

5th Sunday in Easter – Year A 2026

Acts 6:1-7; Psalm 32; 1st Peter 2:4-9; John 14:1-12

Most of you will have seen the image that surfaced a few weeks ago of an Israeli soldier smashing a sledgehammer into the face of a statue of Jesus which had toppled from his cross during fighting in southern Lebanon.¹ On the number of occasions I have seen the image I found that, although I was upset, I was not terribly upset, not the raging anger sort of upset and I wondered why, why did it not upset me more? And then Jesus spoke:

'It was for this that I came into the world. What wounds me much, much more than this soldier's rage and violence and fear against me is the indifference of the faithful. This soldier's rage is the rage of the world, but when my own brothers and sisters do not even turn to spend a moment with me then I am bitterly wounded in my heart'

I understood. He meant that those who received his sacrifice should know, more than anyone, how much he has loved them. Those who have ever – even just once – taken the Holy Communion of his Body and Blood must know just how much he has endured for them and loves them. The world is blind, but those who said they knew Jesus and now avert their eyes, that is a double agony for Him.

Do we know Jesus? What does that even mean?

Philip said to Jesus, *'Lord, show us the Father and it is enough for us'*. Jesus is flabbergasted. You can hear his exasperation in his response, *'Have I been with you still do not know me, Philip? Whoever has seen me*

*has seen the Father.'*² Think on those words for a moment. 'Whoever has seen me has seen the Father?' You have heard expression, 'Like Father like Son.' This means that a son often has some of the attributes of his father, some behaviour or mannerisms, such as in a shared sense of humour or a cool or fiery temper. It does not mean that a human father and son have everything in common. But this is what Jesus means of His Father.

Jesus means he shares everything in communion with His Father. He is not identical with the Father, He is his own person, but he holds nothing back, and nothing is held back from Him by the Father. This is so much the case that when we receive the Body and Blood of Jesus we receive only the sacrifice and love of Jesus – the Son of God – but we are receiving the sacrifice and love of God the Father. This is the very heart of God that we are invited into; but we can only enter it through Jesus. We cannot skirt around him; hop over the fence behind his back; ignore Him or try another god to see if that a better 'fit'. Why? Because Jesus is the perfect expression of God's love for us. He is the one given to us to accept. Nothing less, no one else, will be able to get us into the Father's house.

If God is giving all he has for my salvation this means that I really want to give Him something back in return. All He seems to want from me, but my total love, but my love is so weak. How do I grow my love to be a better gift? How do I consecrate myself, to Jesus, when I hardly seem to be up to the task? Help is at hand.

God gives us Holy Scripture, the Church and His sacraments, but also Mary his mother! St John Paul II wrote: *'You cannot authentically*

¹ <https://www.bbc.co.uk/news/articles/cew790ppn8jo> accessed 28 April 2026

² John 14:

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*inhabit the mystery of Christ while bypassing the woman who is inseparable from that mystery.*³ St John Paul's guide here was St Louis de Montfort, whose feast day we celebrated Tuesday past. St Louis not only taught the rosary in the form we currently pray it, but he wrote the classic work 'True Devotion to Mary.' Here is one of his insights:

As all perfection consists in our being conformed, united and consecrated to Jesus, it naturally follows that the most perfect of all devotions is that which conforms, unites, and consecrates us most completely to Jesus. Now of all God's creatures Mary is the most conformed to Jesus. It therefore follows that, of all devotions, devotion to her makes for the most effective consecration and conformity to him. The more one is consecrated to Mary, the more one is consecrated to Jesus.

... This devotion consists in giving oneself entirely to Mary in order to belong entirely to Jesus through her.

*... We give ourselves to Mary because Jesus chose her as the perfect means to unite himself to us and unite us to him.*⁴

There is much, much more to this, as you can imagine, but a first step is picking up your Rosary and asking Mary if you can accompany her as she follows Jesus from birth to death and Resurrection and beyond. Walk with Mary in this manner. She will increase your love, dispel your indifference, and guide you to her Son. Then you will see the Father.

Hail Mary, full of grace, the Lord is with you.



³ *Redemptoris Mater*

⁴ Montfort, St Louis, "On Devotion to the Virgin Mary" (Catholic Way Publishing, London, 2013) p. 35