practice of the Torah (Scripture). Rather, he leans into them within his own teachings, backed up action: "It is not the healthy who need the doctor, but the sick". In our own day, Pope Francis is renowned for embedding this scriptural teaching in his pastoral vision of the Church as a 'field hospital'. What is my own reaction to this teaching? Do I react differently when I hear from Pope Francis, compared with when I hear it read from the Bible? Do we sometimes 'fossilise' ancient texts and then get a shock to discover that they have living, present day implications?



SECOND SUNDAY IN ORDINARY TIME

*Water
Into Wine*

John 2:1-11

