

Please pray for those who have passed away recently; Jean Makepeace, Elizabeth Foster, Carlos Vasquez, Carmel Bezzina and Robert Clifford. Also keep in your prayers those who are sick or suffering at this time.

For those of our Parishioners who would like Confession, Please call the Parish Office or Fr Timothy on 0407 469 530 to request a time.

While we may not all be able to enter the church building for Mass, our prayer and worship, our physical or spiritual communion is a foretaste of the blessed communion which is to come. It reminds us that we are in communion with those about us and with those who have gone before us in faith. We become one through Jesus Christ with each other and in the communion of saints.

Most Rev Anthony Randazzo
Bishop of Broken Bay

Fransalian Quote

Rash Judgement causes anxiety, contempt for our neighbour, pride, self-satisfaction and a hundred other very destructive effects. Slander holds first rank among these and is the real plague of conversation.

"I am the good shepherd: the good shepherd is one who lays down his life for his sheep." (John 10,11)



The Dicastery for Communications of the Holy See has released a document titled; "Strong in the Face of Tribulation. The Church in Communion: A Sure Support in Time of Trial"

The resource compiles Prayers, Rituals, decrees and the like that have been specially developed for this time of pandemic.

Click below to download

https://mcusercontent.com/466af249e088db70ab864d088/files/a18d900b-548f-4931-85e2-a6b3514cb9a9/strong_in_tribulation_20042020.pdf

STRONG IN THE FACE
OF TRIBULATION



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WOY WOY PENINSULA PARISH St John the Baptist Catholic Church



4th Sunday of Easter
3rd May 2020, Year A (Psalter Week 4)

Lectio Divina John 10:1-10

Order of the Carmelites

ocarm.org



John 10:1-6: The gate of the sheepfold.

In Jn 10:1-10 it is said that Jesus is the "gate" to get to the sheep and to be led to the pastures (10:7.9-10). The image of the gate has several connotations. A gate protects what is inside, the sheep, from the evils outside. The gate is what keeps the sheep in community together inside. The gate is also the way into this community of sheep (the Church).

The theme of the sheep had already been introduced in John 2:15 and in a particular way in 5:2 where it is told

that there was a pool with five porticos along which were laid the sick to be healed. In this last context, the sheep indicate the people who were oppressed by their leaders. In Jn 10:1, Jesus links the theme of the sheep to the atrium or inner courtyard of the Temple, the Jewish institution administered by men of power who trampled on the rights, justice and exploited the people. Such individuals were called by Jesus "thieves and bandits".

Jesus begins His long presentation before the Pharisees, who were closed up in their unbelief and insufficiency (9:40-41), with a general affirmation: the proper way to enter into contact with the sheep is by entering through the gate of the enclosure in which they are kept. Anyone who enters in a different way is not motivated by love for the sheep, but is there to exploit them for his own interest. This is the sin of those who direct the people: to take hold of everything that belongs to all for themselves. Jesus uses the term "thief". This was precisely the accusation that Jesus addressed to the chief priests of the people during His first visit to the Temple (2:13ss).

Another term that Jesus uses to indicate those who take away from the people what belongs to them is: "bandit". Such a term indicates those who use violence. Therefore, the chief priests of the Temple oblige the people to submit themselves to the violence of their system (7:13; 9:22). The effect of this is that it produces a state of death (5:3.21.25).

The shepherd enters through the gate to take care of the sheep, not to oppress them or maltreat them. In fact, the sheep recognize his authority (voice) and follow him. The voice of Jesus contains a message of liberation for them that is typical of the Messiah. Besides, His voice is not addressed to an anonymous group of people, but rather calls each one personally. For Jesus, no anonymous crowd of people exists. Each person has a face, a name, and dignity. The Temple (the enclosure of the sheep) has become a place of darkness, characterized only by economic interests; money has replaced the exclusive attention to God: the Temple has become a business or trading house (Jn 2:16).

Jesus leads the people to take them out of darkness. He does not do this in a fictitious way, but in a real way, because this is the work which the Father has entrusted to Him. The fundamental strokes of this mission are: to enter and to call. Those who respond to that call, the call to liberty, become a new community: "Those who are His own".