



Preparing for the Mass of Sunday 22nd April 2018 - The Fourth Sunday of Easter

1 Relax & Remember

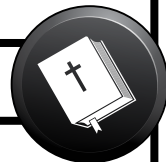
Set aside 10 -15 minutes and create a suitable environment by removing any distractions. Make sure that you are comfortable. Perhaps light a candle. Make the sign of the cross † and remain still for a minute of settling silence. **Call to mind the love that God has for you. Remember that through this scripture our Lord is truly present.** Then read the Gospel, preferably aloud and slowly, and pay attention to any words that stand out. If any do, meditate on them for a few minutes and be invited into a dialogue with God.



2 Read

Taken from the Gospel for 22nd April 2018 (John 10:11-18): The Good Shepherd

Jesus said, "I am the good shepherd: the good shepherd is one who lays down his life for his sheep. The hired man, since he is not the shepherd and the sheep do not belong to him, abandons the sheep and runs away as soon as he sees a wolf coming, and then the wolf attacks and scatters the sheep; this is because he is only a hired man and has no concern for the sheep. I am the good shepherd; I know my own and my own know me, just as the Father knows me and I know the Father; and I lay down my life for my sheep. And there are other sheep I have that are not of this fold, and these I have to lead as well. They too will listen to my voice, and there will be only one flock and one shepherd. The Father loves me, because I lay down my life in order to take it up again. No one takes it from me; I lay it down of my own free will, and as it is in my power to lay it down, so it is in my power to take it up again; and this is the command I have been given by my Father."



3 Reflect

After spending a few minutes considering this Gospel, continue by reading Fr Henry Wansbrough's reflection.

Each year on this 4th Sunday of Easter there is a reading from John about the Good Shepherd. To think of ourselves as woolly and cuddly sheep, obedient to the shepherd, would be a mistake. Sheep are renowned as being silly, contradictory creatures, always starting off in the wrong direction, getting themselves into tangles and difficulties. In the Holy Land they are scraggy beasts, pastured on rocky and often dangerous ground, amid boulders and cliffs, threatened by wild animals and marauders. It was not simply a matter of the shepherd sitting on a rock and idly playing his pipe. He needed to be on the alert to save the sheep from hurting themselves. So Jesus as the good shepherd is kept well occupied by our foibles, our stubbornness, our mistakes and our fears. Again, as in this Sunday's other two readings, there is the reassurance of a close relationship with the Father. Jesus knows us intimately, just as he knows the Father. It is questionable whether in real life a shepherd should lay down his life for his sheep. What would happen to the remainder of the flock? But it is an expression of Jesus' whole-hearted devotion to the flock that he shepherds.

What is a shepherd's job with the sheep? How can Jesus act as your shepherd? Who do you think of as shepherds in your life? What do you value most in those who guide you?

Dom Henry Wansbrough OSB

4 Respond & Request

Now slowly and prayerfully read the Gospel once again but this time in silence. Consider how this Gospel could apply to your life in general. Then thank God for any insight you may have received. Conclude by asking God to bless you with one of the following spiritual gifts to help you act on any resolution you have made: love, understanding, wisdom, faithfulness, peace, self control, patience, or joy. Please remember to pray for the Church and particularly our school families. **Then conclude by requesting the prayers of Our Lady & St Joseph.**



WEDNESDAY WORD PLUS †

Fr Henry's reflections on the first and second readings of Sunday 22nd April 2018



First Reading: *Carrying on the Life of Jesus*

Acts of the Apostles 4:8-12

Filled with the Holy Spirit, Peter said, "Rulers of the people, and elders! If you are questioning us today about an act of kindness to a cripple, and asking us how he was healed, then I am glad to tell you all, and would indeed be glad to tell the whole people of Israel, that it was by the name of Jesus Christ the Nazarene, the one you crucified, whom God raised from the dead, by this name and by no other that this man is able to stand up perfectly healthy, here in your presence today. This is the stone rejected by you the builders, but which has proved to be the keystone. For of all the names in the world given to men, this is the only one by which we can be saved."

The Acts of the Apostles shows that the Church carries on the life of Jesus. Under the leadership and power of the Spirit the Church represents the Risen Christ in the world of the first century and of today. So Peter and Paul work the same sorts of miracles as Jesus did, as signs and works of power. They heal people, raise the dead, forgive sins and spread the Good News of the sovereignty of God, just as Jesus did. In less spectacular ways the life of the Church community still continues the work of Jesus. Peter explains that all this is done 'in the name of Jesus'. The name signifies the power of a person. So we are baptised in, or even into, the name of Jesus, and in this way take on his personality and his power in the Spirit. We become the company of Jesus. It is in his name or power that we hope. In the early years of the Church, Christians were known as those over whom the name of Jesus had been pronounced, that is, those who have entered under Jesus' patronage and who trust in his name.

What does it mean to be a part of "the company of Jesus"?

Second Reading: *Sharing the Heritage of Jesus*

1 John 3:1-2

Think of the love that the Father has lavished on us, by letting us be called God's children; and that is what we are. Because the world refused to acknowledge him, therefore it does not acknowledge us. My dear people, we are already the children of God but what we are to be in the future has not yet been revealed; all we know is, that when it is revealed we shall be like him because we shall see him as he really is.

From beginning to end this first letter of John is a meditation on Christian love and its implications. The innermost motivation of all Christian activity is the awareness that we have been raised to the sonship of God and to be co-heirs of God with Jesus. This is a new sort of 'sonship', for both women and men have been raised to it, whereas in the world of the apostles only sons (not daughters) could inherit. This 'sonship' enables us to call God 'Father'. When Paul speaks of this, he uses the Aramaic word 'Abba' as a sort of talisman and guarantee that we can pray 'Father', using the same address as Jesus himself used. 'Abba' is not a children's word like 'Daddy', as has sometimes been supposed, but is the expression of a warm and responsible adult relationship. Just as Jesus' sonship to the Father consisted in doing perfectly the Father's will and being about the Father's business in his whole life, so the Christian, spurred on by this relationship, is drawn to a heartfelt obedience to God. This must be a challenge for us.

Do we always act as children of the Father, being truly his representatives in the world, striving to bring his will to completion in all that we do?

“...striving to bring his will to completion in all that we do.”

The Wednesday Word: Connecting Home, School & Parish through the Word of God

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