

Lay Preacher's Bulletin - June 2025

June lectionary notes have been provided by The Rev. Dr. Julio Reis Simoes, Incumbent - Christ Church, Fort Macleod.

JUNE 1 – ASCENSION

Propers: BAS page 342

Epistle: [Ephesians 1:15-23](#)

Gospel: [Luke 24:44-53](#)

BACKGROUND:

- + The proper and readings of this Sunday, in the Year C, try to harmonize the two major perspectives about Jesus's Ascension that we find in the New Testament: the Ascendant perspective (or Christology) after which Jesus was exalted by the Father, including here that he was risen into the skies quite passively (read Luke) and
- + the Descendent perspective, typical of John (a Gospel which is read throughout this month, except for this Sunday), that understands that Jesus exalts himself because he came down from heaven (read the Proper to this very day and watch how it parallels John 1st chapter, specially the idea of "and the word came down to us"). So, to write your sermon, it is expected that you keep an eye on that perspective from John which is embedded in the Proper: the Father yes, exalted Jesus above all things, but that doesn't mean Jesus "doesn't have enough power to exalt himself by his own means and needs the Father's power to achieve such a position", which is, essentially, heretic. Indeed, Jesus is part of the Trinity, so He is God, and because of this he comes down (John 1) and goes back to the Father's throne side (Today's Proper) by himself, in perfect harmony with God the Father's desires about him, and this harmonic relationship between the Father, who exalts and is exalted in the Son, the Son who is exalted by the

Father and by doing so exalts the Father back and the Spirit, who enables us to understand it, is the exact background of what we are celebrating today: the fact there is nothing above Christ, Risen from the Dead and Ascended into Heaven, because Jesus, the Christ, is in equal position with the Father and the Son, for They are the One Trinitarian God.

TEXTUAL NOTES

Epistle: Ephesians 1:15-23

- + Just as mentioned above when looking at the roles each of the persons in trinity perform on Jesus mysteries, the Letter to the Ephesians is looking exactly at that, and is a reaction to two different positions, the Essene and Gnostic ones, that, both, considered Jesus to be different from God.
- + Ephesians is a strong affirmation of the dynamics and what is called “economy” (that is, in this context, “organization, structure, relations”) of salvation, understanding the whole of the universe as rearranged around Jesus as the saviour not just of humankind, but of all the Universe.
- + To achieve that, the Spirit (a theme of the next week, Pentecost) is invoked by Paul upon the believers, so that they all understand and are equipped to look at Jesus not just as above all things, but FAR ABOVE, equal to God.
- + The church here, is presented as one of the most favorite Pauline motives, the “body”. And it is a body that fills everything. The mission of the Church is to be the bearer and privileged testimony of the absolute reach of Christ redemption grace, filling all the world through His body: us.

Gospel: Luke 24:44-53

- + This text is “talking” with the Emmaus disciples story: if there the disciples were not able to understand the Scriptures, here Jesus concedes the Spirit and OPENS THE MIND of the disciples so that they (and also us, also his disciples) are from then and now on able to understand the Scriptures when we read them, because we read the Scriptures after and with Jesus perspectives.
- + The places where the Ascension and to where the disciples go after that are quite symbolic: Jesus doesn’t Ascend in Jerusalem, the place where he was murdered, but Bethany, where he had his best friends (Martha, Mary,

Lazarus). This is about Jesus as an unique event in the history of Salvation: a man who had friends, including some best friends. a Human Person. And then, to start their mission, the disciples go into Jerusalem, the epicenter of all the history of Salvation since the OT (and until its destruction by 70 C.E. something Luke as a text isn't aware of because predates it and most likely the very author died before this destruction took place). This is important because it tells us, symbolically, that the New Era then inaugurated and of which we are part is both a novelty, an incarnation that isn't cancelled by the Ascension, because the Ascension takes place in the most human experience of Jesus ever - being a "bestie") and also a continuation: in great joy, the disciples go back to Jerusalem, and in that very city they will, when the right time arrives, start their own mission. The Ascension is, so to say, a singularity within a continuity.

QUESTIONS FOR REFLECTION:

1. Do you realize how important it is to have the Trinity as the background operator of the Ascension?
2. In our life, how often it is important to promote ruptures that indeed help us to go back to track and continue in our road to happiness? the rupture of loneliness into marriage, the rupture of injustice into advocacy, the rupture of idleness into volunteering, the rupture of silence into raising a voice against all prejudice...all these are experiences of personal ascension, and when we are deeply committed with Jesus's mission in the Earth as his body, as his church, we share on that same and unique Ascension of his.

LITURGICAL NOTE

Suggestion:

Totally optional, one can, right after the reading of the Gospel, or right after communion (or just before saying the Grace at a Service without communion), blow off the Easter Candle, as a symbol of the "disappearance" of Jesus that happens in the Ascension. The Easter Candle is a symbol of the Visible Presence of the Risen Lord among his disciples, and to extinguish it by the end of the Service symbolizes, exactly on this Sunday, the Ascension, the disappearance of this visible presence.

Again: this is totally optional and a mere suggestion, but the community could be involved in extinguishing this lit candle, if you feel that could be helpful. If you are to have a service next week, in the Pentecost, mind continuity: if you extinguish the candle today, you might want to light it back next week for the renovation of Baptismal Vows, specially if you didn't that in the Easter Vigil, and that would be awkward: you ritually extinguish the candle today just to relight it next week... So, go for this suggestion here specially if you are NOT to have a service next week containing the renovation of Baptismal Vows.

JUNE 8 – PENTECOST SUNDAY

Propers: BAS page 345

Epistle: [Romans 8:14-17](#) OR [Acts 2:1-21](#)

Gospel: [John 14:8-17, \(25-27\)](#)

BACKGROUND

The Feast of Pentecost draws from the tradition of building small tents around the temple and stay in them as a remembrance of the traverse of the Desert, in the Exodus context, when the people lived in tents around God. Just like in the last week, this points directly to the Joanine Prologue (John 1), where the wording John uses to describe the Incarnation reads exactly as “And the Word made their tent among us”. So, Pentecost is a Christian Feast when we remember the Israelite tents in the Temple, but, more than that, also the everlasting presence of the Lord of the Temple, God, who decided to put his tent among us in Jesus. It is, so to say, the total fulfillment of all promises since the beginning and, specially, in Jesus, granting us what we need more: The Spirit of God. The same Power that raised Jesus from

the Dead and operated his Ascension into heaven now is among us, and we are the tents of his presence.

TEXTUAL NOTES

Epistle: Romans 8:14-17

- + This is a text sewing our experience in the life of God as participation. In the Roman context, the notion of sonship were, ALWAYS, through adoption. Whenever a child was born in a household, the Pater Familiaris, that is, the Father of that house, would decide either to adopt the child or not. If not, this child could be killed or sold as a slave. This was (unfortunately and sadly) widely accepted in the Roman society. So, when Paul says about adoption he is speaking about REAL SONSHIP, the only one the Romans knew. To be an adopted child of someone, in the Roman context, meant not to be a second class child, so to be adopted by God as their child means, exactly, that through and in Christ God wants us all to share in the same benefits of eternity Jesus had, including the very life of God, the Spirit.

OR

Epistle: Acts 2:1-21

- + This is a very interesting text for it tells us how the disciples, starting from Peter, decided to read and understand the OT texts after their experience with the Risen Lord and the Promise, just fulfilled, of the Spirit. This promise doesn't wait until the disciples are ready to become a reality: they are afraid, they lock themselves out of the world in fear, but the Lord finds them there, equips them and invites them out, back into the world, but with a new perspective. This new perspective allows them to read the OT, as Peter is doing when citing Joel, as a prophecy about what they are experiencing then (and now, by extension). Joel's central theme is "the Day of the Lord", something everyone was expecting, and Peter just realises: it became real right now, right here, and didn't expected until everyone was ready. It's on God's time, not ours. And God moves ahead of us. When we decide to open ourselves to God's time, our time becomes God's time, and we become able to read our history through new lenses, and go into the world with a new mission and perspective.

Gospel: John 14:8-17, (25-27)

- + This text surfaces something that acts in the background of John, all over, which is the notion of transparency. Philip, and in Philip all of us, are invited to look to Jesus and see something else: the Father. In many other parts of John's Gospel, there are hidden, non apparent presences, that we can only see when we look, faithfully and attentively, deeply at them. For example, the marriage in Cana has a Bride, but not a Groom, and this absence of a Groom is the same transparency talking about Jesus, The Groom, pointing to God, the divine Spouse of Israel. In another story, there is a lame man by the Shiloh pond , and Shiloh means "The One who was Sent". There is, here, the apparent presence of an Angel sent from above, but this is just to tell about the Real Sent One, Jesus, talking with the man and telling him to walk. And so on. All these transparencies are inviting us to the ultimate transparency that dwells in Jesus: Who looks at him with faith, sees the father. Who looks at him, at the Cross, sees the Risen. Who looks at the empty tomb, sees the presence, and Who looks at the Church, sees the Body of the Risen one.
- + The optional verses, 25-27, describe the Spirit as an advocate, a lawyer, someone who will, ultimately, defend the disciples and also enable them to understand the Law. In this case, which is our case, the Law of Jesus: Love each other.

QUESTIONS FOR REFLECTION

1. how often have the Spirit invited you to look at your own history and decide: "This is the day when everything is fulfilled! I must unlock myself from this fear and delve deeper in the world with a new understanding about who I am!"?
2. Who knows is able to recognize, and then, looking around, know who that person or presence is. Relationships bring knowledge about the other one, and this knowledge brings transparency, and the transparency brings recognition. Do you recognize the presence of the Lord when looking into the world? When? how often? How could you improve your intimacy with the Lord so as to enable your sight to see more of His Presence in the World?

LITURGICAL CONTEXT

- + if you didn't do that last week, this is the day to extinguish the Easter Candle.
 - + if your community didn't have the renovation of Baptismal Vows by the Easter, you could have it today. If you are doing that, light the Easter Candle.
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JUNE 15 – TRINITY SUNDAY

Propers— BAS page 346

Epistle: [Romans 5:1-5](#)

Gospel: [John 16:12-15](#)

BACKGROUND

Let's start by stating clearly: Trinity is a MYSTERY. That means nobody really knows what it's about, but despite that we can understand it. To understand something isn't a synonym of knowing, but it is to Stand Under a perspective, often mysterious. So, when writing your sermon, avoid the temptation to try explaining what Trinity is about: nobody ever could, nobody can, nobody will ever be able to do that. In this spirit of understanding, humbly, embark in this task with an open mind and heart, and allow God to work on and through you.

TEXTUAL NOTES

Epistle: Romans 5:1-5

- + This text is about the main theme from chapters 4 and 5 in Romans, Justification. Paul is trying to explain to the Romans that no one was granted more access than others to Salvation, to Grace, to Redemption. And here we find the ultimate formulation of HOW this happens in the context of Trinity. God saves us in and through Christ, and confirms this salvation bestowing the Holy Spirit. It's not three actions, but one single action of salvation that operates in a threefold scheme: The Father sends the Son to save us, and the Son is the bearer of the Good News of the Spirit, sent

also by the Father, which helps us to remain faithful to what God has conquered us by the will of the father and through the actions of the Sons.

- + Salvation, thus, is a trinitarian action, by God for us and in us. We are the recipients of this Salvation, and as recipients we Stand Under this action of God: we experience Trinity through understanding, not reasoning.

Gospel: John 16:12-15

- + We are here reading, along with Romans, a very good text on “Salvation Economy”. Here, Jesus tells us something amazing: his absence from human history doesn’t mean that we finally know everything we should, but that an ongoing participation in God’s Life continues on and on, now under and in the presence of the Spirit. It is remarkable that, here, Jesus states that the Spirit is said to be given by Him (Jesus) not because he possesses the Spirit, but because the Spirit will speak about things that belong to the Father, and the Father has given everything to him, Jesus. That is to say that they belong to the same category, “God”, sharing in the same life that finds its ultimate source in the Father. In a very kaleidoscopic way, as we continue to look and contemplate our life through the lenses provided by the Father, the Son and the Spirit, we find, over time, that the Father reveals himself in the Son, but also that it is the Spirit that enables us to hear, again and again, the voice that speaks through and in the Son, which is the Voice of the Father himself.
- + Just like Salvation or Justification, contemplated in Romans as a threefold action by God as a Trinitarian reality, here we are reading that, also, the revelation itself is a threefold action. It is not that Jesus is the revelation and the Father remains a mystery, but the Father is revealed in the Son: who looks at him, sees the Father, as we just read last week. And, also, whoever experiences the presence of the Spirit doesn’t experience anything else than the same presence of the Son, revealed again, thus revealing the Father. On and on, eternally.

QUESTIONS FOR REFLECTION

1. To Understand is to Stand under, as we shared earlier. In an image, it’s like standing under a roof when there is a strong storm happening all around.

Have you ever thought on how keeping the Trinity as a mystery to be understood prevents us from the turmoil and risk to try seeing God face to face? In the OT, whoever tried it was fulminated by an experience so powerful that they just couldn't stand it. Some things will always be a mystery, just because God wants us to be preserved from the risk of fulmination. Sometimes, it is wise to allow things to remain as mysteries. This is another way to deal with reality, complimentary of that of Science, and is called "Faith". Faith doesn't know, it understands. It accepts the roof and takes refuge under it, instead of trying to assemble an umbrella with insufficient tools or materials and, very often, under a tornado: even if you could do that, yet it would be totally useless.

JUNE 22 - PENTECOST 2

Propers: BAS page 363

Epistle: [Galatians 3:23-29](#)

Gospel: [Luke 8:26-39](#)

BACKGROUND

We are finally back to Common Time, dressed in Green. Nevertheless, the reading and the Collect, as we can see, are pretty away from "Common", specially the alarmist tone of the Collect, about storms above our heads, and the fearful Gospel of Luke, and to worsen things, they seem not to "talk" with each other or the Epistle.

This is one of those Sundays when, unless you have an accurate perspective, you likely gonna miss what's the message about. But, once you find it, it becomes very clear. So, let's start easing all at once: it's about deciding either if you want to follow Jesus or not, and the freedom you enjoy when you decide to do so.

TEXTUAL NOTES

Epistle: Galatians 3:23-29

- + Galatians is the cornerstone of Pauline Theology and stance of radical inclusion. It was at this very community and because of it that the primitive church practices and preaching changed from one that asked all converts, regardless of origin, to adopt Judaism as a necessity to become Christians, to another one where these and other identities were considered to be minor issues. This is what the “here is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female” is all about.
- + The message could not be more clear: In Christ, there is equality of access to God, and no one is privileged. Also, the consequences of those are also very clear: we cannot hinder God from people or act as gatekeepers in the sense of always shutting the Gates of Church and life in Christ to everyone. We must, in contrary, be aware of this equality and committed to the stewardship of something which is not ours: Salvation in Christ, that frees us and everyone from any other obligations before God. Because Christ has saved us, once forever, and totally free, we don’t need to do anything else than to accept this salvation and not feel forced of force other people to mimick being what they are not. Jews doesn’t need to behave like Greeks, and vice versa, Gender identities are all welcome, and one person doesn’t need to pretend being this or that before God, and the Church is urged to welcome all, because the Grace of Salvation isn’t Church Property, but a God’s gift in Christ.

Gospel: Luke 8:26-39

- + There is a serious geographic inaccuracy, at first glance, when we read this text: Gerasa is over 10 miles away from the Sea of Galilee, so it would be a half marathon to the pig herd, something that, quite realistic, isn’t likely to happen, as pigs don’t run such distant distances at once. More than this, the slopes from Gerasa to the said lake (the Sea of Galilee) is pretty smooth, so the pigs wouldn’t fall there, as well. It is very likely that Luke is following Mark, and that Mark was either playing a word game about the city name (Gerasa, in Hebrew, resembles Gerusha quite a lot, and that means “cast away”, that is, exorcism) or early copies wronged the correct name of the

city, GerDasa, this being a city right at the top of a cliff in the northern margin of the Lake - very accurate description, then). This is all very interesting to remember, because if at first it seems that the story is just a fantasy, a second glance tells us about a pretty cheeky variation about the name of the city that, in the end, stayed as is forever. By the way, Mathew seems to try “correcting” it and names the city Gadara for the same episode, but again the problem with the lack of a cliff so that the pigs can perform their final dive still remains. Very likely? It was Gerdasa, referred as Gerasa by some either inattentive or playful copyist. But let’s move on, because its not the most important thing about the text.

- + The man who is possessed is said to live in the cemetery, among tombs. It is to notice that, by that time and in that region, a tomb was a considerably big and spacious niche, at least 1 sq meter, dug into the rocks. So it was possible to look for refuge there. Maybe this person, stranded from their community because always a cause of distress, if seeking refuge among the only ones that don’t complain about him: the dead. This provides a layer about social inequality and also mistreatment of psychiatric or undesired people, considered maybe to be “dangerous”. The other inhabitants just account him to leave among the dead. By the way, if he dies, even better. But the harsh reality is that as soon as he is heard and hears back from Jesus, the first thing he does after being recognized as a human being [dressed, like Adam and Eve dressed by God in the Garden of Eden, but here by Jesus and his Disciples, the hands of God acting in the Garden of the Cemetery (remember the Scene of the Resurrection in John, when Mary Magdalene takes Jesus as the Gardener: Cemeteries were Gardens with niches in the rock all around, just like today they are usually holes in the ground with many flowers around: a garden they keep to be)] is to seat and eat. The man is also hungry. Whatever his possession would mean from a medical perspective or point of view today, the reality is that the devil was acting all around him: he was accounted as one of the dead, he was dead to the society around him, he was unsheltered, naked, hungry. And, after the exorcism, he is dressed, seated in perfect order, eating, and wants to join that group that finally saw the man behind the “demons”.
- + The demons enter into pigs and lose themselves into the sea. Jews don’t herd pigs. The ones who herd pigs, in that context, are the Romans. So, the

inhabitants of that city were serving Romans, herding their pigs. The presence of Romans in that social setting was a terrible reality to the region all around the Sea of Galilee. With their Legions of Soldiers, they enslaved the earth, the terrains, the crops, the people, under the service of Caesar, who proclaimed himself to be a God, thus acting, exactly and precisely, as Satan when tempting Jesus in the Desert of Galilee, right before the start of his public ministry: demanding worship in exchange or, merely, bread or earthly glory. The city, then, surfaces in the text as the new Sodoma, the new city of sinners: its inhabitants are serving the Legions, raising pigs, allowing people to become unsheltered, dispossessed, hungry, naked, and tying them to the cemeteries. It is precisely here that the final scene of the passage, when the inhabitants kinda cast away the exorcist (Jesus) clicks very well with the name the city has in the text: the Gerashin, which in Hebrew, a language written without vowels, can very well be “Gerushim”, the ones who cast away, but also the ones who should be cast away, because they are serving the Romans.

- + As a very dense and imagery rich text, a final touch, almost always just missed by even the most attentive readers: the man is taken to be a “mad man”, just like it is said, by Jesus’s relatives, that Jesus was also a “mad man”, in the beginning of his public ministry. There is a profound link between Jesus, the “mad man from Nazareth” according to his own, and this other “mad man from Gerasa/Gadara/Gerdasa” (by now, I am pretty confident that you can agree with me: the city name really doesn’t matter much...) Both are not accepted, just like the man, Jesus doesn’t have a house, or even a pillow, both are errands, both find peace when they eat with their friends. And, in the end, the man goes back into his city, proclaiming the Good News of God, Luke tells. Did they hear him?

QUESTIONS FOR REFLECTION

1. Both readings and the Proper are about having the courage to be free. Free from impositions, free from our demons, free from inequality, free from prejudice, free from anything that restrain us from enjoying the Grace of being totally immersed in the Life of God. What are the things you would like to be freed of?

2. Who are the ones that, today, are tied and forgotten in the many “cemeteries” in our societies? What can we do about it?
3. The first thing the purified man did was to eat among friends, as an equal. How often and how much more could we open our church facilities to provide this meals, as equals, to the most forgotten members in our community?

LITURGICAL NOTES

- + We’re back to green, and just into Summer. Maybe a touch of that in the Sermon could be very helpful, as it invites us to reconnect with life as it unfolds, naturally, in the 4 seasons, just like the Liturgical Year unfolds in its own seasons.

JUNE 29 – ST. PETER & ST. PAUL

Propers: BAS page 411

Epistle: Timothy 4:1-8

Gospel: John 21:15-19

BACKGROUND

Quoting from the excellent text about this feast in the FAS,

“ According to a well-attested tradition, the apostles Peter and Paul suffered martyrdom at Rome around the year 64. It is said that Paul as a Roman citizen was granted the right to be beheaded by a sword, but that Peter endured crucifixion, being nailed to the cross upside down. We cannot say whether they died on the same day, but from very ancient times their martyrdoms have been commemorated together.

When Luke wrote the Book of Acts, he focused the first half of his account almost entirely on Peter and the role he played in the founding of the Church. This part of the story reaches its climax with Peter’s visit to Caesare’a,

where a heavenly vision gave him courage to break with apostolic custom and baptize a family of pagans without requiring them submit to Jewish regulations. At this point, Luke shifted his attention to Paul and devoted the rest of his account to Paul's missionary journeys — a story which culminates with Paul's arrival at Rome, the very heart of the pagan world.

Thus, in the Book of Acts, Peter and Paul were like runners in a relay race; it was as if Peter carried the gospel during the first lap, then handed it over to Paul, who finished the course.

A rather different story emerges from Paul's own Letter to the Galatians. Paul presented a picture of conflict, with himself as a loner pitted against Peter and the other leaders of the church at Jerusalem. The two parties eventually met and agreed to a mutual recognition of ministries. But a short time later Peter appeared to go back on this agreement, and Paul rebuked him to his face. In the ensuing controversy Paul was isolated; a number of his own associates deserted him, and he went off on his own. Paul's Letter to the Galatians is the only first-hand information that we have; and so far as it goes, Peter and Paul are frozen in a history of fierce antagonism.

Today's feast bears witness that, even if their disagreement was not resolved in the realm of human history, their martyrdom united them in the paschal victory of Jesus Christ"

This Feast is, ultimately, about questioning what is really important: an opinion on how to preach Christ Salvation or Christ Salvation itself?

TEXTUAL NOTES:

Epistle: Timothy 4:1-8

- + This is a farewell text, and like all farewells, it is tender, urgent, and full of memories. Whether historically written by Paul himself or a follower honouring his memory (as many scholars debate), what matters here is the spiritual and pastoral depth: the one who has fought the good fight is now passing on the mission to another. Preach the Word, in season and out of season, even when no one wants to listen—that's the call. It's about faithfulness, not success.
- + There's a strong undercurrent of *legacy*. The one writing knows he is "already being poured out as a libation," a drink offering to God. This evokes

the language of temple worship—life itself becomes an offering. The Christian life is not something one finishes quickly; it's a marathon that ends only when God calls us home. And this text tells Timothy—and us—to carry on, not to win, but to endure. Because the crown is not for winners, but for the faithful.

Gospel: John 21:15-19

There is a progression on this question that occurs in Greek only - in a very literal-explanatory translation, the questions would be:

- + Do you love me unconditionally more than these others?
- + To which Peter answers: Yes, Lord, You know that I dearly love you as my friend.
- + Notice that Peter doesn't answer Jesus' question. It was not if Peter loved him as a friend. It is if he loves him unconditionally and MORE than the others. The word for unconditional love is AGAPE, and Jesus asks "AGAPAS ME", to which Peter answers using a different word, FYLO SE, the friend's love.
- + Well, Jesus tries again. Verse 16 brings the word deuterion—"a second time"—which, though strictly meaning "second" in sequence, comes with a subtle shift in tone and content that makes it feel like Jesus is asking differently.
- + Then, asking a second time, Jesus said: "Peter, do you unconditionally love me?"
- + To which Peter answers: "Yes Lord, You know that I dearly love you as my friend".
- + This is translated as "a second time Jesus asked..." but notice: the question is different. The first is about "do you unconditionally love me more than the others?" and the second is "do you unconditionally love me?" But Peter doesn't change his answer. He doesn't know how to answer this question about unconditional love. He only knows how to be a friend.
- + Then a shift, the most beautiful one, happens in the text. Verse 17:
- + On the third time, he asked: Peter, are you my dearest friend?

- + Confronted by this question, “are you my dearest friend”, Peter cried. And he answered: Oh Lord, you know all things. You know I dearly love you as my friend.”

Also, To each of the answers by Peter, Jesus reacts slightly differently.

- + On the first time, when Jesus asks about an unconditional love that exceeds the other disciples' love, and to which Peter responds with his sincere friendship, Jesus says : “Feed my innocent and young sheep”. The word here is “arnia”, young sheep.
- + To the second question, when Jesus asks about unconditional love and Peter gives all he has again, the best friendship, Jesus reacts saying “Guide my flock”, Poimaine ta probata mou. Probata is the other word for sheep, but it means not only the young sheep, but the whole flock, including very old ones, hurt ones, every sheep.
- + To the third question, “Peter, are you my dearest friend”, to which Peter answers “You know all things, You know I dearly love you as my friend”, the final statement: “feed all my flock” the same verb as in the first Jesus reaction, the same name as in the second reaction.

This acceptance of what Jesus is asking, coupled with what Peter has to offer, is what builds the resolution: because Jesus lowered the bar of the love he asks from Peter, Peter is finally able not to only guide all the flock so that they can feed themselves or feed the very young “sheep-lings”, but he can feed EVERYONE in the flock. Because he understood that the Lord knows all things, including what we are able to do, to offer, to give him, and gratefully accepts it. It is all good. Peter can be the shepherd not because he is a super hero, but because Jesus, God, met Peter humanity lowering himself even lower.

QUESTIONS FOR REFLECTION

1. Paul insists with Timothy that, basically, preaching doesn't take vacations. To be a disciple means to be always preaching, sometimes with words, we could say. How do you shape your life to embody this perspective of ever going preaching?

2. It is clear from John that Jesus doesn't require a new comprehension from Peter, but bows himself to the level of comprehension Peter can achieve. And, then, asks for the best Peter can do. That's what enables Peter to follow Jesus to the end. Are you making the best you can to Jesus or do you prefer to just count on His mercy and make the "good-ish possible"? Which one is the attitude of a true follower? How to chance that at a personal, familiar, parish and church level?

LITURGICAL NOTES

There is NOT an option to not celebrate St Peter and Paul today and go with 3rd Sunday after Pentecost instead because this is a Feast falling on a Sunday, and as such, is to be celebrated in place of the supposed Sunday, according to the prescribed in BAS page 5.