

Reflecting On Sunday's Readings

April 2015

The following series is **free, downloadable small-group materials** based on each week's Mass readings and taking into account the seasons of the liturgical year. Each study provides an introductory reflection on some aspect of the readings or on personal spirituality. Each of the readings is provided along with a few questions designed to engage the heart and stimulate the group's discussion. These small-group materials will be provided on a continuing basis in monthly segments.

We would suggest the following 60-to-90 minute format for the small group:

1. Open with a moment of quiet reflection and prayer.
2. Discuss the introductory reflection with a question or comment like, "What do you feel is important for us to grasp in this introduction?" or "What stood out to you from these opening paragraphs?" As the facilitator of the discussion be ready to share one or two things which were important to you from the introduction.
3. Have someone read the First Reading and ask several people to share their answers to the reflection questions. **Effective group-dynamic techniques should be used to further stimulate the discussion and affirm the participation.**
4. The Responsorial Psalm provides a reflective transition from the First Reading to the Gospel Reading, so have the Psalm read aloud. You may do this without additional comment, or you may want to draw their attention to something you feel is pertinent.
5. You can either read this week's Second Reading next and ask several people to share their answers to the reflection questions, or cover the Second Reading after you cover the Gospel Reading. The Second Reading does not always have a clear connection to the other Sunday Mass readings, **so do not feel like you need to force a connection.** However, you can provide an opportunity for the Holy Spirit to draw a connection by asking, "How do you see this passage tying into the theme of the readings?"
6. Move on to the Gospel Reading, repeating the process by asking several people to share their answers to the reflection questions.
7. Approximately equal time for discussion should be given to each of the sections: Introduction, First Reading, Gospel Reading, and the Second Reading. Obviously, if one section is especially stimulating, you should give some additional time to discussing it.
8. Close the discussion with group prayer, using various prayer formats.

We trust that God will use these materials to make His Word more meaningful to you, both within the small group environment and during Mass as you hear the Scripture is read and taught. **We would appreciate knowing if you are using the *Reflecting on Sunday's Readings*, and would welcome your feedback, either through the Emmaus Journey web page form, or by direct e-mail.**

Sincerely in Christ,

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Reflecting On Sunday's Readings

EASTER SUNDAY, THE RESURRECTION OF THE LORD—April 5, 2015

Introduction: Easter, when delight was turned to disappointment, and disappointment was turned to delight. Surely Satan and the forces of evil must have thought they had won. And if the forces of evil could have danced, surely they must have been dancing in the streets. They thought they had killed the Son of God. Darkness seemed to have been reigning supreme from the time when Judas and an armed crowd, came to arrest Jesus under the cloak of darkness. Darkness provided the cover for their evil intentions and also for the shameful abandonment of Jesus by his disciples. Even Peter had to slink away into the darkness to hide his shame.

How they must have rejoiced as “from noon onward there was darkness over the whole land,” until at last Jesus “gave up his spirit.” How they must have believed that this darkness was just a foretaste of the spiritual darkness which would rule the earth unabated by the Light of the World. But God had another plan and turned their delight to disappointment.

For the followers of Jesus, for several days, disappointment had reigned supreme. Their leader, their Lord and teacher, the one they loved and left all to follow, had been arrested, brutalized, humiliated, and killed. Their lives were devastated and they were left with only memories and questions. While this darkness still seemed to reign, Mary Magdalene and her companions, and later Peter and John, came “while it was still dark” only to find an empty tomb. Disappointment upon disappointment, or so it seemed at first. But when they realized that the face cloth was separate from the other burial wrappings, a ray of hope and light, pierced the darkness, never to be extinguished. Rather, it was a ray of hope and light which was to grow in brilliance as Christ’s resurrection became known and its meaning understood. Praise God, disappointment was turned to delight!

“The New Testament writers speak as if Christ’s achievement in rising from the dead was the first event of its kind in the whole history of the universe. He is the ‘first fruits’, the ‘pioneer of life’. He has forced open a door that has been locked since the death of the first man. He has met, fought, and beaten the King of Death. Everything is different because He has done so. This is the beginning of the New Creation: a new chapter in cosmic history has opened.”*

Wherever, or whenever you are experiencing darkness of the soul, Jesus is there, just as John said in the beginning of his Gospel, a Light shining in darkness. We should no longer shrink into our fears believing the lie that evil will triumph, but follow the disciples’ example and seek out the resurrected Christ. He is risen, he is triumphant, we are in him, full recipients of his victory. In Christ, you are a new creation, and can experience living as a new creation in the peace and power of Jesus. Like the disciple in today’s Gospel reading, we must see and believe.

*C.S. Lewis, from *Miracles*.

First Reading — Acts 10:34, 37-43

³⁴ And Peter opened his mouth and said: “Truly I perceive that God shows no partiality, . . . ³⁷ the word which was proclaimed throughout all Judea, beginning from Galilee after the baptism which John preached: ³⁸ how God anointed Jesus of Nazareth with the Holy Spirit and with power; how he went about doing good and healing all that were oppressed by the devil, for God was with him. ³⁹ And we are witnesses to all that he did both in the country of the Jews and in Jerusalem. They put him to death by hanging him on a tree; ⁴⁰ but God raised him on the third day and made him manifest; ⁴¹ not to all the people but to us who were chosen by as witnesses, who ate and drank with him after he rose from the dead. ⁴² And he commanded us to preach to the people, and to testify that he is the one ordained by God to be judge of the living and the dead. ⁴³ To him all the prophets bear witness that every one who believes in him receives forgiveness of sins through his name.”

1. How do you see darkness manifest in the ordinary existence of the people in your environment?
2. How do you feel about being a witness? What makes it difficult? What makes it easy?

Responsorial Reading — Psalm 118:1-2, 16-17, 22-23

¹ O give thanks to the LORD, for he is good; his steadfast love endures for ever! ² Let Israel say, “His steadfast love endures for ever.”

¹⁶ the right hand of the LORD is exalted, the right hand of the LORD does valiantly!” ¹⁷ I shall not die, but I shall live, and recount the deeds of the LORD.

²² The stone which the builders rejected has become the head of the corner. ²³ This is the LORD’s doing; it is marvelous in our eyes.

Second Reading — Colossians 3:1-4

¹ If then you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God. ² Set your minds on things that are above, not on things that are on earth. ³ For you have died, and your life is hid with Christ in God. ⁴ When Christ who is our life appears, then you also will appear with him in glory.

3. What does “your life is hid with Christ in God” mean to you?

4. What have you found helpful to enable you to “set your minds on things that are above”?

Gospel Reading — John 20:1-9

¹ Now on the first day of the week Mary Magdalene came to the tomb early, while it was still dark, and saw that the stone had been taken away from the tomb. ² So she ran, and went to Simon Peter and the other disciple, the one whom Jesus loved, and said to them, “They have taken the Lord out of the tomb, and we do not know where they have laid him.” ³ Peter then came out with the other disciple, and they went toward the tomb. ⁴ They both ran, but the other disciple outran Peter and reached the tomb first; ⁵ and stooping to look in, he saw the linen cloths lying there, but he did not go in. ⁶ Then Simon Peter came, following him, and went into the tomb; he saw the linen cloths lying, ⁷ and the napkin, which had been on his head, not lying with the linen cloths but rolled up in a place by itself. ⁸ Then the other disciple, who reached the tomb first, also went in, and he saw and believed; ⁹ for as yet they did not know the scripture, that he must rise from the dead

5. How do the responses at the tomb provide an analogy of the conversion process?

6. What is the significance of such detail in reporting the resurrection?

7. Through this incident, what value do you see of living your faith in companionship with other believers?

Reflecting On Sunday's Readings

THE SECOND SUNDAY OF EASTER OR, DIVINE MERCY SUNDAY—March 12, 2015

Introduction: Holy Week and the Easter celebration has enabled us to emotionally and spiritually walk with Jesus and the disciples through their spiritual warfare and victory. On Holy Thursday our hearts were alternately warmed and chilled as we entered into Jesus' inauguration of the Eucharist, and heard the warning of his coming betrayal. Our hearts became burdened with heaviness when on Good Friday we recalled Jesus' arrest, abusive trial and crucifixion, even though we knew "the rest of the story". Then in the Easter vigil and during the Easter celebration we were able to exalt in Jesus' resurrection and victory over Satan, the forces of evil, and death. We rejoiced knowing that death is destroyed once and for all and that we have new life through faith in the merits of Jesus.

Sadly, for many, the Easter story ends on Easter morning. Actually, Easter should be just the beginning of a new reality which we should ever experience for the future. What are we celebrating if we are not celebrating entering into a new way of living? How tragic it would have been for the disciples to have participated in this fateful week in Jesus' life and to have walked away unchanged. How tragic it would have been if they simply returned to their homes and picked up their lives where they left off before they met Jesus. The whole message of the Gospel of John is captured in the opening paragraph; "In him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it." And in the closing chapters of John's Gospel, Jesus' Passion fulfilled this truth uttered at the beginning of his ministry. Would it be possible to really comprehend this truth, celebrate it, and walk away unchanged by it? I think not!

There are three expected changes that are fully recognizable in today's Gospel reading. The first is when Jesus twice said, "Peace be with you." No more should our lives be characterized by fear; fear of death, fear of God's retribution, or fear of powerlessness in our lives to overcome the darkness. As we contemplate the finished work of Christ and entrust ourselves to him, we will see a diminishing of fear and an up-surge of peace filling our being.

A second change should come about as we grasp Jesus' statement, "As the Father has sent me, even so I send you." This commission provides purpose and direction for a lifetime. No more must we wander meaninglessly about trying to discover why we exist, or what our purpose is. The resurrection and this commission provides the ultimate promotion; to be ambassadors of Christ to a world that lives in darkness and from which we have been delivered. We have become carriers of forgiveness to a world experiencing the affects of condemnation.

The third change is captured in John's statement, "that believing you may have life in his name." If we walk away unchanged, only to experience life as do the nonbelievers around us, we are missing out, really missing out. Jesus truly offers us new life, a life with new attitudes, with a new spirit, with new power over sin, with new relationships, both with God and with God's people, a new family. We need not walk away unchanged. We can continue to walk with the disciples emotionally and spiritually for the remainder of our lives. The process for us is the same as it was for them. We need to go to Jesus and ask him to breathe into us new life, then join with his disciples to follow him. "If our life in God is to become vital in our experience, we must be involved in ongoing and repeated transformation. It does not have to be forced, but it does have to be real. God's grace will do most of it, but our cooperation is required."*

*Marilyn Gustin in *Living the Liturgy*.

First Reading — Acts 4:32-35

³² Now the company of those who believed were of one heart and soul, and no one said that any of the things which he possessed was his own, but they had everything in common. ³³ And with great power the apostles gave their testimony to the resurrection of the Lord Jesus, and great grace was upon them all. ³⁴ There was not a needy person among them, for as many as were possessors of lands or houses sold them, and brought the proceeds of what was sold ³⁵ and laid it at the apostles' feet; and distribution was made to each as any had need

1. What are the evidences that major transformation has taken place within the disciples?
2. How would you respond if you met a group of people like these early believers?

Responsorial Reading — Psalms 118:2-4, 13-15, 22-24

² Let Israel say, “His steadfast love endures for ever.” ³ Let the house of Aaron say, “His steadfast love endures for ever.” ⁴ Let those who fear the LORD say, “His steadfast love endures for ever.”

¹³ I was pushed hard, so that I was falling, but the LORD helped me. ¹⁴ The LORD is my strength and my song; he has become my salvation. ¹⁵ Hark, glad songs of victory in the tents of the righteous: “The right hand of the LORD does valiantly,

²² The stone which the builders rejected has become the head of the corner. ²³ This is the LORD’s doing; it is marvelous in our eyes. ²⁴ This is the day which the LORD has made; let us rejoice and be glad in it.

Second Reading — 1 John 5:1-6

¹ Every one who believes that Jesus is the Christ is a child of God, and every one who loves the parent loves the child. ² By this we know that we love the children of God, when we love God and obey his commandments. ³ For this is the love of God, that we keep his commandments. And his commandments are not burdensome. ⁴ For whatever is born of God overcomes the world; and this is the victory that overcomes the world, our faith. ⁵ Who is it that overcomes the world but he who believes that Jesus is the Son of God? ⁶ This is he who came by water and blood, Jesus Christ, not with the water only but with the water and the blood.

3. Why do you agree, or disagree, with the statement, “his commandments are not burdensome”?

Gospel Reading — John 20:19-31

¹⁹ On the evening of that day, the first day of the week, the doors being shut where the disciples were, for fear of the Jews, Jesus came and stood among them and said to them, “Peace be with you.” ²⁰ When he had said this, he showed them his hands and his side. Then the disciples were glad when they saw the Lord. ²¹ Jesus said to them again, “Peace be with you. As the Father has sent me, even so I send you.” ²² And when he had said this, he breathed on them, and said to them, “Receive the Holy Spirit. ²³ If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained.”

²⁴ Now Thomas, one of the twelve, called the Twin, was not with them when Jesus came. ²⁵ So the other disciples told him, “We have seen the Lord.” But he said to them, “Unless I see in his hands the print of the nails, and place my finger in the mark of the nails, and place my hand in his side, I will not believe.”

²⁶ Eight days later, his disciples were again in the house, and Thomas was with them. The doors were shut, but Jesus came and stood among them, and said, “Peace be with you.” ²⁷ Then he said to Thomas, “Put your finger here, and see my hands; and put out your hand, and place it in my side; do not be faithless, but believing.”

²⁸ Thomas answered him, “My Lord and my God!” ²⁹ Jesus said to him, “Have you believed because you have seen me? Blessed are those who have not seen and yet believe.”

³⁰ Now Jesus did many other signs in the presence of the disciples, which are not written in this book; ³¹ but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name.

4. What is the relationship between the disciples’ having been sent, and their forgiving sins?

5. Was Thomas’ response commendable or not? How much should we rely on our own validation of truth?

6. Why do you think these other signs were not recorded?

7. What do you think John means by, “you may have life in His name”?

Reflecting On Sunday's Readings

THE THIRD SUNDAY OF EASTER—April 19, 2015

Introduction: The wellspring of reconciliation, Christ's sacrifice on the cross and bodily resurrection, is the message of hope that we believers must communicate to the world around us. For through his death on their behalf the world can find release from a life of sin and the guilt and condemnation that comes with it, even for the most righteous non-believer, Jesus' bodily resurrection communicates to them the hope of transformation.

In this week's Gospel passage these dejected and defeated disciples exemplify how this message of hope can set people free and turn their world around and put them on a new road of life. Jesus did not choose some miraculous or exalted means to communicate with them, but rather chose two simple means of communications, means which we can also utilize to communicate this hope. Jesus made himself present to them through friendly and significant conversation around a simple meal. We who know Christ are reminded of the privilege we have of dining with Christ through the Eucharist. In this simple celebration we are able to commune with him, and experience his grace filled fellowship.

But what about the poor non-believer who hasn't yet entered into the fellowship of his Body by putting their faith in Christ? How is the non-believer to share in a simple meal of fellowship with Christ? Only through us. As we make ourselves available to them, Christ who dwells in us, also becomes present to them. It is through our words and actions that Jesus can engage the non-believer in meaningful conversation, communicating the message of salvation and his love and care for them.

It is interesting to note that Jesus was not satisfied that they simply became aware that he was alive and present. In addition Jesus made himself known to them by opening the sacred Scripture to them so that they could understand the significance of his death, and resurrection. Once he had accomplished this, those disciples were prepared in both head and heart to be "witnesses of these things." When believers have allowed both their heart and head to be converted they become enthusiastic about "witnessing to these things."

As we relate to non-believers it is important that we also open the Scripture to them, so that they too can understand the significance of Jesus' life, death, and resurrection. We can do this by simply telling them about a passage of Scripture that has been meaningful to us, or a thought based on a passage of Scripture. We can also invite them to read and discuss the Bible with us. It is amazing what the Holy Spirit will do in their life when they allow their mind and heart to be engaged by God's Word.

"The wellspring of reconciliation, John Paul writes, is the cross of Christ. Its vertical beam symbolizes the human need for reconciliation with God, and its horizontal crossbeam represents the need for reconciliation within the human family. Because the Church is the Body of Christ, its 'central task' is 'reconciling people: with God, with themselves, with neighbor, with the whole of creation.' One of the ways the Church lives out that ministry of reconciliation is to remind the world of the reality of sin, for reconciliation is impossible without naming the evil that had caused division and rupture in the first place."^{*}

* *Witness to Hope: The Biography of Pope John Paul II*, by George Weigel, page 473.

First Reading — Acts 3:13-15, 17-19

¹³The God of Abraham and of Isaac and of Jacob, the God of our fathers, glorified his servant Jesus, whom you delivered up and denied in the presence of Pilate, when he had decided to release him. ¹⁴But you denied the Holy and Righteous One, and asked for a murderer to be granted to you, ¹⁵and killed the Author of life, whom God raised from the dead. To this we are witnesses. . . .

¹⁷"And now, brethren, I know that you acted in ignorance, as did also your rulers. ¹⁸But what God foretold by the mouth of all the prophets, that his Christ should suffer, he thus fulfilled. ¹⁹Repent therefore, and turn again, that your sins may be blotted out, that times of refreshing may come from the presence of the Lord.

1. What do John's message in the second reading, and this message of Peter's have in common? How are they different?

2. Why would these messages be perceived as being “hopeful”?

Responsorial Reading — Psalms 4:1, 3, 6-8 (2, 4, 7-9 NAB)

¹ Answer me when I call, O God of my right! Thou hast given me room when I was in distress. Be gracious to me, and hear my prayer. ...

³ But know that the LORD has set apart the godly for himself; the LORD hears when I call to him. ...

⁶ There are many who say, “O that we might see some good! Lift up the light of thy countenance upon us, O LORD!” ⁷ Thou hast put more joy in my heart than they have when their grain and wine abound.

⁸ In peace I will both lie down and sleep; for thou alone, O LORD, makest me dwell in safety.

Second Reading — 1 John 2:1-5

¹ My little children, I am writing this to you so that you may not sin; but if any one does sin, we have an advocate with the Father, Jesus Christ the righteous; ² and he is the expiation for our sins, and not for ours only but also for the sins of the whole world. ³ And by this we may be sure that we know him, if we keep his commandments. ⁴ He who says “I know him” but disobeys his commandments is a liar, and the truth is not in him; ⁵ but whoever keeps his word, in him truly love for God is perfected. By this we may be sure that we are in him.

3. Illustrate the role of an “advocate.”

4. Define “expiation.”

Gospel Reading — Luke 24:35-48

³⁵ Then they told what had happened on the road, and how he was known to them in the breaking of the bread.

³⁶ As they were saying this, Jesus himself stood among them, and said to them, “Peace to You.” ³⁷ But they were startled and frightened, and supposed that they saw a spirit. ³⁸ And he said to them, “Why are you troubled, and why do questionings rise in your hearts? ³⁹ See my hands and my feet, that it is I myself; handle me, and see; for a spirit has not flesh and bones as you see that I have.” ⁴⁰ And when he had said this he showed them his hands and his feet. ⁴¹ And while they still disbelieved for joy, and wondered, he said to them, “Have you anything here to eat?” ⁴² They gave him a piece of broiled fish, ⁴³ and he took it and ate before them.

⁴⁴ Then he said to them, “These are my words which I spoke to you, while I was still with you, that everything written about me in the law of Moses and the prophets and the psalms must be fulfilled.” ⁴⁵ Then he opened their minds to understand the scriptures, ⁴⁶ and said to them, “Thus it is written, that the Christ should suffer and on the third day rise from the dead, ⁴⁷ and that repentance and forgiveness of sins should be preached in his name to all nations, beginning from Jerusalem. ⁴⁸ You are witnesses of these things.

5. Why was (is) it important to know that Jesus’ body was real?

6. How can this passage affect your view of the Old Testament?

7. Give an example of a mind not opened to these things.

8. What makes being a “witness to these things” most difficult for you?

Reflecting On Sunday's Readings

FOURTH SUNDAY OF EASTER—April 26, 2015

Introduction: Many of us in the baby-boomer generation can recall learning, and reciting from memory, the Twenty-third Psalm: “The Lord is my shepherd, I shall not want . . . and I shall dwell in the house of the Lord for ever.” Though thousands memorized this wonderful psalm it is doubtful how many actually gave any consideration as to what it meant to have Jesus as our shepherd. This week’s Gospel reading, and the verses from John 10:1-21, begin to open up for us the significance of Jesus as shepherd.

For the most part shepherds were not particularly esteemed in the time of Jesus’ life and ministry. As this passage indicates there were many that were hirelings, irresponsible and unreliable, especially in the face of danger. But by communicating this simple allegory Jesus elevates the role of shepherd to something significant which we are to emulate.

Jesus describes himself as the Good Shepherd which is in contrast to the evil shepherd. The evil shepherd takes his responsibility for the sheep lightly, and puts his own interests ahead of the sheep’s well being. Whereas Jesus takes this responsibility as shepherd very seriously, even to the point of dying to save the sheep. He is devoted to their care and protection.

By contrast the hireling does not own the sheep, he does not know the sheep individually, and does not love the sheep, therefore he has no qualms about abandoning the sheep in the face of peril. Jesus on the other hand owns the sheep, having bought us with his own blood. We are his prized possession. He also knows us individually and calls us each by name. In this intimacy of knowing and being known personally by Jesus there is great assurance and peace. In addition he loves us with an everlasting love, even as the Father loves us. Consequently, he brings all of his resources to bear to sustain our life and relationship with him. That is why in the parable of the lost sheep the shepherd is so intent on finding the one that is lost, because he knows the lost sheep personally and loves it deeply.

It is also important to note that the sheep respond differently to the Good Shepherd than they do to the hireling. The hireling they do not know, whereas Jesus they know. Some of us have been born into a Catholic Christian home and have grown up with a vicarious relationship with Jesus based on the faith of our parents. When a vicarious relationship is the sum and substance of our faith we often cannot say that we “know” Jesus the Good Shepherd. For those of us who fall in this category it is imperative that we personally embrace Jesus as our Savior. “This is crucial: we must be converted—and we must continue to be converted! We must let the Holy Spirit change our lives! We must respond to Jesus Christ.”* This conversion will enable us to be ever more confident in our relationship with him.

When Jesus speaks the sheep listen to him. This passage implies that the Good Shepherd is desirous of communicating with us, but also that we need to listen to him. Very simply this means that when we hear the Scripture read, read them ourselves, pray, or listen to the Scripture proclaimed we should not simply listen with our ears, but endeavor to have our heart attuned, asking, “What is Jesus saying to us?”

Having heard his voice the sheep follow him wherever he goes, obeying his voice. As his followers this is where our faith becomes alive. It remains no longer simply an intellectual tenet of faith, but becomes a belief that we act upon. Faith and obedience are really one in the same. If you look at Hebrews 11 where is listed an honor roll of faith filled believers, you will find that these heroes’ faith is always expressed by obedient behavior. Our faith becomes alive and vibrant only as we follow the Good Shepherd and respond to his leading in loving obedience. Only then do the truths of Psalms 23 become a reality for us.

* *Go and Make Disciples*, published by the National Council of Catholic Bishops.

First Reading — Acts 4:8-12

⁸ Then Peter, filled with the Holy Spirit, said to them, “Rulers of the people and elders, ⁹ if we are being examined today concerning a good deed done to a cripple, by what means this man has been healed, ¹⁰ be it known to you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead, by him this man is standing before you well. ¹¹ This is the stone which was rejected by you builders, but which has become the head of the corner. ¹² And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved.”

1. How do you respond to Peter's statement that "there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved"?
2. Explain why this must be true. (A helpful reference is *Mission of the Redeemer*, paragraph 5)

Responsorial Reading — Psalms 118:1, 8-9, 21-23, 26, 29

¹O give thanks to the LORD, for he is good; his steadfast love endures for ever! ... ⁸It is better to take refuge in the LORD than to put confidence in man. ⁹It is better to take refuge in the LORD than to put confidence in princes. ...
²¹I thank thee that thou hast answered me and hast become my salvation. ²²The stone which the builders rejected has become the head of the corner. ²³This is the LORD's doing; it is marvelous in our eyes. ...
²⁶Blessed be he who enters in the name of the LORD! We bless you from the house of the LORD. ...
²⁹O give thanks to the LORD, for he is good; for his steadfast love endures for ever!

Second Reading — 1 John 3:1-2

¹See what love the Father has given us, that we should be called children of God; and so we are. The reason why the world does not know us is that it did not know him. ²Beloved, we are God's children now; it does not yet appear what we shall be, but we know that when he appears we shall be like him, for we shall see him as he is.

3. Children usually manifest some characteristics of their parents. As a child of God which characteristics of the Father would you like to see become prominent in your life?
4. What is the most outstanding benefit of being God's child?

Gospel Reading — John 10:11-18

¹¹I am the good shepherd. The good shepherd lays down his life for the sheep. ¹²He who is a hireling and not a shepherd, whose own the sheep are not, sees the wolf coming and leaves the sheep and flees; and the wolf snatches them and scatters them. ¹³He flees because he is a hireling and cares nothing for the sheep. ¹⁴I am the good shepherd; I know my own and my own know me, ¹⁵as the Father knows me and I know the Father; and I lay down my life for the sheep. ¹⁶And I have other sheep, that are not of this fold; I must bring them also, and they will heed my voice. So there shall be one flock, one shepherd. ¹⁷For this reason the Father loves me, because I lay down my life, that I may take it again. ¹⁸No one takes it from me, but I lay it down of my own accord. I have power to lay it down, and I have power to take it again; this charge I have received from my Father."

5. Who are the "other sheep" to whom Jesus was referring? What "fold" was he referring to?
6. What helps you to listen to his voice?
7. What new thing have you learned about Jesus from this passage?