

Year A, 4th Sunday of Easter

I have to admit that I really enjoy the readings during the Easter Season because we hear from the Book of Acts of the Apostles. It is one of my absolute favorites because it is history coming alive with passion and zeal. There is just something electrifying about watching the Apostles burst onto the scene—men who were once timid, confused, hiding behind locked doors—now preaching with fire, clarity, and conviction.

But here's what I love most: their zeal was always paired with humility. They never pointed to themselves. They never claimed credit. They never said, "Look what *I* have done." Every miracle, every sermon, every conversion—they attributed it all to Christ. That is docility. That's the virtue of a heart that lets God lead.

Docility begins with letting the Truth pierce us. In our first reading, Peter stands up—this same Peter who once denied Jesus in front of others—and he proclaims the truth boldly. And what happens? "***They were cut to the heart.***" That's the first movement of docility: allowing God's Word to pierce, to challenge, to correct, to redirect. The crowd doesn't argue. They don't justify themselves. They don't say, "Well, that's just your interpretation."

They ask the most humble question in Scripture: "**What must we do?**" A docile heart is a teachable heart. A teachable heart is a humble heart. And a humble heart is a heart that can be saved.

In John 10, Jesus calls Himself the Good Shepherd. But before He talks about His goodness, He talks about our posture: "*The sheep hear his voice... and they follow him.*" Docility is not passive. It's not weakness. It's not being a doormat. Docility is **active trust**—the willingness to let Christ lead even when we don't fully understand the path. It is about following the Shepherd, not ourselves.

The sheep don't negotiate with the Shepherd. They don't say, "I'll follow You as long as the terrain is smooth." They don't say, "I'll follow You, but only if You explain everything first." They follow because they know His voice. They follow because they trust His heart. They follow because they know He leads them to life.

St. Peter gives us the most challenging image of docility in the second reading: "*When He was insulted, He returned no insult... When He suffered, He did not threaten... He handed himself over to the One who judges justly.*" This is the docility of Christ Himself—the humility that trusts the Father even in suffering, even in injustice, even on the Cross.

Docility is not simply doing what God asks when it's easy. It's surrendering to God when it's costly. It's obeying when it stretches us. It's trusting when we don't see the outcome. Christ's humility is not timid. It is fierce. It is strong. It is victorious.

Being docile makes discipleship possible because it is no longer about "you", but something greater than "you". Remember the words of John the Baptist – "I must decrease while He must increase". That is the same today. Christ must increase in our lives as we put ourselves more and more in the background.

Think also of what happens in our first reading. Three thousand people are baptized in one day. Not because Peter was eloquent. Not because the Apostles were impressive. But because the people were **docile**— open, receptive, willing to be led. And they allowed themselves to be affected by the message. “They were cut to the heart.” Docility is the soil where conversion grows. Docility is the doorway to discipleship. Docility is the virtue that lets God reshape us into saints. Without docility, we stay stuck. With docility, we become instruments of grace.

But here’s the tension we face today: so many people say they want to follow Christ and go to heaven, but they want it on their own terms. They want the promise without the surrender, the destination without the discipleship. They want a Savior, but not a Shepherd. They want eternal life but resist the very virtue that makes eternal life possible—docility. When we insist on steering our own way, shaping our own truth, and defining our own path, we close the very door Christ is trying to open. Heaven cannot be reached by self-will. It is entered by those who allow themselves to be led, shaped, corrected, and transformed. Without docility, we chase a heaven of our own imagination. With docility, we receive the heaven God actually offers.

What Does Docility Look Like for Us Today? It looks like:

- Listening more than speaking
- Asking God, “What must I do?”
- Letting Scripture challenge us
- Accepting correction without defensiveness
- Following the Church even when it’s countercultural
- Trusting God’s timing
- Surrendering our preferences to His will
- Saying, “Lord, lead me,” and meaning it

Docility is not about losing ourselves. It’s about finally becoming who God created us to be.

The Apostles changed the world because they were docile to the Holy Spirit. The early Christians were transformed because they were docile to the truth. Christ redeemed us because He was docile to the Father.

So today, the invitation is simple and profound: **Let the Shepherd speak. Let the truth pierce. Let the Spirit lead. Let docility make you a disciple.**

Listen for Him to call your name. Because the Shepherd who calls you by name is the same Shepherd who laid down His life for you and leads you to eternal life.

May the LORD bless you and keep you, and make His Face to shine upon you and give you peace.