

"You are looking for Jesus who was Crucified." -



LOOKING FOR JESUS IN SACRED SCRIPTURE

Mar 1: Matt 6:1-4
 Mar 2: Matt 6:5-14
 Mar 3: Matt 6:15-24
 Mar 4: Matt 6:25-34

FIRST WEEK OF LENT

Mar 5: Matt 4:1-11
 Mar 6: Matt 4:12-17
 Mar 7: Matt 4:18-22
 Mar 8: Matt 5:1-12
 Mar 9: Matt 5:13-16
 Mar 10: Matt 5:17-26
 Mar 11: Matt 5:38-48

SECOND WEEK OF LENT

Mar 12: Matt 17:1-9
 Mar 13: Matt 14:22-33
 Mar 14: Matt 15:21-31
 Mar 15: Matt 15:32-38
 Mar 16: Matt 16:13-20
 Mar 17: Matt 16:21-23
 Mar 18: Matt 16:24-28

THIRD WEEK OF LENT

Mar 19: John 4:5-42
 Mar 20: Matt 17:9-13
 Mar 21: Matt 18:1-5
 Mar 22: Matt 18:6-9
 Mar 23: Matt 18:10-14
 Mar 24: Matt 18:15-20
 Mar 25: Matt 18:21-35

FOURTH WEEK OF LENT

Mar 26: John 9:1-41
 Mar 27: Matt 23:1-12
 Mar 28: Matt 23:13-15
 Mar 29: Matt 23:16-22
 Mar 30: Matt 23:23-26
 Mar 31: Matt 23:27-36
 Apr 1: Matt 23:37-39

FIFTH WEEK OF LENT

Apr 2: John 11:1-45
 Apr 3: Matt 24:1-2
 Apr 4: Matt 24:3-14
 Apr 5: Matt 24:15-28
 Apr 6: Matt 24:29-35
 Apr 7: Matt 25:36-51
 Apr 8: Matt 25:1-13

HOLY WEEK

Apr 9: Matt 21:1-11
 Apr 10: Matt 21:12-22
 Apr 11: Matt 26:1-25
 Apr 12: Matt 26:26-35
 Apr 13: Matt 26:36-75
 Apr 14: Matt 27:32-56
 Apr 15: Matt 27:57-66

EASTER SUNDAY

Apr 16: Matt 28:1-15

Before we look for Jesus on the morning of the Resurrection, we spend these forty days of Lent looking for Jesus in prayer, penance, and charity



Lent precedes and prepares for Easter. It is a time to hear the Word of God, to turn away from sin, to prepare for and remember Baptism, to be reconciled with God and one's neighbor, and to make more frequent recourse to the "weapons of Christian penance": prayer, fasting and good works (cf. Mt 6, 1-6. 16-18).

The Sacred Liturgy express a mystical aspect of Lent through its great themes or values, such a relationship between "the sacrament of forty days" and "the sacraments of Christian Initiation", and the mystery of the "Exodus" which is always present in the Lenten journey. Popular piety concentrates in a special way on the mysteries of Christ's humanity, and during Lent the faithful pay close attention to the Passion and Death of Our Lord.

In the Roman Rite, the start of the forty days of penance is marked with the austere symbol of ashes which are used in the Sacred Liturgy of Ash Wednesday. The use of ashes is a survival from an ancient rite

"THE NEED TO TURN THE MIND TOWARD THOSE REALITIES WHICH REALLY COUNT"

according to which converted sinners submitted themselves to canonical penance. The act of putting on ashes symbolizes fragility and mortality, and the need to be redeemed by the mercy of God. Far from being a merely external act, the Church has retained the use of ashes to symbolize that attitude of internal penance to which all the Baptized are called during Lent. The faithful who come to receive ashes should be assisted in perceiving the implicit internal significance of this act, which disposes them towards conversion and renewed Easter commitment.

Notwithstanding the secularization of contemporary society, the Christian faithful, during Lent, are clearly conscious of the need to turn the mind towards those realities which really count, which require Gospel commitment and integrity of life which, through self-denial of those things which are superfluous, are translated into good works and solidarity with the poor and needy.

Those of the faithful who infrequently attend the sacraments of Penance and the Holy Eucharist should be aware

of the long ecclesial tradition associating the precept of confessing grave sins and receive Holy Communion at least once during the Lenten season, or preferably during Eastertide.

There can be an effective and fruitful interaction between Sacred Liturgy and popular piety during the forty days of Lent.

An example of such interaction is to be seen in fact that popular piety often encourages particular observances on certain days, or special devotional exercises, or apostolic or charitable works which are foreseen and recommended by the Lenten Liturgy. The practice of fasting, characteristic of the Lenten season since antiquity, is an "exercise" which frees the faithful from earthly concerns so as to discover the life that comes from above: "Man does not live on bread alone, but on every word that comes from the mouth of God" (cf. Dt 8,3; Mt 4, 4; Lk 4,4; antiphon for the first Sunday of Lent).

Adapted from *The Directory of Popular Piety and the Liturgy*, 124-126.)