



Bringing Home the Word †

Palm Sunday (A)
April 2, 2023

Who Is This Man?

By Sr. Dianne Bergant, CSA

He is a convicted criminal. He is a threat to the sovereignty of Rome, because he might be a rival king; a challenge to Jewish religious tradition, for he interprets the law by his own authority. Still, he is just a common carpenter, a sometimes preacher and healer like many others. He's a man whose friends and followers have deserted him and are in hiding. This is how some might describe Jesus. But we know better.

Sunday Readings

Matthew 21:1-11

The very large crowd spread their cloaks on the road, while others cut branches from the trees and strewed them on the road.

Isaiah 50:4-7

The Lord God is my help, therefore I am not disgraced.

Philippians 2:6-11

He emptied himself, taking the form of a slave [and]...humbled himself, becoming obedient to death, even death on a cross.

Matthew 26:14—27:66 or 27:11-54

Jesus cried out again in a loud voice, and gave up his spirit.

He fits well the Isaian image—a man with “a well-trained tongue” who knows “how to answer the weary” (Isaiah 50:4). He also resembles the Psalm 22 sketch of one to scoff at and mock, one whose hands and feet are pierced, an image also found in the Gospel account of his suffering and death. This is a man rejected, beaten, and nailed to wood like a piece of flimsy material. Who is this man and why was he so hated?

The hymn in Philippians 2 probably offers the best likeness of him. He was in the form of God, but out of love for others he took on the form of a slave so that he might serve them. What about this was so objectionable? Does he represent an idea of God that is too different from the one with which we have grown comfortable? As a man for others, does he put our own selfishness to shame? Does his desire to serve challenge our propensity to control? Is this why he has been rejected? †

***Does Jesus represent
an idea of God that is
too different from the
one with which we have
grown comfortable?***

A Word from Pope Francis

Brothers and sisters, in the course of this week, let us cling to the certainty that God can forgive every sin.... The certainty that with Jesus there is always a place for everyone. That with Christ things are never over. That with him, it is never too late. *With God, we can always come back to life.*

HOMILY, ROME, APRIL 10, 2022



REFLECTION QUESTIONS



- What does Jesus' self-emptying tell me about God?
- How can I let go of my status or privileges this Holy Week?

The Christ Hymn

By Paige Byrne Shortal

Between the Palms and the Passion is a little reading we hear only once a year. It's a creedal hymn, a profession of faith sung by the early Christians. Saint Paul quotes this hymn in his letter to the Christians at Philippi, which is part of the liturgy on April 2.

The passage begins with an exhortation. Saint Paul writes that if we claim to know Christ, then we must love one another and adopt the same attitude as Christ.

Have among yourselves the same attitude that is also yours in Christ Jesus, Who, though he was in the form of God, did not regard equality with God something to be grasped.

Before Jesus walked among us, he existed and was united with God the Creator, but even so he did not protect or exploit his divine status.

Rather he emptied himself, taking the form of a slave, coming in human likeness; and found human in appearance, he humbled himself, becoming obedient to death,...

Jesus emptied himself of his divinity to become like us in all things but sin, and therefore, we who call ourselves Christians, must forsake our self-interest and love one another, even if it should mean death.

... even death on a cross.

This line was not in the original hymn. Crucifixion was so scandalous, so dishonorable a death, that the early Christians could not bring themselves to speak of it. Paul inserted this line because he understood the paradox that what was high must be brought low; that "only what is assumed is redeemed."

Because of this, God greatly exalted him, and bestowed on him the name that is above every name,...

Having made the ultimate sacrifice: journeying from the pinnacle of divine existence to the depths of human depravity, Jesus was raised by God, and with him, all of humankind.



that at the name of Jesus every knee should bend, of those in heaven and on earth and under the earth,

All creation bows to him: the angelic beings; we who are still alive in this world; and those who have died and are buried.

and every tongue confess, that Jesus Christ is Lord, to the glory of God the Father. †

It is ourselves that we must spread under Christ's feet, not coats or lifeless branches or shoots of trees, matter which wastes away and delights the eye only for a few brief hours. But we have clothed ourselves with Christ's grace, with the whole Christ— "for as many of you as were baptized into Christ have put on Christ"— so let us spread ourselves like coats under his feet.

St. Andrew of Crete, 650–740 AD

PRAYER

So that we may enter into this Holy Week and pray together with other believers for the salvation of the world, we pray— Lord, let us be like you.

The Redemptorists

WEEKDAY READINGS

April 3–8

Monday of Holy Week: Is 42:1–7 / Jn 12:1–11

Tuesday of Holy Week: Is 49:1–6 / Jn 13:21–33, 36–38

Wednesday of Holy Week: Is 50:4–9a / Mt 26:14–25

Holy Thursday: Ex 12:1–8, 11–14 / 1 Cor 11:23–26 / Jn 13:1–15

Good Friday: Is 52:13–53:12 / Heb 4:14–16; 5:7–9 / Jn 18:1–19:42

Holy Saturday: Gn 1:1–2:2 or 1:1, 26–31a / Gn 22:1–18 or 22:1–2, 9a, 10–13, 15–18 / Ex 14:15–15:1 / Is 54:5–14 / Is 55:1–11 / Bar 3:9–15, 32–4:4 / Ez 36:16–17a, 18–28 / Rom 6:3–11 / Mt 28:1–10

Bringing Home
the Word 

April 2, 2023

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Bringing Home the Word

Easter Sunday (A)

April 9, 2023

With Mouths Wide Open

By Sr. Dianne Bergant, CSA

We normally speak of “eyes wide open,” an experience of seeing and understanding. However, Easter is a time of total astonishment, of standing before mystery with our mouths wide open and not understanding. Even the closest followers of Jesus were dumbfounded. Mary Magdalene didn’t expect to find an empty tomb. Upon seeing it, she presumed that the body had been stolen. The Gospel says that “they did not yet understand” (John 20:9). How could they? The magnitude of the mystery was overwhelming.

When did they finally understand? Actually, it’s more a question of believing than understanding. The Gospel tells us they *came* to believe. They came to believe in him—not that he would conquer death by not dying, but that he would conquer it by dying and then being transformed into a new kind of life, a kind of living that isn’t subject to death. They came to believe this through an experience of him.

We might envy the early followers who had Easter experiences of Jesus. But if we look carefully, we will see that they experienced him in their everyday lives—in community gatherings, in the breaking of the bread. These are the very places where we can experience him in our own lives. The good news of Jesus’ resurrection isn’t just that we shall die and go home with him, but that he is risen and comes home with us. †

Sunday Readings

Acts 10:34a, 37–43

This man God raised on the third day and granted that he be visible... to us, the witnesses chosen by God in advance.

**Colossians 3:1–4 or
1 Corinthians 5:6b–8**

Think of what is above, not of what is on earth. For you have died, and your life is hidden with Christ in God.

John 20:1–9

Then the other disciple also went in, the one who had arrived at the tomb first, and he saw and believed.

**The Gospel says that
“they did not yet
understand” (John 20:9).**

**How could they?
The magnitude of the
mystery was overwhelming.**

A Word from Pope Francis

Let the Easter truce begin. But not to reload the weapons and pick up the fighting again—no!—a truce that will lead to peace, through real negotiation that is also willing to make some sacrifice for the good of the people. Indeed, what victory is there in planting a flag on a pile of rubble?

ANGELUS, ROME, APRIL 10, 2022



REFLECTION QUESTIONS



- Do I notice the signs of new life all around me?
- Do I thank God for simple moments of grace?

Glory and Power—Sing Out!

By Fr. Paul Turner

Beatrice took ill after conducting the music for the Palm Sunday Masses. By Tuesday of Holy Week she was in the hospital, supported by her loving husband and two teenage children. By Wednesday it had become apparent she was in grave danger. She was only in her fifties, but the infection had afflicted her internal organs.

Beatrice directed one of the most professional church choirs in the city. Music at that parish was performed with living faith and excellent musicianship. She had the skills to interpret music and to manage the diverse egos that filled the choir loft—and the pews—of her parish church.

After she lost consciousness, members of the choir gathered at her hospital room to sing. The nursing staff shared their faith and welcomed any attempt at healing. It was all happening too quickly.

She died on Good Friday. It was uncanny. Good Friday. This was a woman who loved the Easter Triduum and helped the community celebrate it with beauty. If there's a beautiful day for someone like that to die, let it be Good Friday.

The night after Easter, mourners gathered for her wake. On Easter Tuesday, 800 people filled the church to celebrate the Mass of Christian burial. The choir sang.

No one likes to “celebrate” a funeral Mass. Yet as the pastor pointed out, the community had experienced Easter twice.

Once on Sunday, and again on Tuesday—when everyone showed that their faith in the resurrection was real enough to touch.

As the Mass drew to a close, the procession formed to leave the church. The choir sang one last anthem: the “Hallelujah Chorus” from Handel’s *Messiah*. Still shedding tears of sorrow, the choir was so filled with faith they had to sing what they believed.

On Easter we celebrate the resurrection of Christ. We also profess the belief that he offers us a share in his resurrection. We have all lost people we loved. We have all wondered how we would carry on when someone special has died. Yet somehow we have received the Spirit we

needed to remain faithful to our path.

In spite of our sorrow, we praise the glory and power of God. Perhaps because of our sorrow we praise the glory and power of God. That is the way of Christians. †



The resurrection does not solve our problems about dying and death. It is not the happy ending to our life's struggle, nor is it the big surprise that God has kept in store for us. No, the resurrection is the expression of God's faithfulness to Jesus and to all God's children. Through the resurrection, God has said to Jesus, "You are indeed my beloved Son, and my love is everlasting," and to us God has said, "You indeed are my beloved children, and my love is everlasting." The resurrection is God's way of revealing to us that nothing that belongs to God will ever go to waste.

Henri Nouwen

PRAYER

Lord Jesus, call us out of the darkness and rise in us, that we may be saved and witness to your glory, we pray. Amen! Alleluia!

The Redemptorists

WEEKDAY READINGS

April 10–15

Monday, Octave of Easter:

Acts 2:14, 22–33 / Mt 28:8–15

Tuesday, Octave of Easter:

Acts 2:36–41 / Jn 20:11–18

Wednesday, Octave of Easter:

Acts 3:1–10 / Lk 24:13–35

Thursday, Octave of Easter:

Acts 3:11–26 / Lk 24:35–48

Friday, Octave of Easter:

Acts 4:1–12 / Jn 21:1–14

Saturday, Octave of Easter:

Acts 4:13–21 / Mk 16:9–15

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Bringing Home the Word

Second Sunday of Easter (Sunday of Divine Mercy) (A)

April 16, 2023

"I Doubt It," Say All of Us

By Sr. Dianne Bergant, CSA

Skepticism is a characteristic of a critical mind. Some claims are just too fantastic to trust: no salve can relieve you of all pain; no investment is certain to double your money; no politician can keep all promises; no one comes back from the dead. Who of us can fault Thomas for his initial skepticism?

Thomas has been known throughout history as "the doubter." However, he might be considered the patron saint of all of us. Because of his absence when Jesus stood in the midst of the

community, Thomas was expected to believe on the word of others. Like Thomas, we are torn between believing because of an experience of Jesus, and believing on the word of others. We all would prefer a direct, profound experience. However, that's not what we're offered.

But within the community we can indirectly experience Jesus—his goodness, his unselfish service to others, his desire to bring people together in peace and harmony. Today's first reading provides a glimpse of such a believing community devoted to "the teaching of the apostles and to the communal life, to the breaking of the bread and to the prayers" (Acts 2:42). Like our patron Thomas, we might be skeptical at first, but it is within a family or community of kindness and generosity that we can have our own experience of the risen Jesus. †

A Word from Pope Francis

The Lord is not looking for perfect Christians; the Lord is not looking for Christians who never doubt and always flaunt a steadfast faith. When a Christian is like that, something isn't right. No, the adventure of faith, as for Thomas, consists of lights and shadows. Otherwise, what kind of faith would that be?

REGINA CAELI, ROME, APRIL 24, 2022



Sunday Readings

Acts 2:42-47

Awe came upon everyone, and many wonders and signs were done through the apostles.

1 Peter 1:3-9

You may have to suffer through various trials, so...the genuineness of your faith...may prove to be for praise, glory, and honor at the revelation of Jesus Christ.

John 20:19-31

These [signs] are written that you may [come to] believe that Jesus is the Messiah,...and that through this belief you may have life in his name.

Thomas has been known throughout history as "the doubter." However, he might be considered the patron saint of all of us.



- Do I struggle with doubt?
- Where do I feel my faith strengthened and renewed?

Persevere in Faith!

By Fr. Daniel P. Horan, OFM

Sometimes I find it very difficult to believe. I'm sure I'm not alone, that I'm not the only one who asks whether what I profess to be true is indeed real. Surely there are many others who doubt God's love for them or that God even exists at all. I know there are many greater and holier exemplars of Christian living who likewise struggled from time to time with "dark nights of the soul," with uncertainty, with doubt.

The apostle Thomas—the one many know as "doubting Thomas"—exemplifies holiness that brings comfort to me during my faith struggles and also humanizes the saints. We are accustomed to thinking that to be holy or a disciple is to be unshakable in our convictions and sure-footed in our beliefs. And yet, what is revealed in the Gospels and in the lives of the saints is that the kind of sanctity God desires is not one of apodictic certitude but one of perseverance. The perseverance in our Christian faith is manifested in how we live in and through the struggles of our lives and our faith. Though Thomas doubted the resurrection, he still returned to the upper room with the gathered community of believers. The task for us is to reflect on how we respond to those inevitable moments of doubt and uncertainty in our Christian lives of faith.

As the Easter octave comes to a close today, we are sent forth into the remaining Easter season with the challenge to persist in the good works of faith, living our faith not only in thought and word but also in deed (James 2:14–16), even when we struggle to make sense of what has been handed on to us and find it difficult to recognize God's presence in our lives. †

Thomas the Apostle doubted, as most people do. He still exemplifies holiness and humanizes the saints.



Divine Mercy Sunday

By Rev. Alfred McBride, OPraem

On the Second Sunday of Easter of the Jubilee Year 2000, at the Mass for the canonization of Sr. Faustina Kowalska, Pope John Paul II proclaimed to the world that the first Sunday after Easter, "from now on throughout the Church, will be called 'Divine Mercy Sunday.'"

In Psalm 118, we sing a comforting sentence three times for emphasis: "His mercy endures forever." The Gospel begins with the risen Christ appearing to the apostles on Easter night, calming them and giving them "Peace." He fills them with joy, breathes on them, and charges them with these words: "Receive the holy Spirit. Whose sins you forgive are forgiven them, and whose sins you retain are retained." Christ gives his apostles the power of God's mercy for the sinner: the gift of forgiving sins from God's always-full treasury of mercy. With these words, Jesus gives us the gift of the sacrament of reconciliation (confession). We can choose to accept or refuse his present. Please, accept it. †

In Psalm 118, we sing a comforting sentence three times for emphasis: "His mercy endures forever."



Lord Jesus, when we are tempted to doubt that good triumphs over evil, that life is stronger than death, fill us with faith and hope, we pray. Amen! Alleluia!

The Redemptorists

WEEKDAY READINGS

April 17–22

Monday, Easter Weekday:

Acts 4:23–31 / Jn 3:1–8

Tuesday, Easter Weekday:

Acts 4:32–37 / Jn 3:7b–15

Wednesday, Easter Weekday:

Acts 5:17–26 / Jn 3:16–21

Thursday, Easter Weekday:

Acts 5:27–33 / Jn 3:31–36

Friday, Easter Weekday:

Acts 5:34–42 / Jn 6:1–15

Saturday, Easter Weekday:

Acts 6:1–7 / Jn 6:16–21

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April 16, 2023

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Bringing Home the Word

Third Sunday of Easter (A)
April 23, 2023

He Will Walk You Home

By Sr. Dianne Bergant, CSA

It was a very simple encounter. Two people, possibly husband and wife, on their way home from Jerusalem to a neighboring village, are joined by a lone traveler walking on the same path. The couple was downcast for some reason, and the lone traveler showed interest and concern. It was nothing out of the ordinary, just simple human interest. However, it's often just such an unexpected situation that becomes a profound event of God.

Jesus was talking beside them, explaining their sacred writings, and

they did not recognize him. What would it take for them to realize the identity of their companion? As he appeared to continue his journey, they offered him hospitality: "Stay with us" (Luke 24:29). Though they didn't understand who he was or everything he had said to them, their hearts were open to him and so he stayed. "At table, he took bread, said the blessing, broke it, and gave it to them" (Luke 24:30). That did it! Now they knew. "He was made known to them in the breaking of bread" (Luke 24:35).

This is another moving story about the past and the present. How often we fail to recognize Jesus in our midst. He is with us in the very ordinary events of life, like walking home or preparing a meal. He is there even in our misunderstandings and disappointments. When we realize this, our hearts burn within us. We begin to see that the entire world is a place of encounter. Every human action holds the possibility of revelation. †

Sunday Readings

Acts 2:14, 22-33

God raised [Jesus] up, releasing him from the throes of death, because it was impossible for him to be held by it.

1 Peter 1:17-21

He was...revealed in the final time for you, who through him believe in God who raised him from the dead and gave him glory.

Luke 24:13-35

He took bread, said the blessing, broke it, and gave it to them. With that their eyes were opened.

How often we fail to recognize Jesus in our midst.

A Word from Pope Francis

Dear brothers and sisters, we are always journeying in life. And we become what we go toward. Let us choose the way of God, not of self... We will discover that there are no unexpected events, no uphill path, no night that cannot be faced with Jesus.

REGINA CAELI, ROME, APRIL 26, 2020



REFLECTION QUESTIONS



- Have I ever experienced our Lord in an unexpected encounter?
- Where do I least expect to find him today?

The Problem of Evil and God's "Silence"

By Fr. Ron Rolheiser, OMI

Why doesn't God make things easier? Perhaps the most vexing faith question of all time is the problem of God's silence and his seeming indifference. Why does God allow evil? Why do bad things happen to good people?

The presence of evil in the world poses a deeper question. Why does God seem to be hidden? If God is so massively real, why do so many people not recognize, acknowledge, or care about his existence? Why do believers have to live, almost always it seems, on the edges of doubt? Why doesn't God make his existence clear, a fact beyond doubt? Why doesn't God silence his critics?

Evil exists because God respects freedom, both in nature and in human beings. When we are confronted with the problem of evil in the world, the conclusion we might draw is not that God doesn't exist or doesn't care, but rather that God respects and values freedom in a way that we don't.

God doesn't make things easier because God can't make things easier, at least not without making us and the world into something far less than we are. When God made us, he gave us as much freedom, creativity, and spunk as was possible. He

didn't play it safe but gave us as much godliness as he could without making us into gods ourselves. Simply put, in making us, God went so far as to give us a freedom that even he won't tamper with. That's risky, but as a parent, it seems God would rather risk than control, allow creativity outside of his influence than limit ingenuity, and tolerate the misuse of freedom than relate to robots. God is perceived as silent because he allows human freedom and ingenuity to be precisely what they are meant to be: noncoerced, even by God. God is not a frightened parent who needs to control, nor a threatened creator who kept what was best back for himself. God allows evil because God respects the freedom and ingenuity of creation and, as we know from our faith, can ultimately redeem whatever goes wrong.

Things could only be simpler if God had made us Swiss clocks—wonderfully tuned to preset rhythms, with no mess, no sin, no evil, and the beauty of perfect crystal. But then there wouldn't be any love, freedom, creativity, or meaning. No. God built us on a razor's edge, so full of godly fire that we are capable of both martyrdom and murder. †



In the resurrection we are assured that there are no doors that are eternally closed. Every time we close a door, or one is closed on us, God opens another for us. The resurrection assures us that God never gives up on us, even if we give up on ourselves, that God writes straight with the crooked lines of our lives, that we can forever revirginize, regain lost innocence, and move beyond bitterness.

Fr. Ron Rolheiser, OMI

PRAYER

Lord Jesus, when we fail to recognize you in friend or stranger, in familiar or foreign, please open our eyes of faith, we pray. Amen! Alleluia!

The Redemptorists

WEEKDAY READINGS

April 24–29

Monday, Easter Weekday:

Acts 6:8–15 / Jn 6:22–29

Tuesday, St. Mark:

1 Pt 5:5b–14 / Mk 16:15–20

Wednesday, Easter Weekday:

Acts 8:1b–8 / Jn 6:35–40

Thursday, Easter Weekday:

Acts 8:26–40 / Jn 6:44–51

Friday, Easter Weekday:

Acts 9:1–20 / Jn 6:52–59

Saturday, St. Catherine of Siena:

Acts 9:31–42 / Jn 6:60–69

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Bringing Home the Word

Fourth Sunday of Easter (A)
April 30, 2023

Matters of Life and Death

By Sr. Dianne Bergant, CSA

Sheep are a lot smarter than some people think. They recognize the voice of their particular shepherd and follow that voice alone. However, that is not the point of Jesus' teaching today. Because most of us don't raise sheep or know much about them, we may not realize the situation described in today's Gospel is a matter of life and death.

It's similar to the relationship between a military squad leader and the troops he leads, another life-and-death matter. In both, unquestioning obedience is required, and absolute trust in the other is presumed.

That's what Jesus is describing. He's suggesting: "Listen to me. Follow my lead. Trust in me. I want only what is good for you, so I will be your sure protection."

It sounds so easy, as parables and metaphors usually do. What does it mean to follow this Shepherd? In the first reading, Peter announces the answer in one word: "Repent!" There is that challenging word—the word we might associate with Lent, not with Easter. If we do so, we miss the point of following the Shepherd, for to follow him means to be like him. It means: "Repent! Stop taking advantage of other people. Open your minds and hearts to newcomers. Respect those who observe different religious traditions. Help those less fortunate than you." All of this is captured in the final words of the Gospel reading: do what you can so that all "might have life and have it more abundantly" (John 10:10). Clearly, that's smart. †

Sunday Readings

Acts 2:14a, 36–41

Peter [said] to them, "Repent and be baptized, every one of you, in the name of Jesus Christ."

1 Peter 2:20b–25

For you had gone astray like sheep, but you have now returned to the shepherd and guardian of your souls.

John 10:1–10

[Jesus said,] "The sheep hear his voice, as he calls his own sheep by name and leads them out."

***It sounds so easy,
as parables and metaphors
usually do, but what
does it mean to follow
this Shepherd?***

A Word from Pope Francis

How can we recognize the voice of the Good Shepherd from that of the thief, how can we distinguish the inspiration of God from the suggestion of the evil one? One can learn to discern these two voices: they speak two different languages, that is, they have opposite ways of knocking on [the door of] our hearts.

REGINA CAELI, ROME, MAY 3, 2020



REFLECTION QUESTIONS



- Do I find myself torn between two ways to act, two paths?
- Is there someone who can help me discern the voice of God?

We Are Part of the Flock that Gathers

By Fr. Daniel P. Horan, OFM

*Enter, let us bow down in worship;
let us kneel before the LORD who made us.
For he is our God,
we are the people he shepherds,
the sheep in his hands.
Oh, that today you would hear his voice.*

Psalm 95:6-7

It is nice to belong. The prayer of this psalm alludes to the communal reality of our faith: we are not alone in our relationship with God but part of a larger flock. Too often the messages we receive from the cultures and society around us lead us to believe that what is most important is the fulfillment of our individual desires or wants; that we should look out for ourselves first and then maybe consider others; and that it is even foolish to put the needs or interests of others before our own. Sometimes a culture of individualism and self-centeredness creeps into the practice of our faith and views of the world.



People who focus on their “personal relationship with Jesus” to the exclusion of what that relationship means for how they relate to others have succumbed to this temptation to individualism. In Christianity, there is no such thing as an “independent” Christian or a “sole proprietor” Christian or a “rogue” Christian. Christianity has one flock, one vine, one kingdom where all can gather.

As we continue our journey of faith, may we join the psalmist in giving praise and worship to the God who loves us all, who loves us together, and who guides us by means of the Holy Spirit. May we recognize that what I do for my sisters and brothers is, as Jesus says in Matthew 25, worth far more than what I say with my words or claim to believe in my heart. God remains steadfast as our Good Shepherd. We—God’s people—must remember we are first and foremost a flock with others in this life. †

***There is no such thing as
an independent Christian.***

How do we become people of discernment, listening for the voice of God within? We might start by believing that God’s voice is there; that Jesus keeps his promises and sent the Holy Spirit to live within us. Then we might reduce the clamor. A life filled with meetings, projects, and “free time” on the phone or shopping or surfing the Internet or watching TV is a very noisy existence and not conducive to hearing the still, small voice of God. It is important to measure what we hear against the wisdom of the words of Jesus, the commandments, the beatitudes, and the teaching of our Church. A spiritual director can help us sift through the many voices that vie for our attention and become attuned to God’s voice. When we hear the true Shepherd’s voice, it seems the most familiar. It is familiar, certainly not the voice of a stranger.

Paige Byrne Shortal

PRAYER

*Lord Jesus, when we fail to hear
your word or listen to your Spirit
within us, please open our minds
and hearts to your voice, we pray.
Amen! Alleluia!*

The Redemptorists

WEEKDAY READINGS

May 1-6

Monday, Easter Weekday:

Acts 11:1-18 / Jn 10:11-18

Tuesday, St. Athanasius:

Acts 11:19-26 / Jn 10:22-30

Wednesday, Sts. Philip and James:

1 Cor 15:1-8 / Jn 14:6-14

Thursday, Easter Weekday:

Acts 13:13-25 / Jn 13:16-20

Friday, Easter Weekday:

Acts 13:26-33 / Jn 14:1-6

Saturday, Easter Weekday:

Acts 13:44-52 / Jn 14:7-14

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the **Word** 

April 30, 2023

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