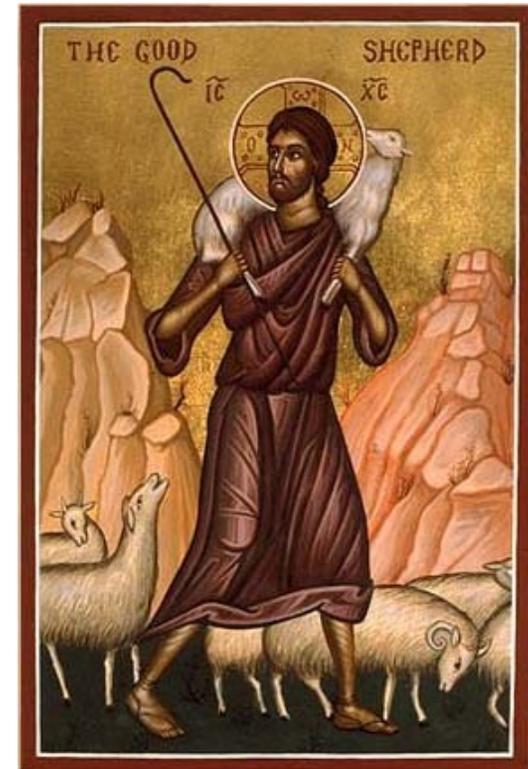


# Link to Liturgy



## Life to the Fullest 4th Sunday of Easter

*Link to Liturgy provides faithful resources which use the latest audiovisual means alongside traditional means to evangelize & catechize thus linking life to the Gospel & the Gospel to life. Sign up Free to Link to Liturgy.*



### Lessons and Discussions

#### Page 5 – Stealing

*“a thief and a robber”*

#### Page 9 – Shepherd and Gate

*“The gatekeeper opens it for him, and the sheep hear his voice”*

#### Page 13 – Life to the Fullest

*“I came so that they might have life and have it more abundantly”*

**Communion Antiphon (John 20:14) – Simple English Propers**

This should be chanted so that the time of prayer, study and discussion can be made sacred. Another song can be substituted, but should have the same theme.

*Ego sum pastor bonus**Jn 20: 14*

I am the good shepherd, al-le-lu-ia; I know my  
sheep and my own know me, al-le-lu-ia, al-le-lu-ia.

**Alternative Options:**Hymns

At the Lamb's High Feast  
Christ Is Made the Sure Foundation  
Good Christian Men, Rejoice and Sing  
The King of Love My Shepherd Is

Remnant

Do you Know Him? (Remnant)  
Limitless (Remnant)  
Who are You? (Remnant)

**Collect –Roman Missal**

In the name of the Father, and of the Son, and of the Holy Spirit.  
Amen

Almighty ever-living God,  
lead us to a share in the joys of heaven,  
so that the humble flock may reach  
where the brave Shepherd has gone before.  
Who lives and reigns with you in the unity of the Holy Spirit,  
one God, for ever and ever. Amen.

In the name of the Father, and of the Son, and of the Holy Spirit.  
Amen

**“The End” Notes**

- [1] Catechism of the Catholic Church - 2401
- [2] Hardon, Modern Catholic Dictionary pg. 536
- [3] Hardon, Modern Catholic Dictionary pg. 536
- [4] Hardon, Catholic Catechism, 760.
- [5] CCC 2403
- [6] Hardon, Basic Catholic Catechism Course pg. 66
- [7] cf. Lk. 20:25
- [8] eph. 4:28
- [9] 1Pt. 5:15-16
- [10] cf. Lk. 23:40-43
- [11] Hardon, Modern Catholic Dictionary pg. 536
- [12] CCC 2408
- [13] Hardon, Basic Catholic Catechism Course pg. 68
- [14] Mt. 5:5
- [15] CCC 754
- [16] Eugene, From Baltimore to Vatican II 2158
- [17] Navarre Bible pg. 141
- [18] Pope Francis, Chrism Mass Homily, March 28<sup>th</sup>, 2013
- [19] Jn. 6:41-65
- [20] Navarre Bible pg. 141
- [21] Gabriel, Divine Intimacy vol. II pg. 174
- [22] J. Escriva, Christ is passing by, 34
- [23] Augustine, In Ioann. Evang., 47, 2-3
- [24] J. Escriva, Christ is passing by, 34
- [25] Gabriel, Divine Intimacy vol. II pg. 174
- [26] *ibid.*
- [27] J. Escriva, Christ is passing by, 96
- [28] C.S. Lewis, *Mere Christianity*, pg. 134
- [29] Mt. 5:48
- [30] Lumen Gentium, 40, 42
- [31] St. Basil, Homily on Joy

**Gospel Reading – John 10:1-10 – Roman Missal**

**NOTE:** *In the Roman Catholic Tridentine Lectionary this Gospel is read on Tuesday in Octave of Pentecost*

A reading from the holy Gospel according to John  
- Glory to you O Lord

Jesus said: “Amen, amen, I say to you, whoever does not enter a sheepfold through the gate but climbs over elsewhere is a thief and a robber. But whoever enters through the gate is the shepherd of the sheep. The gatekeeper opens it for him, and the sheep hear his voice, as the shepherd calls his own sheep by name and leads them out. When he has driven out all his own, he walks ahead of them, and the sheep follow him, because they recognize his voice. But they will not follow a stranger; they will run away from him, because they do not recognize the voice of strangers.” Although Jesus used this figure of speech, the Pharisees did not realize what he was trying to tell them. So Jesus said again, “Amen, amen, I say to you, I am the gate for the sheep. All who came before me are thieves and robbers, but the sheep did not listen to them. I am the gate. Whoever enters through me will be saved, and will come in and go out and find pasture. A thief comes only to steal and slaughter and destroy; I came so that they might have life and have it more abundantly.”

The Gospel of the Lord.  
- Praise to you, Lord Jesus Christ

**Spiritual Reading – 4<sup>th</sup> Sunday of Easter – Office of Readings****From a homily on the Gospels by Saint Gregory the Great, pope**

*Christ the good shepherd*

*I am the good shepherd.* I know my own—by which I mean, I love them—and my own know me. In plain words: those who love me are willing to follow me, for anyone who does not love the truth has not yet come to know it.

My dear brethren, you have heard the test we pastors have to undergo. Turn now to consider how these words of our Lord imply a test for yourselves also. Ask yourselves whether you belong to his flock, whether you know him, whether the light of his truth shines in your minds. I assure you that it is not by

faith that you will come to know him, but by love; not by mere conviction, but by action. John the evangelist is my authority for this statement. He tells us that *anyone who claims to know God without keeping his commandments is a liar.*

Consequently, the Lord immediately adds: *As the Father knows me and I know the Father; and I lay down my life for my sheep.* Clearly he means that laying down his life for his sheep gives evidence of his knowledge of the Father and the Father's knowledge of him. In other words, by the love with which he dies for his sheep he shows how greatly he loves his Father.

Again he says: *My sheep hear my voice, and I know them; they follow me, and I give them eternal life.* Shortly before this he had declared: *If anyone enters the sheepfold through me he shall be saved; he shall go freely in and out and shall find good pasture.* He will enter into a life of faith; from faith he will go out to vision, from belief to contemplation, and will graze in the good pastures of everlasting life.

So our Lord's sheep will finally reach their grazing ground where all who follow him in simplicity of heart will feed on the green pastures of eternity. These pastures are the spiritual joys of heaven. There the elect look upon the face of God with unclouded vision and feast at the banquet of life for ever more.

Beloved brothers, let us set out for these pastures where we shall keep joyful festival with so many of our fellow citizens. May the thought of their happiness urge us on! Let us stir up our hearts, rekindle our faith, and long eagerly for what heaven has in store for us. To love thus is to be already on our way. No matter what obstacles we encounter, we must not allow them to turn us aside from the joy of that heavenly feast. Anyone who is determined to reach his destination is not deterred by the roughness of the road that leads to it. Nor must we allow the charm of success to seduce us, or we shall be like a foolish traveler who is so distracted by the pleasant meadows through which he is passing that he forgets where he is going.

### **Responsory – Office of Readings - John 10:14, 15; 1 Corinthians 5:7**

The Good Shepherd who laid down his life for his sheep has risen from the dead.

– For the sake of the flock he willingly suffered death, alleluia.

In the name of the Father, and of the Son, and of the Holy Spirit. Amen

### **Oratory: Place of Prayer – Act of Charity**

*This prayer is found on page 27 of the Oratory: Place of Prayer Book. To purchase the Oratory: Place of Prayer Book - <http://remnantband.bandcamp.com/merch>*

### **Marian Antiphon – Regina Caeli – Simple Tone**

6.

**R** Egína caéli \* laetáre, alle-lú-ia : Qui- a quem me-  
ru- ísti portáre, alle-lú-ia : Resurréxit, sic-ut dixit, alle-  
lú-ia : Ora pro nó-bis Dé-um, alle-lú- ia.

V. Guade et laetare, Virgo Maria, alleluia.

R. Quia surrexit Dominus vere, alleluia

Let us pray. O God, who by the Resurrection of Thy Son, our Lord Jesus Christ, didst vouchsafe to make glad the whole world; grant, we beseech Thee, that through the intercession of the Virgin Mary, His Mother, we may lay hold of the joys of eternal life. AMEN

### **English Translation**

Queen of heaven, rejoice, alleluia; For He whom thou didst merit to bear, alleluia, has risen as He said, alleluia: Pray for us to God, alleluia.

V. Rejoice and be glad, O Virgin Mary, alleluia!

R. Because the Lord is truly risen, alleluia!

lacking the firm virtue of trusting in God's promises." [31] We know we will be hurt, scared, and torn by sin, but the difference that makes people saints is they do not give up because of sin. Saints are not sinless beings, but those who recognize they are sinners. They always get up from being brought down. Saints are those who did not let sin over take them, but the other way around. The way they overcame these sins is by staying close to Christ in the Church and living out the sacramental life of confession, repentance, prayer, fasting, and most importantly going to Mass.

**[See also Link to Liturgy Lesson - 12 Steps of Humility]**

### **MUSIC – “Let it Out” by Switchfoot – POP CULTURE**

#### **CONNECTION – 3:20**

<http://youtu.be/q5TigF0mnDI>

The song is all about shaking off the problems this world leaves us and just be who God is called us to be. The lyrics talk about from the day we are born we are scared and torn. The world will try and suppress who we truly are. God has come to unshackle us from this and to be who He called us to be because this life is too short to worry about being what the world wants us to be.

Let us never grow tired to the point of giving up. Let us always live life abundantly for if we do not we are wasting what Jesus Christ has done for us, is doing for us, and will do for us.

#### **Discussion Questions:**

**Is it easy to live life to the fullest in this world? Why or why not?**

**What things are keeping us from being who God is called us to be?**

**What keeps us from living life to the fullest?**

**What things can we do to begin and eventually live life more abundantly?**

### **Profession of Faith or Popular Devotion – Act of Charity**

In the name of the Father, and of the Son, and of the Holy Spirit. Amen

O my God, I love You above all things with my whole heart and soul, because You are infinitely good and deserving of all my love. I love my neighbor as myself for love of You. Amen

Christ our Passover has been sacrificed.

– For the sake of the flock he willingly suffered death, alleluia.

### **Stealing – Lesson and Discussion**

*“a thief and a robber”*

**What is stealing?** Stealing is defined as “unjustly taking or keeping the goods of one’s neighbor and wronging him in any way with respect to his goods.” [1]

#### **Discussion Questions:**

**Share a time when you had something stolen from you. How did it make you feel?**

**Why would someone be tempted to steal something?**

**What are other forms or names of stealing?** Other names for stealing can be theft or cheating.

**What is theft?** Theft is “the secret taking of an object against the legitimate owner’s reasonable will for the purpose of gain. If secrecy is absent, the act is called robbery. If the lawful owner is not reasonably opposed to the act, no theft is committed. And if the purpose of gain is absent, the taking of an object is rather a matter of damage.” [2]

“Generally speaking, theft is a serious sin. According to St. Paul, ‘Thieves, usurers...and swindlers will never inherit the kingdom of God’ (1 Cor. 6:10). But as an owner may be opposed in different ways to the loss of property belonging to him or her, so too the sin of theft admits of degrees, even to the point of constituting only a slight sin. Moreover, opposition to a loss may be based on the value or quantity of the stolen goods. Finally, theft is more or less grave according to the manner in which it is committed. A person may be more opposed to a large theft committed at one time than to a series of small thefts although amounting to the same value. Yet repeated petty thefts – venial sins if taken separately may become a mortal sin either because of the intention or because of the conspiracy with which they are perpetrated or because the frequency of small thefts really constitutes a single large act of thievery.” [3]

**What is cheating?** “Cheating is any gain, whether material, social or psychological, obtained by fraud. The most common form of cheating is committed by injuring another’s property or

business, whether openly or secretly. Thus cheating is practiced by giving false weight or measure or practicing any other deceit in buying or selling, and by misrepresenting an object or product in order to attract buyers or users.”[4]

#### **Discussion Questions:**

**Has anyone cheated you? Maybe on a test, a project, or at work?**

**Why does theft and cheating fall in the same area as stealing?**

**Do we have a right to private property?** “The right to private property, acquired or received in a just way, does not do away with the original gift of the earth to the whole of mankind.”[5]

Much of the world falls into two camps: rigid individualism or collective socialism. Rigid individualism places great emphasis on the individual person’s rights and responsibilities. This is harmful because it exaggerates the separation between the rich and the poor. We cannot be rigidly individualistic because we are called to be generous with what God has given us especially to those people who do not have even the basic necessities. Collective socialism is the practice that weakens or eradicates the right of individuals to private ownership of property. This is harmful because it requires a select few people to be in charge of the distribution of these shared goods. It also removes the free will act of sharing ones goods with another since those in authority mandate it. We combat this by practicing true social justice.

**[See Link to Liturgy Packet Cycle A - OT34 - You did it to Me]**

**Why is it wrong to steal? Why is it a sin?** Stealing is a sin because it breaks one of the Ten Commandments found in Exodus 10, “thou shall not steal.” “The right to own property is divinely approved because the Seventh Commandment forbids theft, which would be meaningless unless ownership were a prior and natural right that was approved by God.”[6]

Jesus reaffirms this idea that private ownership is a natural right throughout the Gospels. In today’s gospel, we hear Jesus say: “Amen, amen, I say to you, whoever does not enter a sheepfold through the gate but climbs over elsewhere is a thief and a robber...” “Amen, amen, I say to you, I am the gate for the

**So what view is more popular?** The video of the Pope has 12,000 views and was published in April 2014. The video of the world travels has 11 million views and was published in April 2012.

**How do we live life to the fullest?** When we live the life Christ intends for us, then we can begin to live life to the fullest. If we live life to the fullest then we live lives of saints. This should be a true desire for all of us, the desire to be a saint. However, we may say yes with our lips but not profess anything deeper than that surface level. Do we truly know what we are saying yes too? Some people might believe that becoming a saint and living life to the fullest is “unattainable, something to do with ascetical theology – but not a real goal for them, a living reality.”[27] These people are setting for themselves goals that are too mediocre. As C.S. Lewis reminds us, “aim at Heaven and you will get earth ‘thrown in’: aim at earth and you will get neither.”[28] We are made for Heaven and that must be the goal that we constantly seek to achieve! If we are living to attain Heaven, we will be living life to the fullest and in the way God intends. Jesus tells us in Matthew’s gospel, “You, therefore, must be perfect, as your heavenly Father is perfect.”[29] The Greek word used here is *teleioi*, which is also translated ‘full grown’ or ‘mature’ in the sense that one has reached the completion or end of a developmental process or journey. This reveals a beautiful insight into Jesus’ injunction to us that we are to be perfect in our lives, perfect not in the sense that we will never fall but in the sense that we are living already as if we were in Heaven. We are called to live in such a way as to inherit the Kingdom of Heaven by the salvation of our souls.

The Church echoes these statements in the Second Vatican Council, “The Lord Jesus divine teacher and model of all perfection, preached holiness of life (of which he is author and maker) to each and every one of his disciples without distinction...Therefore all the faithful are invited and obliged to holiness and the perfection of their own state of life.”[30] The Church is telling us whether we are 2 or 102 years old, we are called to holiness and to live our lives to the fullest.

**[\[See also Link to Liturgy Lesson - Path of Perfection\]](#)**

Finally, living life abundantly means that we know we will be knocked down. Saint Basil wrote, “Feeling easily deflated and lying down under adversity is characteristic of cowardly souls

was ready to sacrifice his own life to make theirs safe. By accepting death in order to save his flock.”[25] We should never fear to live life to the fullest!

**When should we begin to live life to the fullest?** As soon as possible! The time we fully enter into the Catholic Church we should be living life more abundantly. It is easy to live life to the fullest if we seek to our lives in accord with the life of the Church. The Church contains and gives all treasures, all gifts, and all graces from Christ to us. We live life to fullest when we allow Christ to enter into our hearts.

**Which Sacrament brings our abundant life?** In Baptism, we begin our full lives in the Church. “Baptism is precisely the sacrament which, immersing us in Christ’s Easter mystery, leads us into his sheepfold, where we shall find salvation.”[26] Once we are in the sheepfold, we are fortified (Confirmation) by the Good Shepherd who protects us and led to verdant pastures (Eucharist). These three Sacraments of Initiation: Baptism (the gate), Confirmation (fortification/protection), and the Eucharist (nourishment) give us a share in the Life of Christ, a life to the full.

#### **ACTIVITY – Two views of life**

View the following two Pop Culture Connections. What does each video say about what it means to live life to the full? Keep in mind that one video show how the “world” can form or perhaps deform “life”. The other video shows how “life” or in this case one life can form a better world.

#### **VIDEO – Pope John Paul II – POP CULTURE CONNECTION – 6:05**

[http://youtu.be/4\\_n6dCIfkFg](http://youtu.be/4_n6dCIfkFg)  
One “life” forms a better world

#### **VIDEO – Make It Count – POP CULTURE CONNECTION – 4:37**

<http://youtu.be/WxfZkMm3wgc>  
One “world” forming / deforming a “life”. The video helps to show a secular portrayal of a “full life” consisting of wild adventure and experiences with little deep meaning. World traveling is of course not a bad thing, Saint John Paul II was known as the “Globe Trotting Pope”. The question that needs to be asked is this. “Are we forming the world, or is the world forming us?”

sheep. All who came before me are thieves and robbers, but the sheep did not listen to them.” The thief who comes in does not have a right to the sheep, but the true shepherd does.

Another place where we see this in Scripture is when Christ tells us to give to Caesar what is due to Caesar and give to God what is due to God.[7] In order for that statement to have meaning, there must be a reality of private ownership. Caesar deserves to receive back that which bears his image and name, i.e. the denarius that is in question. In the same way, we must give to God that which bears His image and likeness, which would be our very selves as we read in Genesis 1:26. Saint Paul writes, “anyone who was a thief must stop stealing; he should try to find some useful manual work instead, and be able to do some good by helping others that are in need.”[8] Saint Peter wrote, “None of you should ever deserve to suffer for being a murderer, a thief, a criminal or an informer. But if anyone of you should suffer for being a Christian, then he is not to be ashamed of it; he should thank God that he has been called one.”[9] Finally, we see at the Crucifixion that Jesus was crucified between to thieves. Jesus forgives the one who repents.[10]

**Which commandments does the sin of theft fall under?** The sin of theft falls under both the seventh commandment “You shall not steal” and the tenth commandment “You shall not covet anything that belongs to your neighbor.”

#### **When is taking something not considered stealing?**

“Consequently it is not theft if the owner consents, expressly or tacitly, or if an object is taken for reasons of extreme necessity, or as occult compensation. Thus, if a wife takes from her husband, either absent or unreasonably opposed as an avaricious man, something necessary for herself, for the support and benefit of her children for reasons of charity in keeping with the family’s financial condition or for helping parents in grave need, it is not theft.”[11]

**Is it ever okay to steal?** It is never okay to steal, however there are situations when it is allowable to take something with out permission. The Catechism teaches, “there is no theft if consent can be presumed or if refusal is contrary to reason and the universal destination of goods. This is the case in obvious and urgent necessity when the only way to provide for immediate, essential needs (food, shelter, clothing . . . ) is to put at one’s disposal and use the property of others.”[12] Basically this is

saying that it is not considered stealing if someone is in danger of death due to hunger, thirst, shelter, nakedness, etc. On those occasions, it is permissible to save a life either by taking these essential needs from someone else or taking money to buy the things needed. Again, this is acceptable only in the most extreme examples and stealing should not be thought to be permissible. If we are being true stewards of this planet and living for God, we will reach out and help all those who are in dire need of essential things.

Father Emil J. Kapaun, a Catholic priest who served as Chaplain in the Korean War was nicknamed the “Good Thief” by his fellow soldiers. Kapaun and his platoon were ambushed by the communist and imprisoned in a P.O.W. camp where they were poorly treated and on the brink of starvation. The prisoners were told that if anyone was caught taking any food at any time they would be killed. Father Kapaun, risked his life each night to sneak into the garden or pantry and steal food for his friends in order to keep them alive. The communists did not have the right to withhold food, a basic necessity, and therefore, Father Kapaun was not stealing, but rather was preserving the life of his friends.

#### **MOVIE – Aladdin “One Jump Ahead” – POP CULTURE CONNECTION – 2:19**

<http://youtu.be/fcTC7RkmHac>

In this clip we see the main character Aladdin shows the complexities of stealing out of greed or wanting something he didn't have and having to take food in order to survive and live.

**What about Gambling?** Gambling is “staking money or valuables on chance, or a future or possible event that is unknown or uncertain to the participants.”[13] One of the stereotypes of Catholics is they love to play bingo, which is a form of gambling. However, playing bingo and other forms of gambling are not sinful in themselves. Gambling becomes sinful when the people place bets that are dishonest, they cannot afford to pay, their family will suffer in some way by, or that lead to scandal. Depending on one's life situation and the purpose for gambling, it can either be a sin or not. In addition, it is wrong if there is any fraud from the one who is taking the bet or overseeing the game.

from the reading. This can lead into a discussion about John 10:1-11 as well as a discussion on why we are distracted and bombarded with so many voices and how it can be hard to hear the Voice of the Shepherd. At the beginning of the skit, you can ask person A to try to listen to person B as person B reads the Gospel. At the end of the skit, ask person A how much they comprehended.

**How do we know we are following the right voices?** “Christ has given his Church sureness in doctrine and a fountain of grace in the Sacraments. He has arranged things so that there will always be people to guide and lead us, to remind us constantly of our way.”[22] The proper voices do not speak or boast of themselves, but only shepherd to the one true shepherd, Jesus. They also bring us to the gate of the sheepfold, which is also Jesus himself. Jesus is both the door and the shepherd at the same time. Saint Augustine, shepherd and bishop of Hippo wrote, “I seeking to enter in among you, that is, into your heart, preach Christ: if I were to preach other than that, I should be trying to enter by some other way. Through Christ I enter in, not to your houses but to your hearts. Through him I enter and you have willingly heard me speak of him. Why? Because you are Christ's sheep and you have been purchased with Christ's blood.”[23] “Who is the good shepherd? ‘He who enters by the door’ of faithfulness to the Church's doctrine and does not act like the hireling ‘who sees the wolf coming and leaves the sheep and flees’; whereupon ‘the wolf snatches them and scatters them’[24]

#### **Life to the Fullest – Lesson and Discussion**

*“I came so that they might have life and have it more abundantly”*

The last sentence that Jesus proclaims in today's gospel is, “I came so that they might have life and have it more abundantly.” These are powerful words; here Jesus gives us the new covenant. He perfects the old law, and gives Himself freely for us. He does all this so that we might have life, however, Jesus takes it a step further and tells us not just to have life but to have it abundantly.

**Why can we live life abundantly?** We can live life the fullest because Jesus lived His life to the fullest and he is the model by which we are to form our lives. “When they follow him they have nothing to fear, nor will they lack anything; he indeed came ‘that they may have life and have it abundantly’, to the point where he

This will make the blindfolded person really have to listen to the correct voice. If you have one group a good twist is on the last round have the “silent group” start shouting wrong information to the blind folded person. This will more than likely confuse the blind folded person at first, but then will listen more carefully to the right person.

**Will some people not hear? Are there other voices than Jesus?** Yes. Sometimes people will not listen or be in tune to what Jesus is saying. It happens here and in other places in the Gospel. For example, when he promised the Eucharist.[19]

Another way that the flock of Christ is harmed is by “thieves and robbers” who seek to destroy the Church from the outside and even from within the Church. “The flock can be harmed in a subtle, hidden way, or in a blatant way through abuse of authority. The history of the Church shows that its enemies have used both methods: sometimes they enter the flock in a secretive way to harm it from within; sometimes they attack it from outside, openly and violently.”[20] “Unfortunately, plunderers of this kind are never lacking; in the guise of shepherds they insinuate themselves into the Church, upset it with false theories, and scatter and bewilder the faithful.”[21]

#### **ACTIVITY – Listen to His Voice**

Choose six volunteers. One person (person A) will go to the front of the group, facing the group. Another volunteer (person B) will stand about 10 feet from person A and will be reading John 10:1-11 to person A. Person B, the one reading the scripture represents the Voice of the Shepherd. Choose 3-4 other volunteers. These volunteers will be “other voices” in the world. One person B begins reading to person A, have one of the “other voices” approach person A and offer them a cell phone, or iPod so they can listen to a popular song. Person B continues to read the whole time despite the distractions. Have another person from the “other voices” approach person A and begin to gossip. Person B continues to read the whole time. Have the another person from the “other voices” approach person A and begin to show them a new YouTube video, asking them if they saw it yet and then playing it for them. Person A will be bombarded with music, video and gossip and in the midst of the bombardment the “Voice of the Shepherd” will continue. Try to time the skit so that the “other voices” do there bombardment within the same amount of time that it takes person B to read John 10:1-11. After the skit ask person A if they remember or heard anything

**What about online downloads?** Downloading videos, music, games, or anything else without paying for the content (pirating) is considered a sin.

**What are we to do if we have stolen in the past?** If we have stolen something in the past, we should go to the sacrament of Reconciliation and ask for forgiveness with God. Then we should pay back the person who we stole from or the store from which we stole something. We can do this with our money, our time, or an attempt to find a different way by which we can make amends. This will not only show true contrition, but also can rebuild trust and help to build up the Kingdom of God. “Blessed are the meek, for they will inherit the land.”[14]

#### **Shepherd and Gate – Lesson and Discussion**

*“The gatekeeper opens it for him, and the sheep hear his voice”*

Jesus is both the door and the gate. As the shepherd He calls us by name and we know and understand His voice. “The Church is, accordingly, a sheepfold, the sole and necessary gateway to which is Christ. It is also the flock of which God himself foretold that he would be the shepherd, and whose sheep, even though governed by human shepherds, are unfailingly nourished and led by Christ himself, the Good Shepherd and Prince of Shepherds, who gave his life for his sheep.”[15]

Jesus will call us by name as it says in the Gospel reading today. The name at our Baptism is the name He calls us by. “God calls each one by name. Everyone’s name is sacred. The name is the icon of the person. It demands respect as a sign of the dignity of the one who bears it.”[16] This is why choosing names for our children’s Baptism and Confirmation are so important.

#### **MOVIE – Ferris Bueller’s Day Off Roll Call – POP CULTURE CONNECTION – 1:00**

<http://youtu.be/KS6f1MKpLGM>

“Bueller, Bueller, Bueller” has become an iconic reference in American culture of the importance of a name. The teacher will not stop saying the name until he is acknowledged. In the same way, God will continue to call our name.

#### **What does Jesus mean the sheep will recognize His voice?**

Back in Jesus’ time it was normal to have multiple sheep herds graze in a pasture together. They would all stay together through

the night where one person could look after all of them. When morning came the various shepherds would come back and call for their sheep. Sheep sometimes have a reputation for being dumb or stupid however, they can be intelligent creatures and they have the ability to distinguish between the voice of their shepherd and someone who was not their shepherd. The sheep were trained to know their particular shepherd's voice in order to prevent them from going to a different shepherd or wandering astray. "Our Lord uses this image – one very familiar to his listeners – to teach them a divine truth: since there are strange voices around, we need to know the voice of Christ – which is continually addressing us through the Magisterium of the Church – and to follow it, if we are to get the nourishment our soul needs." [17]

Not only were sheep able to recognize their shepherd's voice, but they were able to sense the shepherd's smell. It is important that the shepherd has the "smell" of the sheep. A bishop, like any good shepherd, will be with the people, and thus begin to smell like the sheep. In the same manner the Christian (sheep) who is close to the Shepherd (Christ) will share the "smell" of the Shepherd.

**VIDEO – Pope Francis Chrism Mass – POP CULTURE CONNECTION – 13:04 [main part of "odor of the sheep" start at 9:30 – 10:45]**

<http://youtu.be/dOyNIRZdLCw>

The video is the first Chrism Mass celebrated by Pope Francis in 2013. He speaks directly to his brother priests encouraging them to "be shepherds, with the "odour of the sheep", make it real, as shepherds among your flock, fishers of men." [18] Pope Francis also spoke on the great symbols and roles of the priest, and how the lay people must continue to pray for our shepherds.

The "smell" of the shepherd is also seen in the sacramentals of the Church. In the 1962 Missal on the sidebar commentary reads, "Incense represents the grace and the effects of grace." The commentary goes on to read, "... The clouds of incense rise to heaven, descend on the faithful, and spread throughout the Church, as we pray that the Eucharistic Sacrifice be accepted for salvation of the faithful and for the whole world. The gifts are first incensed in the form of a cross and then in the form of a circle. Then the crucifix or the tabernacle, the altar, the celebrant and ministers, the clergy present, and finally the people are incensed, expressing the Church's desire that the

divine mercy sweetly and plentifully descend on all assisting at Mass, flowing from the altar to the priests and through them to the baptized. The incense symbolizes our prayer, whose source is in the love of God, the divine fire that our Lord came to cast upon the earth." The "smell" of the holy oils is shared in common by those anointed in the various sacraments. This "smell" is a sharing in the one "smell" of the Anointed One – Jesus Christ.

**VIDEO – The Good Shepherd & His Sheep – POP CULTURE CONNECTION – 3:32**

[http://youtu.be/Coq\\_grSF1Ns](http://youtu.be/Coq_grSF1Ns)

Video showing how sheep do know the voice of their shepherd.

**Activity – Can't Speak, Can't Walk, Can't See**

This activity is good with at least six (6) or more people. You will need a blindfold and several different objects. One way to do this is to have several different cups with different shapes and colors drawn on the cup. You can also use various objects (different toys, books, utensils, etc). The leader will need to separate the group into three different areas. There will need to be about 10 feet of space between the three areas. Choose one person to be blindfolded. You will place them on the far end. You will then choose a different person who will be in the middle area. This person is designated as the speaker. Finally, the remaining people will be on the other far end area (farthest from the blindfolded person). So for example:

Working from left to right: (blindfolded person) – 10 ft. of space – (speaker) – 10 ft. of space – (Silent group).

Once you have everyone in place you must instruct them to not move. You will then take your objects and place them anywhere you want in the room. Usually it is best to place them behind the blindfold person. You can now explain the rules. You will tell the "silent group" which object the blindfolded person to pick up. The silent group must mime or act out (like charades) which object to the "talker". The "talker" may not move but must direct the blindfolded person to the object. The blindfolded person cannot speak or see but can only listen to the "speaker" tell him/her where to go and grab the correct object.

It is good to do this in multiple rounds and having different people do different tasks (i.e. don't let the "speaker" be the speaker the whole time. If you have a lot of people you can have multiple teams and races to see who can grab the object first.