

## LENTEN SEASON

The Season of Lent runs from Ash Wednesday until the Evening Mass of the Lord's Supper exclusive on Holy Thursday. The annual observance of Lent is the special season for the ascent to the holy mountain of Easter.

Ash Wednesday, the Fridays of Lent and Good Friday are days of Fast and Abstinence.

On Good Friday, and, if possible, on Holy Saturday until the Easter Vigil, the paschal fast is observed everywhere to honor the suffering and death of the Lord Jesus, and to prepare ourselves to share more deeply in his Resurrection.

## THE LAWS OF FAST AND ABSTINENCE

Can. 1250—The days and times of penance for the universal Church are each Friday of the whole year and the season of Lent .

Can. 1251—abstinence from meat, or from other food as determined by the Bishops' Conference, is to be observed on all Fridays, unless a solemnity should fall on a Friday. Abstinence and fasting are to be observed on Ash Wednesday and Good Friday.

Can. 1252—the law of abstinence binds those who have completed their fourteenth year. The law of fasting binds those who have attained their majority, until the beginning of their sixtieth year. Pastors of souls and parents are to ensure that even those who by reason of their age are not bound by the law of fasting and abstinence, are taught the true meaning of penance.

Ash Wednesday and Good Friday are obligatory days of fasting and abstinence for Catholics. In addition, Fridays during Lent are obligatory days of abstinence.

For members of the Latin Catholic Church, (Roman Catholic) the norms on fasting are obligatory from age 18 until age 59. When fasting, a person is permitted to eat one full meal, as well as two smaller meals that together are not equal to a full meal. The norms concerning abstinence from meat are binding upon members of the Latin Catholic Church from age 14 onwards.

## LENT

### **ASH WEDNESDAY**

**14 February**

Masses 12:00 noon and 7:00 p.m.

### **STATIONS OF THE CROSS**

Wednesday 12:00 noon

Fridays 7:00 p.m.

**23 March** Stations of the Cross in the style of Taize

### **WEEKDAY MASS**

Wednesday and Friday 8:00 a.m.

### **SACRAMENT OF RECONCILIATION**

First Saturday of the month 4:00 p.m.

or

By appointment

### **COMMUNAL RECONCILIATION SERVICE**

**Thursday, 22 February** 7:00 p.m.

### **ANOINTING OF THE SICK**

**Saturday/Sunday 7/8 April**

all Masses

### **PENTECOST RETREAT**

**Saturday, 19 May**

10:00 a.m. to 12:30 noon

Sullivan Commons

Lunch will be served.

Presenter: Rev. Joseph A. Serano, O. Praem

Father Serano will preach at all Masses the weekend of 19/20 May.

## HOLY WEEK & EASTER SEASON

### **PASSION/PALM SUNDAY**

**25 March**

Masses: Saturday 5:15 p.m.

Sunday 8:30 a.m.

11:00 a.m. Solemn Procession  
(weather permitting)

### **CHRISM MASS**

**Monday, 26 March**

6:00 p.m.

Cathedral

### **WEDNESDAY**

Mass 8:00 a.m.

Stations of the Cross 12:00 noon

### **HOLY THURSDAY OF THE LORD'S SUPPER**

**29 March**

Mass 5:30 p.m.

Following Mass Adoration of the Blessed Sacrament will take place in the Sullivan Commons until 9:00 p.m.

### **FRIDAY OF THE PASSION OF THE LORD (GOOD FRIDAY)**

**30 March**

Stations of the Cross 12:00 noon

Service 3:00 p.m.

(there will be no 8:00 a.m. Mass)

### **THE EASTER VIGIL IN THE HOLY NIGHT (HOLY SATURDAY)**

**31 March**

Vigil Mass 7:30 p.m.

(there will be no 5:15 p.m. Mass)

### **EASTER SUNDAY OF THE RESURRECTION OF THE LORD**

**1 April**

Masses 8:30 a.m. and 11:30 a.m.

### **ASCENSION OF THE LORD**

**13 May**

Masses: Saturday 5:15 p.m.

Sunday 8:30 a.m. and 11:00 a.m.

### **PENTECOST SUNDAY**

**20 May**

Masses: Saturday 5:15 p.m.

Sunday 8:30 a.m. and 11:00 a.m.

*A Reflection on Lenten Fasting* — by Rev. Daniel Merz

In the early Church and, to a lesser extent still today, there were two fasts. There was the "total fast" that preceded all major feasts or sacramental events. The ancient name for this fast was "statio" from the verb "sto, stare" to stand watch, on guard or in vigil. The second fast was a fast of abstinence from certain foods, e.g., meats or fats. This was more an act of self-discipline and self-control. The *statio* fast was total and a means of watching and waiting...i.e. *for* something. The fast of abstinence was more general and personal, to help oneself be more disciplined or self-controlled. The total fast is still kept today prior to reception of Holy Communion. Following Holy Communion, the total fast ceases because Jesus had explicitly stated that we don't fast when the bridegroom is here, in other words, what we're keeping vigil for has arrived, the wait is over. On the other hand, the fast of abstinence was allowed on Sundays because the continuity of abstinence can be important for it to be effective.

These initial observations, then, teach us that the Eucharist is always the end of a preparation. It is always the fulfillment of an expectation. In the Orthodox Church during Lent, they have Eucharist only on Saturday and Sunday. But because Wednesdays and Fridays are total fast days, those two days are also days for the Communion service (Liturgy of the Pre-Sanctified) which are held in the evening, i.e., after the day of preparation. Fasting is always *preparatory*.

But how did *fasting* become such an important means of preparing for the Eucharist and of learning virtue through self-discipline? Christian fasting is revealed in an interdependence between two events in the Bible: the "breaking of the fast" by Adam and Eve; and the "keeping of the fast" by Christ at the beginning of his ministry.

Humanity's "Fall" away from God and into sin began with eating. God had proclaimed a fast from the fruit of only one tree, the tree of knowledge of good and evil (Gen. 2:17), and Adam and Eve broke it. Fasting is here connected with the very mystery of life and death, of salvation and damnation. Food perpetuates life in this physical world, which is subject to decay and death. But God "created no death." (Wis. 1:13) Humanity, in Adam and Eve, rejected a life dependent on God alone for one that was dependent rather on "bread alone." (Dt. 8:3; Mt. 4:4; Lk. 4:4) The whole world was given to man as a kind of food, as a means to life, but "life" is meant as communion with God, not as food. ("Their god is their belly." Phil. 3:19) The tragedy is not so much that Adam ate food, but that he ate the food for its own sake, "apart" from God and to be independent of Him. Believing that food had life in itself and thus he could be "like God." And he put his faith in food. This kind of existence seems to be built on the principle that man does indeed live "by bread alone."

Christ, however, is the new Adam. At the beginning of his ministry in the Gospel of Matthew, we read, "When He had fasted 40 days and 40 nights, He became hungry." Hunger is that state in which we realize our dependence on something else—when we face the ultimate question: "on what does my life depend?" Satan tempted both Adam and Christ, saying: Eat, for your hunger is proof that you depend entirely on food, that your life is in food. Adam believed and ate. Christ said, "Man does NOT live by bread alone." (Mt. 4:4; Lk. 4:4) This liberates us from total dependence on food, on matter, on the world. Thus, for the Christian, fasting is the only means by which man recovers his true spiritual nature. In order for fasting to be effective, then, the spirit must be a part of it. Christian fasting is not concerned with losing weight. It is a matter of prayer and the spirit. And because of that, because it is truly a place of the spirit, true fasting may well lead to temptation, and weakness and doubt and irritation. In other words, it will be a real fight between good and evil, and very likely we shall fail many times in these battles. But the very discovery of the Christian life as "fight" and "effort" is an essential aspect of fasting.

Christian tradition can name at least seven reasons for fasting:

1. From the beginning, God commanded some fasting, and sin entered into the world because Adam and Eve broke the fast.
2. For the Christian, fasting is ultimately about fasting from sin.
3. Fasting reveals our dependence on God and not the resources of this world.
4. Fasting is an ancient way of preparing for the Eucharist—the truest of foods.
5. Fasting is preparation for baptism (and all the sacraments)—for the reception of grace.
6. Fasting is a means of saving resources to give to the poor.
7. Fasting is a means of self-discipline, chastity, and the restraining of the appetites.

*This article draws in part on the writings of Alexander Schmemmann, "Notes in Liturgical Theology," St. Vladimir's Seminary Quarterly, Vol. 3, No. 1, Winter 1959, pp. 2-9. Rev. Daniel Merz is a former Associate Director of the USCCB Divine Worship office.*

# Lent Easter And Easter Season Schedule 2018

## THE CATHOLIC CHURCH OF SAINT PAUL

