

**PASTOR'S MEANDERINGS
EIGHTH SUNDAY ORDINARY TIME (C)**

26 – 27 FEBRUARY 2022



Let today be the
day you give up
who you've been
for you who can
become.

—> <—
Blessed **Ash Wednesday**

SUNDAY REFLECTION

This Sunday's theme is about direction. The blind man leading another is leading him in a bad direction. Love of enemies is love going in the right direction. Pope John Paul II talked about the gift of self. Life is really about giving. To really give to another is a great thing. It is to do what we were created for. We are made in the image and likeness of God. He created us to spread love as the Trinity does. What a pity that people get involved in the sin of self. To turn in on oneself is to destroy oneself.

The words we use give everyone else some idea of what kind of persons we are. They 'let the cat out of the bag' so to speak. Speech discloses thought and feeling. It is an expression of how we really feel inside. So it leads us into saying what we might not have intended to say at all. It also leads others into hearing what we might not have intended them to hear at all.

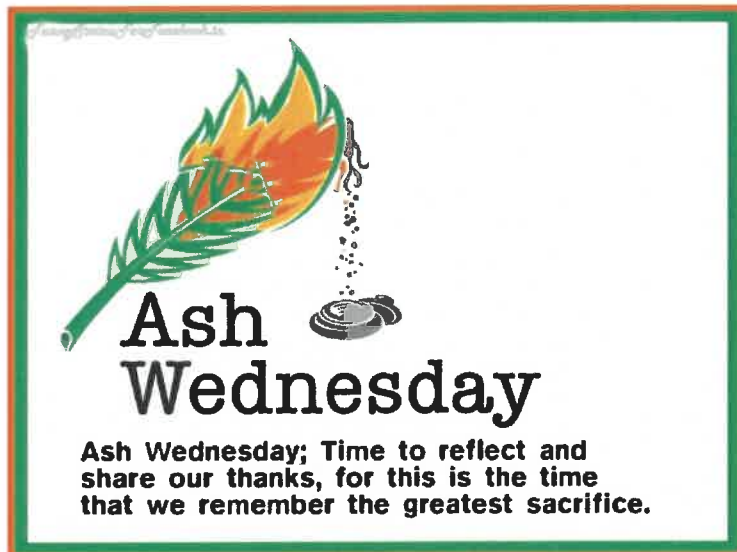
The Gospel hints at the blindness of deception and going in the wrong direction. It hints at the absurdity of judging others without bothering to judge ourselves. We are so foolish in ways. Our inability to see our faults is a great blindness. This is largely what is wrong with the world. People who can't take responsibility for their actions and who blame someone else all the time.

But when the fruit comes from the tree, it will be either good or bad. A bad tree can't produce good fruit nor can a good tree produce bad fruit. Those who fail to take responsibility for their lives are not going to produce good fruit no matter what. So these readings are meant to get us to wake up and take stock of our lives. May we be able to face ourselves and take whatever responsibility there is to be taken for our lives.

The Second Reading offers enlightenment here. Death is the shadow side of our lives. It is the dark side. Our sinfulness has a place in the whole scheme of things. But that does not mean that we should not deal with it. It needs to be faced and dealt with. But, in the doing of that, we need to be gentle with ourselves. Our doing of good and our being good needs to be

grounded in a relationship with Jesus and not on a set of rules. Otherwise, it all becomes like the old Jewish law and sin will step in again.

STEWARDSHIP: All of today's readings remind us that our works reflect what is in our hearts. Do my words and actions reveal a heart that is grateful for – and generous in sharing – the abundance God has poured into my life?



READINGS ASH WEDNESDAY

2 MARCH 2022

Jl. 2:12-18: Joel is thought to have lived some time between the later fifth century and middle fourth century, BC. A terrible disaster has happened in Israel: a huge swarm of locusts has descended on the land (not unknown in Africa today), to be followed by a devastating drought, again not too rare an occurrence in our present world. An army of locusts would devour the entire food crop of a region in minutes, and widespread drought would make re-cultivation impossible. The lives of a nation are now at grave risk. There is great lamentation, as the prophet compares the situation to the Day of the Lord, and urges repentance and fasting. The people beg the Lord to spare them. The final two lines of today's reading should give us great hope: God forgives, for He takes 'pity on His people.'

2 Cor. 5:20-6:2: Since Paul's first visit to preach and establish a church at Corinth, the community has deteriorated, due to alien influences. A minister of the Gospel is not merely an official representative, but someone who embodies and prolongs the mission of Christ in a special way. So Paul points out how Christ took our place before God so that we could, as it were, take His, as beloved of the Father. Appropriately then, at the start of Lent, we are called to recognize and respond to its invitation of grace, by opening ourselves to God's merciful love. It is indeed a favorable time.'

Mt. 6:1-6, 16-18: An extract from Matthew's Sermon on the Mount, which treats of the three Jewish works of piety; prayer, fasting and almsgiving, although in reverse order. What is at issue here is one's relationship with God. Am I doing these so that others may see me, or are they an expression of my deep devotion to God? We know from other parts of the Gospels that

some Jews loved to be seen and admired for their good works. Yet we are often impressed by stories of a generous anonymous giver. During Lent this year we might consider how we could encourage the silent, shy or fearful person to begin to see their own gifts, and ensure that our presence is always quiet, respectful and enabling of others rather than ourselves.

READINGS FIRST SUNDAY OF LENT

6 MAR '22

Dt. 26:4-10: Moses reminds the people of Israel that they are a people who have been led by the hand of God throughout their history.

Rom. 10:8-13: 'Where does God live?' asks St. Paul: very near to us, on our lips and in our hearts.

Lk. 4:1-13: Lent is a time for conversation and a renewed fidelity to God. Jesus leads us on this path as He Himself faces temptation and renews His fidelity to God.

ST. LUKE Continued

At the side of St Paul

We know nothing of the circumstances of the conversion of St Luke, but from the Acts of the Apostles we can deduce when he joined St Paul. Up to the sixteenth chapter, the Acts are written in the third person; but suddenly, immediately after Paul's vision of a man from Macedonia (who asked him to join them and help them), it passes to the first person plural: "And when he had seen the vision, immediately we sought to go on into Macedonia, concluding that God had called us to preach the Gospel to them" (Acts 16:9-10). Luke then accompanies Paul, in the year 51, to Samothrace, Neapolis, and Philippi. Then there is a new passage in the third person, which leads us to think that Luke was not arrested with Paul, but rather remained in Philippi after his friend departed. Seven years later, Paul returned to that region, and Luke, who in chapter 20 resumes the first person plural, goes with him to Miletus, Troas, Caesarea, and Jerusalem. When Paul was imprisoned at Rome in the year 61, Luke remained at his side, as we see from the Letters of Paul to Philemon and to Timothy. In fact, after being abandoned by all, in the final phase of his imprisonment, Paul writes to Timothy, "only Luke is with me" (2 Tim 4,11).

Ash Wednesday marks the beginning of the Lenten season, a 40-day period of repentance and renewal leading up to Easter Sunday. During this time, we examine our hearts and strive to imitate the way of Christ through acts of sacrifice and repentance. Today we invite you to dig deeper into the significance of testing and preparation in Scripture as you observe Lent.

A HISTORICAL VIEW OF LENT

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 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).

The Practices of Lent

Christ’s 40 days in the desert inspire us to reflect upon our living and strive to grow closer to him. In undertaking this interior renewal, we must take concrete steps towards the purification of our hearts, such as fasting. As John Paul II stated:

May this day of prayer and fasting for peace with which we begin Lent be translated into concrete acts of reconciliation. From the family circle to the international realm, may each person feel and be co-responsible for building peace. Then the God of peace who examines the intentions of hearts and calls his children to be peacemakers (cf. Mt 5,9) will not fail to reward us (cf. Mt 6, 4.6.18).

The continuity between the Old Testament and the symbolism of Lent also translates to the practices which we undertake during this time. In the Old Testament, God's people followed a tradition of covering themselves in ashes during times of mourning, contrition, and penance. On Ash Wednesday, the faithful cover their foreheads with a cross of ashes as a reminder of our contrite hearts, and the penance which we undertake during Lent.

Prayer

"Prayer is the raising of one's mind and heart to God or the requesting of good things from God" (St. John Damascene). We communicate with God and work on our relationship with God. There are many forms of prayer that we can and should practice, both interior and exterior prayers.

- Adding extra **daily Masses** throughout Lent would be ideal. If this is not possible, the readings from the Mass should be read and meditated upon daily. This could be done as a family, perhaps at the dinner meal. The Mass is the prayer of the Church, and the highest form of prayer. It also unites us with the whole Church in public prayer.
- A strong emphasis should be made in **frequent reception of the sacraments of the Eucharist and Penance**. We should learn how to daily **examine our consciences**.
- Another prayer of the Church is the Divine Office, or Liturgy of the Hours. Praying the Divine Office unites our prayers with the Liturgy of the universal Church.
- The Stations of the Cross are special during Lent, because they meditate on the Passion of Christ. Usually the Stations are offered at the parish church on Fridays in Lent. They can also be prayed together as a family.

Other Prayer Suggestions:

- The daily rosary, especially prayed together as a family
- Visits to the Blessed Sacrament
- Personal meditation, especially with Scripture
- Spontaneous short prayers or ejaculations, such as "Jesus, I trust in You."
- Praying the Angelus at the 12:00 and 6:00 hours
- Morning and Evening Prayer
- Prayers Before and After Meals
- Spiritual Communions
- Praying the Seven Penitential Psalms (especially appropriate during Lent)

Included in our Prayers category we add our **Education and Reading**. During Lent (and throughout the year) we need spiritual enlightenment. We can find this through spiritual reading, both individually and as a family. This is a prerequisite to a continued growth in the spiritual life. Maria Von Trapp suggests three categories in our Lenten reading program:

1. **Something for the mind**. We should do some research, study the papal encyclicals, read the Catechism of the Catholic Church, delve into Church history, study Catholic philosophy.
2. **Something for the soul**. This should be deeper spiritual reading that gives a program, guidance, and spiritual direction, including writings of the saints like St. Teresa of Avila, St. Thérèse of Lisieux or St. Francis de Sales.

3. **Something for the heart.** We need inspiration. The best way is to read biographies of Christ, Mary, saints or people who put their spiritual life into action. Bishop Fulton Sheen's *Life of Christ* is excellent Lenten reading.

Scripture is an excellent source for all these categories. The Church strongly encourages study and meditative reading of the Bible.

Fasting and Abstaining

We must fulfill the minimum requirements of the Church for fasting and abstinence. But there are other forms of abstaining and fasting. We must remember that when we do "give up" something, it should be completely, not saved for later. The money we save from not buying a cup of coffee should be given as a donation to charity. The time we don't watch TV should be spent doing spiritual reading, or family time. Below are some examples of other forms of fasting or abstaining:

- Refrain from complaining, gossiping, grumbling or losing one's temper.
- Reduce or eliminate time surfing the Internet or playing video games.
- Abstain from favorite drinks, desserts or foods.
- Curb forms of entertainment such as TV, dining out, movies.
- Give up smoking, caffeine, beer and liquor.
- Eat less at meals, or eat fewer snacks between meals.
- Fast or abstain extra days in Lent besides Ash Wednesday and Good Friday.
- Eat without complaining.
- Make simple meals that are healthy, but less appealing to the sense of taste.

In fasting, we are also practicing **Self-Denial**. This is the area that tests our will-power. We have the opportunity to give up innocent pleasures without complaining: radio, TV, internet, personal time or leisure, secular reading. We can choose one area in Lent and try to persevere throughout the 40 days. This is not just a test of wills—the main intention is purification, and making reparation for the offenses against the Mystical Body of Christ. So even if these actions are done in private or secret, they help us grow in our spiritual life, and benefit the whole Church.

Almsgiving and Good Works

In the opening Gospel of Lent on Ash Wednesday, Matthew 6:1-6; 16-18, we are told to pray, fast and give alms. Almsgiving is not a thing of the past, but still a necessity in becoming saints. Almsgiving is also tied closely with fasting. Whatever we give up, the money we save should go to the needy. It should be given away to the missions, the Church or a worthy charity. In a family with small children it helps to make this a visual practice by, for example, having a jar or box in the center of the table as a reminder and measure of progress.

It is also considered "almsgiving" to give one's time and goods to those who are in need, i.e., donating time for a soup kitchen, giving clothes to charity, visiting the shut-ins and elderly, driving those without transportation and other similar practices.

Under this category we include **Good Works**, (Corporal and Spiritual Works of Mercy) a positive aspect of almsgiving. We can use the Spiritual and Corporal Works of Mercy as a guide for ways to show charity toward others. Good works deal with two kinds of action: perfection of our daily duties and perfection of charity toward others.

Our daily duties include our job as a spouse, as a parent, as a child, as a worker or student. We need to strive to do our best in these capacities, even if that means being more patient, more cheerful, more efficient, more charitable, less critical, less gossiping, or less backbiting. We need to make the most of the time we are given each day; we should not waste time. This is the positive area of our Lenten program. We should work on virtues, like obedience, charity, humility, chastity and perseverance.


How can I improve my daily duty? *Daily Duty at Work:* We should make sure that we don't waste time. We are being paid to be productive, so we should curb spending work time surfing the Internet, answering personal phone calls, and writing personal email. And the work we do should be efficient and our best, not shoddy, hastily completed work.

Daily Duty with Family: We can improve the quality of our family life by spending time reading and doing family activities together instead of watching TV and playing video games. If a family dinner isn't a common occurrence, we should schedule a few nights a week for everyone to have dinner together. We then can enjoy being together, talk and share events with each other and maybe read some Lenten reflections while at dinner. And every member in our family deserves to be treated charitably and patiently. We need to make concerted efforts to be cheerful in our home, not just save it for strangers. Our family deserves the best.

Daily Duty with Personal Time: At the end of our life at the personal judgment, we will be accountable for every moment of our lives. Is all the time used wisely, or is there room for improvement? Are morning and evening prayers in the routine? Can we spend more personal time for prayer, or discipline ourselves to get enough sleep (in order to be less irritable and more productive)? Many of us postpone or procrastinate personal jobs, prayer and reading for some other time. But NOW is the time to make the best of our daily duty.

How To Give Alms This Lent

- VOLUNTEER YOUR TIME
- CLEAN OUT YOUR PANTRY AND GIVE ITEMS TO A FOODBANK
- MAKE A MEAL FOR A NEIGHBOR OR FAMILY IN NEED
- SACRIFICE A TREAT (COFFEE, DESSERT) AND GIVE THAT MONEY TO THE POOR
- MAKE BAGS OF TOILETRY ITEMS TO GIVE TO THE HOMELESS
- GIVE AWAY AN OUTFIT OR ITEM YOU STILL REALLY LIKE! (AND OTHERS YOU NO LONGER USE)

 CatholicLink

SIGNIFICANCE OF ASH WEDNESDAY

In the Ash Wednesday gospel reading Jesus directs us to clean up: “Put oil on your head and wash your face, so that your fasting may not be seen by others” (Matt. 6:17–18a). And yet shortly after hearing these words we line up to receive ashes on our foreheads, a mark associated with penance and fasting. Clearly the Ash Wednesday ritual does not come from the gospel.

Lent did not always begin on Ash Wednesday. In the sixth century, Gregory the Great identified the season of Lent (Quadragesima, or the “Forty Days”) as beginning on a Sunday and lasting until Easter Sunday.

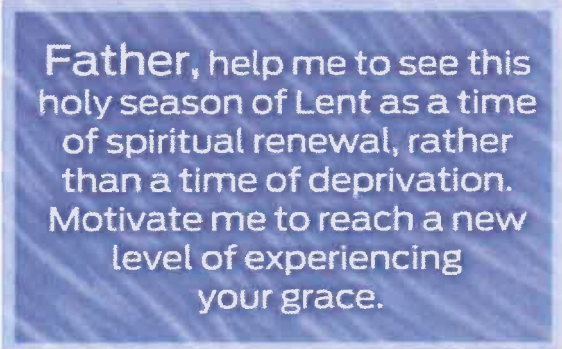
The Bible recounts 40 days of rain during the flood, Israel’s 40-year journey through the desert, Jesus’ 40-day fast in the desert, and the 40-day period of post-resurrection formation Jesus gave to his disciples before his ascension. At the end of each of these scriptural 40s, the things involved are changed: A sinful world is reconstituted, slaves become free, a carpenter begins a messianic ministry, and fearful followers are ready to become Spirit-filled preachers. Lent and its 40-day fast offered the church the same opportunity for transformation.

Since fasting was not permitted on Sundays, the original 40-day season consisted of 36 fasting days. Eventually, it was extended to include 40 pre-paschal days of fasting, resulting in the addition of four pre-Quadragesimal fasting days, starting the Wednesday before Lent.

Eventually, that fast extended to include a total of nine weeks (Septuagesima). However, the 40th fasting day—a Wednesday—retained significance, in large part because of the scriptural significance of that number.

Ashes were added to this Wednesday liturgy in the eighth and ninth centuries to help ritualize the transformation that occurs during Lent. Believers received ashes on their foreheads to remind them of their fundamental identity: “Remember, you are dust, and to dust you shall return.” After being clothed in a hair shirt, they were sent out from the church: “You are cast forth from the bosom of the holy mother church on account of your sin, as Adam was expelled from Paradise on account of his sin.” Expulsion, however, is not the end. Then, as now, reconciliation awaits believers through Christ.

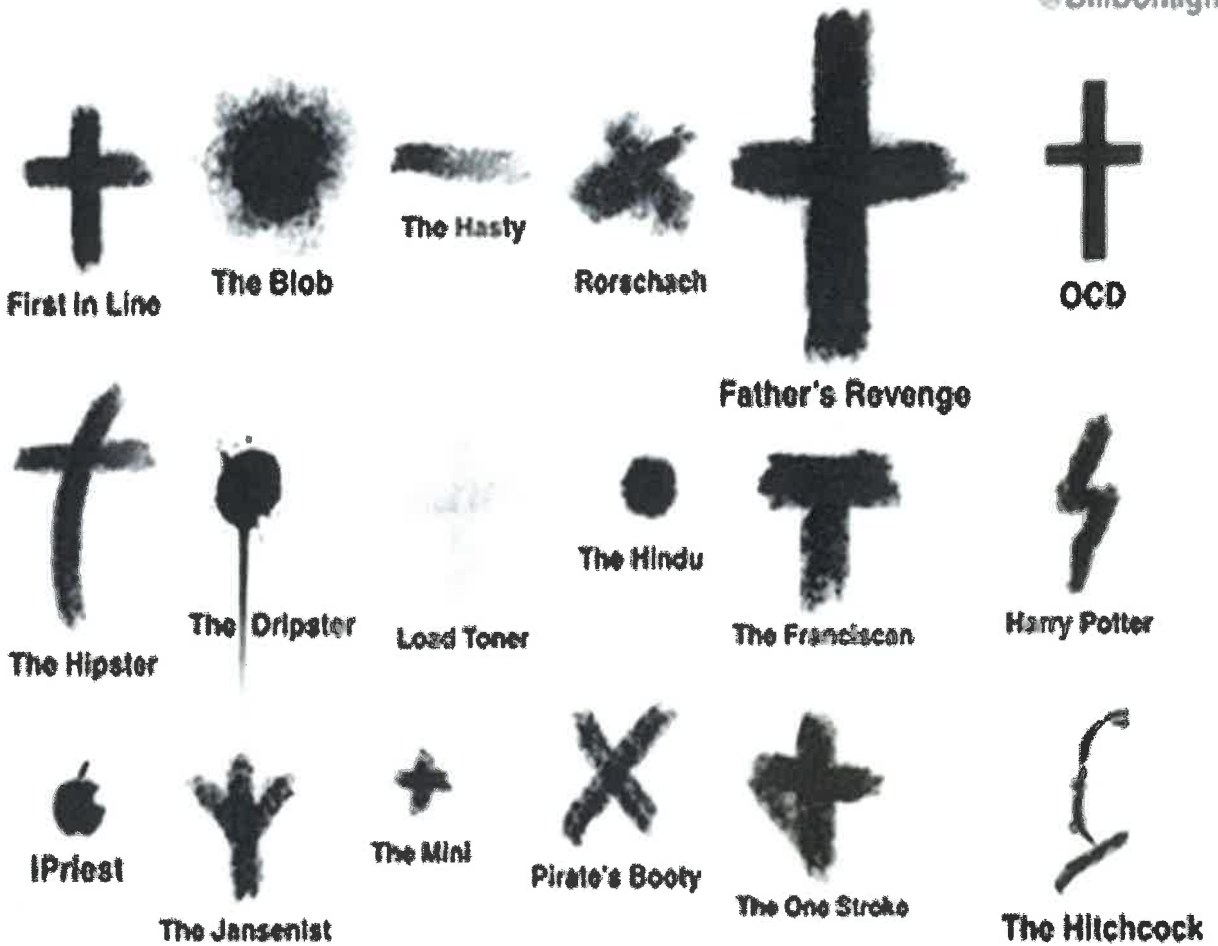
In its origins, Ash Wednesday was fundamentally oriented toward penance, which was also the focus of Lent at that time. Lent is understood differently today: Its primary focus is now, as at its origins, baptism. Since baptisms in Rome occurred primarily at Easter, the Lenten fast is a pre-baptismal fast—a means by which those converting might better understand how reliant they are upon God and how frequently the pursuits of this world distract from God’s love.



Father, help me to see this holy season of Lent as a time of spiritual renewal, rather than a time of deprivation. Motivate me to reach a new level of experiencing your grace.

A Catholic Guide to Ashes, *Extended Edition*

@BillDonaghy



PRAYERS

A prayer of *peace*

Merciful God,

We pray for the people of Ukraine and their family members around the world. We ask that all those involved respond with wisdom and courage and that a peaceful resolution may be achieved. Lord, during these challenging times please lead us from despair to hope, from fear to trust and lead us from hatred to love.

We ask this in the name of Jesus, the Prince of Peace.

Amen



Prayer for peace in Ukraine

A Prayer for Peace in Ukraine

Heavenly Father, Your Son taught us

"Blessed are the Peacemakers for they shall be called Children of God".

At this hour, we fervently pray that
Your Holy Spirit may inspire men and women in Ukraine to become
Peacemakers.

May they seek reconciliation and dialogue and end the violent confrontation
and killing. May they restore tranquility to their nation and restore human
rights, democratic principles and religious liberty to their troubled land.

God, our Father, we beseech you to comfort the suffering, heal the
wounded and accept the souls of the departed into Your Heavenly
Kingdom. And may the Most Holy Mother of God, extend her Blessed Mantle
of Protection over Ukraine.
And may each of us always live our lives as instruments of Your Peace.

Amen.



Молитва за спокій в Україні

Молитва за спокій в Україні

Отче Небесний, Твій Син учив нас:

«Блаженні миротворці, бо вони синами Божими назвуться».

У цей час ми гаряче молимося, щоб Твій Дух Святий надихав людей в
Україні ставати миротворцями.

Щоб вони шукали примирення і діалогу, щоб припинилася гостра
конфронтація та убивства, щоб на цій багатотраждальній землі запанував
мир в народі, відродилися людські права, принцип демократії та релігійної
свободи.

Боже, Отче наш, молимо Тебе: заспокой страждання, зціли поранених і
прийми душі полеглих у Твоєму Царстві Небесному. Пресвята Мати Божа,
накрій своїм благословенним та захисним покровом всю Україну. Нехай
життя буде для створення Твого Миру у Україні і світі.

Амінь.

(St. Michael the Archangel Ukrainian Catholici Church)

Prayer for Renewal

(As we begin the season of Lent, let us pray that God restores us, cleansing and renewing our hearts:)

Turn away your face from my sins;
blot out all my iniquities.
A clean heart create for me, God;
renew within me a steadfast spirit.
Do not drive me from before your face,
nor take from me your holy spirit.
Restore to me the gladness of your salvation;
uphold me with a willing spirit...
My sacrifice, O God, is a contrite spirit;
a contrite, humbled heart, O God, you will not scorn.
—*Psalm 51: 11-14, 19*

Invite Us Deeper

Almighty and ever living God,
you invite us deeper into your world, your people, your Lent.
May this time be one of outward focus;
seeking you in those we often ignore.
Help us live a Lent focused on freedom, generosity, and encounter.
Give us hearts hungry to serve you
and those who need what we have to give.
Author Unknown

Let Us Fast

While fasting with the body,
brothers and sisters,
let us also fast in spirit.
Let us lose every bond of iniquity;
let us undo the knots of every contact made by violence;
let us tear up all unjust agreements;
let us give bread to the hungry
and welcome to our house
the poor who have no roof to cover them,
that we may receive mercy from Christ our God.
- *Byzantine Vespers*



APPEAL

My heart aches greatly at the worsening situation in Ukraine. Despite the diplomatic efforts of the last few weeks, increasingly alarming scenarios are opening up. Like me, many people all over the world are feeling anguish and concern. Once again the peace of all is threatened by partisan interests. I would like to appeal to those with political responsibility to examine their consciences seriously before God, who is the God of peace and not of war; who is the Father of all, not just of some, who wants us to be brothers and not enemies. I pray that all the parties involved refrain from any action that would cause even more suffering to the people, destabilizing coexistence between nations and bringing international law into dispute.

And now I would like to appeal to everyone, believers and non-believers alike. Jesus taught us that the diabolical senselessness of violence is answered with God's weapons, with prayer and fasting. I invite everyone to make next 2 March, Ash Wednesday, a Day of Fasting for Peace. I encourage believers in a special way to dedicate themselves intensely to prayer and fasting on that day. May the Queen of Peace preserve the world from the madness of war.

Francis

EIGHTH WEEK AND FIRST DAYS OF LENT

26 FEBRUARY - 6 MARCH 2022

Saturday 26 Feb Weekday 7

8:30 a.m. Mass BVM Pillar of Faith #35

Proper & Preface of the Day, Eucharistic Prayer II

(Intention: Edward Godbout RIP)

1:30 – 4:30 p.m. Confessions

5:00 p.m. Vigil Mass 8th Sunday Ordinary Time

(Intention: Nancy Beesley RIP)

Proper, Gloria, Creed, Preface VIII, Eucharistic Prayer I

Sunday 27 Feb Eighth Sunday Ordinary Time

7:00 a.m. Mass Proper, Gloria, Creed, Preface VIII, Eucharistic Prayer I

(Intention: Elizabeth Cutts)

8:30 a.m. Mass Proper, Gloria, Creed, Preface VIII, Eucharistic Prayer I
 (Intention: Nancy Stetzer RIP)
 11:30 a.m. Mass Proper, Gloria, Creed, Preface VIII, Eucharistic Prayer I
 (Intention: Parish of St. Stephen, Martyr)
 2:00 p.m. Mass Brig
Monday 28 Feb Day Off
Tuesday 1 Mar Weekday 8
 8:30 a.m. Mass Proper Vocations to Holy Orders #9, Preface, Eucharistic Prayer II
 (Intention: Mark Speher RIP)
 5:00 p.m. Pancake Dinner

Wednesday 2 Mar ASH WEDNESDAY

6:30 a.m. Mass Proper of the Day, No Penitential Rite,
 Blessing & Distribution of Ashes, Preface III,
 Eucharistic Prayer II ,
 (Intention: Parish of St. Stephen, Martyr)
 7:00 – 8:30 a.m. Confessions
 8:30 a.m. Mass Proper of the Day, No Penitential Rite,
 Blessing & Distribution of Ashes, Preface III,
 Eucharistic Prayer III
 (Intention: Ramon & Mercedes Cruz RIP)
 7:00 p.m. Mass Proper of the Day, No Penitential Rite,
 Blessing & Distribution of Ashes, Preface III,
 Eucharistic Prayer III
 (Intention: Donald Stepko RIP)

Thursday 3 Mar Thursday after Ash Wednesday St. Katherine Drexel

6:30 a.m. Mass Proper of Saint, Preface Lent I, Eucharistic Prayer III
 (Intention: Forrest Winslow)
 7:00 – 8:30 a.m. Confessions
 8:30 a.m. Mass Proper of Saint, Preface Lent I, Eucharistic Prayer III
 (Intention: Rita Lashenske RIP)
 4:00 – 6:30 p.m. Confessions
 6:30 p.m. Mass Proper of Saint, Preface Lent I, Eucharistic Prayer III
 (Intention: Joan Bastian)

Friday 4 Mar Friday after Ash Wednesday St. Casimir First Friday

6:30 a.m. Mass Proper of Saint, Preface Lent II, Eucharistic Prayer III
 7:00 – 8:30 a.m. Confessions
 8:30 a.m. Mass Proper of Saint, Preface Lent II, Eucharistic Prayer III

(Intention: Kathleen Meyer)

12 Noon Mass Portsmouth Naval Hospital

4:00 – 6:00 p.m. Confessions

6:00 p.m. Stations of the Cross

7:00 p.m. Mass Proper of Saint, Preface Lent II, Eucharistic Prayer III

(Intention: Abby Sadowski RIP)

Saturday 5 Mar Saturday after Ash Wednesday

Confirmation Retreat On the Grounds No Morning Mass

5:00 p.m. Vigil 1st Sunday Lent

Mass Proper of Day, Creed, Preface 1st Sunday Lent, Eucharistic Prayer III

(Intention: Nancy Beesley RIP)

6:30 p.m. - Confirmation Retreat Benediction & Dinner

Sunday 6 Mar First Sunday of Lent

7:00 a.m. Mass Proper of Day, Creed, Preface 1st Sunday Lent, Eucharistic Prayer II

(Intention: Parish of St. Stephen, Martyr)

8:30 a.m. Mass Proper of Day, Creed, Preface 1st Sun. Lent, Eucharistic Prayer III

(Intention: Sylvia Nobles RIP)

11:30 a.m. Mass Proper of Day, Creed, Preface 1st Sun. Lent, Eucharistic Prayer III

(Intention: Kate McDonald RIP)

2:00 p.m. Mass Brig

ASHES ON THE FOREHEAD

The act of applying ashes to our forehead symbolizes our mortality as well as our need for ongoing repentance.

Ashes are applied to our forehead in the sign of the cross as the words, "Remember, you are dust and to dust you shall return" are spoken to us. The other formula which is used, "Turn away from sin and be faithful to the Gospel" emphasizes our call to continual conversion and holiness of life.

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CONFESSIONS

The sacrament of Confession will be held several times a week during the Lenten season:

Monday -Friday 7:00 – 8:30 a.m.

Thursday evenings 4:00 – 6:30 p.m.

Friday evenings 4:00 – 6:00 p.m.

Saturday afternoons 1:00 – 4:30 p.m.

Additional times will be announced during Lent

Please check the parish calendar and the Pastor's Meanderings to verify that no change has had to be implemented.

A different Examination of Conscience will be provided each week as an aid in preparing for the sacrament

Please be aware that others are waiting their turn in the confessional by focusing on what you wish to confess to God.

When Mass follows after Confessions please note that we have limited time to prepare for celebrating Mass.



A Brief Examination of Conscience

Based on the Ten Commandments

I am the LORD your God: you shall not have strange Gods before me.

Have I treated people, events, or things as more important than God?

You shall not take the name of the LORD your God in vain.

Have my words, actively or passively, put down God, the Church, or people?

Remember to keep holy the LORD's Day.

Do I go to Mass every Sunday (or Saturday Vigil) and on Holy Days of Obligation (Jan. 1; the Ascension; Aug. 15; Nov. 1; Dec. 8; Dec. 25)? Do I avoid, when possible, work that impedes worship to God, joy for the Lord's Day, and proper relaxation of mind and body? Do I look for ways to spend time with family or in service on Sunday?

Honor your father and your mother.

Do I show my parents due respect? Do I seek to maintain good communication with my parents where possible? Do I criticize them for lacking skills I think they should have?

You shall not kill.

Have I harmed another through physical, verbal, or emotional means, including gossip or manipulation of any kind?

You shall not commit adultery.

Have I respected the physical and sexual dignity of others and of myself?

You shall not steal.

Have I taken or wasted time or resources that belonged to another?

You shall not bear false witness against your neighbor.

Have I gossiped, told lies, or embellished stories at the expense of another?

You shall not covet your neighbor's spouse.

Have I honored my spouse with my full affection and exclusive love?

You shall not covet your neighbor's goods.

Am I content with my own means and needs, or do I compare myself to others unnecessarily?

Christ's Two Commandments

How well do we love God and others? Do we love as Christ calls us to? In the Gospel of Matthew, Christ gives us Two Commandments: "He said to him, 'You shall love the Lord, your God, with all your heart, with all your soul, and with all your mind. This is the greatest and the first commandment. The second is like it: You shall love your neighbor as yourself. The whole law and the prophets depend on these two commandments'" (Mt 22:37-40).

Not sure what love is? St. Paul describes it for us in his Letter to the Corinthians. Is this how you love God and others? "Love is patient, love is kind. It is not jealous, [love] is not pompous, it is not inflated, it is not rude, it does not seek its own interests, it is not quick-tempered, it does not brood over injury, it does not rejoice over wrongdoing but rejoices with the truth. It bears all things, believes all things, hopes all things, endures all things. Love never fails" (1 Cor 13:4-8).

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The Light is
ON for You. 

Celebrate the Sacrament of Reconciliation