

## LENTEN FAITH SHARING



### Week Two

*“Now it was the day of preparation for the Passover; and it was about noon. .” John 19:14*

#### Week One—Reading: John 19: 13-37

The Leader leads the participants through Centering and stillness before God and with one another.

#### 4. You may Begin with Centering Prayer or a prayer of choice.

##### CENTERING PRAYER

Sit comfortably and still with eyes closed.

You may want to choose a prayer word or short phrase such as Jesus, Savior, Holy Spirit Come!  
To pray silently when distractions arise.

Breathe in and out with two or three deep breathes, inhaling and exhaling slowly and deliberately.

Breathe in through your nose and exhale through your mouth.

As you slowly inhale, image God breathing breath into your center.

As you exhale, let it be a moment of letting go of your anxieties, worries, anger, hatred, frustrations.

Repeat this practice several times.

As you inhale, pray *‘create in me a clean heart.’* as you exhale pray: *‘renew a right spirit in me.’* Or inhale: *“abide in me,* exhale: *‘renew a right spirit in me.’*

Let your intention be to simply remain open to the divine presence and content with a loving and peaceful attention to God for yourself and for the gathered Share Group

#### 5. Lectio Divina – Choose a Reader. The Leader leads the Lectio Divina

Read John 19: 13-37 slowly, while pausing between paragraphs for silence.

- Invite participants to rest in silence for a few moments.
- Invite participants to savor a word, a phrase or a feeling that rises in them while listening to the reading. Reflect on this quietly for a few moments.
- The Leader, after a time of silence can invites participants to share aloud the word or phrase that stirred in them as they listened to the proclamation of the word.
- The Reading is slowly read a **second time** by the Reader.
- Pause for silent reflection.
- The leader invites participants to share their experience using one or more of the Reflection questions below. Participants may want to respond only to one particular question. Allow the freedom to participants to do this.

## 6. REFLECTION QUESTIONS

1. What in this reading stirred your heart?
2. Did you John's Gospel help you proclaim that Jesus is the 'true Passover Lamb?'
3. What did you find to be most enlightening?
4. Did you find John's Gospel showing that celebrating the Eucharist is a participation in the saving New Passover?

## 7. COMMENTARY

The Gospel of John doesn't openly include the institution of the Eucharist, however, it intertwines Eucharistic symbols of the Passover throughout the account. When we read the 'Bread of Life discourse, in John's Gospel, ' the Passover is the context in which the Last Supper, the washing of the Feet, and the crucifixion of Jesus are contained. In all of this, John wants to emphasize that Jesus fulfilled the Passover sacrifice and the meal, through his redeeming, saving acts. John announces that Jesus is "the Lamb of God who takes away the sins of the world." Through this statement he is preparing his readers with a Passover imagery.

In John's gospel, he clearly states that it is Preparation Day for the Passover. Jesus is handed over to be put to death by Pilate, who prepares Jesus for crucifixion through his questioning. John highlights that the hour is noon, the very hour when the sacrifice of the Passover lambs begin in Jerusalem. The true Lamb of God will be sacrificed at the very moment the Passover lambs are sacrificed in the temple area.

Before Jesus dies on the cross, he is given a sponge full of wine which is lifted to Jesus on a stalk of hyssop, which is the same plant the Israelites used to place the blood of the Passover lamb on their doorposts. After Jesus drinks the wine, he says: "*It is finished. Jesus is "Passing over" through his death* and completing the task the Father had given to him.

John's gospel emphasizes that the legs of Jesus were not broken, as is often done to hasten death, recalling that in Exodus 12:46, and noting that this is another sign that Jesus is the true Passover sacrifice, the Lamb of God. Through all these connections to Passover, John, links together the Eucharist and the death of Jesus by crucifixion as the Passover of our liberation. Finally, there is the flow of water and blood from the side of Jesus after he is pierced. The early Church saw the water and blood as symbols of the Eucharist and of Baptism as the sacramental life of the church flowing from the side of Jesus. It also symbolizes the promise of a fountain bursting forth for the cleansing of our sins.

### **Action – Connect with the disconnected.**

How or what will you do to share your experience of Eucharist through the Scriptures and worship with someone who is not participating in the Eucharist? Can you gently and lovingly, and without judgment, ask another what prevents them from coming to experience the Eucharist?

Listen! Listen! Listen! The Holy Spirit will provide the words you should speak.

## John 19: 13 – 37

13 When Pilate heard these words he brought Jesus out and seated him on the judge's bench in the place called Stone Pavement, in Hebrew, Gabbatha.

14 It was preparation day for Passover, and it was about noon. And he said to the Jews, "Behold, your king!"

15 They cried out, "Take him away, take him away! Crucify him!" Pilate said to them, "Shall I crucify your king?" The chief priests answered, "We have no king but Caesar."

16 Then he handed him over to them to be crucified.  
The Crucifixion of Jesus. So they took Jesus,

17 and carrying the cross himself\* he went out to what is called the Place of the Skull, in Hebrew, Golgotha.

18 There they crucified him, and with him two others, one on either side, with Jesus in the middle.

19 Pilate also had an inscription written and put on the cross. It read, "Jesus the Nazorean, the King of the Jews."

20 Now many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, Latin, and Greek.

21 So the chief priests of the Jews said to Pilate, "Do not write 'The King of the Jews,' but that he said, 'I am the King of the Jews.'"

22 Pilate answered, "What I have written, I have written."

23 When the soldiers had crucified Jesus, they took his clothes and divided them into four shares, a share for each soldier. They also took his tunic, but the tunic was seamless, woven in one piece from the top down.

24 So they said to one another, "Let's not tear it, but cast lots for it to see whose it will be," in order that the passage of scripture might be fulfilled [that says]:

"They divided my garments among them,  
and for my vesture they cast lots."

This is what the soldiers did.

25 Standing by the cross of Jesus were his mother and his mother's sister, Mary the wife of Clopas, and Mary of Magdala.

26 When Jesus saw his mother and the disciple there whom he loved, he said to his mother, “Woman, behold, your son.”

27 Then he said to the disciple, “Behold, your mother.” And from that hour the disciple took her into his home.

28 After this, aware that everything was now finished, in order that the scripture might be fulfilled,<sup>\*</sup> Jesus said, “I thirst.”

29 There was a vessel filled with common wine. So they put a sponge soaked in wine on a sprig of hyssop and put it up to his mouth.

30 When Jesus had taken the wine, he said, “It is finished.” And bowing his head, he handed over the spirit.

31 Now since it was preparation day, in order that the bodies might not remain on the cross on the sabbath, for the sabbath day of that week was a solemn one, the Jews asked Pilate that their legs be broken and they be taken down.

32 So the soldiers came and broke the legs of the first and then of the other one who was crucified with Jesus.

33 But when they came to Jesus and saw that he was already dead, they did not break his legs,

34 but one soldier thrust his lance into his side, and immediately blood and water flowed out.

35 An eyewitness has testified, and his testimony is true; he knows that he is speaking the truth, so that you also may [come to] believe.

36 For this happened so that the scripture passage might be fulfilled:  
“Not a bone of it will be broken.”

37 And again another passage says:  
“They will look upon him whom they have pierced.”