**AID TO THE CHURCH IN NEED**

LENT 2021

Slide Notes: ACN Mobile Phone Challenge

**SLIDE 1**

Title slide: This is a ‘challenge’ because we all rely on our phones so much. Fasting is about giving up something that is important. There are many reasons why each of the world’s religions advocates fasting: to sacrifice willingly something that makes our lives more comfortable and to offer that to God for the good of another person is an act of selfless love, so it has spiritual power for our own good and the good of the world. When we fast, we learn:

1. that we do not need exterior material things as much as we think we do
2. that when we clear our minds from the noise and distractions of the world we are better placed to hear God’s voice
3. the value of self-sacrifice and to become less self-centred
4. to imitate Jesus in the desert. Jesus fasted before he began his mission - this shows us its value as a spiritual practice in growing in holiness and resisting evil.

**SLIDE 2**

The ACN Mobile Phone Challenge incorporates the three Lenten practices of prayer, fasting and almsgiving.

1. FASTING - We fast from our mobile phones (except for emergencies).
2. ALMSGIVING - We raise money through asking our friends and family to sponsor us (this is also a sacrifice, because many of us find it difficult to ask our friends and family for sponsorship money, and organising the collection of the money can be difficult). The money we raise will go directly to those who need it at the ACN-funded project in Lebanon ‘St John the Merciful Table’ (see slides 8-18 notes for more detail).
3. PRAYER - We are inviting you to join an online Adoration of the Blessed Sacrament prayer service either before or after your fast and ask you to pray for those you are taking on the challenge for. Participants might also like to learn to the Fatima Prayer and pray it during the fast day and beyond.

**FATIMA PRAYER:**

O my Jesus, forgive us our sins, save us from the fires of hell, and lead all souls to Heaven, especially those in most need of Thy mercy.

Amen

*From the Catechism of the Catholic Church: (*[*1434*](http://www.vatican.va/archive/ENG0015/5/5W.HTM)*)*

*The* [*interior*](http://www.vatican.va/archive/ENG0015/LE.HTM) [*penance*](http://www.vatican.va/archive/ENG0015/BS.HTM) *of the* [*Christian*](http://www.vatican.va/archive/ENG0015/2A.HTM) *can be* [*expressed*](http://www.vatican.va/archive/ENG0015/HP.HTM) *in many and* [*various*](http://www.vatican.va/archive/ENG0015/HT.HTM) [*ways*](http://www.vatican.va/archive/ENG0015/ED.HTM)*.* [*Scripture*](http://www.vatican.va/archive/ENG0015/7L.HTM) *and the* [*Fathers*](http://www.vatican.va/archive/ENG0015/F6.HTM) [*insist*](http://www.vatican.va/archive/ENG0015/2/I6.HTM) *above all on* [*three*](http://www.vatican.va/archive/ENG0015/8Z.HTM) [*forms*](http://www.vatican.va/archive/ENG0015/C5.HTM)*,* [*fasting*](http://www.vatican.va/archive/ENG0015/2/X.HTM)*,* [*prayer*](http://www.vatican.va/archive/ENG0015/1G.HTM)*, and* [*almsgiving*](http://www.vatican.va/archive/ENG0015/2/BS.HTM)*, which* [*express*](http://www.vatican.va/archive/ENG0015/GX.HTM) [*conversion*](http://www.vatican.va/archive/ENG0015/9T.HTM) *in* [*relation*](http://www.vatican.va/archive/ENG0015/QP.HTM) *to* [*oneself*](http://www.vatican.va/archive/ENG0015/NG.HTM)*, to* [*God*](http://www.vatican.va/archive/ENG0015/7.HTM)*, and to others.* [*Alongside*](http://www.vatican.va/archive/ENG0015/2/NU.HTM) *the* [*radical*](http://www.vatican.va/archive/ENG0015/2/5M.HTM) [*purification*](http://www.vatican.va/archive/ENG0015/TZ.HTM) [*brought*](http://www.vatican.va/archive/ENG0015/FS.HTM) *about by* [*Baptism*](http://www.vatican.va/archive/ENG0015/38.HTM) *or* [*martyrdom*](http://www.vatican.va/archive/ENG0015/1/SW.HTM) *they* [*cite*](http://www.vatican.va/archive/ENG0015/4/QD.HTM) *as* [*means*](http://www.vatican.va/archive/ENG0015/6M.HTM) *of* [*obtaining*](http://www.vatican.va/archive/ENG0015/2/6N.HTM) [*forgiveness*](http://www.vatican.va/archive/ENG0015/94.HTM) *of* [*sins*](http://www.vatican.va/archive/ENG0015/40.HTM)*:* [*effort*](http://www.vatican.va/archive/ENG0015/XR.HTM) *at* [*reconciliation*](http://www.vatican.va/archive/ENG0015/GG.HTM) *with one's* [*neighbour*](http://www.vatican.va/archive/ENG0015/9S.HTM)*,* [*tears*](http://www.vatican.va/archive/ENG0015/1/JA.HTM) *of* [*repentance*](http://www.vatican.va/archive/ENG0015/LW.HTM)*,* [*concern*](http://www.vatican.va/archive/ENG0015/LK.HTM) *for the* [*salvation*](http://www.vatican.va/archive/ENG0015/3G.HTM) *of one's* [*neighbour*](http://www.vatican.va/archive/ENG0015/9S.HTM)*, the* [*intercession*](http://www.vatican.va/archive/ENG0015/I0.HTM) *of the* [*saints*](http://www.vatican.va/archive/ENG0015/93.HTM)*, and the* [*practice*](http://www.vatican.va/archive/ENG0015/C0.HTM) *of* [*charity*](http://www.vatican.va/archive/ENG0015/4E.HTM) *"which* [*covers*](http://www.vatican.va/archive/ENG0015/3/I.HTM) *a* [*multitude*](http://www.vatican.va/archive/ENG0015/1/7H.HTM) *of* [*sins*](http://www.vatican.va/archive/ENG0015/40.HTM)*.” (Catechism of the Catholic Church* [*http://www.vatican.va/archive/ENG0015/\_P4B.HTM*](http://www.vatican.va/archive/ENG0015/_P4B.HTM) *)*

**SLIDE 3**

You can decide how best to fast from your phone depending on your individual circumstances. Some participants will find it easier to fast in blocks of time (e.g. two hours a day for twelve days etc), most however will complete the challenge in one 24-hour period. Some very brave souls may choose to ‘give up’ their mobile phone more than once during Lent or even every Friday.

**SLIDE 4**

Why this challenge? Who is it for?

The following slides will answer these questions.

**SLIDE 5**

WHY THIS CHALLENGE?

We want to make our Lenten offering meaningful. If we check our phones even half as much as the studies suggest, we will be making a significant sacrifice by choosing not to use them for a day. We will also have more time to pray for those in need.

**SLIDE 6**

No notes

**SLIDE 7**

Think about some of the ways in which this will be a sacrifice for you. How will you tell your friends and family in advance? Will you be able to get some of them involved too?

**SLIDE 8**

No notes

**SLIDE 9**

Lebanon is the country that has taken in the highest number of refugees in the world, in proportion to its own population. And the almost 1½ million refugees in the country also include many Christians. In the mainly Christian regions of the country the local Catholic Church has been helping the poorest and most needy to find a place to live and obtain the basic necessities of life. An example of this is the Greek Melkite Catholic diocese of Zahle, in the Bekaa Valley, close to the Syrian border. There are many Christian families here who have fled the war in neighbouring Syria and they are suffering terribly from the current crisis in Lebanon itself. ACN has no intention of abandoning them.

**SLIDE 10**

A second map for perspective.

**SLIDE 11**

St John the Merciful Table in Zahle is where Syrian refugees like those on the video clip go to receive material, spiritual and emotional support. St John the Merciful was a saint renowned for his great love of the poor. Wherever he saw any need, he sought with all his energies and means to alleviate it.

**SLIDE 12**

No notes.

**SLIDE 13**

Here you can see the Director of ACN UK (Neville Kyrke-Smith) at the centre with some of the refugees.

**SLIDES 14-17**

No notes

**SLIDE 18**

One of the people who comes every day is Labiba, who now lives together with her two unmarried sisters in a room measuring just five square metres. They came here from Homs two months ago because they were dying of hunger. The economic crisis had made it impossible for them to find work and they arrived with just the clothes on their backs. They are unable to cook either, because the room they live in has just two divan beds where they sleep and a small paraffin stove. They are profoundly grateful to be able to eat at least one hot meal a day, thanks to the St John the Merciful Table.

**SLIDE 19**

The following slides will answer this question.

**SLIDE 20 – 22**

No notes