



A LENTEN JOURNEY

FOR

THE CHURCH OF THE ADVENT, BOSTON

2023

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The Church of the Advent values keeping Lent as a community. Though we may all lead separate lives during the week, we join together and find strength and mutual support in a common endeavor of preparation and prayer. In this way we will thereby grow spiritually, both individually and communally, as members of the Body of Christ.

This booklet provides a description and schedule of what members of the Advent will do together during Lent; how we will pray together, and what we will read together as a parish family during this holy time.

INTRODUCTION

Lent, the forty-day period between Ash Wednesday and Easter (Sundays excepted), was historically a period of preparation for “catechumens,” those persons seeking baptism into the life of the church at Easter. Quite soon, however, it became and it continues to be a time of self-examination, penitence and special devotion for all Christians as they prepare for the celebration of the Resurrection of Jesus.

One aspect of Lent which is often overlooked nowadays is the communal. In earlier times, Lent was a discipline taken on by the entirety of a community or even a society. It was something which everyone did together, and the rhythm of life in society was adjusted to support this common discipline. Everyone supported everyone else in the discipline of Lent, and society was so ordered as to make this mutual support possible. One might think of this as a kind of spiritual teamwork, and like anything done as a team, it bound people together and helped create community.

In the 21st century world in which we live, this has been completely lost. Christianity, since the Reformation, has become a plurality of “christianities,” not bound by common belief or practice. Society has become almost entirely secular, and the rhythm of contemporary life is most often counter to spiritual practice. The communal aspect of Lent has for most people been lost. That is the reason for this booklet and that is what we are endeavoring to recapture as a parish family at the Church of the Advent.

Lent is more than just a season of fasting and abstinence; it is a positive opportunity for significant spiritual growth. The Orthodox theologian Alexander Schmemmann describes Lent as “the school of repentance which alone will make it possible to receive Easter not as mere permission to eat, to drink, and to relax, but indeed as the end of the ‘old’ in us, as our entrance into the ‘new’ life we have in Jesus.”

Lent, then, is rooted in an essential aspect of what it is to be a Christian: repentance, *metanoia* in Greek, turning one’s life around, putting off the old self and putting on of the new self, which is made real by the Resurrection of Jesus. It is an intensification of that movement which should be the spiritual rhythm of our lives: a continuous turning away from sin and reorientation toward God.

Lent is about *conversion*.

While we usually think of Lent as a time of fasting and self-denial, we should also approach it as an opportunity for the renewal of those things which form us as believers and strengthen our faith. When we become Christians, we assume a variety of spiritual disciplines so that we will better follow Jesus—we go to Mass, say our prayers, study the Bible and other spiritual classics, make a regular confession, and devote ourselves to good works and reaching out to serve others. During Lent, we should re-dedicate ourselves to these disciplines and make them a bit more stringent as a means to restore vibrancy, life, and passion in our relationship with God. In short, we are hoping to make our hearts and souls bigger, to create more space for God in our lives.

A LENTEN JOURNEY

Daily Readings

During Lent we will read together a common set of Scripture lessons and pray the same weekly prayers. You will need this booklet, a Bible, a copy of the Book of Common Prayer, and a bookmark for each.

If possible, it is helpful to read, to pray, and to meditate in the same place and at the same time each day, preferably in the morning when one is rested and fresh.

Prepare by finding the daily lesson from Scripture in your Bible and finding the Psalm for the week in the Prayer Book. Begin with the Lord's Prayer, then recite the Psalm, with the Antiphon—a phrase read before and after the Psalm. A second Collect appropriate to the week follows. Then read and meditate upon the scripture passage given for the day. End with the Daily Collect.

Some of these readings may be repeated. Scripture is rich in meaning and in implication. We will sometimes look at a given reading and later consider it in a different context to draw out these implications.

Weekly Fasts and Abstinence

Fasting and abstinence are linked with repentance throughout the Scriptures. When we fast we are reminded spiritually and even physically of our weakness, our finitude, and our need for God. Each week, we will abstain from a particular pleasure or shortcoming.

We break that on Sundays, which are always “feast” days in celebration of the Resurrection. Similarly, Fridays during Lent are days when Christians have traditionally abstained from meat, as these days are “little Good Fridays,” which point toward the Friday of Holy Week.

You may choose to do each of the suggested communal fasts for one week only; or you may let them build on each other, so that by the end of Lent you are doing all six weekly fasts at the same time.

Palm Sunday, Holy Week and the Easter Vigil

Lent ends on Palm Sunday when Holy Week begins, as do the common disciplines outlined in this booklet. During Holy Week, everyone in the Parish, and especially those who have been making this Lenten Journey together, is encouraged to worship in church each day.

Holy Week and the Sacred Triduum will culminate in the celebration of Jesus’ Resurrection at the Great Vigil of Easter at 6:30 PM in the evening on Holy Saturday, April 8.

THE THEME OF OUR LENTEN JOURNEY:

Growing into Christ

The faith in Jesus Christ that began in us at our Baptism, like any living thing, will not grow and deepen without being nurtured. The Letter to the Hebrews addresses this nurturing of the faith when dealing with those who have “fallen away” from the Faith: *About this we have much to say which is hard to explain, since you have become dull of hearing. For though by this time you ought to be teachers, you need some one to teach you again the first principles of God’s word. You need milk, not solid food; for every one who lives on milk is unskilled in the word of righteousness, for he is a child. But solid food is for the mature, for those who have their faculties trained by practice to distinguish good from evil.* (Hebrews 5:11–14)

In this year’s Lenten Journey we spend each of the days from Ash Wednesday through the five weeks of Lent practicing and praying exercises to purposely grow closer to Jesus and thereby become more like the person He asks us to be and wants us to be.

Attention to five areas of our spiritual lives will be addressed in our Lenten Journey: dealing with temptation; prayer; confession; self-denial; and humility. We will use readings from the Bible and directed prayer to accomplish our purpose of growing closer to Jesus.

There are three goals in “Growing into Christ.” One is to follow Him in this earthly life so our lives actually become a witness to others of His presence among us. Another is so our lives here will know “the joy of the Lord.” Jesus promises His disciples that even the “sorrowful” part of their lives will know His joy. The journey of following Christ ultimately has as its goal, to follow Christ into the heavenly realm where we reach perfection and an eternal life with Him.

LENTEN DEVOTION OPPORTUNITY

Beginning **Thursday, March 2**, on **Thursdays during Lent at 6:00pm**, the devotion of The Stations of the Cross will be offered in the church, followed by a meatless supper of soup and bread.

The Stations of the Cross is a series of meditations on the Passion, the Crucifixion and the Death of Jesus leading to His burial in the tomb. Many Christians through the ages have found The Stations an aid in focusing their Lenten prayers. Some take on this form of devotion as a part of their Lenten disciplines. Consider making it a part of your week.

ASH WEDNESDAY

FEBRUARY 22

- 7:30 AM** Low Mass with the Imposition of Ashes
12:15 PM Low Mass with the Imposition of Ashes
6:30 PM Solemn High Mass with the Imposition of Ashes

The Ashes

Lent begins with the imposition of ashes at Mass as a sign of our mortality and penitence for our sins. As we receive the ashes, we hear the words *Remember, O man, that thou art dust, and unto dust thou shalt return* (Genesis 3:19). The ashes are imposed in the form of a cross, pointing to our great hope in the grace of God through the Cross of Christ, which grants us a share in the power of his Resurrection.

The Ash Wednesday Fast

Traditionally, the church has fasted from all food on Ash Wednesday to remind us that our physical hunger for food points to our greater spiritual hunger for God. If you are unable to fast for the entire day, then consider fasting from dinner that evening.

The Weekdays following Ash Wednesday

Creation and Fall

When God acts, according to the book of *Genesis*, He first creates the light. This light dispels the void of emptiness and formlessness and brings creation into being. He later creates two great sources of light which organize time and the seasons and make human life possible. This light will be fulfilled in the light of Christ which transforms, enhances, and restores human life.

God creates man and woman in His image and He places them in a garden where they will have fellowship with Him and all they need. Man and woman, however, are tempted, and they succumb to temptation and disobey God's one command. By disobedience

they alienate themselves from God and by that alienation are expelled from the garden into the world where toil, frustration, and mortality will be theirs.

The Lord's Prayer

Antiphon: Christ our Passover is sacrificed for us, therefore let us keep the feast; Not with the old leaven, neither with the leaven of malice and wickedness: But with the unleavened bread of sincerity and truth. (*I Cor. 5:7, 8*)

Psalm 104: 25 – 37, BCP p. 736f

Repeat Antiphon

The Collect for Ash Wednesday. Almighty and everlasting God, who hatest nothing that thou hast made and dost forgive the sins of all those who are penitent: Create and make in us new and contrite hearts, that we, worthily lamenting our sins and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. Amen.

Readings: Genesis 1:1–24
Genesis 1:26–2:3
Genesis 3:1–24

The Daily Collect. O God, our Father, whose Son Jesus Christ in a wonderful Sacrament hast left unto us a memorial of his Passion: Grant us so to venerate the Sacred Mysteries of his Body and Blood, that we may ever perceive within ourselves the fruit of his redemption; Who liveth and reigneth with thee and the Holy Spirit, One God, for ever and ever. Amen.

WEEK ONE

FEBRUARY 27 – MARCH 4

Temptation

Someone once said, “The only way to get rid of temptation is to yield to it.” If temptation were our ultimate problem, this might be a suitable solution. However, simply yielding to temptation only opens the door wide for the bigger problems of Satan and sin to come right in free of charge.

There are two senses in which the word “temptation” (Grk: *peirazó*) is used in the New Testament. One is positive and the other negative. One is constructive and the other destructive. Positively speaking, various trials in life can serve to build and purify our faith in God (1 Peter 1:6–7). The season of Lent has this constructive potential built in, as we endeavor to loosen our reliance on things that serve to weaken our dependence on God. In this way we knowingly and willingly enter a season of trial/temptation in hopes that God will use it for good in our lives.

On the negative end, we also face temptation to sin against God. We know that this is not the activity of God in our lives, as we confidently pray “...lead us not into temptation, but deliver us from evil.” Rather, this is the work of the adversary, Satan. We are never called to yield to Satan, but always to “resist” him firmly in faith (1 Peter 5:8–9). How do we do that? Jesus shows us the way when he dispels the devil simply by quoting sacred scripture in the wilderness those forty days and nights (Matt. 4:1–11). The following scriptures are provided and intended for you to meditate on God’s truth and way through manifold temptations in this first week of Lent.

Fast: Sweets & Treats

This week, resolve to deny yourself any type of sweets or dessert. This could mean a latté in the morning or chocolate in the evening. As you do so, notice what happens inside when you are denied something you’ve become accustomed to or something you really want—even something as inconsequential as dessert or candy.

The Lord's Prayer

Antiphon: Come, let us worship Christ the Lord, who for our sake endured temptation and suffering.

Psalm of the Week: 25, *BCP p. 614*

Weekly Collect. Almighty God, whose blessed Son was led by the Spirit to be tempted of Satan: Make speed to help thy servants who are assaulted by manifold temptations; and, as thou knowest their several infirmities, let each one find thee mighty to save; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. Amen.

Readings:

- M** James 1:1–15
- T** Matthew 26:36–46
- W** 1 Timothy 6:3–10
- T** Galatians 6:1–5
- F** Hebrews 2:14–18
- S** 1 Corinthians 10:12–13

Daily Collect. Almighty God, who hast promised to hear the petitions of those who ask in thy Son's Name: We beseech thee mercifully to incline thine ear to us who have now made our prayers and supplications unto thee; and grant that those things which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of thy glory; through Jesus Christ our Lord. Amen.

Prayer: Public and Private

To get to know someone, anyone, we will have to talk or communicate with the person in some way. The same is true with God. To grow closer to Him, and His Son, in the power of the Spirit, prayer is required. The nature of the prayers offered will also have to be balanced between times of private prayer and public prayer.

We know the necessity of prayer because we know the teaching and example of Jesus Himself. Remember Jesus' response to the disciple who asked him how to pray. He did not respond with, "Should you feel like praying, say..." He did not say, "If you have time to pray, say..." His answer in The Gospel according Saint Matthew was, *After this manner therefore pray ye: Our Father, Hallowed be thy name.* Jesus gives a similar answer in The Gospel according to Saint Luke, *When ye pray, say, Our Father which art in heaven.* Clearly there is no option of whether or not to pray. There is an assumption that prayer will be part of the Christian's life.

In keeping this balance between public and private prayers, we have the ideal means to achieve this presented to us in our Anglican tradition and heritage. We have our Book of Common Prayer that is intended to be a method of sanctification for the Church's people. The public use of our Book of Common Prayer brings the saving teachings of Holy Scripture to bear on our hearts, minds and souls. We use the Prayer Book with the gathered community and join the body of prayer offered around the world and before the throne of God in heaven.

In our private prayers and devotions, in their various forms and amounts, they too should be balanced. It will lead to a more fruitful and healthy personal prayer life if portions of our prayers include prayers of petition (asking God for things for ourselves); prayers of intercession (asking God for things for others); confession (telling God our sins); thanksgiving (thanking God for blessings bestowed on us); and adoration (simply being in God's presence)

If we need a definition of Prayer maybe we could think of it as: Every time we turn our heart and mind to God. Of course, for Christians that God is the Father, the Son, and the Holy Ghost.

Fast: Unnecessary Spending

This week, resolve to spend nothing on yourself except what is absolutely necessary. Buy no new clothes or gadgets, books or music. Resist the impulse buying which is so easy and instant on the Internet. Eat cheaply and save money, practice living simply, and consider giving away the money you save.

The Lord's Prayer

Antiphon: I waited patiently for the Lord; he inclined to me and heard my cry. (Psalm 40:1)

Psalm of the Week: 141, BCP, p. 797

Repeat Antiphon

Weekly Collect. O God, whose glory it is always to have mercy: Be gracious to all who have gone astray from thy ways, and bring them again with penitent hearts and steadfast faith to embrace and hold fast the unchangeable truth of thy Word, Jesus Christ thy Son; who with thee and the Holy Spirit liveth and reigneth, one God, for ever and ever. Amen.

Readings:

- M** Exodus 19
- T** I Samuel 1:1–20
- W** Matthew 26:36–42
- T** I Timothy 2:1–7
- F** Luke 11:1–13
- S** John 17:6–19

The Daily Collect. O Thou in whom all things live, who commandest us to seek thee, and art ever ready to be found: To know thee is life, to serve thee is freedom, to praise thee is our souls' joy. We bless thee and adore thee, we worship thee and magnify thee, we give thanks to thee for thy great glory; through Jesus Christ our Lord. Amen.
(St. Augustine)

Confession — How the Church Deals with Sin

The two greatest benefits of the Christian religion are the forgiveness of sin and everlasting life. The whole purpose of God sending His Son into the world was for all of humanity to be redeemed from the sins that separated every man and woman from God and so every man and woman would ultimately be reunited in a perfect union with God and live forever with Him. This is all accomplished by the love of God for mankind. Here's Saint John's true summary, *For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world through Him might be saved.* All this is accomplished on the Cross of Christ by His crucifixion, death, and resurrection.

That ministry of forgiving and healing sins remains with Christ's Church from the time of His appearance to the disciples on that first Easter Day even to today in the ministry of the Church. *Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.* (John 20:21–23) The administration of the grace of forgiveness of sins passes through the ages of the Church in the world through her ordained ministers. They have been given the spiritual authority to pronounce forgiveness in the Name of Christ by virtue of their ordination to the episcopate and the priesthood. This is sacramental confession or as our Prayer Book refers to it: The Reconciliation of a Penitent.

Sacramental Confession is one way to receive this grace of forgiveness. It is a "certain sure witness(es), and effectual sign of grace" (Art. 25 of The Articles of Religion) on which one can be assured of Christ's forgiveness after confessing one's sins. There are other ways of confessing one's sins as we read through the New Testament. For example, in The Letter of James we see confessing one's sins, "one to another." We can confess our sins one to another. We can confess our sins directly to God in our private prayers or confess them corporately in the General Confession.

We grow closer to Christ by the graceful washing away of our sins and it is with a deep sense of thanksgiving that we should avail ourselves of the Sacrament of Confession. It is a sign and an assurance of His love toward us.

Fast: Careless Talk and Profanity

St. James tells us, “If anyone thinks he is religious, and does not bridle his tongue but deceives his heart, this man’s religion is vain.” (*James 1:26*) This week abstain from carelessness in your speech. How easy it is to repeat gossip, to delight in malicious talk, to speak out in anger and wound others with our words, to take the Lord’s name—even the name of Jesus—in vain. Try to become aware of how habitual this kind of talk can become and resolve to curb it.

The Lord’s Prayer

Antiphon: In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. (*Ephesians 1: 7*)

Psalm of the Week: 51, BCP p. 656

Repeat Antiphon

The Weekly Collect: Almighty God, who seest that we have no power of ourselves to help ourselves: Keep us both outwardly in our bodies and inwardly in our souls, that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. Amen.

Readings:

- ✠ Ephesians 1:1-23
- ✠ Mark 2:1-15
- ✠ I John 1:1-15
- ✠ Matthew 3:1-17
- ✠ Luke 19:1-10
- ✠ John 20:19-24

The Daily Collect: Blessed Lord, who in thy forgiving love didst pray for those who nailed thee to the cross, and hast taught us to forgive one another as thou hast forgiven us: Take from us all bitterness and resentment towards our fellows, and give us the spirit of mutual forgiveness and brotherly love; that so, in perfect charity, we may be partakers of thy everlasting kingdom; for thy name and mercy’s sake. (*Salisbury Book of Occasional Offices*)

Self-Denial

Lent is an opportunity for us to overcome spiritual blindness, just as the physically blind man healed by Jesus in this week's Gospel reading had his sight restored to him by our Lord. Spiritual blindness is an inability to discern: to discern our own hearts and what is best for us, to discern our Lord's will for our lives, to discern reality itself. Much of our contemporary world assaults and besieges us with information, but this deluge is often more confusing than enlightening. Lent bids us to turn our attention away from worthless distractions that keep us from discerning what is of ultimate importance: loving God and doing his will.

Consider this week whether you can set aside distractions and focus on drawing closer to God. If we can forgo our own preferences, pleasures, and diversions that appeal to our immediate interest, the eyes of our minds and hearts can be opened to the invisible things of God and those truths he is trying to teach us and those possibilities for his service into which he is trying to lead us.

There is a deep tradition in Christian thought devoted to the cultivation of the spiritual senses, those faculties of the soul by which we perceive God, analogous to our bodily senses. Origen writes movingly that when these spiritual senses are cultivated by prayer and self-discipline then "Christ becomes the object of each sense of the soul. He calls himself the true light, to enlighten the eyes of the soul; the Word, to be heard; the bread of life, to be tasted; he is also called oil of anointing and nard because the soul is delighted by the perfume of the Logos."

As we grow in holiness we activate the spiritual senses, which empower our discernment of what is best for us, and our wills become converted to God's will. The saints see the reality of God around them all the time, and as a result it becomes easy for them to say with our Lord himself, "Not my will be done, but thine."

Fast: Alcohol or Coffee

Choose either coffee or alcohol (or both) and refrain from drinking it this week. If neither is something you regularly enjoy, choose another "staple" in your diet.

Pay attention to what happens when you thirst for something you routinely enjoy. Try to pray when you have the desire for the thing from which you are abstaining.

The Lord's Prayer

Antiphon: I delight to thy will, O my God; Thy law is within my heart. (Psalm 40:8)

Psalm of the Week: 23, *BCP p. 612*

Weekly Collect. Gracious Father, whose blessed Son Jesus Christ came down from heaven to be the true bread which giveth life to the world: Evermore give us this bread, that he may live in us, and we in him; who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. Amen.

Readings:

- M** Deuteronomy 29:2–9
- T** 2 Kings 6:8–23
- W** Matthew 13:1–17
- T** John 6:25–40
- F** James 4:13–17
- S** Mark 14:32–42

Daily Collect. O LORD Jesus Christ, Who, by Thine almighty power, didst open the eyes of the blind, and reveal Thyself unto them; Turn away, we pray Thee, our eyes from vanity, and make us truly to love Thee; Through Thy mercy, O our God, Who art blessed, and dost live, and govern all things, world without end. Amen. (Mozarabic Rite)

Humility: Moved by the Holy Spirit

“ . . . be transformed by the renewal of your mind, that you may discern what is the will of God, what is good and pleasing and perfect.” (Romans 12:2)

In his Letter to the Romans, St. Paul is very clear that the power of the Holy Spirit is an integral part of the gospel that it was his life’s mission to proclaim. Paul understood very clearly that it is only by living in the Spirit that we can continue to build up those parts of ourselves and lives that are pleasing and gradually do away with the parts that are sinful and displeasing to God.

He was characteristically realistic about how hard this can be in saying: “I don’t understand my own actions. For I do not do what I want, but I do the very thing I hate” (Romans 7:15).

God does not want us to act and think in so erratic a manner, but rather to recognize when our behavior is of him and when it is not, and it is therefore in the power of the Holy Spirit that we can grow to discern God’s will for us.

With God’s grace we can overcome every area in our lives that is controlled by sin and we can strive to become more holy each and every day.

St. Ignatius Loyola, like many spiritual guides, understood that humility is a prerequisite for the spiritual life and in his *Spiritual Exercises*, he described three kinds of humility:

- To humble myself to total obedience to God.
- To be ready for honor or dishonor, poverty or wealth, or anything else for God.
- To live like Christ.

The first kind of humility pertains to moral behavior expressed in fidelity to the Ten Commandments, but while good, this lacks sufficient depth to be adequate to the fullness of discipleship with Jesus. The second kind of humility, a life grounded in indifference to created things and dedicated to discerning God’s will, overcomes the insufficiency of the first kind of humility. The third kind of humility is a God-given grace of complete identification with Jesus which must in this life be forever imperfect, but it represents

the true goal for us all which we must hope and pray we shall all come to enjoy for ever in unity with Christ in the life to come.

Fast: Entertainment and Technology

This week, forgo your usual television and entertainment. Turn off the TV, drive without the radio, leave your iPod at home. Avoid social media. Do your best to check and respond only to necessary work emails. What does it feel like to increase the silence in your life? Ask yourself what silence does for you, and spend the time listening for God's voice.

The Lord's Prayer

Antiphon: Blessed be the holy Creator and Governor of all things, The holy and undivided Trinity, both now and ever, and to endless ages of ages.

Psalm of the Week: *131, BCP p 785*

Repeat Antiphon

The Weekly Collect. We beseech thee, Almighty God, mercifully to look upon thy people; that by thy great goodness they may be governed and preserved evermore, both in body and soul; through Jesus Christ our Lord. Amen.

Readings:

- M** Genesis 1:1–2
- T** Ezekiel 36:22–32
- W** Micah 5:5–8
- T** John 14:15–25
- F** Colossians 3:1–17
- S** Philippians 2:1–14

The Daily Collect. Almighty and everliving God, in your tender love for the human race you sent your Son our Savior Jesus Christ to take upon himself our nature, and to suffer death upon the cross, giving us the example of his great humility: Mercifully grant that we may walk in the way of his suffering, and also share in his resurrection; through Jesus Christ our Lord; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

HOLY WEEK

APRIL 2 – 8

April 2 The Sunday of the Passion (Palm Sunday)

7:30am Morning Prayer
8:00am Low Mass; 9:00am Sung Mass*;
11:00am Solemn Mass*

April 3–4 Monday and Tuesday in Holy Week

7:30am Low Mass followed by Morning Prayer
12:15pm Low Mass; 5:30pm Evening Prayer;
6:00pm Low Mass

April 5 Wednesday in Holy Week

7:30am Low Mass followed by Morning Prayer
12:15pm Low Mass; 5:30pm Evening Prayer;
6:30pm Service of Tenebrae

The Sacred Triduum

April 6 Maundy Thursday

8:00am Morning Prayer;
5:30pm Evening Prayer, All Soul's Chapel (Crypt)
6:30pm Solemn Mass of the Lord's Supper*

April 7 Good Friday

8:00am Morning Prayer
12:00pm The Three-Hour Devotion
5:30pm Evening Prayer
6:30pm Mass of the Presanctified*

April 8 Holy Saturday

9:00am Office of Holy Saturday, All Soul's Chapel (Crypt)
6:30pm The Great Vigil of Easter*

April 9 Sunday of the Resurrection (Easter)

7:30am Morning Prayer
8:00am Low Mass; 9:00am Sung Mass*; 11:00am Solemn Mass*

Fast: Food or Meals

Pick a type of food (like meat or carbs or even all "solids") and fast from it for the week, or pick a meal to skip entirely on a daily basis. If you skip meals, spend the time you would have spent preparing and eating food to pray, read the Bible or some spiritual classic, or serve others.

*Childcare available