



CAMPUS MINISTRY

WEEKLY REFLECTION

26 April – 2 May 2015: 4th week of Eastertide

Gospel John 10:27-30

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.'

Point to Ponder

'If freedom is the experience of satisfaction, of completeness, then this completeness, this satisfaction, in its total acceptance, comes about in relationship with the Mystery, with the infinite'

- Luigi Giussani, 'Is it possible to live this way: Faith' [p. 66](#)).

I have come so that they may have life and have it to the full.

For many of us, Jesus' statement of purpose, about coming so that we could have life and have it 'to the full' comes as a bit of a surprise... Reflecting on people that we know who have been meant to represent the Catholic/Christian faith, we don't often always first associate them with being people who are living 'full' lives. Often we think that the Christian faith will make one boring, and bored – rule bound and moralistic. The Christian faith is perceived (and let's face it, often experienced) as the reverse of liberating – a constriction on our freedom such that these words of Jesus sound more than a little odd. But here is where the words of Jesus challenge us to stop and reflect on what we think we understand by this concept of 'fullness of life.'

It would be common today to think that a full life is characterised by a freedom from any restriction – I can do whatever I feel like, whenever I feel like doing it. When we live like this though we know that, in the end, we remain unsatisfied. In fact, we only really feel free when our desires are fully satisfied. But, here's the catch: our desires are endless. We always want more. This is what St Augustine referred to as the restless heart, which cannot rest until it rests in the infinite love of God (Confessions 1.1).

Fr Luigi Giussani wrote that 'If freedom is the experience of satisfaction, of completeness, then this completeness, this satisfaction, in its total acceptance, comes about in relationship with the Mystery, with the infinite' ([p. 66](#)). Here it all begins to make sense. Jesus, explaining why he has come says, 'I have come so that they may have life and have it to the full.' He has come to complete our freedom – to offer us completeness through a relationship with him. It is only in this light, then, that his words begin to make sense. The essence of the Christian 'thing' then, is not to mindless and moralistic rule following, but as Pope Benedict XVI says, an 'encounter with an event, a person, which gives life a new horizon and a decisive direction.' ([DCE.1](#))

Sunday 3: Jn 10:27-30
Monday 4: Jn 10:1-10
Tuesday 5: Jn 10:22-30
Wednesday 6: Jn 12:44-50
Thursday 7: Jn 13:16-20
Friday 8: Jn 14:1-6
Saturday 9: Jn 14:7-14

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Psalter Week 4

The Week Ahead