

1. Read (Seek) — Read the verses slowly and prayerfully several times. Write down any words or phrases that seem to stand out:

2. Meditate (Find) — Now begin to reflect on the verses and ask God what it means and how he wants to speak to you through the passage. **God what are you saying to me through this?**

3. Pray (Ask) — Respond from your heart to what God has been saying to you. **What do you want me to know?** Write down your prayer to him or record whatever he says to you.

4. Contemplate (Taste) — Be quiet before the Lord enjoying His presence. **How is God calling you to act in response to what he has shown you?**

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Link to Liturgy**



[1] CCC 754

[2] Eugene, From Baltimore to Vatican II 2158

[3] Navarre Bible pg. 141

[4] Pope Francis, Chrism Mass Homily, March 28th, 2013

Quick Connect

What is the Gospel saying? John 10:1-10 — Pg. 1

What is the Church saying Past and Present? Pages 1-3

What is God saying to you through this passage? Page 4

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

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.”

Spiritual Reading – 4th Sunday of Easter – Office of Readings

From a homily on the Gospels by Saint Gregory the Great, pope

*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.

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.”[1]

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.”[2] This is why choosing names for our children's Baptism and Confirmation are so important.

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.”[3]

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.”[4] 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.