

## LENTEN CAMPAIGN 2019

### WEEK IV: Socio-Political Inclusion

Socio-political inclusion means participation of both social and political groups in determination of matters affecting and governing communities and the state at large. In any modern democracy, a stable and sustainable political system require constant input from all members of the society. Inclusion in the political processes is important for the health of the political system, good governance and socio-political integration in general. The political class has extensively exploited the social vulnerability of the people, widening the drift of ethnic differences at the expense of national identity. Embracing social inclusion help in conflict resolution because it identifies some causes of conflict. Despite having a progressive Constitution, vibrant laws and policies, Kenya still has a long way to go in maintaining law and order. The gap between the rich and the poor is unacceptably huge in a society that seeks justice and peace. There is need for attitude change among Kenyan citizens, shed off selfishness, embrace patriotism, and strengthen the workable systems of social inclusion in the civil society and the government. It is important to ask ourselves, what have we contributed as individuals to improve social inclusion and good governance. There is need to activate and promote legal avenues that provide for public participation and engagement in the policymaking, formulating strategies and implementations. This will ensure inclusive benefits of growth and development, sociopolitical tolerance, social accountability and creation of awareness to the public on issues of governance, service delivery and respect to rule of law. The elder son also wanted his brother to be excluded but the father reiterated that they were both his sons. When we are cut from others, we eventually cut ourselves from God. We should not use our position of authority as a tool to discriminate others based on their gender, ethnicity, religious background, race or social standing. Guided by gospel let us examine our role in promoting socio-political inclusion both individually and in the Small Christian Community.

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## CONSOLATA SHRINE FOURTH SUNDAY OF LENT 31ST MARCH 2019



### FIRST READING

**Joshua 5:9a.10-12**

*"The people of God entered the Promised Land and there kept the Passover."*

### A reading from the Book of Joshua

In those days: The LORD said to Joshua, "This day I have rolled away the reproach of Egypt from you." While the sons of Israel were encamped in Gilgal they kept the Passover on the fourteenth day of the month at evening in the plains of Jericho. And on the next day after the Passover, on that very day, they ate of the produce of the land, unleavened cakes and parched grain. And the manna ceased on the next day, when they ate of the produce of the land; and the sons of Israel had manna no more, but ate of the fruit of the land of Canaan that year.

### RESPONSORIAL PSALM

**Psalms 34: 2-7**

### R. Taste and see that the Lord is good!

I will bless the LORD at all times;  
praise of him is always in my mouth.  
In the LORD my soul shall make its boast;  
the humble shall hear and be glad. **R**

Glorify the LORD with me;  
together let us praise his name.  
I sought the LORD, and he answered me;  
from all my terrors he set me free. **R**

Look towards him and be radiant;  
let your faces not be abashed.  
This lowly one called; the LORD heard,  
and rescued him from all his distress. **R**



### SECOND READING

**2Corinthians 5:17-21**

*God reconciled us to himself through Christ.*

### A reading from the second Letter of Saint Paul to the Corinthians

Brethren: If anyone is in Christ, he is a new creation; the old has passed away, behold, the new has come. All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation; that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation. So we are ambassadors for Christ, God making his appeal through us. We beg you on behalf of Christ, be reconciled to God. For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.



### Glory and praise to you, O Christ

I will arise and go to my father and I will say to him:  
Father, I have sinned against heaven and before you.

**Glory and praise to you, O Christ.**



## GOSPEL

**Luke 15:1-3.11-32**

*"This your brother was dead, and is alive."*

### **A reading from the holy Gospel according to Luke**

At that time: The tax collectors and sinners were all drawing near to hear Jesus. And the Pharisees and the scribes murmured, saying, "This man receives sinners and eats with them." So he told them this parable: "There was a man who had two sons; and the younger of them said to his father, 'Father, give me the share of property that falls to me.' And he divided his living between them. Not many days later, the younger son gathered all he had and took his journey into a far country, and there he squandered his property in loose living. And when he had spent everything, a great famine arose in that country, and he began to be in want. So he went and joined himself to one of the citizens of that country, who sent him into his fields to feed swine. And he would gladly have fed on the pods that the swine ate; and no one gave him anything. But when he came to himself he said, 'How many of my father's hired servants have bread enough and to spare, but I perish here with hunger! I will arise and go to my father, and I will say to him, "Father, I have sinned against heaven and before you; I am no longer worthy to be called your son; treat me as one of your hired servants."' "And he arose and came to his father. But while he was yet at a distance, his father saw him and had compassion, and ran and embraced him and kissed him. And the son said to him, 'Father, I have sinned against heaven and before you; I am no longer worthy to be called your son.' "But the father said to his servants, 'Bring quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; and bring the fatted calf and kill it, and let us eat and make merry; for this my son was dead, and is alive again; he was lost, and is found.' And they began to make merry. "Now his elder son was in the field; and as he came and drew near to the house, he heard music and dancing. And he called one of the servants and asked what this meant. And he said to him, 'Your brother has come, and your father has killed the fatted calf, because he has received him safe and sound.' But he was angry and refused to go in. His father came out and entreated him, but he answered his father, 'Behold, these many years I have served you, and I never disobeyed your command; yet you never gave me a kid, that I might make merry with my friends. But when this son of yours came, who has devoured your living with harlots, you killed for him the fatted calf!' "And he said to him, 'Son, you are always with me, and all that is mine is yours. It was fitting to make merry and be glad, for this your brother was dead, and is alive; he was lost, and is found.'"

### **Reflection: Found Alive Again by Scott Hahn, PhD**

In today's First Reading, God forgives "the reproach" of the generations who grumbled against Him after the Exodus. On the threshold of the promised land, Israel can with a clean heart celebrate the Passover, the feast of God's first-born son. Reconciliation is also at the heart of the story Jesus tells in today's Gospel. The story of the prodigal son is the story of Israel and of the human race. But it is also the story of every believer. In Baptism, we're given a divine birthright, made "a new creation," as Paul puts it in today's Epistle. But when we sin, we're like the prodigal, quitting our Father's house, squandering our inheritance in trying to live without Him. Lost in sin, we cut ourselves off from the grace of sonship lavished

upon us in Baptism. It is still possible for us to come to our senses, make our way back to the Father, as the prodigal does. But only He can remove the reproach, restore the divine sonship we have spurned. Only He can free us from the slavery to sin that causes us - like the prodigal - to see God not as our Father but as our master, one we serve as slaves. God wants not slaves but children. Like the father in today's Gospel, He longs to call each of us "My son," to share His life with us, to tell us: "Everything I have is yours." The Father's words of longing and compassion still come to His prodigal children in the Sacrament of Penance. This is part of what Paul today calls "the ministry of reconciliation" entrusted by Jesus to the Apostles and the Church. Reconciled like Israel, we take our place at the table of the Eucharist, the homecoming banquet the Father calls for His lost sons, the new Passover we celebrate this side of heaven. We taste the goodness of the Lord, as we sing in today's Psalm, rejoicing that we who were dead are found alive again.

### **Announcements**

1. Today the Homeless of Nairobi will be polishing shoes outside the Church please support them.
2. Next Sunday 7<sup>th</sup> April, there will be the blessing of our Tithe, our families and our work at the end of all Masses. Kindly pick an envelope from the blue box to prepare for your Tithe.
3. Consolata Mountain Climbers will climb Mt Kilimanjaro from 27<sup>th</sup> April to 3<sup>rd</sup> of May to raise funds for Allamano Centre. Please visit their desk at Gazebo to support them.
4. Couples planning to get married are invited to register for the marriage preparation session at the Catechist's Office. Session start on 28<sup>th</sup> March 2019.
5. Message from area chief: There will be National Integrated Identification Management System (NIIMS) registration starting from 2/4/2019. It will take place in people's residential areas and all are asked to register. Without this registration one will not access any government services.
6. Pilgrimage to Namugongo Uganda will be on 2<sup>nd</sup> June 2019 at the cost of Kshs 13,000. Please visit the parish office for registration and payment.

Next Friday 5<sup>th</sup>, April is the first Friday of the month. There will be a night vigil from 9pm and ends with Holy Mass at 5pm.

Every Friday during Lent there will be the Way of the Cross after the 1.15mass, at 4.00pm at the Prayer Garden; and 5.30pm Mass in the Church.

The Lenten Campaign project for this year is to support three projects:

- i. Deep Sea Educational, Economic Empowerment and Medical Project.
- ii. The Mission of Buluguyi, where Fr Caesar works.
- iii. Allamano Centre Project. Kindly pick the envelopes on the blue boxes at the entrances of the Church.

Next Sunday 7<sup>th</sup>, the Rosary will be prayed in front of the Eucharist after the twelve o'clock Mass.