



Parish of the Holy Eucharist

Small Group Faith Sharing Material

4th Sunday of Lent—March 30, 2014

Sunday Readings



Opening Prayer

O God, who through your Word reconcile the human race to yourself in a wonderful way, grant, we pray, that with prompt devotion and eager faith the Christian people may hasten toward the solemn celebrations to come. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever.

(source: *The Roman Missal, Third Typical Edition*)

Mass Readings

Reading 1

1 Sm 16:1B, 6-7, 10-13A

The LORD said to Samuel: "Fill your horn with oil, and be on your way. I am sending you to Jesse of Bethlehem, for I have chosen my king from among his sons." As Jesse and his sons came to the sacrifice, Samuel looked at Eliab and thought, "Surely the LORD's anointed is here before him." But the LORD said to Samuel: "Do not judge from his appearance or from his lofty stature, because I have rejected him. Not as man sees does God see, because man sees the appearance but the LORD looks into the heart." In the same way Jesse presented seven sons before Samuel, but Samuel said to Jesse, "The LORD has not chosen any one of these." Then Samuel asked Jesse, "Are these all the sons you have?" Jesse replied, "There is still the youngest, who is tending the sheep." Samuel said to Jesse, "Send for him; we will not begin the sacrificial banquet

until he arrives here." Jesse sent and had the young man brought to them. He was ruddy, a youth handsome to behold and making a splendid appearance. The LORD said, "There—anoint him, for this is the one!" Then Samuel, with the horn of oil in hand, anointed David in the presence of his brothers; and from that day on, the spirit of the LORD rushed upon David.

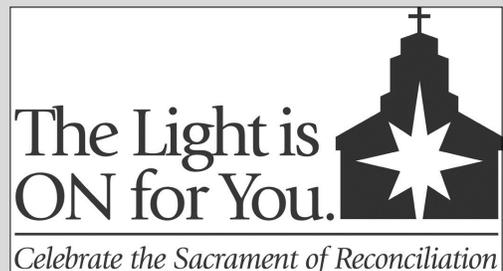
The Word of the Lord

QUESTIONS FOR UNDERSTANDING

1. How differently does the way God judge from the way human beings judge?
2. Why would it be strange to Jesse that Samuel would choose David?

QUESTIONS FOR DISCUSSION

1. What struck you in the reading?
2. What new insight do you have from the reading?



The Sacrament of Confession

Lent is a time for Celebrating the Sacrament of Confession. **The week of April 7, from 6:00 PM to 7:00 PM** the priests will be available in Churches throughout the diocese for the Celebration of Reconciliation.

The Schedule for the Parish of the Holy Eucharist:
MONDAY, APRIL 7—St. Gregory
TUESDAY, APRIL 8—St. Jude
WEDNESDAY, APRIL 9—Sacred Heart
WEDNESDAY, APRIL 9—Holy Martyrs
THURSDAY, APRIL 10—Holy Martyrs
FRIDAY, APRIL 11—Sacred Heart

Confessions are heard every Saturday at 3:15 PM in the Church where the 4:00 PM Mass is celebrated. Confessions are also heard by appointment by calling the priest.

R. The Lord is my shepherd; there is nothing I shall want.

The LORD is my shepherd; I shall not want.
In verdant pastures he gives me repose;
beside restful waters he leads me;
he refreshes my soul.

R. The Lord is my shepherd; there is nothing I shall want.

He guides me in right paths
for his name's sake.
Even though I walk in the dark valley
I fear no evil; for you are at my side
With your rod and your staff
that give me courage.

R. The Lord is my shepherd; there is nothing I shall want.

You spread the table before me
in the sight of my foes;
you anoint my head with oil;
my cup overflows.

R. The Lord is my shepherd; there is nothing I shall want.

Only goodness and kindness follow me
all the days of my life;
and I shall dwell in the house of the LORD
for years to come.

R. The Lord is my shepherd; there is nothing I shall want.

Brothers and sisters: You were once darkness, but now you are light in the Lord. Live as children of light, for light produces every kind of goodness and righteousness and truth. Try to learn what is pleasing to the Lord. Take no part in the fruitless works of darkness; rather expose them, for it is shameful even to mention the things done by them in secret; but everything exposed by the light becomes visible, for everything that becomes visible is light. Therefore, it says: "Awake, O sleeper, and arise from the dead, and Christ will give you light."

The Word of the Lord

QUESTIONS FOR UNDERSTANDING

1. What does it mean to live as children of the light?
2. What are works of darkness?

QUESTIONS FOR DISCUSSION

1. What struck you in the reading?
2. What new insight do you have from the reading?

**LIVING STATIONS OF THE CROSS
BY OUR YOUTH**
Come out to support
and pray with
the youth of the parish
This coming Friday, March 28
at St. Gregory



Youth of the Parish of the Holy Eucharist are doing the Living Stations of the Cross at 3 locations within the parish.

Fridays during Lent

March 28 at 5:30 PM at St. Gregory
April 11 at 6:30PM at Holy Martyrs

Come and pray with our youth as they recount the last steps of his life here.

St. Jude at 5:30 PM was held on March 7



**Parish Meals on Fridays
during Lent
Simple Meatless Meals**

Holy Martyrs following the 5:30 Mass

St. Gregory following the 5:30 Stations

St. Jude following the 5:30 Stations

Join the parish for the celebration of the Stations of the Cross followed by a simple meal of soup as a way to remember that Jesus Christ suffered and was crucified on Friday. It may be a simple meal but it is time for great fellowship in Christ.

As Jesus passed by he saw a man blind from birth. His disciples asked him, "Rabbi, who sinned, this man or his parents, that he was born blind?" Jesus answered, "Neither he nor his parents sinned; it is so that the works of God might be made visible through him. We have to do the works of the one who sent me while it is day. Night is coming when no one can work. While I am in the world, I am the light of the world." When he had said this, he spat on the ground and made clay with the saliva, and smeared the clay on his eyes, and said to him, "Go wash in the Pool of Siloam" —which means Sent—. So he went and washed, and came back able to see. His neighbors and those who had seen him earlier as a beggar said, "Isn't this the one who used to sit and beg?" Some said, "It is," but others said, "No, he just looks like him." He said, "I am." So they said to him, "How were your eyes opened?" He replied, "The man called Jesus made clay and anointed my eyes and told me, 'Go to Siloam and wash.' So I went there and washed and was able to see." And they said to him, "Where is he?" He said, "I don't know." They brought the one who was once blind to the Pharisees. Now Jesus had made clay and opened his eyes on a sabbath. So then the Pharisees also asked him how he was able to see. He said to them, "He put clay on my eyes, and I washed, and now I can see." So some of the Pharisees said, "This man is not from God, because he does not keep the sabbath." But others said, "How can a sinful man do such signs?" And there was a division among them. So they said to the blind man again, "What do you have to say about him, since he opened your eyes?" He said, "He is a prophet." Now the Jews did not believe that he had been blind and gained his sight until they summoned the parents of the one who had gained his sight. They asked them, "Is this your son, who you say was born blind? How does he now see?" His parents answered and said, "We know that this is our son and that he was born blind. We do not know how he sees now, nor do we know who opened his eyes. Ask him, he is of age; he can speak for himself." His parents said this because they were afraid of the Jews, for the Jews had already agreed that if anyone acknowledged him as the Christ, he would be expelled from the synagogue. For this reason his parents said, "He is of age; question him." So a second time they called the man who had been blind and said to him, "Give God the praise! We know that this man is a sinner." He replied, "If he is a sinner, I do not know. One thing I do know is that I was blind and now I see." So they said to him, "What did he do to you? How did he open your eyes?" He answered them, "I told you already and you did not listen. Why do you want to hear it again? Do you want to become his disciples, too?" They ridiculed him and said, "You are that man's disciple; we are disciples of Moses! We know that God spoke to Moses, but we do not know where this one is from." The man answered and said to them, "This is what is so amazing, that you do not know where he is from, yet he opened my eyes. We know that God does not listen to sinners, but if one is devout and does his will, he listens to him. It is unheard of that anyone

ever opened the eyes of a person born blind. If this man were not from God, he would not be able to do anything." They answered and said to him, "You were born totally in sin, and are you trying to teach us?" Then they threw him out. When Jesus heard that they had thrown him out, he found him and said, "Do you believe in the Son of Man?" He answered and said, "Who is he, sir, that I may believe in him?" Jesus said to him, "You have seen him, the one speaking with you is he." He said, "I do believe, Lord," and he worshiped him. Then Jesus said, "I came into this world for judgment, so that those who do not see might see, and those who do see might become blind." Some of the Pharisees who were with him heard this and said to him, "Surely we are not also blind, are we?" Jesus said to them, "If you were blind, you would have no sin; but now you are saying, 'We see,' so your sin remains.

The Gospel of the Lord

QUESTIONS FOR UNDERSTANDING

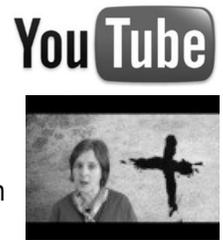
1. How is this a story of spiritual blindness as well as physical blindness?
2. Describe the reactions of each group of people to the work of Jesus in this week's gospel?

QUESTIONS FOR DISCUSSION

1. What struck you in the reading?
2. What new insight do you have from the reading?

Watch the Video

Please watch the reflection on the weekly readings prepared by the staff at Parish of the Holy Eucharist. It can be found on the parish website at www.pothe.org or you may obtain copies of the DVD at the parish office.



Commentary—Echoing God's Word by Fr. Clem Thibodeau

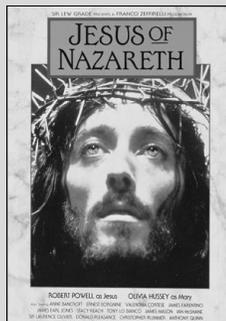
The Healing of the Man Born Blind continues the healing and conversion journey of the catechumens as they approach the Easter sacraments. The community of faith seeks to deepen its own sightedness, to acquire a clearer vision of God, of Christ and of the works of the Kingdom. We all seek the healing touch of Christ who is himself the Light of the World. There is blindness in each of us which will respond only to the touch of Jesus Christ the Lord. The Church also acknowledges its own limited sight, often its lack of

insight. The Church calls upon Jesus to heal it, to touch its eyes, that it may see Him as Lord and Master. Jesus takes the initiative in healing the man born blind. The man is so very afflicted by his handicap that he cannot even ask to be healed. His blindness has imprisoned him, sidelined him from society, even from the care of his family. Notice that he has to beg for a living; his family has given up on him. His parents end up disowning him for fear of the retaliation which can come to them if they identify too closely with him. He lives in the most desperate of conditions: in loneliness and alienation. In this particular healing, Jesus uses a process involving human and material resources as part of the healing: spittle, rubbing the paste on the eyes, washing in the pool. There is a process to our coming to sight. Insight comes through the agency of human and material realities. The world in which we live contributes its elements to the steps by which we are healed of our blindness. We cannot hope to know Jesus Christ except that we use the resources that He has placed before us in the development of our faith.

Jesus rejects the popular belief that personal sin is the cause of infirmity and suffering. He insists that God can reverse the effects of nature, the condition of deprivation in which we find ourselves as human beings. God can show power and mercy toward human beings who suffer. God is not afraid of the work of the Devil in this world. God confronts the Evil One in his very works. Once healed, the man comes progressively to a deeper and deeper insight and faith concerning Jesus. First he sees Jesus as *a man*: "The man who put clay on my eyes told me to wash" Then, he calls Jesus a *prophet*: "He is a prophet." Finally, after Jesus has sought him out to strengthen him and console him, the man calls Jesus *Son of Man*: "Lord, I believe!" Is it not ironic that as the man born blind progressively comes to more and more faith, the Pharisees are bent on an inverse progression? Some seem to be open at first, but then become increasingly convinced that Jesus cannot be from God because He breaks the law of the Sabbath. They have become locked inside their own convictions, not able to see the evidence that is right in front of their eyes.

The Jewish members of the early Church needed to be reassured that they too would be "found" by Jesus when they were expelled from the synagogue community because of their faith in Jesus Christ. Jesus will "find" us in our miseries and in our personal sinfulness; He will find the victims of the sin which is in the world. He will heal us if we are willing.

Consider watching the movie
JESUS OF NAZARETH
in preparation of Holy Week.
Go to our parish website for
material that may be helpful in
watching the Jesus of Nazareth
movie.



Go to www.pothe.org for more details

LENTEN PAUSE



Quick! Come in out of the cold and rest in the Lord! Georgette Dionne will facilitate winter spiritual pauses with guided meditations, prayer, calm reflection, and soft conversation.

During each Lenten Monday
(3/24, 3/31, 4/7)

4:30 PM-5:15 PM
at Holy Martyrs Church, Falmouth

Conclude with the Closing Prayer

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
Lord, holy Father, almighty and eternal God,
through Christ our Lord.
By the mystery of the Incarnation
he has led the human race
that walked in darkness
into the radiance of the faith
and has brought those born in slavery
to ancient sin through the waters of regeneration
to make them your adopted children.
Therefore, all creatures of heaven and earth
sing a new song in adoration. AMEN

(source: *The Preface for Eucharistic Prayer for the weekend Mass found in The Roman Missal, Third Typical Edition*)

Credits

Opening Prayer. *Missale Romanum, Libreria Editrice Vaticana, 2008. Roman Missal, Catholic Book Publishing Co., New York, 2011.*

Readings for Mass. Excerpts from the Lectionary for Mass for Use in the Dioceses of the United States of America, second typical edition © 2001, 1998, 1997, 1986, 1970 Confraternity of Christian Doctrine, Inc., Washington, DC.

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Catechism of the Catholic Church