



**Mural of the post-resurrection miraculous haul of fish and Peter swimming to shore, in the Greek Orthodox Church in Capernaum, Galilee**

**THE GOSPEL John 21:1-19 or 21:1-14**

*So the disciple whom Jesus loved said to Peter, “It is the Lord.”*

Fish  
without number.  
Nets too heavy for lifting now.  
You gave more than they could ever hold.

And John saw with his  
eyes of love  
that

the man on the  
shore was  
Jesus!

We  
too want  
to see with the  
eyes of love, and  
be weighed down with  
the miraculous catch of care.

“Lord, you know that we love you.”  
Let us feed your  
lambs.

**THE FIRST READING Acts 5:27-32, 40b-41**

*So they left rejoicing that they had been found worthy  
to suffer dishonor for the sake of the name.*

“Worthy to suffer dishonor.”

Jesus, let us  
agree to your suffering.  
Then caress it  
boldly

and be thrilled to speak it,  
with our lives:  
your  
love.

**THE SECOND READING Revelation 5:11-14**

*I heard everything in the universe cry out.*

Oh,  
Loving Father.

please help us  
end war in Ukraine,  
fix the environment, mend  
all injustice, feed all the hungry  
and care for all children everywhere,

so that

everything in heaven and on earth, under the earth and  
in the sea, everything in the cosmos cry out:

“Glory and honor and might  
and blessing be to  
the Lamb.”





## REFLECTION:

In today's [Gospel](#), Jesus does the unexpected: he asks Peter a second time, *not* if he was sorry for having sinned, *not* if he felt guilty, but whether he would affirm the real issue: love. Personal relationship is what was at issue.

“Simon, son of John, do you love me?”

Notice that Jesus does not simply use the name he himself had given to Peter, but includes the unredeemed one, Simon. He seems to be giving Simon freedom to choose again his basic stance in life, to reaffirm himself as Peter, the Rock. Not a word is mentioned about the denials, but they form the substance of this scene. Jesus had handed over to him the whole post-Resurrection church, whose job it will be to take care of the beloved ones of God. Feed my lambs, feed my sheep. No one would be able to do this unless his stance were one of love and care, as opposed to just following the rules.

So, Simon Peter has affirmed his remarkable faith. That is the end of the scene, isn't it?

Not at all. The dramatic third part follows, in which Jesus asks one more time the famous, intrusive question: “Simon, son of John, do you love me?”

Our reading says that Peter was distressed that Jesus asked him a third time.

Lord, you know everything; you know that I love you. ([Gospel](#))

This squeamish sounding reply actually came from the truth-telling part of Simon Peter. It was not only a trust in Jesus' knowledge of him, but also a realization of the truth presented by his own innermost core. Peter was at core a believer and a lover of Jesus.

This is why Jesus said to him finally, “Feed my sheep,” and why Peter could become such a promoter of the faith.

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