



SUNDAY REFLECTION

The euphoria of the opening scenes of Mark's Gospel is pulled up short when someone takes Jesus really seriously. A leper came to Him pleading on his knees. 'If you want to you can heal m,' he said to Jesus. Most of the biblical manuscripts say Jesus responded with compassion. Some of them, however, say He responded with anger. The horror of the disease and the isolation of the leper stirred all that was noble in Jesus into a reaction of compassion for the person and at the same time an anger in the face of evil and suffering. He broke with rule and convention and touched the leper in an embrace of love and healing and sent him off to the priests to have his healing recognized, his isolation ended. He instructed him to show his healing to them as a sing. Could this be seen as a sign of the Kingdom and its healing and reconciling power? The text can be translated as either 'a sign for them' or a 'sign against them', perhaps because of their failure to see the wondrous thing that was taking place with the arrival of the Kingdom.

It is not surprising that the rabbis used leprosy as a metaphor for sin which infects the individual and disrupts community. Against this background, Jesus' action in touching the leper, a symbolic embrace, was a major challenge to those who up held the traditions. The passage ends with the statement that He could not go into any town but remained outside

where nobody lived. Underlying this statement is the fact that He had incurred the 'unclean' status of the leper, a very significant fact in the light of the use of leprosy as a metaphor for sin. Jesus was to identify with sinful people and incur the consequences of their sinfulness in the process of saving humanity. The story of the leper is followed immediately by the story of the paralytic left down through the roof in front of Jesus who, on seeing the faith of the man's friends, pronounces the forgiveness of his sins.

In our society 'leper' can also be a metaphor. It encompasses unfair or unfeeling classifications of people we wish to avoid, not take seriously or calumniate. Ignorance, prejudice and fear are the major contributing factors feeding such behavior. Ignorance of the life-circumstances, struggles and suffering of another human being or social or ethnic group, allows us to adopt certain attitudes. Stand in their shoes and see from their point of view! Prejudice, evident in a sense of superiority or 'holier-than-thou' self-righteousness can cause us to accept hand-me-down attitudes before coming to our own honest assessment. Fear of what we do not understand or what we find strange, and fear of incurring society's prejudiced hostility often blind us and so prevent the right attitudes and course of action.

Jesus' response to the leper broke through ignorance, prejudice and fear, though it put His own standing, and ultimately His life, at risk. Compassion for suffering and isolation, anger at exclusion and challenge to authority and popular opinion can be dangerous. They are, however, the acid test of our Christian values.



ASH WEDNESDAY REFLECTION

One is left in no doubt that a deep truthful interiority is essential to a Christian life. A tree has to sink its roots deep into the ground, otherwise it comes down in the first storm (or perhaps it doesn't, because it has never been able to raise itself up).

We human beings are like trees. There is a hidden half – even from ourselves, hidden in darkness and mystery. And there is a half that is all light and noise and activity.

If we identify ourselves only with the public part, the part 'above ground', we will not be able to withstand the storms of life, and we will have no profound resources for growth. Our actions, our lives, like trees, emerge from a rich darkness, silence and stillness.

ASH WEDNESDAY MASSES 7 DISTRIBUTION OF ASHES

6:30 a.m. 8:30 a.m. Noon 7:00 p.m.

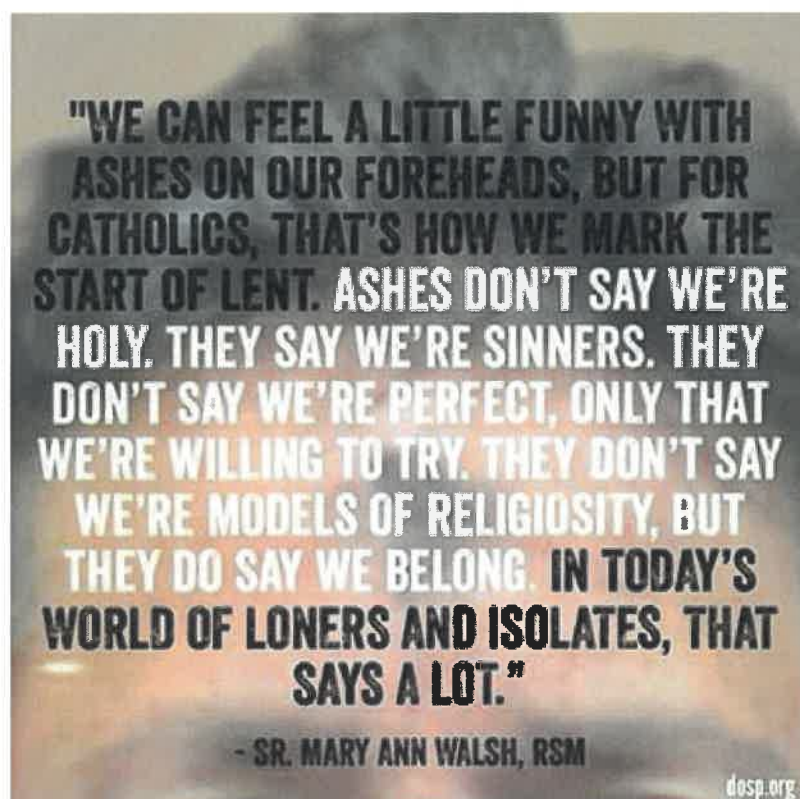
READINGS ASH WEDNESDAY

17 FEB '21

Jl. 2:12-18: We hear an urgent appeal to the whole community, and all groups within it, to fast, weep and mourn. God longs for us to give our whole selves to Him.

2 Cor. 5:20-6:2: This is a call not to neglect the grace of God, a precious gift that makes every day a favorable time.

Mt. 6:1-6, 16-18: In almsgiving, prayer and fasting we empty ourselves and begin to live for others. But even the good we do can be tainted by egoism.



READINGS FIRST SUNDAY LENT

21 FEB '21

Gn. 9:8-15: For many ancient peoples the rainbow is a weapon of God (Hab. 3:9). Here it is reinterpreted as a sign of god's reassurance for all ages to come that, despite such worries as our ozone fear, God has renewed the blessing given at creation (Gen. 1:28) and that His unconditional love will protect us.

1 Pt. 3:18-22: For Peter, just as Noah and his family were saved in the ark through water, so Christians are saved through the waters of Baptism. We can rejoice even in our sufferings and need not endure the fear of sinners.

Mk. 1:12-15: Mark just mentions the temptation of Jesus. He does not use the word 'devil' but the word 'Satan' meaning 'adversary' or 'accuser'. Jesus is in the presence of the eternal adversary of the love of God. But we too must play our part and, in the first words of Jesus recorded in the Gospel, 'This is the time to change our ways and believe in the good news'.

FASTING & ABSTINENCE & ALMS GIVING

Fasting, almsgiving and prayer are the three traditional disciplines of Lent. The faithful and catechumens should undertake these practices seriously in a spirit of penance and of preparation for baptism or of renewal of baptism at Easter.

Fasting is to be observed by all 18 years of age and older, who have not yet celebrated their 59th birthday. On a fast day, one full meal is allowed. Two other meals, sufficient to maintain strength, may be taken according to each one's needs, but together they should not equal another full meal. Eating between meals is not permitted, but liquids, including milk and juices, are allowed.

Abstinence is observed by all 14 years of age and older. On days of abstinence no meat is allowed. Note that when health or ability to work would be seriously affected, the law does not oblige. When in doubt concerning fast and abstinence, the parish priest should be consulted.

Ash Wednesday and Good Friday are days of fast and abstinence.

All the Fridays of Lent are days of abstinence.

SHROVE TUESDAY

Pancake Day, Fastnachts Day, Mardi Gras

This coming Tuesday goes by any number of names.

It's the big hurrah before Christians start Lent, a season of prayer, penance and fasting in preparation for the Easter season.

Why are the Knights of Columbus serving pancakes? Why, in my youth did Mom and the women of the German neighborhoods of the North Side make doughnuts and other German descendants fry fastnachts? Each ethnic group seemed to have their own unique traditions of celebrating the day/s before ;Ash Wednesday. Why?

Shrove Tuesday is the last day of what traditionally was called "Shrovetide," the week preceding the beginning of Lent. The word itself, *Shrovetide*, is the English equivalent for "Carnival," which is derived from the Latin words *carne(m) levare*, meaning "to take away the

flesh.” While this was seen as the last chance for merriment, and, unfortunately in some places, has resulted in excessive pleasure, Shrovetide was the time to cast off things of the flesh and to prepare spiritually for Lent.

Actually, the English term provides the best meaning for this period. “To shrive” meant to hear confessions. In the Anglo-Saxon “Ecclesiastical Institutes,” recorded by Theodulphus and translated by Abbot Aelfric about AD 1000, Shrovetide was described as follows: “In the week immediately before Lent everyone shall go to his confessor and confess his deeds and the confessor shall so shrive him as he then may hear by his deeds what he is to do in the way of penance.” To highlight the point and motivate the people, special plays or masques were performed which portrayed the passion of our Lord or final judgment. Clearly, this Shrovetide preparation for Lent included the confessing of sin and the reception of absolution, as such, Lent then would become a time for penance and renewal of faith.

While this week of Shrovetide condoned the partaking of pleasures from which a person would abstain during Lent, Shrove Tuesday had a special significance in England. Pancakes were prepared and enjoyed, because in so doing a family depleted their eggs, milk, butter, and fat which were part of the Lenten fast. At this time, some areas of the Church abstained from all forms of meat and animal products, while others made exceptions for food like fish. For example, Pope St. Gregory (d. 604), writing to St. Augustine of Canterbury, issued the following rule: “We abstain from flesh, meat, and from all things that come from flesh, as milk, cheese, and eggs.” These were the fasting rules governing the Church in England, hence, the eating of pancakes on Shrove Tuesday.

Keep in mind, for this same reason, Easter was celebrated with decorated eggs and fresh breads. Another interesting note surrounding the Easter egg, just as an aside, is that it symbolized the resurrection: just as a little chick pecks its way out from the egg shell to emerge to new life, so Christ emerged from the tomb to new and everlasting life.

One last point: When the “carnival” or “mardi grass” became for some people a debauched party, the Church tried to restore the penitential nature of this time. In 1748, Pope Benedict XIV instituted the “Forty Hours of Carnival,” whereby prayers were offered and the Blessed Sacrament was exposed in churches during the three days preceding Ash Wednesday. In a letter entitled, “Super Bacchanalibus,” he granted a plenary indulgence to anyone who adored the exposed Blessed Sacrament by offering prayers and making atonement for sins.

As we prepare to begin Lent, perhaps after a hearty dinner of pancakes on Shrove Tuesday, may we take time for extra prayer, particularly the Stations of the Cross, and various penances to overcome our weaknesses and to atone for our sins.

ASH WEDNESDAY

This Wednesday we begin a special journey into Lent and to a certain degree each year this journey, this pilgrimage is a little different, providing a change in challenges, new perspectives on ourselves, on the meaning of our faith and on our relationship with Christ. And this is centered on 40 days of prayer, penance and almsgiving as we prepare ourselves to celebrate the resurrection of our Lord Jesus Christ on Easter Sunday. But why does Lent begin on a Wednesday, and what is the significance of ashes?

Ash Wednesday was added to the liturgical calendar well after the 40-day penitential season of Lent became the norm throughout the Latin Church. Lent, in turn, was universally established

only after the early Church sorted out the date of Easter. The issue was clarified at the famous Council of Nicaea in 325 where “all the Churches agreed that Easter, the Christian Passover, should be celebrated on the Sunday following the first full moon (14 Nisan) after the vernal equinox” (Catechism of the Catholic Church, No. 1170). The vernal (spring) equinox generally falls on March 21, thus the date of Easter in the Western Church can occur anytime between March 22 and April 25.

Lent in the Early Church

The word Lent is from an Old English term meaning springtime, and by the second century the term was being used to describe the period of individual fasting, almsgiving and prayer in preparation for Easter. Among the Christians of the first three centuries, only those aspiring for baptism — the catechumens — observed a defined period of preparation, and that time lasted only two or three days. The idea of Lent being 40 days in length evolved over the next few centuries, and it is difficult to establish the precise time as to when it began. Among the canons issued by the Council of Nicaea, the Church leaders, in Canon Five, made reference to Lent: “and let these synods be held, the one before Lent that the pure gift may be offered to God after all bitterness has been put away, and let the second be held about autumn.” The language of this canon seems to validate that Lent, in some fashion, had by the fourth century been established and accepted by the Church. While the exact timing and extent of Lent both before and after the Nicaea council is unclear, what is clear from historical documents is that Christians did celebrate a season of Lent to prepare themselves for Resurrection Sunday and used a variety of ways to do so.

That Lent evolved into a period of 40 days in length is not surprising as there are numerous biblical events that also involved 40 days. Moses was on Mount Sinai receiving instructions from God for that number of days (see Ex 24:18); Noah and his entourage were on the Ark waiting for the rains to end for 40 days and 40 nights (Gn 7:4); and Elijah “walked forty days and forty nights to the mountain of God, Horeb” (1 Kgs 19:8). Mostly, though, the 40 days of Lent identifies with the time our Lord Jesus spent in the desert fasting, praying and being tempted by the devil (Mt 4:1-11). “By the solemn forty days of Lent the Church unites herself each year to the mystery of Jesus in the desert” (Catechism, No. 540).

There is, therefore, evidence that by the end of the fourth century Christians were participating in a 40-day Lent before Easter. The dilemma now became how to count the 40 days. In the Latin Church, six weeks were used to identify the Lenten period, but you didn’t fast on Sundays, so six Sundays were subtracted and there remained only 36 fasting days. In the early seventh century, St. Pope Gregory I the Great (r. 590-604) resolved this situation by adding as fast days the Wednesday, Thursday, Friday and Saturday before the first Sunday of Lent. Thus the Lenten 40-day fast, or the Great Fast as it was known, would begin on a Wednesday.

Initially, people fasted all 40 days of Lent. They ate one meal a day and only an amount of food that would sustain survival. But the Church taught, and people believed (then as now), that fasting is not about what we eat, it is about changing hearts, interior conversion, reconciliation with God and others. It’s about living in an austere way, giving from our abundance to the poor. St. John Chrysostom (347-409) explained it this way: “Do you fast? Give me proof of it by your works!... If you see a poor man, take pity on him! If you see an enemy, be reconciled to him! If you see a friend gaining honor, envy him not! If you see a handsome woman, pass her by!” (Homily on the Statutes, III.11).

Ashes

The Church has long used ashes as an outward sign of grief, a mark of humility, mourning, penance and morality. The Old Testament is filled with stories describing the use of ashes in such a manner. In the Book of Job, Job repented before God: "Therefore, I disown what I have said, and repent in dust and ashes" (42:6). Daniel "turned to the Lord God, to seek help, in prayer and petition, with fasting, sackcloth, and ashes" (Dn 9:3). Jonah preached conversion and repentance to the people of Nineveh: "When the news reached the king of Nineveh, he rose from his throne, laid aside his robe, covered himself with sackcloth, and sat in the ashes" (Jon 3:6). And the Maccabees army prepared for battle: "That day they fasted and wore sackcloth; they sprinkled ashes on their heads and tore their garments" (1 Mc 3:47).

Ashes were imposed on the early catechumens when they began their preparation time for baptism. Confessed sinners of that era were also marked with ashes as part of the public penitential process. Other baptized Christians began asking to receive ashes in a manner similar to catechumens and penitents. Christian men had ashes sprinkled on their heads while ashes were used to trace the cross on the forehead of women. Thus the use of ashes as the sign of penance, in readiness for Easter, was becoming a Church-wide practice. During the papacy of St. Gregory the Great, the practice was further expanded and is mentioned in the sixth-century Gregorian Sacramentary. Around the year 1000, Abbot Aelfric of the monastery of Eynsham, England, wrote: "We read in the books both in the Old Law and in the new that men who repented of their sins bestowed on themselves with ashes and clothed their bodies with sackcloth. Now let us do this little at the beginning of our Lent, that we strew ashes upon our heads, to signify that we ought to repent of our sins during the Lenten feast" ("Aelfric's Lives of Saints," 1881, p. 263). This same rite of distributing ashes on the Wednesday that begins Lent was recommended for universal use by Pope Urban II at the Synod of Benevento in 1091.

So when we go to that early Mass on Ash Wednesday morning and receive the blessed ashes on our forehead, we are repeating a somber, pious act that Catholics have been undergoing for over 1,500 years. As "The Liturgical Year, Septuagesima," by Abbot Gueranger, O.S.B., written in the middle decades of the 1800s, puts it: "We are entering, today, upon a long campaign of the warfare spoke of by the apostles: forty days of battle, forty days of penance. We shall not turn cowards, if our souls can but be impressed with the conviction that the battle and the penance must be gone through. Let us listen to the eloquence of the solemn rite which opens our Lent. Let us go whither our mother leads us, that is, to the scene of the fall."

Like all those before us, we unhesitatingly embrace this invitation to sanctity, this time to turn away from sin. We are part of that great cloud of witnesses who through all the ages have donned the ashes, publicly acknowledging that we are Christians, Christians who have sinned and seek to repent. We acknowledge that "we are dust and to dust we shall return."

**MERCIFUL GOD,
YOU CALLED US FORTH
FROM THE DUST OF THE EARTH;
YOU CLAIMED US FOR CHRIST IN THE WATERS OF BAPTISM.
LOOK UPON US AS WE ENTER THESE FORTY DAYS
BEARING THE MARK OF ASHES,
AND BLESS OUR JOURNEY THROUGH THE DESERT OF LENT
TO THE FONT OF REBIRTH. MAY OUR FASTING BE HUNGER FOR JUSTICE;
OUR ALMS, A MAKING OF PEACE;
OUR PRAYER, THE CHANT OF HUMBLE AND GRATEFUL HEARTS.
ALL WE DO AND PRAY IS IN THE NAME OF JESUS,
FOR IN HIS CROSS YOU PROCLAIM YOUR LOVE.
FOR EVER AND EVER. AMEN.**

Lent? ...What is Lent?

Lent is a 40-day season in the Church Calendar beginning Ash Wednesday and ending on Easter Sunday. Lent is observed on Wednesdays, but Sundays during Lent are treated as 'Little Easters', and not counted as part of Lent. During this time, we focus on what Jesus did to win our salvation. He lived a perfect life and died for us under God's wrath. His sacrifice shows the true horror of our sins and moves us to turn from them.

But Why is Lent 40 Days?

The 40 days of Lent are taken from Christ's 40-day experience in the wilderness (Matthew 4:1-11). Here He faced off with the devil as our Champion, overcoming three temptations common to all mankind...

First, Christ was tempted to doubt God's loving care and thus to satisfy His needs Himself -- but instead Christ looks to God's Word and directs us back to trusting in God.

Second, by Satan's mishandling of Scripture, Christ was tempted to false belief in God -- but Christ dismisses such self-righteous spiritualism as tempting God, and reminds us of the need to seek out true Scriptural teaching.

Finally, Christ was tempted to forsake God in return for worldly pleasures, powers, and possessions -- but Christ forcefully rejects this notion as a ridiculous exchange of the priceless for the worthless: of a relationship with God for eternal separation from Him.

Do you face temptation?
Are you tempted to doubt God, or to believe things about God that the Bible says are not true, or even to forsake God?
Do you give in to this temptation?

**Turn to Christ this Lenten Season!
He is your Champion!**

And Why is Lent so Important?

- **It shows us the true result of our sins ...they separate us from a righteous and just God.**

During Lent, we contemplate our sinful condition and need for a Saviour -- a man who is Holy in His nature and who lived a sinless life. In our natural condition, we are stained with an evil, fallen nature and are incapable of the perfect sinlessness required by God. As a result, all human effort fails to please God, we cannot have a relationship with Him, and we don't deserve one.

- **It shows us the only payment for sin that God could accept ...the death of His Son.**

Though we are undeserving, God in His Grace desires a relationship with us. To accomplish this, He sent His Son, Jesus Christ, to live among us as a human. Because Jesus is God, He has the Holy nature we don't have, and lived a perfectly sinless life the way we never could. And, in obedience to God the Father, Jesus -- that is, God the Son -- willingly went to the cross, took upon Himself the sin of the whole world, and suffered for us sin's penalty: separation from God and death.

- **It shows us the extent of God's Love ...by His Grace, through Faith in Jesus Christ, forgiveness of sins, life and salvation are ours for eternity.**

Jesus was innocent of the sin He carried for us, and the penalty He suffered held no power over Him. Thus, He was reconciled with His Heavenly Father and returned to life. Through faith in Christ, we are granted this blessing as well. He was Holy for us. He was perfect for us. He suffered the penalty of sin for us, and it is by faith alone -- not by our works, but by the finished work of Jesus Christ -- that we have forgiveness of sins, we are given a new, holy nature, we are reconciled with God, and at the Resurrection we will be given a new body that is unstained by sin.

DAILY SCRIPTURE REFLECTIONS FIRST THREE DAYS OF LENT

THURSDAY AFTER ASH WEDNESDAY 18 Feb

Deut. 30:15-20: The stark teaching we find here wakens us up from our complacency and puts us on the way to God.

Lk. 9:22-25: This is the first time we meet the cross in the readings for Lent. Not Jesus' cross but our own.

Ever since I read Johann Tauler's comment (14th cent.) I always remember it when I read this text. He said, 'Jesus did not say, "Take up My cross," but "Take up your cross".'

Here is the full paragraph: 'We should not forget that the sick man whom our Lord healed at the pool had lain there for very many years. This sick man was created not for death but for the glory of God. Oh, if only we could possess the depths of our souls in true patience, just as this sick man waited for thirty years for God Himself to come and heal him and tell him to walk! How different from this are the people who make their first beginning in the spiritual life and then give it all up because wonderful results are not produced immediately, and complain against God as if He had done them an injury. How few people there are who possess this excellent virtue, who can wait and endure and stay as they are, suffering sickness and bondage and temptation until the Lord Himself sees fit to heal them. Truly, this is why He does not tell them to get up and walk and take up their beds and be cured. If we would only endure the imprisonment of this world, never seeking to escape until the Lord Himself sets us free, what a splendid thing that would be, dear children, what strength and mastery it would bring us. Then indeed the Lord would say to us "Stand up." We would no longer lie there helpless, we would escape from all our imprisonment, we would be unbound, set free, at liberty to walk away, and we would truly take up our beds, for we should now have the power and strength to pick up and carry the thing that was carrying us before.'

FRIDAY AFTER ASH WEDNESDAY 19 Feb

Isa. 58:1-9: This program for major reform and good will concentrates on the small things that we can do every day.

Mt. 9:14-15: Fasting makes us spiritually stronger but is not an end in itself. Communion with the risen Lord is our aim and objective.

Happiness can be manufactured to some extent – just for short periods; but joy is a stroke from beyond. Joyless religion may be the profoundest denial of God. If there is no joy in it, it's all your own work, so what need have you of God? If the Resurrection is not visible in you, then you are preaching death without resurrection. One of the fruits of the Spirit is joy, and it is mentioned next after love in St. Paul's list, 'love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control' (Gal. 5:22). If you had no love in you, you could hardly claim to be a Christian; likewise joy (and all the others).

Joy does not come from avoiding pain and sorrow; on the contrary it is possible only when we have gone into the heart of our pain and sorrow. We have to go into the heart of it and experience a certain transformation, the characteristic shift that is the sign that the 'chemistry' of the Gospel is working (see Thursday's commentary). If we avoid the process nothing

happens; we will have to continue all our lives to avoid it. that way there is no joy, only endless desperate flight.

SATURDAY AFTER ASH WEDNESDAY 20 Feb

Isa. 59:9-14: We receive here clear instruction to come into right relationship with self, neighbor and God. Shining through this text is the hope of salvation for those who observe God's ways and keep the Lord's Day holy.

Lk. 5:27-32: The 'obvious' sinners recognize the call to be healed by the Physician, a call which is there for all, including the 'self-righteous' who may not be aware of the need to turn their lives around.

'The Word leaped down from heaven into the womb of the Virgin, He leaped from His mother's womb onto the wood [of the cross], and He leaped from the wood of the cross into the underworld, Sheol,' said Hippolytus of Rome (+ ca 235). It would be strange if the Word became flesh, but stopped short of mingling with the common people, all of us, "the great unwashed". Jesus mixed with 'the worst elements' in society. (What a disdainful expression! Have you ever been called an 'element'?). There was not just one tax collector but "many". It was inevitable that the Pharisees would arrive on the scene. They needed those tax collectors. The name 'Pharisee' means 'Separated': their special righteousness separated them from the common people. Naturally they needed those others to be different: otherwise they themselves could not be 'Separated'. It was essential for the Pharisees that there should be lots of tax collectors and sinners; it is essential for some 'good' people that there should be great numbers of 'bad' people. But how disconcerting it always is to find Jesus among the bad!

PRAYERS

Ash Wednesday Prayers

Psalm 51 *Miserere mei, Deus*

- 1 Have mercy on me, O God, according to your
loving-kindness; *
in your great compassion blot out my offenses.
- 2 Wash me through and through from my wickedness *
and cleanse me from my sin.

- 3 For I know my transgressions, *
and my sin is ever before me.
- 4 Against you only have I sinned *
and done what is evil in your sight.
- 5 And so you are justified when you speak *
and upright in your judgment
- 6 Indeed, I have been wicked from my birth, *
a sinner from my mother's womb.
- 7 For behold, you look for truth deep within me, *
and will make me understand wisdom secretly.
- 8 Purge me from my sin, and I shall be pure; *
wash me, and I shall be clean indeed.

- 9 Make me hear of joy and gladness, *
that the body you have broken may rejoice.
- 10 Hide your face from my sins *
and blot out all my iniquities.
- 11 Create in me a clean heart, O God, *
and renew a right spirit within me.
- 12 Cast me not away from your presence *
and take not your holy Spirit from me.
- 13 Give me the joy of your saving help again *
and sustain me with your bountiful Spirit.
- 14 I shall teach your ways to the wicked, *
and sinners shall return to you.
- 15 Deliver me from death, O God, *
and my tongue shall sing of your righteousness,
O God of my salvation.
- 16 Open my lips, O Lord, *
and my mouth shall proclaim your praise.
- 17 Had you desired it, I would have offered sacrifice; *
but you take no delight in burnt-offerings.
- 18 The sacrifice of God is a troubled spirit; *
a broken and contrite heart, O God, you will not despise.

The Fast Life

Fast from judging others;

Feast on Christ dwelling in them.

Fast from fear of illness;

Feast on the healing power of God.

Fast from words that pollute;

Feast on speech that purifies.

Fast from discontent;

Feast on gratitude.

Fast from anger;

Feast on patience.

Fast from pessimism;

Feast on hope.

Fast from negatives;

Feast on encouragement.

Fast from bitterness;

Feast on forgiveness.

Fast from self-concern;

Feast on compassion.

Fast from suspicion;

Feast on truth.

Fast from gossip;

Feast on purposeful silence.
Fast from problems that overwhelm;
Feast on prayer that sustains.
Fast from anxiety;
Feast on faith.
- *Author Unknown*

**SCHEDULE FOR THE WEEK OF
SATURDAY 13 - SUNDAY 21 FEBRUARY**

Saturday 13 Feb Image & Mother of the Church

8:30 a.m. Mass (Preface
9:30 a.m. – Noon Baptisms
1:30 p.m.- 4:30 p.m. Confessions
5:00 p.m. Vigil Mass Sixth Sunday in Ordinary Time
Proper Preface & Eucharistic Prayer I

Sunday 14 Feb Sixth Sunday in Ordinary Time Proper Preface & Eucharistic Prayer I

7:00 a.m. Mass Preface & Eucharistic Prayer II
8:30 a.m. Mass Preface & Eucharistic Prayer I
11:30 a.m. Mass “
2:00 p.m. Mass Brig Mass
5:00 p.m. Youth Confessions

Monday 15 Feb Holiday Presidents’ Day

Tuesday 16 Feb (11th Sunday)

8:30 a.m. Mass Preface & Eucharistic Prayer IV
7:00 p.m. Meeting

Wednesday 17 Feb Ash Wednesday

6:30 a.m. 8:30 a.m. Noon 7:00 p.m.
Lenten Preface III Eucharistic Prayer III Distribution of Ashes
2:00 p.m. Brig Mass

Thursday 18 Feb Thursday after Ash Wednesday

6:30 a.m. Mass Lenten Preface II Eucharistic Prayer II
7:00 a.m. Confessions
8:30 a.m. Mass Lenten Preface II Eucharistic Prayer II
5:00 – 6:30 p.m. Confessions
6:30 p.m. Mass Lenten Preface II Eucharistic Prayer II

Friday 19 Feb Friday after Ash Wednesday

6:30 a.m. Mass Lenten Preface II Eucharistic Prayer II
7:00 a.m. Confessions
8:30 a.m. Mass Reconciliation Preface
11:00 a.m. Funeral
5:00 – 7:00 p.m. Adoration
7:00 p.m. Stations of the Cross

Saturday 20 Feb Saturday after Ash Wednesday

8:30 a.m. Mass

1:00 p.m. – 4:30 p.m. Confessions

5:00 p.m. Mass Vigil First Sunday of Lent

Lenten Preface I Eucharistic Prayer III

Sunday 21 Feb First Sunday of Lent

7:00 a.m. Mass Lenten Preface I & Eucharistic Prayer II

8:30 a.m. Mass Lenten Preface I & Eucharistic Prayer III

11:30 a.m. Mass Lenten Preface I & Eucharistic Prayer III

2:00 p.m. Brig Mass