

# LENT 2017



# PROCLAIM THE MYSTERY

*Prayer and Reflection programme  
by the Diocese of Arundel and Brighton*

## Lectio Divina Guidelines

Lectio Divina is about an encounter with Jesus Christ, who is the Word of God. It is prayer, using Scripture, not a Bible study for knowledge or information.

*“Lectio Divina (Holy Reading)  
enables us to listen to God’s Word  
in a way that is simple and refreshing  
...It is truly wonderful to realise  
that God wishes to say something to you and to me,  
as individuals whom he has formed and whom he loves.”*  
(Bishop Richard Moth)

There is no single set of guidelines for the practice of Lectio Divina, but it should incorporate the following elements: Reading, Meditation, Prayer and Contemplation. We suggest that you use the following guidelines for this programme:

1. Read the passage aloud, slowly.
2. Pause.
3. Read the passage aloud, for a second time.
4. Allow for two minutes of silent reflection/meditation.
5. Invite participants to share a word or phrase that struck them. No elaboration is offered at this stage.
6. Read the passage aloud, slowly, for a third time.
7. Allow for two minutes of silent reflection/meditation.
8. Invite participants to elaborate a little further on what they feel God is saying to them through this passage.
9. Read the passage aloud, slowly, for a fourth and final time.
10. Allow for three minutes of silent prayer for participants to respond to God, with the questions, intercessions or thanksgiving that meditation on the passage has called forth.

**Reflecting on the experience.** If there is time, you might discuss what was received during this time of Lectio Divina.

## Introduction

Welcome to this programme of reflections for Lent 2017. This year inspired by the witness and writings of St Paul which we will hear in the 2<sup>nd</sup> Readings of the six Sundays of Lent, we will consider our own duty to *proclaim the mystery*. The first part of each week will use Lectio Divina to reflect on the 2<sup>nd</sup> Reading, which will enhance our own understanding of the Good News of Jesus Christ. The second part is a reflection on the *Kerygma* (see following page) with the aid of reflections by Fr Ian Petit OSB.

The programme can be used either in preparation for, or in response to, the given Sunday of Lent.

The booklet is written primarily for group use, but there is no reason why these should not be used for private reflection. The format followed each week is:

- A. Opening Prayer** - Suggested Prayer
- B. Lectio Divina** - Using the 2<sup>nd</sup> Reading
- C. Kerygma** - Reflection from Fr Ian Petit
- D. Closing Prayer** - Intercessions followed by Prayer

**Please feel free to adapt the material to your own needs.**

Feedback from previous years shows that groups usually profit by adapting the booklet to suit their own situation. This can be done in a variety of ways, for example, by including a hymn, or additional prayers, or if time allows, reflecting on additional readings of the Sunday etc.

For advice on how best to use the material, contact David Wills.

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## The Proclamation (Kerygma)

### **What is the Kerygma?**

The Kerygma is a term the Church uses to describe the core message of the Gospel. A simplified version of the Kerygma was set out by Pope Francis in *Evangelii Gaudium* and frequently cited in his many addresses since:

*“Jesus Christ loves you;  
he gave his life to save you;  
and now he is living at your side every day  
to enlighten, strengthen and free you”*

In this Lenten programme we will consider first the whole message and then each week look at a different aspect. That Jesus Christ loves, saves, enlightens, strengthens and frees each one of us. In this we will be aided by reflections of Fr Ian Petit OSB from his final book “God Is Not Angry” (DLT, 1997).

### **Why do we need to know the Kerygma?**

So that are empowered to fulfil our baptismal duty to proclaim the mystery. As Blessed Pope Paul VI reminds us in his 1975 exhortation, *Evangelii Nuntiandi*:

*“The history of the Church, from the discourse of Peter on the morning of Pentecost onwards, has been intermingled and identified with the history of this proclamation. At every new phase of human history, the Church, constantly gripped by the desire to evangelise, has but one preoccupation: whom to send to proclaim the mystery of Jesus?”*

## Week One

*Based on the Readings for the First Sunday of Lent Year A*

Genesis 2: 7-9 & 3: 1-7, Psalm 50, Romans 5: 12-19, Matthew 4: 1-11

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### Welcome and Opening Prayer

*Ensure that everyone in the group knows each other's names. Invite people to say what they hope to gain from the group. Encourage all to bring a Bible or Sunday Missal.*

Begin with a time of silence, suitable music, or simply light a candle.  
Then pray together:

Christ, our Lord,  
you endured the agony in the garden to strengthen us in prayer.

**R. Christ, have mercy.**

You carried your cross to save us.

**R. Christ, have mercy.**

You were nailed to the cross to heal our wounds of sin.

**R. Christ, have mercy.**

You died on the cross to bring us eternal life.

**R. Christ, have mercy.**

You were raised to life so that we could live with you for God.

**R. Christ, have mercy.**

*Follow guidelines on Lectio Divina from front of booklet*

Sin entered the world through one man, and through sin death, and thus death has spread through the whole human race because everyone has sinned. Sin existed in the world long before the Law was given. There was no law and so no one could be accused of the sin of 'law-breaking', yet death reigned over all from Adam to Moses, even though their sin, unlike that of Adam, was not a matter of breaking a law.

Adam prefigured the One to come, but the gift itself considerably outweighed the fall. It is certain that through one man's fall so many died, it is even more certain that divine grace, coming through the one man, Jesus Christ, came to so many as an abundant free gift. The results of the gift also outweigh the results of one man's sin: for after one single fall came judgement with a verdict of condemnation, now after many falls comes grace with its verdict of acquittal. If it is certain that death reigned over everyone as the consequence of one man's fall, it is even more certain that one man, Jesus Christ, will cause everyone to reign in life who receives the free gift that he does not deserve, of being made righteous. Again, as one man's fall brought condemnation on everyone, so the good act of one man brings everyone life makes them justified. As by one man's disobedience many were made sinners, so by one man's obedience many will be made righteous.

**Kerygma**

*See introduction on the Kerygma from front of booklet*

Have a group member proclaim the following:

'Jesus Christ loves you;  
he gave his life to save you;  
and now he is living at your side every day  
to enlighten, strengthen and free you'

*Share what strikes you about this?*

Reflection by Fr Ian Petit OSB from “God Is Not Angry”

***Read the excerpt aloud; Take a moment to reflect and perhaps underline any word or phrase that particularly spoke to you.***

*And let me warn you that if anyone preaches a version of the Good News different from the one we have already preached to you, ... he is to be condemned. (Galatians 1:8)*

St Paul was absolutely astonished that the Galatians had so promptly turned away from the gospel and had ‘decided to follow a different version of the Good News’ (Galatians 1:6). ‘Does God give you the Spirit so freely and work miracles among you because you practise the Law, or because you believe what was preached to you?’ (Galatians 3:5). Here Paul is asking us the pertinent question: ‘Is it by faith in what Jesus has done that we receive salvation, or is it by our observance?’

It is the duty of the Church to proclaim from one generation to the next what God has accomplished through the death and resurrection of his Son. She does this in her liturgies, her sacraments, her prayers and her teaching. St Paul condemns anyone who fails to do this (cf. Galatians 1:8). The question we need to ask ourselves is, do we hear the Church proclaiming this message? Of course if we do not know this wonderful message we can easily miss hearing it when proclaimed; but if we do know it, is our experience of church a place where we are reminded constantly of the good news and are encouraged to believe and have hope?

The Church spends the whole year highlighting various aspects of the salvation story, so that her members hearing it will give thanks to God, and through their acts of faith will experience the power of salvation. It is interesting to note how often Jesus told those who had been healed; ‘It is your faith that has saved you.’<sup>1</sup>

## **Discuss**

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<sup>1</sup> Pp.46-47

## Closing Prayer

*Use this time for Intercessory prayer, before ending by praying the Psalm together.*

### **Psalm 50:3-6, 12-14, 17**

***Response: Have mercy on us, O Lord, for we have sinned.***

1. Have mercy on me, God, in your kindness.  
In your compassion blot out my offence.  
O wash me more and more from my guilt  
and cleanse me from my sin.
  
2. My offences truly I know them;  
my sin is always before me.  
Against you, you alone, have I sinned;  
what is evil in your sight I have done.
  
3. A pure heart create for me, O God,  
put a steadfast spirit within me.  
Do not cast me away from your presence,  
nor deprive me of your holy spirit.
  
4. Give me again the joy of your help;  
with a spirit of fervour sustain me.  
O Lord, open my lips  
and my mouth shall declare your praise.



## Week Two

*Based on the readings for the Second Sunday of Lent Year A*  
Genesis 12: 1-4a, Psalm 32, 2 Timothy 1: 8-10, Matthew 17: 1-9

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### Welcome and Opening Prayer

*All are invited to share any insights gained as a result of last week's session.*

Begin with a time of silence, suitable music, or simply light a candle.  
Then pray together:

Christ, our Lord,  
you endured the agony in the garden to strengthen us in prayer.

**R. Christ, have mercy.**

You carried your cross to save us.

**R. Christ, have mercy.**

You were nailed to the cross to heal our wounds of sin.

**R. Christ, have mercy.**

You died on the cross to bring us eternal life.

**R. Christ, have mercy.**

You were raised to life so that we could live with you for God.

**R. Christ, have mercy.**

*Follow guidelines on Lectio Divina from front of booklet.*

With me, bear the hardships for the sake of the Good News, relying on the power of God who has saved us and called us to be holy - not because of anything we ourselves have done but for his own purpose and by his own grace. This grace had already been granted to us, in Christ Jesus, before the beginning of time, but it has only been revealed by the Appearing of our saviour Christ Jesus. He abolished death, and he has proclaimed life and immortality through the Good News.

**Kerygma**

**LOVE**

Proclaim the text in bold

**‘Jesus Christ loves you;  
he gave his life to save you;  
and now he is living at your side every day  
to enlighten, strengthen and free you’**”

*Share what strikes you about this?*

Reflection by Fr Ian Petit OSB from “God Is Not Angry”

***Read the excerpt aloud; Take a moment to reflect and perhaps underline any word or phrase that particularly spoke to you.***

I am afraid that many of us grew up with the idea of a demanding God, and once the wrong picture of God is acquired and is lived with for a long time, it takes a very great amount of effort to remove it. If I am convinced that God is not all that pleased with me, no matter how often I hear Scripture speaking of God’s love, I will automatically not apply it to myself. It would have been so much better if we had first met the God who forgives and subsequently learnt about behaviour. <sup>2</sup>

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<sup>2</sup> P.15

Not for one moment am I saying that behaviour is not important, but to think that our good behaviour wins us God's approval flatly contradicts the God who came searching for us sinners and paid at such terrible cost, our debts.<sup>3</sup>

When Jesus told us to remain in his love (John 15:4) he was not saying something nice that we could print on posters and feel good about, nor was he saying something to make our minds search for interesting insights or thoughts; he was giving us a command and asking us to obey. It is fairly easy to remain in God's love when we feel loved or have accomplished some good work, for we reason that we are worthy of his love. However, the time when we must remain in his love is precisely the time we know we are unworthy of that love through some sin of ours. Our basic problem is that we have failed to understand that God's love is not merited.<sup>4</sup>

## **Discuss**

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<sup>3</sup> P.17

<sup>4</sup> Pp.19-20

### Closing Prayer

*Use this time for Intercessory prayer, before ending by praying the Psalm together.*

### **Psalm 32:4-5, 18-20**

***Response: May your love be upon us, O Lord,  
as we place all our hope in you.***

1. For the word of the Lord is faithful  
and all his works to be trusted.  
The Lord loves justice and right  
and fills the earth with his love.
2. The Lord looks on those who revere him,  
on those who hope in his love,  
to rescue their souls from death,  
to keep them alive in famine.
3. Our soul is waiting for the Lord.  
The Lord is our help and our shield.  
May your love be upon us, O Lord,  
as we place all our hope in you.

## Week Three

*Based on the Readings for the Third Sunday of Lent Year A  
Exodus 17: 3-7, Psalm 94, Romans 5:1-2, 5-8, John 4: 5-42*

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### **Welcome and Opening Prayer**

*All are invited to share any insights gained as a result of last week's session.*

Begin with a time of silence, suitable music, or simply light a candle.  
Then pray together:

Christ, our Lord,  
you endured the agony in the garden to strengthen us in prayer.

**R. Christ, have mercy.**

You carried your cross to save us.

**R. Christ, have mercy.**

You were nailed to the cross to heal our wounds of sin.

**R. Christ, have mercy.**

You died on the cross to bring us eternal life.

**R. Christ, have mercy.**

You were raised to life so that we could live with you for God.

**R. Christ, have mercy.**

*Follow guidelines on Lectio Divina from front of booklet.*

Through our Lord Jesus Christ by faith we are judged righteous and at peace with God, since it is by faith and through Jesus that we have entered this state of grace in which we can boast about looking forward to God's glory. This hope is not deceptive, because the love of God has been poured into our hearts by the Holy Spirit which has been given to us. We were still helpless when at his appointed moment Christ died for sinful men. It is not easy to die even for a good man - though of course for someone really worthy, a man might be prepared to die - but what proves that God loves us is that Christ died for us while we were still sinners.

**Kerygma**

**SAVE**

Proclaim the text in bold

**'Jesus Christ loves you;  
he gave his life to save you;  
and now he is living at your side every day  
to enlighten, strengthen and free you''**

*Share what strikes you about this?*

Reflection by Fr Ian Petit OSB from "God Is Not Angry".

***Read the excerpt aloud; Take a moment to reflect and perhaps underline any word or phrase that particularly spoke to you.***

I understood Jesus as our Saviour in the sense that he became one of us to teach us what the Father wanted us to do and to give us a demonstration of how to do it. The Gospels are full of injunctions of how we are to behave and Jesus demonstrated his teaching by the way he lived. In other words he seemed to say that he was a model and we should follow him; 'I am the Way,' he said in John 14. I certainly admired the teaching but seemed unable to put it into practice successfully.<sup>5</sup>

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<sup>5</sup> P.27

Jesus's death was for me a tragedy. Here was a good man, the very Son of God, being put to death by sinful humanity who refused to believe who he was. I saw all that as tragic and I could regret it, but I could not see how his death actually affected me. How could an innocent man's death liberate the guilty? I understood the words "he died for our sins" in the sense he died *because* of our sins, not in the sense of *in order to remove* our sins. Since sin remained with me and I continued to fall into sin, I did not see how Jesus had taken sin away, so naturally I concluded it had yet to happen to me, and it would happen only when I managed to behave myself and do what the Lord had commanded.<sup>6</sup>

Unfortunately there are many people who see Christianity in terms of learning to be virtuous by overcoming our faults. Yet, surely the briefest familiarity with the gospel shows that Jesus did not come to search out the virtuous, but he came to find and save sinners. How is it we can miss that point? Surely this is the blindness that Jesus so often talked about.<sup>7</sup>

God's way of undoing the Fall is for us to abandon any plan to save ourselves and to depend entirely on what Jesus Christ has done for us. We actually frustrate God's work when we try to win our salvation for ourselves and that is why it is possible to be an observant person but not be holy.<sup>8</sup>

## **Discuss**

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<sup>6</sup> p.28

<sup>7</sup> p.35

<sup>8</sup> p.36

## Closing Prayer

*Use this time for Intercessory prayer, before ending by praying the Psalm together.*

### **Psalm 94:1-2, 6, 9**

***Response: O that today you would listen to his voice!  
Harden not your hearts.***

1. Come, ring out our joy to the Lord;  
hail the rock who saves us.  
Let us come before him, giving thanks,  
with songs let us hail the Lord.
2. Come in; let us bow and bend low;  
let us kneel before the God who made us  
for he is our God and we  
the people who belong to his pasture,  
the flock that is led by his hand.
3. O that today you would listen to his voice!  
'Harden not your hearts as at Meribah,  
as on that day at Massah in the desert  
when your fathers put me to the test;  
when they tried me, though they saw my work.'



## Week Four

*Based on the Readings for the Fourth Sunday of Lent Year A*  
Samuel 16: 1, 6-7, 10-13, Psalm 22, Ephesians 5: 8-14, John 9: 1-41

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### **Welcome and Opening Prayer**

*All are invited to share any insights gained as a result of last week's session.*

Begin with a time of silence, suitable music, or simply light a candle.  
Then pray together:

Christ, our Lord,  
you endured the agony in the garden to strengthen us in prayer.

**R. Christ, have mercy.**

You carried your cross to save us.

**R. Christ, have mercy.**

You were nailed to the cross to heal our wounds of sin.

**R. Christ, have mercy.**

You died on the cross to bring us eternal life.

**R. Christ, have mercy.**

You were raised to life so that we could live with you for God.

**R. Christ, have mercy.**

*Follow guidelines on Lectio Divina from front of booklet.*

You were darkness once, but now you are a light in the Lord; be like children of light, for the effects of the light are seen in complete goodness and right living and truth. Try to discover what the Lord wants of you, having nothing to do with the futile works of darkness but exposing them by contrast. The things which are done in secret are things that people are ashamed of; but anything exposed by the light will be illuminated and anything illuminated turns into light. That is why it is said:

Wake up from your sleep,  
rise from the dead,  
and Christ will shine on you.

**Kerygma** \_\_\_\_\_

**ENLIGHTEN**

Proclaim the text in bold

**‘Jesus Christ loves you;  
he gave his life to save you;  
and now he is living at your side every day  
to enlighten, strengthen and free you’**”

*Share what strikes you about this?*

Reflection by Fr Ian Petit OSB from “God Is Not Angry”

***Read the excerpt aloud; Take a moment to reflect and perhaps underline any word or phrase that particularly spoke to you.***

A person may go to church, may practice the faith without ever coming to a living faith in Jesus Christ and in what has been achieved by his death and resurrection. Knowing he died and rose again is not the same as trusting in those truths. Jesus promised to send his Holy Spirit who would remind us of all that Jesus had said and would lead us into truth. This leading into truth is not by way of deductive arguments, that is the way reason works; it is by illuminating our spirit, so that we know the truth clearly and yet are not able to say how or why we know it. But the knowing is certain; we would die for it.

When I say there is an illuminating, I do not mean that out of the blue we suddenly know the truth we did not know before, though God, of course, can make that happen. This illuminating tends to come, rather while we are wrestling with doctrine or Scripture; in other words as we are searching, the spirit enables us to find the truth. We do not reach it by our efforts, although our efforts are important and necessary, but the Holy Spirit enlightens us.<sup>9</sup>

## **Discuss**

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<sup>9</sup> Pp.80-81

## Closing Prayer

Use this time for Intercessory prayer, before ending by praying the Psalm together.

### **Psalm 22**

**Response:**     *The Lord is my shepherd;  
                          there is nothing I shall want.*

1.    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  
      to revive my drooping spirit.
  
2.    He guides me along the right path;  
      he is true to his name.  
      If I should walk in the valley of darkness  
      no evil would I fear.  
      You are there with your crook and your staff;  
      with these you give me comfort.
  
3.    You have prepared a banquet for me  
      in the sight of my foes.  
      My head has been anointed with oil;  
      my cup is overflowing.
  
4.    Surely goodness and kindness shall follow me  
      all the days of my life.  
      In the Lord's own house shall I dwell  
      for ever and ever.

## Week Five

*Based on the Readings for the Fifth Sunday of Lent Year A*  
Ezekiel 37: 12-14, Psalm 129, Romans 8: 8-11, John 11: 1-45

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### **Welcome and Opening Prayer**

*All are invited to share any insights gained as a result of last week's session.*

Begin with a time of silence, suitable music, or simply light a candle.  
Then pray together:

Christ, our Lord,  
you endured the agony in the garden to strengthen us in prayer.  
**R. Christ, have mercy.**

You carried your cross to save us.  
**R. Christ, have mercy.**

You were nailed to the cross to heal our wounds of sin.  
**R. Christ, have mercy.**

You died on the cross to bring us eternal life.  
**R. Christ, have mercy.**

You were raised to life so that we could live with you for God.  
**R. Christ, have mercy.**

*Follow guidelines on Lectio Divina from front of booklet.*

People who are interested only in unspiritual things can never be pleasing to God. Your interests, however, are not in the unspiritual, but in the spiritual, since the spirit of God has made his home in you. In fact, unless you possessed the Spirit of Christ you would not belong to him. Though your body may be dead, it is because of sin, but if Christ is in you then your spirit is life itself because you have been justified; and if the Spirit of him who raised Jesus from the dead is living in you, then he who raised Jesus from the dead will give life to your own mortal bodies through his Spirit living in you.

**Kerygma****STRENGTHEN**

Proclaim the text in bold

**‘Jesus Christ loves you;  
he gave his life to save you;  
and now he is living at your side every day  
to enlighten, strengthen and free you’**

*Share what strikes you about this?*

Reflection by Fr Ian Petit OSB from “God Is Not Angry”

***Read the excerpt aloud; Take a moment to reflect and perhaps underline any word or phrase that particularly spoke to you.***

The new life we receive at our baptism does not mean that we are taken over by some new force and are therefore completely changed. Just as with our birth in the natural order we are responsible for developing the life we received, so too with our birth at baptism we have responsibility to develop what we have been given. When we were born, potentially we had the power to walk, talk, tie our shoes, but it was we who had the life, not the life which had us. So too with this new life received at baptism - we have to learn how to use it. “I am the vine, you are the branches”, says Jesus (John 15:5). We are united to the Risen One and we have to learn how to draw powerful

life from him. Only by listening to his Word, and hearing him tell us “Be brave, I have conquered” (John 16:33) do we come to a trust that believes in what he says. It is this believing that releases in us his power.<sup>10</sup>

Before we can reach that place where we dare to surrender to God, much work has to be done and it is a long painful process. Our many so-called conversions can sometimes only be us beginning to see God in a new way but we continue to seek him for ourselves. It can take a lifetime before God can get us into the place where we put down our defences, surrender unconditionally and seek him for himself.

When we declare that Jesus is our Lord and Saviour we state clearly that our salvation does not depend on our work. Making such acts of faith enable the Spirit of God to effect in us what Jesus Christ has already achieved. This is what the doctrine of salvation by faith means. So through the sacraments and a life lived by trusting in the Lord’s achievements we can constantly be in contact with the Lord, receiving his power to live the new life.<sup>11</sup>

## **Discuss**

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<sup>10</sup> P.50

<sup>11</sup> P.83

## Closing Prayer

*Use this time for Intercessory prayer, before ending by praying the Psalm together.*

### **Psalm 129**

***Response: With the Lord there is mercy  
and fullness of redemption.***

1. Out of the depths I cry to you, O lord,  
Lord, hear my voice!  
O let your ears be attentive  
to the voice of my pleading.
2. If you, O Lord, should mark our guilt,  
Lord, who would survive?  
But with you is found forgiveness:  
for this we revere you.
3. My soul is waiting for the Lord,  
I count on his word.  
My soul is longing for the Lord  
more than watchman for daybreak.  
(Let the watchman count on daybreak  
and Israel on the Lord.)
4. Because with the Lord there is mercy  
and fullness of redemption,  
Israel indeed he will redeem  
from all its iniquity.



## Week Six

*Based on the Readings for Palm/Passion Sunday Year A  
Isaiah 50: 4-7, Psalm 21, Philippians 2: 8-11, John 11: 1-45*

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### **Welcome and Opening Prayer**

*All are invited to share any insights gained as a result of last week's session.*

Begin with a time of silence, suitable music, or simply light a candle.

Then pray together:

Christ, our Lord,  
you endured the agony in the garden to strengthen us in prayer.

**R. Christ, have mercy.**

You carried your cross to save us.

**R. Christ, have mercy.**

You were nailed to the cross to heal our wounds of sin.

**R. Christ, have mercy.**

You died on the cross to bring us eternal life.

**R. Christ, have mercy.**

You were raised to life so that we could live with you for God.

**R. Christ, have mercy.**

*Follow guidelines on Lectio Divina from front of booklet.*

His state was divine,  
yet Christ Jesus did not cling  
to his equality with God  
but emptied himself  
to assume the condition of a slave,  
and became as men are;  
and being as all men are,  
he was humbler yet,  
even to accepting death,  
death on a cross.  
But God raised him high  
and gave him the name  
which is above all other names  
so that all beings  
in the heavens, on earth and in the underworld,  
should bend the knee at the name of Jesus  
and that every tongue should acclaim  
Jesus Christ as Lord,  
to the glory of God the Father.

## Kerygma

Proclaim the text in bold

**‘Jesus Christ loves you;  
he gave his life to save you;  
and now he is living at your side every day  
to enlighten, strengthen and free you’”**

*Share what strikes you about this?*

Reflection by Fr Ian Petit OSB from “God Is Not Angry”

***Read the excerpt aloud; Take a moment to reflect and perhaps underline any word or phrase that particularly spoke to you.***

Part of God’s plan is for us to stop sinning: Jesus did not come just to obtain pardon for our sins, he also came to take them out of our lives. By his death, Jesus put the old Adam life to death and paid the penalty for our sins; by his rising to new life, he has made it possible for us to have this new nature, and nature by which we no longer need to sin.

This does not mean that at baptism Jesus comes within us to live our lives for us; he comes rather to live with and in us so that we are able to draw on him for a new life and power and when tempted we can share his strength to fight successfully. New life is given us in our spirit and our mission in life is to allow this new, powerful life to come into its own. As I have said, it is not as though our life was being lived for us. It is still our life, but we can choose continually to draw on the life of Christ in us, so that with him we begin to be changed more and more into his likeness.<sup>12</sup>

## **Discuss**

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<sup>12</sup> P.55

## Closing Prayer

*Use this time for Intercessory prayer, before ending by praying the Psalm together.*

### **Psalm 21:8-9, 17-20, 23-24**

**Response: *My God, my God,  
why have you forsaken me?***

1. All who see me deride me.  
They curl their lips, they toss their heads.  
'He trusted in the Lord, let him save him;  
let him release him if this is his friend.'
2. Many dogs have surrounded me,  
a band of the wicked beset me.  
They tear holes in my hands and my feet  
I can count every one of my bones.
3. They divide my clothing among them.  
They cast lots for my robe.  
O Lord, do not leave me alone,  
my strength, make haste to help me!
4. I will tell of your name to my brethren  
and praise you where they are assembled.  
'You who fear the Lord give him praise;  
all sons of Jacob, give him glory.  
Revere him, Israel's sons.

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3. How did you rate the material? *1 (very poor) to 5 (excellent)*
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