

MONDAY

4 APRIL

Susanna 1-9. 15-17. 19-30. 33-62

[or 41b-62] or

Joshua 2:1-14

Psalms 23

John 8:1-11

TUESDAY

5 APRIL

Numbers 21:4-9

Psalms 102:1-3. 16-23

John 8:21-30

John 8:21-30

WEDNESDAY

6 APRIL

Daniel 3:14-20. 24-25. 28

Canticle: Bless the Lord

John 8:31-42

John 8:31-42

THURSDAY

7 APRIL

Genesis 17:3-9

Psalms 105:4-9

John 8:51-end

FRIDAY

8 APRIL

Jeremiah 20:10-13

Psalms 18:1-6

John 10:31-end

SATURDAY

9 APRIL

Ezekiel 37:21-end

Canticle:

Jeremiah 31:10-13

or Psalms 121

John 11:45-end

REFLECTION

The apparent antisemitism of some of John's Gospel makes uncomfortable reading. John refers to "the Jews" and their opposition to Jesus in language that undoubtedly helped to fuel centuries of shocking persecution.

But what we can easily forget is that Jesus' disciples were all Jews, as were those he healed and those who believed in him. On the rare occasions when Jesus is talking to Gentiles, the Gospel writers specifically mention that fact; in other cases, we can take it for granted that Jesus' audience is Jewish.

John's language may reflect a later period, when tension between Christians and Jews led to a separation of the newer group from their parent body. But we need to hear the challenge of Jesus for ourselves, not just for his own community.

God has broken out of his safely distant "heaven" and come to make, in person, the demands that he made through his prophets, through his people, from the beginning. The whole of life is God's, not just the "religious" part, and that is a lesson that we still struggle with today.



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PRAYER

Gracious Father,
You gave up your Son
out of love for the world.
Lead us to ponder the mysteries of his passion,
that we may know eternal peace
through the shedding of our Saviour's blood,
Jesus Christ our Lord.

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CHRISTIAN CLASSICS – A LENTEN STUDY COURSE

MERE CHRISTIANITY BY C. S. LEWIS – PART V

Jane Williams concludes her study of C. S. Lewis' Mere Christianity.

Throughout the book, Lewis is arguing that Christianity is a devastatingly practical, applicable religion. It isn't a philosophy but a way of life, and its aim is to draw us into the life of God. That makes it vital that we know something of the kind of life we are talking about.

When we pray, we are trying to speak to or connect with God. But we are only doing this because we already have some experience of God; we already know that God has reached out to us and has been available for us to speak to. And we know this because of Jesus, God made human, God standing with us and helping us to reach out to and be reached by the God whom Jesus calls "Father." We also know that without God's help, God's motive power, God's presence in us, we wouldn't even be trying to pray. Already, as we pray, we are experiencing what it might be like to be drawn into the life of God, not in a way that destroys our self, but in a way that makes us more fully ourselves.

Of course, the idea of God as one and yet three can sound complicated, but Lewis says that is because we are not yet living in that "dimension." In one dimension, we can only draw a line; in two dimensions, we can use that line to make a shape; in three dimensions, we can use the lines, and the shapes and make a solid figure. This is Lewis' analogy for relationships: human relationships are at the most two-dimensional, but God's are like moving from a flat shape to a solid object. It may be hard for two-dimensional people to imagine, but it isn't logically impossible.

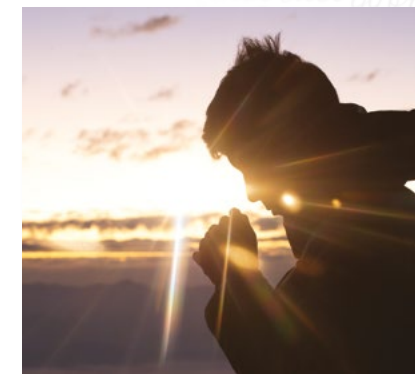
Questions for thought or discussion:

- Do you recognise Lewis' description of what happens when we pray?
- What do you think of Lewis' analogy of the dimensions for helping us think about God the Trinity?

LIVE
the WORD

SUSTAINING YOU
THROUGH THE WEEK

Edited by
Caroline Hodgson
and
Heather Smith



Fifth week of Lent

Monday 4 April to
Saturday 9 April
2022

WEEK