



During Lent we shall be reciting the Rosary prior to the 10.00 am Sunday Mass. So please aim to be seated by 9.45 a.m if possible

The English Speaking
Roman Catholic Community on Gozo
Patron Saint – St. Thomas More
Our website: www.esccgozo.org
Seminary guest WiFi: Letmein123!
Sacred Heart Seminary Chapel – Enrico Mizzi Street , Victoria

15th March 2026
3rd Sunday Lent
Celebrated by
Fr. Loretu Tabone

*Live as children of light; awake and rise,
Christ will shine on you*

First Reading 1 Samuel 16:1,6-7,10-13

The Lord said to Samuel, 'Fill your horn with oil and go. I am sending you to Jesse of Bethlehem, for I have chosen myself a king among his sons.' When Samuel arrived, he caught sight of Eliab and thought, 'Surely the Lord's anointed stands there before him,' but the Lord said to Samuel, 'Take no notice of his appearance or his height, for I have rejected him: God does not see as man sees: man looks at appearances but the Lord looks at the heart.' Jesse presented his seven sons to Samuel, but Samuel said to Jesse, 'The Lord has not chosen these.' He then asked Jesse, 'Are these all the sons you have?' He answered, 'There is still one left, the youngest; he is out looking after the sheep.' Then Samuel said to Jesse, 'Send for him; we will not sit down to eat until he comes.' Jesse had him sent for, a boy of fresh complexion, with fine eyes and pleasant bearing. The Lord said, 'Come, anoint him, for this is the one.' At this, Samuel took the horn of oil and anointed him where he stood with his brothers; and the spirit of the Lord seized on David and stayed with him from that day on.

The Word of the Lord

Responsorial Psalm 22(23)

(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,
to revive my drooping spirit. **(R)**

He guides me along the right path;
he is true to his name.
If I should walk in the valley of
darkness
no evil would I fear.

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♪ Hymns for Today ♪

- 703 The Light Of Christ
- 706 The Lord's My Shepherd
- 248 He Who Would Valiant Be

Second Reading Ephesians 5:8-14

You were darkness once, but now you are light in the Lord; be like children of light, for the effects of the light are seen in complete goodness and right living and truth. Try to discover what the Lord wants of you, having nothing to do with the futile works of darkness but exposing them by contrast. The things which are done in secret are things that people are ashamed even to speak of; but anything exposed by the light will be illuminated and anything illuminated turns into light. That is why it is said: Wake up from your sleep, rise from the dead, and Christ will shine on you.

The Word of the Lord

We Pray For

Those in our community and all our relatives and friends who need our prayers especially **Paul and Mary Newman** as well as those who have died

You are there with your crook and your staff;
th these you give me comfort. **(R)**

You have prepared a banquet for me in the sight of my foes.
My head you have anointed with oil;
my cup is overflowing. **(R)**

Surely goodness and kindness shall follow me
all the days of my life.
In the Lord's own house shall I dwell
for ever and ever. **(R)**

Gospel Acclamation

Glory and praise to you Lord Jesus Christ!

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

Glory and praise to you Lord Jesus Christ!

Gospel

See over

Memorial Acclamation
We proclaim your Death, O Lord
and profess your Resurrection
until you come again

Communion Reflection

From Pope Leo's Lenten message. Every path towards conversion begins by allowing the word of God to touch our hearts and welcoming it with a docile spirit. There is a relationship between the word, our acceptance of it and the transformation it brings about. For this reason, the Lenten journey is a welcome opportunity to heed the voice of the Lord and renew our commitment to following Christ, accompanying him on the road to Jerusalem, where the mystery of his passion, death and resurrection will be fulfilled. This year, I would first like to consider the importance of making room for the word through listening. The willingness to listen is the first way we demonstrate our desire to enter into relationship with someone. Our God is one who seeks to involve us. Even today he shares with us what is in his heart. Because of this, listening to the word in the liturgy teaches us to listen to the truth of reality. In the midst of the many voices present in our personal lives and in society, Sacred Scripture helps us to recognize and respond to the cry of those who are anguished and suffering. In order to foster this inner openness to listening, we must allow God to teach us how to listen as he does. We must recognize that "the condition of the poor is a cry that, throughout human history, constantly challenges our lives, societies, political and economic systems, and, not least, the Church." [1] (Pope Leo XIV)

Gospel John 9:1-41

As Jesus went along, he saw a man who had been blind from birth. His disciples asked him, 'Rabbi, who sinned, this man or his parents, for him to have been born blind?' 'Neither he nor his parents sinned,' Jesus answered 'he was born blind so that the works of God might be displayed in him. 'As long as the day lasts I must carry out the work of the one who sent me; the night will soon be here when no one can work. As long as I am in the world I am the light of the world.' Having said this, he spat on the ground, made a paste with the spittle, put this over the eyes of the blind man, and said to him, 'Go and wash in the Pool of Siloam' (a name that means 'sent'). So the blind man went off and washed himself, and came away with his sight restored. His neighbours and people who earlier had seen him begging said, 'Isn't this the man who used to sit and beg?' Some said, 'Yes, it is the same one.' Others said, 'No, he only looks like him.' The man himself said, 'I am the man.' So they said to him, 'Then how do your eyes come to be open?' 'The man called Jesus' he answered 'made a paste, daubed my eyes with it and said to me, "Go and wash at Siloam"; so I went, and when I washed I could see.' They asked, 'Where is he?' 'I don't know' he answered. They brought the man who had been blind to the Pharisees. It had been a sabbath day when Jesus made the paste and opened the man's eyes, so when the Pharisees asked him how he had come to see, he said, 'He put a paste on my eyes, and I washed, and I can see.' Then some of the Pharisees said, 'This man cannot be from God: he does not keep the sabbath.' Others said, 'How could a sinner produce signs like this?' And there was disagreement among them. So they spoke to the blind man again, 'What have you to say about him yourself, now that he has opened your eyes?' 'He is a prophet' replied the man. However, the Jews would not believe that the man had been blind and had gained his sight, without first sending for his parents and asking them, 'Is this man really your son who you say was born blind? If so, how is it that he is now able to see?' His parents answered, 'We know he is our son and we know he was born blind, but we do not know how it is that he can see now, or who opened his eyes. He is old enough: let him speak for himself.' His parents spoke like this out of fear of the Jews, who had already agreed to expel from the synagogue anyone who should acknowledge Jesus as the Christ. This was why his parents said, 'He is old enough; ask him.' So the Jews again sent for the man and said to him, 'Give glory to God! For our part, we know that this man is a sinner.' The man answered, 'I don't know if he is a sinner; I only know that I was blind and now I can see.' They said to him, 'What did he do to you? How did he open your eyes?' He replied, 'I have told you once and you wouldn't listen. Why do you want to hear it all again? Do you want to become his disciples too?' At this they hurled abuse at him: 'You can be his disciple,' they said 'we are disciples of Moses: we know that God spoke to Moses, but as for this man, we do not know where he comes from.' The man replied, 'Now here is an astonishing thing! He has opened my eyes, and you don't know where he comes from! We know that God doesn't listen to sinners, but God does listen to men who are devout and do his will. Ever since the world began it is unheard of for anyone to open the eyes of a man who was born blind; if this man were not from God, he couldn't do a thing.' 'Are you trying to teach us,' they replied 'and you a sinner through and through, since you were born!' And they drove him away. Jesus heard they had driven him away, and when he found him he said to him, 'Do you believe in the Son of Man?' 'Sir,' the man replied 'tell me who he is so that I may believe in him.' Jesus said, 'You are looking at him; he is speaking to you.' The man said, 'Lord, I believe', and worshipped him. Jesus said: 'It is for judgement that I have come into this world, so that those without sight may see and those with sight turn blind.' Hearing this, some Pharisees who were present said to him, 'We are not blind, surely?' Jesus replied: 'Blind? If you were, you would not be guilty, but since you say, "We see," your guilt remains.'

The Gospel of the Lord





After listening to today's readings let us now consider the following :

Fr Henry Wansbrough's reflection.

The second of the three great Johannine readings about water, light and life (which point to the baptisms of Easter) gives us the splendid account of Jesus bringing light to the blind man in the Temple. It is full of Johannine contrasts and irony. The 'Jews' or the Pharisees think they have the light and knowledge, but the more they abuse the man born blind, the clearer their own darkness and ignorance become. The more they try to thrust the blind man away from Jesus, the more they push him into seeking refuge in him. Much of the colouring of the scene comes from the controversies towards the end of the first century, when the Pharisees were the only branch of Judaism to survive after the destruction of Jerusalem by the Romans. The New Testament shows that there was bitter opposition between those Jews who accepted the divine claims for Jesus, and those who rejected them. This is especially clear in the fear of the blind man's parents (recounted in the longer version of Sunday's Gospel) that they would be excluded from the synagogue if they accepted that Jesus' grant of sight was a sign of his divine mission. The doughty and pugnacious man born blind has no such hesitation! What does it mean that Jesus is the light of the world? How can you bring this light of Jesus to other people?

And that of Fr. Robert Draper

The imagery of light and being able to see thread through all of today's readings. But being able to see physically is not primarily the thrust of these passages. The emphasis that is made is the ability to see in the light of God. The physical healing of the man born blind is recounted quite simply and briefly, but his coming to see who Jesus is - that is the heart of the Gospel. The man has to face the challenge of the crowd and of the authorities - and he does so unsupported - even his parents stand back. What is striking is the way in which this opposition leads the man to be able to really 'see' who Jesus is. He begins with simply telling the crowd that it was 'the man called Jesus'. When the authorities interrogate him, he tells them that Jesus is a prophet. When they challenge him the second time, he announces himself as a disciple, and then when driven away he meets Jesus again and makes a declaration of faith: 'Lord I believe' and worships him. John uses this encounter to illustrate how people can come to know Jesus and acknowledge him - it involves a gradual process and leads to opposition, but in the end all this can bring the disciple to understanding. Such is the light that Paul talks of to the Ephesians. It is the light of faith that enables one to see - and the passage from the first book of Samuel reminds us that seeing in God's way can be very different from seeing as the world sees. Over this period of Lent catechumens have been supported by the community, precisely so that they too can see the way that God sees and recognise who Jesus is, and having recognised that, can follow him as disciples, and with the man born blind proclaim in that community: 'Lord I believe'

Pope Leo XIV's prayer intention for March

For disarmament and peace

Let us pray that nations move toward effective disarmament, particularly nuclear disarmament, and that world leaders choose the path of dialogue and diplomacy instead

DIARY

Saturday 21st March 2026. Lenten Retreat. Details and Sign up list outside chapel

Sunday 29 March 11.30am Silesian Choir from Poland will sing the Coronation mass at English mass in Sannat parish church.

Friday 3 April Pilgrimage to visit 7 churches at 9am. Bus available at Bus Terminal in Victoria. Return at 12.30pm. €3 donation.

9th April 2026 3.30 pm Adoration of the Blessed Sacrament in English at Ghasri church followed by refreshments.



Money Matters

The collection for last Sunday was €240.11. All monies collected are deployed to cover the costs of running our community and for good causes

Celebrations in March Birthdays

- 8th Reg Fitzpatrick
- 9th Isabel Barlow
- 13th Audrey Pace
- 16th Jacque Vassalo
- 24th Eileen Davie
- 27th Lesley Dando

Anniversaries

- 13th Hazel & Don Cranston
- 30th Audrey & John Pace

Eucharistic Ministers

15-Mar-26	Mary Newman	Johanna Marks
22-Mar-26	Iain Dando	Ben Miltenburg
29-Mar-26	Monique Sant Georges	David Felice Pace
05-Apr-26	Mary Newman	Johanna Marks
12-Apr-26	Iain Dando	Ben Miltenburg

Readers Rota – If you would like to join please contact Johanna on johannamarks3@gmail.com

15-Mar Readings	Johanna Marks	Prayers	John Attard
22-Mar Readings	Andy Young	Prayers	Stella Woodgate
29-Mar Readings	Stella Woodgate	Prayers	Angelika Camilleri
05-Apr Readings	Angelika Camilleri	Prayers	John Attard
12-Apr Readings	John Attard	Prayers	Johanna Marks

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- Johanna Marks 99950596
- Mary Newman 77047872

Would you like to join us on the Council and help in running our community?

Contact johannamarks3@gmail.com