



SUNDAY REFLECTION

Mark's Gospel was written at a time of tremendous change and upheaval both for the Jewish people and for the followers of Jesus Christ. Second and third generations were moving further away from their Jewish origins, new converts to Christianity may have been wavering in their newly found faith in the face of the persecutions which were being experienced by many of the local Churches. It was a testing and difficult time for the followers of Jesus.

Mark reminds his readers that Christ, 'innocent though He was', was also tested as had many of those who had been chosen by God down through the ages – Noah, Abraham, Moses, Jeremiah, John the Baptist. His account of the temptation in the wilderness is brief and to the point compared to those of the other synoptic gospels. In the moment of His testing Jesus is

tended by the angels, God's protection in moments of trial. Jesus proclaims the Good News from God: it is in God that Jesus has His origins and from God that His authority derives. The message of Jesus is delivered in brief, staccato phrases. It is a rallying call to the Christians of the day, reminding them that God has broken through history in the person of Christ and that His 'Kingdom is close at hand'. The call to repentance is a call to acknowledge the presence and the evil of sin, a call for a re-orientation of one's life, a call to choose a new and liberating direction. The basis, the motivation, for that redirection of one's life is faith in Jesus and the Good News He preached. Christ's credentials are impeccable: He is the Anointed One of God, who, though innocent, 'died once for sins, died for the guilty, to lead us to God.' He is the one who has been raised to life and who continues His salvific ministry 'in the spirit'. This call to look beyond oneself, to listen to the voice of the 'Other' in a call to live the life in the Spirit that we have received in Baptism, 'the pledge made to God from a good conscience, through the resurrection of Jesus Christ'. It is a call that does not sit well with the philosophy of individualism and the ideology of autonomy that are promoted as the hallmark of many modern people. To respond to the call of Jesus, to 'repent and believe the Good News', requires courage and determination and singlemindedness. It almost certainly will involve testing and suffering of one kind or another. But in choosing Christ we are choosing the One who will lead us to God.

STEWARDSHIP: The waters of Baptism make us part of the new covenant in Christ. But the bishop' pastoral letter on stewardship reminds us that "there is a fundamental obligation arising from the Sacrament of Baptism...that people place their gifts, their resources – their selves – at God's service in and through the Church."

READINGS SECOND SUNDAY OF LENT

28 FEB '21

Gen. 22:1-2, 9-13, 15-18: Abraham is the great Old Testament figure of faith. At the age of seventy-five he answered the call of God and set off for an unknown land.

Rom. 8:31-34: In frightening contrast, God "did not spare His own Son but gave Him up to benefit us all". This generosity of God is the most powerful proof we have of His love for us.

Mk. 9:2-10: For the second time in the Gospels, at Jesus' transfiguration, the voice of the Father informs the disciples that Jesus is the Father's beloved Son and adds, "Listen to Him."

SAINT OF THE WEEK ST. POLYCARP BISHOP, MARTYR

Polycarp of Smyrna (c. 69-155) Bishop of Smyrna, martyr, and one of the foremost leaders of the Church in the second century. Few details of his life are extant with any reliability beyond his famous martyrdom, which was recounted in the *Martyrium Polycarpi*. It is believed, however, that he was converted to the faith by St. John the Evangelist about 80 A.D. and became bishop of Smyrna about 96 A.D. He was, as was his friend St. Ignatius of Antioch, one of the most important intermediary links between the apostolic and the patristic eras in the Church, especially in Christian Asia Minor (modern Turkey). A defender of orthodoxy, he opposed such heretical groups as the Marcionites and Valentinians. He also authored a surviving epistle to the Philippians, exhorting them to remain strong in the faith. The letter is of great interest to scholars because it demonstrates the existence of New Testament texts, with

quotes from Matthew and Luke, the Acts of the Apostles, and the first letters of Peter and John. When Ignatius was being taken to Rome to be put to death, he wrote of Polycarp being clothed “with the garment of grace.”

Polycarp was himself arrested by Roman officials in Smyrna soon after returning from a trip to Rome to discuss the date for Easter. He refused to abjure the faith, telling his captain that he had served Christ for eighty-six years. The Romans burned him alive with twelve companions. The year of his death has been put at 155 or 156, although Eusebius of Caesarea places the year at 167 or 168, meaning it would have fallen in the reign of Marcus Aurelius (r. 161-180). If so, changes in the year of his birth would be necessary.

THE YEAR OF ST. JOSEPH

POPE FRANCIS HONORS THE BIBLE’S SECOND FATHER-FIGURE TO CHRIST AND SUPPORTIVE HUSBAND TO MARY

The Gospels record no words spoken by St. Joseph, but that does not diminish his exalted status in the Communion of Saints. On the 150th anniversary of Blessed Pope Pius IX naming St. Joseph patron of the Universal Church, Pope Francis has dedicated 2021 as the “Year of St. Joseph.” The holy year formally commenced on Dec. 8, 2020, the Feast of the Immaculate Conception, and will conclude Dec. 8, 2021.

In choosing to honor St. Joseph, Pope Francis is summoning a great spiritual resource during the age of COVID-19. Like his spouse, the Blessed Virgin Mary, St. Joseph has earned many titles over the centuries. In addition to patron of the Universal Church, he is known as patron of workers, Guardian of the Redeemer, and patron for a happy death. “In this time of the pandemic, all of these titles for St. Joseph can be helpful” in finding meaning in this uncertain time, said Lesa Truxaw, director of the Office for Worship for the Diocese of Orange.

Pope Francis saw the legacy of St. Joseph in the essential, front-line workers who have emerged as unsung heroes in our time. “How many fathers, mothers, grandparents and teachers are showing our children, in small everyday ways, how to accept and deal with a crisis by adjusting their routines, looking ahead and encouraging the practice of prayer,” Francis said. “Each of us can discover in Joseph ... an intercessor, a support and a guide in times of trouble.”

St. Joseph was also the head of the Holy Family, charged with protecting Mary and Jesus through pivotal years of formation and upbringing. While the Gospel of Luke tells the nativity story from the perspective of Mary, St. Matthew’s Gospel focuses on Joseph’s dilemma as he ponders and prays how to best respond to news of Mary’s pregnancy (cf. Mt. 1:18). “Unwilling to expose her to shame, he decided to divorce her quietly” (Mt. 1:19). But in a dream Joseph is told to “not be afraid,” and it is Joseph’s quiet, resolute role as husband and father that leads the Holy Family to safety from King Herod.

The Year of St. Joseph provides an opportunity to reintroduce the faithful to the heroism of St. Joseph. “By setting aside a year dedicated to St. Joseph, it helps us focus on specific aspects or teachings of the Church,” Truxaw said, noting the recent Year of Mercy (2015-2016) and Year of Faith (2012-2013). Parishes can identify certain prayers and activities to help foster meditation toward not only St. Joseph, but the traits of his person.

Pope Francis focused on a few of these traits in his apostolic letter announcing the Year of St. Joseph in his apostolic letter, “*Patris Corde*” (A Father’s Heart). The pontiff particularly

emphasized Joseph's dedicated role as father. Indeed, the entire document is structured around meditations on Joseph's fatherhood. He refers to him as "a beloved father," "a tender and loving father," "an obedient father," "an accepting father," "a creatively courageous father," "a working father," and "a father in the shadows."

In referring to St. Joseph as "a father in the shadows," Pope Francis cited a novel about Joseph, "The Shadow of the Father," by Polish writer Jan Dobraczyński (1910-1994). "In his relationship to Jesus, Joseph was the earthly shadow of the heavenly Father: he watched over him and protected him, never leaving him to go his own way," the pope said.

This is a pointed remark to the perilous role of fathers in today's society. One in four American children live without a biological, step, or adoptive father in the home, according to the U.S. Census Bureau. Fifty percent of marriages in the U.S. end in divorce. Recognizing the absent role of fathers and creating activities during the Year of St. Joseph, specifically for fathers, are ways parishes can actualize St. Joseph's spiritual presence this year.

While Joseph is not the biological father of Jesus, Pope Francis argues that he shows us what true fatherhood is, and thus is a lesson for fathers today. "A man does not become a father simply by bringing a child into the world, but by taking up the responsibility to care for that child," Francis noted. Such deep thoughts from our own Holy Father challenge us, especially fathers themselves, to approach this Year of St. Joseph in an intentional, deep way.

Like all the saints, St. Joseph's life is one of "concrete proof that it is possible to put the Gospel into practice." He was also open to the radical change that God can affect in men and women.

When we first meet Joseph in the Gospel of St. Matthew, he is only Joseph of Nazareth, a carpenter. By the end, he is husband, father, and patron to us all.

"We need only ask St. Joseph for the graces of graces," Pope Francis concluded. "Our conversion."

CHANGE IN THE WORDING USED AT MASS

This past week there was a slight change in the Mass. Did we catch it? Specifically in the opening prayer (the Collect) the word "one" was removed. Why?

Following Concern of CDW, US Bishops Adjust Liturgical Translation, Omitting 'One' Before 'God'

WASHINGTON — The US bishops' conference last week decreed that in the translation of the conclusion of collects in the Roman Missal, "one" is to be omitted before "God". The conclusions will now read "God, for ever and ever".

The decision follows a letter sent in May 2020 to Anglophone episcopal conferences by Robert Cardinal Sarah, prefect of the Congregation for Divine Worship, addressing a concern about the English translation.

A Feb. 4 note from the USCCB's Committee on Divine Worship said the correction will take effect in the dioceses of the US from Feb. 17, Ash Wednesday.

Until now, in the conclusions to collects the Latin words "Deus, per omnia saecula saeculorum" had been rendered in English as "one God, for ever and ever".

The committee's note said that Cardinal Sarah had observed that "there is no mention of 'one' in the Latin, and 'Deus' in the Latin text refers to Christ ... The Cardinal Prefect has pointed out

the importance of affirming this Christological truth amid the religious pluralism of today's world."

The note added that English hand missals that preceded Vatican II "reflected the corrected translation ... however, when the post-conciliar texts were published in English, the word 'one' was added."

The English-Latin Sacramentary, a missal published in 1966 during the period of transition from the Traditional Latin Mass to the Novus Ordo, omitted the word 'one' in the conclusion of collects. The English translation found in The English-Latin Sacramentary was copyrighted by P. J. Kennedy & Sons, and had been approved by the National Conference of Bishops Sept. 3, 1965.

The USCCB committee wrote in its Feb. 4 note that it "should be noted that when the translation of the Missal currently in use was in progress, ICEL pointed out the discrepancy to the Congregation in Rome, but was told to retain the use of 'one God' in the new translation." The note said that the Latin rite bishops of the US have voted to amend the country's version of the General Instruction of the Roman Missal to reflect the change, and that it has been confirmed by the CDW.

The most common formula, used when a collect is addressed to the Father, will read: "Through our Lord Jesus Christ your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever."

The change is in harmony with the bishops' conferences of England and Wales, Scotland, and Ireland, as well other English-speaking territories.

The same change was effected by the English and Welsh bishops, beginning Nov. 29, 2020. The decree of the English and Welsh bishops' conference said that "The addition of 'one' before 'God' in the conclusion of the Collects could be construed as mistaken and problematic. 'Deus' here refers to the earlier mention of 'the Son' and is a Christological, anti-Arian affirmation, and not directly Trinitarian in this context."

The addition of "one" before "God" "could serve to undermine the statement of the unique dignity of the Son within the Trinity", or "could be interpreted as saying that Jesus is 'one God,'" an explanatory note to the English and Welsh decree stated.

"Either or both of these interpretations is injurious to the faith of the Church."

Continuing, the note said that "one" "risks suggesting that Jesus became a god independent of the Blessed Trinity and is one god among many ... what we pray needs to express what the Church believes, requiring that, in liturgical formulae, we uphold the doctrine of the Blessed Trinity."

The Trinitarian doxology that concludes the collects "emphasizes the divinity of Our Lord Jesus Christ, the Second Person of the Blessed Trinity, who as the Incarnate Son, intercedes on our behalf to the Father ... thus, the Son's role of priestly mediation is made clear."

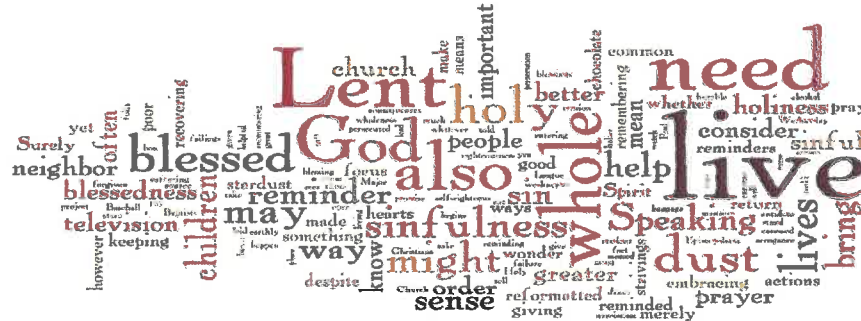
The explanatory note says the phrase was adopted in the fourth century "as a means to combat the Arian heresy," which held that Jesus Christ became God, rather than having been God eternally.

Moreover, the note adds, "one" is not used in the translations of the conclusion in French, German, Italian, Spanish, or Portuguese: "The English translation has, therefore, diverged from those of other major language groups."

The English and Welsh bishops' explanatory note said that "since the addition of the word 'one'" could obscure prayer and thus belief, the Congregation for Divine Worship "has ruled it should no longer be used in the translation of these texts into English."

The USCCB has been approving new translations of components of the Liturgy of the Hours, a new translation of the Roman Missal having been adopted in 2011.

At its 2019 fall general assembly, the conference voted overwhelmingly to approve the ICEL grey book translation of the hymns of the Liturgy of the Hours.



**REFLECTIONS ON THE DAILY READINGS
THE FIRST WEEK OF LENT
22 FEBRUARY - 27 FEBRUARY**

MONDAY 22 FEB THE CHAIR OF ST. PETER THE APOSTLE

1 Pt. 5:1-4: The author gives an inspiring account of what is required in a Christian leader. It is noticeable that there is no question of seeking or valuing honor or position. The stress is on duty and example.

Mt. 16:13-19: At Caesarea Philippi, Peter speaks up on behalf of the other disciples to acknowledge that Jesus is 'the Christ, the Son of the living God'. This profession of faith is the foundation stone of his later authority among the Twelve.

In ancient Rome, on this date families gathered to celebrate their ancestors. At a memorial meal celebrated at the family tomb, one chair would be left empty, representing the continuing benign care of the deceased. In the Roman liturgy there had been two celebrations in honor of St. Peter's chair, one to mark his leadership of the Church in Antioch, the other to mark his position in Rome. In the reforms after Vatican II, the two were combined in this feast.

The chair in which a bishop presides over his people was from early times regarded with respect, as the symbol of his authority. The word 'cathedral' comes from the Latin word for chair – *cathedra*. From his official chair, where he sat facing the people, a bishop gave his homilies to instruct the faithful in the word of God.

The Feast of the Chair of St. Peter commemorates the authority of Peter in Rome and in Antioch too. The teaching authority of the Pope is not merely that of a bishop but that of the

successor to Peter, and thus with universal authority. A formal papal teaching given 'from the chair', *ex cathedra*, is binding on all of his flock.

TUESDAY 23 FEB St. Polycarp, Bishop, Martyr

Is. 55:10-11: God's word has a power within it which helps to transform and bring about growth.

Mt. 6:7-15: Jesus does not want us to babble on when we set out to pray. He gives the Our Father as the model for all our prayer.

St. Cyprian (c. 200-258) on the Our Father: "We do not say "My Father, who art in heaven," nor 'Give me this day my daily bread'; nor does each one ask that only his or her own debt should be forgiven... Our prayer is public and common; and when we pray we pray not for one but for the whole people, because we the whole people are one... "Hallowed be Thy name': not that we wish God to be sanctified by our prayers, but that we ask to keep His name holy *in us*... 'Thy Kingdom come': we beg that God's Kingdom be revealed *to us*. For when did God not reign? We pray for His coming *...in us*. "Thy will be done on earth': God may do what He wishes, who can hinder Him in that? But we pray that we may be able to fulfil His will *in us*... 'Give us this day our daily bread': Christ is the bread of life; we are in Christ and receive the Eucharist daily as the food of salvation... We should seek only our food and keep... 'Forgive us our trespasses': We have asked for food. Now we ask for forgiveness, so that we who are fed by God may be able to live in Him. 'Lead us not into temptation': The enemy can do nothing against us without God's permission... Praying [this petition] reminds us of our inconstancy and weakness. 'Deliver us from evil': Having said that, there is nothing left to ask for... Who can fear this life, if God is his life-guardian."

WEDNESDAY 24 FEB

Jon. 3:1-10: Jonah was amazingly successful in his preaching, which in Hebrew would be about five words. It was very much to the point.

Lk. 11:29-32: Jesus, with His message, is greater than Jonah. If we live it and preach it properly, it can produce true conversion.

The Book of Jonah is delightful and amusing – and short: about three pages. The introduction to it in the Jerusalem Bible calls it "a droll adventure". It is easy to imagine Jesus as a young man hearing it and laughing at the antics of Jonah, and the animals doing penance, and Jonah arguing heatedly with God (God: "Are you right to be angry?" Jonah: "I have every right to be angry!")

In today's passage, Jesus uses Jonah as a headline for His own preaching. That's how close we are to the Gospel. Don't go to bed tonight without reading it!

THURSDAY 25 FEB

Est. 4:12-25: Esther's prayer for deliverance shows that she seeks the gift of courage, aware that all she had at that moment was the God Himself who had chosen her and her people.

Mt. 7:7-12: With heart-felt confidence believers can ask their heavenly Father for what they

want, believing that they will receive 'good things'. God's generosity far exceeds human prudence.

The French mystic Jeanne Guyon (1648-1717) wrote: "Do not stop at the graces or gifts of God, which are only as the rays that issue from His face, but which are not Himself; mount up to His very throne and there seek Him; seek His face evermore until you are so blessed as to find it." Psalm 104 says, "Constantly seek His face."

If we see God in a passionless way, we will be primarily interested in what we can get. "Some people regard God as they regard a cow," said Meister Eckhart. "They want to love God as they love a cow. Thus they love God for the sake of external riches and of internal solace; but these people do not love God aright..." He didn't say it just once. "Some people love God for the sake of something else that is not God. And if they get something they love, they do not bother about God. Whether it is contemplation or rapture or whatever you welcome, whatever is created, is not God." "Whoever loves God for anything else does not abide in Him, but abides in the thing he is loving Him for. If, therefore, you want to abide in Him, you must love Him for nothing but Himself."

In that warmth, gift-giving and receiving make sense. Without it, religion is a cold-hearted business.

FRIDAY 26 FEB

Ezek. 18:21-28: Each of us stands alone before God in the choices we make. Are they life-affirming, or do they lead to destruction and death? All actions have consequences.

Mt. 5:20-26: Jesus teaches His disciples a deep lesson with regard to human emotions: anyone harboring anger or using abusive language (which can be a predisposition to murder) is liable to judgement.

Jesus is not adding more rules to the multitude of rules that the scribes and Pharisees deduced from the Law; rather He approaches everything from a deeper level.

You may own thousands of acres, but if they are just barren rock you will starve, because nothing will grow there. where there is no depth of soil, the seed comes to nothing (Mk. 4:5); and likewise when our actions do not spring from a deep life they wither before they can bear any fruit.

We see this clearly today, but of course we have to see out of both eyes. Our blindness today is more likely to be the opposite of that of the Pharisees. We are tempted to make the 'interior' life into another kind of object: a source of ego satisfaction. But there can be no privileging of one over the other. Everything hidden becomes visible. Every word has to become flesh eventually, in one way or another. "Whatever you have said in the dark will be heard in the daylight, and what you have whispered in hidden places will be proclaimed on the housetops" (Lk.12:3). Meister Eckhart put it well. "Not that one should give up or neglect or reject one's inner life, but in it and with it and from it one should learn to act in such a way as to let the inward break into activity and draw the activity into inwardness, and thereby train oneself to act in freedom... If the outward work tends to destroy the inward, one should follow the inward. But if both can be as one, that is best, then one is co-operating with God."

SATURDAY 27 FEB

Dt. 26:16-19: God outlines the intimacy He wants to have with His people who must listen with all their heart and soul.

Mt. 5:43-48: Jesus asks us to stretch our love beyond the usual boundaries of our acceptance, to love and pray for those who are against us and to love and pray also for those whose behavior is not acceptable to us.

It is often taken for granted that “The Golden Rule” (‘Love you neighbor as yourself’) is the essence of the Gospel. It is no such thing. I know several people from whom I would run a mile if they threatened to love me as they loved themselves. When Jesus was asked which was the greatest commandment of *the Mosaic Law*, He replied of course by quoting from it. but when He spoke from Himself He said, “Love one another *as I have loved you*” (Jn. 13:34) – a very different matter.

Today’s reading is a further formulation of Christian love. “Love your enemies” is the summit of love. The New Testament writers used the word *agape* – an obsolete word to which they were able to give a new meaning – to refer to the kind of love that moved Jesus. They could have used the word *philia*, meaning ‘friendship’, but this new kind of love was even wider and deeper than friendship: it was so vast that it would include even one’s enemies. “Love your enemies,” is something so astonishing that it has to be the voice of God and none other. It is normal in some religions to wish (and even to pray) for vengeance on one’s enemies, and to gloat over their suffering. *Agape* breaks new ground. It is God’s kind of love: unconditional and unlimited. Perhaps we should be surprised that there is so much of it in the world, rather than so little.

Thomas Merton wrote: “Our task now is to learn that if we can voyage to the ends of the earth and find ourselves in the aborigine who most differs from ourselves, we will have made a fruitful pilgrimage. That is why pilgrimage is necessary, in some shape or other. Mere sitting at home and meditating on the divine presence is not enough for our time. We have to come to the end of a long journey and see that the stranger we meet there is no other than ourselves – which is the same as saying we find Christ in him.”

PRAYERS

Prayer to St. Joseph

Oh St. Joseph, whose protection is so great, so strong, so prompt before the throne of God, I place in you all my interests and desires.

Oh St. Joseph, do assist me by your powerful intercession and obtain for me from your divine son all spiritual blessings through Jesus Christ, our Lord; so that having engaged here below your heavenly power, I may offer my thanksgiving and homage to the most loving of Fathers.

Oh St. Joseph, I never weary contemplating you and Jesus asleep in your arms. I dare not approach while he reposes near your heart. Press Him in my name and kiss his fine head for me, and ask him to return the kiss when I draw my dying breath. St. Joseph, patron of departing souls, pray for us. Amen

(This prayer is among the earliest prayers to St. Joseph, (from around A.D. 50) and also one of the best known.)

LENTEN PRAYERS

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*

SCHEDULE FOR THE WEEK OF SATURDAY 20 - SUNDAY 28 FEBRUARY

Saturday 20 Feb

8:30 a.m. Mass (Lenten Preface II Eucharistic Prayer II
10:00 a.m. – Noon First Reconciliation Prayer Service & Confessions
1:00 p.m.- 4:30 p.m. Confessions
5:00 p.m. Vigil Mass 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
Rite of Welcome for Confirmandi
2:00 p.m. Mass Brig Mass
5:00 p.m. Youth Confessions

Monday 22 Feb Feast of the Chair of St. Peter the Apostle

6:30 a.m. Mass Gloria, Preface of Apostles I & Eucharistic Prayer III

7:00 – 8:30 a.m. Confessions

8:30 a.m. Mass Gloria, Preface of Apostles I & Eucharistic Prayer III

Tuesday 23 Feb Lenten Weekday St. Polycarp

6:30 a.m. Mass Lenten Preface I & Eucharistic Prayer III

7:00 – 8:30 a.m. Confessions

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

Wednesday 24 Feb Lenten Weekday

6:30 a.m. Mass Lenten Preface II & Eucharistic Prayer for Reconciliation I

7:00 – 8:30 a.m. Confessions

8:30 a.m. Mass Lenten Preface II & Eucharistic Prayer for Reconciliation I

Thursday 25 Feb Lenten Weekday

6:30 a.m. Mass Lenten Preface III & Eucharistic Prayer II

7:00 – 8:30 a.m. Confessions

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

5:00 – 6:30 p.m. First Reconciliation Prayer Service & Confessions

6:30 p.m. Mass Lenten Preface III & Eucharistic Prayer II

Friday 26 Feb Lenten Weekday

6:30 a.m. Mass Lenten Preface II & Eucharistic Prayer for Reconciliation II

7:00 – 8:30 a.m. Confessions

8:30 a.m. Mass Lenten Preface II & Eucharistic Prayer for Reconciliation II

5:00 – 7:00 p.m. Adoration

7:00 p.m. Stations of the Cross

Saturday 27 Feb Saturday after Ash Wednesday

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

10:00 – Noon First Reconciliation Prayer Service & Confessions

1:00 p.m. – 4:30 p.m. Confessions

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

Lenten Preface II Eucharistic Prayer III

Sunday 28 Feb Second Sunday of Lent

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

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

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

2:00 p.m. Brig Mass