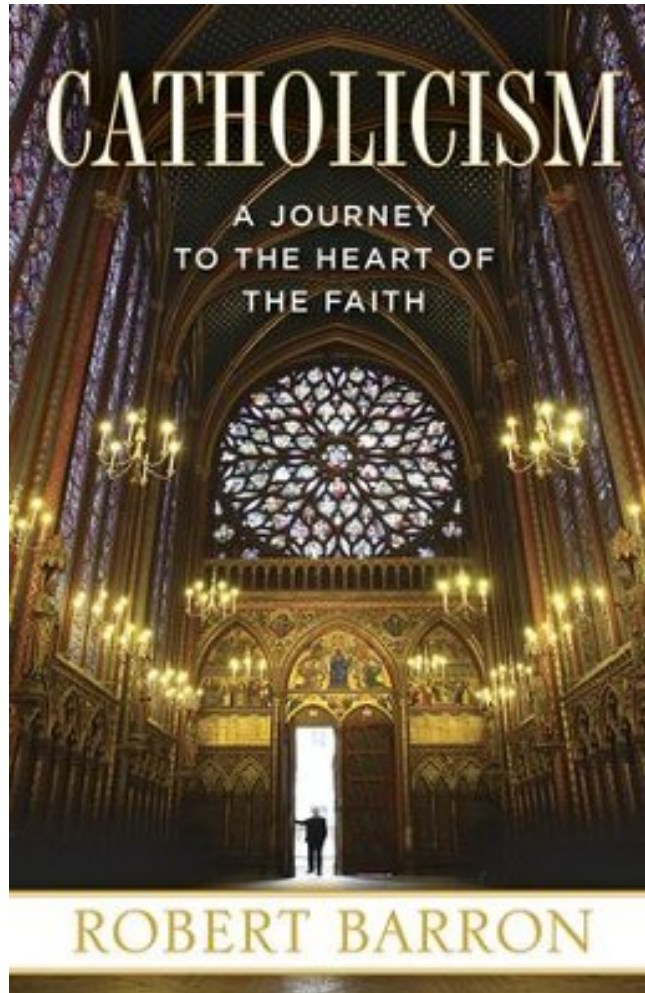


Knights of Columbus Newsletter Council 13391
March 16, 2022 Thursday



Episode #2 –
Happy Are We: The Teachings of Jesus

Bishop Barron highlights the Beatitudes, the path of non-violence and lessons on forgiveness, care for the poor, and our relationship with God as presented in the parables.

Use this link to watch this hour-long DVD from Bishop's Barron's Catholicism Series: <https://catholicismseries.com/episode2happyarewe>

See pages 11-13 in this week's newsletter for study guide!

Table of Contents

Link to Bishop Barron's Catholicism DVD Episode 2	page 1
Picnic for September 10 th has been scheduled	page 2
Prayer for the 4th Sunday of Lent	page 2
Readings to this week's Mass	pages 3-4
Bishop Barron Radio Homilies: on 1 st Reading and the Gospel	pages 4-5
Loyola Press Commentary: Second Sunday of Lent	pages 5-7
Jeff Cavins: Encounter the Word/ Video for Sunday's Gospel	page 7
Living Word Commentary	pages 8-9
Link to Bishop Barron's Catholicism DVD Episode 2	page 10
Optional questions for reflection on Episode 2	pages 11-15

Coffee and Doughnuts this weekend after all the Masses. Come join us!

Picnic has been scheduled for September 10th

Can you help us with the picnic this coming fall? If you are willing to help, please contact our **Grand Knight, Bill Allen** at ProKitchenBill@outlook.com or Doug Graves at d.graves@mikofc.org We are also looking for other Knights to help work with the coffee and doughnuts on the third Sunday morning after the morning Masses. If you can help, please contact, Clem Schwartz at clem.schwartz@sbcglobal.net

Prayer for the Fourth Sunday of Lent

Loving Creator of mine, I feel the pace quicken, the time draw near.

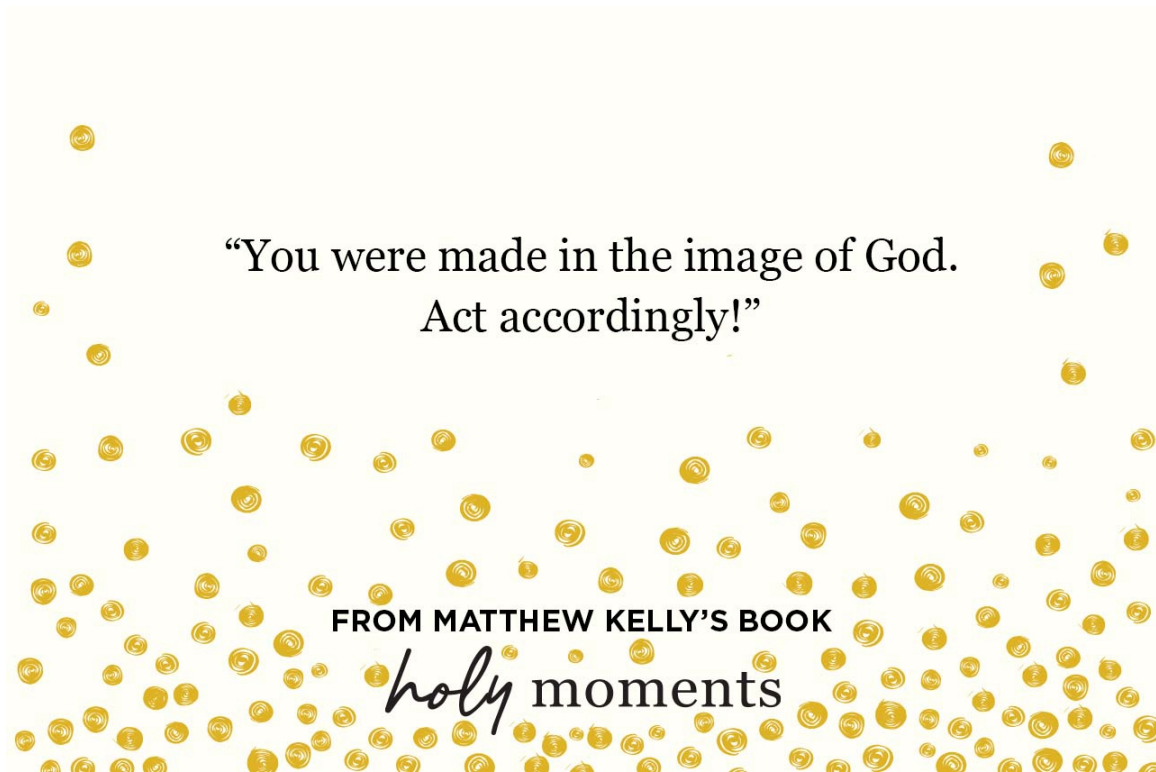
I am filled with joy as I move toward Easter and the promised reconciliation with you. Teach me to follow the example of your Son, to be worthy of being called one of his people: a Christ-ian.

Help me to live each day as he did turning hatred to love and conflict to peace. I await the new life with eagerness, faith and a deep gratitude.

<https://dioceseofprovidence.org/news/prayer-for-the-fourth-sunday-of-lent>

There are a few Holy Moment books left in the vestibule of the church. If you need a copy for yourself or a friend, pick one up. We have less than 10 copies left! Get your daily reflections on the Holy Moment book by going to dynamiccatholic.com.

Posters in this newsletter are from Dynamic Catholic daily newsletter.



Mass Readings for the Fourth Sunday of Lent Year A

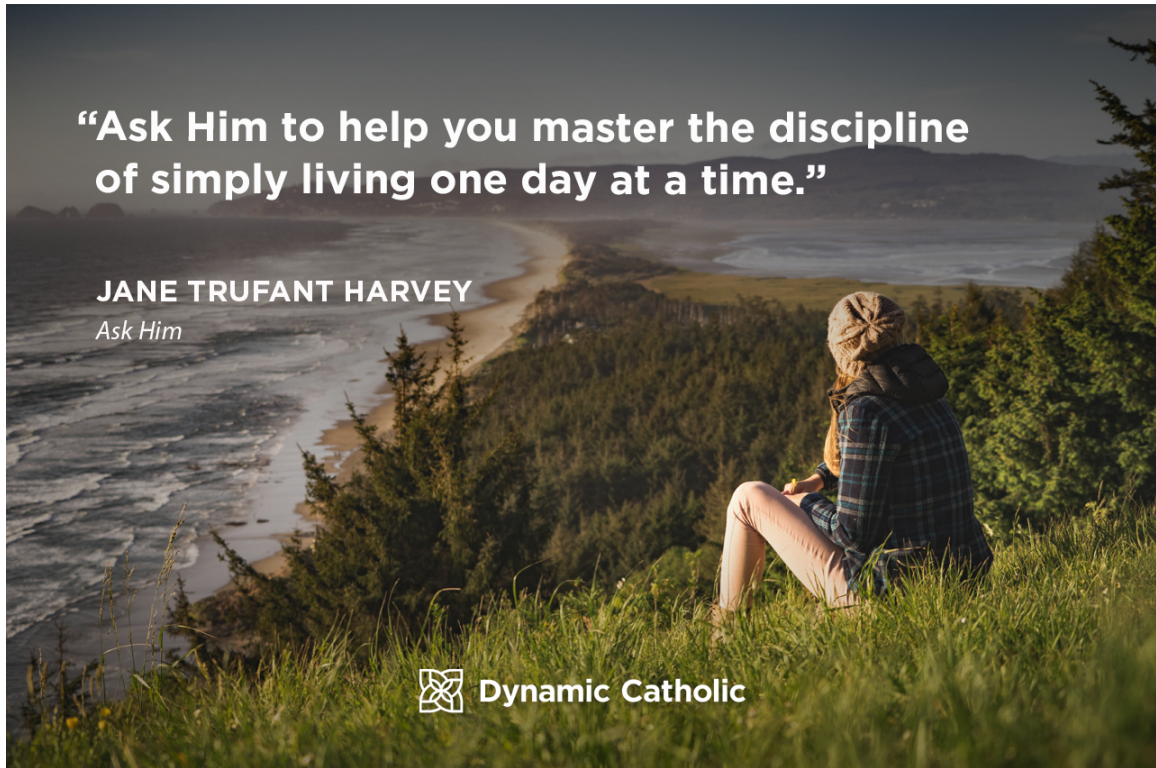
First Reading – [1 Samuel 16:1B, 6-7, 10-13A](#): “Do not judge from his appearance or from his lofty stature, because I have rejected him. Not as man sees does God see, because man sees the appearance but the LORD looks into the heart.”

Responsorial Psalm – [Psalm 23](#): “The Lord is my shepherd; there is nothing I shall want.”

Second Reading – [Ephesians 5:8-14](#): “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.”

Gospel – [John 9:1-41](#): “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.”

The readings for the 4th Sunday of Lent Year A are about sight and blindness. The first reading is the story of the choosing of David as God's anointed one. Samuel is told that God does not see us as we do. The second reading is a reminder that we must live in the light, not in darkness. And in the gospel is the story of the man born blind, whom Jesus cured.



Bishop's Barron's radio homily on the First Reading at the link:
<https://www.wordonfire.org/videos/sermons/a-man-after-gods-own-heart/>

Our first reading for this weekend gives us a glimpse of one of the most powerful texts in the Bible – indeed, one of the truly great literary words that has come down to us from the ancient world. I'm talking about the story that we refer to as first and second Samuel. At the heart of this narrative – rich in theology, psychology, history, politics, human relationships – is the figure of David, who along with Abraham and Moses is one of the most important characters in the Old Testament. And as we look at this passage and meditate upon his story, a number of very important Lenten spiritual themes emerge.

Bishop's Barron's radio homily on the Gospel at this link:
<https://www.wordonfire.org/videos/sermons/the-man-born-blind/>

Blindness is a great Biblical Symbol of spiritual blindness, the darkening and

distortion of our vision. Jesus salves and washes the blind man in John's Gospel in order to restore his sight. In the same way, he washes us (in Baptism) and salves us (in the other sacraments) so that we might see with his eyes.



Loyola Commentary

Background on the Gospel Reading for the Fourth Sunday of Lent

Background on the Gospel Reading

As we did last week, we are reading today from the Gospel of John. In today's Gospel, the healing of the man born blind invites us to focus on the physical and spiritual aspects of sight and light. In the first part of today's Gospel, we hear Jesus' response to a prevalent belief of his time: that misfortune and disability were the result of sin. That belief is why Jesus is asked the question of whose sin caused the man's blindness—his own or his parents'. Jesus does not answer directly, but instead gives the question an entirely different dimension—through this man's disability, God's power will be made manifest. Jesus then heals the man.

The healing is controversial because Jesus heals on the Sabbath. The Pharisees, the religious authorities of Jesus' time, understood that the law of Moses forbade work (including healing) on the Sabbath. They also have trouble believing that Jesus performed a miracle. To determine whether the man was really born blind, the Pharisees question him and his parents. The man challenges the leaders of

the synagogue about their assessment of the good that Jesus has done. In turn, they expel the man for questioning their judgment.

The final revelation and moment of enlightenment comes when the man born blind encounters Jesus again. Having heard the news of his expulsion, Jesus seeks out the man born blind and reveals himself to him as the Son of Man. In this moment, the man born blind shows himself to be a man of faith and worships Jesus. Jesus replies by identifying the irony of the experience of many who encounter Jesus: 'Those who are blind will now see, and those who think they now see will be found to be blind.'

As in last week's Gospel about Jesus' encounter with the Samaritan woman, today's reading has many allusions to Baptism. The washing of the man in the pool of Siloam is a prototype for Christian Baptism. Through the man's encounter with Jesus, the man born blind is healed, his sight is restored, and his conversion to discipleship begins. The man born blind gradually comes to a greater understanding about who Jesus is and what it means to be his disciple, while the Pharisees (those who should see) are the ones who remain blind.



Family Connection

When infants are baptized, parents, with the help of the godparents, assume responsibility for raising the child as a follower of Jesus. The process of

maturation in the faith is much like the example found in the story of the man born blind. The man is cured of his blindness, a symbol of his sin. Each time he meets someone after the healing, the man comes to a deeper awareness of who Jesus is. In a similar way, we who are baptized continue to mature in faith as our relationship with and knowledge about Jesus grows.

Invite each member of your family to draw a timeline of his or her life. On the timelines, ask family members to identify significant moments in their lives, especially their life of faith. Invite each person to reflect upon who Jesus was to him or her at each significant moment. How has each person's relationship with Jesus changed or matured? Then read together today's Gospel, John 9:1-41. Note how the relationship between Jesus and the man born blind changes and grows throughout the Gospel. Pray together that your relationship with Jesus will continue to grow and develop, becoming ever deeper. Conclude by praying together the Lord's Prayer.



Encountering the Word with Jeff Cavins

Use this link from Encountering the Word with Jeff Cavins on this Sunday readings for the Fourth Sunday of Lent

<https://www.youtube.com/watch?v=Ay6fm3iI-EA>

We don't see people as God does. We often rush to judgement. God doesn't look at the outside, but the heart.

Use this link to watch a video John 9: 1-41

<https://www.jesusfilm.org/watch/lumo-the-gospel-of-john.html/lumo-john-9-1-41/english.html>



Living the Word Commentary

(A publication of Liturgy Training Publications, archdiocese of Chicago. Copyright 2022)

Optional Song: Amazing Grace

<https://www.youtube.com/watch?v=Jbe7OruLk8I>

Focus: Miracles Happen

Reflection: We can scoff at the disciples for assuming blindness was a punishment for sin, but are we all that different? Victim blaming is rampant in our culture: suffering comes from doing something wrong. We want to believe we can avoid suffering by making the right choices. The contrast between the blind man and the Pharisee reminds us that there are worse evils than pain and worse

deprivations than loneliness. After his sight is restored, the once-blind man finds himself socially outcast for his faith in Christ. His testimony doesn't fit into the narrative the Pharisees have constructed to protect their own comfortable lives and beliefs. Even then, the newly sighted man remains grateful and worships Jesus. His physical blindness prepared the blind man to recognize the healing Christ came to offer; the Pharisee's selfishness and spiritual blindness prevented them from seeing what was happening right in front of them. Which is the greater deprivation?

Jesus Heals a Blind Man

Source: <https://www.flickr.com/photos/32495192@N07/10807703003>

Artist: By Otto Semler and others, many based on the engravings by Carolsfeld



Action: In the book *Man's Search for Meaning*, Austrian psychiatrist and Holocaust survivor Viktor Frankl writes about the distinction between suffering and sacrifice. One way many Christians give meaning to suffering is by “offering it up” in prayer. Though the phrase can be overused, its deep meaning is to ask Jesus to turn our suffering into a source of spiritual graces or healing for others. This week, when you encounter hardship, practice offering it up to Jesus as a

sacrifice for a person or cause you care about.

Questions:

1. Why does Jesus tell the Pharisees that they would have no sin if they were blind?
2. Can you think of some ways God has used painful experiences in your life to draw you closer to him or to work toward his greater purpose?
3. Do miracles still happen today? Have you or someone you know ever experienced a miracle?
4. Can you describe a time when you or someone else went against the social norms and did God's work instead of what the world expected?
5. The Pharisees are caught up in the rules of their religion and are not focused on what truly matters to God. Do you place people's needs ahead of your rules?

Closing Prayer: In your goodness, O God, you come into the lives of those who are burdened in life. You sent your Son to give sight to the blind and hope to those who long for your mercy. Grant that we might see with our hearts and give you praise with our lives. Through Christ our Lord. Amen.

Optional Song: Be Not Afraid

<https://www.youtube.com/watch?v=Jbe7OruLk8I>

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**Catholicism Episode 2
Chapter 2 Happy Are We: The Teachings of Jesus**

Introduction:

“Christian faith centers on who Jesus is and not what he said. The great creeds, for example, never mention the words of Jesus, but they are desperately interested in articulating his identity with exactness.... Once they clearly

understood that Jesus was Yahweh moving among his people, that he was, in the language of St John, the very Word of God made flesh, the first Christians were interested in remembering, understanding, and propagating Jesus' teaching." Thus Fr. Barron begins both the DVD and chapter 2 about the teachings of Jesus.

1. What were some of things that happened in the past that may not have happened without the words or teachings of Jesus? (Pages 36-37)

Would the end of **slavery** have happened without Jesus' command to love one's neighbor as oneself?

Would the **civil rights movement** in the United States have gotten underway without Jesus' teaching about loving one's enemy?

Would **Gandi's liberation of India** or the **collapse of Communism** have been possible without Jesus' summons to nonviolence?

How many prospective **persecutors** have been brought up short by Jesus' word: "Let the one among you without sin be the first to throw a stone at her" (John 8:7)?

How many, locked in a stance of **resentment and wounded pride**, have been changed by Jesus' story of the prodigal son?

How many **social reforms** have been prompted by Jesus' devastating line, "whatever you did for one of these least brothers of mine, you did for me" (Mt.25: 40)?

2. When some of Jesus' disciples decided not to continue to follow Jesus, what was Peter's reply to Jesus in John 6:68?

Peter speaking for the whole apostolic company replied, "Master, to whom shall we go? You have the words of eternal life." This is a witness to the power of Jesus' speech.

Beatitudes:

3. Fr. Barron uses the Beatitudes to understand Jesus' teachings as found in Matthew's Gospel Chapters 5-7. He begins with the more positive of the eight beatitudes.

1) "Blessed are the merciful, for they will be shown mercy." (Mt. 5:7)

What is another word for "mercy?"

"Mercy or tender compassion is God's most distinctive characteristic." In 1 John 4:16 this same idea is expressed in saying "God is love." (Page 43)

2) "Blessed are the clean of heart, they will see God." (Mt. 5:8)

How does Fr. Barron define “heart?” What makes it clean?

Your heart is the deepest center of your self. What makes it clean is that your life, your heart is centered on pleasing God alone. (Page 43)

3) “Blessed are they who hunger and thirst for righteousness.” (Mt. 5:6)

What do we hunger for? What makes our hunger righteous?

Our ultimate concern or hunger should be the will and purpose of God and when we seek God we are righteous. (Page 43)

4) “Blessed are the peacemakers, for they will be children of God.” (Mt. 5:9)

Who is a peacemaker? How will it make us children of God?

A person who orders himself toward God and draws things and people together is a peacemaker because that person reflects God’s reconciling power and therefore is a child of God. (Page 43)

4. Fr Barron next turns to the “negative” or “the beatitudes that can strike us initially as confounding and counterintuitive. But before he goes to those beatitudes Fr Barron quotes Thomas Aquinas’ four typical substitutes for God that we seek to satisfy our hunger for God. They are: wealth, pleasure, power, and honor. Fr. Barron uses the word “addiction” for “concupiscence,” the errant desire to fill our need for God with created things. (Page 43)

1) “Blessed are the poor in spirit, for theirs is the kingdom of heaven.” (Mt. 5:3)

What does Fr. Barron suggest as a variant rendition of this beatitude?

Blessed are you if you are not attached to material things, if you have not placed the goods that wealth can buy at the center of your concern. (Page 43)

What should be the center of your concern?

The Kingdom of heaven (God) should be your ultimate concern. (Mt. 6:33)

2) “Blessed are they who mourn, for they would be comforted. (Mt. 5:4)

What does Fr. Barron suggest as a re-statement of this beatitude?

Blessed or “lucky” you are if you are not addicted to good feelings. (Page 44)

Why are pleasant sensations or feelings an addition?

Unless we are detached from our feelings, we will not be able to do the will of God when suffering is involved either physical or psychological.

3) “Blessed are the meek, for they will inherit the earth. (Mt. 5:5)

How does Fr. Barron restate this beatitude?

How lucky you are if you are not attached to the finite good of power. (Page 44)

What does the devil offer Jesus in Matthew's temptation story?

After offering Jesus the temptation to sensual pleasure and pride, the devil offers Jesus the power of all of the kingdoms of the world.

Then what does "meek" mean in this beatitude?

Meek means here freedom from the addition to ordinary power; the ability to follow the will of God even when that path involves extreme powerlessness.

4) "Blessed are they who are persecuted for the sake of righteousness, for theirs is the kingdom of heaven." (Mt. 5:10)

How does Fr. Barron restate this beatitude?

How lucky are you if you are not addicted to honor and hence are able to follow the will of God even when that path involves being ignored, dishonored, and at the limit, persecuted. (Page 45)

Why does Fr. Barron say that the perfect exemplification of the beatitudes is the crucified Christ?

Jesus was utterly detached from the four classical additions of wealth and worldly goods, pleasure, power, and honor. (Page 45)

THE PATH OF NONVIOLENCE

5. Fr. Barron says the reason he spent so much time on the beatitudes is to point out the priority of joy in the teaching of Jesus. Then states that the highpoint of Jesus; teaching is nonviolence and loving one's enemies.

What does Matthew mean by love? (Mt. 5:43-44)

Matthew uses the Greek work, agape, for love. Love is not a sentiment or feeling, not merely a tribal loyalty or family devotion. Love is actively willing the good of the other as other. (Page 48)

6. How can I make sure that I am willing the good of the other as other?

If I am generous to someone who is my enemy, who is not the least bit interested in responding to me in kind, then I can be sure that I have truly willed his good and not my own. (Page 48) (See Mt.5 46-47)

7. Fr. Barron quotes Mt. 5:38-40 about "turning the other cheek" as a way of practicing nonviolence. He states that there are two classical responses to evil: fight or flight. Why doesn't either of these responses work out?

Violence usually leads to counter violence and running away justifies the aggressor and encourages even more injustice. (Page 49)

8. What is Jesus recommending we do by "turning the other cheek?"

By turning the other cheek, you are preventing him from hitting you the same way again.

You are not running or giving in, but rather refusing to accept the set of assumptions that have made his aggression possible. You are occupying a different moral space. You are mirroring back to the violent person the deep injustice of what he is doing. You may not only stop the violence but also transform the perpetrator of it. (Page 50)

Fr. Barron ends this topic with some examples of people who were non violent and concludes that we don't live in a perfect world. What do you think about being a nonviolent person? Is it possible?

THE PRODIGAL SON

We have heard and reflected on the story many times. What new idea about God did you discover from Fr. Barron's retelling of this story?

MATTHEW 25

1. What will God judge us on according to this story of the final judgment? How do we show our love for God by loving others?

The absolute love for God is not in competition with a radical commitment to love our fellow human beings, precisely because God is not one being among many, but the very ground of the existence of the finite world. (Page 55)
(See 1 Jn 4:20)

2. At this point in the DVD Fr. Barron gives us some examples of people who lived Matthew 25. He concludes the video with these powerful words:

“With the inbreaking of the Kingdom of God we must change our attitude, our way of thinking, our perspective on things, the manner in which we see. We have to see the world differently and in light of that new vision; we have to change the way we act. Once we envision our own existence – and indeed the being of the entire universe – as the gift of a gracious God, we gladly resolve to give our lives away as a gift of love. And when we do that, we find ourselves increased thirty, sixty, and a hundredfold, the divine life continuing to flood into us. Once we see God is love, we are no longer afraid to risk the path of love. The teaching of Jesus is all about this new vision and this summons to change.”

What do these words mean to you? How can you act on them?

Do you want to purchase Bishop Barron's Book, *Catholicism*? **Go to this link for Amazon to purchase a new or used copy of the book**

<https://www.amazon.com/Catholicism-Journey-Heart-Robert-Barron/dp/0307720527> You can buy a used book for around \$6.00. Some used books have underlines and other notations. However, you will have the text to read if you don't mind the notations etc.