



Mary, Mother of Mercy Parish

<https://www.mary-mom.com/small-groups>

Gospel Reflection Small Group

Outline for week beginning February 14, 2021

Sixth Sunday in Ordinary Time

Lectionary: 77

Opening Prayer:

In the name of the Father, of the Son and of the Holy Spirit: Lord God, we open our hearts, minds and souls to worship to you. Thank you that today we dwell in your kingdom and live in your presence. Thank you that as we gather together we join with all Catholic Christians across the world to glorify your holy name. Come be with us, inspire us and lead us in our time together. We ask all this in the beautiful name of Jesus. Amen.

This Day in the Church:

Saint Cyril

Also known as

- Apostle of Bulgaria
- Apostle of the Slavs
- Apostle of the Southern Slavs
- Constantin
- Constantine the Philosopher
- Constantine
- Cyril the Philosopher
- Equal of the Apostles
- Slavorum Apostoli



Additional Memorials

- 27 July as one of the *Apostles of Bulgaria*
- 6 April (Velehrad, Moravia)

Profile

Brother of Saint Methodius. Born to the Greek nobility; his family was connected with the senate of Thessalonica, and his mother Maria may have been Slavic. Studied at the University of Constantinople, and taught philosophy there. Deacon. Priest. Librarian at the church of Santa Sophia. Monk, taking the name Cyril. Sent with Methodius by the emperor in 861 to convert the Jewish Khazars of Russia, a mission that was successful, and which allowed him to learn the Khazar's language. In 863, sent with Methodius to convert Moravians in their native tongue. Though some western clergy opposed their efforts and refused to ordain their candidates for the priesthood, they did good work. Developed an alphabet for the Slavonic language that eventually became what is known today as the Cyrillic. After initial criticism for their use of it, the brothers achieved approval of the Liturgy in the Slavonic language. May have been bishop, but may have died before the consecration ceremony.

Born

827 at Thessalonica, Greece as *Constantin*

Died

14 February 869 at Rome, Italy of natural causes

Patronage

- against storms
- ecumenism
- Slavic peoples (given in 1863 by Pope Pius IX)
- unity of the Eastern and Western Churches
- Bohemia
- Bosnia
- Bosnia-Herzegovina
- Bulgaria
- Carinthia, Austria

- Carniola
- Circassia
- Croatia
- Czech Republic
- Czechoslovakia
- Dacia
- Dalmatia
- Europe (given in 1980 by Pope John Paul II)
- Khazaria
- Krain
- Krajna
- Kranjska
- Moravia
- Pannonia
- Russia
- Silesia
- Slovenia
- Yugoslavia
- Ljubljana, Slovenia, archdiocese of
- Maribor, Slovenia, archdiocese of
- Saints Cyril and Methodius of Toronto, Ontario, diocese of

Representation

- with Saint Methodius
- Oriental monk holding a church with the help of Methodius
- surrounded by Bulgarian converts
- wearing a long philosopher's coat

Gospel Reading Background:

The Cleansing of a Leper

Gospel Reading:

Mark 1:40-45

⁴⁰ A leper^[n] came to him [and kneeling down] begged him and said, “If you wish, you can make me clean.” ⁴¹ Moved with pity, he stretched out his hand, touched him, and said to him, “I do will it. Be made clean.” ⁴² The leprosy left him

immediately, and he was made clean. ⁴³ Then, warning him sternly, he dismissed him at once. ⁴⁴ Then he said to him, “See that you tell no one anything, but go, show yourself to the priest and offer for your cleansing what Moses prescribed; that will be proof for them.” ⁴⁵ The man went away and began to publicize the whole matter. He spread the report abroad so that it was impossible for Jesus to enter a town openly. He remained outside in deserted places, and people kept coming to him from everywhere.

Reflections:

1. What phrase or phrases mean the most to you? Why?
2. Who do you identify most with? Why?
3. How does this passage relate to:
 - a. You personally?
 - b. You spiritually?
 - c. Your relationship to others?
4. Where do you need Jesus’ special touch this week? How can you touch others?

Study Guide:

- a. [1:21–45](#) The account of a single day’s ministry of Jesus on a sabbath in and outside the synagogue of Capernaum ([Mk 1:21–31](#)) combines teaching and miracles of exorcism and healing. Mention is not made of the content of the teaching but of the effect of astonishment and alarm on the people. Jesus’ teaching with authority, making an absolute claim on the hearer, was in the best tradition of the ancient prophets, not of the scribes. The narrative continues with events that evening ([Mk 1:32–34](#); see notes on [Mt 8:14–17](#)) and the next day ([Mk 1:35–39](#)). The cleansing in [Mk 1:40–45](#) stands as an isolated story.
- b. [1:40](#) **A leper**: for the various forms of skin disease, see [Lv 13:1–50](#) and the note on [Lv 13:2–4](#). There are only two instances in the Old Testament in which God is shown to have cured a leper ([Nm 12:10–15](#); [2 Kgs 5:1–14](#)). The law of Moses provided for the ritual purification of a leper. In curing the

leper, Jesus assumes that the priests will reinstate the cured man into the religious community. See also note on [Lk 5:14](#).

Reference to Old Testament Prophecy

2 Kings 5:14

¹⁴ So Naaman went down and plunged into the Jordan seven times, according to the word of the man of God. His flesh became again like the flesh of a little child, and he was clean.

Catechism of the Catholic Church:

Christ the physician

1503 Christ's compassion toward the sick and his many healings of every kind of infirmity are a resplendent sign that "God has visited his people" and that the Kingdom of God is close at hand. Jesus has the power not only to heal, but also to forgive sins; he has come to heal the whole man, soul and body; he is the physician the sick have need of. His compassion toward all who suffer goes so far that he identifies himself with them: "I was sick and you visited me." His preferential love for the sick has not ceased through the centuries to draw the very special attention of Christians toward all those who suffer in body and soul. It is the source of tireless efforts to comfort them.

1504 Often Jesus asks the sick to believe. He makes use of signs to heal: spittle and the laying on of hands, mud and washing. The sick try to touch him, "for power came forth from him and healed them all." and so in the sacraments Christ continues to "touch" us in order to heal us.

1505 Moved by so much suffering Christ not only allows himself to be touched by the sick, but he makes their miseries his own: "He took our infirmities and bore our diseases." But he did not heal all the sick. His healings were signs of the coming of the Kingdom of God. They announced a more radical healing: the victory over sin and death through his Passover. On the cross Christ took upon himself the whole weight of evil and took away the "sin of the world," of which illness is only a consequence. By his passion and death on the cross Christ has given a new meaning to suffering: it can henceforth configure us to

him and unite us with his redemptive Passion.

Group Intercessions:

[Ask each participant if they have any specific prayer intentions that they would like the group to pray for. It may be a good idea to start a group prayer intention book and the leader can read from it each week and add new requests as needed.]

Closing Prayer:

In the name of the Father, of the Son and of the Holy Spirit: Lord, your word is a lamp to our feet and a light to our path. Thank you that we can live in your light and walk in your truth. May the things that you have revealed and thoughts that we have shared dwell in our hearts and stir us to action. We ask all this in the precious name of Jesus. Amen.