

Wednesday March 6th for the 4th Sunday of Lent

OPENING PRAYER: God of our ancestors, we thank you for gathering us together in your name, we thank you for continuing to be patient with us when we fail to follow your ways. Help us during this Lenten journey to commit ourselves more fully to you. This we pray through Christ our Lord. Amen.

- In the words of Saint Benedict, “Listen with the ears of your heart.”
- Please note a word, phrase, or verse that seemed to really catch your notice.
- A volunteer slowly read aloud today’s passage Afterwards, we have a few minutes of silent reflection.

READING OF THE ASSIGNED GOSPEL ACCORDING TO JOHN

John 3: 14-21

14 And just as Moses lifted up^{*} the serpent in the desert, so must the Son of Man be lifted up,ⁱ

15^{*} so that everyone who believes in him may have eternal life.”

16 For God so loved the world that he gave^{*} his only Son, so that everyone who believes in him might not perish but might have eternal life.^k

17 For God did not send his Son into the world to condemn^{*} the world, but that the world might be saved through him.^l

18 Whoever believes in him will not be condemned, but whoever does not believe has already been condemned, because he has not believed in the name of the only Son of God.^m

19^{*} And this is the verdict,ⁿ that the light came into the world, but people preferred darkness to light, because their works were evil.

20 For everyone who does wicked things hates the light and does not come toward the light, so that his works might not be exposed.^o

21 But whoever lives the truth comes to the light, so that his works may be clearly seen as done in God.^p

Notes

* [3:14] Lifted up: in [Nm 21:9](#) Moses simply “mounted” a serpent upon a pole. John here substitutes a verb implying glorification. Jesus, exalted to glory at his cross and resurrection, represents healing for all.

* [3:15] Eternal life: used here for the first time in John, this term stresses quality of life rather than duration.

* [3:16] Gave: as a gift in the incarnation, and also “over to death” in the crucifixion; cf. [Rom 8:32](#).

* [3:17–19] Condemn: the Greek root means both judgment and condemnation. Jesus’ purpose is to save, but his coming provokes judgment; some condemn themselves by turning from the light.

* [3:19] Judgment is not only future but is partially realized here and now.

QUESTIONS FOR SHARING

1. This Sunday’s Gospel has John’s famous 3:16 verse: “God so loved the world that he gave his only Son, so that everyone who believes in him might not perish but might have eternal life.” What has helped you to come to believe in God’s unconditional love for you? What in the past or present made it hard for you to believe in God’s unconditional love?
2. Some, if not many, Christians have a difficult time squaring God’s unconditional love with belief in hell. What are your thoughts on this?
3. Nicodemus comes to see Jesus at night so that his colleagues would not know of his interest in Jesus. Many Catholics are very quiet about their faith. What has or is helping you to be more public about your Catholic faith?
4. Name one thing today’s Gospel says to us that we disciple of Jesus need to heed and act on.

