

FAITH BOOK

Mini-reflections on the Sunday scripture readings designed for persons on the run.

**From today’s Revelation reading:**

Then I, John, saw a new heaven and a new earth.

The former heaven and the former earth had passed away, and the sea was no more.

**Reflection:**

Revelation is the assurance that, despite the apparent victories of evil in our world, God is sovereign and just and will overcome evil in the end and reward the just who have persevered and lived faithful lives. Revelation speaks to those who look to God for a comfort that only God can give. It is a prophetic book urging us to hear the Word of God and stay faithful to the covenant God has made with us in Christ.

**So, we ask ourselves:**

* If someone were to ask you, “Which do you think is winning in the world, good or evil?” What would you answer?
* What hope does the reading from Revelation stir in you?

*Jude Siciliano, OP,*

*Southern Dominican Province, USA*

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Jesus calls his disciples to love one another in the same way that he has loved them. How do we follow this new commandment? Do we embrace it, or do we leave it to others because we feel it’s not really our thing> How can we break down our barriers so that love can radiate outwards from our hearts?

* Lord, help me to love others extravagantly, abundantly and lavishly, so that people may see you at work in my life.
* Give thanks for the work and witness of the Church of the Province of Central Africa.

*Text: Robert McLean © Anglican Board of Mission, 2025*

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**The Power of Example**

*What was the best faith witness you have ever seen? Why was it the best?*

Set aside, for a moment, the faith-works controversy. What remains the most powerful witness to the Christian faith? The moving story of repentance against all odds. Or, a simple act of love. What has more power, word or deed?

Jesus did not merely speak of God's love. He showed the world the Father's love on the cross. This was his glory. This was the way he communicated God's love to us. This was the way he expected us to follow.

Larry Broding,

word-sunday.com

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**he first thing** that must strike a non-Christian about a christian's faith is that it is all too daring. It is too beautiful to be true: The mystery of being, unveiled as absolute love, coming down to wash the feet and the souls of its creatures; a love that assumes the whole burden of our guilt and hate, that accepts the accusations that shower down; the disbelief that veils God again when he has revealed himself; all the scorn and contempt that nails down his incomprehensible movement of self-abasement- all this absolute love accepts in order to excuse his creature before himself and before the world. It is too much of a good thing; nothing in the world can justify a metaphysic of that order, and not therefore the sign called 'Jeus of Nazareth', isolated, so hard to decipher, so inadequately supported by history. To erect so magnificent a structure on such flimsy foundations is to go beyond the bounds of reason.

*Hans Urs Von Balthasar,****Love Alone***

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In the 17th century, John Milton wrote the epic poem Paradise Lost, reflecting on humanity’s fall from grace—our alienation from God and the brokenness of the world. The Book of Revelation, which closes the Bible, offers the opposite message: Paradise will be regained. Our tears will be turned into joy, and mourning into laughter.
“There shall be no more death or mourning.”

Who but God could do such wonders? John portrays a God who dwells with the people—offering blessing, peace, and presence. In the Eucharist, our great prayer of thanksgiving, we celebrate this same hope: that God is with us, here and now.

Even in our darkest hours, the author of Revelation urges us to trust. God will not abandon us. The vision of the new Jerusalem is a promise of peace, intimacy with God, and life with one another. With evil vanquished, John assures us:
“There shall be no more death or mourning, wailing or pain.”

God’s promise is sure. God is making all things new.

*Jude Siciliano, OP*

***First Impressions***

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*I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. By this everyone will know that you are my disciples, if you have love for one another.* -John 13:34-35

*As I have loved you.* How DID Jesus love us? By befriending and eating with outcasts and sinners, collaborators and prostitutes, the unclean, the impure, the unloved. By stretching the boundaries of his own love. By self-sacrificial life and death. By this everyone will know that you are my disciples, if you have this kind of love for one another.

Love's challenge - the call to ever widening, ever expansive circles of love: love in all forms, to live and die for love, and embodying the qualities of gentleness and generosity. As we mature in love, our love and our actions have no boundaries.

*Suzanne Guthrie, adapt.*

*At the Edge of the Enclosure*

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‘Love’ is one of the most misused words in the language. It can speak of empty sentimentality, of escape from serious understanding of another, of basic lust. It is used of pop stars, holiday resorts and chocolate. It can express the noblest human feelings, the mother’s selfless care, the true union of man and wife. It is sometimes thrown around too freely in Christian circles, as when the phrase ‘speaking the trust in love’ (Ephesians 4:15) is a prologue to being disagreeable to another Christian. It is quite a surprise to think of it again as a new commandment, the consequence of the great love that Jesus was about to reveal in his sacrificial death. Thing were not to be the same as they had been. The disciples, often competitive and quarrelsome, were to love one another without reserve, so that the love of God would shine through them to the world, it is of course a help to know that the Greek of the New Testament has more than one word for ’love’ and that this is the total, unconditional love of which St. Paul writes (1 Corinthians 13). But it needs no language scholarship to try to follow the pattern of Jesus Christ.

*Raymond Chapman,*

***Following the Gospel Through the Year.***

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**The new Jerusalem** will be made up of people who love one another. People will not watch in this holy city as their brothers and sisters languish in poverty and hunger, nor will they attack each other in various forms of inhumane treatment, torture, and war. The key to this new world will be love: “This is how all will know you for my disciples: your love for one another.”

*Gerald Darring*



Alpha and Omega, First and Last,
glory outshining all the lights of heaven:
pour out upon us your Spirit
of faithful love and abundant compassion,
so that we may rejoice in the splendour of your works
while we wait in expectation
for the new heaven and the new earth you promise
when Christ shall come again. Amen.