


The Little Books of the Diocese of Saginaw

5800 Weiss, Saginaw, MI 48603-2799

<p><u>Little Blue Book (Advent/Christmas)</u> <u>Little Black Book (Lent)</u> <u>Little White Book (Easter)</u> <u>Children's Lent Book (purple)</u></p>		<p><u>Librito Azul</u> <u>Librito Negro</u> <u>Librito Blanco</u></p>
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Important Information:

- Booklets are available on a limited time basis and may be ordered while supplies last.
- Shipping will begin 4 weeks prior to the beginning date of reflections in each book.
- All sales are final.

Thank you for your interest in the Little Books. Orders can be placed by phone by calling (989)799-7910, **ONLINE** at <https://secure.cnchost.com/saginaw.org/> or if you prefer, orders can be faxed to the Diocese of Saginaw at: (989) 797-6606. The **ONLINE order** will take you to a SECURE SOCKETS LAYER (SSL) for your protection.

Make checks payable to the Diocese of Saginaw.

Price List	
Total Quantity	Price / book
1 - 49	\$4/ book
50 - 99	\$1 / book
100 - 499	\$0.90 / book
500 - 999	\$0.75 / book
1000 - over	\$0.70 / book

Shipping and Handling Costs	
1 - 5 books / \$1.50 per book	501 - 750 books \$70 total
6-10 books / \$1.00 per book	751 - 1000 books \$90 total
11 - 25 books \$10.00 total	1001-1500 books \$110.00 total
26 - 50 books \$15.00 total	1500 - 2000 books \$125 total
51-100 books \$20.00 total	2001 - 2500 books \$150 total
101 - 250 books \$30 total	2501-3000 books \$175.00 total
251 - 500 books \$55 total	over 3000 books at \$0.05 / book

The Little Books should be ordered directly from the Diocese of Saginaw for those parishes using this prayer resource.

DO YOU HAVE A LITTLE BLACK BOOK?

IF NOT, maybe WE CAN help



DO you HAVE 6 MINUTES a day? If so, then you have time to pray! As part of the diocesan stewardship thrust, our parish is offering the “Little Black Book” reflection book to all parishioners for only \$1.00. The little book has a short reflection for each day of lent for us to meditate and pray over. And it only takes 6 minutes a day!!!

You Can Use It:

- † When You Get Up**
- † On your break at work**
- † As a family meal prayer**
- † Before you go to bed**
- † Waiting to pick up the kids**
- † ANYTIME!**

Don't miss out on this Fabulous opportunity to spend a “Little” time with God this Lent!

Sample page from the Lent Little Black Book

February 11, 2008

Who wielded the sword?

All four Gospels report that someone struck the high priest's servant with a sword and cut off his ear.

Matthew, Mark and Luke simply say it was one of those with Jesus.

John says it was Peter.

* * *

John notes that Peter struck the *right* ear of the high priest's servant. (Mark also specifies the right ear.) It is uncertain why they add this detail.

Some creative interpreters have concluded that Peter must have been left-handed.



Monday – The First Week of Lent

Then Simon Peter, who had a sword, drew it, struck the high priest's servant, and cut off his right ear. The servant's name was Malchus. (Jn 18:10)

Peter's action here fits his "profile" in the Gospels. He comes across as impulsive. Whenever Jesus asked the disciples a question, it was usually Peter who spoke up first. And, after Jesus' resurrection, it was Peter who got out of the boat and swam toward Jesus.

Our profile as a "Christian" is more than simply a matter of intellectually accepting certain doctrines. It's not something cerebral and abstract. It's a relationship with a person who is real, living, loving – namely, Jesus Christ.

Ultimately, it is the quality of our relationship to Jesus that defines our life as Christians. And a relationship involves feelings.

The core distinguishing characteristic as a Christian is this: I love Jesus Christ.

After the resurrection, when Jesus gets Peter aside, he doesn't ask him, "Do you believe in me?" He asks, "Simon, son of John, do you *love* me?" And he repeats the question three times.

I need to take some quiet time and hear Jesus address me by name and ask me the same question: "(*Your name*), do you love me?"

Take it from there.

Spend some quiet time with the Lord



March 18, 2008

Tuesday of Holy Week

A legend or a fable is a story that doesn't pretend to be historical, but simply teaches a lesson. The events surrounding the suffering and death of Christ gave rise to many legends.

Longinus the Centurion

What happened to the soldier who “thrust his lance” into the side of Jesus, a story told only in the Gospel of John?

According to the apocryphal Gospel of Nicodemus, the soldier was named Longinus. He had poor eyesight that was miraculously cured when drops of Jesus' blood fell into his eyes after he lanced Jesus' side. Shortly after this, Longinus converted to Christianity. It is said that he resigned from the military and later died for his faith, martyred by Pontius Pilate in Cappadocia (a region in modern-day Turkey).

Charlemagne was said to have possessed Longinus' lance, and the lance was part of the Legend of the Holy Grail.

* * *

A statue of Longinus can be found in the Basilica of St. Peter at the Vatican. It is located near the tomb of Pope John XXIII.



So the soldiers came and broke the legs of the first and then of the other one who was crucified with Jesus. But when they came to Jesus and saw that he was already dead, they did not break his legs, but one soldier thrust his lance into his side, and immediately blood and water flowed out (Jn 19:32-34)

In describing the blood and water flowing from the side of Jesus, John is not giving a medical analysis. He is teaching the deeper meaning of the death of Jesus.

Earlier in John's Gospel, Jesus came to Jerusalem for the Jewish “Feast of Tabernacles.”

On the last and most important day of the feast, Jesus stood up and exclaimed: “Let anyone who thirsts come to me and drink. Whoever believes in me, as scripture says: ‘Rivers of living water will flow from within him,’ He said this in reference to the Spirit that those who came to believe in him were to receive. There was, of course, no Spirit yet, because Jesus had not yet been glorified.” (Jn 7:37-39)

Now that Jesus has been lifted up on the cross and given over his life, the hour of his glorification has come. The blood is a sign of his dying – which is his glorification. The water is a sign of his Spirit which he promised to give.

“Let anyone who thirsts come to me.”

Jesus speaks those words personally to each of us. And he promises to give us the gift of his own Spirit.

His own Spirit. The Spirit of *Jesus* given to me. Personally.

I have to think hard about that.