

2026

INTO THE WILDERNESS

A 40-DAY PRAYER GUIDE TO KEEP A HOLY LENT

A HOLY CROSS PARISH RESOURCE

A LENTEN JOURNEY

THROUGH THE HEART OF THE PASSION



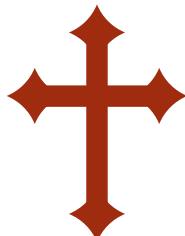
Welcome to *Into the Wilderness*, a daily devotional prepared specifically for the faithful of Holy Cross Parish. Lent is a forty-day journey into the desert—a season of grace where we encounter the Lord through prayer, fasting, and almsgiving. This booklet is designed to guide you from Shrove Tuesday to Easter Sunday, offering a simple yet profound structure for your daily prayer.

- **The Word:** Every day begins with Sacred Scripture. These passages have been selected to provide the biblical foundation for your prayer, offering a longer look at the life and teachings of Christ to provide greater depth for your study.
- **The Meditatio (Meditation):** Here, we move from the head to the heart. This section offers a reflection on the day's Scripture, helping you to ponder the mysteries of our faith and how they apply to the soul.
- **The Oratio (Prayer):** Prayer is our response to God's Word. In this section, you will find a formal prayer—often adapted from ancient sources—to help you lift your mind and heart to God in a spirit of repentance and love.
- **The Propositum (Purpose/Resolution):** True devotion must bear fruit in action. The Propositum provides a small, practical resolution for the day, encouraging you to live out the Lenten spirit through specific acts of virtue or self-denial.
- **Parish Life Today:** As a community of faith, we do not walk this path alone. This section lists the Masses, devotions, and specific events occurring here at Holy Cross Parish, inviting you to join your brothers and sisters in communal worship.
- **Lenten Observance at Home:** Our faith is not confined to the church walls. This section offers practical suggestions for bringing the season into your domestic life, from family prayers to traditional customs that mark the progress of Lent in the home.

Beyond the daily entries, "Into the Wilderness" serves as a treasury of Catholic tradition for our parishioners. Within these pages, you will find a dedicated section on The Seven Last Words of Jesus, offering an in-depth meditation on the final cries of Christ from the Cross—each a profound window into His heart and His mission of redemption.

To further support your prayer life, we have included a collection of Devotional Prayers, including the Angelus, Litany of Humility, and the Act of Contrition. These resources are intended to be used throughout the week, providing words of comfort and strength as we stand together at the foot of the Cross.

A LENTEN JOURNEY INTO THE WILDERNESS



**THE HOLY SEASON OF LENT BEGINS ON
ASH WEDNESDAY AND ENDS ON THE WEDNESDAY OF
HOLY WEEK, COMMONLY KNOWN AS SPY WEDNESDAY.
THIS IS THEN FOLLOWED WITH THE SACRED TRIDUUM
OF HOLY THURSDAY, GOOD FRIDAY AND EASTER
SUNDAY.**

Generally speaking, the following is a good aid:

Those between 14 and 60 (not exempt)

Every day is a Fast Day and you may wish to abstain from meat on Friday. You may also wish to abstain from meat on Wednesday.

Those under 14

Restrict meat intake on Friday and give up something during Lent such as your favourite treat.

All people regardless of age are advised to try mark the Holy Season in a special way by doing little penances of their own.

"We must fast, not for the sake of outward show,
but for the sake of inward purification"

St. Ambrose

A LENTEN SEASON THE DESERT PATH TO LIFE



The season of Lent is a sacred tithe of the year, a time when the Church invites us to step away from the clamour of the world and enter into a spiritual desert with Our Lord. For forty days, we imitate Christ's own fast in the wilderness, seeking to subdue our earthly appetites so that our spiritual hunger for God may grow. It is a period of holy mourning, marked by a sober atmosphere in our liturgy and a deliberate simplification of our lives. By stripping away the comforts we often take for granted, we are reminded that we are pilgrims on a journey, and that our true home is not found in the passing things of this earth but in the eternal glory of heaven. At the heart of this journey is the call to true conversion, which requires both an honest look at our own failings and a profound trust in God's mercy. Lent is the acceptable time to root out the habits of sin that have taken hold in our hearts and to replace them with the virtues of humility, patience, and charity.

This interior work is supported by the three ancient pillars of Lenten discipline: prayer, fasting, and almsgiving. These are the essential tools that have sustained Christians for centuries, woven together to form a single, unified sacrifice of mind, body, and soul. Prayer reconnects our souls to the Creator, acting as the very breath of the spiritual life. During these forty days, we are encouraged to speak less to the world and more to God, seeking Him in the silence of the Blessed Sacrament and the words of Holy Scripture. Fasting and abstinence turn our hearts away from the world, subduing the pride of the flesh and making reparation for our sins. By voluntarily denying ourselves legitimate pleasures, we strengthen our will to resist temptation and remind ourselves that man does not live by bread alone. Finally, almsgiving turns our hearts toward our neighbour, ensuring that our penance is not a solitary exercise but an act of love. Whether through financial sacrifice or hidden acts of service, almsgiving is the outward fruit of our interior change, drawing down God's mercy upon us and our parish family.

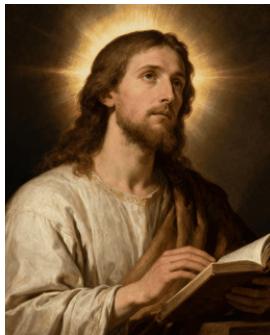
As the weeks progress and the shadows of the Passion begin to lengthen, our focus shifts more intensely toward the Cross. We contemplate the immense price paid for our redemption, recognising that every sacrifice we make is but a small participation in the Great Sacrifice of Calvary. These three pillars ensure that our Lenten discipline is not merely a matter of habit, but a profound movement of the heart toward the Divine. This season of self-denial is not an end in itself, but a necessary preparation for the joy of the Resurrection. By dying to ourselves through prayer, fasting, and alms during these forty days, we hope to rise anew with Christ at Easter, transformed by grace and more perfectly united to His Sacred Heart.

We do not walk this wilderness path alone, but as the living body of Holy Cross Parish, supporting one another through our shared prayers and sacrifices. In the quiet of the desert, we look to the Blessed Virgin Mary, who stood faithfully at the foot of the Cross, to be our mother and our guide. Her hidden life of humility and her perfect "fiat" to the will of God serve as the ultimate model for our own Lenten transformation. By seeking her intercession, we find the strength to persevere when the journey feels long and the will grows weary. May this season be a time of true refreshment for our community, as we strip away all that is not of God so that, come Easter morning, we may be found ready to receive the fullness of His risen life.

PRACTICAL TIPS FOR A SPIRITUALLY NOURISHING LENT

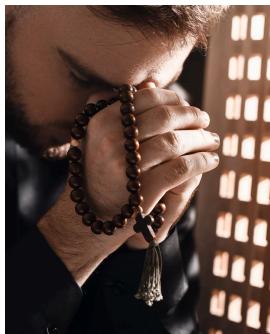


PRAYER, PENANCE AND PHYSICAL SACRIFICE



PRAYER

Attend an additional weekday Mass.
Attend weekly Stations of the Cross.
Attend weekly Adoration of the Blessed Sacrament.
Attend Sunday Mass every week.



PENANCE

Sacrament of Penance: Regularly make your confession.
Self-Examination: Daily or weekly reflection on your conscience.
Increased Patience: Practice patience in difficult situations.
Offering up Suffering: Offering up discomfort or inconveniences.
Forgiveness: Actively working to forgive those who have wronged you.



PHYSICAL SACRIFICE

Observing Church Fasting Guidelines: Ash Wednesday and Good Friday.
Abstinence from Meat: Fridays during Lent.
Giving up a treat: Voluntary fasting from something enjoyed.
Digital Fast: Reducing or eliminating social media or screen time.
Material Fast: Reducing spending or decluttering.
Support a charity eg. Aid to the Church in Need or Project Compassion.

TAKE PART IN THE MANY DEVOTIONS OFFERED
IN THE 2026 HOLY CROSS PARISH LENTEN SCHEDULE

SHROVE TUESDAY

BURNING OF THE PALMS AND BURIAL OF THE 'ALLELUIA'



THE WORD

JOEL 2:1-2, 12-17

"Now therefore says the Lord: Be converted to me with all your heart, in fasting, and in weeping, and in mourning. And rend your hearts, and not your garments, and turn to the Lord your God: for he is gracious and merciful, patient and rich in mercy, and ready to repent of the evil."

THE MEDITATIO

We stand today at the final gate before the desert. Shrove Tuesday is not merely a day of farewell to the comforts of the table, but a day of "shrieving"—of laying bare the soul before God. As we look toward the horizon of the Great Fast, we see three powerful signs that call us to leave the old self behind.

First, we witness the burning of the palms. These branches, which were green and held high in triumph last Palm Sunday, have become dry, brittle, and lifeless. They represent our own broken promises and our fleeting enthusiasms. As they are cast into the fire to become the ashes of tomorrow, we are reminded that everything worldly eventually turns to dust. We must allow the fire of the Holy Spirit to consume our "dryness" so that we may be made new. We cannot receive the new life of Easter if we are still clutching the dead branches of last year's sins.

Likewise, we see the disposal of the Holy Oils. These vessels of grace from the past year are surrendered, making way for a fresh outpouring of God's strength. In our spiritual life, we often try to rely on past efforts or old devotions that have become mere habits. By clearing away the old oils, we signal our total dependence on the Lord for a new anointing. We do not cling to yesterday's graces; we prepare our hearts for the new oil of gladness that only the Resurrection can bring. We empty the vessels of our hearts so that God may fill them with the fresh oil of His mercy during the coming days of penance.

Finally, we observe the "Burial of the Alleluia." Throughout the history of the Church, the faithful have understood that to truly appreciate joy, one must first experience its absence. Today, we lay this heavenly word to rest. We bury the Alleluia in the garden of our hearts like a seed. For forty days, our lips will be silent of this song, and our altars will be stripped of their glory. This is a fast of the ears and the tongue. We refrain from the shout of victory because we are entering a time of spiritual warfare. We do this so that our longing for God may sharpen, and our spiritual hunger may deepen. Do not fear the silence of the wilderness or the grey of the ashes. Enter this season with a generous heart, for the seed we bury today in penance is the very same that will bloom into eternal life on Easter morning. Let us leave behind the noise and the festivities, stepping into the quiet of the desert where God speaks to the heart.

THE ORATIO

O Lord, you who washed the feet of your disciples: wash my soul from the stains of the past year. As the palms are turned to ash and the Alleluia is laid to rest, grant me the grace to enter this holy season with a pure and humble heart. Amen.

ASH WEDNESDAY

REMEMBER YOU ARE DUST, AND UNTO DUST YOU SHALL RETURN



THE WORD

JOEL 2:12-18

"Even now, says the Lord, return to me with your whole heart, with fasting, and weeping, and mourning; rend your hearts, not your garments, and return to the Lord, your God. For gracious and merciful is he, slow to anger, rich in kindness, and relenting in punishment. Perhaps he will again relent and leave behind him a blessing... Blow the trumpet in Zion! Proclaim a fast, call an assembly; gather the people, notify the congregation; assemble the elders, gather the children and the infants at the breast... Then the Lord was stirred to concern for his land and took pity on his people."

THE MEDITATIO

Today, the Church throughout the world enters the holy season of Lent. We gather to receive the ashes—a public sign of our mortality and our desire for penance. When the priest traces the cross upon our foreheads, he speaks the sobering truth: "Remember that you are dust, and to dust you shall return." This is not meant to cause us despair, but to give us a proper perspective. We are fragile, our lives are short, and we are entirely dependent upon the mercy of God.

The ashes we wear are made from the burnt palms of the previous year. What was once a symbol of glory has been reduced to dust, just as our own earthly vanities must be surrendered to make room for God. This is the day we "rend our hearts"—breaking open the hard crust of pride and selfishness so that the grace of God can penetrate the soul. We begin this fast not as a test of our own willpower, but as a response to God's invitation to come home. Today, we stand as a parish family, admitting that we are sinners in need of a Saviour, and we start our journey into the wilderness with a spirit of quiet humility.

THE ORATIO

O Lord, you who are moved by humiliation and appeased by satisfaction: incline the ear of your mercy to our prayers. Grant that as we receive these ashes, we may be filled with the spirit of true contrition and be protected by your grace throughout this holy season. Amen.

THE PROPOSITUM

Observe a strict fast and total abstinence from meat today. When you feel the physical hunger of the fast, offer it as a prayer for those in our parish who are spiritually hungry or have wandered away from the Church.



THURSDAY AFTER ASH WEDNESDAY



THE WORD

LUKE 9:22–25

"Jesus said to his disciples: 'The Son of Man must suffer greatly and be rejected by the elders, the chief priests, and the scribes, and be killed and on the third day be raised.' Then he said to all, 'If anyone wishes to come after me, he must deny himself and take up his cross daily and follow me. For whoever wishes to save his life will lose it, but whoever loses his life for my sake will save it. What profit is there for one to gain the whole world yet lose or forfeit himself?'"

THE MEDITATIO

The fast has begun, and the first lesson we receive is the reality of the Cross. We often think of the "cross" as a grand, once-in-a-lifetime burden, but Our Lord speaks of a cross that is daily. This means that the wilderness is lived in the small, ordinary moments of our lives: the patience we show to a difficult family member, the silence we keep when we are tempted to complain, and the faithfulness we maintain in our daily prayers.

To follow Christ into the desert is to make a choice between two paths. One path leads to the comfort of the world, where we seek to "save" our life by indulging our every whim. The other path—the path of the Cross—leads to true life through self-denial. It can feel daunting to think of forty days of penance, but the Church reminds us today to focus only on the present. We do not carry the cross of next week; we carry the cross of today. By "losing" our selfish desires in these small daily acts, we find that we are actually gaining a soul that is more alive, more resilient, and more deeply united to the Sacred Heart of Jesus.

THE ORATIO

O Lord, you who showed us the way to life through the wood of the Cross: give us the strength to deny ourselves today. Help us to embrace the small sacrifices of this season with love, knowing that they lead us to the glory of your Resurrection. Amen.

THE PROPOSITUM

Choose one task or duty today that you usually dislike or avoid. Perform it promptly and cheerfully as an act of "carrying your daily cross" for the love of God.

PARISH LIFE TODAY

HOLY TRINITY CHURCH

Holy Mass at Holy Trinity Church at 8:15am

HOLY FAMILY CHURCH

Holy Mass at Holy Family Church at 9:15am

FRIDAY

AFTER ASH WEDNESDAY



THE WORD

ISAIAH 58:1-9

"Thus says the Lord God: Cry out full-throated and unsparingly; lift up your voice like a trumpet blast. Tell my people their wickedness, and the house of Jacob their sins... Is this the manner of fasting I wish, of keeping a day of penance: That a man bow his head like a reed and lie in sackcloth and ashes? Is this what you call a fast, a day acceptable to the Lord? This, rather, is the fasting that I wish: releasing those bound unjustly, untying the thongs of the yoke; setting free the oppressed, breaking every yoke; sharing your bread with the hungry, sheltering the oppressed and the homeless; clothing the naked when you see them, and not turning your back on your own."

THE MEDITATIO

On this first Friday of Lent, the Church brings us back to the essential balance of the spiritual life. We abstain from meat today as a traditional act of penance, but the Prophet Isaiah warns us that physical hunger is hollow if it is not accompanied by a hunger for justice and charity. To fast from food while remaining bitter toward a neighbour, or to deny ourselves a meal while ignoring the needs of the poor, is a contradiction of the Gospel.

Friday is, and always will be, the day of the Passion. At Holy Cross, we walk the Stations of the Cross to walk with Jesus on His way to Calvary. As we move from station to station, we see that Christ's fast was not merely about food—it was a total "fasting from self" for the sake of our salvation. He was the one who was "bound unjustly" and who "shared His bread" by giving us His very Body. Our Friday abstinence is meant to soften our hearts. By feeling a small physical want, we are reminded of our dependence on God and our duty to those who suffer. Let our fast today be "acceptable to the Lord" by being a fast of both the stomach and the soul.

THE ORATIO

O Lord, you who suffered and died for us upon the Cross: graciously look upon our Lenten fast. Grant that our outward abstinence from food may be joined by an inward growth in charity, so that we may serve you with sincere and contrite hearts. Amen.

THE PROPOSITUM

In addition to abstaining from meat, perform an act of "hidden charity" today. Do something helpful for someone in your home or workplace without letting them know you were the one who did it.

PARISH LIFE TODAY

HOLY TRINITY CHURCH

Holy Mass at 8:15am

Stations of the Cross at 6:30pm

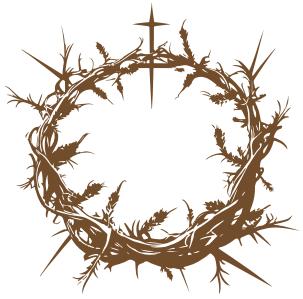
HOLY FAMILY CHURCH

Holy Mass at 9:15am

Stations of the Cross at 5:30pm

SATURDAY

AFTER ASH WEDNESDAY



THE WORD

ISAIAH 58:9-14

"If you remove from your midst oppression, false accusation and malicious speech; if you bestow your bread on the hungry and satisfy the afflicted; then light shall rise for you in the darkness, and the gloom shall become for you like midday; then the Lord will guide you always and give you plenty even on the parched land. He will renew your strength, and you shall be like a watered garden, like a spring whose water never fails."

THE MEDITATIO

As we conclude this first partial week of Lent, the Church offers us a beautiful image of what the soul becomes through faithful penance: a "watered garden." We often think of the desert as a place of death, but in the spiritual life, the desert is where the soul is irrigated by grace. By removing "malicious speech" and "false accusation"—sins of the tongue that so easily slip into our daily lives—we clear away the weeds that choke our relationship with God.

Saturday is traditionally dedicated to the Blessed Virgin Mary. She is the "Garden Enclosed" where the Word was made flesh. In her, there was no "parched land" of sin, only a constant spring of grace. As we stand on the threshold of the first full week of Lent, we ask Our Lady to help us tend the gardens of our own souls. The sacrifices we have made since Wednesday may feel small or difficult, but they are the tools that break up the hard soil of our hearts. If we persevere in our Lenten resolutions, the Lord promises that our "gloom shall become like midday." Let us rest this evening in the quiet company of Mary, asking her to prepare us for the great spiritual battle of the weeks to come.

THE ORATIO

O Lord, you who guide your people through the wilderness to a land of plenty: look with mercy upon the garden of my soul. Through the intercession of the Blessed Virgin Mary, grant that my Lenten fast may bear the fruits of holiness and peace. Amen.

THE PROPOSITUM

Review your Lenten resolutions tonight. If you have struggled or failed during these first few days, do not be discouraged. Entrust your failings to Mary and resolve to start the new week with a fresh and hopeful heart.

PARISH LIFE TODAY

HOLY TRINITY CHURCH

Holy Mass at 8:15am & 6:00pm (Vigil)
Confession 5:00pm to 5:45pm

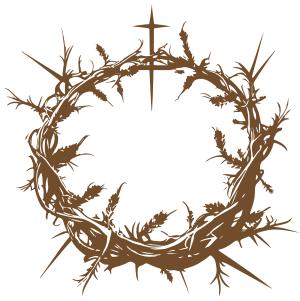
HOLY FAMILY CHURCH

Holy Mass at 9:15am & 4:30pm (Vigil)



IMAGE: 'Jesus Tempted' Source: IMAGE: 'Transfiguration' Source: Carl Bloch, Public domain, via Wikimedia Commons

SUNDAY OF THE FIRST WEEK OF LENT



THE WORD

LUKE 4:1-13

"Filled with the Holy Spirit, Jesus returned from the Jordan and was led by the Spirit into the desert for forty days, to be tempted by the devil. He ate nothing during those days, and when they were over he was hungry. The devil said to him, 'If you are the Son of God, command this stone to become bread.' Jesus answered him, 'It is written, One does not live by bread alone.' ... When the devil had finished every temptation, he departed from him for a time."

THE MEDITATIO

Today we enter the desert in earnest. We see Our Lord, led by the Holy Spirit, facing the same temptations that we encounter in our own lives: the desire for comfort, the thirst for power, and the pride of self-sufficiency. Jesus does not defeat the tempter through a display of divine lightning, but through the humble power of Holy Scripture and the strength gained through fasting. He shows us that the wilderness is not a place where we are abandoned by God, but a place where we are tempered and strengthened for our mission.

As members of Holy Cross Parish, we are reminded today that our Lenten struggle is a direct imitation of Christ. The devil's primary strategy is to convince us that our physical hunger or our worldly desires are more important than our spiritual life. He asks us to turn "stones into bread"—to find satisfaction in the material world rather than in the Word of God. But Jesus stands firm, teaching us that true life comes from obedience to the Father. As we begin this first full week of Lent, let us not be surprised by temptation or the weariness of the fast. Instead, let us see these moments as opportunities to unite ourselves more closely to Jesus, who has already conquered the world and its empty promises.

THE ORATIO

O Lord, you who fasted forty days and forty nights in the wilderness: grant us the grace to stand firm against the temptations of the world, the flesh, and the devil. May our earthly hunger draw us closer to the bread of life, which is your holy will. Amen.

THE PROPOSITUM

Sunday is a day of spiritual refreshment. While we do not observe our personal fasts as strictly today, use this time to "arm" yourself with a particular verse of Scripture. Memorise one short phrase from today's Gospel to recite whenever you feel tempted during the coming week.

PARISH LIFE TODAY

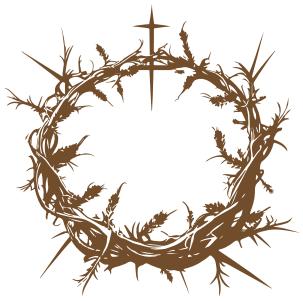
HOLY TRINITY CHURCH

Holy Mass at 10:00am

HOLY FAMILY CHURCH

Holy Mass at 8:30am & 5:00pm
Confessions 4:15pm to 4:45pm

MONDAY OF THE FIRST WEEK OF LENT



THE WORD

MATTHEW 25:31-46

"When the Son of Man comes in his glory, and all the angels with him, he will sit upon his glorious throne, and all the nations will be assembled before him. And he will separate them one from another, as a shepherd separates the sheep from the goats... 'Amen, I say to you, whatever you did for one of these least brothers of mine, you did for me.'"

THE MEDITATIO

On this first Monday of the Great Fast, the Church places before us a sobering vision of the Last Judgment. We have entered the desert not just for a personal test of endurance, but to prepare for the moment we stand before the throne of God. Today's Gospel reminds us that the "shivering" of our souls must manifest in the way we treat others. Our Lord makes it clear: our love for Him is measured by our love for the hungry, the thirsty, the stranger, and the imprisoned.

In the quiet of our Lenten journey, we must ask ourselves: is our penance making us more compassionate, or merely more irritable? The sheep are distinguished from the goats not by their lofty words, but by their concrete acts of mercy. Fasting is meant to empty us of "self" so that there is more room for the "other." As we go about our work in the parish and the wider community today, let us see the face of Christ in everyone we meet—especially those who are difficult to love or easy to ignore. By serving the "least" of our brothers, we are, in a very real sense, tending to the wounds of Christ Himself.

THE ORATIO

O Lord, you who will come to judge the living and the dead: purify our hearts today. Grant us the grace to see you in our neighbour and to serve you with a spirit of humble charity, so that we may be numbered among the sheep of your flock. Amen.

THE PROPOSITUM

Today, look for one "small" person—someone who is often overlooked, such as a cleaner, a shop assistant, or a lonely neighbour—and acknowledge them with genuine kindness or a word of gratitude. Treat this encounter as if you were speaking to Our Lord Himself.

LENTEN OBSERVANCE AT HOME

THE SORROWFUL MYSTERIES

As a family or in private, pray the Rosary today, meditating on the Scourging at the Pillar to atone for sins of the flesh.

EXAMINATION OF CONSCIENCE

Spend five minutes tonight reviewing how you treated others today. Did you see Christ in them, or did you see an inconvenience?

TABLE PRAYER

Before your main meal, add a moment of silence for those who will go without food tonight.

TUESDAY OF THE FIRST WEEK OF LENT



THE WORD

MATTHEW 6:7-15

"In praying, do not babble like the pagans, who think that they will be heard because of their many words. Do not be like them. Your Father knows what you need before you ask him. This is how you are to pray: Our Father who art in heaven, hallowed be thy name, thy kingdom come, thy will be done, on earth as it is in heaven..."

THE MEDITATIO

Today, Our Lord takes us deeper into the first pillar of Lent: Prayer. Having entered the desert, we might feel overwhelmed by the silence or tempted to fill the void with "many words," as if we could persuade God to hear us through our own efforts. But Jesus reminds us that prayer is not about informing God of our needs—for He is a Father who already knows them—but about conforming our hearts to His.

The "Our Father" is the perfect Lenten prayer because it places God's glory and His will before our own desires. When we pray "Thy will be done," we are asking for the strength to let go of our own plans and to accept the path God has laid out for us, even when it leads through the desert. During this season, we are called to move beyond the superficial and to speak to God with the simplicity and trust of a child. True prayer is a lifting of the mind and heart to God; it is the moment where our parched souls find the hidden spring of grace that sustains us through the fast.

THE ORATIO

O Lord, you who taught your disciples how to pray: lead us into the inner chamber of our hearts today. Grant us the grace of true persistence in prayer, that we may always seek your kingdom first and trust in your fatherly care for all our needs. Amen.

THE PROPOSITUM

Today, pray the Our Father very slowly, pausing after each petition to reflect on what you are truly asking. Pay particular attention to the words "Thy will be done" and "forgive us our trespasses as we forgive those who trespass against us."

PARISH LIFE TODAY

HOLY TRINITY CHURCH

Holy Mass at 6:30pm

HOLY FAMILY CHURCH

Holy Mass at 9:15am

WEDNESDAY OF THE FIRST WEEK OF LENT



THE WORD

LUKE 11:29–32

"While still more people gathered in the crowd, Jesus said to them, 'This generation is an evil generation; it seeks a sign, but no sign will be given it, except the sign of Jonah. Just as Jonah became a sign to the Ninevites, so will the Son of Man be to this generation... At the judgment, the men of Nineveh will arise with this generation and condemn it, because at the preaching of Jonah they repented, and there is something greater than Jonah here.'"

THE MEDITATIO

The middle of the first full week of Lent brings us to a confrontation with our own expectations. Like the crowds in the Gospel, we often find ourselves waiting for a "sign"—some extraordinary feeling, a dramatic change in circumstances, or a lightning bolt of inspiration to prove that our Lenten journey is "working." But Jesus redirects our gaze to the Sign of Jonah.

Jonah's message to the city of Nineveh was stark and unadorned, yet the entire city responded. They didn't wait for miracles; they saw the truth of their own lives reflected in his words and turned back to God in fasting and sackcloth. Jesus reminds us that we have "something greater than Jonah" right here in our parish: we have the Word of God and the Real Presence of Christ in the Eucharist. The real miracle of Lent is not a spectacular external sign, but the quiet, internal turning of a heart toward mercy. Today, we are invited to stop looking for signs and start looking at our lives. If we listen to the "something greater" that is speaking to us in the silence of the fast, we will find all the direction we need.

THE ORATIO

O Lord, you who spared the Ninevites when they repented in fast and prayer: look kindly upon our humble penance. Grant us the grace to recognize the signs of your presence in our daily lives and to respond to your call with a converted heart. Amen.

THE PROPOSITUM

Today, practice "holy attention." Instead of looking for a big sign from God, look for His presence in the small details of your day: a moment of peace in prayer, a word of scripture that stays with you, or a chance to be patient when you are tired.

PARISH LIFE TODAY

HOLY TRINITY CHURCH

Holy Mass at 8:15am

HOLY FAMILY CHURCH

Holy Mass at 6:00pm

Confession 6:30pm to 7:00pm

Adoration of the Blessed Sacrament from 6:30pm

THURSDAY OF THE FIRST WEEK OF LENT



THE WORD

MATTHEW 15:21-28

"Jesus withdrew to the region of Tyre and Sidon. And behold, a Canaanite woman of that district came and called out, 'Have pity on me, Lord, Son of David! My daughter is tormented by a demon.' But he did not say a word in answer to her. His disciples came and asked him, 'Send her away, for she keeps calling out after us.' He said in reply, 'I was sent only to the lost sheep of the house of Israel.' But the woman came and did him homage, saying, 'Lord, help me.'"

THE MEDITATIO

Today's Gospel presents us with one of the most moving examples of persistence in the entire New Testament. The Canaanite woman is ignored, then seemingly rejected, yet she refuses to leave the presence of Our Lord. She does not come with a list of her own merits; she comes with a simple, desperate cry: "Lord, help me." Her humility is so great that she is willing to be compared to the dogs under the table, provided she might receive even a crumb of God's mercy.

In our Lenten journey, we often encounter "silence" from God. We pray, we fast, and we may feel as though our situation has not changed or that our temptations are just as strong as they were on Ash Wednesday. The Canaanite woman teaches us that this silence is not a rejection, but an invitation to go deeper. God sometimes delays His answer to draw from us a greater act of faith and a more profound humility. Lent is the time to develop this "holy stubbornness." Like this woman, we must refuse to let go of the Lord, trusting that even the smallest "crumb" of His grace is enough to heal our souls and the souls of those for whom we intercede.

THE ORATIO

O Lord, you who are moved by the persistent faith of the humble: hear our cries for help today. Give us the grace to persevere in prayer even when we feel forsaken, knowing that your mercy is never far from those who seek you with all their heart. Amen.

THE PROPOSITUM

Identify someone in your life who seems "far from God" or who is struggling with a particular burden. Like the woman in the Gospel, spend a few minutes interceding specifically for them today, asking the Lord for their healing and conversion.

PARISH LIFE TODAY

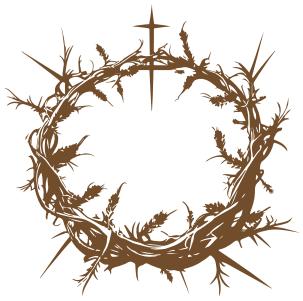
HOLY TRINITY CHURCH

Holy Mass at 8:15am

HOLY FAMILY CHURCH

Holy Mass at 9:15am

FRIDAY OF THE FIRST WEEK OF LENT



THE WORD

JOHN 5:1-15

"Now there is at Jerusalem a pond, called Probatica, which in Hebrew is named Bethsaida, having five porches. In these lay a great multitude of sick, of blind, of lame, of withered... And there was a certain man there, that had been eight and thirty years under his infirmity. Him when Jesus had seen lying... he saith to him: Wilt thou be made whole? ... Jesus saith to him: Arise, take up thy bed, and walk. And immediately the man was made whole: and he took up his bed, and walked."

THE MEDITATIO

On this Friday, we encounter a man who had waited thirty-eight years for healing. He sat by the water, hoping for a miracle but lacking the strength to reach it. His long wait represents the state of a soul paralyzed by habitual sin or spiritual lukewarmness—we know where the healing water is, but we feel unable to move toward it.

Our Lord does not wait for the man to reach the water; He goes to him. His question, "Wilt thou be made whole?" (Do you want to be well?), is the central question of Lent. Often, we become comfortable in our spiritual "beds"—our familiar vices and excuses. To be healed requires the courage to stand up and walk in a new direction. On this day of abstinence, as we feel the small sting of physical hunger, let it remind us of our spiritual paralysis. The same Christ who commanded the lame man to walk is present here at Holy Cross, ready to lift us out of our thirty-eight years of habit and grant us the strength to carry our cross with joy.

THE ORATIO

O Lord, you who are the physician of both soul and body: look with compassion upon our infirmities. Grant that our Friday fast may strip away our complacency, so that at your command, we may arise from our sins and walk in the way of your commandments. Amen.

THE PROPOSITUM

In your time of prayer today, honestly answer Jesus' question: "Do you want to be well?" Identify one "paralysis" in your life—a habit or a grudge you have held onto for a long time—and ask for the specific grace to finally leave it behind.

PARISH LIFE TODAY

HOLY TRINITY CHURCH

Holy Mass at 8:15am

Stations of the Cross at 6:30pm

HOLY FAMILY CHURCH

Holy Mass at 9:15am

Stations of the Cross at 5:30pm

SATURDAY OF THE FIRST WEEK OF LENT



THE WORD

MATTHEW 5:43-48

Jesus said to his disciples: "You have heard that it was said, 'You shall love your neighbour and hate your enemy.' But I say to you, love your enemies, and pray for those who persecute you, that you may be children of your heavenly Father, for he makes his sun rise on the bad and the good, and causes rain to fall on the just and the unjust. For if you love those who love you, what recompense will you have? Do not the tax collectors do the same? ... So be perfect, just as your heavenly Father is perfect."

THE MEDITATIO

Consider the "wilderness" of our own hearts—those arid places where we harbour resentment, hold long-standing grudges, or carefully draw lines between those we deem worthy of our kindness and those we do not. In this passage, Jesus issues one of His most radical challenges: He does not merely ask us to tolerate our enemies, but to practice agape—a sacrificial, active goodwill that seeks their ultimate benefit.

To be "perfect" in this biblical context does not mean to be without a single flaw; rather, it means to be "complete" or "whole" in our capacity to love. We are called to mimic the extravagant generosity of the Father, who allows the life-giving sun to rise and the rain to fall on the just and the unjust alike, without partiality. This Saturday, let us reflect on the fact that we were once "enemies" of God through our own sins, yet He loved us into reconciliation. If we are to be true children of the Father, our love must break through the boundaries of "liking" and "reciprocity," reaching out even to those who may never offer us anything in return.

THE ORATIO

Lord Jesus, You who prayed for Your executioners from the Cross, widen the borders of my heart. It is easy to love those who are kind to me, but I struggle to pray for those who have caused me pain or frustration. Fill me with Your Holy Spirit so that I may see every person—even the difficult ones—as a child of the Father. Grant me the grace to let go of the heavy burden of bitterness and to reflect Your indiscriminate mercy to the world.

THE PROPOSITUM

Today, I will identify one person toward whom I feel "un-love," coldness, or irritation. I will offer a sincere prayer for their well-being and, if the opportunity arises, I will perform a small act of kindness or speak a generous word about them to others, seeking no recognition for it.

PARISH LIFE TODAY

HOLY TRINITY CHURCH

Holy Mass at 8:15am & 6:00pm (Vigil)
Confession 5:00pm to 5:45pm

HOLY FAMILY CHURCH

Holy Mass at 9:15am & 4:30pm (Vigil)



IMAGE: 'Transfiguration' Source: Carl Bloch, Public domain, via Wikimedia Commons

SUNDAY

OF THE SECOND WEEK OF LENT



THE WORD

MATTHEW 17:1-9

"Jesus took Peter, James, and John his brother, and led them up a high mountain by themselves... And he was transfigured before them... and behold, a voice out of the cloud, saying: This is my beloved Son, in whom I am well pleased: listen to him."

THE MEDITATIO

Last Sunday, we followed Jesus into the depths of the desert to face temptation; today, He leads us up the heights of the mountain to behold His glory. This is the rhythm of the Christian life: the valley and the peak, the fast and the feast. The Church places the Transfiguration before us now, early in our Lenten journey, because the path to Calvary is steep. We need a glimpse of the destination to endure the difficulties of the way.

Peter's reaction—"Lord, it is good that we are here"—is a natural one. We all want to stay in the moments of spiritual consolation where God's presence feels bright and clear. But the voice from the cloud gives a command that requires us to descend back into our daily lives: "Listen to Him." To listen to Jesus is to follow Him not just on the mountain of light, but also through the shadows of the coming weeks. At Holy Cross, as we gather for the Sunday Eucharist, we are standing on our own Mount Tabor. We receive the same Christ, hidden under the veils of bread and wine, who was revealed in light to the Apostles. Let this encounter strengthen your resolve. The desert is not the end; the glory we see today is the promise of what awaits us at the end of the fast.

THE ORATIO

O Lord, you who showed your glory to your disciples to strengthen them for the trials to come: look with favour upon your people. Grant that we may not become discouraged by our failings, but always be heartened by the vision of your holiness and the promise of our own transfiguration in you. Amen.

THE PROPOSITUM

Sunday is a day of hope. Today, set aside your Lenten "mourning" and focus on the joy of being a child of God. Share a meal with loved ones and speak specifically about the blessings you have received this week, giving thanks for the light that shines even in the midst of the fast.

PARISH LIFE TODAY

HOLY TRINITY CHURCH

Holy Mass at 10:00am

HOLY FAMILY CHURCH

Holy Mass at 8:30am & 5:00pm
Confessions 4:15pm to 4:45pm

MONDAY OF THE SECOND WEEK OF LENT



THE WORD

LUKE 6:36–38

"Jesus said to his disciples: 'Be merciful, just as your Father is merciful. Stop judging and you will not be judged. Stop condemning and you will not be condemned. Forgive and you will be forgiven. Give and gifts will be given to you; a good measure, packed together, shaken down, and overflowing, will be poured into your lap. For the measure with which you measure will in return be measured out to you.'"

THE MEDITATIO

As we begin the second week of our journey, the Gospel challenges us with the "Golden Rule" of the spiritual life: reciprocity. We often enter Lent asking God for a "good measure" of His mercy, but Jesus reminds us today that the size of the vessel we bring to Him is determined by the mercy we show to others. If we are stingy with our forgiveness or quick with our judgment, we narrow the channel through which God's grace can flow into our own hearts.

To be "merciful as the Father is merciful" is an impossible task on our own. It requires us to look at those who have annoyed or hurt us—not through the lens of our own wounded pride—but through the eyes of the Crucified Christ. This Monday, we are invited to empty our "laps" of the grudges and harsh criticisms we've been carrying. Only when we let go of the desire to condemn can we receive the "overflowing" gift of peace that the Lord is eager to pour out upon us.

THE ORATIO

O Lord, you who are kind and merciful, slow to anger and rich in compassion: soften our hearts today. Grant us the grace to forgive as we have been forgiven, and to be generous with our love so that we may truly reflect your image to the world. Amen.

THE PROPOSITUM

Identify one person you have been "judging" lately—perhaps a colleague, a family member, or even a public figure. Intentionally offer a prayer for their well-being today and resolve to speak only well of them if their name arises in conversation.

LENTEN OBSERVANCE AT HOME

THE LITANY OF HUMILITY

Pray this litany today, specifically asking for the grace to be delivered from the desire to be preferred or extolled over others.

ALMSGIVING FOCUS

Collect any loose change from your Lenten fasts into a jar. This "good measure" can then be donated to Project Compassion.

DIGITAL FAST

Since there are no parish events tonight, consider a "screens-off" evening.

Use the time instead for a family walk or a quiet period of reading that nourishes the soul.



TUESDAY

OF THE SECOND WEEK OF LENT



THE WORD

MATTHEW 23:1-12

"The scribes and the Pharisees have taken their seat on the chair of Moses. Therefore, do and observe all things whatsoever they tell you, but do not follow their example. For they preach but they do not practice. They tie up heavy burdens hard to carry and lay them on people's shoulders, but they will not lift a finger to move them... The greatest among you must be your servant. Whoever exalts himself will be humbled; but whoever humbles himself will be exalted."

THE MEDITATIO

Today, Our Lord warns us against the great trap of the spiritual life: religious hypocrisy. It is possible to follow every Lenten rule—to fast perfectly, to pray at the correct times, and to give alms generously—and yet be further from God than when we began. This happens when our "piety" becomes a performance for others or a way to feel superior to those who struggle. The Pharisees "preached but did not practice," using the law as a burden for others rather than a bridge to God.

Jesus calls us to a different way: the way of the servant. True holiness is found in the "smallness" of humility. In the desert, there is no room for the heavy baggage of pride. If our Lenten sacrifices are making us proud of our "willpower," we have missed the point. These forty days are meant to strip us of our self-importance so that we can become "low" enough for God to lift us up. The greatest person in Holy Cross Parish is not necessarily the one doing the most visible penance, but the one who serves others with a hidden, humble heart, seeking no recognition other than the Father's gaze.

THE ORATIO

O Lord, you who humbled yourself to the point of death on a Cross: deliver us from the spirit of pride and vanity. Grant us a heart that seeks only to please you in secret, and give us the strength to serve our brothers and sisters with genuine humility. Amen.

THE PROPOSITUM

Perform a "hidden service" today. Clean up a mess you didn't make, complete a task at home that no one likes to do, or let someone else take the credit for a good idea. Do it specifically to practice being "the servant of all."

PARISH LIFE TODAY

HOLY TRINITY CHURCH

Holy Mass at 8:15am

HOLY FAMILY CHURCH

Holy Mass at 9:15am

WEDNESDAY

OF THE SECOND WEEK OF LENT



THE WORD

MATTHEW 20:17–28

"As Jesus was going up to Jerusalem, he took the twelve disciples aside by themselves... 'Behold, we are going up to Jerusalem, and the Son of Man will be handed over to the chief priests and the scribes, and they will condemn him to death.' Then the mother of the sons of Zebedee approached him with her sons and did him homage, wishing to ask him for something. He said to her, 'What do you wish?' She answered him, 'Command that these two sons of mine sit, one at your right and the other at your left, in your kingdom.' Jesus said in reply, 'You do not know what you are asking. Can you drink the cup that I am going to drink?'"

THE MEDITATIO

There is a striking contrast in today's Gospel. Jesus is speaking clearly about His coming Passion—the betrayal, the mocking, and the Crucifixion—while His disciples are preoccupied with status and "who is the greatest." Even in the shadow of the Cross, human ambition dies hard. The mother of James and John seeks the "thrones" of the kingdom, but Jesus redirects her gaze to the "Cup."

To sit at the right hand of Christ is to share in His sacrifice. In our own Lenten journey, we might start with a desire for spiritual "achievements" or the satisfaction of feeling holy. But Jesus asks us the same question: "Can you drink the cup?" This cup is the daily acceptance of God's will, especially when it involves suffering or being overlooked. True leadership and true greatness in the Church are not about sitting on thrones; they are about kneeling to serve and being willing to suffer for the sake of love. As we move closer to the heart of Lent, we are invited to set aside our desire for recognition and instead ask for the grace to stay near the "Cup" of the Lord.

THE ORATIO

O Lord, you who came not to be served but to serve: grant us the courage to drink from the cup of your Passion. Purify our intentions and strip away our worldly ambitions, so that we may find our true joy in serving you and our brothers and sisters. Amen.

THE PROPOSITUM

When you feel the urge to be "first"—whether in traffic, in a queue, or in a conversation—deliberately choose to be "last." Offer this small act of "drinking the cup" as a way to unite your will with the humble heart of Jesus.

PARISH LIFE TODAY

HOLY TRINITY CHURCH

Holy Mass at 8:15am

HOLY FAMILY CHURCH

Holy Mass at 6:00pm

Confession 6:30pm to 7:00pm

Adoration of the Blessed Sacrament from 6:30pm

THURSDAY

OF THE SECOND WEEK OF LENT



THE WORD

LUKE 16:19–31

"There was a rich man who dressed in purple garments and fine linen and dined sumptuously each day. And lying at his door was a poor man named Lazarus, covered with sores, who would gladly have eaten his fill of the scraps that fell from the rich man's table... When the poor man died, he was carried away by angels... The rich man also died and was buried, and from the netherworld, where he was in torment, he raised his eyes and saw Abraham far off and Lazarus at his side."

THE MEDITATIO

The parable of the Rich Man (often called Dives) and Lazarus is one of the most haunting warnings in the Gospels. The sin of the rich man was not that he was actively cruel to Lazarus; it was simply that he did not see him. Lazarus was "at his door," a daily fixture of his life, yet the rich man's luxury created a spiritual blindness that made the suffering of his neighbour invisible.

Lent is given to us to cure this specific kind of blindness. Our fasting is not just about personal discipline; it is meant to sharpen our vision. When we deny ourselves "sumptuous dining" or the "fine linen" of modern comforts, we begin to notice the Lazarus lying at our own doors. This may be a person in physical need, but it can also be a lonely neighbour, a neglected family member, or a colleague struggling in silence. The "great chasm" mentioned in the Gospel is not something God creates after we die; it is something we build ourselves through a lifetime of indifference. Today, we are invited to bridge that chasm while there is still time, recognizing that the "scraps" of our time, attention, and resources can be the very things that lead us—and others—to the side of Abraham.

THE ORATIO

O Lord, you who are the protector of the poor and the humble: open our eyes today. Deliver us from the blindness of luxury and the hardness of indifference. Help us to see you in the suffering of our brothers and sisters, and to share generously what you have so graciously given to us. Amen.

THE PROPOSITUM

Today, look specifically for someone who is "invisible" to you or to society. It might be a homeless person on the street, or simply someone at work or school whom no one talks to. Make a deliberate effort to acknowledge their dignity with a smile, a greeting, or a small act of kindness.

PARISH LIFE TODAY

HOLY TRINITY CHURCH

Holy Mass at 8:15am

HOLY FAMILY CHURCH

Holy Mass at 9:15am

FRIDAY

OF THE SECOND WEEK OF LENT



THE WORD

MATTHEW 21:33-43, 45-46

"Jesus said to the chief priests and the elders of the people: 'Hear another parable. There was a landowner who planted a vineyard, put a hedge around it, dug a wine press in it, and built a tower... When vintage time drew near, he sent his servants to the tenants to obtain his produce. But the tenants seized the servants and one they beat, another they killed, and a third they stoned... Finally, he sent his son to them, thinking, "They will respect my son." But when the tenants saw the son, they said to one another, "This is the heir. Come, let us kill him and acquire his inheritance."'"

THE MEDITATIO

The image of the vineyard is one of the oldest symbols for God's relationship with His people. Today, as we observe our Friday abstinence, the Gospel reminds us that we are not the "owners" of our lives, our talents, or our time—we are merely tenants. The landowner has provided everything: the hedge for protection, the tower for watchfulness, and the wine press for the fruits of our labour.

The tragedy of the wicked tenants is their desire for independence. They want the inheritance without the Father; they want the vineyard without the Landowner. On this day of the Passion, we see how far this desire for control goes: it leads to the rejection and death of the Son. We often do the same in small ways when we reject the "servants" God sends us—the prompts of our conscience, the teachings of the Church, or the needs of others—because they interfere with our own plans for our "inheritance." Christ is the "Cornerstone" that the builders rejected. Today, as we walk the Stations of the Cross, we are invited to stop building our lives on the shifting sand of our own will and to place ourselves firmly on the Stone that was rejected for our sake.

THE ORATIO

O Lord, you who are the true Landowner and the source of every blessing: forgive us for the times we have claimed your gifts as our own. Grant that we may be faithful tenants of your vineyard, bearing fruits of holiness and welcoming your Son with hearts full of reverence. Amen.

THE PROPOSITUM

As you abstain from meat today, reflect on the "vineyard" of your own life. What is one gift or talent you have been treating as your own possession rather than a gift from God? Intentionally offer that talent back to Him today through an act of service.

PARISH LIFE TODAY

HOLY TRINITY CHURCH

Holy Mass at 8:15am

Stations of the Cross at 6:30pm

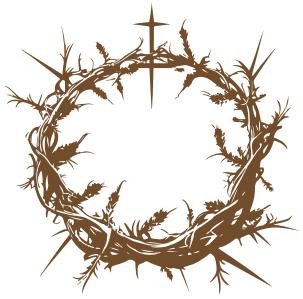
HOLY FAMILY CHURCH

Holy Mass at 9:15am

Stations of the Cross at 5:30pm

SATURDAY

OF THE SECOND WEEK OF LENT



THE WORD

LUKE 15:1–3, 11–32

"While he was still a long way off, his father caught sight of him, and was filled with compassion. He ran to his son, embraced him and kissed him. His son said to him, 'Father, I have sinned against heaven and against you; I no longer deserve to be called your son.' But his father ordered his servants, 'Quickly bring the finest robe and put it on him; put a ring on his finger and sandals on his feet... for this son of mine was dead, and has come to life again; he was lost, and has been found.'"

THE MEDITATIO

We close the second week of Lent with what is perhaps the greatest story ever told: the Parable of the Prodigal Son. This Gospel is the heart of the Lenten message. Whether we identify with the younger son—who squandered his inheritance in a "distant country"—or the elder son—who remained home but grew bitter and self-righteous—both are in need of the Father's mercy.

Lent is our journey back from that "distant country." Often, we are held back by the fear that we have strayed too far or that our sins have made us unworthy. But the Father in the parable does not wait for a perfect apology; He "runs" to meet us while we are "still a long way off." He does not want a slave; He wants a son. As we prepare for the mid-point of our fast, today's Gospel invites us to experience the Sacrament of Penance not as a courtroom of judgment, but as the Father's embrace. The "finest robe" and the "ring" are waiting for us. All we have to do is make the turn and begin the walk home.

THE ORATIO

O Father of mercies, you who never tire of welcoming your wandering children: give us the courage to rise and come back to you. Heal the wounds of our hearts—both the rebellion of the younger son and the bitterness of the elder—and bring us to the joy of your heavenly banquet. Amen.

THE PROPOSITUM

Today is an ideal day for the Sacrament of Reconciliation. If you haven't been to Confession yet this Lent, resolve to go today. If you cannot make it, spend time making a sincere Act of Contrition, trusting in the Father who is already running toward you.

PARISH LIFE TODAY

HOLY TRINITY CHURCH

Holy Mass at 8:15am & 6:00pm (Vigil)
Confession 5:00pm to 5:45pm

HOLY FAMILY CHURCH

Holy Mass at 9:15am & 4:30pm (Vigil)



IMAGE: 'Christ Driving out the Money Changers from the Temple'; Source: Rembrandt, Public domain, via Wikimedia Commons

SUNDAY

OF THE THIRD WEEK OF LENT



THE WORD

JOHN 2:13–25

"Since the Passover of the Jews was near, Jesus went up to Jerusalem. He found in the temple area those who sold oxen, sheep, and doves, as well as the money-changers seated there. He made a whip out of cords and drove them all out of the temple area... and to those who sold doves he said, 'Take these out of here, and stop making my Father's house a marketplace.' ... Jesus answered and said to them, 'Destroy this temple and in three days I will raise it up.'"



THE MEDITATIO

On this Third Sunday, we reach a turning point. The focus shifts from the desert and the mountain to the Temple. In this dramatic scene, we see the "zeal" of the Lord. Jesus is not merely tidying a building; He is reclaiming the sacred space where God and man meet. He drives out the "marketplace"—the noise, the distractions, and the transactional religion that had cluttered the Father's house.

This Gospel is a powerful metaphor for our Lenten work. St Paul reminds us that we are temples of the Holy Spirit. Over the course of the year, our "inner temples" often become cluttered with the "buying and selling" of worldly anxieties, selfish desires, and habitual sins. Jesus enters our hearts today with that same zeal. He wants to clear out the clutter so that our souls can be what they were meant to be: houses of prayer. This "cleansing" can be uncomfortable; it might feel like the overturning of tables as we let go of old habits. Yet, the promise is magnificent: when we allow Christ to purify us, He builds us up into something that death itself cannot destroy.

THE ORATIO

O Lord, you who are zealous for the holiness of your Father's house: enter into the temple of our hearts this day. Overturn all that is worldly within us, drive out all that is unworthy of your presence, and make us a fitting dwelling place for your Holy Spirit. Amen.

THE PROPOSITUM

Today, enter the church for Mass with a renewed sense of reverence. Before the liturgy begins, ask the Lord specifically: "What is the 'marketplace' in my heart that you want to clear out today?" Be still and listen for His answer.

PARISH LIFE TODAY

HOLY TRINITY CHURCH

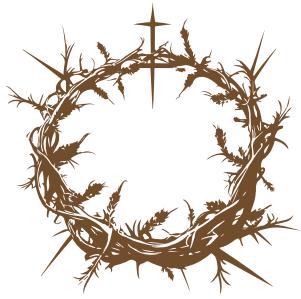
Holy Mass at 10:00am

HOLY FAMILY CHURCH

Holy Mass at 8:30am & 5:00pm
Confessions 4:15pm to 4:45pm

MONDAY

OF THE THIRD WEEK OF LENT



THE WORD

LUKE 4:24-30

"Jesus said to the people in the synagogue at Nazareth: 'Amen, I say to you, no prophet is accepted in his own native place.' ... When the people in the synagogue heard this, they were all filled with fury. They rose up, drove him out of the town, and led him to the brow of the hill on which their town had been built, to hurl him down headlong. But he passed through the midst of them and went away."

THE MEDITATIO

Today we see the danger of "familiarity." The people of Nazareth thought they knew Jesus—He was the carpenter's son, the boy from down the street. Because they were so familiar with His human face, they were blind to His divine mission. When He challenged their expectations and pointed out their lack of faith, their affection turned to "fury." They would rather destroy the truth than be changed by it.

As we enter the third week of Lent, we might face a similar temptation. We are familiar with the stories, the rituals, and the "routine" of the fast. We might feel we "know" what God is going to say to us. But the Word of God is meant to be a two-edged sword; it is meant to unsettle us. Today's Gospel asks: are we willing to let Jesus be more than just a "familiar" figure in our lives? Are we willing to let Him challenge our prejudices and our comfortable ways of thinking? Let us not "drive Him out" when He tells us something we don't want to hear, but instead follow Him where He leads.

THE ORATIO

O Lord, you who were rejected by your own people: give us the grace of true humility. Deliver us from the pride that refuses to be corrected and open our ears to the truths of the Gospel, even when they challenge our comfort and our ways. Amen.

THE PROPOSITUM

Listen today with "new ears." When someone gives you a piece of advice or a correction—even if it is someone you find difficult or think you know well—try to hear it as a message from the Lord, rather than reacting with defensiveness.

LENTEN OBSERVANCE AT HOME

THE STATIONS OF THE CROSS

Since there is no parish event today, pray the Stations of the Cross at home. You can use a simple booklet or simply meditate on the fourteen moments of the Passion.

EXAMINATION OF "FAMILIARITY"

Spend a few minutes tonight asking: "Where have I become 'too comfortable' in my faith?

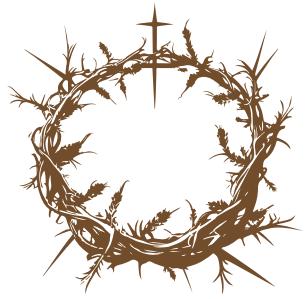
In what area of my life am I refusing to let Jesus change me?"

MEATLESS MONDAY

If you do not already do so, observe today as a day of abstinence from meat as an extra sacrifice for the conversion of those who have wandered from the faith.

TUESDAY

OF THE THIRD WEEK OF LENT



THE WORD

MATTHEW 18:21-35

"Peter approached Jesus and asked him,
'Lord, if my brother sins against me, how often must I forgive him?
As many as seven times?'
Jesus answered, 'I say to you, not seven times but seventy-seven times.'"

THE MEDITATIO

Peter thought he was being incredibly generous. In the ancient world, forgiving someone three times was considered virtuous; seven was seen as the absolute limit of human patience. But Jesus shatters Peter's arithmetic. By saying "seventy-seven times" (or "seventy times seven"), He isn't giving us a higher number to track—He is telling us to stop counting altogether.

The parable that follows—the Unforgiving Servant—reveals why. We are like the servant who owed a debt of ten thousand talents (a sum so vast it could never be repaid), which the King wiped away out of pure mercy. When we refuse to forgive a fellow servant for a much smaller "debt," we are acting as if we have forgotten our own massive debt to God. In Lent, we often focus on our own need for absolution, but the Gospel warns us that the mercy we receive is linked to the mercy we give. If we hold onto a ledger of wrongs, we turn our hearts into a prison. To forgive "from the heart" is to tear up the ledger and breathe the air of the freedom Christ won for us.

THE ORATIO

O Lord, you who have forgiven us a debt we could never repay: grant us a heart like yours. Help us to release the bitterness we harbour against others, and give us the strength to forgive without counting the cost, just as you have forgiven us. Amen.

THE PROPOSITUM

Is there someone in your life who has "used up" their chances? Today, make a conscious decision to cancel their debt in your heart. You don't necessarily need to tell them, but tell God: "I release this person from my judgment today."

PARISH LIFE TODAY

HOLY TRINITY CHURCH

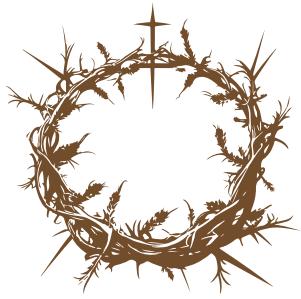
Holy Mass at 6:30pm

HOLY FAMILY CHURCH

Holy Mass at 9:15am

WEDNESDAY

OF THE THIRD WEEK OF LENT



THE WORD

MATTHEW 5:17–19

"Jesus said to his disciples: 'Do not think that I have come to abolish the law or the prophets. I have come not to abolish but to fulfil. Amen, I say to you, until heaven and earth pass away, not the smallest letter or the smallest part of a letter will pass from the law, until all things have taken place. Therefore, whoever breaks one of the least of these commandments and teaches others to do so will be called least in the Kingdom of heaven.'"

THE MEDITATIO

Halfway through the third week, the Church grounds us in the "grammar" of the spiritual life: the Commandments. We might be tempted to think that because we are in a season of "spirituality," the old rules don't matter as much, or that our "good intentions" are enough. But Jesus reminds us that the Law and the Prophets are not heavy chains; they are the structural supports of love. He didn't come to throw out the rules, but to show us the heart behind them.

In our Lenten journey, it is often the "smallest letters"—the little things—that trip us up. We might avoid the "big" sins, but we allow ourselves small lies, minor envies, or petty disobediences. Jesus tells us that greatness in His Kingdom is found in the integrity of the small things. To "fulfil" the law means to live it with the love of Christ. When we keep the commandments out of love for the Father, they cease to be "burdens hard to carry" and become the path to true freedom. Today, we are invited to look at the "least" of the commandments we often ignore and ask for the grace to be faithful even in the small details of our Christian life.

THE ORATIO

O Lord, you who are the fulfillment of all the promises of old: write your law upon our hearts. Grant us the grace to be faithful in little things, so that we may grow in the great love you have shown us through your Son, Jesus Christ. Amen.

THE PROPOSITUM

Choose one "small" rule or commitment that you usually find annoying or unimportant—perhaps a speed limit, a minor house rule, or a commitment to a specific prayer time—and follow it perfectly today as an act of love for the Lord.

PARISH LIFE TODAY

HOLY TRINITY CHURCH

Holy Mass at 8:15am

HOLY FAMILY CHURCH

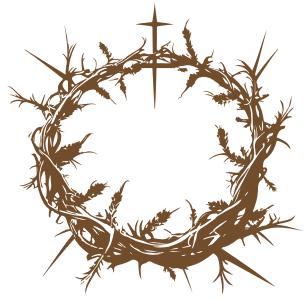
Holy Mass at 6:00pm

Confession 6:30pm to 7:00pm

Adoration of the Blessed Sacrament from 6:30pm

THURSDAY

OF THE THIRD WEEK OF LENT



THE WORD

LUKE 11:14–23

"Jesus was driving out a demon that was mute... But some of them said, 'By the power of Beelzebul, the prince of demons, he drives out demons.' ... He said to them, 'Every kingdom divided against itself will be laid waste... Whoever is not with me is against me, and whoever does not gather with me scatters.'"

THE MEDITATIO

Today's Gospel presents a stark reality: there is no middle ground in the spiritual life. Jesus speaks of a "strong man" (the devil) who guards his palace, and the "stronger man" (Christ) who arrives to vanquish him. Lent is the season when the "Stronger Man" enters the palace of our souls to reclaim what is rightfully His.

The crowd's reaction to this miracle is a warning for us. Rather than rejoicing in the man's healing, they look for ways to discredit the work of God, even accusing Jesus of being in league with evil. When we see God working in others—perhaps a fellow parishioner at Holy Cross who is experiencing a deep conversion—do we rejoice, or do we allow cynicism and "division" to creep in? Jesus reminds us that a divided house cannot stand. If we are not actively "gathering" with Him through prayer and charity, we are "scattering." Today, we are invited to check the walls of our own inner castle. Are there divisions? Are there rooms we have locked against the "Stronger Man"? Let us invite Him in to bind up our weaknesses and make our hearts a fortress of His peace.

THE ORATIO

O Lord, you who are stronger than any power of darkness: come to our aid this day. Drive out from our hearts the spirit of division, cynicism, and doubt. Bind us more closely to yourself, so that in all we do, we may gather with you and build up your Kingdom. Amen.

THE PROPOSITUM

Identify one area of "division" in your life—perhaps a relationship where there is tension or a habit of speaking negatively about others. Resolve today to be a "gatherer" by offering a word of encouragement or performing an act that promotes unity.

PARISH LIFE TODAY

HOLY TRINITY CHURCH

Holy Mass at 8:15am

HOLY FAMILY CHURCH

Holy Mass at 9:15am

FRIDAY

OF THE THIRD WEEK OF LENT



THE WORD

MARK 12:28–34

"One of the scribes came to Jesus and asked him, 'Which is the first of all the commandments?' Jesus replied, 'The first is this: Hear, O Israel! The Lord our God is Lord alone! You shall love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength. The second is this: You shall love your neighbour as yourself. There is no other commandment greater than these.'"



THE MEDITATIO

On this Friday, the Church brings us back to the absolute core of our faith. In the midst of our Lenten regulations—the fasting, the specific prayers, the almsgiving—Jesus reminds us of the why behind the what. All of our penance is useless if it does not lead to a greater love for God and a more sincere love for our neighbour.

To love God with "all our strength" means to hold nothing back. Today, as we observe our Friday abstinence and walk the Stations of the Cross, we look at the Crucifix—the ultimate "visual aid" for this commandment. On the Cross, Jesus shows us what it looks like to love with all one's heart, soul, mind, and strength. He did not give a percentage of Himself; He gave everything. Our Friday fast is a small way of training our "strength" to be at the service of love rather than the service of our own appetites. When we find the fast difficult today, let it be a reminder that we are clearing space in our hearts so that there is more room for the Lord and for the people He has placed in our lives.

THE ORATIO

O Lord, who have loved us with an everlasting love: kindle in our hearts the fire of your Spirit. Grant that we may love you above all things and our neighbours for your sake, so that our Lenten sacrifices may be a pleasing offering in your sight. Amen.

THE PROPOSITUM

As you observe your meatless Friday, connect your hunger to a specific act of love. Every time you feel the "pinch" of the fast today, offer a short prayer for someone you find it difficult to love, asking God to bless them and to soften your heart toward them.

PARISH LIFE TODAY

HOLY TRINITY CHURCH

Holy Mass at 8:15am

Stations of the Cross at 6:30pm

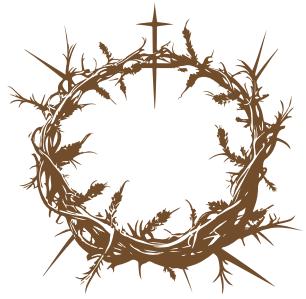
HOLY FAMILY CHURCH

Holy Mass at 9:15am

Stations of the Cross at 5:30pm

SATURDAY

OF THE THIRD WEEK OF LENT



THE WORD

LUKE 18:9-14

"Jesus addressed this parable to those who were convinced of their own righteousness and despised everyone else. 'Two people went up to the temple area to pray; one was a Pharisee and the other was a tax collector. The Pharisee took up his position and spoke this prayer to himself, "O God, I thank you that I am not like the rest of humanity—greedy, dishonest, adulterous—or even like this tax collector..." But the tax collector stood off at a distance and would not even raise his eyes to heaven but beat his breast and prayed, "O God, be merciful to me a sinner.***"

THE MEDITATIO

As we conclude the third week of Lent, Jesus brings us back into the Temple to observe two very different styles of prayer. The Pharisee's prayer is essentially a monologue of self-congratulation; he uses God as a mirror to admire his own virtues. He is "convinced of his own righteousness," and as a result, he leaves the Temple exactly as he entered it—full of himself but empty of God.

The tax collector, however, knows he has nothing to offer but his need. He stands at a distance, physically expressing the spiritual truth that he cannot bridge the gap to God on his own. His prayer is short, raw, and honest: "O God, be merciful to me a sinner." Because he leaves a space for God to fill, he is the one who goes home "justified."

This is the great Lenten lesson: our "performance" in fasting or prayer does not earn us God's love. God's love is already given. Our task is simply to be honest about our poverty. If we finish this week feeling proud of how well we've kept our resolutions, we are the Pharisee. If we finish it feeling our need for Christ more acutely than ever, we are the tax collector, and we are ready for the mercy of the Cross.

THE ORATIO

O God, who resist the proud and give grace to the humble: hear our prayer this day. Grant us the honesty to see ourselves as we truly are, and the confidence to trust in your mercy, which is greater than all our sins. Amen.

THE PROPOSITUM

Today, avoid the temptation to compare your Lenten progress with others. If you catch yourself thinking, "At least I'm doing better than...", stop and pray the Jesus Prayer: "Lord Jesus Christ, Son of God, have mercy on me, a sinner."

PARISH LIFE TODAY

HOLY TRINITY CHURCH

Holy Mass at 8:15am & 6:00pm (Vigil)
Confession 5:00pm to 5:45pm

HOLY FAMILY CHURCH

Holy Mass at 9:15am & 4:30pm (Vigil)



IMAGE: 'Christ Healing the Blind Man'; Source: Attributed to Peter Paul Rubens, Public domain, via Wikimedia Commons

SUNDAY

OF THE FOURTH WEEK OF LENT



THE WORD

JOHN 9:1-41

"As Jesus passed by he saw a man blind from birth... He spat on the ground and made clay with the saliva, and smeared the clay on his eyes, and said to him, 'Go wash in the Pool of Siloam.' So he went and washed, and came back able to see... Jesus heard that they had thrown him out; finding him, he said, 'Do you believe in the Son of Man?' He answered and said, 'Who is he, sir, that I may believe in him?' Jesus said to him, 'You have seen him, and the one speaking with you is he.' He said, 'I do believe, Lord,' and he worshipped him."



THE MEDITATIO

Today is Laetare Sunday—"Rejoice" Sunday. You will notice the priest wearing rose-coloured vestments instead of the somber purple. We have passed the midpoint of Lent, and the Church encourages us to catch our breath and look toward the joy of Easter.

The Gospel of the man born blind is a masterclass in spiritual progression. At first, the man sees Jesus merely as "the man called Jesus." After being questioned, he calls Him "a prophet." Finally, after being cast out by the authorities and found again by Christ, he confesses, "I do believe, Lord," and falls down in worship.

Lent is our "Siloam"—the place where our eyes are washed. Often, we don't even realise how blind we are until the Light of the World stands before us. We might have "physical" sight but be blind to the needs of our family, blind to our own pride, or blind to the presence of God in our daily grind. Today, the rose vestments remind us that the light is winning. Even if the fast feels long, the healing has already begun. Like the man in the Gospel, our trials (being "thrown out" or facing hardship) are often the very things that lead to a deeper encounter with the Lord.

THE ORATIO

O God, who through your Word reconcile the human race to yourself in a wonderful way: grant, we pray, that with prompt devotion and eager faith the Christian people may hasten toward the solemn celebrations to come. Amen.

THE PROPOSITUM

Since today is a day of "rejoicing," do something to bring light to someone else's day. Send a message of encouragement, visit a relative, or simply share a joyful meal. Let the "rose" of today's liturgy colour your interactions.

PARISH LIFE TODAY

HOLY TRINITY CHURCH

Holy Mass at 10:00am

HOLY FAMILY CHURCH

Holy Mass at 8:30am & 5:00pm
Confessions 4:15pm to 4:45pm

MONDAY

OF THE FOURTH WEEK OF LENT



THE WORD

JOHN 4:43–54

"There was a royal official whose son was ill in Capernaum. When he heard that Jesus had arrived in Galilee from Judea, he went to him and asked him to come down and heal his son, for he was near death. Jesus said to him, 'Unless you people see signs and wonders, you will not believe.' The royal official said to him, 'Sir, come down before my child dies.' Jesus said to him, 'You may go; your son will live.' The man believed what Jesus said to him and left."

THE MEDITATIO

The royal official initially believed Jesus had to be physically present to perform a miracle. However, when Jesus simply gave His word, the man had to make a choice: stay and demand a sign, or turn around and walk home based solely on a promise. He chose to trust. In the second half of Lent, we are often called to this "long-distance" faith. We may not see immediate results from our prayers or sacrifices, but we are asked to walk forward anyway, trusting that Christ's word is effective even when the outcome is still hidden from our sight.

THE ORATIO

O Lord, strengthen our flickering faith. Grant that we may trust in your promises even when our prayers seem unanswered, and give us the courage to walk in hope, knowing you are always at work for our good. Amen.

THE PROPOSITUM

Take one specific worry today and consciously hand it to Jesus. Say, "Lord, I believe your word," and resolve to trust Him with the outcome for the rest of the day.

LENTEN OBSERVANCE AT HOME

THE ANGELUS

Pause at midday or 6:00 pm to honour the Word becoming Flesh.

EXAMINATION OF "FAMILIARITY"

Write a quick message or email to someone struggling, letting them know they are in your prayers.

SIMPLIFIED LIVING

Declutter one small area of your home or digital life as an act of "lightening your load" for the journey ahead.

TUESDAY

OF THE FOURTH WEEK OF LENT



THE WORD

JOHN 5:1-16

"Now there is in Jerusalem at the Sheep Gate a pool called in Hebrew Bethesda, with five porticoes. In these lay a large number of ill, blind, lame, and crippled. One man was there who had been ill for thirty-eight years. When Jesus saw him lying there and knew that he had been ill for a long time, he said to him, 'Do you want to be well?' The sick man answered him, 'Sir, I have no one to put me into the pool when the water is stirred up...'"

THE MEDITATIO

The question Jesus asks the man at the pool seems almost redundant: "Do you want to be well?" For thirty-eight years, this man had lived in the shadow of healing, watching others step into the water while he remained stuck on his mat. Yet, when Jesus speaks, the man doesn't say "Yes"; instead, he offers a list of reasons why he can't be healed: "I have no one to help me."

Often, we are just like him. We carry "spiritual illnesses"—old grudges, habitual sins, or a paralysing sense of inadequacy—and we become comfortable in our dysfunction. We tell ourselves we have "no one to help us" or that our circumstances are just too difficult. Jesus looks past the excuses and the thirty-eight years of waiting. He doesn't wait for the water to stir; He is the living water. His question today is directed at us: Do we actually want to be changed, or have we grown fond of our mat? To be made well means to get up, pick up our burdens, and walk into a new way of living. It requires the courage to leave the "portico" of our comfort zone and trust the voice of the One who makes all things new.

THE ORATIO

O Lord, you who see the depths of our hearts and the long years of our struggles: give us the courage to truly desire healing. Deliver us from the excuses that keep us stagnant, and by the power of your word, command us to rise and walk in the light of your grace. Amen.

THE PROPOSITUM

Identify one "excuse" you frequently use to avoid growing in your spiritual life (e.g., "I'm too busy to pray," or "That's just the way I am"). Today, consciously set that excuse aside and spend ten minutes in silent prayer, asking Jesus to stir the waters of your soul.

PARISH LIFE TODAY

HOLY TRINITY CHURCH

Holy Mass at 6:30pm

HOLY FAMILY CHURCH

Holy Mass at 9:15am

WEDNESDAY

OF THE FOURTH WEEK OF LENT



THE WORD

JOHN 5:17–30

"Jesus answered the Jews: 'My Father is at work until now, so I am at work.' ... For just as the Father raises the dead and gives life, so also does the Son give life to whomever he wishes. ... I cannot do anything on my own; I judge as I hear, and my judgment is just, because I do not seek my own will but the will of the one who sent me."

THE MEDITATIO

Today's Gospel reveals the heartbeat of Jesus' mission: His total, unbroken union with the Father. The religious leaders are shocked because Jesus claims an intimacy with God that permits Him to work even on the Sabbath. But Jesus explains that He isn't acting as a rogue agent; He is simply doing what He sees the Father doing. His life is a perfect mirror of the Father's love, mercy, and life-giving power.

As we continue our Lenten journey, this provides a profound model for our own spiritual lives. How often do we try to "do" Lent—or life—on our own? We rely on our own willpower, our own cleverness, or our own sense of justice. Jesus invites us into a different way of being: the way of the Son. He tells us, "I cannot do anything on my own." If the Son of God says this, how much more true is it for us? Real spiritual growth happens when we stop trying to be the "source" of our own holiness and start seeking only the will of the Father. When we align our will with His, our work becomes an extension of His work, and our Lenten sacrifices become a channel for His life-giving grace to reach others.

THE ORATIO

O Lord, you who live in perfect unity with the Father: teach us how to depend entirely on your grace. Strip away our desire for independence and self-sufficiency, so that in all we think, say, and do, we may seek only to fulfill your holy will. Amen.

THE PROPOSITUM

Today, before starting any major task—whether at work, at home, or in your parish—pause for a moment and say: "Lord, I do nothing on my own. May this work be yours." Use this "breath prayer" to consciously align your will with the Father's throughout the day.

PARISH LIFE TODAY

HOLY TRINITY CHURCH

Holy Mass at 8:15am

HOLY FAMILY CHURCH

Holy Mass at 6:00pm

Confession 6:30pm to 7:00pm

Adoration of the Blessed Sacrament from 6:30pm

THURSDAY

OF THE FOURTH WEEK OF LENT



THE WORD

JOHN 5:31–47

"Jesus said to the Jews: 'If I testify on my own behalf, my testimony is not true. But there is another who testifies on my behalf... the works that the Father gave me to accomplish... testify on my behalf that the Father has sent me. ... How can you believe, when you accept praise from one another and do not seek the praise that comes from the only God?'"

THE MEDITATIO

In today's Gospel, Jesus addresses a fundamental human struggle: the desire for validation. The religious leaders of the time were so preoccupied with "accepting praise from one another"—maintaining their status, their reputation, and their intellectual pride—that they became blind to the presence of God standing right in front of them. They were looking for a Messiah who fit their own expectations and bolstered their own importance.

Lent is a season for stripping away our "performances." We often find ourselves doing the right things for the wrong reasons—seeking the approval of our peers, our family, or even our parish community. Jesus warns us that this hunger for human praise is a barrier to true faith. If we are constantly looking sideways to see who is watching us, we cannot look upward to see the Father. Today, we are invited to ask: "Whose 'well done' am I actually seeking?" True freedom is found when we stop trying to impress the world and begin to seek only the "praise that comes from the only God." His testimony is the only one that truly defines us.

THE ORATIO

O Lord, you who know the secrets of every heart: deliver us from the trap of vanity and the need for human approval. Grant us the grace to perform our Lenten works in secret, seeking only to please you, our Father, who see in secret and provide for all our needs. Amen.

THE PROPOSITUM

Do one act of kindness or penance today that absolutely no one else will ever know about. If you feel the urge to mention it to someone, offer that desire to the Lord as a further sacrifice, keeping your "testimony" between you and Him alone.

PARISH LIFE TODAY

HOLY TRINITY CHURCH

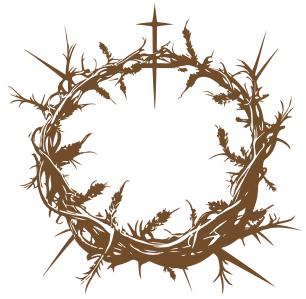
Holy Mass at 8:15am

HOLY FAMILY CHURCH

Holy Mass at 9:15am

FRIDAY

OF THE FOURTH WEEK OF LENT



THE WORD

JOHN 7:1-2, 10, 25-30

"Some of the inhabitants of Jerusalem said, 'Is he not the one they are trying to kill? And look, he is speaking openly and they say nothing to him. Could the authorities have realised that he is the Christ?' ... So they tried to arrest him, but no one laid a hand upon him, because his hour had not yet come."

THE MEDITATIO

As we approach the end of the fourth week, the atmosphere of the Gospels begins to shift. There is a growing sense of tension and "danger" in the air. We see the inhabitants of Jerusalem whispering about the plots against Jesus' life. The shadow of the Cross is no longer a distant thought; it is becoming a visible reality. Yet, in the midst of this rising hostility, Jesus remains perfectly composed. He knows that His life is not being "taken" from Him by human hands—He is moving toward a destination governed by the Father's timing.

For us, this Friday serves as a reminder of the seriousness of the season. The "cleansing" of the Temple and the debates in the synagogue have led to this: a decision must be made about who Jesus is. This is the "crisis" of Lent. We cannot simply admire Him from a distance; His presence demands a response. If He is who He says He is, then our whole lives must change. The world often tries to "arrest" the influence of Christ, to keep Him confined to a Sunday morning or a private thought. Today, we are invited to stand with Him in the face of that pressure, trusting that even when things seem to be spiralling toward "the end," God's "hour" is perfectly orchestrated for our salvation.

THE ORATIO

O Lord, you who walked steadfastly toward Jerusalem despite the threats of your enemies: grant us a share in your courage. When the world pressures us to hide our faith or to compromise our values, keep us firm in the truth of who you are. Amen.

THE PROPOSITUM

As you observe your Friday abstinence, reflect on the "cost" of your discipleship. Think of one area of your life where it is difficult to be a Christian—perhaps at work or in a certain social circle—and ask the Holy Spirit for the grace to speak or act with Christ-like integrity today.

PARISH LIFE TODAY

HOLY TRINITY CHURCH

Holy Mass at 8:15am

Stations of the Cross at 6:30pm

HOLY FAMILY CHURCH

Holy Mass at 9:15am

Stations of the Cross at 5:30pm

SATURDAY

OF THE FOURTH WEEK OF LENT



THE WORD

JOHN 7:40–53

"Some in the crowd who heard these words of Jesus said, 'This is truly the Prophet.' Others said, 'This is the Christ.' ... So a division occurred in the crowd because of him. ... Nicodemus, one who had come to him earlier and was one of their own, said to them, 'Does our law condemn a man before it first hears him and finds out what he is doing?'"

THE MEDITATIO

As we close the fourth week, we see a world divided. Jesus is the Great Divider—not because He seeks conflict, but because His truth acts like a light that forces every heart to take a side. Some see the "Prophet," some see a threat, and some are simply confused by His origins. In the middle of this chaos stands Nicodemus. He is a man of status and a member of the Sanhedrin, yet he risks his reputation to speak a word of fairness and reason on Jesus' behalf.

Nicodemus reminds us that Lent is a season of "growing in the dark." When he first met Jesus, it was at night, full of questions and fear. Now, he is beginning to step into the light, even if tentatively. Most of us don't have a sudden, blinding conversion; our journey is more like Nicodemus'—a series of small, courageous choices to stand up for the Truth when it is unpopular to do so. Today, we are invited to look at the "divisions" in our own lives. Are we brave enough to be the voice of the Gospel in rooms where Christ is being dismissed or ignored? Like Nicodemus, we may not have all the answers yet, but we can at least insist that the Lord be heard.

THE ORATIO

O Lord, you who are the Light of the World and the source of all truth: give us the courage of Nicodemus. Help us to stand firm in our faith when others are divided or hostile, and grant that our lives may be a steady testimony to your love and justice. Amen.

THE PROPOSITUM

Think of a situation where you usually remain silent about your faith to "keep the peace" or avoid judgment. Today, resolve to say or do one small thing that identifies you as a follower of Christ—perhaps a simple "God bless you" or wearing a visible sign of your faith.

PARISH LIFE TODAY

HOLY TRINITY CHURCH

Holy Mass at 8:15am & 6:00pm (Vigil)
Confession 5:00pm to 5:45pm

HOLY FAMILY CHURCH

Holy Mass at 9:15am & 4:30pm (Vigil)



IMAGE: 'The Raising of Lazarus'; Attributed to Peter Paul Rubens, Public domain, via Wikimedia Commons

SUNDAY

OF THE FIFTH WEEK OF LENT



THE WORD

JOHN 11:1–45

"Jesus said to her, 'I am the resurrection and the life; whoever believes in me, even if he dies, will live, and everyone who lives and believes in me will never die. Do you believe this?' ... He cried out in a loud voice, 'Lazarus, come out!' The dead man came out, tied hand and foot with burial bands, and his face was wrapped in a cloth. So Jesus said to them, 'Untie him and let him go.'"

THE MEDITATIO

Today we enter the final stretch of Lent, traditionally known as Passontide. In many churches, you will notice that the statues and crucifixes are now covered in purple veils. This "fasting of the eyes" heightens our anticipation for the unveiling at Easter.

The Raising of Lazarus is the ultimate "sign" before the Passion. It reveals Jesus as the Lord of Life, but it also reveals His profound humanity—He weeps for His friend. This Gospel asks us to look at the "tombs" in our own lives: those places of despair, addiction, or old grief that we have sealed away behind a stone, thinking they are beyond hope. Jesus does not stand outside the tomb and offer platitudes; He commands the stone to be moved. He enters into our darkness and calls us by name. The message of the Fifth Sunday is that it is never too late. No matter how "dead" a situation may seem, Christ has the power to unbind us. As we prepare for Holy Week, we are invited to step out of our burial bands and walk into the light of the Resurrection.

THE ORATIO

O Lord, who wept at the grave of your friend Lazarus: look with compassion upon our own sorrows and the "dead" places in our souls. By the power of your voice, call us forth from our sins and unbind us from all that keeps us from living fully in your love. Amen.

THE PROPOSITUM

Identify one area of your life where you have "given up hope." Today, specifically invite Jesus into that "tomb." Ask Him for the grace to believe that He can bring life even there, and make a conscious act of trust in His timing.

PARISH LIFE TODAY

HOLY TRINITY CHURCH

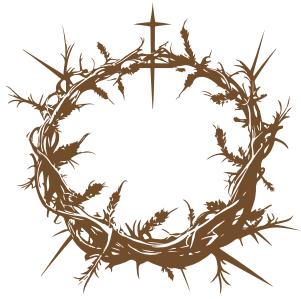
Holy Mass at 10:00am

HOLY FAMILY CHURCH

Holy Mass at 8:30am & 5:00pm
Confessions 4:15pm to 4:45pm

MONDAY

OF THE FIFTH WEEK OF LENT



THE WORD

JOHN 8:1-11

"Jesus bent down and began to write on the ground with his finger. But when they continued asking him, he straightened up and said to them, 'Let the one among you who is without sin be the first to throw a stone at her.' Again he bent down and wrote on the ground. And in response, they went away one by one, beginning with the elders."

THE MEDITATIO

We begin this first full week of Passontide with a powerful scene of mercy under fire. The scribes and Pharisees aren't interested in justice for the woman; they are using her as a "pawn" to trap Jesus. If He says "spare her," He breaks the Law; if He says "stone her," He contradicts His message of mercy. Jesus, however, shifts the focus from the woman's public sin to the hidden sins of her accusers.

Lent is often a time when we become very aware of the "stones" we carry—our judgments, our gossip, and our tendency to point out the faults of others to feel better about ourselves. Jesus' silent writing in the dust creates a space for conscience to speak. One by one, starting with the elders who had lived long enough to know their own weaknesses, the accusers depart. In the end, only two remain: "Misery and Mercy," as St Augustine famously put it. Jesus does not condone her sin, but He refuses to let it be the final word on her life. "Neither do I condemn you," He says. "Go, and from now on do not sin any more." Today, we are invited to drop our stones and stand honestly before the only One who has the right to judge us, yet chooses to save us.

THE ORATIO

O Lord, you who alone are without sin: help us to drop the stones of judgment we hold against others. Grant us the grace to see our own need for mercy, and let the experience of your forgiveness give us the strength to live a new life in your Spirit. Amen.

THE PROPOSITUM

Today, be acutely aware of your "internal stones." Every time you find yourself criticising someone in your mind or joining in on a piece of gossip, consciously "drop the stone" by saying a silent prayer for that person instead.

LENTEN OBSERVANCE AT HOME

THE ACT OF CONTRITION

Pray this prayer slowly tonight, focusing on the phrase "I firmly resolve, with the help of thy grace, to sin no more."

DOMESTIC VEILING

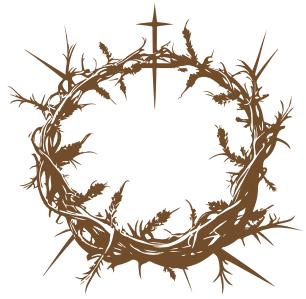
If you have a crucifix at home, you might choose to cover it with a piece of purple cloth..

SERVICE OF PRESENCE

Like Jesus who stayed with the woman when everyone else left, reach out to someone who is currently being "cast out" or ignored by your social circle.

TUESDAY

OF THE FIFTH WEEK OF LENT



THE WORD

JOHN 8:21–30

"Jesus said to them, 'I am going away and you will look for me, but you will die in your sin. Where I am going you cannot come.' ... He said to them, 'You belong to what is below, I belong to what is above. You belong to this world, but I do not belong to this world. That is why I told you that you will die in your sins. For if you do not believe that I AM, you will die in your sins.'"

THE MEDITATIO

Today's Gospel contains some of the most sobering words in the New Testament. Jesus warns of the danger of remaining "below"—stuck in a worldly way of thinking that is closed off to the divine. When He uses the phrase "I AM," He is using the sacred name of God revealed to Moses at the burning bush. He is telling His listeners (and us) that He is the only bridge between the "below" of our fallen nature and the "above" of God's eternal life.

To "die in our sins" isn't just a threat; it's a description of what happens when we refuse to look up. If we tether our hearts only to the things of this world—our reputations, our comforts, our anxieties—we go where the world goes: toward passing away. But Jesus invites us to lift our gaze to the Cross. He says that when He is "lifted up," we will realise who He is. In these final days of Lent, the Church asks us to check our "attachments." Are we weighed down by the "below"? If we believe that He is the "I AM"—the source of all existence—then we don't have to be afraid of the world's end, because we belong to Him who has no end.

THE ORATIO

O Lord, you who are the "I AM," the beginning and the end: draw our hearts upward to you. Forgive us for the times we have settled for the things of this world and ignored the gift of your divine life. Help us to live as people who belong to your Kingdom. Amen.

THE PROPOSITUM

Today, practice "looking up." Every time you feel bogged down by a worldly task or a petty frustration, stop for five seconds and acknowledge God's presence. Say, "Lord, I belong to you," to remind yourself that your true citizenship is in heaven.

PARISH LIFE TODAY

HOLY TRINITY CHURCH

Holy Mass at 8:15am

HOLY FAMILY CHURCH

Holy Mass at 9:15am

WEDNESDAY

OF THE FIFTH WEEK OF LENT



THE WORD

JOHN 8:31–42

"Jesus said to those Jews who believed in him, 'If you remain in my word, you will truly be my disciples, and you will know the truth, and the truth will set you free.' They answered him, 'We are descendants of Abraham and have never been slaves to anyone. How can you say, "You will become free"?' Jesus answered them, 'Amen, amen, I say to you, everyone who commits sin is a slave of sin.'"

THE MEDITATIO

We often think of freedom as the ability to do whatever we want. However, Jesus presents a much deeper, more challenging definition. True freedom is not the absence of external constraints; it is the internal liberation from the power of sin. The people arguing with Jesus were insulted by the suggestion that they weren't free—after all, they were "descendants of Abraham." They were relying on their heritage and their religious status to guarantee their standing with God.

Jesus points out the uncomfortable truth: if we are trapped by anger, lust, greed, or pride, we are not free, regardless of our pedigree or how many religious "boxes" we tick. We are "slaves" to those impulses. The only way to break the chains is to "remain in His word." To remain means to stay, to dwell, to make His teachings the very atmosphere we breathe. When we live in the Truth—the truth about who God is and the truth about our own need for Him—the illusions of the world lose their power over us. Lent is our annual "emancipation proclamation." By remaining in prayer and penance, we are allowing the Truth to dismantle the cages we have built for ourselves.

THE ORATIO

O Lord, you who are the Truth that sets us free: break the chains of habit and sin that bind our hearts. Grant us the grace to remain in your word daily, so that we may walk in the glorious liberty of the children of God. Amen.

THE PROPOSITUM

Identify one "slave-driver" in your life—a specific habit or recurring sin that feels like a chain. Today, whenever you feel the pull of that habit, replace it with a short verse of Scripture, such as: "The Lord is my light and my salvation; whom shall I fear?" (Psalm 27:1). Let His word be your shield.

PARISH LIFE TODAY

HOLY TRINITY CHURCH

Holy Mass at 8:15am

HOLY FAMILY CHURCH

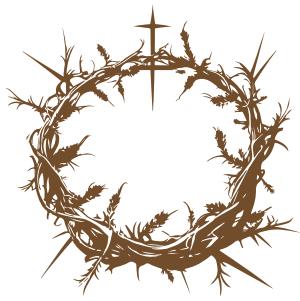
Holy Mass at 6:00pm

Confession 6:30pm to 7:00pm

Adoration of the Blessed Sacrament from 6:30pm

THURSDAY

OF THE FIFTH WEEK OF LENT



THE WORD

JOHN 8:51–59

"Jesus said to the Jews: 'Amen, amen, I say to you, whoever keeps my word will never see death.' ... Abraham your father rejoiced to see my day; he saw it and was glad. So the Jews said to him, 'You are not yet fifty years old, and you have seen Abraham?' Jesus said to them, 'Amen, amen, I say to you, before Abraham came to be, I AM.' So they picked up stones to throw at him; but Jesus hid and went out of the temple area."

THE MEDITATIO

Today's Gospel reaches a dramatic crescendo. When Jesus says, "Before Abraham came to be, I AM," He is not just claiming to be older than the patriarch; He is claiming the eternal, uncreated name of God. To His listeners, this was either the ultimate truth or the ultimate blasphemy. Their reaction—picking up stones—shows they understood exactly what He was saying.

As we move closer to Holy Week, the "stakes" of our Lenten journey are raised. We are reminded that the Man we follow is not merely a wise teacher or a social reformer; He is the Eternal God who stepped into time to rescue us from death. Jesus tells us that if we keep His word, we will "never see death." He isn't promising that our bodies won't age, but that the "real" us—the soul created for eternity—is already participating in His immortal life. The stones thrown at Jesus in the Temple foreshadow the violence of Good Friday. Today, we are invited to stand with Him, acknowledging Him as the "I AM" of our lives, the one constant in a world of passing shadows.

THE ORATIO

O Eternal Lord, who exist before all ages: we adore you as the Alpha and the Omega. Deepen our faith in your divinity, so that we may not be shaken by the storms of this life, but remain anchored in the promise of eternal life that you alone can give. Amen.

THE PROPOSITUM

Reflect on the "I AM" of Jesus today. Whenever you feel overwhelmed by the "I ams" of your own life (e.g., "I am tired," "I am worried," "I am failing"), immediately counter it by saying: "Lord, you are the I AM. You are my strength and my life."

PARISH LIFE TODAY

HOLY TRINITY CHURCH

Holy Mass at 6:30pm

HOLY FAMILY CHURCH

Holy Mass at 9:15am

FRIDAY

OF THE FIFTH WEEK OF LENT



THE WORD

JOHN 10:31–42

"The Jews picked up stones again to stone Jesus. Jesus answered them, 'I have shown you many good works from my Father. For which of these are you trying to stone me?' ... They tried again to arrest him; but he escaped from their power. He went back across the Jordan to the place where John first baptized, and there he remained."

THE MEDITATIO

On this final Friday before Holy Week, the tension reaches a breaking point. The crowd is ready to execute Jesus for blasphemy because He, a man, made Himself out to be God. Jesus' response is a calm appeal to His "works." He invites them—and us—to look at the fruit of His presence: the healing, the mercy, and the truth. If the works are from the Father, then the claim must be true.

Fascinatingly, Jesus then retreats "across the Jordan" to the place where His public ministry began at His baptism. As we stand on the threshold of the Passion, we too are invited to go back to our "Jordan"—to our own baptismal identity. When the world feels hostile, or when the weight of our Lenten penance feels heavy, we find strength by returning to the core truth: we belong to God. Jesus' escape was not an act of cowardice, but a deliberate choice to wait for the proper "Hour." He retreats to prayer and the silence of the wilderness to prepare for the ultimate sacrifice in Jerusalem. Today, as we fast, we join Him in that quiet place of preparation, steadyng our hearts for the walk to Calvary.

THE ORATIO

O Lord, who endured the contradiction of sinners and the threat of violence: grant us the grace to remain calm in the face of judgment. Help us to return in our hearts to the grace of our Baptism, finding there the strength to follow you wherever you lead. Amen.

THE PROPOSITUM

As you observe this final Friday of abstinence before the Great Fast of Holy Week, spend a few moments reflecting on your own Baptism. If you can, look up the date of your Baptism or the name of the church where it took place, and offer a prayer of thanksgiving for the "good work" God began in you that day.

PARISH LIFE TODAY

HOLY TRINITY CHURCH

Holy Mass at 8:15am

Stations of the Cross at 6:30pm

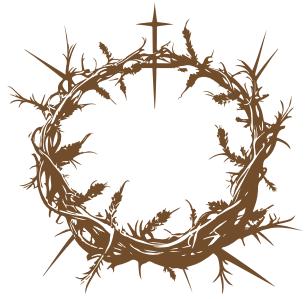
HOLY FAMILY CHURCH

Holy Mass at 9:15am

Stations of the Cross at 5:30pm

SATURDAY

OF THE FIFTH WEEK OF LENT



THE WORD

JOHN 11:45–56

"The chief priests and the Pharisees convened the Sanhedrin... But one of them, Caiaphas, who was high priest that year, said to them, 'You know nothing, nor do you consider that it is better for you that one man should die instead of the people, so that the whole nation may not perish.' He did not say this on his own, but since he was high priest for that year, he prophesied that Jesus was going to die for the nation..."

THE MEDITATIO

We have reached the "eve" of Holy Week. Today's Gospel reveals a profound irony: the high priest Caiaphas speaks a divine truth while intending a political murder. He views Jesus as a problem to be solved, a scapegoat to be sacrificed to appease the Roman authorities and save the nation's status. He thinks he is being "practical," but God uses his words to announce the mystery of the Atonement. Jesus will die for the nation—and for the entire world—but not for the reasons Caiaphas imagines.

This is the last day of the "hidden" Lent. Tomorrow, the trumpets of Palm Sunday will sound, and we will enter the most sacred days of the year. Today's reflection asks us to consider how God works through even the most difficult or "secular" circumstances. Caiaphas was blinded by his own agenda, yet God's plan moved forward. Are we, too, blinded by our own agendas or fears? As we prepare to follow Jesus into Jerusalem, let us surrender our "practical" solutions and our desire for control. We are entering a week where "one man dies for the people" out of pure, unadulterated love. Let us prepare our homes and hearts for the King who comes to die so that we might live.

THE ORATIO

O God, who bring good out of evil and light out of darkness: prepare our hearts for the mysteries of the coming week. Grant that we may not be like Caiaphas, seeking our own convenience, but like the disciples, willing to follow your Son to the Cross and beyond. Amen.

THE PROPOSITUM

Today is a day of preparation. Prepare a physical space in your home for Holy Week—perhaps by placing a crucifix in a prominent position or setting aside a "prayer corner." In your heart, resolve to clear your schedule as much as possible for the liturgies of the Triduum (Holy Thursday, Good Friday, and the Easter Vigil).

PARISH LIFE TODAY

HOLY TRINITY CHURCH

Holy Mass at 8:15am & 6:00pm (Vigil)
Confession 5:00pm to 5:45pm

HOLY FAMILY CHURCH

Holy Mass at 9:15am & 4:30pm (Vigil)



IMAGE: La entrada triunfal de Jesús en Jerusalén o Domingo de Ramos; Source: Pinterest Online

FROM PALM TO PASSION

THE WEEK OF HOLY SORROWS



The palms are strewn along the street, a King comes riding by,
But "Hosanna" is a fleeting breath beneath a heavy sky.

We weep for how the cheers of old so quickly turn to hate,
As Jesus nears the city walls and passes through the gate.

The donkey's step is slow and soft upon the dusty floor,
A humble path that leads Him toward the cross's open door.

Within the room, He kneels to wash the dust from tired feet,
And shares a final, solemn meal of wine and broken wheat.

"This is My Body, given up," He whispers to the Twelve,
Into the depths of love and loss, the Savior starts to delve.

But in the dark, the silver clinks, a price for life is paid,
And in the Garden's quiet chill, the Shepherd is betrayed.

He sweats the bitter drops of blood while tired apostles sleep,
The shadows of Gethsemane are cold and dark and deep.

The kiss of Judas stings the cheek, the soldiers crowd around,
And He who made the stars of light is led away in bound.

Before the priests and Pilate's chair, the Lamb of God is tried,
While those who claimed to love Him well go off to run and hide.

The heavy wood is laid on Him, the thorns are pressed in tight,
He stumbles up the jagged hill beneath a fading light.

The hammers strike, the iron bites, He hangs between the thieves,
While at the foot of Calvary, His mother stands and grieves.

"It is finished," cries the Lord, and bows His sacred head,
The temple veil is torn in two; the King of Grace is dead.

The world is wrapped in silence now,
the tomb is sealed with stone,

The Lord who crafted every soul now lies within alone.

The altars all are stripped and bare, the candles cease to glow,
We wait in sorrow by the grave for seeds of hope to grow.

A sacred pause, a holy hush, the longest night of all,
As we lament the heavy price that lifted up our fall.



PALM SUNDAY

OF THE PASSION OF THE LORD



THE WORD

MARK 11:1-10

"Many people spread their cloaks on the road, and others spread leafy branches that they had cut from the fields. Those preceding him as well as those following kept crying out: 'Hosanna! Blessed is he who comes in the name of the Lord! Blessed is the kingdom of our father David that is to come! Hosanna in the highest!'"

THE MEDITATIO

Today we stand at the gates of Jerusalem. The atmosphere is electric with expectation, yet the "triumph" is intentionally humble. Jesus enters not as a conquering general on a warhorse, but as the Prince of Peace on a borrowed donkey. The people wave palms—symbols of victory and national pride—expecting a King who will solve their political problems. However, Jesus is looking toward a much deeper liberation.

As we hold our own palms today, we are invited to consider our own expectations of God. It is easy to shout "Hosanna" when we feel the excitement of the crowd or when we want God to fix our external circumstances. The challenge of Holy Week is to stay with Him when the cheering stops and the road leads to the Cross. By spreading our cloaks and branches before Him, we are symbolically laying down our own agendas, our pride, and our lives. We welcome Him today not just into a city, but into the most private corners of our hearts, asking Him to be King on His terms, not ours.

THE ORATIO

Almighty and ever-living God, as we carry these branches to honour your Son's entry into Jerusalem, grant us the grace to follow Him with a firm faith. May our "Hosannas" today become a lifelong commitment to walk in the way of His humble love. Amen.

THE PROPOSITUM

Today, as you receive your blessed palm, take a moment of silence to "lay down" one specific expectation or worry at the feet of Jesus. Throughout the week, when you see that palm in your home, let it remind you that you have invited the King of Peace to take charge of your life.

PARISH LIFE TODAY

HOLY TRINITY CHURCH

Holy Mass at 10:00am

HOLY FAMILY CHURCH

Holy Mass at 8:30am & 5:00pm
Confessions 4:15pm to 4:45pm

MONDAY OF HOLY WEEK



THE WORD

JOHN 12:1-11

"Six days before Passover Jesus came to Bethany, where Lazarus was, whom Jesus had raised from the dead. Mary took a litre of costly perfumed oil made from genuine aromatic nard and anointed the feet of Jesus and dried them with her hair; the house was filled with the fragrance of the oil. Then Judas the Iscariot said, 'Why was this oil not sold for three hundred days' wages and given to the poor?' Jesus said, 'Leave her alone. Let her keep this for the day of my burial.'"

THE MEDITATIO

Monday of Holy Week brings us to a moment of intimate beauty and rising darkness. Mary of Bethany's act is one of "wasteful" love. By anointing Jesus' feet, she prophetically prepares His body for burial, giving her best while others calculate the cost. While Martha serves and Judas grumbles, Mary provides the gift of presence.

The fragrance that fills the house foreshadows the grace of the Cross that will eventually fill the world. Today, we are challenged to choose our role: will we love Jesus without calculation, offering Him our "costly" time and hearts, or will we weigh our faith by its "usefulness"? Holy Week is the time to break open the jars of our hearts and offer Him our undivided devotion.

THE ORATIO

O Lord, who found rest and friendship in the house at Bethany: enter into our homes and hearts this week. Grant us the courage of Mary to love you without calculation, and the strength of Lazarus to stand as witnesses to your life-giving power. Amen.

THE PROPOSITUM

Today, be "wasteful" with your time for God. Spend fifteen minutes in complete silence or in front of the Blessed Sacrament, doing nothing other than being present to Him. Offer the "fragrance" of your undivided attention as a gift of love.

LENTEN OBSERVANCE AT HOME

THE FRAGRANCE OF PRAYER

Light a scented candle during prayer to represent Mary's nard and our prayers rising to God.

A HEART FOR BETHANY

Clean a specific room in your home today as an act of service, preparing a welcoming space for the Lord.

EXTRAVAGANT ALMS

Find a way to give a "costly" gift—perhaps a larger than usual donation or a significant amount of time to someone in need—without worrying about the "utility" of the gift, but focusing solely on the dignity of the person receiving it.

TUESDAY OF HOLY WEEK



THE WORD

JOHN 13:21–33, 36–38

"Jesus was deeply troubled and testified, 'Amen, amen, I say to you, one of you will betray me.' The disciples looked at one another, at a loss as to whom he meant. ... Jesus answered, 'It is the one to whom I hand the morsel after I have dipped it.' So he handed it to Judas. After Judas took the morsel, Satan entered him. So Jesus said to him, 'What you are going to do, do quickly.' ... Peter said to him, 'Master, why can I not follow you now? I will lay down my life for you.' Jesus answered, 'Will you lay down your life for me? Amen, amen, I say to you, the cock will not crow before you deny me three times.'"



THE MEDITATIO

Today we enter the "night" of betrayal. The atmosphere in the Upper Room is heavy with the weight of human fragility. Jesus reveals two types of failure: the cold, premeditated betrayal of Judas and the impulsive, overconfident denial of Peter. One leaves the table to walk into the darkness; the other stays, unaware of how quickly his courage will dissolve.

We often find ourselves between these two men. We might not sell Christ for silver, but we often trade our values for comfort. Like Peter, we make grand promises we cannot keep by our own strength. Tuesday is a day for radical honesty. Jesus does not reject Peter for his coming weakness; He warns him so that he might eventually find true humility. Today, we acknowledge that we cannot follow Jesus to the Cross alone—we need the very grace He is preparing to pour out for us.

THE ORATIO

O Lord, who stayed at the table even with those who would fail you: look with mercy upon our infidelities. Grant us the grace of true repentance, that we may never slip away into the night, but always return to the light of your forgiveness. Amen.

THE PROPOSITUM

Examine your "boldest" spiritual promises. Instead of promising the Lord great things today, simply ask for the grace of perseverance in small ones. Pray: "Lord, I am weak, but you are strong. Stay with me today."

PARISH LIFE TODAY

HOLY TRINITY CHURCH

Office of Tenebrae at 7:00pm

HOLY FAMILY CHURCH

Holy Mass at 9:15am

WEDNESDAY

OF HOLY WEEK



THE WORD

MATTHEW 26:14–25

"One of the Twelve, who was called Judas Iscariot, went to the chief priests and said, 'What are you willing to give me if I hand him over to you?' They paid him thirty pieces of silver, and from that time on he looked for an opportunity to hand him over. ... Then Judas, his betrayer, said in reply, 'Surely it is not I, Rabbi?' He answered, 'You have said so.'"



THE MEDITATIO

Traditionally known as "Spy Wednesday," this day marks the moment the plot against Jesus becomes a formal contract. The tragedy of Judas lies in the transactional nature of his heart: "What are you willing to give me?" He puts a price on the Son of God. While the other disciples prepare for the Passover—a feast of liberation—Judas prepares a trap.

There is a "spy" in every human heart—the part of us that secretly negotiates with the world, weighing Christ against our own interests. We may not sell Him for silver, but we sometimes trade our integrity for comfort or approval. Today, as the shadows of the Passion deepen, we are invited to bring those secret negotiations into the light and ask for the grace of a single-minded heart before the Triduum begins.

THE ORATIO

O Lord, deliver us from the spirit of betrayal and the greed that blinds the soul. Grant that we may never put a price on our loyalty to you, but rather find in you the only treasure that truly satisfies. Amen.

THE PROPOSITUM

Identify one "secret" attachment or habit you have been excusing. Bring it to the Lord in honest prayer today, asking Him to "cancel the contract" of that sin so you may enter the Triduum with a clean heart.

PARISH LIFE TODAY

HOLY TRINITY CHURCH

Holy Mass at 8:15am

HOLY FAMILY CHURCH

No Evening Mass or Confession due to Chrism Mass at St. Patrick's Cathedral

LENTEN OBSERVANCE AT HOME

SILVER AND SACRIFICE

Place thirty coins in a bowl on your dining table as a visual reminder of the price Judas set, and discuss as a family the value of loyalty to Christ.

SILENT HOUR

Observe a "sacred silence" in the home for one hour tonight to reflect on the gravity of the events unfolding in the Gospel.

THURSDAY OF THE LORD'S SUPPER



THE WORD

JOHN 13:1-15

"Jesus rose from supper and took off his outer garments. He took a towel and tied it around his waist. Then he poured water into a basin and began to wash the disciples' feet... So when he had washed their feet and put his garments back on and reclined at table again, he said to them, 'Do you realise what I have done for you? ... If I, therefore, the master and teacher, have washed your feet, you ought to wash one another's feet. I have given you a model to follow, so that as I have done for you, you should also do.'"

THE MEDITATIO

Tonight we enter the Sacred Paschal Triduum. The season of Lent has ended, and we begin a single, three-day liturgy that celebrates the heart of our faith. Holy Thursday is a night of profound paradox. Jesus, knowing that His hour had come, chooses to express His divinity through the most menial of tasks: washing feet.

By instituting the Eucharist and the Priesthood, and by giving us the Mandatum (the commandment to love), Jesus shows that true power is found in service. The bread broken and the wine poured out are not just symbols; they are the literal gift of His life. As we watch Him kneel before His disciples—including the one who would betray Him and the one who would deny Him—we see the standard of Christian love. We are called not just to receive the Eucharist, but to become what we receive: a people poured out for the life of the world.

THE ORATIO

O God, who have called us to participate in this most sacred Supper, grant us, we pray, that we may draw from so great a mystery the fullness of charity and of life. Teach us to serve as you served and to love as you loved. Amen.

THE PROPOSITUM

Tonight, after the Mass of the Lord's Supper, spend time in "The Watch." Visit the Altar of Repose and remain with Jesus in the garden of His agony. Try to stay awake with Him for a time, offering Him your presence as a consolation.

PARISH LIFE TODAY

HOLY TRINITY CHURCH

Holy Mass at 7:30pm
Adoration in Mackillop Hall until Midnight

HOLY FAMILY CHURCH

Holy Mass at 5:30pm
Adoration in church until 10:30pm

FRIDAY

OF THE PASSION OF THE LORD



SCRIPTURE

JOHN 18:1–19:42

After Jesus had spoken these words, he went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. So Judas brought a detachment of soldiers together with police from the chief priests and the Pharisees, and they came there with lanterns and torches and weapons. Then Jesus, knowing all that was to happen to him, came forward and asked them, “Whom are you looking for?” They answered, “Jesus of Naareth.” Jesus replied, “I am he.” Judas, who betrayed him, was standing with them. When Jesus said to them, “I am he,” they stepped back and fell to the ground. Again he asked them, “Whom are you looking for?” And they said, “Jesus of Nazareth.” Jesus answered, “I told you that I am he. So if you are looking for me, let these men go.” This was to fulfill the word that he had spoken, “I did not lose a single one of those whom you gave me.” Then Simon Peter, who had a sword, drew it, struck the high priest’s slave, and cut off his right ear. The slave’s name was Malchus. Jesus said to Peter, “Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?”

So the soldiers, their officer, and the Jewish police arrested Jesus and bound him. First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. Caiaphas was the one who had advised the Jews that it was better to have one person die for the people.

Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest, but Peter was standing outside at the gate. So the other disciple, who was known to the high priest, went out, spoke to the woman who guarded the gate, and brought Peter in. The woman said to Peter, “You are not also one of this man’s disciples, are you?” He said, “I am not.” Now the slaves and the police had made a charcoal fire because it was cold, and they were standing around it and warming themselves. Peter also was standing with them and warming himself.

Then the high priest questioned Jesus about his disciples and about his teaching. Jesus answered, “I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the Jews come together. I have said nothing in secret. Why do you ask me? Ask those who heard what I said to them; they know what I said.” When he had said this, one of the police standing nearby struck Jesus on the face, saying, “Is that how you answer the high priest?” Jesus answered, “If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?” Then Annas sent him bound to Caiaphas the high priest.

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FRIDAY

OF THE PASSION OF THE LORD



SCRIPTURE

JOHN 18:1-19:42

Now Simon Peter was standing and warming himself. They asked him, “You are not also one of his disciples, are you?” He denied it and said, “I am not.” One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked, “Did I not see you in the garden with him?” Again Peter denied it, and at that moment the cock crowed.

Then they took Jesus from Caiaphas to Pilate’s headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover. So Pilate went out to them and said, “What accusation do you bring against this man?” They answered, “If this man were not a criminal, we would not have handed him over to you.” Pilate said to them, “Take him yourselves and judge him according to your law.” The Jews replied, “We are not permitted to put anyone to death.” (This was to fulfill what Jesus had said when he indicated the kind of death he was to die.)

Then Pilate entered the headquarters again, summoned Jesus, and asked him, “Are you the King of the Jews?” Jesus answered, “Do you ask this on your own, or did others tell you about me?” Pilate replied, “I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?” Jesus answered, “My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not from here.” Pilate asked him, “So you are a king?” Jesus answered, “You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice.” Pilate asked him, “What is truth?”

After he had said this, he went out to the Jews again and told them, “I find no case against him. But you have a custom that I release someone for you at the Passover. Do you want me to release for you the King of the Jews?” They shouted in reply, “Not this man, but Barabbas!” Now Barabbas was a bandit. Then Pilate took Jesus and had him flogged. And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. They kept coming up to him, saying, “Hail, King of the Jews!” and striking him on the face. Pilate went out again and said to them, “Look, I am bringing him out to you to let you know that I find no case against him.” So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, “Here is the man!” When the chief priests and the police saw him, they shouted, “Crucify him! Crucify him!” Pilate said to them, “Take him yourselves and crucify him; I find no case against him.” The Jews answered him, “We have a law, and according to that law he ought to die because he has claimed to be the Son of God.”



IMAGE: ‘Ecce Homo’ Source: Antonio Ciseri, Public domain, via Wikimedia Commons



FRIDAY

OF THE PASSION OF THE LORD



SCRIPTURE

JOHN 18:1-19:42

Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus, "Where are you from?" But Jesus gave him no answer. Pilate therefore said to him, "Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?" Jesus answered him, "You would have no power over me unless it had been given you from above; therefore the one who handed me over to you is guilty of a greater sin." From then on Pilate tried to release him, but the Jews cried out, "If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor."

When Pilate heard these words, he brought Jesus outside and sat on the judge's bench at a place called The Stone Pavement, or in Hebrew Gabbatha. Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jews, "Here is your King!" They cried out, "Away with him! Away with him! Crucify him!" Pilate asked them, "Shall I crucify your King?" The chief priests answered, "We have no king but the emperor." Then he handed him over to them to be crucified.

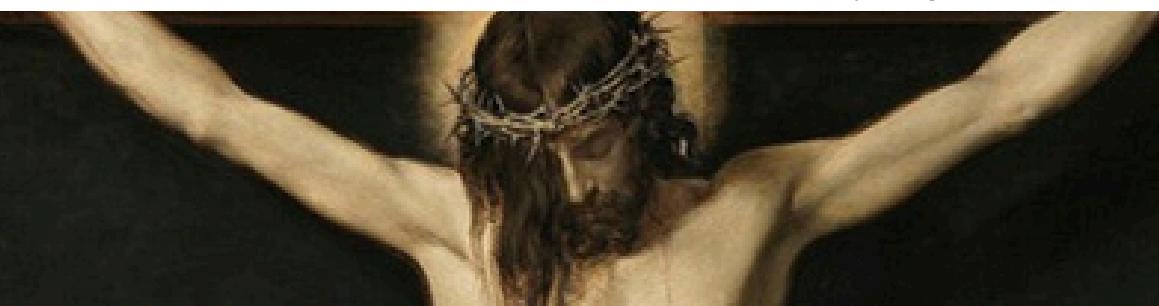
So they took Jesus; and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. There they crucified him, and with him two others, one on either side, with Jesus between them. Pilate also had an inscription written and put on the cross. It read, "Jesus of Nazareth, the King of the Jews." Many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. Then the chief priests of the Jews said to Pilate, "Do not write, 'The King of the Jews,' but, 'This man said, I am King of the Jews.'" Pilate answered, "What I have written I have written." When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. So they said to one another, "Let us not tear it, but cast lots for it to see who will get it." This was to fulfill what the scripture says, "They divided my clothes among themselves, and for my clothing they cast lots." And that is what the soldiers did.

Meanwhile, standing near the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, "Woman, here is your son." Then he said to the disciple, "Here is your mother." And from that hour the disciple took her into his own home.

After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), "I am thirsty." A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. When Jesus had received the wine, he said, "It is finished." Then he bowed his head and gave up his spirit.



IMAGE: 'Cristo Crucificado' Source: Diego Velázquez, Public domain, via Wikimedia Commons



FRIDAY

OF THE PASSION OF THE LORD



SCRIPTURE

JOHN 18:1-19:42

Since it was the day of Preparation, the Jews did not want the bodies left on the cross during the sabbath, especially because that sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed. Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs. Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. (He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) These things occurred so that the scripture might be fulfilled, “None of his bones shall be broken.” And again another passage of scripture says, “They will look on the one whom they have pierced.”

After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jews, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body. Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

IMAGE: 'Lamentation of Christ' Source: Annibale Carracci, Public domain, via Wikimedia Commons



FRIDAY

OF THE PASSION OF THE LORD



THE MEDITATIO

The Passion according to John presents us not with a defeated victim, but with a King. From the moment Jesus identifies Himself in the Garden with the divine name "I AM," causing the soldiers to fall back, to the moment He declares "It is finished" from the Cross, He is in total command of the mystery of our salvation. John's account invites us to look past the physical brutality to the theological triumph: the Cross is the throne from which Christ begins His reign of mercy.

As we meditate on this long narrative, we see the world on trial. We see Pilate's cynical pragmatism, Peter's fearful denial, and the crowd's fickle heart. Yet, at the centre is the "Man of Sorrows" who absorbs the weight of every human betrayal and every systemic injustice. When Jesus' side is pierced and blood and water flow out, the Church is born—just as Eve was formed from the side of the sleeping Adam. Today, we do not merely remember a death; we witness the birth of a new creation. We are called to stand with Mary and the Beloved Disciple at the foot of the Cross, allowing the "water and blood" to wash over us, reclaiming us as children of the Light.

THE ORATIO

Lord Jesus Christ, Son of the Living God, we place your Passion, Cross, and Death between your judgement and our souls, now and at the hour of our death. We gaze upon your pierced side and see the fountain of sacramental life. Grant, we beseech you, that the sacrifice we commemorate today may not be in vain for us. Purify our intentions, strengthen our weak wills, and give us the grace to die to our own selfishness so that we may truly live for you. By your holy Cross, you have redeemed the world; save us, O Saviour, for by your Cross and Resurrection, you have set us free. Amen.

THE PROPOSITUM

Today, commit to a "Fast of the Senses." Beyond the required fasting from food, choose to fast from all noise and digital distractions. Between the hours of 12:00 pm and 3:00 pm, maintain a rigorous silence in honour of the Three Hours of Agony. Use this time to read the Passion again, slowly, or to sit in front of a crucifix, simply whispering the name of Jesus with every breath. If possible, attend the Veneration of the Cross at your parish and, as you approach the wood, consciously "leave" one specific burden, sin, or resentment at the feet of the Lord, refusing to pick it up again when you leave the church.

PARISH LIFE TODAY

HOLY TRINITY CHURCH

Stations of the Cross at 10:30am

Commemoration of the Passion of the Lord
at 3:00pm

HOLY FAMILY CHURCH

Stations of the Cross at 9:30am

Commemoration of the Passion of the Lord
at 3:00pm

GOOD FRIDAY CROSS WALK

Leaving Holy Trinity Church at 5:30pm as we make our way to Holy Family Church.

FRIDAY OF THE PASSION OF THE LORD



THE SEVEN LAST WORDS FROM THE CROSS

O God, come to my aid!
O Lord, make haste to help me.
Glory be to the Father, and to the Son,
and to the Holy Spirit,
As it was in the beginning, is now and ever shall be, world without end.
Amen.

THE FIRST WORD

"FATHER, FORGIVE THEM, FOR THEY KNOW NOT WHAT THEY DO."

V. We adore you, O Christ and we praise you.
R. Because by your holy cross you have redeemed the world.

O beloved Jesus, who for the love of me agonised on the cross that you might pay by your sufferings the debt due to my sins, and opened your divine mouth to obtain my pardon from eternal justice: have mercy on all the faithful in their agony, and on me also when I shall be in that extremity, and, through the merits of your most Precious Blood shed for our salvation, give us lively a sorrow for our sins that we may breathe out our souls into the bosom of your infinite mercy.

(Pray the Glory Be 3 times)

V. Have mercy on us, O Lord.
R. Have mercy on us.
O my God, I believe in you, I hope in you, I love you, and I repent of having offended you by my sins.

THE SECOND WORD

"THIS DAY YOU WILL BE WITH ME IN PARADISE."

V. We adore you, O Christ and we praise you.
R. Because by your holy cross you have redeemed the world.

O beloved Jesus, who for the love of me agonised on the cross, and with readiness and bounty responded to the faith of the Good Thief, who in the mist of your humiliation acknowledged you to be the Son of God: you who assured him of Paradise, have mercy on all the faithful in their agony, and on me also when I shall be in that extremity, and, through the merits of your most Precious Blood, revive in our souls a faith so firm and constant that it may not waver at any suggestion of the devil, so that we also may obtain the blessed reward of heaven.

(Pray the Glory Be 3 times)

V. Have mercy on us, O Lord.
R. Have mercy on us.
O my God, I believe in you, I hope in you, I love you, and I repent of having offended you by my sins.



FRIDAY OF THE PASSION OF THE LORD



THE SEVEN LAST WORDS UP ON THE CROSS

THE THIRD WORD

"BEHOLD YOUR SON; BEHOLD YOUR MOTHER."

V. We adore you, O Christ and we praise you.

R. Because by your holy cross you have redeemed the world.

O beloved Jesus, who for the love of me agonised on the cross, and, forgetting your sufferings, left us a pledge of your love your own most holy Mother, that through her we might confidently have recourse to you in our greatest need: have mercy on all the faithful in their agony, and on me also when I shall be in that extremity, and, through the interior martyrdom of this, your dear Mother, awaken in our hearts a firm hope in the infinite merits of your most Precious Blood, that we may avoid the eternal damnation which our sins have deserved.

(Pray the Glory Be 3 times)

V. Have mercy on us, O Lord.

R. Have mercy on us.

O my God, I believe in you, I hope in you, I love you, and I repent of having offended you by my sins.

THE FOURTH WORD

"MY GOD! MY GOD! WHY HAVE YOU FORSAKEN ME?"

V. We adore you, O Christ and we praise you.

R. Because by your holy cross you have redeemed the world.

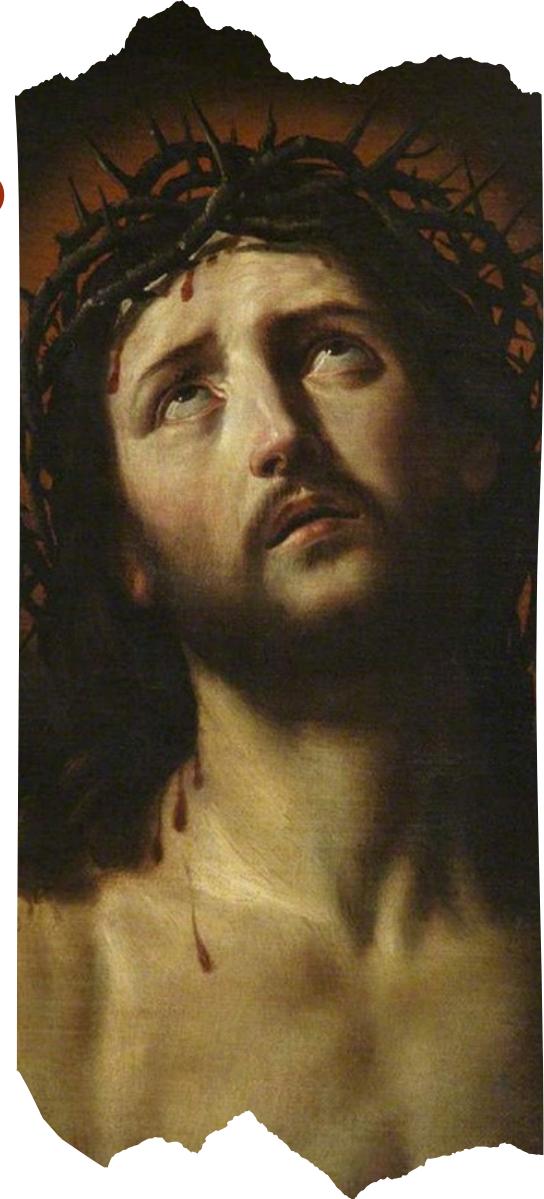
O beloved Jesus, who for the love of me agonised on the cross, and, heaping suffering on suffering, endured with infinite patience not only your many bodily tortures, but the most heavy affliction of spirit through abandonment: have mercy on all the faithful in their agony, and on me also when I shall be in that extremity, and through the merits of your most Precious Blood, give us grace to suffer true patience all the pains and afflictions of our agony, that, uniting them with yours, we may be partakers of your glory in paradise.

(Pray the Glory Be 3 times)

V. Have mercy on us, O Lord.

R. Have mercy on us.

O my God, I believe in you, I hope in you, I love you, and I repent of having offended you by my sins.



FRIDAY OF THE PASSION OF THE LORD



THE SEVEN LAST WORDS UP ON THE CROSS

THE FIFTH WORD

"I THIRST."

V. We adore you, O Christ and we bless you.

R. Because by your holy cross you have redeemed the world.

O beloved Jesus, agonised on the cross for the love of me, and who, not satisfied with all the ignominy and suffering, willingly would have suffered yet more, so that all men might be saved - as was clearly proved when all the torrents of your Passion would not allay the Thirst of your tender Heart: have mercy on all the faithful in their agony, and on me also when I shall be in that extremity, and, through the merits of your most Precious Blood, enkindle such a fire of charity in our hearts as may cause them to burn with the desire of uniting themselves to you for all eternity.

(Pray the Glory Be 3 times)

V. Have mercy on us, O Lord.

R. Have mercy on us.

O my God, I believe in you, I hope in you, I love you, and I repent of having offended you by my sins.

THE SIXTH WORD

"IT IS FINISHED."

V. We adore you, O Christ and we praise you.

R. Because by your holy cross you have redeemed the world.

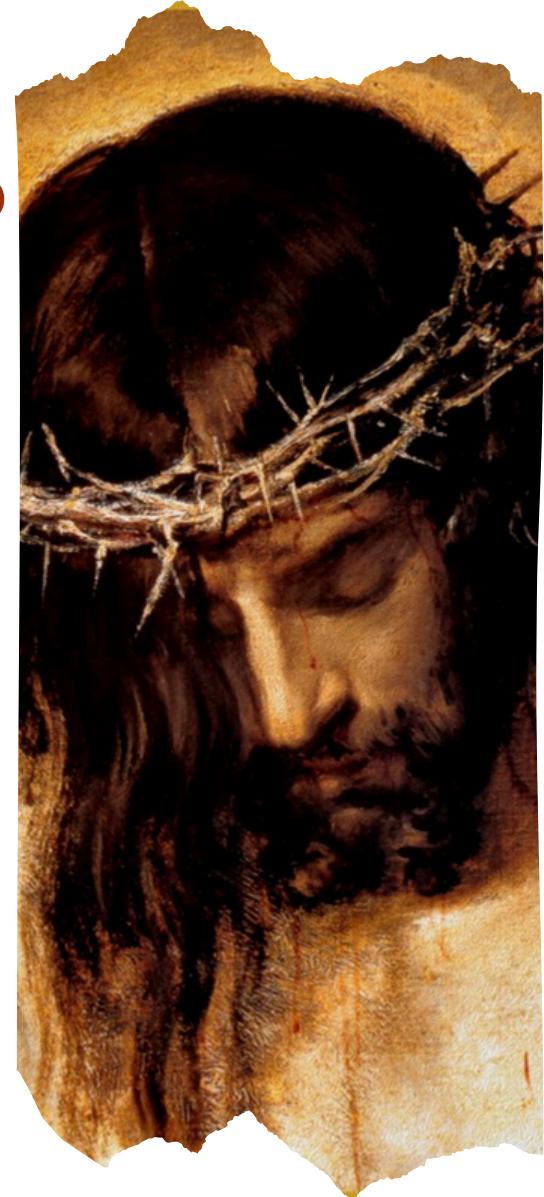
O beloved Jesus, who for the love of me agonised on the cross, and from that throne of truth announced the completion of the work of our redemption, through which, from being the children of wrath and perdition, we have become the children of God and the heirs of heaven: have mercy on all the faithful in their agony, and on me also when I shall be in that extremity, and, through the merits of your most Precious Blood, detach us entirely from the world and from ourselves, and at the moment of our agony give us grace sincerely to offer you the sacrifice of our life in expiation for our sins.

(Pray the Glory Be 3 times)

V. Have mercy on us, O Lord.

R. Have mercy on us.

O my God, I believe in you, I hope in you, I love you, and I repent of having offended you by my sins.



FRIDAY

OF THE PASSION OF THE LORD



THE SEVEN LAST WORDS UP ON THE CROSS

THE SEVENTH WORD

"FATHER, INTO YOUR HANDS I COMMEND MY SPIRIT."

V. We adore you, O Christ and we praise you.

R. Because by your holy cross you have redeemed the world.

O beloved Jesus, who agonised on the cross for love of me, and who, in completing this great sacrifice, accepted the will of your Eternal Father, by resigning your spirit into His hands, and then bowing your head and dying: have mercy on all the faithful in their agony, and on me also when I shall be in that extremity, and, through the merits of your most Precious Blood, give us, in our agony, an entire conformity to the divine will, that we may be ready either to live or die according as it will best please you, desiring nothing but the accomplishment of your blessed will in us.

(Pray the Glory Be 3 times)

V. Have mercy on us, O Lord.

R. Have mercy on us.

O my God, I believe in you, I hope in you, I love you, and I repent of having offended you by my sins.

HOW TO MEANINGFULLY COMMEMORATE GOOD FRIDAY

Good Friday, a day of profound mourning and reflection for Catholics, commemorates the crucifixion and death of Jesus Christ. Observance centres on solemnity and contemplation of Christ's sacrifice.

The following practices are strongly encouraged to commemorate the solemnity of the day:

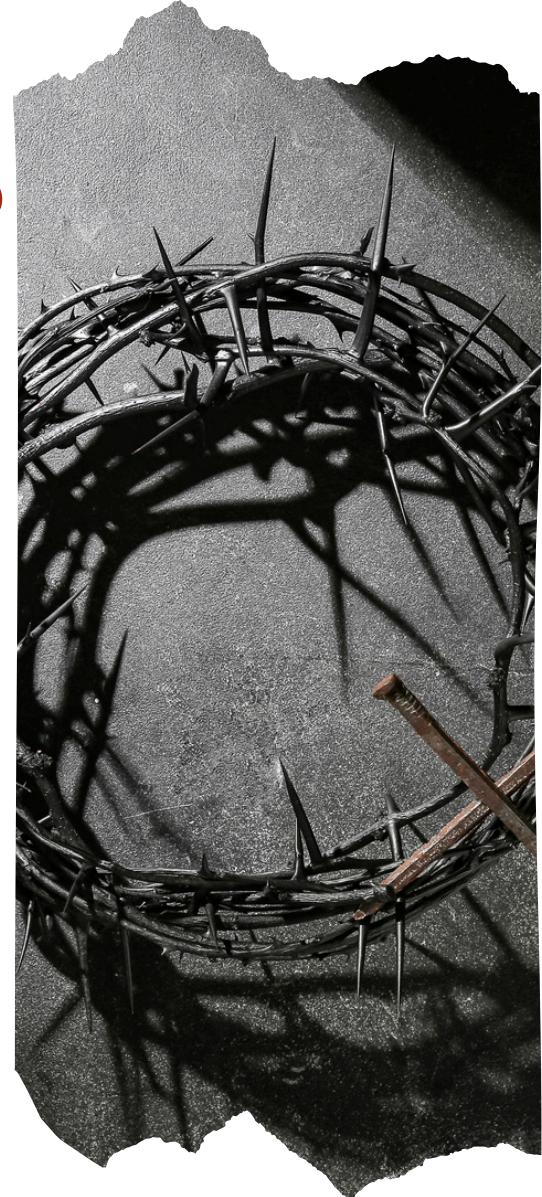
Fasting and Abstinence including abstinence from meat.

Attend the 3pm Commemoration of the Lord's Passion.

Attend the Stations of the Cross.

Join in the Holy Cross Parish Good Friday Cross Walk.

Silence and Prayer: Good Friday is a day for quiet contemplation.



HOLY SATURDAY

THE GREAT SILENCE



THE WORD

ROMANS 6:3–11 & LUKE 24:1–12

"Are you unaware that we who were baptised into Christ Jesus were baptised into his death? We were indeed buried with him through baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, we too might live in newness of life. ... But at daybreak on the first day of the week they took the spices they had prepared and went to the tomb. They found the stone rolled away."

THE MEDITATIO

Holy Saturday is a day of profound, "pregnant" silence. The Church lingers at the Lord's tomb, meditating on His descent into hell—not as a place of punishment, but as the realm of the dead. An ancient homily for this day describes Jesus waking Adam and Eve, taking them by the hand, and leading them out of the shadows. Today, Christ is the "Great Restorer" who goes into the deepest dark to find those who are lost.

In our own lives, Holy Saturday represents the "in-between" times—the moments when we are waiting for a prayer to be answered, mourning a loss, or sitting in the uncertainty of a "tomb" experience. It is a day of holy waiting. We are called not to rush to the joy of Easter Sunday, but to sit in the stillness, trusting that even when God seems silent, He is at work in the depths. The Vigil tonight is the "mother of all vigils," where the fire of the Resurrection finally shatters the darkness of the world.

THE ORATIO

O God, who made this most sacred night to shine with the glory of the Lord's Resurrection, stir up in your Church a spirit of adoption, so that, renewed in body and mind, we may render you undivided service. May we, who have been buried with Christ in baptism, rise with Him to the joy of a new and eternal life. Amen.

THE PROPOSITUM

Maintain a spirit of quiet expectation throughout the day. Avoid unnecessary shopping or entertainment. Spend time today reflecting on your own Baptismal vows. If you attend the Easter Vigil tonight, prepare a small candle to hold, and as the Exsultet is sung, consciously renew your commitment to let the light of Christ lead you out of your personal "shadows."

PARISH LIFE TODAY

HOLY TRINITY CHURCH

Easter Vigil Mass at 8:00pm

HOLY FAMILY CHURCH

Easter Vigil Mass at 5:30pm

EASTER SUNDAY

OF THE RESURRECTION OF THE LORD



THE WORD

JOHN 20:1-9

"On the first day of the week, Mary of Magdala came to the tomb early in the morning, while it was still dark, and saw the stone removed from the tomb. So she ran and went to Simon Peter and to the other disciple whom Jesus loved, and told them, 'They have taken the Lord from the tomb, and we don't know where they put him.' ... Then the other disciple also went in, the one who had arrived at the tomb first, and he saw and believed."

THE MEDITATIO

The "Great Silence" is shattered by the most important news in human history: He is Risen. Easter Sunday is not merely the anniversary of a past event; it is the announcement that the trajectory of the universe has been permanently altered. Death, which once felt like a final wall, has been transformed into a doorway.

The Gospel begins in the dark, with confusion and running feet. Mary Magdalene, Peter, and John are all grappling with a reality they cannot yet grasp. It is only when they enter the empty tomb and see the burial cloths lying there—undisturbed yet empty—that the "eyes of faith" begin to open. This is the victory of Love over power, and Life over the grave. To live as an Easter people means to look at every "tomb" in our own lives—our failures, our griefs, and our sins—and know that God has the power to roll away the stone. The light that began as a single flame at the Vigil now fills the world. Alleluia!

THE ORATIO

O God, who on this day, through your Only Begotten Son, have conquered death and unlocked for us the path to eternity, grant, we pray, that we who keep the solemnity of the Lord's Resurrection may, through the renewal brought by your Spirit, rise up in the light of life. Christ is risen, He is truly risen! Amen.

THE PROPOSITUM

Live today as a "living Alleluia." Make a conscious effort to radiate the joy of the Resurrection in your words and actions. Be the first to forgive, the first to offer hope, and the first to give thanks. Carry the light of the Paschal Candle into every conversation today, remembering that you are a witness to the empty tomb.

PARISH LIFE TODAY

HOLY TRINITY CHURCH

Holy Mass at 10:00am

HOLY FAMILY CHURCH

Holy Mass at 8:30am

REGINA COELI

O QUEEN OF HEAVEN



Queen of Heaven, rejoice, alleluia.
For He whom you did merit to bear, alleluia.
Has risen, as he said, alleluia.
Pray for us to God, alleluia.
Rejoice and be glad, O Virgin Mary, alleluia.
For the Lord has truly risen, alleluia.

Let us pray.

O God, who gave joy to the world through the resurrection of Thy Son, our Lord Jesus Christ, grant we beseech Thee, that through the intercession of the Virgin Mary, His Mother, we may obtain the joys of everlasting life. Through the same Christ our Lord. Amen.



Regina caeli, laetare, alleluia.
Quia quem meruisti portare, alleluia.
Resurrexit, sicut dixit, alleluia.
Ora pro nobis Deum, alleluia.
Gaude et laetare, Virgo Maria, alleluia.
Quia surrexit Dominus vere, alleluia.

Oremus.

Deus, qui per resurrectionem Filii tui, Domini nostri Iesu Christi, mundum laetificare dignatus es: praesta, quae sumus; ut per eius Genetricem Virginem Mariam, perpetuae capiamus gaudia vitae.
Per eundem Christum Dominum nostrum. Amen.



PRAYERS

LITANY OF HUMILITY

O Jesus, meek and humble of heart,
Hear me.
From the desire of being esteemed,
Deliver me, O Jesus.
From the desire of being loved,
Deliver me, O Jesus.
From the desire of being extolled,
Deliver me, O Jesus.
From the desire of being honored,
Deliver me, O Jesus.
From the desire of being praised,
Deliver me, O Jesus.
From the desire of being preferred to others,
Deliver me, O Jesus.
From the desire of being consulted,
Deliver me, O Jesus.
From the desire of being approved,
Deliver me, O Jesus.
From the fear of being humiliated,
Deliver me, O Jesus.
From the fear of being despised,
Deliver me, O Jesus.
From the fear of suffering rebukes,
Deliver me, O Jesus.
From the fear of being calumniated,
Deliver me, O Jesus.
From the fear of being forgotten,
Deliver me, O Jesus.
From the fear of being ridiculed,
Deliver me, O Jesus.
From the fear of being wronged,
Deliver me, O Jesus.
From the fear of being suspected,
Deliver me, O Jesus.
That others may be loved more than I,
Jesus, grant me the grace to desire it.
That others may be esteemed more than I,
Jesus, grant me the grace to desire it.
That, in the opinion of the world, others may
increase and I may decrease,
Jesus, grant me the grace to desire it.
That others may be chosen and I set aside,
Jesus, grant me the grace to desire it.
That others may be praised and I go unnoticed,
Jesus, grant me the grace to desire it.

That others may be preferred to me in everything,
Jesus, grant me the grace to desire it.
That others may become holier than I, provided
that I may become as holy as I should,
Jesus, grant me the grace to desire it.
Charity is patient,
is kind; charity does not envy,
is not pretentious, is not puffed up,
is not ambitious, is not self-seeking,
is not provoked; thinks no evil,
does not rejoice over wickedness,
but rejoices with the truth, bears with all things,
believes all things, hopes all things,
endures all things.

To have Charity is to love God above all things for
Himself and be ready to renounce all
created things rather than offend Him by serious
sin.

ACT OF CONTRITION

O my God, I am heartily sorry for having offended
Thee, and I detest all my sins because of thy just
punishments, but most of all because they offend
Thee, my God, who art all good and deserving of all
my love.

I firmly resolve with the help of Thy grace to sin no
more and to avoid the near occasion of sin. Amen.

THE ANGELUS

V/. The Angel of the Lord declared unto Mary,

R/. And she conceived of the Holy Spirit.

Hail Mary...

V/. Behold the handmaid of the Lord,

R/. Be it done unto me according to your Word.

Hail Mary...

V/. And the Word was made flesh,

R/. And dwelt among us.

Hail Mary...

V/. Pray for us, O holy Mother of God,

R/. That we may be made worthy of the promises of
Christ.

Let us pray. Pour forth, we beseech you, O Lord,
your grace into our hearts: that we, to whom the
Incarnation of Christ your Son was made known by
the message of an Angel, may by his Passion and
Cross be brought to the glory of his Resurrection.
Through the same Christ our Lord. Amen.



STAY CONNECTED!



**WISHING YOU A PRAYERFUL AND SPIRITUALLY NOURISHING
HOLY SEASON OF LENT.**

Please join Holy Cross Parish throughout these holy weeks of prayer and fasting and take part in the various spiritual exercises available.

For more information about Mass Times, including Holy Week ceremonies, connect with us

www.holycrossgranville.org.au

facebook.com/HolyCrossGranville

Instagram: @HolyCrossGranville

Granville Catholic Church Record
(Available weekly in parish churches and online)



IMAGE: The Resurrection of Christ; Artist: Nicolas Bertin c.17th-18th century

ACKNOWLEDGEMENTS

Scripture Citations Scripture quotations are primarily taken from the Revised Standard Version, Second Catholic Edition (RSV-2CE). Used with permission. All rights reserved.

Liturgical Context The reflections and meditations contained in Into the Wilderness are written to align with the Traditional teachings of the Church while following the current General Roman Calendar as observed in Australia.

Litany of the Holy Cross

Courtesy of Traditional Catholic Online

www.catholictradition.org/Litanies/litany24b.htm

Regina Coeli Prayer

Courtesy of EWTN Online

[https://www.ewtn.com/catholicism/devotions/regina-caeli-o-queen-of-heaven-375](http://www.ewtn.com/catholicism/devotions/regina-caeli-o-queen-of-heaven-375)

Act of Contrition

Courtesy of Vatican News

[https://www.vaticannews.va/en/prayers/act-of-contrition.html](http://www.vaticannews.va/en/prayers/act-of-contrition.html)

The Angelus Prayer

Courtesy of EWTN Online

[https://www.ewtn.com/catholicism/devotions/angelus-383](http://www.ewtn.com/catholicism/devotions/angelus-383)

The Litany of Humility

Courtesy of EWTN Online

[https://www.ewtn.com/catholicism/devotions/litany-of-humility-245](http://www.ewtn.com/catholicism/devotions/litany-of-humility-245)



HOLY CROSS PARISH GRANVILLE

