



Diocèse de
Saint-Jean-Longueuil

Dare to Come Closer

Grid for Reexamining the Coronavirus Crisis

THIS ASSESSMENT REPLACES THE USUAL ANNUAL ASSESSMENT PROCESS.

Each pastoral team is called upon to fill out the grid for reexamining the events of the past few months based on the attitudes and actions of the Good Samaritan of the Gospel. Three questions will punctuate this process: What have we been living through? What have we learned? What shall we do?

You are invited to first fill out the grid individually and then to share your reflections within your pastoral team.

A team debriefing is to be provided to the Leadership Team **by June 19, 2020**.
Please forward it to the Vicar General: jeanroudy.denois@dsjl.org



Dare to Come Closer

Loving and Merciful Father,

By the incarnation of your Son you have revealed yourself as a God close to every person,

and you have sent the Holy Spirit so that your power of love may be at work within us, far beyond what we can ask or even conceive (Eph 3:20).

You who search hearts and know the intentions of the Spirit (Rom 8:27), allow us to discern your will in reexamining the events of our time.

Accompany us in our reflection as we wish to discover and recognize

your strength in our daring,
your wisdom in our decisions,
your advice in our choices,
your intelligence in our judgment,
your knowledge in our research,
your mercy in our failures,
your presence in our actions,
your support in our prayer.

Teach us, in the image of the Good Samaritan, to be closer to the people who cross our path,

for we recognize in them the face of your Son who comes to encounter us.

Give the Church of Saint-Jean-Longueuil the impetus of the prophets and the compassion of Christ.

Amen.



GOSPEL TEXT
Luke 10:25-37

25 Just then a lawyer stood up to test Jesus. "Teacher," he said, "what must I do to inherit eternal life?"

26 Jesus said to him, "What is written in the law? What do you read there?"

27 He answered, "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbour as yourself."

28 And Jesus said to him, "You have given the right answer, do this and you will live."

29 But wanting to justify himself, he asked Jesus, "And who is my neighbour?"

30 Jesus replied, "A man was going down from Jerusalem to Jericho, and fell into the hands of robbers, who stripped him, beat him, and went away, leaving him half dead.

31 Now by chance a priest was going down the road, and when he saw him, he passed by on the other side.

32 So likewise a Levite, when he came to the place and saw him, passed by on the other side.

33 But a Samaritan while travelling came near him; and when he saw him, he was moved with pity.

34 He went to him and bandaged his wounds, having poured oil and wine on them. Then he put him on his own animal, brought him to an inn and took care of him.

35 The next day he took two denarii, gave them to the innkeeper and said, 'Take care of him, and when I come back, I will repay you whatever more you spend.'

36 Which of these three, do you think, was a neighbour to the man who fell into the hands of the robbers?"

37 The lawyer said, "The one who showed him mercy." Jesus said to him, "Go and do likewise."



What have we been living through?

*By chance a priest was going down the road, and when **he saw him**, he passed by on the other side.*

*So likewise a Levite, when he came to the place and **saw him**, passed by on the other side.*

*But a Samaritan while travelling came near him; and when **he saw him**, he was moved with pity.*

What are we seeing in our society?

- Situations or ways of doing things that deserve to be praised

- Situations or ways of doing things that challenge us, raise questions and leave us perplexed.

- People and situations that have been forgotten

What have we been living through in our communities?

- Situations or ways of doing things that deserve to be praised

- Situations or ways of doing things that challenge us, raise questions and leave us perplexed

- People and situations that have been forgotten

What emotions do these situations arouse in us?



What have we learned?

He went to him and bandaged his wounds, having poured oil and wine on them. Then ***he put him*** on his own animal, ***brought him*** to an inn and ***took care of him***.

In our communities, since the crisis started:

- Who (individuals, organizations, partners, etc.) did we go up to?
- Who did we join forces with?
- What means did we use to get close to these people?
- What fears or difficulties did we overcome?
- From these experiences, what skills or talents have we discovered in our team?



STEP 3

What shall we do?

*The next day he took two denarii, gave them to the innkeeper and said, '**Take care of him**, and when I come back, I will repay you whatever more you spend.'*

In our communities, from now on

- Who (individuals, organizations, partners, etc.) will we continue to care for?
- Who will we join forces with?
- What means will we keep using to get close to these people?
- What fears, difficulties or conversions remain for us to overcome?
- What skills or talents will we draw on?

*Which of these three, do you think, was a neighbour to the man who fell into the hands of the robbers? The lawyer said, "The one who showed him mercy." Jesus said to him, "**Go and do likewise.**"*

Taking into account our experience, what will now be different in our pastoral practice?

What will we need to pursue this path of change?



ATTACHMENT

COMMENTARY BY POPE FRANCIS

General Audience of Wednesday, April 27, 2016

Today let us reflect on the parable of the Good Samaritan (Lk 10:25-37). A doctor of the Law puts Jesus to the test with this question: "Teacher, what shall I do to inherit eternal life?" (v. 25). Jesus asks him to answer the question himself, and the man answers perfectly: "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbour as yourself" (v. 27). Jesus then concludes: "Do this, and you will live" (v. 28).

Then the man asks another question, which is very meaningful for us: "Who is my neighbour" (v. 29), and he emphasizes, "my relatives? my compatriots? Those of my religion?..." Thus, he wants a clear rule that allows him to classify others as "neighbour" and "non-neighbour", as those who can become neighbours and those who cannot become neighbours.

Jesus responds with a parable, taking the example of a priest, a Levite and a Samaritan. The first two are figures linked to Temple worship; the third is a schismatic Jew, considered a stranger, pagan and impure, namely the Samaritan. On the road from Jerusalem to Jericho the priest and the Levite come upon a dying man, whom robbers have attacked, stripped and abandoned. The Law of the Lord in similar situations imposes the duty to assist him, but both pass by without stopping. They were in a hurry.... The priest, perhaps, looked at his watch and said "I am late for Mass.... I must say Mass". The other may have said: "I don't know if the Law permits me to, because there is blood there and I will be impure...". They take another way and do not approach him. Here the parable offers us the first lesson: those who attend the house of God and know his mercy do not automatically know how to love their neighbour. It is not automatic! You may know the whole Bible, you may know all the liturgical rubrics, you may know all theology, but from this knowledge love is not automatic: loving has another path, it requires intelligence, but also something more.... The priest and the Levite see but ignore; they look but they do not offer to help. Yet there is no true worship if it is not translated into service to neighbour. Let us never forget this: before the suffering of so many people exhausted by hunger, violence and injustice, we cannot remain spectators. What does it mean to ignore the suffering of man? It means to ignore God! If I do not draw close to that man, that woman, that child, that elderly man or woman who are suffering, I do not draw close to God.

Let us come to the core of the parable: the Samaritan, namely the despised man, the one whom no one would have bet on, and who also had his own commitments and things to do, when he saw the wounded man, he did not pass by like the other two, who were linked to the Temple, but "he had compassion" (v. 33). Thus the Gospel says: "He had compassion", that is, his heart, his emotions, were moved! This is the difference. The other two "saw", but their hearts remained closed, cold. While the Samaritan was in synchrony with the very heart of God. Indeed, "compassion" is an essential characteristic of God's mercy. God has compassion on us. What does this mean? He suffers with us, he feels our suffering. Compassion means "suffer with". The verb indicates that the physique is moved and trembles at the sight of the evil of man. In the gestures and deeds of the Good Samaritan we recognize the merciful acts of God in all of salvation history. It is the same compassion with which the Lord comes to meet each one of us: He does not ignore us, he knows our pain, he knows how much we need help and comfort. He comes close and never abandons us. Each of us, ask and answer the question in our heart: "Do I believe? Do I believe that the Lord has compassion on me, just as I am, a sinner, with many problems and many issues?". Think about that and the answer is: "Yes!". But each one must see in his heart whether he has faith in this compassion of God, of the good God who draws close, heals us, caresses us. If we reject him, he waits: he is patient and is always beside us.

The Samaritan acts with true mercy: he binds up that man's wounds, takes him to an inn, takes care of him personally, and provides for his care. All this teaches us that compassion, love, is not a vague sentiment, but means taking care of the other even paying for him. It means compromising oneself, taking all the necessary steps so as to "approach" the other to the point of identifying with him: "you shall love your neighbour as yourself". This is the Lord's Commandment.

When the parable ends, Jesus reverses the question of the doctor of the Law, and asks him: "Which of these three, do you think, proved neighbour to the man who fell among the robbers?" (v. 36). The response is completely unequivocal: "The one who showed mercy on him" (v. 37). At the beginning of the parable, for the priest and the Levite, the neighbour was the dying man. At the end, the neighbour is the Samaritan who drew near". Jesus reverses the perspective: do not stand by classifying others by sight who is neighbour and who is not. You can become neighbour to any needy person you meet, and you will know that you have compassion in your heart, that is, whether you have the capacity to suffer with the other.

This parable is a splendid gift for us all, and also a task! To each of us Jesus repeats what he said to the doctor of the Law: "Go and do likewise" (v. 37). We are all called to follow the same path of the Good Samaritan, who is the figure of Christ: Jesus bent down to us, he became our servant, and thus he has saved us, so that we too might love as he loved us, in the same way.