



Preparing for the Mass of Sunday 14th February 2016 - The First Sunday in Lent

1 Relax & Remember

Set aside 10 -15 minutes and create a suitable environment by removing any distractions. Make sure that you are comfortable. Perhaps light a candle. Make the sign of the cross † and remain still for a minute of settling silence. **Call to mind the love that God has for you. Remember that through this scripture our Lord is truly present.** Then read the Gospel, preferably aloud and slowly, and pay attention to any words that stand out. If any do, meditate on them for a few minutes and be invited into a dialogue with God.



2 Read

Taken from the Gospel for Sunday 14th February 2016 - Jesus is tested in the Desert (Luke 4:1-13)

Filled with the Holy Spirit, Jesus left the Jordan and was led by the Spirit through the wilderness, being tempted there by the devil for forty days. During that time he ate nothing and at the end he was hungry. Then the devil said to him, "If you are the Son of God, tell this stone to turn into a loaf." But Jesus replied, "Scripture says: Man does not live on bread alone." Then leading him to a height, the devil showed him in a moment of time all the kingdoms of the world and said to him, "I will give you all this power and the glory of these kingdoms, for it has been committed to me and I give it to anyone I choose. Worship me, then, and it shall all be yours." But Jesus answered him. "Scripture says: You must worship the Lord your God, and serve him alone." Then he led him to Jerusalem and made him stand on the parapet of the Temple. "If you are the Son of God," he said to him, "throw yourself down from here, for scripture says: He will put his angels in charge of you to guard you, and again: They will hold you up on their hands in case you hurt your foot against a stone." But Jesus answered him, "It has been said: You must not put the Lord your God to the test." Having exhausted all these ways of tempting him, the devil left him, to return at the appointed time.

3 Reflect

After spending a few minutes considering this Gospel, continue by reading Fr Henry Wansbrough's reflection.

To remind us that Lent is a time of testing, the gospel reading of the First Sunday of Lent is always about the testing of Jesus. Through our fasting (or whatever that extra offering we make to the Lord during Lent may be) we enter into solidarity with the hardship undergone by Jesus in his Passion. Of course Lent is not a matter of testing out how far we can push ourselves (a sort of macho self-torture). Rather it is a period of preparation for the Passion and Resurrection - just like the forty years of Israel in the desert preparing for the Promised Land, or like the prophet Elijah's forty-day preparation before he encounters God on Mount Horeb, or like the forty days during which Christ prepared the apostles between Easter and the Ascension. The point of Jesus' forty-day fast is to give some force in response to the devil's first temptation. To each of the devil's taunts Jesus replies with a word of scripture: if you rely on God's word you are unshakably safe, for God has created and arranged everything. Matthew and Luke have a different order for the second and third temptations: Matthew climaxes with Jesus as the Second Moses, like Moses seeing all the territories from a high mountain. Luke ends the scene as he begins and ends his gospel, at Jerusalem, the turning-point of the gospel - the place where Jesus rises from the dead and ascends to the Father.

We do not live on bread alone. How has the Word of God fed you? In the solitude of the desert Jesus prayed to his Father. Can you find solitude for prayer? What can you do during Lent to come closer to the Lord?

Dom Henry Wansbrough OSB

4 Respond & Request

Now slowly and prayerfully read the Gospel once again but this time in silence. Consider how this Gospel could apply to your life in general. Then thank God for any insight you may have received. Conclude by asking God to bless you with one of the following spiritual gifts to help you act on any resolution you have made: love, understanding, wisdom, faithfulness, peace, self control, patience, or joy. Please remember to pray for the Church and particularly our school families. **Then conclude by requesting the prayers of Our Lady & St Joseph.**



WEDNESDAY WORD PLUS †

Fr Henry's reflections on the first and second readings of Sunday 14th February 2016



First Reading: *A Wandering Aramaean*

Deuteronomy 26:4-10

Moses said to the people: "The priest shall take the panner from your hand and lay it before the altar of the Lord your God. Then, in the sight of the Lord your God, you must make this pronouncement: 'My father was a wandering Aramaean. He went down into Egypt to find refuge there, few in numbers; but there he became a nation, great, mighty and strong. The Egyptians ill-treated us; they gave us no peace and inflicted harsh slavery on us. But we called on the Lord, the God of our fathers. The Lord heard our voice and saw our misery, our toil and our oppression; and the Lord brought us out of Egypt with mighty hand and outstretched arm, with great terror, and with signs and wonders. He brought us here and gave us this land, a land where milk and honey flow. Here then I bring the first-fruits of the produce of the soil that you, Lord, have given me.' You must then lay them before the Lord your God, and bow down in the sight of the Lord your God."

The first readings during Lent each year are wonderfully arranged, leading us from the beginnings of the history of God's People to a time of immediate preparation for the coming of Christ; each Sunday takes us further forward in the history of God's promises to his People. This year's readings commence with the profession of faith about God's care of his People; Israelite priests had to make this when presenting their offering. Surprisingly this profession starts not with the promises to Abraham but with the wanderings of the nomadic tribes down to Egypt. It was first in Egypt that God made them his people, rescuing them from slavery. In this version of the history of Israel the decisive moment was not the call of Abraham but the exodus from Egypt. But in the readings over the next few Sundays we will work forward through the call of Abraham, the call of Moses, the first Passover in Canaan and the promise of a New Covenant after the People return from the Babylonian Exile. These readings provide a record of God's constant presence as he prepares the People for the coming of his Son at the incarnation, and the revelation of God in the Cross and through the Resurrection at Easter.

In what sense should Christians still be described as a 'Pilgrim People'?

Second Reading: *Profession of Faith*

Romans 10:8-13

Scripture says: The word, that is the faith we proclaim, is very near to you, it is on your lips and in your heart. If your lips confess that Jesus is Lord and if you believe in your heart that God raised him from the dead, then you will be saved. By believing from the heart you are made righteous; by confessing with your lips you are saved. When scripture says: those who believe in him will have no cause for shame, it makes no distinction between Jew and Greek: all belong to the same Lord who is rich enough, however many ask for his help, for everyone who calls on the name of the Lord will be saved.

“ The Lord God raised Jesus from the dead, and raised him to the status of Lord. ”

In these chapters of the Letter to the Romans Paul is struggling with the problem of the salvation of the Jews: how is it that the People so carefully nurtured for so long should refuse to acknowledge that Jesus is the fulfilment of God's plan of salvation? To Paul, himself a fervent Jew, it was agonizing that so many of his own people should refuse to acknowledge Jesus. But he saw that their refusal opened the door to the gentiles. The Christian community at Rome was composed of both Jews and gentiles. It was important for Paul to show that even scripture proclaims that the door is open to all who profess their faith in Christ, not one party to the exclusion of the other: so, no distinction between Jew and Greek. This is, however, a very different profession of faith from the profession in the first reading: that was a belief in a Lord God who rescued from Egypt. This is a belief that the Lord God raised Jesus from the dead, and raised him to the status of Lord. Paul never uses the word 'God' of Jesus, but he does call him 'LORD', the word which the Jewish people have used for God (then and now) instead of pronouncing His personal name.

What does it mean to confess that 'Jesus is Lord'?

The Wednesday Word: *Connecting Home, School & Parish through the Word of God*
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