



**Feed the
HUNGRY**

**Visit the
IMPRISONED**

**Bury the
DEAD**

**Welcome the
STRANGER**

**Heal the
SICK**

**Give drink to
the THIRSTY**

**Clothe the
NAKED**

ARCHDIOCESE OF WELLINGTON

PARISH REFLECTION PROGRAMME

For the Year of Mercy

8 December 2015 to 20 November 2016



Year of Mercy Prayer

Lord Jesus Christ,
you have taught us to be merciful like the heavenly Father,
and have told us that whoever sees you sees Him.
Show us your face and we will be saved.
Your loving gaze freed Zacchaeus and Matthew from being enslaved by money;
the adulteress and Magdalene from seeking happiness only in created things;
made Peter weep after his betrayal,
and assured Paradise to the repentant thief.
Let us hear, as if addressed to each one of us, the words that you spoke to the Samaritan woman:

“If you knew the gift of God!”
You are the visible face of the invisible Father,
of the God who manifests his power above all by forgiveness and mercy:
let the Church be your visible face in the world, its Lord risen and glorified.
You willed that your ministers would also be clothed in weakness
in order that they may feel compassion for those in ignorance and error:
let everyone who approaches them feel sought after, loved, and forgiven by God.

Send your Spirit and consecrate every one of us with its anointing,
so that the Jubilee of Mercy may be a year of grace from the Lord,
and your Church, with renewed enthusiasm, may bring good news to the poor,
proclaim liberty to captives and the oppressed,
and restore sight to the blind.

We ask this through the intercession of Mary, Mother of Mercy;
you who live and reign with the Father and the Holy Spirit for ever and ever.

Amen.

Front Cover: *The Corporal Works of Mercy*

Back Cover: *The Spiritual Works of Mercy*



PARISH REFLECTION PROGRAMME ON MERCY

MERCIFUL LIKE THE FATHER

ARCHDIOCESE OF WELLINGTON, NEW ZEALAND, 2015



Archbishop of Wellington

PO Box 1937, Wellington 6140, New Zealand

Pope Francis has invited us all to a Jubilee Year of Mercy, beginning on 8 December 2015.

On that day, Pope Francis will open a Door of Mercy in Rome on the Solemnity of the Immaculate Conception, the feast day that recalls God's act of mercy from the very beginning of the history of humankind. God turned his gaze of love and mercy on Mary, choosing her to be the Mother of the Redeemer – Mary, whose “soul was the space from which God was able to gain access into humanity (Pope Benedict XVI).

Pope Francis returns constantly to this “gaze of God” which we see and experience in the person of Jesus, the face of God's mercy. Jesus looks with love on the rich young man (Mark 10:21); he looks intently at Matthew and calls him to follow him (Matt 9:9-13); he looks with compassion on the crowd who were like sheep without a shepherd (Mark 6:34); he looks with mercy on the widow who grieves the loss of her son (Luke 7:13). Each of us could write our own story of such an encounter.

As we enter into the Jubilee Year of Mercy in the Archdiocese of Wellington, I would like to invite each one of you to experience once more that loving and compassionate gaze of Jesus. Take time to reflect back on your life When did I first know that gaze of Jesus, filled with mercy and love, choosing me to be a disciple and friend? From this will come the desire to show mercy because we have known mercy.

These reflections, prepared by Archdiocesan Pastoral Services, are offered as a guide in our pilgrimage through the Year of Mercy. The conclusion offers some suggestions about the traditional biblical works of mercy that may be a way to live the mercy of God in your families, parishes, religious communities, schools, chaplaincies.

With Pope Francis, “We entrust the year to the Mother of Mercy, so that she may turn towards us her gaze and watch over our path.”

+ John A Cardinal Dew
Archbishop of Wellington
Advent 2015

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‘Be merciful just as your Father is merciful.’ Luke 6:36



Introduction

Mercy is a primary theme of the papacy of Pope Francis. As a way to prepare for the Jubilee Year of Mercy 2016, the Archdiocese has produced this booklet for parishes to help people take a closer look at this theme.

From *Misericordiae Vultus*

‘Mercy is the bridge that connects God and man, opening our hearts to a hope of being loved forever despite our sinfulness ... [2]

At times we are called to gaze even more attentively on mercy so that we may become a more effective sign of the Father’s action in our lives ...[3]

I have chosen the date of 8 December because of its rich meaning in the recent history of the Church. In fact, I will open the Holy Door on the fiftieth anniversary of the closing of the Second Vatican Ecumenical Council. The Church feels a great need to keep this event alive. With the Council, the Church entered a new phase of her history.’ [4]

Recall how light through a prism reflects beautiful colours and light – it’s a bit like that when we are considering God’s mercy. From the same source of infinite merciful love is refracted different virtues aimed at illuminating dark places in profound ways. Consider mercy refracted as compassion, forgiveness, love, graciousness, steadfast covenant love, faithfulness, restorative of and creative of relationships.

God’s mercy is highlighted in the psalms, illustrated through the stories in Scripture, and demonstrated through the actions of his son, Jesus.

It is up to us to continue to shine out *mercy in action* through our daily lives both individually and in community. As Dr Kath Rushton rsm points out:

‘Life is a process of establishing relationships, of relating well, of seeking right relations. In Scripture, mercy is always a relational concept. Mercy grounds both the covenant relationship of God with God’s people and the relationships of God’s people with one another and with creation.’



Five basic observations on Mercy¹

1. *Mercy encompasses many interrelated qualities.* It is closely associated with compassion, faithfulness, steadfastness, tenderness, grace, favour, forgiveness, pity, and loving kindness.
2. *Mercy is an attribute of God towards human beings,* especially towards the covenant people whom he has invited into a relationship.
3. *There is a reciprocal dimension to mercy in the Bible.* Those who receive mercy from God are also called to emulate it. Receiving it brings with it a responsibility to share it with others. Mercy is not only a divine attribute it is also a human virtue.
4. *Mercy is related to God's justice.* While mercy is a free gift it is not a free pass to do whatever we like. God extends mercy repeatedly, expecting a human resolve to rectify that which is lacking in human faithfulness. God is both merciful and just, kind and demanding, forgiving and capable of judging.
5. *Mercy is a person.* Mercy is not an abstract idea. To encounter mercy we need to encounter a person – Jesus of Nazareth. The Scriptures tell us about the radical relationships we have with God, other people and the whole of creation.

¹Adapted from the article *The Year of Mercy* by Ron Witherup 2015.

Notes

- The main source of material for reflection is from *Misericordiae Vultus* – The Bull of Indiction of the Extraordinary Jubilee of Mercy, (Bull) published by Vatican City 2015. You can order a hard copy online from suppliers such as Pleroma – www.christiansupplies.co.nz or locate online copy from https://w2.vatican.va/content/francesco/en/apost_letters/documents/papa-francesco_bolla_20150411_misericordiae-vultus.html
- Numbers appearing in this booklet and used throughout in square brackets, eg [4] are references to the particular paragraph numbers in the Bull and in one instance, *Laudato Si'*.



Opening Prayer

God of love, you constantly offer us the medicine of mercy especially in times when our hearts are hurting and in pain. Free us from hardness of heart that we may turn merciful hearts towards those in our midst who are poor in spirit. Amen

E te Atua o te aroha, ka tukuna tonutia e koe te rongoā o te atawhai i ngā wā katoa, i ngā wā hoki e pā mai te mamae ki o mātou ngākau. Whakakahore te pakeke o te ngākau kia huri mātou me o mātou ngākau atawhai ki te hunga rawakore ā-wairua nei. Āmene.

Introduction

In this session we will be thinking about the faithful and gracious nature of God's mercy. Pope Francis states, 'God's justice is his mercy given to everyone as a grace that flows from the death and resurrection of Jesus Christ' [21]. To put into practice the motto of the Jubilee – *Merciful like the Father* – it is important to first listen to the word of God each day, to meditate on the Word. Can we reorganise our day so there is time for silence to allow us to contemplate God's mercy, to incorporate mercy into our way of life? The message is clear. It is 'absolutely essential' for the Church to live and 'testify' to mercy. As the People of God, it is up to us to be close to the 'beating heart of the Gospel.' [12]

Reflections on *Misericordiae Vultus*

'We recall the poignant words of Pope Saint John XXIII when, opening the Second Vatican Council, he indicated the path to follow: "Now the Bride of Christ wishes to use the medicine of mercy rather than taking up arms of severity ..." ' [4]

What do you think Pope Saint John XXIII and Pope Francis mean by the term 'medicine of mercy'?

Share about a time when you have received the 'medicine of mercy'.

'The Church "has an endless desire to show mercy"'. [10]

'Mercy is the very foundation of the Church's life. All of her pastoral activity should be caught up in the tenderness she makes present to



believers; nothing in her preaching and in her witness to the world can be lacking in mercy. The Church's very credibility is seen in how she shows merciful and compassionate love.' [10]

“The Church’s very credibility is seen in how she shows merciful and compassionate love.” As a member of this Church how might I make my own witness to mercy more credible?

Response and personal commitment

- What changes need to be made in my personal life and in our parish life so the needy may confidently approach us and receive mercy?
- Could our world suffering from fear, and despair be changed by people who bring hope? How well do we witness to the unfailing mercy and steadfast love of God?
- What is one action I commit to undertake, either by myself or together with other members of the group, as a result of our reflection and discussion in this session?

Closing Prayer

‘In a special way the Psalms bring to the fore the grandeur of His merciful action.’ [6]

Using the Bible, choose one of the following Psalms to pray at the end of this session.

Psalm 136 with the refrain “For his mercy endures forever.”

Psalm 103:3-4

Psalm 146:7-9

Psalm 147:3,6

From the words in the Mass let us pray together:

*‘Lord God, Lamb of God, son of the Father,
you take away the sins of the world.
Have mercy on us.’*

*I come to you expecting to be healed,
expecting to be made new,
and the miracle always happens.*

How can something so profound be so simple?

From: Joy Cowley, *Honest to Goodness – personal reflections on the liturgy.*



**‘The Church must be a place of mercy freely given,
where everyone can feel welcomed, loved, forgiven
and encouraged to live the good life of the Gospel.’**

Evangelii Gaudium, 2013

(The Joy of the Gospel)



Part II

Mercy is a person

Opening Prayer

Lamb of God we pray that this Jubilee of Mercy may be a year of grace. May we, your Church be driven with renewed enthusiasm to bring good news to the poor, liberty to captives and sight to those who cannot see. Amen

E te Reme a te Atua, ka inoi mātou kia tau tō manatapu ki tēnei tau tiupiri o te atawhai. Kia whakahou te ngākaunui o mātou, o tō Hāhi, ki te kauhau i te rongopai ki te hunga rawakore, ki ngā herehere kia haere noa, ki ngā matapō kia kite. Āmene.

Introduction

In this session we will be thinking about the tender and compassionate nature of God's mercy. Jesus shows us in the parables how much his Father forgives, and demonstrates compassion. Recall the lost sheep, the lost coin, the father who had two sons (Luke 15:1-32) and the Pharisee and the publican (Luke 18:9-14). In another parable of the ruthless servant (Matthew 18:23-35) the message for us is to show mercy because mercy has first been shown to us. Pope Francis repeatedly draws our attention to the way the Father is presented full of joy especially when he pardons. To show mercy fills 'the heart with love and brings consolation through pardon.' [9]

The primary scriptural text outlining the corporal works of mercy is in the gospel of Matthew (25:35-40). The just discover that in their merciful actions towards their neighbours they have been merciful to Jesus.

For Christians, the works of mercy are essential to our witness. Merciful actions communicate the inclusiveness of the Gospel message. God gives hope to the poor, needy and oppressed by making faithful and enduring commitments. In the Gospel stories Jesus responded to anyone who appealed for mercy, pity, forgiveness, compassion and love.

To 'be merciful, just as your Father is merciful,' (Luke 6: 35) is demanding. In the stories of the Good Samaritan (Luke 10:25-37) and in the parable of the rich man and Lazarus (Luke 16:19-31) we learn more of unconditional love which underlies true mercy.



Pope Francis places into today's context, the passage from Isaiah (61:1-2) to proclaim the year of the Lord's favour or mercy, by echoing Jesus' mission 'to bring a word and gesture of consolation to the poor, to proclaim liberty to those bound by new forms of slavery in modern society, to restore sight to those who can see no more because they are caught up in themselves, to restore dignity to all those from whom it has been robbed.' [16]

How might I respond to that renewed mission?

Reflections on *Misericordiae Vultus*

'During this Jubilee, the Church will be called even more to heal these wounds, to assuage them with the oil of consolation, to bind them with mercy and cure them with solidarity and vigilant care ... [15]

Let us open our eyes and see the misery of the world, the wounds of our brothers and sisters who are denied their dignity, and let us recognise that we are compelled to heed their cry for help! May we reach out to them and support them so they can feel the warmth of our presence, our friendship, and our fraternity! May their cry become our own, and together may we break down the barriers of indifference that too often reign supreme and mask our hypocrisy and egoism! [15]

Where and when do you experience 'the barriers of indifference' to the cries for help?

'I'm happy to help refugees, so long as they don't come here.' Have you heard this or similar sentiments? Have you ever felt this way yourself about people in need?

'It is my burning desire that, during this Jubilee, the Christian people may reflect on the corporal and spiritual works of mercy. It will be a way to reawaken our conscience, too often grown dull in the face of poverty. And let us enter more deeply into the heart of the Gospel where the poor have a special experience of God's mercy ... [15]

In each of these 'little ones,' Christ himself is present. His flesh becomes visible in the flesh of the tortured, the crushed, the scourged, the malnourished, and the exiled ... to be acknowledged, touched, and cared for by us. Let us not forget the words of Saint John of the Cross: 'as we prepare to leave this life, we will be judged on the basis of love.' [15]



How familiar are you with the corporal and spiritual works of mercy?

Can you recall any stories of Jesus demonstrating works of mercy in his daily life? Share.

Who are today's needy and vulnerable people? What might be one small practical action I can take to demonstrate an aspect of mercy?

'Many professionals, opinion makers, communications media and centres of power, being located in affluent urban areas, are far removed from the poor, with little direct contact with their problems. They live and reason from the comfortable position of a high level of development and a quality of life well beyond the reach of the majority of the world's population.' *Laudato Si'* [49]

Silently think about the tenderness of God's mercy and about how close he wants to be to the broken-hearted and those who are hurting. What might I need to change about myself?

WORKS OF MERCY

<i>Corporal</i>	<i>Spiritual</i>
Feed the hungry <i>Whāngaia te hunga hiakai</i>	Counsel the doubtful <i>Tohutohua te hunga rangirua</i>
Give drink to the thirsty <i>Whakainumia te hunga hiainu</i>	Instruct the ignorant <i>Ākona te hunga kuware</i>
Clothe the naked <i>Whakakākahutia te hunga tahanga</i>	Admonish sinners <i>Koheteta te hunga hara</i>
Welcome the stranger <i>Pōwhiritia te tangata kē</i>	Comfort the afflicted <i>Whakamārietia te hunga e taimaha ana</i>
Heal the sick <i>Whakaorangia ngā tūroro</i>	Forgive offences <i>Whakakoretia ngā hara</i>
Visit the imprisoned <i>Torona ngā mauhere</i>	Bear patiently with those who do us ill <i>Kia manawanui te kawē o ētahi e mahi kino ana ki a mātou</i>
Bury the dead <i>Tanumia ngā tūpāpaku</i>	Pray for the living and the dead <i>Inoia mō te hunga ora me te hunga mate</i>
From Matthew 25:31-46	From Jesus' life and the prophets.



Response and personal commitment

- Who are we listening to concerning the needs of the poor and vulnerable?
- How might you bridge the gap and draw close, as Jesus himself would want to be close?
- How can we ensure that our mercy will shine out in a world that puts emphasis on laws, rules, success, money, excellence and winning?
- How does your local community respond to Jesus' call in Matthew 25 to care for those who are disadvantaged? For example:

Does our parish have food or clothing collections?

How are shut-ins and terminally ill people cared for?

Who visits or writes to the prisoners in the jails in this region?

How does our parish community respond to refugees or new immigrants settling into the area?

- How might we in our parish do more to demonstrate the Corporal and Spiritual Works of Mercy?
- How might the way I live out my faith change as a result of this Year of Mercy?
- What is one action to undertake either by myself or together with other members of the group, that will demonstrate loving kindness, graciousness, tenderness and compassion to someone in our parish, community or whanau?

Starter ideas for action

- Identify who ...
- Consider how ...
- What can you find out ...
- When could I ...
- Where might be the best place to ...



Closing Prayer

In silence ponder the closing words of Pope Francis:

‘From the heart of the Trinity, from the depths of the mystery of God, the great river of mercy wells up and overflows unceasingly. It is a spring that will never run dry, no matter how many people approach it. Every time someone is in need, he or she can approach it, because the mercy of God never ends.’ [25]

Together we pray ...

*God of compassion, your merciful eyes see not what we are,
nor what we have been, but what we long to be –
loving and beloved,
forgiven and accepted.*

*Give us a mind and heart as free as your own,
open to the possibility of change.*

From: *The Closeness of God* by Gemma Simmonds

‘Let us be renewed by God’s mercy ...

and let us become agents of this mercy, channels through which

God can water the earth, protect all creation and make justice and peace flourish.’

Pope Francis, *Urbi Et Orbi*, Easter Sunday, 31 March 2013.



Opening Prayer

'The Cross of Christ is God's judgement on all of us and on the whole world, because through it he offers us the certitude of love and new life.' [21]

Forgiving Father it is through the death and resurrection of your Son Jesus Christ that we are redeemed. Teach us to work with you in comforting and welcoming all people great and small into your merciful embrace. Amen

Ko te Ripeka o te Karaiti te whakawā o te Atua ki te katoa, nā tēnei nāna i tuku ki a mātou te kupu tūturu o te aroha me te oranga hou. [21]

E te Mātua o te whakakahore hara nā te ripeka me te aranga ake o tō tama o Hēhu te Karaiti i whakaora ai i a mātou. Ka whakaakona mātou e koe ki te mahi tahi ki tō taha anō kia manaaki i te tangata rahi, i te tangata iti kia huri rātou ki tō awhi atawhai. Āmene.

Introduction

In this session we will be thinking about the forgiving and loving nature of God's mercy. How are justice and mercy related? Jesus often spoke of the importance of faith. While observing the law was important it is not to be used to place burdens on people that would reduce the dignity of the human person. 'Finally, all of you, have unity of spirit, sympathy, love for one another, a tender heart, and a humble mind.' (1 Peter 3:8) How can we comprehend the incredible love of God? Pope Francis uses a comment from Saint Augustine to underline this experience. 'It is easier for God to hold back anger than mercy.' And so it is. God's anger lasts but a moment, his mercy forever.' [21]

Consider times when you were angry at some injustice. How difficult is it to calm your own anger and envelope it in forgiveness and mercy?

Reflections on *Misericordiae Vultus*

'Justice and mercy are but two dimensions of a single reality that unfolds progressively until it culminates in the fullness of love... [20]

To overcome the legalistic perspective, we need to recall that in Sacred Scripture, justice is conceived essentially as the faithful abandonment of oneself to God's will ...[20]



Jesus speaks several times of the importance of faith over and above the observance of the law ... 'I have not come to call the righteous, but sinners'. (Matthew 9:13) [20]

Do I find myself dividing people into two groups – the just and the sinners?

How did Jesus respond to the sinners he encountered?

Why does the Church place such an important emphasis on the dignity of all human beings?

'Mercy is not opposed to justice but rather expresses God's way of reaching out to the sinner, offering him a new chance to look at himself, convert, and believe ... [21]

If God limited himself to only justice, he would cease to be God, and would instead be like human beings who ask merely that the law be respected. But mere justice is not enough. Experience shows that an appeal to justice alone will result in its destruction. This is why God goes beyond justice with his mercy and forgiveness. [21]

God's justice is his mercy given to everyone as a grace that flows from the death and resurrection of Jesus Christ.' [21]

How do you react to this statement 'God's justice is his mercy given to everyone as a grace'?

Why do we find it so hard sometimes to forgive those who have damaged relationships with those we love?

Response and personal commitment

'What I want is mercy, not sacrifice.' (Matthew 9:13)

The elder brother in the story of the Prodigal son indignantly asked, "But what about all my hard work, what about the sacrifices I make in God's name? What is the point of trying to be good?"

- Do I feel the same way sometimes?
- Doesn't being merciful sometimes seem unjust?
- In the parable of the Prodigal Son, what qualities does the father demonstrate towards the younger son? The older son?
- What is one action I commit to undertake, either by myself or together with other members of the group, as a result of our reflection and discussion in this session?



Closing Prayer

From: A Christian prayer in union with creation

*God of love, show us our place in the world
as channels of your love
for all the creatures of this earth,
for not one of them is forgotten in your sight.
Enlighten those who possess power and money
that they may avoid the sin of indifference,
that they may love the common good, advance the weak,
and care for this world in which we live.
The poor and the earth are crying out.
O Lord, seize us with your power and light,
help us to protect all life,
to prepare for a better future,
for the coming of your Kingdom
of justice, peace, love and beauty.
Praise be to you!
Amen*

Laudato Si' 2015, Pope Francis



Church teaching in both the Old and New Testament sources underline the importance of works of mercy. For example:

'share your bread with the hungry and bring the homeless poor into your house' Isaiah 58:6-12

'...clothe yourselves with compassion, kindness, humility, meekness and patience ... just as the Lord has forgiven you, so you also must forgive.' Colossians 3:12-16

'He has anointed me to bring good news to the poor ...' Luke 4: 8-19



'... and if I saw the dead body of any of my people thrown out behind the wall of Nineveh, I would bury it.' Tobit 1:17-19

'Pure, unspoilt religion, in the eyes of God our Father is this: coming to the help of orphans and widows when they need it, and keeping oneself uncontaminated by the world.' James 1:27

'Do not model yourselves on the behaviour of the world around you, but let your behaviour change, modelled by your new mind ...Treat everyone with equal kindness; never be condescending but make real friends with the poor. Do not allow yourself to become self-satisfied. Never repay evil with evil but let everyone see that you are interested only in the highest ideals. Do all you can to live at peace with everyone'. Romans 12:16-19

**'God's justice is his mercy.'
Psalm 51:11-16**



About the Logo

The logo and the motto together provide a fitting summary of what the Jubilee Year is all about. The motto “Merciful Like the Father (taken from the Gospel of Luke, 6:36) serves as an invitation to follow the merciful example of the Father who asks us not to judge or condemn but to forgive and to give love and forgiveness without measure (Lk 6:37-38). The logo – the work of Jesuit Father Marko I. Rupnik – presents a small summa theologiae of the theme of mercy. In fact, it represents an image quite important to the early Church: that of the Son having taken upon his shoulders the lost soul demonstrating that it is the love of Christ that brings to completion the mystery of his incarnation culminating in redemption. The logo has been designed in such a way so as to express the profound way in which the Good Shepherd touches the flesh of humanity and does so with a love with the power to change one’s life. One particular feature worthy of note is that while the Good Shepherd, in his great mercy, takes humanity upon himself, his eyes are merged with those of man. Christ sees with the eyes of Adam, and Adam with the eyes of Christ. Every person discovers in Christ, the new Adam, one’s own humanity and the future that lies ahead, contemplating, in his gaze, the love of the Father.



The scene is captured within the so called mandorla (the shape of an almond), a figure quite important in early and medieval iconography, for it calls to mind the two natures of Christ, divine and human. The three concentric ovals, with colours progressively lighter as we move outward, suggest the movement of Christ who carries humanity out of the night of sin and death. Conversely, the depth of the darker colour suggests the impenetrability of the love of the Father who forgives all.

Reference:

<http://www.iubilaeummisericordiae.va/content/gdm/en/giubileo/logo.html>



Note to Facilitators

Become familiar with the resources. Obtain enough materials eg Bible, candle, copies of this booklet for your group before you first meet.

Promote the gathering through word of mouth, parish notices, emails, phone calls.

Provide clear instructions for the meeting – purpose, place, time, sharing transport etc. Allow at least 1.5 hours for each gathering.

The idea is to hold two sessions on the first two Sundays of Advent, prior to the opening of the Jubilee Year on Tuesday 8 December, 2015. Should this not be convenient the sessions hold good for the entire year.

Part III is optional, and may be used by participants for personal reflection, or the group may be reconvened for a final session during Lent.

Consider hospitality. Is tea and coffee available? Will some people bring a plate of food to share? Set aside time at the first gathering for introductions.

Your role as facilitator is to assist the group by providing a focus and structure to the sessions.

Each person in the group will have a contribution to make to the reflections. Encourage participation. Feel free to choose the questions your group might reflect on and discuss. There won't be enough time to discuss all of them.

Allow time and encourage members to listen to one another and to confidently share their thoughts.

At the beginning and close of each session you could provide a prayer focus such as lighting a candle and placing an open Bible at one of the Scripture passages linked to this programme.

It is important to allow time to pray together. While this programme offers prayer suggestions, your group may have a preferred way of praying or may wish to use other prayers. Feel free to substitute these prayers.

Each session ends with an invitation and an opportunity to make a personal response and commitment. This is faith in action.



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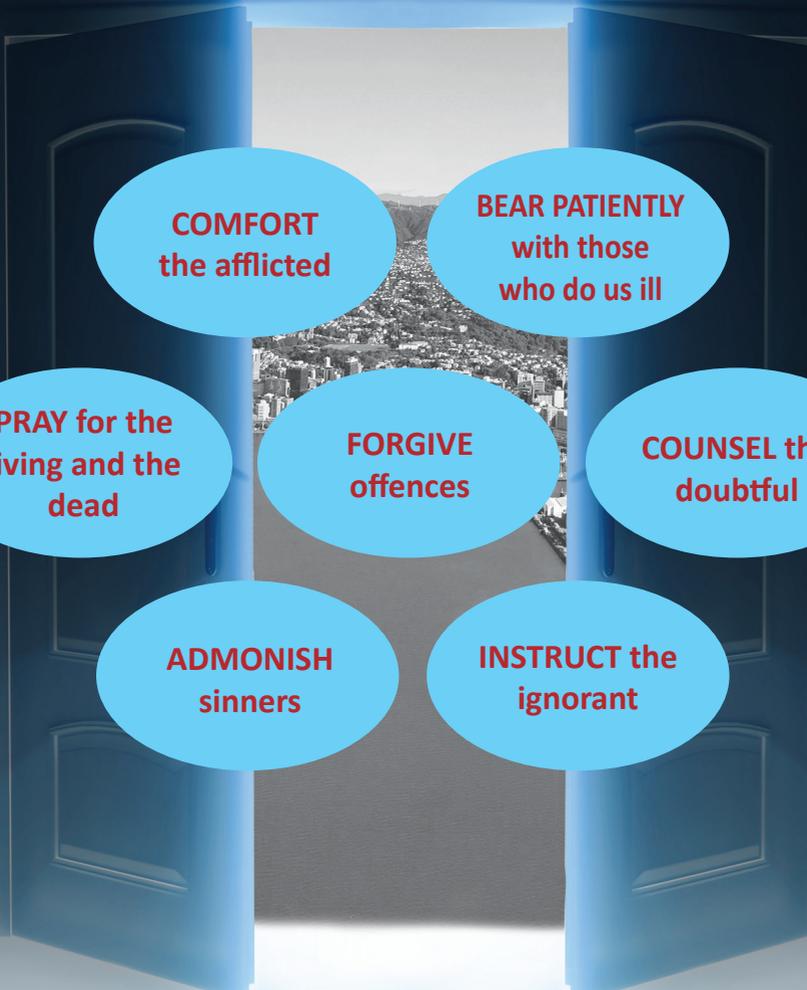
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COMFORT
the afflicted

BEAR PATIENTLY
with those
who do us ill

PRAY for the
living and the
dead

FORGIVE
offences

COUNSEL the
doubtful

ADMONISH
sinners

INSTRUCT the
ignorant

PARISH REFLECTION PROGRAMME

For the Jubilee Year of Mercy

