



CONSOLATA SHRINE
4TH SUNDAY OF LENT
15TH MARCH 2026



FIRST READING

1 Samuel 16:1b, 6-7, 10-13a

“David is anointed king of Israel.”

A reading from the Book of Samuel

In those days:

The LORD said to Samuel, “Fill your horn with oil, and go; I will send you to Jesse the Bethlehemite, for I have provided for myself a king among his sons.”

When they came, he looked on Eliab and thought. “Surely the LORD'S anointed is before him.” But the LORD said to Samuel, “Do not look on his appearance or on the

height of his stature, because I have rejected him; for the LORD sees not as man sees; man looks on the outward appearance, but the LORD looks on the heart.” And Jesse made seven of his sons pass before Samuel. And Samuel said to Jesse, “The LORD has not chosen these” And Samuel said to Jesse, “Are all your sons here?” And he said, “There remains yet the youngest, but behold, he is keeping the sheep.” And Samuel said to Jesse, “Send and fetch



him; for we will not sit down till he comes here.” And he sent, and brought him in. Now he was ruddy, and had beautiful eyes, and was handsome. And the LORD said, “Arise, anoint him; for this is he.” Then Samuel took the horn of oil, and anointed him in the midst of his brothers; and the Spirit of the LORD came mightily upon David from that day forward.

The Word of the Lord.

RESPONSORIAL PSALM

**Psalm 23:1-3a, 3b-4, 5, 6
(R. 1)**

R. The Lord is my shepherd; there is nothing I shall want.

The LORD is my shepherd;
there is nothing I shall want.

Fresh and green are the pastures
where he gives me repose.

Near restful waters he leads me;
he revives my soul. **R.**

He guides me along the right path,
for the sake of his name.

Though I should walk in the valley of the shadow of death,
no evil would I fear, for you are with me.

Your crook and your staff will give me comfort. **R.**

You have prepared a table before me
in the sight of my foes.

My head you have anointed with oil;
my cup is overflowing. **R.**

Surely goodness and mercy shall follow me
all the days of my life.

In the LORD's own house shall I dwell
for length of days unending. **R.**

SECOND READING

Ephesians 5: 8-14

“Arise from the dead, and Christ shall give you light”

A reading from the Letter of Saint Paul to the Ephesians



Brethren:
Once you
were
darkness, but
now you are
light in the
Lord; walk as
children of
light (for the
fruit of light
is found in all
that is good

and right and true), and try to learn what is pleasing to the Lord. Take no part in the unfruitful works of darkness, but instead expose them. For it is a shame even to speak of the things that they do in secret; but when anything is exposed by the light it becomes visible, for anything that becomes visible is light. Therefore it is said, “Awake, O sleeper, and arise from the dead, and Christ shall give you light.”

The word of the Lord

VERSE BEFORE THE GOSPEL

John 8: 12

R. Glory and praise to you, O Christ.

I am the light of the world, says the Lord;
he who follows me will have the light of life.

Glory and praise to you, O Christ.

GOSPEL

John 9:1-41

"He went and washed and came back seeing."

A reading from the holy Gospel according to John

At that time:

As Jesus passed by, he saw a man blind from his birth. And his disciples asked him, "Rabbi, who sinned, this man or his parents, that he was born blind?" Jesus answered, "It was not that this man sinned, or his parents, but that the works of God might be made manifest in him. We must work the works of him who sent me, while it is day; night comes, when no one can work. As long as I am in the world, I am the light of the world." As he said this, he spat on the ground and made clay of the spittle and anointed the man's eyes with the clay, saying to him, "Go, wash in the pool of Siloam" (which means Sent). So he went and washed and came back seeing. The neighbours and those who



had seen him before as a beggar, said, "Is not this the man who used to sit and beg?" Some said, "It is he"; others said, "No, but he is like him." He said, "I am the man" They said to him, "Then how were your eyes opened?" He answered, "The man called Jesus made clay and anointed my eyes and said to me, 'Go to Siloam and wash'; so I went and washed and received my sight." They said to him, "Where is he?" He said, "I do not know." They brought to the Pharisees the man who had formerly been blind. Now it was a Sabbath day when Jesus made the clay and opened his eyes. The Pharisees again asked him how he had received his sight. And he said to them, "He put clay on my eyes, and I washed, and I see." Some of the Pharisees said, "This man is not from God, for he does not keep the Sabbath." But others said, "How can a man who is a Sinner do such signs?" There was a division among them. So they again said to the blind man, "What do you say about him, since he has opened your eyes?" He said, "He is a prophet." The Jews did not believe that he had been blind and had received his sight, until they called the parents of the man who had received his sight, and asked them, "Is this your son, who you say was born blind? How then does he now see?" His parents answered, "We know that this is our son, and that he was born blind; but how he now sees we do not know, nor do we know who opened his eyes. Ask him: he is of age, he will speak for himself." His parents said this because they feared the Jews, for the Jews had already agreed that if anyone should confess him to be Christ, he was to be put out of the synagogue. Therefore his parents said, "He is of age, ask him." So for the second time they called the man who had been blind, and said to him, "Give God the praise; we know that this man is a sinner." He answered, "Whether he is a sinner, I do not know; one thing I know, that though I was blind, now I see." They said to him, "What did he do to you? How did he open your eyes?" He answered them, "I have told you already, and you would not listen. Why do you want to hear it again? Do you too want to become his

disciples?” And they reviled him, saying, “You are his disciple, but we are disciples of Moses. We know that God has spoken to Moses, but as for this man, we do not know where he comes from.” The man answered, “Why, this is a marvel! You do not know where he comes from, and yet he opened my eyes. We know that God does not listen to sinners, but if anyone is a worshipper of God and does his will, God listens to him. Never since the world began has it been heard that any one opened the eyes of a man born blind. If this man were not from God, he could do nothing.” They answered him, “You were born in utter sin, and would you teach us?” And they cast him out. Jesus heard that they had cast him out, and having found him he said. “Do you believe in the Son of man?” He answered, “And who is he, sir, that I may believe in him?” Jesus said to him, “You have seen him, and it is he who speaks to you.” He said, “Lord, I believe”; and he worshipped him. Jesus said, “For judgement came into this world, that those who do not see may see, and that those who see may become blind.” Some of the Pharisees near him heard this, and they said to him, “Are we also blind?” Jesus said to them, “If you were blind, you would have no guilt: but now that you see, ‘We see,’ your guilt remains.”

The gospel of the Lord.

Reflection: Eyesight to the Blind by Scott Hahn, Ph. D

God’s ways of seeing are not our ways, we hear in today’s First Reading. Jesus illustrates this in the Gospel as the blind man comes to see and the Pharisees are made blind. The blind man stands for all humanity. “Born totally in sin,” he is made a new creation by the saving power of Christ. As God fashioned the first man from the clay of the earth (see Genesis 2:7), Jesus gives the blind man new life by anointing his eyes with clay (see John 9:11). As God breathed the spirit of life into the first man, the blind man is not healed until he washes in the waters of Siloam, a name that means “Sent.” Jesus is the One “sent” by the Father to do the Father’s will (see John 9:4; 12:44). He is the new source of life-giving water: the Holy Spirit who

rushes upon us in Baptism (see John 4:10; 7:38–39). This is the Spirit that rushes upon God’s chosen king David in today’s First Reading. A shepherd like Moses before him (see Exodus 3:1; Psalm 78:70–71), David is also a sign pointing to the good shepherd and king to come—Jesus (see John 10:11). The Lord is our shepherd, as we sing in today’s Psalm. By His death and Resurrection He has made a path for us through the dark valley of sin and death, leading us to the verdant pastures of the kingdom of life, the Church. In the restful waters of Baptism He has refreshed our souls. He has anointed our heads with the oil of Confirmation and spread the Eucharistic table before us, filling our cups to overflowing. With the once-blind man we enter His house to give God the praise, to renew our vow: “I do believe, Lord.” “The Lord looks into the heart,” we hear today. Let Him find us, as Paul advises in today’s Epistle, living as “children of light,” trying always to learn what is pleasing to our Father.

LENTEN CAMPAIGN 2026

WEEK FOUR: YOUTH AND TECHNOLOGY

Spiritual reflection: Joshua 1 Samuel 16:1b.6-7.10-13a Ephesians 5:8-14 John 9:1-41.

Media and communication technologies, including Artificial Intelligence (AI), are fundamentally changing how young people learn, interact, and create. AI offers powerful tools for education, innovation, and connecting globally, which, when used responsibly, can strengthen communities and support personal growth. However, these technologies also bring significant ethical challenges, exposing youth to misinformation, harmful content, and digital manipulation that can affect their well-being. This requires a strong emphasis on digital literacy, enabling young people to navigate online spaces with confidence and wisdom.

The Catholic Church recognizes digital culture as a crucial space for both mission and formation. The Kenya Conference of Catholic Bishops (KCCB), taking guidance from the recent Synod, affirms that the digital culture is a genuine place for encounter, mission, and formation. This engagement involves promoting digital literacy, understanding technology, and participating in digital spaces with clarity and compassion. Fostering safe and supportive environments where technology enhances human dignity and strengthens relationships is a shared responsibility, involving families, schools, churches, community groups, and national institutions alike.

Kenya, often called the "Silicon Savannah," sees technology deeply embedded in nearly all facets of life, including communication, education, business, entertainment, and faith. This is especially true for young people, for whom technology is not merely a tool, but an essential element of their existence. Devices like smartphones, social media platforms, gaming, streaming services, and artificial intelligence are fundamental in shaping how today's youth learn, interact, work, and perceive both themselves and the world around them.

The Catholic Church affirms technology's potential, urging youth to be "creative witnesses of the Gospel" online, as articulated in documents like [Christus Vivit](#), a post-synodal apostolic exhortation of Pope Francis, written in response to the Fifteenth Ordinary General Assembly of the Synod of Bishops, on *young people, faith and vocational discernment*, held from 3 to 28 October 2018 . However, the Church also issues strong warnings against the dehumanising effects of addiction, cyberbullying, pornography, and misinformation, calling for safe digital environments where young people are welcomed and protected. Pope Francis and his successor, Pope Leo XIV, have offered essential guidance on Artificial Intelligence (AI), stressing a human-centred approach ([Read the](#)

[Message from Pope Leo XIV for the 60th World Day of Social communication](#)) They warn that AI, while a product of human genius, must not be confused with authentic wisdom. They express particular concern about the impact of AI on the intellectual, neurological, and spiritual development of youth. The Popes caution against mistaking mere access to vast data for true intelligence or critical thought.

Laetare Sunday, the fourth Sunday of Lent, carries a powerful message of joy. The Church encourages us to rejoice, as a sign that light is beginning to break through the Lenten darkness. This theme is particularly relevant when considering today's young people and their engagement with technology.

This theme invites us all, young and old to examine, through the lens of faith:

- How can young people harness technology for good while avoiding its pitfalls?
- What responsibilities do parents, educators, and the faith community have in guiding youth?
- How can the Church engage young people in the digital space?
- What does it mean to be a disciple of Christ in a digital age?
- How can technology be used to build a just, peaceful, and united Kenya?
- Have I participated in a situation in which technology was misused?
- Do I let technology distract me from prayer, family, or study?
- Do I balance online life with real relationships?

Let us guide our young people to navigate the digital age with wisdom, caution, and confidence, using technology to build a just, peaceful, and united Kenya and to be true disciples of Christ.

For more information, refer to the Lenten Campaign booklet shared on the different groups.

Announcements

1. Today is the 4th Sunday of Lent. The Lenten campaign contributions will go towards purchasing pews and kneelers for our elderly and physically challenged parishioners. We kindly invite you to support this project by picking an envelope from the blue boxes at the entrance of the Church.
2. St. Padre Pio SCC will animate the Rosary on Saturday 21st March, after the 5.00pm mass. All are welcome.
3. The Marriage Life Department has organized a Christian Life programme for married couples and couples preparing for marriage. The programme began on Sunday 22nd February and will continue every Sunday until 26th April 2026 in room 3F, Allamano centre from 11.00am to 12.30pm. All welcome to join
4. The '*Life in the Spirit*' Seminar continues today at the Parish hall at 2.00pm. For more information, kindly contact Grace on 0722609518.
5. Bible study classes continue next Wednesday 18th March at 11.00am (Morning session) and 7.00pm (Evening Session) at the Children's hall, Allamano Centre. All are welcome
6. The Divine Mercy ongoing Formation class will be held today starting at 2.00pm in room 3F, Allamano Centre. All are welcome
7. The Consolata Youth Group (MYM, YSC and YCA) sincerely thank you for supporting 'A Night to Remember – Once a Youth' dinner. Your presence and generosity made the event a great success and helped us refurbish the Kitchen at Deepsea Nursery school. We invite you to St. Joseph Deepsea Chapel Family day on 22nd March 2026 at 9.00am, where we will also have the blessing of the kitchen. All are welcome

8. All Consolata Shrine and Deepsea Small Christian Communities (Jumuiyas) are recruiting new members. To join, Parishioners are invited to scan the QR code on the banners around the Church or visit the desk in the blue tent outside the Church for more information.

Wedding Bans

There is a promise of marriage between:

1. *Ibrahim Otieno Onyango & Janefrances Mutio Mutisya (2nd Announcement)*
2. *Nelson Githuka Muthama & Dorcas Mutio Ndimbei (2nd Announcement)*
3. *Michael Sagini Mbaka & Teddy Sharon Mumbi (2nd Announcement)*
4. *John Mburu Kabunyi & Jamila Liwali Mkali (2nd Announcement)*
5. *Joseph Vincent Gichamba & Elizabeth Wangechi Ndungu (1st Announcement)*

Kindly visit the parish notice board for more information. If anyone has an objection, please notify the Father in-charge.

JUMUIYA ELECTIONS

Members of these Jumuiyas are requested to attend and participate in the Jumuiya elections on 22nd March 2026

22ND MARCH 2026

ITEM NO.	JUMUIYA NAME	ROOM ALLOCATION
TIME: 9.00 AM		
1.	St. Theresa of the Child Jesus, SCC	3F
2.	St. Thomas Aquinas, SCC	3E
3.	St. Gonzaga Gonza, SCC	AUDITORIUM
4.	St. Benedict, SCC	M-01
5.	St. Jude, SCC	M-02
6.	St. Catherine of Sienna, SCC	3D
7.	St. Anthony of Padua	AUDITORIUM
8.	St. Joseph Allamano, SCC	AUDITORIUM
9.	St. Bakhita, SCC	AUDITORIUM
10.	St. Thomas the Apostle, SCC	AUDITORIUM
TIME: 1.00 PM		
11.	Bl. Irene Stefani Nyaatha, SCC	3E
12.	St. Padre Pio, SCC	3F
13.	St. Mary Magdalene, SCC	AUDITORIUM

14.	St. Josemaria Escriva, SCC	AUDITORIUM
15.	St. Martin De Porres, SCC	AUDITORIUM
16.	St. Francis Xavier, SCC	AUDITORIUM

PARISH WEBSITE: www.consolatashrine.org; **PARISH E-MAIL:** info@consolatashrine.org; communications@consolatashrine.org; **PARISH PRIEST'S E-MAIL:** parishpriest@consolatashrine.org; **Tithe Account No:** 002215001004856 – ABC Bank: A/C Name: Consolata Fathers – Shrine; Allamano Project Account No. 002215001004394.: ABC Bank: Consolata Father-Shrine Project; **PARISH MPESA NUMBER:** 508702, Account Reason for payment; **ALLAMANO PROJECT MPESA NUMBER:** 804877; P.O. Box 14930 - Nairobi; Mass Intentions (text messages): 0111376737 Bookshop: 0113681608; Parish office: 0722 615105