

Chapter 1 : Creighton U Daily Reflections

*Reflections on the Gospels [Vance Havner, Michael Catt] on calendrierdelascience.com *FREE* shipping on qualifying offers. Vance Havner's Reflections on the Gospels was rescued by Michael Catt from a collection of newspaper columns and compiled for the first time into book form.*

If you would like to receive this reflection directly by email rather than through this website, please email me at dneary messenger. Three days old and everyone was relieved. She would now be a child of God and go to heaven if she died. What a way to look on God! Rules and regulations taking over from the God of love, the God of the two big commandments. Jesus stresses the commandment to love God, and love the neighbour. It is the one love. All others come from that. We need to say this often to ourselves because we forget it. We are loved totally from the first innocent moment of life, all through the ups and downs, the sin and loves, the contrariness and everything else of life, and invited into love at the end. We are loved before baptism. Love and only love. We will be judged in life on love. What sort of love do we show when we ban people from communion for something to do with their love life? It is a love which is based on giving everyone their due, their rights and genuine care. It is the homely and ordinary love in daily life. St John Paul 2 said that one of the biggest needs of the church of the future is experts in humanity. It is in our humanity, male and female, we find the open door to God. God meets us where we cry and laugh, sing and dance, pray and roar. In anger, in joy â€” in shared love and friendships when body and soul say love. From this vantage point of love, we live our Christian life.

Chapter 2 : Contemplating today's Gospel

Vance Havner's "Reflections on the Gospels" was rescued by Michael Catt from a collection of newspaper columns and compiled for the first time into book form. The result is a wonderful devotional volume that gives insight into God's Word through the eyes of this great preacher.

Overall Care for Creation Reflections on the Gospel of Luke Ecological Reflections on the Gospel of Luke By David Rhoads There are many ways to read the Bible so as to see ways in which the Bible offers or implies the responsibilities we have to relate to and care for all creation. There are several ways I will do this here throughout this reflection on the Gospel of Luke: The first place to begin in seeking to recover care for creation considerations of the biblical materials is in an understanding of the cosmology of each of the writings. Cosmology is actually the most neglected aspect of biblical studies. We tend to focus almost exclusively on human history, on the human story of redemption, and on the human outcomes projected by the biblical materials—leaving us with a picture of people virtually without an Earth. Instead, we need to become aware of the entire created order portrayed in a Gospel of Luke if we are to understand it and if we are to see its full implications for our commitment to care for creation. The biblical materials do not make a distinction between human history and nature as separate or independent entities. Rather, the biblical materials see all of life as a seamless web of creation of which human history is an embedded and integral part. Unfortunately, in biblical studies we have tended to understand salvation history almost exclusively as human history, apart from the larger created order. Unlike the Old Testament, in which there are many passages and entire books that focus on creation and the natural world, the New Testament often takes the natural world for granted as an integral part of the whole drama of salvation without it being made explicit. However, it is always present and important. In the New Testament, we learn this not so much by stories of origin, as in the Old Testament, but rather by stories of outcome as the authors imagine the future fulfillment of creation. In the gospel of Luke, consider this passage from the prophecies of Jesus about the future: There will be signs in the sun, the moon, and the stars, and on the earth distress among nations confused by the roaring of the sea and the waves. People will faint from fear and foreboding of what is coming upon the world, for the powers of the heavens will be shaken. Then they will see the Son of Man coming on a cloud with power and great glory. Now when these things begin to happen, stand up and raise your heads, because your redemption is drawing near. We can see from this prophecy that the entire created order is in synchronicity with human events. Just as human beings are encountering persecution and oppression, so the powers in the heavens are being shaken. And notice that the movement of redemption is not away from earth but toward earth. Jesus is coming on a cloud to redeem earth and bring creation to fulfillment. And human beings are to look for this return and for the redemptive transformation that will come as a result. The created world will not be destroyed, but the destructive order of society will be overcome so that there will be a reign of peace and justice in a transformed world. However, we can find the larger cosmological picture most explicitly expressed in a passage in the Acts of the Apostles, a writing also composed by the author of the Gospel of Luke. Here, in a speech by Paul in front of the Areopagus in Athens, Paul lays out the cosmic picture that Luke takes for granted from the beginning to the end of his writing. I quote most of it here at length. The God who made the world and everything in it, he who is Lord of heaven and earth, does not live in shrines made by human hands, nor is he served by human hands, as though he needed anything, since he himself gives to all mortals life and breath and all things. From one ancestor he made all nations to inhabit the whole earth, and he allotted the times of their existence and the boundaries of the places where they would live, so that they would search for God and perhaps grope for him and find him — though indeed he is not far from each one of us. This means that the announcement of the arrival of the kingdom of God in the Gospel of Luke is not a gospel for human redemption alone but an announcement of the redemption and fulfillment of all creation. As you read and interpret the Gospel of Luke in preparation for preaching or for devotional reflection, you will want to notice the references to nature that occur throughout, not only in terms of their literal designations but also in terms of their symbolic significance. The Judean people of the first century lived close to the land, were deeply embedded in the

realities of their world, and were profoundly affected by all that was around them. The creation was imagined as a closed universe surrounding them in which they were embedded—a flat Earth with a canopy over the Earth on which were placed the sun, moon, and stars. They understood it as one world, one creation of God. They learned wisdom from the natural, created world, they struggled with the benefits and threats, and they interacted with life around them. For example, in the story, note how the mountains will be brought low and the valleys lifted up, why Jesus confronts Satan in a desert, how the kingdom is compared to weeds spreading wildly and seeds producing extravagantly, how bread becomes available for hungry crowds in the desert, what happens when Jesus encounters storms on the Lake of Galilee and acts to protect those whose lives are threatened, why the transfiguration of Jesus takes place on a mountain, how the way leads to Jerusalem, when Jesus is at prayer on the Mount of Olives, the grave in its opening, and the ascension of the risen Jesus to heaven. If we should make a list of all references to the created world mentioned in the Gospel of Luke, either as part of the description or part of the dialogue, the extent of its presence is remarkable. And we can learn a great deal by paying attention to the presence of the natural world with in the life of the story. Here is a list of some of the items that are mentioned in the story. Earth, heavens, hades, sky, sun, moon, stars, clouds, rain, windstorms, lightning, earthquakes, floods, famines, plagues, north and south, east and west, ends of the earth. God, Spirit, angels, Satan, demons, humans, and animals. Can we not see many of these references in a new light when we encounter them in the text? Can we not lift out their importance and see them as integral to the world and message of Luke? For example, can we not speak about the ways in which the wilderness and mountains, as places of prayer and epiphany in the story, have also been natural places of spiritual renewal e. What does it say about doves that the Spirit came incarnated as a dove? What does it say about hens and our relationship with chicks and other birds the baby chicks in industrial fowl farms that Jesus sees God as a hen seeking to protect her brood? Should it not affect the reverence with which we treat animals—just as we show reverence for grain and grapes in the communion service. And cannot the wisdom suggested to us by references in Luke to such things as lilies and sparrows, foxes and camels, lead us to look for wisdom in the created world. When we attend to the presence of all creation in the text, we open up the opportunity to see things from a different perspective, to give voice to the voiceless in creation, and to transform our own relationship with them. Such a larger picture enables us from a contemporary environmental or ecological point of view to talk about the interrelationship between human life and the larger natural order in which human life is embedded, the ways in which we draw on the resources and gifts of creation for our life, the ways in which the traumas of nature impact our life, and the ways in which we have exploited and degraded so much of this creation. Extending the dynamics of Luke to encompass all creation. When Paul says that in God we live and move and have our being and that God gives breath to all, we are not being inappropriate to understand all living things in the same way. Namely, that all animals depend upon God for breath, and all plants depend upon God for their life and flourishing. God is everywhere and in everything. Our vocation rooted in the compassion of God. And it is appropriate to extend our vocation to encompass our responsibility to all creation. To understand what we are called to do, we need to see how our vocation as humans is rooted in the nature of the God in whom we live and move and have our being. Love your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you. If anyone strikes you on the cheek, offer the other also; and from anyone who takes away your coat, do not withhold even your shirt. Give to everyone who begs from you; and if anyone takes away your goods, do not ask for them again. Do to others as you would have them do to you. If you love those who love you, what credit is that to you? For even sinners love those who love them. If you do good to those who do good to you, what credit is that to you? For even sinners do the same. If you lend to those from whom you hope to receive, what credit is that to you? Even sinners lend to sinners, to receive as much again. But love your enemies, do good, and lend, expecting nothing in return. Your reward will be great and you will be children of the most high; for God is kind to the ungrateful and the wicked. Be compassionate, just as your Father is compassionate. The overall ethics of the Gospel of Luke urges mercy and compassion for people. As we reflect on this today, we are called also to show compassion not only toward people but also toward all creatures and living things in nature. Compassion is to be our manner of living, the root of our decisions, the basis for our relationships, and the ground of our

being. As you read the Gospel of Luke, keep in mind that it is the compassion of God for all people and for all creation that is driving the actions and events and conflicts that take place in every episode. The plot is about a merciful God encountering a world that is largely without mercy. Jesus works for a society of compassion. More than any other Gospel, the Gospel of Luke is about society and the transformation of society. As depicted in the story, this is pre-industrial agrarian society with no middle-class. Rather, there is a small group of ruling elites and their retainers comprising two to three percent of the population, who comprise the wealthy, the powerful, and those with status. Another ninety percent are mostly peasants eking out a living. As portrayed in the Gospel, the ruling elites lack compassion for the poor, they lack compassion for the marginalized, and they lack compassion for the oppressed and the powerless. Here is a society whose leaders are driven by greed, by the power to lord over the vulnerable, and by arrogance that marginalizes others in the quest for honor. As such, the plot conflict in Luke is not about a conflict between Jews and Christians, but about a conflict between Jesus and his followers as a Jewish peasant movement and the ruling leaders who are Jewish elites and the rulers of the Gentile nations, the Roman Empire. In his opening statement at Capernaum, Jesus states his mission. The Spirit of the Lord is upon me, because God has anointed me to bring good news to the poor. Jesus liberates people from the tyrannies of illness, demons, and sin. Go and tell John what you have seen and heard:

Chapter 3 : Reflections on the Daily Mass Readings

Reflections On The Gospels has 9 ratings and 0 reviews: Published by Milton Keynes, pages.

View 1st Reading and Psalm 1st Reading Phil 4: I rejoice greatly in the Lord that now at last you revived your concern for me. You were, of course, concerned about me but lacked an opportunity. Not that I say this because of need, for I have learned, in whatever situation I find myself, to be self-sufficient. I know indeed how to live in humble circumstances; I know also how to live with abundance. In every circumstance and in all things I have learned the secret of being well fed and of going hungry, of living in abundance and of being in need. I have the strength for everything through him who empowers me. Still, it was kind of you to share in my distress. You Philippians indeed know that at the beginning of the Gospel, when I left Macedonia, not a single church shared with me in an account of giving and receiving, except you alone. For even when I was at Thessalonica you sent me something for my needs, not only once but more than once. It is not that I am eager for the gift; rather, I am eager for the profit that accrues to your account. I have received full payment and I abound. My God will fully supply whatever you need, in accord with his glorious riches in Christ Jesus. Blessed the man who fears the Lord. Blessed the man who fears the Lord, who greatly delights in his commands. His posterity shall be mighty upon the earth; the upright generation shall be blessed. Well for the man who is gracious and lends, who conducts his affairs with justice; he shall never be moved; the just one shall be in everlasting remembrance. His heart is steadfast; he shall not fear. Lavishly he gives to the poor; his generosity shall endure forever; his horn shall be exalted in glory. Versicle before the Gospel 2Cor 8: Jesus Christ became poor although he was rich, so that by his poverty you might become rich. Hide 1st Reading and Psalm Gospel text Lc 16, Whoever can be trusted in little things can also be trusted in great ones; whoever is dishonest in slight matters will also be dishonest in greater ones. So if you have not been trustworthy in handling filthy money, who could entrust you with true wealth? And if you have not been trustworthy with things which are not really yours, who will give you the wealth which is your own? No servant can serve two masters. Either he does not like the one and is fond of the other, or he regards one highly and the other with contempt. The Pharisees, who loved money, heard all this and sneered at Jesus. Faithfulness to small things falls within our reach. And it is in these ordinary realities where we must fulfill ourselves as persons and grow in holiness. How well did St. One brick upon another. But, one by one. And bags of cement, one by one. And blocks of stone, each of them insignificant compared with the massive whole. And beams of steel. And men working, the same hours, day after day Have you seen how that imposing building was built? By dint of little things!

Chapter 4 : Reflections on the Joy of the Gospel - Catholic Charities USA

Vance Havner's Reflections on the Gospels was rescued by Michael Catt from a collection of newspaper columns and compiled for the first time into book form. The result is a wonderful devotional volume that gives a unique insight into God's Word through the eyes of this great preacher.

No other papal exhortation in recent memory speaks so clearly and directly to those of us who work to reduce poverty in all its many forms. The Joy of the Gospel affirms that we see the face of God in those who are poor, but above all we are to serve them with love and joy. As we know, our mission is hard, often discouraging work. To meet individual needs on a case-by-case basis is one thing; to tackle the systemic causes of poverty can seem overwhelming. Yet it is precisely through these efforts that we discover our common ground in solidarity with those who are poor. In service we work toward the common good and dignity for each human person. Use them to study the document with your ministry team or prayer group. May God continue to bless you with renewed joy in your ministry of service to the poor. It can sometimes take the form of a warning about some danger to be avoided, or an urgent appeal to take up a course of action with renewed vigor or energy. An apostolic exhortation carries more significance than the message of the Holy Father in a papal audience or a homily. But since it is pastoral rather than a doctrinal or legal document, it is ranked lower than an encyclical or an apostolic constitution in terms of expressing magisterial teaching. As with everything official that a pope writes, it is to be taken very seriously. Recent apostolic exhortations by previous popes have focused on evangelization, the role of the laity, the Eucharist, and the Word of God. Frequently, apostolic exhortations are written by popes after a meeting of the worldwide Synod of Bishops, an occasional gathering of selected bishops from various countries to discuss a particular subject. Usually, the pope does not write the document himself; rather it is drafted based on his decisions, and he approves the final version. Manager of Mission Resources and Data, Catholic Charities USA that staff from ministry teams in Catholic Charities agencies, parishes, diocesan offices, Catholic schools, and other Catholic entities will read and reflect on The Joy of the Gospel and this accompanying resource. For those of you who have not seen the movie Jerry Maguire, it is that kind of love story. You had me at hello. In a strange way, funny as it may seem, it is the way I feel about my relationship to my faith. March 19, began a love story for me as well. Jorge Mario Bergoglio stood in the open doorway in his first public appearance as Pope Francis and before he addressed the thousands gathered, he asked them and us to pray for him. I began to realize at that point that I had drifted from the joy I once had for my faith. The journey is far from over. There seems to be a freshness and joy rediscovered at every turn he makes. It has been a roller coaster year. We are a very dedicated and service minded group. As many can relate in our parishes, schools, diocesan offices, and Catholic Charities agencies, we seemed stuck in the rut of the same people doing the same thing, and to be honest, with not a lot of joy. Though we call ourselves the Social Justice and Outreach Core Team with a mission to help guide our parish to walk with the two feet of love, charity and justice, our leading walkers were running on empty. We discussed at our meetings what we were seeing Pope Francis do; we would try to emulate that joy and love in our own ministry in our own way. We were hungry to better capture the words and actions of Pope Francis. Then, like a gift at Christmas, Pope Francis put his thoughts and invitation into something very tangible and accessible, his first apostolic exhortation, The Joy of the Gospel. Pope Francis is encouragingly calling us, the Church and the entire world, to begin a new chapter in how we spread the good news. As a core team, we embraced this document and read it together. We found it affirming AND challenging. We continue to examine how we are guiding our parish in social ministry in the light of this gift. We continue to reflect on the passages that I share below; I invite you and your ministry team to process these and other passages of The Joy of the Gospel in order to avail yourselves to similar graces of which our team has been blessed: Jesus washed the feet of his disciples. The Lord gets involved and he involves his own, as he kneels to wash their feet. He tells his disciples: I do not want a Church concerned with being at the center and then ends by being caught up in a web of obsessions and procedures. More than by fear of going astray, my hope is that we will be moved by the fear of remaining shut up within structures which give us a false sense of security, within

rules which make us harsh judges, within habits which make us feel safe, while at our door people are starving. We love this magnificent planet on which God has put us, and we love the human family which dwells here, with all its tragedies and struggles. If we start without confidence, we have already lost half the battle and we bury our talents. While painfully aware of our own frailties, we have to march on without giving in. Elizabeth Ann Seton b. We saw it in his use of electricity, water, and paper and a wardrobe that was limited but clean. Even before Pope Francis released *The Joy of the Gospel*, we learned that he took a crowded Buenos Aires bus to work every day as Archbishop, made a conscious choice to forgo the more luxurious papal residence for a simple apartment, and adopted a Renault with , miles as his local mode of transportation. Furthermore, months before and after release of *The Joy of the Gospel*, he made it quite clear in various addresses to seminarians, priests, and male religious superiors that they should witness a simple style of life and standard of living in their ministry. In the introduction to *The Joy of the Gospel*, Pope Francis sets the stage by speaking out against materialism: Whenever our interior life becomes caught up in its own interests and concerns, there is no room for others, no place for the poor. I also think of the real joy shown by others who, even amid pressing professional obligations, were able to preserve, in detachment and simplicity, a heart full of faith. In their own way, all these instances of joy flow from the infinite love of God, who has revealed himself to us in Jesus Christ. He had just returned from an alternative break trip to Cuernavaca, Mexico, with students from his college. He shared how the students were so amazed that the rather poor people, without being burdened by superfluous material possessions, were a lot happier class of people. Annie Leonard produced the 21 minute video *Story of Stuff*1 in ; it quickly went viral. The clever video reminds us that too often personal relationships fall prey to our overconsumption AND that our life style threatens our current environment and the natural world for our children. One half million people worldwide have joined the movement to examine how overconsumption and over collection threatens present and future communities. What does this invitation to poverty, a life of evangelical poverty, mean for us today? In the catechism, we hear the same call: How many of us truly look forward to the small disciplines of Lent? But through small acts of poverty, be it sacrificing creature comforts like caffeine, alcohol, or television, we can train ourselves to live more simply and create space for God in our daily lives. A spirit of evangelical poverty enables us to go into the world and see the dignity and worth of everyone we come in contact with, especially those with no one else to turn to. Allot thirty minutes for your team to view and discuss *Story of Stuff*4 at an upcoming staff or committee meeting. It is not our own goods which we hold, but theirs. Ask yourselves if your agencies, dioceses, and parishes invest in corporations whose profit margin depends on product sales that contribute to consumerism that can hamper personal relationship building and harm our own natural environment. If the answer is yes, consider changing your corporate patterns. Consider how your agency, parish, or diocese uses technology to accomplish its mission. What are the financial and personal costs for such use? Is the mechanization of our ministry helping or hindering personal relationship building with our teammates and clients? Does your team make a conscious effort to learn from those who model greater joy by being less dependent on material objects? Who constitute Catholic Charities, diocesan, and parish staffs, councils and boards? Jesus Christ truly lives. Christ, risen and glorified, is the wellspring of our hope, and he will not deprive us of the help we need to carry out the mission which he has entrusted to us. Where all seems to be dead, signs of the resurrection suddenly spring up. The Joy of the Gospel, It is no wonder that Pope Francis, a model of joy in the resurrected Lord, chose *The Joy of the Gospel* as the title for his first major address to us. Whether we serve in a Catholic Charities agency, parish, diocesan office, or school, are we recognized for serving with joy? I stood in the kitchen at our program serving homeless seniors one day and noticed that a new resident, Jack, was pouring himself some coffee and taking time to meticulously spice it up just right for himself. Simultaneously, I noticed one of our excellent staff making sure the residents were satisfied with their breakfasts and knew the schedules for the day. There was a sense of anticipation as the day began to unfold. I noticed that Jack had not yet bathed since his admission two nights before, and who really knows how many nights before that. His long white beard was discolored from the food and drink that had not made it to his mouth but ended up in the beard. These factors added up to a distinct odor around him that could not be denied. As I began to head back to my office, I noticed the staff person smiling and walking

toward Jack to see how his day was to unfold. Jack greeted him with a gleeful smile and stuck out his arm, offering the staff person a sip of his coffee. I knew this person to be a bit germaphobic, sort of a neat freak, and he drank from the same cup that a person who had not bathed in several days was drinking from! As I watched this interaction, I observed their banter about the overly sweet flavor of the coffee. I later asked Jack about sharing his coffee that he had spent so much time preparing. Jack stated that it was just too good to keep to himself and he knew that if he did not share it he could not really enjoy it. That interaction revealed something to me that day, an insight about what joy really is. Here was a homeless man who basically had no earthly possessions to his name and yet he rejoiced in sharing with another. Jack revealed to me that true joy is in giving, sharing the cup, both literally and figuratively. Every authentic experience of truth and goodness seeks by its very nature to grow within us, and any person who has experienced a profound liberation becomes more sensitive to the needs of others. As it expands, goodness takes root and develops. If we wish to lead a dignified and fulfilling life, we have to reach out to others and seek their good. In this sense, several sayings of St. Paul will not surprise us: The Gospel offers us the chance to live life on a higher plane, but with no less intensity: Life grows by being given away, and it weakens in isolation and comfort.

Chapter 5 : Sunday Bible Reflections | St. Paul Center

Catholic Daily Reflections My Catholic Life! offers daily reflections, meditations and prayers focused on the Gospel of the day, the gift of Divine Mercy, our Lord's Passion, our Blessed Mother, the saint of the day, feasts of the liturgical year, daily Mass readings and much more!

Reflections on the Gospel When the Gospel in the Church is not accurately taught or explained, people end up not understanding the message of sin, they do not repent and cannot experience salvation. While it is true the Son was sent because God loves us, it is only a part of the Gospel. This will only produce Church members, not true converts. A Gospel without repentance, a true change of mind which produces a change of life, leaves people trapped in their sin while still believing in Christ. They can find themselves trapped in the sin they once practiced because they have not clearly understood the offense of their sin toward God. While we may not expect all the things pertaining to the Gospel to be fully proclaimed each time it is presented, they certainly need to be taught afterwards. It becomes part of ones discipleship, our spiritual growth to maturity is dependent on these matters being learned. Too many come away from church saying: God deals with our heart, which only the Spirit can reach and He uses the word. This is obtained by faith and nothing else. This is completely different than living based on a positive attitude that expects good things to happen. Self must decrease for Jesus to increase and produce fruit. Many are in churches that teach human potential, positive thinking wrapped up in biblical language and principles for living. This has nothing to do with the gospel and is filled with concepts that are not profitable for our spiritual growth. If we are increasing in our ways then we are choking out His Word that is to form the image of Christ in us. In other words, you learn to believe in Jesus but it has not affected them to change. Before one can understand why there is even a gospel, we need to comprehend what sin is, otherwise there is no need to have a gospel. This involves understanding the nature of man that we all share, from Adam onward. The alienation of man from God through human sin necessitates reconciliation. Knowing the dire position we are all in, God through our short history began to deal with mankind in various ways to bring us back into what He first intended for us. This is accomplished through what is now known as the gospel. Sin is something society does not want to hear about or consider to believe in. It has become a dirty religious word to them, used to elicit guilt and shame, which is necessary to convict a person of his separated state before a Holy and righteous God. In like manner, the teaching of hell is as repulsive even though it is the natural outcome of those who sin without being rescued by the gospel. The gospel is ignored and rejected by those who think they are well, complete, self-reliant. This is why many people hear the gospel, but so few respond. Because they want to enter into a relationship with God their own way, they are bound for heaven because of their own good deeds. It is popular to present Jesus as only one choice among many. This inclusiveness damages the churches message that should be unified and brings a reproach to Christ who was sent from heaven to die, for his way to be offered. The gospel can be either sweet or bitter to those who hear it. Just as the sun can either melt or harden a material. They would rather stay spiritually dead in their sin but think of themselves as alive, they love the things of the world, the works of their flesh more than God. They refuse to allow the Word of God to do any work in their soul. Jesus scolded and gave men warning "For what profit is it to a man if he gains the whole world, and loses his own soul? Or what will a man give in exchange for his soul? However, if the gospel is rejected He has no choice but to do so, because the light has made known our condition and we have personally rejected the solution, His Son and the work done for us to be reconciled to the Father. There is only one way offered by God. The cross which was used for crucifixion was symbol of shame to the Romans but became something wonderful to the Christians, for it spoke of the victorious one and his triumph over sin for mankind. If the word is not preached then what will produce faith? If the Gospel is not clearly understood by a mind that is darkened from sin, no prayer is going to work. The work of the Holy Spirit must be present to bring light, and He works in concert with the word. It is faith God is looking for and faith comes from hearing the word Rom. This faith is placed in an object, the Lord Jesus Christ. It means knowing your condition, that you are a sinner, and that Christ died for sinners, for you personally. Believing in the facts is not enough, Faith is alive and active or it cannot

receive what is freely given. Without the power and presence of the Holy Spirit working there will be no faith, one may raise their hand and come forward believing the message is true but not having faith in the message and the one it is focused on will not bring the new birth. Constant avoidance of mentioning mans sinful condition is the very opposite message of the great preachers that led revivals. From Peter onward Acts 2: Jesus of Nazareth, a Man attested by God to you by miracles, wonders, and signs which God did through Him in your midst, as you yourselves also know-- "Him, being delivered by the determined purpose and foreknowledge of God, you have taken by lawless hands, have crucified, and put to death;"whom God raised up, having loosed the pains of death, because it was not possible that He should be held by it. Today, the resurrection is rarely mentioned - why Jesus died is barely mentioned. How then is one to understand the gospel for their salvation? This lack of clarity explains why universalism is growing in the church. Instead of equipping the saints with the gospel, which is the only hope for all people, we have newer ways. When it is neglected, misunderstood or avoided the results will always be the same. The choice is life or death to the recipients. Copyright c No portion of this site is to be copied or used unless kept in its original format in the way it appears. Articles can be reproduced in portions for ones personal use, any other use is to have the permission of the author first. If you would like to Support We would like to hear from you. Our time is valuable just as yours is. Please keep in mind, we only have time to answer sincere inquiries. We will use discretion in answering any letters.

Chapter 6 : Catholic Daily Reflections - Today's Gospel Meditation for Mass

Reflections on the Gospel When the Gospel in the Church is not accurately taught or explained, people end up not understanding the message of sin, they do not repent and cannot experience salvation.

In our first reading, from the Book of Deuteronomy, we see Moses encouraging the people to follow the Law of God and to keep his commandments. The passage concludes with the Shema Israel: In the time of Jesus, the scribes were a very important group within Judaism because they were the ones who interpreted the Laws and sacred texts for the people. In the gospel passage we see one of the scribes asking Jesus about the most important of the commandments or laws that a faithful Jew had to observe. Jesus gives just two and quotes from the books of Deuteronomy and Leviticus for them and, while they are not equal, they are connected by the instruction to love. The first refers to loving God and is the Shema Israel, which we read in the first reading. The second refers to love of neighbour which has the reminder that we must first love ourselves before we can love our neighbour. The scribe applauds the answer and then goes on to give an explanation of the text, and so he in turn is applauded by Jesus who tells him that he is close to the Kingdom. The Shema Israel is a text which we too should take to heart and ponder on as it reminds us of the central role which God should play in our hearts and in our lives. Love is the central component because with true love we can keep and live all of the commandments of God and we can reach out to others in a truly Christ-like way: Jesus Christ is the ultimate high priest who retains his priesthood for ever because he lives forever, unlike the other human priests whose lives end in death and so they have to be replaced by new priests. The author speaks about daily offerings for sin "which was not strictly true" but the purpose was to show that the priests made offerings for their own sins and the sins of the people every year since the establishment of the priesthood, whereas Jesus made one offering for the sins of all, an offering which is perfect and everlasting because he offered himself. Our sins are wiped away and will continue to be wiped away if we turn to the Lord and ask for forgiveness with a genuine heart. He also says that we should be of one mind thereby avoiding factions and divisions. In the Gospel, Jesus tells us that we should not do something for the sake of a reward or a returned favour in this life but that we should be charitable to those who cannot give anything back. Therefore our reward will be all the greater for it will be given in the next life. But in the last section it speaks of generous men and those who kept the covenants and handed them on to their children. The contrast is quite clear: The Lord is telling the people who have flocked to him that they can be happy and rejoice because they are poor in spirit and so acknowledge their need of him; those who are going without and those who are weeping can rejoice because the Lord is their consolation and all will be well in the future. Today we celebrate those Irish men and women down the centuries who kept the faith which was handed on to them in good times and in the face of death, and for which they are now counted among the Communion of Saints, though many of their names have long since been forgotten. Paul stresses how important it is that the pagans in the town of Philippi should see a powerful example of Christian living demonstrated by the Christian community. Paul also speaks about the possibility of his dying for the faith which he embraces with joy. In the Gospel, Christ calls us to give up our possessions in order to be true followers of his. While we do need certain things to live we do not need to be so attached to them that we cannot live without them or that they block Christ from our lives. Christ must be the one and only possession in life that we long and strive for. Transferred from November 6: However his former standing as a Jew is often a disadvantage because people are not always ready to accept that he is now a true Christian. If we want to be accepted as true Christians then we must convert today and not continue in our sinful ways. Christ tells us in the Gospel that there is more rejoicing in heaven over the conversion of a sinner than for the right living of the virtuous. The virtuous are doing no more than is expected of them while the repentant sinner has come to accept the word of God and make it the guiding light in their life. If we look at the distance from the Temple as a timeline, then we see that over time the river grows to become a great torrent, with the Temple being Jesus Christ. What is in the river can be seen as the members of the Church and what is on the banks as those who come into contact with members of the Church. Whether the people be in the river or on the bank, all receive life from the river,

though those in the river may benefit most from the water of life. The temple is not just a stone building but it is each and every one of us who has God within them. The true foundation for the temple, that is for our faith, is Jesus Christ and him alone. In the gospel we see Jesus driving out of the Temple those who had dishonoured it. The Church is the house of God and it is the source of life for us and that is what we celebrate today. It is our duty to build up the Church of God – the church within each of us and the church as the unity and gathering place of all who believe in Jesus Christ. He also tells them that he can overcome anything because he has the help of God on his side. In the Gospel, Christ calls us to make God and heaven the only things that matter to us in life. Like the Philippians we are to help in the spread of the Gospel in any way we can and that begins with the strengthening of our own faith in Christ and the Resurrection. Memorials this Week November 6: Today we remember in a particular way all those Irish men and women who make up part of the Communion of Saints. He became a soldier and rose through the ranks becoming the champion of Portuguese independence. He was most decisive in ensuring Portuguese independence from Castile between and for which he was named Protector and Constable of Portugal. In he joined the Carmelites and entered the Carmo Convent in Lisbon which he had founded. He still remained a favourite of the king and the royal court who would allow him to give up all his possessions or titles. He was canonized in In celebrating its dedication we celebrate the dedication of our own local churches also for they are all joined together. Memorial of Pope St Leo the Great Leo I was elected pope in at a time when there were several heresies regarding the person of Jesus Christ prevalent in the Church. Nestorianism held that the two natures of Christ – the human and divine – were two completely separate persons, while Monophysitism held that Jesus only had one nature as the human nature was replaced by his divine nature. Leo fought against these two maintaining that the human and divine natures of Jesus Christ are both present and inseparable. Leo prevailed and his teaching is a cornerstone of our faith to this day. At a time when civil order was breaking down in the Roman Empire he gave the Church an important role in civil and political society when he negotiated with Attila the Hun and Genseric the Vandal. He died in ISBN 1 3. And direct from the publishers:

Chapter 7 : Catholic Daily Reflections - Readings and Meditations for Mass and Prayer

My Catholic Life! presents the beauty and splendor of our Catholic faith in a down to earth and practical way. Enjoy daily reflections, Catholic Q&A, online books, prayers, inspiring quotes and more.

Chapter 8 : Reflections on the Gospels by Vance Havner

REFLECTION. ALL THAT HE NEEDED. When we feel compassionate, we are reaching out to others. Someone's tears get us crying, or joy gets us laughing.

Chapter 9 : Daily Reflections Video

Say: In this Gospel, Jesus and this scribe are discussing a much-debated topic among Jewish teachers in Jesus' time. Like other Jewish teachers, Jesus taught that all the commandments of God could be summarized to say that we ought to love God and love our neighbor.