

THE FIRST READING IS FROM THE ACTS OF THE  
APOSTLES

**First reading.'**

On the day of Pentecost Peter, standing with the Eleven, lifted up his voice and addressed the crowd: 'Let all the house of Israel therefore know for certain that God has made him both Lord and Christ, this Jesus whom you crucified.'

Now when they heard this they were cut to the heart, and said to Peter and the rest of the Apostles, 'Brothers, what shall we do?' And Peter said to them, 'Repent and be baptised, every one of you, in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit. For the promise is for you and for your children and for all who are far off, everyone whom the Lord our God calls to himself.' And with many other words he bore witness and continued to exhort them, saying, 'Save yourselves from this crooked generation.' So those who received his word were baptised, and there were added that day about three thousand souls. *The word of the Lord*

THE RESPONSE TO THE PSALM IS

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*The LORD is my shepherd; there is nothing I shall want.*

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;  
he revives my soul.

*The LORD is my shepherd; there is nothing I shall want.*

He guides me along the right path,  
for the sake of his name.  
Though I should walk in the valley of the shadow of death,  
no evil would I fear, for you are with me.  
Your crook and your staff will give me comfort.  
*The LORD is my shepherd; there is nothing I shall want.*

You have prepared a table before me  
in the sight of my foes.  
My head you have anointed with oil;  
my cup is overflowing.

*The LORD is my shepherd; there is nothing I shall want.*

Surely goodness and mercy shall follow me  
all the days of my life.

In the LORD's own house shall I dwell  
for length of days unending.

*The LORD is my shepherd; there is nothing I shall want.*  
*or: Alleluia.*

THE SECOND READING IS FROM THE FIRST LETTER  
OF ST PETER

Beloved: If when you do good and suffer for it you endure, this is a gracious thing in the sight of God. For to this you have been called, because Christ also suffered for you, leaving you an example, so that you might follow in his steps. He committed no sin, neither was deceit found in his mouth. When he was reviled, he did not revile in return; when he suffered, he did not threaten but continued entrusting himself to him who judges justly. He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed. For you were straying like sheep but have now returned to the Shepherd and Overseer of your souls.

The word of the Lord

*THE GOSPEL ACCLAMATION*

Alleluia, alleluia.

I am the good shepherd, says the Lord.

I know my sheep and my own know me.

Alleluia.

A READING FROM THE HOLY GOSPEL ACCORDING  
TO JOHN

At that time: Jesus said, ‘Truly, truly, I say to you, he who does not enter the sheepfold by the door but climbs in by another way, that man is a thief and a robber. But he who enters by the door is the shepherd of the sheep. To him the gatekeeper opens. The sheep hear his voice, and he calls his own sheep by name and leads them out. When he has brought out all his own, he goes before them, and the sheep follow him, for they know his voice. A stranger they will not follow, but they will flee from him, for they do not know the voice of strangers.’ This figure of speech Jesus used with them, but they did not understand what he was saying to them.

So, Jesus again said to them, ‘Truly, truly, I say to you, I am the door of the sheep. All who came before me are thieves and robbers, but the sheep did not listen to them. I am the door. If anyone enters by me, he will be saved and will go in and out and find pasture. The thief comes only to steal and kill and destroy. I came that they may have life and have it abundantly.’

## THE REFLECTION

Despite growing up in West Wimbledon I wanted to be a priest at 26, liking the diocesan clergy more than the rather fierce Jesuits or quite reserved monks. I was accepted and sent to Rome as I had lived away from home, was less likely to be distracted by old friends there and could study on my own. Some of my fellow students were in Womersley, South of Guildford or the Beda College, which was for older men, or at least very grown-up ones. I felt called and had had a variety of life experience.

I discovered study and being a priest would always be the fulfilment of a start plan, shepherding me and real people to know the Love of God, to lead a good and faith filled life, but no-one could tell me how to do this. I knew the words and actions, the proper approach including and that the Confessional was an absolute secret which must never be broken.

I learnt the limits of what I couldn't do, remembering the advice that Jesus died to save the world and all God's people and that I didn't have to believe only I could save them. I could not explain the mystery of suffering but could realise it was never a punishment of the innocent but part of a world often tragic, St Paul wrote of creation groaning as it waited for God's decisive action. Prophets like Isaiah forecast justice and peace in a transformed world and Jesus spoke of the reign of God fulfilled in a world of Justice, peace and joy.

The Christian message is one of development and not change, the way our truth is spoken about will be affected by the times we live in and the events which happen must mean development. I witnessed a change from an emphasis on Sin, still very real, to the promise of God's kingdom and to help bring it about by an emphasis on Social Justice and the "seamless garment" of the right to life from conception to a natural end.

Priests and people grow and develop, Saint John Henry wrote that to live is to change and to be perfect is to have changed often. I like Matt Haigs book the midnight library a library of books each detailing what might have happened if one had chosen something else, we probably wouldn't be happier or sadder, our lives are a development, as believers who trust in God so we can live in joy and hope.

THE FINAL MUSIC A PRAYER BY ST IGNATIUS  
LOYOLA

Take Lord Receive:

Take, Lord, receive.

all my liberty.

My memory, understanding, my entire will!

Give me only your LOVE, and your Grace,

that's enough for me!

Your love and your grace are enough for me!

Take Lord, receive,

All I have and possess.

You have given unto me,

Now I return it.

Give me only your love, and your grace,

that's enough for me!

Your love and your grace,

are enough for me!

Take Lord receive,

all is yours now.

Dispose of it,

wholly according to your will.

Give me only your love, and your grace,

that's enough for me!

Your love and your grace,

are enough for me!