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# Good Shepherd Catholic Parish

88 South Circular Road, Gladstone Park PO Box 2400 (03) 9338 2840  
[gladstonepark@cam.org.au](mailto:gladstonepark@cam.org.au)



## CONTACT DETAILS

Parish Priest: Fr Dishan Candappa  
Assistant Priest: Fr Samuel Pearson  
E. [samuel.pearson@cam.org.au](mailto:samuel.pearson@cam.org.au)  
Deacon: Rev Poukesi Vaka'uta

OFFICE HOURS:  
Tuesday - Friday: 10:00 AM - 2PM

## PARISH SCHOOLS

**School of the Good Shepherd**  
PO Box 2400  
88 South Circular Road  
Gladstone Park Vic 3043  
Principal: Carmela D'Amato  
Tel: 9338 7686 Fax: 9335 2586  
E. [principal@sogspark.catholic.edu.au](mailto:principal@sogspark.catholic.edu.au)

**St Carlo Borromeo**  
5 - 9 Drummond Street  
Greenvale Vic 3059  
Principal: Kevin Gleeson  
Tel: 9333 2572 Fax: 9333 2187  
E. [principal@scgreenvale.catholic.edu.au](mailto:principal@scgreenvale.catholic.edu.au)

**Mary Queen of Heaven**  
75 French Road  
Greenvale Vic 3059  
Principal: Renae Gentile  
Tel: 7379 5600  
E. [principal@mqhgvale.catholic.edu.au](mailto:principal@mqhgvale.catholic.edu.au)

WEEKDAY MASS TIMES:  
Monday - Friday:  
9:15 AM - Good Shepherd Church

WEEKEND MASS TIMES:  
Saturday: 9:15 AM - Good Shepherd  
6:00 PM - Good Shepherd  
Sunday: 9:00 AM - St Carlo Borromeo  
11:00 AM - Good Shepherd  
5:00 PM - Good Shepherd

ADORATION & BENEDICTION  
The first Friday of the month after the morning Mass at Good Shepherd Church.

MARIAN NOVENA  
Wednesday at 6:30 PM preceded by Adoration/Confession at 6:00 PM

CONFESSION & RECONCILIATION  
Wed-Fri: 8:40 AM - 9:00 AM  
Wed: 6:00 PM - 6:20 PM  
Saturday: 9:45 AM & 5:30 PM, or by appointment.

BAPTISM PREPARATION  
2<sup>ND</sup> & 4<sup>TH</sup> Tuesdays of the month at 6:00 PM. Bookings essential.

WEDDING PREPARATION  
Bookings to be made 6 months prior to wedding date. Bookings made through Parish Office.

## FOURTH SUNDAY OF EASTER - YEAR B



The fourth Sunday of Easter is also called Good Shepherd Sunday. In each of the three lectionary cycles, our Gospel is taken from the 10th chapter of the Gospel of John. In Cycle B, we hear the middle verses of this chapter. Unless we consider this chapter in the greater context of John's Gospel, we will miss the radical nature of the statement Jesus makes when he declares himself to be the Good Shepherd.

This chapter of John's Gospel follows Jesus' healing of the man born blind and the rejection of this miracle by the Jewish leaders who question Jesus' authority to heal. Jesus responds to this challenge by calling himself the Good Shepherd. He is criticizing the leadership of the Pharisees and the other Jewish leaders. The Pharisees and other Jewish leaders are so angry that they attempt to stone and arrest Jesus (see John 10:31,39). This controversy with the religious leaders continues until Jesus' death.

In the portion of the chapter that we hear proclaimed today, Jesus describes his relationship with his followers as similar to the relationship between a good shepherd and his sheep. As a good shepherd will risk and lay down his life in order to protect his sheep, Jesus willingly sacrifices himself for the sake of his sheep. Jesus contrasts the actions of the good shepherd with the actions of the hired shepherd who abandons the sheep in the face of danger. In the verses following Jesus' teaching, we learn that the Pharisees and the other religious leaders understand that Jesus is referring to them when he describes the hired shepherds.

The concern of a good shepherd for his sheep is part of the shepherd's job. Jesus says, however, that the actions of the good shepherd are based upon the relationship that develops between the shepherd and the sheep. This is at the heart of the difference between the good shepherd and the hired shepherd. The good shepherd knows the sheep and therefore acts out of love. For the Good Shepherd, this is never simply part of a job; this love-in-action is integral to his identity.

As with so much of John's Gospel, one hears in this passage John's particular focus on Christology. As the sheep are known by the Good Shepherd, the Father knows Jesus and Jesus knows the Father. There is an essential unity between the Father and the Son. The freedom with which Jesus acts when he lays down his life is rooted in the unity that he shares with his Father. In this context, Jesus also refers to others with whom he shares a relationship. By this reference, John probably understands the eventual inclusion of the Gentiles in the Christian community. Our modern ears hear this as a reference to Christian unity. The work of ecumenism is to restore unity among all Christians so that we form one flock under one shepherd, as God desires.

21/04/24

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