

A reading from the holy Gospel according to John.

*I am the gate of the sheepfold.*

Jesus said: 'I tell you most solemnly, anyone who does not enter the sheepfold through the gate, but gets in some other way is a thief and a brigand. The one who enters through the gate is the shepherd of the flock; the gatekeeper lets him in, the sheep hear his voice, one by one he calls his own sheep and leads them out. When he has brought out his flock, he goes ahead of them, and the sheep follow because they know his voice. They never follow a stranger but run away from him: they do not recognise the voice of strangers.'

Jesus told them this parable but they failed to understand what he meant by telling it to them.

So Jesus spoke to them again:

'I tell you most solemnly,

I am the gate of the sheepfold.

All others who have come

are thieves and brigands;

but the sheep took no notice of them.

I am the gate.

Anyone who enters through me will be safe:

he will go freely in and out

and be sure of finding pasture.

The thief comes

only to steal and kill and destroy.

I have come

so that they may have life

and have it to the full.'

■ The Gospel of the Lord.

#### A SERVICE OF THE SOCIETY OF ST PAUL

Reproduction of this bulletin in any form prohibited. Published with ecclesiastical approval by ST PAULS PUBLICATIONS, PO Box 906, Strathfield NSW 2135. Tel 02 9394 3400 Fax 02 9746 1140. Scripture readings from the Jerusalem Bible, published and © 1966, by Darton, Longman and Todd Ltd and Doubleday & Co. Inc. are used by permission of the publishers. Psalm text from The Psalms, A New Translation. © 1963, The Grail (England), HarperCollins. New translation of the Order of Mass from The Roman Missal © 2010, International Commission on English in the Liturgy Corporation. All rights reserved. Artwork by Sr Dorothy Woodward sj. Layout, commentaries and illustrations © St Pauls Publications, 2020 No 1823. Website: www.stpauls.com.au

# Reflections on the Gospel

## JESUS: SHEPHERD AND GATE

To appreciate today's Gospel and the images it features, we have to understand something of shepherding practices in Palestine at the time of Jesus.

In applying to himself the image of shepherd, Jesus presupposes the intimate knowledge that should exist between a shepherd and his sheep. Sheep from various flocks would be penned up at night in communal sheepfolds. At daybreak, shepherds would come to the gate, call, and gather their sheep to lead them out to pasture. While during the night the sheep were all mixed up together, the shepherd could rely on the fact that his sheep would recognise his voice, separate themselves from the rest, and willingly follow him through the gate of the sheepfold.

Jesus contrasts a 'good shepherd' like this with others who come only to steal, harass, and ultimately bring about the loss of sheep that do not belong to them.

Jesus goes on to identify himself with the 'gate' of the sheepfold. This adds a fresh dimension. If the sheep are to flourish, they have to go out each morning and find pasture. Yet, if they do not return to the fold at night, they will be at risk. So daily they have to come and go through the gate. The gate is their means of access to both protection and growth.

As 'Gate' Jesus performs this function for the community. Through continual interaction with him in prayer and worship its members find life and growth.

In this sense he 'has come that they may have life and have it to the full' (v. 10).

Brendan Byrne, SJ

# THE SAVING WORD

FOURTH SUNDAY OF EASTER / A

03 MAY 2020

## FIRST READING

Acts 2:14, 36-41

A reading from the Acts of the Apostles

*God has made Jesus both Lord and Christ.*

On the day of Pentecost Peter stood up with the Eleven and addressed the crowd with a loud voice: 'The whole House of Israel can be certain that God has made this Jesus whom you crucified both Lord and Christ.'

Hearing this, they were cut to the heart and said to Peter and the apostles, 'What must we do, brothers?' 'You must repent,' Peter answered 'and every one of you must be baptised in the name of Jesus Christ for the forgiveness of sins, and you will receive the gift of the Holy Spirit. The promise that was made is for you and your children, and for all those who are far away, for all those whom the Lord our God will call to himself.' He spoke to them for a long time using many arguments, and he urged them, 'Save yourselves from this perverse generation.' They were convinced by his arguments, and they accepted what he said and were baptised. That very day about three thousand were added to their number.'

■ The word of the Lord.

## RESPONSORIAL PSALM

Ps 22:1-6. R. v. 1

R. The Lord is my shepherd;  
there is nothing I shall want. (or Alleluia!)

1. The Lord is my shepherd; / there is nothing I shall want. / Fresh and green are the pastures / where he gives me repose. / Near restful waters he leads me, / to revive my drooping spirit. R.  
2. He guides me along the right path; / he is true to his name. / If I should walk in the valley of darkness / no evil would I fear. / You are there with your crook and your staff; / with these you give me comfort. R.

3. You have prepared a banquet for me / in the sight of my foes. / My head you have anointed with oil; / my cup is overflowing. R.



4. Surely goodness and kindness shall follow me / all the days of my life. / In the Lord's own house shall I dwell / for ever and ever. R.

## SECOND READING

1 Pet 2:20-25

A reading from the first letter of St Peter

*You had gone astray but now you have come back to the shepherd and guardian of your souls.*

The merit, in the sight of God, is in bearing punishment patiently when you are punished after doing your duty.

This, in fact, is what you are called to do, because Christ suffered for you and left an example for you to follow the way he took. He had not done anything wrong, and there had been no perjury in his mouth. He was insulted and did not retaliate with insults; when he was tortured he made no threats but he put his trust in the righteous judge. He was bearing our faults in his own body on the cross, so that we might die to our faults and live for holiness; through his wounds you have been healed. You had gone astray like sheep but now you have come back to the shepherd and guardian of your souls.

■ The word of the Lord.

## GOSPEL ACCLAMATION

In 10:14

Alleluia, alleluia! I am the good shepherd, says the Lord; I know my sheep, and mine know me. Alleluia!



Parish Priest: Fr Martin Maunsell

Deacon: Eddie Ho

36 Hillview Rd (PO Box 234) Eastwood NSW 2122

P 9874 2533 F 9874 5739 W [www.stkevinseastwood.org.au](http://www.stkevinseastwood.org.au)

E [parish@stkevinseastwood.org.au](mailto:parish@stkevinseastwood.org.au)

Parish Office Hours: Mon-Fri: 10:00am-3:00pm

## Catholic Parish of St Kevin



Weekend Masses: Vigil Sat 5:30pm,

Sun 7:30am, 9:00am, 10:30am, 12noon (Chinese) & 6:00pm

Weekday Masses: Mon – Thurs. 7:30am, Fri 5:00pm

Sacrament of Reconciliation: Sat 5:00-5:20pm

Our Lady of Miraculous Medal Rosary & Novena: Tue 7-7:30pm

Cenacle Marian Movement of Laity: Thurs 7:00pm

(Holy Family Chapel)

### Fourth Sunday of Easter – 3<sup>rd</sup> May 2020



**Our Deceased:** Lino 'Mike' Crestani, Geoff Clarke, Young Hwan Ho, Yong Min Ho, Young Seok Seo, Soo Woog Jin, Maria Hur, Felix Beins, Cecile Beins, Jan Brayan, Mary Duck, Ces Regan, John Davidson; Roy & Bessie Landon and deceased members of Landon, Pigott, Stewart families, John & Bonnie Bowdern, Leslie & Isobel Johnson; Paul Phelan; Tony & Rose Isaac, Mehzen Moujalli.

**Our Sick:** Robert Lauw, Tenille Moujalli, June Phelan and Anne McIntyre, Adhy Guna S., Daisy & Nur Gouw and Henry Rheinberger

**Upcoming Feast Day:** St Maria Magdalen of Canossa, 8<sup>th</sup> of May

#### Parish News:

- **The Heartbeat Easter to Pentecost Series are now available.** We invite all the prayer groups who participated in our Lenten Program to continue with the Easter to Pentecost series. To get a copy, please email: [parish@stkevinseastwood.org.au](mailto:parish@stkevinseastwood.org.au)
- **A resource of DEVOTIONS, PRAYERS & REFLECTIONS FOR THE MARIAN MONTH OF MAY has been developed by the Mission and Identity Team of Sydney Catholic Schools.** This resource has been kindly shared to different parish communities including St Kevin's. To get a copy please email: [parish@stkevinseastwood.org.au](mailto:parish@stkevinseastwood.org.au).
- **Liturgy Brisbane has kindly shared to our parish the weekly Sunday readings with associated commentaries & prayer designed for families to reflect at home.** Visit: [www.liturgybrisbane.net.au/prepare/sunday-readings-and-family-prayer/](http://www.liturgybrisbane.net.au/prepare/sunday-readings-and-family-prayer/).
- **The parish office can be reached by email:** [parish@stkevinseastwood.org.au](mailto:parish@stkevinseastwood.org.au) **or leave a voicemail at Ph: 9874 2533. For urgent matters contact Fr Martin at 0414 841 928.**
- **Thank you to all the parishioners who are still able to support the parish financially.** To donate, visit: <https://www.stkevinseastwood.org.au/> and click on the **SUPPORT US** button. For Biller Code, choose from: **Planned Giving/Envelopes** (your Planned Giving Number is your Envelope Number); **2nd Collection/General Donation** or **1st Collection**.

Parousia Media invites you to a series of FREE online Catholic Study Groups commencing on Mon 4<sup>th</sup> May. To be facilitated by Charbel Raish & Matthew-Hermann Tague. To register: <https://www.parousiamedia.com/study-groups/>. Info: [matthewhermann Hague@gmail.com](mailto:matthewhermann Hague@gmail.com)

**Join the world-wide virtual PENTECOST PILGRIMAGE featuring internationally acclaimed Catholic speakers. Apr 26-May 31. Register FREE:** <https://www.pentecostpilgrimage.com>.



**MAY IS THE MONTH OF MARY: From May 1-31, you are invited to participate in the Archbishop's Rosary Relay.** Families are asked to nominate & pray a decade of the rosary on a day of their choice. Register: <https://www.sydneycatholic.org/>

**CatholicCare Volunteer Program:** Help the needy access meals & other necessities during this difficult time. For information to join the program E: [laura.rahill@sydneycatholic.org](mailto:laura.rahill@sydneycatholic.org).

### Fourth Sunday of Easter, John 10: 1-10 (Gospel commentary provided by Liturgy Brisbane ([www.liturgybrisbane.net.au/prepare/sunday-readings-and-family-prayer/](http://www.liturgybrisbane.net.au/prepare/sunday-readings-and-family-prayer/)))

In Year A we hear the first section of chapter 10 of John's gospel. Later sections are used in other years. While today's passage does not use the term "good shepherd", Jesus does present himself as a shepherd who knows his sheep by name and is known and trusted by them.

Along with the image of shepherd Jesus also speaks of himself as the gate of the sheepfold. These are not conflicting or mutually exclusive images. They complement one another to give a fuller picture of the endlessly fascinating figure that Jesus is.

Both images reflect shepherding practice in the Palestine of Jesus' day. Flocks were small, conditions were harsh, and the survival of the sheep depended on the personal devotion of the shepherd to his task. Jesus' audience would have readily identified the implicit reference to the true and false shepherds of the people of Israel (as portrayed, for example, in Ezekiel 34 – a text well worth reading). For many people, the final verse of this reading is a precious gem that crystallises the whole gospel: "I have come so that they may have life and have it to the full".



#### SEPARATION & NEW CONNECTIONS!

There are a number of reasons as to why relationships can weaken and fail both individually and collectively. What often happens is that cracks appear that are not acknowledged honestly resulting in poor communication levels between people or there is a weak family/ work balance. To seal these cracks often necessitates both parties possessing strong levels of humility, patience and wisdom to reconnect.

The times of the early Church that we're especially hearing about during this Easter season also called for many people to establish new levels of engagement between the new Jewish born Christian people and those Jewish people who did not accept Jesus as the promised Messiah. The transition process of creating some vital new faith practices for the Jewish born Christian people was often not simple and straight forward. Mistakes would have been made by people on both sides. In many ways it was far easier for Gentile people who became Christians as they so often came with no strong prior religious heritage.

For anyone to live amidst change and to reconnect with people amidst different circumstances is often difficult. Within the Catholic Church at the moment there is a desire to do this better with what is known as the *Anglican Ordinariate* where aspects of Anglican culture are kept for people who have been Anglicans to enter the Catholic tradition. The key to live with change is for all people to value their distinctiveness without being unnecessarily divisive. Fr Martin R Maunsell