

# St. Mary of the Angels Geelong

**Monday 31<sup>st</sup> March 2025**  
**Saturday 5<sup>th</sup> April 2025**



## Daily Reflections

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

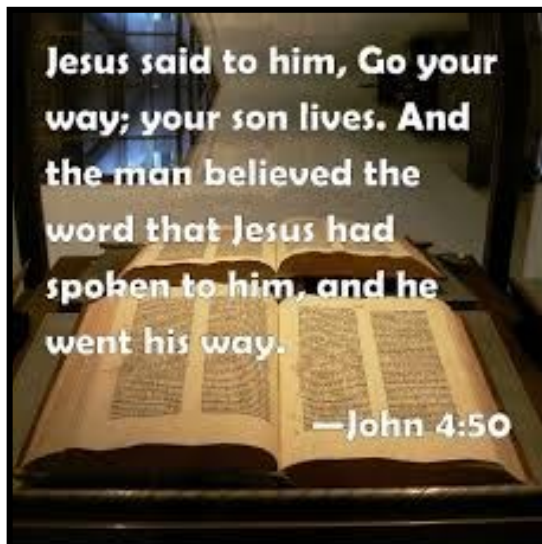
*Monday 31<sup>st</sup> March 2025*

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

*Isaiah 65: 17-21, Psalm 29: 2, 4-6, 11-13. R. v. a, John 4: 43-54*

*Reflection: I will praise you Lord, for you have rescued me.*

In today's Gospel we witness a meeting between Jesus and a court official from Capernaum. The man of high ranking pleads with Jesus to heal his gravely ill son. Jesus responds to the official in a surprisingly indirect way. Rather than going to the son, the boy is healed through the father's remarkable trust in the power of the word of Jesus. Such a miracle is encouraging for all of us. It is Jesus' word that has the power to give life reminding us of the words in the prologue to St John's Gospel: 'In the beginning was the Word.... Through him all things came to be'. All we need to do is put our trust in God's word. Such trust has generative power as we are told that the court official believed along with his whole household.



**TUESDAY 1<sup>st</sup> April 2025**

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

**Ezekiel 47: 1-9, 12, Psalm 45: 2-3, 5-6, 8-9. R. v. 8,**

**John 5: 1-3, 5-16.**

***Reflection: Keep me safe O lord, you are my hope.***

The fifth chapter of the Gospel of John begins a series of encounters between Jesus and his opponents that take place on a Jewish feast day. John uses the expression 'the Jews' to indicate a religious system that refused to accept Jesus and his followers. But 'the Jews' is now days an ethnic expression. John is not critical of a people, but of those who – at the time John was sharing his Good News - will not accept that God is doing something new in and through Jesus. He cures a sick man at the Pool of Bethesda on a Sabbath. An interrogation of the cured man; and of Jesus; leads the leaders of this closed religious' system to persecute and put Jesus on trial. He has offended against the sabbath. But has He? In the days that follow we will find he has something more than the sabbath to offer us.



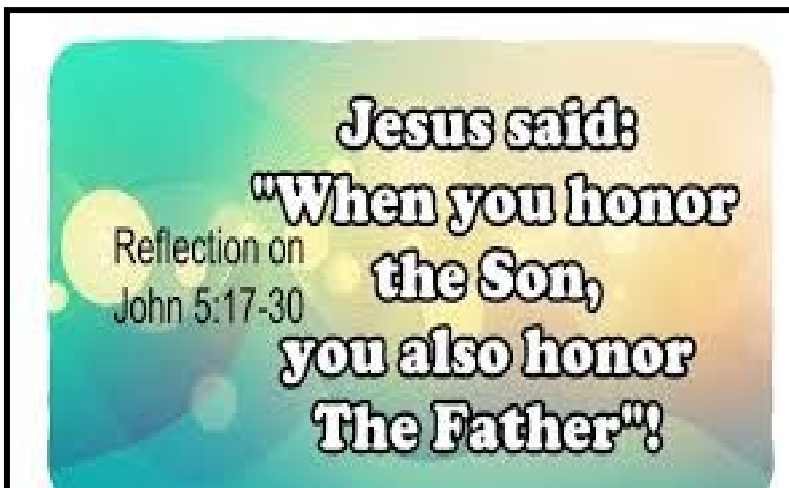
**WEDNESDAY 2<sup>nd</sup> April 2025**

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

**Isaiah 49:8-15, Psalm 144:8-9, 13-14, 17-18. R. v. 8, John 5:17-30**

***Reflection: The Lord is kind and merciful***

Jesus claims that, like the God of Israel, he works on a sabbath. He makes himself equal to God! His opponents decide that they must kill him. Jesus speaks in his defence. Nothing he does comes from his own authority, He depends entirely upon God, his Father. The Jewish theologians were aware that God must work on the Sabbath. God keeps the universe going. People are born and die on the sabbath. God gives life and judges on the sabbath. Jesus replies to his accusers that as God gives life and judges, so it is the Son a life-giver and judge. All life-giving authority now lies with Jesus; all judgement lies with Jesus, because he is the Son of Man. "Whoever refuses to honour the Son refuses honour to the Father who sent him. Sabbath is not a law, but a celebration of the gifts God shared with us through his Son, Jesus.



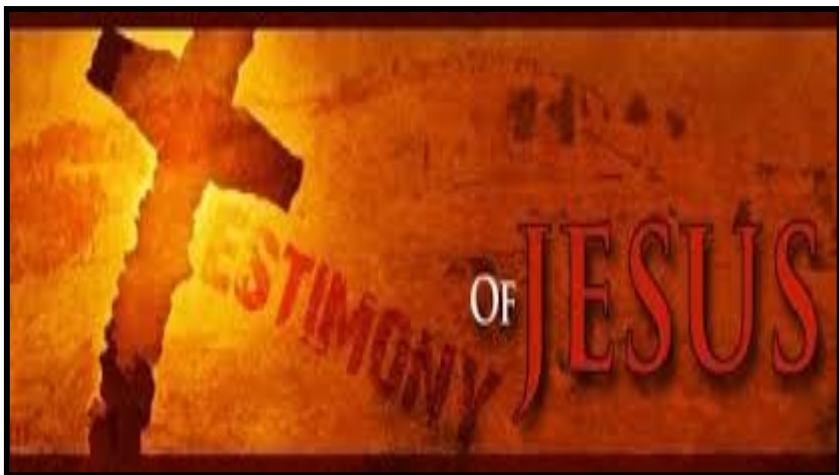
**THURSDAY 3<sup>RD</sup> APRIL 2025**

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

**Exodus 32:7-14, Psalm 105:19-23. R. v.4, John 5: 31-47**

***Reflection. Give thanks to the Lord for he is good***

Jesus brings a further witness: John the Baptist, a lamp shining in the darkness who pointed to Jesus at the beginning of the Gospel, and the one who sent him. They refuse to hear the Father's word (Jesus) and accept his physical presence in the world (Jesus). They do not believe in the one whom God sent. Jesus claims that they are unable to hear the Father and see his Son because they have no love. How often the Gospels state the fundamental law of the Gospel: love is the basis of everything. Jesus' opponents began their attack on Jesus because they claimed he was breaking the Law of Moses. Their attack closes with Jesus' turning the tables against them. Because they reject Jesus, they do not live by the Word of God.



**FRIDAY 4<sup>th</sup> April 2025**

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

**Wisdom 2:1, 12-22, Psalm 33: 16, 18, 19-21, 23. R. v. 19,**

**John 7:1-2, 10, 25-30.**

***Reflection. The Lord is near to broken hearts.***

The feast of Tabernacles marked harvest time., ‘tabernacles’ in the fields, lights lit in the Temple area at night, and water from the Pool of Siloam carried into the Temple. Expectation for the coming of the Messiah, and the need to worship one God, ran high. All these themes have been taken over by Jesus. Today, as the people celebrate, they wonder about the Messiah. Can Jesus be the One? They decide against him as they think they know where he comes from. He is the sent one of the Father. Such origins set him apart from all earthly expectations. They do not recognise the one true God, so how can they recognise Jesus as the God sent Messiah. They turn to violence – but it is not yet the time for violence. It will come, but for the moment, Jesus’ hour has not yet come.



**SATURDAY 5<sup>th</sup> April 2025**

**4<sup>th</sup> Week of Lent.**

**Jeremiah 11: 18-20, Psalm 7:2-3, 9-12. R.v.2 John 7: 40-52.**

**Reflection Lord my God I take shelter in you**

The atmosphere of Tabernacles leads some to wonder about Jesus as 'the prophet' who, Moses had promised would come before the Messiah. Perhaps he is 'the Christ'. Ignorant and superficial, they do not know that Jesus did come from Bethlehem, although that is not important. Police who had been sent to arrest and possibly execute this troublemaker return empty handed. They have been swayed by the words and wisdom of Jesus. The Pharisees point put that none of them would have made such a silly mistake. But Nicodemus speaks up to show that they are wrong. He, a Pharisee, had already met Jesus earlier in the story. According to Nicodemus, Jesus must be judged on what he has said, and what he does. Do we learn from the words and deeds of Jesus? Or are we always seeking more superficial reasons for accepting or refusing his life – giving challenge?





# John 8: 1-11