

The Gospel today is full of astonishing confidence.

Christ speaks as one who knows exactly where He has come from and exactly where He is going.

“I came from the Father and have come into the world; now I am leaving the world and going to the Father.”

That is the whole mystery of salvation in one sentence.

The eternal Son comes forth from the Father, enters our world, takes flesh, suffers, dies, rises—and returns again to the Father, carrying our humanity with Him.

The entire Christian life is contained within that movement.

From God.

Through this world.

Back to God.

And that immediately confronts the illusion most people live under.

The world behaves as though earthly life is ultimate.

As though comfort is the goal.

Success the purpose.

Pleasure the reward.

But Christ speaks differently.

This world is not the final destination.

We pass through it.

And the tragedy is that many souls become so rooted in temporary things that they forget eternity altogether.

Then Christ says something remarkable:

“Whatever you ask the Father in my name, he will give you.”

Not magic words.

Not a promise that every earthly desire will be fulfilled.

Christ is speaking about something much deeper:

A soul united to Him begins to desire what belongs to God.

Prayer changes.

It becomes less about demanding and more about communion.

Less about controlling God and more about trusting Him.

And then Christ says:

“Ask and you will receive, so that your joy may be complete.”

Joy again.

Not shallow happiness.

Not distraction.

Joy flowing from communion with God.

That is the difference between worldly pleasure and Christian joy.

Pleasure fades quickly.

Joy remains even in suffering because its source is deeper than circumstances.

Now place beside this the first reading.

Apollos appears—a brilliant man.

Educated.

Eloquent.

Passionate.

And yet incomplete.

He knows something of the truth, but not its fullness.

And so Priscilla and Aquila quietly take him aside and explain the way of God more accurately.

That detail matters enormously.

Because intelligence alone is not enough.

A person may be gifted, persuasive, knowledgeable—and still require humility before the fullness of truth.

And Apollos receives correction.

That is the sign of a soul truly seeking God.

The Church today desperately needs that humility again.

Because modern culture confuses confidence with wisdom.

Everybody speaks.

Few listen.

Everybody wants authority.

Few want obedience to truth.

But Apollos allows himself to be taught.

And because of that, he becomes fruitful for the Gospel.

And there is something beautifully Catholic in this scene.

The Faith is handed on personally.

Quietly.

Faithfully.

Not invented by each generation.

Received.

Clarified.

Transmitted.

That is how the Church preserves the truth through history.

Then the Gospel deepens this even further.

Christ says: **“The Father himself loves you.”**

That should stop us completely.

The Father loves you.

Not tolerates.
Not merely permits your existence.

Loves.

And this love is revealed fully in Christ.

Everything Jesus says and does flows from that eternal love.

The Cross itself flows from it.

But notice carefully:

Christ does not speak these words to people living comfortably.

The apostles are approaching fear, scandal, confusion, and suffering.

And yet Christ speaks about joy and the Father's love.

Why?

Because divine love is not destroyed by suffering.

In fact, suffering often reveals it more deeply.

And perhaps that is the deepest thread joining the readings today.

Apollos humbly receives deeper truth.

The apostles are being prepared to trust the Father through suffering.

Both require surrender.

Not pride.

Not self-reliance.

Trust.

And this is difficult for the modern soul.

We prefer control.

We prefer certainty on our own terms.

But the spiritual life begins when a person finally allows himself to be led.

Led into deeper truth.
Led into deeper prayer.
Led beyond self-sufficiency.

And this becomes concrete above all in the sacramental life.

Because Christ has not left His people alone searching blindly for God.

He remains present in His Church.

In the Eucharist, the soul encounters the One who came forth from the Father.

In Confession, the sinner meets divine mercy.

In every sacrament, grace enters ordinary human life.

And so, as Eastertide draws toward Pentecost, the Church places before us a final question:

Are we still teachable before God?

Or have we quietly decided we already know enough?

Because holiness begins not in pride but in surrender.

The saints became saints because they allowed Christ to lead them beyond themselves.

So today the Church calls us to humility and confidence together.

Humility like Apollos—willing to receive the fullness of truth.

Confidence like the apostles—trusting that Christ truly came from the Father and has opened the way back to Him.

And if we remain close to Him,

through prayer,
through truth,
through the sacraments—

then even in a passing world,

our joy will begin already to share in the life of heaven.