

# ~ The Epistle ~

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No. 1

NEWSLETTER OF THE CATHEDRAL CHURCH OF SAINT JOHN THE EVANGELIST  
ANGLICAN CATHOLIC CHURCH OF CANADA • TRADITIONAL ANGLICAN CHURCH  
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THE MOST REVEREND SHANE B. JANZEN, ARCHBISHOP & RECTOR

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WE now begin the holy Season of Lent. A season of discipline, denial, and repentance; but also one of renewal, hope, and triumph. It is a time to give of ourselves while giving up something of ourselves. It is a season in which we reflect upon our past while preparing for the future. A time of drawing ever closer to God.

The Collect for the Octave Day of Easter sets out in the language of the Prayer Book the reason for our Lord's Passion, Death, and Resurrection: "Almighty Father, who hast given thine only Son to die for our sins, and to rise again for our justification...." This prayer reminds us that it was for our sins and for our redemption that Jesus forsook eternity to enter into time, set aside His divinity to take upon Himself our humanity, and knowingly and willingly out of love for us underwent His Passion and Death.

The pattern of our Lord's Passion, Death, and Resurrection for the salvation of the world is also the pattern of our own redemption from the power of sin unto eternal life. The Season of Lent, leading to Passiontide and Easter, is the journey we must take if we are to "die daily unto sin, and live with Him evermore in the glory of His endless life."

On Ash Wednesday, Christians everywhere began the solemn days of prayer, fasting, and self-denial that mark the Season of Lent. The focus of Lent is not only upon sin but also upon our redemption; it is not only be about ourselves as sinners in need of God's mercy and grace but also about the corporate sin of the world, and God's redemptive power to heal and renew.

As in days of old in the time of the patriarchs, in the time of the apostles, in the time of the great fathers, the Church universal, with all her faithful, is called back from the life of sin to the life of grace in Jesus Christ. Through the daily readings from Holy Scripture set out in the Prayer Book Lectionary for the Forty Days of Lent, our original conversion to the life of a Christian will be recalled; and through self-examination and repentance, be renewed. Acknowledgement of sin in our life will give way to contrition of heart and soul. Our contrition, in turn, will be met by God's loving

forgiveness, pardon and absolution. This is the pattern of Lent; it is the pattern of our redemption in Christ.

Lent provides each of us an opportunity to reflect on our lives and on God's place in it. We are exhorted to examine our thoughts, words, and deeds in light of His commandments; and to undergo a *metanoia* -- a change of heart -- that our old lives may be transformed into the likeness of our Lord and Saviour Jesus Christ.

Lent also draws us back to a simpler life -- a life focused on God. Through fasting and self-denial we are provided opportunities to spend time with God in prayer and meditation. By forsaking some temporal nourishment and entertainment we are able to partake of eternal nourishment -- fortifying our spiritual lives by reading and meditating on God's holy Word, and feeding on the spiritual food of the Body and Blood of our Lord Jesus Christ in Holy Communion. We are reminded by our Lord, 'man does not live on bread alone but on every word that proceeds out of the mouth of God'.

Throughout this Season, each of us must find our own way to prepare for the coming celebration of Easter. Just don't let Lent slip by without making some concerted effort to prepare yourself for the Paschal Feast. Our lives, as with the seasons of the liturgical year, are always that of preparation and fulfillment. If we are to enter into the wedding banquet of the Lamb, then we must ensure that we are clothed with the wedding garment -- a life attuned to God and filled with the presence of Christ.

Finally, during this Lent do not forget to practice acts of charity and self-discipline in memory of our Lord's great act of love and self-denial on the Cross. 'Give up' something in order to 'give of' yourself to God and others. Do all as *true* acts of penitence and discipline; remembering that your Father in heaven sees what you do 'in secret' and will reward you, both in this life and in the life to come.

May God bless you throughout this season, and with renewed faith in Christ, may you enter into a joyous and holy Easter.

*Archbishop Shane B. Janzen*

## THE GLORY OF THE CROSS

FOR Jesus, life had a climax, and that was the Cross. To Him the Cross was the glory of life and the way to the glory of eternity. "The hour has come for the Son of Man to be glorified." What did our Lord mean when He repeatedly spoke of the Cross as His glory and His glorification?

The Cross was the glory of Jesus because it was the completion of His work. "I have accomplished the work which thou hadst given me to do." For Jesus to have stopped short of the Cross would have been to leave His task uncompleted. Our Lord had come into this world to tell people about the love of God and to show it to them. If He had stopped short of the Cross, it would have been to say that God's love said: "Thus far and no farther". By going to the Cross, Jesus showed that there was nothing that the love of God was not prepared to do and to suffer for us, that there was literally no limit to the love of God for His people.

There is a popular poster, which some young people I know have on their walls. It is a picture of our Lord on the Cross. The caption reads: "How much do you love me, Jesus?" "This much....and He spread out His arms and died on the Cross." During the Second World War there was an incident near Bristol, England, which was reported in despatches. Attached to one of the Air Raid Precautions Stations there was a boy messenger called Derek Bellfall. He was sent with a message to another station on his bicycle. On his way back a bomb mortally wounded him. When they found him, he was still conscious. His last whispered words were: "Messenger Bellfall reporting -- I have delivered my message." He had given his life that the message might get through.

That is exactly what our Lord did. He completed His mission; He reconciled man to God. For Him that meant the Cross; and the Cross was His glory because He finished the work God gave Him to do.

Through the Cross, Jesus destroyed death, restored everlasting life, and made men and women through the ages for ever certain of God's love for them. As well, Jesus brought glory and honour to God to Father by His perfect obedience to Him. The Gospels may it quite clear that our Lord could have escaped the Cross. Humanly speaking, He could have turned back and need never have gone to Jerusalem. As we look upon Jesus in His last days, we are bound to say: "See how He loved God! See to what lengths His obedience would go!" Our Lord Jesus Christ glorified God on the Cross by rendering the perfect obedience of perfect love.

But the Cross was not the end. There was the Resurrection to follow. It was the proof that men could do their worst, but the love of God would triumph. It was as if God pointed at the Cross and said: "That is what humanity thinks of My Son," and then pointed at the Resurrection and said: "That is what I think of My Son." The Cross was the worst that humanity and sin could do to Jesus; but not all their worst could conquer Him who is the Saviour of the world. The glory of the resurrection obliterated the shame of the Cross.

The passage way between our Lord's coming forth and His going back was the the Cross. For us, the gateway to glory is also the Cross -- for there can be no crown without the Cross of our Lord Jesus Christ. Let us therefore glory in the Cross of our Lord Jesus Christ -- in Whom is our life and our salvation!

The Cross of Christ leads us to the Resurrection of Christ and onward to His Ascension. During the fifty days of Easter we will celebrate as people of faith; an Easter people charged with the spirit of the Risen Christ; eager to spread the good news, and to share with all we meet the joy which is ours as Christians. And in the conditions of our present world it is all the more important that we live as people of faith, hope, and love. People who believe in Jesus Christ, Who is the only Lord and Saviour -- Risen, Ascended and Glorified!

*In the cross of Christ I glory,  
Towering o'er the wrecks of time;  
All the light of sacred story  
Gathers round its head sublime.*

*When the woes of life o'ertake me,  
Hopes deceive, and fears annoy,  
Never shall the cross forsake me.  
Lo! it glows with peace and joy.*

*When the sun of bliss is beaming  
Light and love upon my way,  
From the cross the radiance streaming  
Adds more luster to the day.*

*Bane and blessing, pain and pleasure,  
By the cross are sanctified;  
Peace is there that knows no measure,  
Joys that through all time abide.*

*In the cross of Christ I glory,  
Towering o'er the wrecks of time;  
All the light of sacred story  
Gathers round its head sublime.*

Sir John Stainer, 1897  
*Book of Common Praise, Hymn 588*

# ~ ~ ~ On Keeping Lent ~ ~ ~

*Adapted from "Great Lent" by Alexander Schmemmann*

## I. FASTING

### What is Fasting?

Many people to-day do not take fasting seriously, or, if they do, misunderstand its real spiritual goals. For some, fasting consists of a symbolic "giving up" of something, such as sugar in your tea. For others, it is a scrupulous observance of dietary regulations. Therefore, we must try to understand the Church's teaching about fasting, and then ask ourselves: how can we apply this teaching to our life?

We begin with two interconnected events. The first is "the breaking of the fast" by Adam in Paradise. He ate of the forbidden fruit. That is how man's first sin is revealed to us. The second event is the fasting of Christ the New Adam. Adam was tempted, and he succumbed to temptation; Christ was tempted and He overcame that temptation. The results of Adam's failure are expulsion from Paradise and death. The fruits of Christ's victory are the destruction of death, our return to Paradise. In this context fasting is revealed not as a mere obligation or custom, but as connected with the very mystery of life and death, of salvation and condemnation.

Sin is not only disobedience to God's will, it is also a mutilation of the life which has been given to us as a gift by God. Food is means of life: It is that which keeps us alive. But what does it mean to be alive and what does 'life' mean? Some would answer that life is precisely that which depends entirely on food, and more generally, on the physical world. But for Holy Scripture and Christian Tradition this life 'by bread alone' is identified with death, because it is mortal life, because death is a principle always at work in it.

Since God is (as the Creed says) "the Giver of Life", how did life become mortal? Why death? The Church answers, - because man rejected life as it was offered and given to him by God and preferred a life depending not on God alone, but on "bread alone". Not only did man disobey God for which he was punished, he also changed the very relationship between himself and the world. The whole world was given to man by God as "food" - as means of life; a life meant to be lived in communion with God. "In Him was life and the life was the light of men". The world and food were thus created as the means of communion with God, and only if accepted for God's sake were to give life. In itself food has no life and cannot give it; only God has life and gives life. In food itself God is the principle of life. Thus to eat, to be alive, to

know God, to be in communion with God, are one in the same thing. The tragedy of Adam is that he ate for its own sake. He ate 'apart' from God in order to be independent of Him. He did it because He believed that food had life in itself and that he, by eating that food, could be like God, having life himself.

Put very simply; he believed in food, whereas the only object of belief, faith, and trust is God and God alone. The world and food became his gods, the sources and principles of his life. He became their slave.

Adam, in Hebrew, means "man". It is my name, our common name. Man is still Adam. He is still the slave of "food". He may claim that he believes in God, but God is not his life, his food. He may claim that he receives his life from God, but he doesn't live in God and for God. He lives "by bread alone". He eats in order to be alive, but he is not alive in God. This is the sin of all sins. This is the verdict of death pronounced on our life.

Christ is the New Adam. He comes to repair the damage inflicted on life by Adam, to restore man to true life, and thus He also begins by fasting. "And when Jesus had fasted forty days and forty nights, He was afterwards an-hungred." (S. *Matthew 4:2*) Hunger is that state in which we realize our dependence on something else: it shows us that we have no life in ourselves. Hunger is that condition beyond which lies either starvation or a return to eating and the Impression of being alive. It is the time when we face the ultimate question: on what does life depend? And since it is a time when our whole body cries out, it is also a time of temptation.

Satan came to Adam in Paradise; he came to our Lord in the wilderness. He came to two hungry men and said, "Eat, your hunger is the proof that you depend entirely on food, that your life is in food." Adam believed and ate; Christ rejected that temptation and said, "Man shall not live by bread alone, but by God." He refused to accept the lie that Satan has imposed on the world, the lie that shapes our entire world view. By rejecting the lie, the New Man restored the relationship between food (life) and God which Adam broke.

### What Is Christian Fasting?

Christian fasting is our participation in the experience of Christ Himself, by which He liberates us from total dependence on food, matter, and the world. Of course, our liberation is by no means a total one! We still depend on food. But just as death - through which we must

still pass - has become by virtue of Christ's death a passage into life, the food we eat and the life it sustains can be life in God and for God. Part of our food has already become the food of eternal life the Body and Blood of Christ Himself. But even our daily bread that we receive from God can be that which strengthens our communion with God, rather than that which separates us from God. Yet it is only fasting that can perform that transformation, giving us proof that our dependence on food and matter is not total.

It is a practical challenge to Satan, the great liar, who has managed to convince us that we depend on bread alone. Fasting denounces that lie and proves that it is a lie. Fasting is a real fight against "the prince of this world". For if one is hungry, and then discovers that he can be independent of that hunger, not be destroyed by it but transform it into a source of spiritual power-and victory, then nothing remains of that great lie in which we have been living since Adam.

Ultimately, to fast means only one thing: to be hungry - to go to the limit of that human condition which depends entirely on food and, being hungry, to discover that this dependency is not the whole truth about man, that hunger is first of all a spiritual state, and that it is ultimately hunger for God.

It is at this point that we also discover that fasting as a physical effort is totally meaningless without its spiritual counterpart: prayer. This means that without the corresponding spiritual effort, without feeding ourselves with God, without discovering our total dependence on Him and Him alone, physical fasting would be meaningless.

## **How Do We Fast?**

### **1) A Spiritual Preparation:**

First, we must ask God for help and assistance in making our fast God-centred. We must rediscover our body as a temple of His Presence, and recover a religious respect for the body, for food, for the very rhythm of life.

### **2) The Fast Itself:**

This consists of a reduction of food so that the permanent state of a certain hunger may be lived as a reminder of God and a constant effort to keep our mind on Him. Those who have practiced it know that this fast, rather than weakening us, makes us light, concentrated, joyful. One receives food as a real gift from God.

On the other hand, if it is a true fast, it will also at times lead to temptation, weakness, doubt and irritation. It will be a real struggle; but the discovery of Christian life as fight and effort is an essential aspect of fasting. It is at the first failure that the real test comes: if, after having

failed and surrendered to our appetites, we start all over again and do not give up no matter how often we fall, sooner or later our fast will bear spiritual fruit. When tempted say, "O Lord Jesus Christ, have mercy upon me a sinner", "Jesus, help me!", "Jesus, be Thou my Food", "Jesus, Thou art my Bread of Life", "Jesus, what I hunger for is Thee".

The exact amount of food we cut down on depends on our individual capacities, occupations. It is best and safest to begin at a minimum, and increase our effort little by little.

In a letter to the clergy, Bishop Dr. Carmino deCatanzaro provided us with sensible guidelines in the matter of fasting. He points out that some people should not fast at all, such as pregnant women, nursing mothers, those with stomach troubles, the elderly, children, and those engaged in heavy manual labour. In other words, it is for those adults (say 19-59 years of age) in normal health.

He also states that the list of days of abstinence and fasting in the Prayer Book (p.xiii) are as simple as can be, yet wholly traditional. Any of us ought to be able to remember them!

He links fasting and abstinence to penitence. We go without because our Lord denied Himself, even to the point of death on the Cross, for us sinners. Fasting and abstinence are meant to reinforce our "fasting from sin" which is a Christian duty at all times.

He points out that while fasting refers to a notable reduction in the food we eat, abstinence refers to what we eat or drink. Therefore those who cannot fast, can practice abstinence of some sort. Traditionally the Friday abstinence applies to meat dishes. In Lent this is extended to each of the weekdays in Lent (Monday - Saturday) as well. For practical reasons, when we are not in control of the menu, we shall have to abstain from something else on the table. But never must we draw attention to ourselves or be uncharitable.

Finally, he says that our abstinence, whatever form it takes, must be a real act of self-denial, and that we do it "to the Lord", not to be seen by men (*see S. Matt. 6:16-18*). It must be real! There are habits, usually harmless in themselves, which often control us (or are liable to do so) instead of being under our control, e.g., morning coffee, the late evening "snack", the pre-dinner drink, smoking. To give up any of these for Lent will not harm us. But it must be an act of devotion to our Lord, otherwise it is no different from ordinary secular "dieting"!

Note: Sunday is always exempt from the rule of fasting and abstinence, because it is the day of the Resurrection.

## II. MEDITATION ON GOD'S HOLY WORD

1. The use of television and radio should be drastically reduced. Music has for many ceased to be something one listens to, and has become a "background sound" for conversation, reading, writing. Cut out that sort of thing, and use the Radio and television for actually listening to music, the news or a good program. What must go is "addiction" to television or "background noise" on the radio.

2. Fill the silence with positive content: a Lent Book, especially the Holy Scriptures, or Fr. Palmer's *Good News*, or Staley's *Catholic Religion*. Read and study (memorize?) the Catechism, memorize again the Apostles' Creed, a hymn such as 120 in the blue Hymn Book, "O Dearest Lord". Use the Sorrowful Mysteries of the Rosary. Memorize the Te Deum p.7, the Compline Collect "Visit we beseech Thee" p.726, the morning offering "O God, Most High" p.728, or a Psalm: 23 for before Communion, 51 the great penitential psalm.

3. "What the Church wants us to do during Lent is to seek the enrichment of our spiritual and intellectual innerworld, to read and to meditate upon those things which are most likely to help us recover that inner world and its joy... Without the understanding of Lent as a journey into the depth of humanity, Lent loses its meaning... It is by abstaining from food that we discover its sweetness and learn again how to receive it from God with joy and gratitude. It is by 'slowing down' on music and entertainment, on conversation (control your speech) and superficial socializing, that we rediscover the ultimate value of human relationships, human work, human art. And we rediscover all this because very simply we rediscover God Himself - because we return to Him, and in Him to all that which He gave us in His infinite love and mercy." (Fr. Schmemmann)

## III. SELF-EXAMINATION:

"As we ask God to guide and bless us during another Lent, there are five resolutions which we might make and try to carry out. The first is to try to dethrone self, and that is one of the most difficult things in the world. We have to think of Christ, of others, of things - not 'Where do I come in?' or 'How is this going to affect me?' Self-love is like a cat. If a cat is found in some place where it should not be and is turned out, in a minute or two it is back again in the same place. That is how self-love goes on. We do something wrong, and we repent, and then we are rather pleased with ourselves for repenting, so self-love crops up again. Self gets into one's words: one talks about oneself. Self gets into one's thoughts, and one finds oneself thinking about oneself. Self gets into one's actions, and one finds one is doing things just

for oneself. So self may reign in a life in a most subtle way. We find people who are very sanctified people, and yet can be tremendously selfish without knowing it.

The second resolution, which follows on the first, is that we must enthrone Christ. We want Jesus to take charge of our thoughts, or words, or actions. We must make a practice of remembering that He knows what we think, He hears what we say, He sees what we do, so we should discipline the thoughts, words, and actions that make up life by that prevailing remembrance. The paradox is that when we dethrone self and enthrone Christ, self becomes royal. When the kings laid down their crowns before the Babe of Bethlehem, much more royal was their royalty. If only we can enthrone Christ, we shall enter into the liberty of the children of God.

Our third desire should be that we may be missionary-hearted. Let us pray that we may bring another to Christ, perhaps several others. If we have a friend who does not apparently care for God or for His Church, let us pray for that friend and surround him or her with the influence of our prayer. When Andrew found Christ, he brought his great brother Peter to the Lord. When Philip was called, he brought Nathanael. Our temptation is to settle down to our own devotional life and not think of others as much as we ought. Let us pray that we may repent and become truly missionary-hearted Christians.

Then let us resolve to be obedient, to base all we do on eternal principles and eternal truth and the will of God, and not on our own transitory feelings and passing emotions. We want our life to be based not on a feeling that perhaps we will go to a service or spend some time in prayer, but on a rule that holds a principle.

People who trust their feelings are always letting other people down. Duty done means something -- perhaps someone -- won. If my life is based on obedience, and not on whims and passing emotions, I shall not be thinking what I feel like, I shall be thinking, 'This is what Jesus wants me to do today,' and trying to do it because He wants me to do it. I shall not be thinking what I get out of it, but that it is the will of my Lord Who loved me and gave Himself for me.

Lastly, let us resolve to read our Bible more. There is much very good and beautiful fiction, but it is better to read about a real saint than about an imaginary sinner. The Bible may have been rather spoiled for us by the way it was taught to us, so that it does not come to us with simplicity and reality, and yet it is the most wonderful book in the world and of thrilling interest if it is read in the right way.

These five resolutions, wherein self is dethroned, Christ is made the centre of the life, the result is effective in the true love of our neighbour and the missionary-hearted desire to share with him one's best experience, the solid principle of obedience holds the life in loyalty, and the regular reading of the Bible keeps the mind in poise, will fortify the soul in its progress to the ultimate experience of saints, the vision of the glory of God in the face of Jesus Christ."

(Fr. Andrew, S.D.C.)

#### IV. REPENTANCE

*'Against Thee only have I sinned, and done this evil in Thy sight.'* - Ps. 51: 4.

"The condition of the world is due to the accumulated selfishness and sinfulness of all of us. The world is in a terrible state, and we have had a share in it. We want to be penitent, first of all, for the love of God: to look up to God our Father and be utterly sorry that the world is as it is, that we are as we are, for His sake. Then we want to be penitent for the love of man. We must think of all the sacrifices that have been offered for us in all sorts of ways. How many people have done things at their own expense for us! We have not been half as grateful as we ought to have been, or thought about it half as much as we ought to have done. Again, we want to be penitent for our own shortcomings. We ourselves have failed. We were meant to play the saint, and so often we have not even played the man. Sometimes we may even have played the beast. God has given us gifts and opportunities, and so often we have failed.

We want to be penitent in a constructive way. We shall not help the world by sobbing in a corner. We want our penitence to be constructive and practical. If we are sorry, we must show that we are sorry.

We can only make reparation to God by prayer, by mortification, by an acceptance of suffering. Our penitence for the love of God must be a secret matter between God and ourselves. The great God Who knows and loves us will listen lovingly to our penitence and will bless it to the sanctification of our souls. Our penitence for the love of man will be manifest in our service to man. If we find ourselves in a wrong relationship, let us get it right by a speedy act of prayer. We can only get into a right relationship with our neighbour by an act of charity. If I have an enemy, let me think how I can do him some service. Evil people lie in wait for the opportunity of doing harm to their enemy; saints lie in wait for the opportunity of doing good to their enemy. My penitence for my shortcomings will be manifest in a serious attack on them, or rather in a serious effort to practise the opposite virtues to my vices.

Progressive penitence becomes less and less self-centred. We begin by feeling sorry that *we* have failed. We are just sorry about ourselves. We wish we had not said that, or done that, or thought that. It is a beginning, but there is a good deal of self-centredness in it. We are sorry for our own failure. Then we begin to feel that all sorts of people have done things for us and suffered things because of us, and we begin to want to say we are sorry to the whole world. We go on to learn a little about what sin means to God, how God has done all sorts of things for us that we have thought so little of, how God has suffered so many things because of us. We begin to cry from our souls, 'Against Thee only have I sinned, and done this evil in Thy sight.'

It is only the soul which is altogether untainted with sin that can be perfectly sorry for sin; it is only the spiritual consciousness which is altogether undulled by sin that can know the exceeding sinfulness of sin. The one perfect penitent, from Whom all power of penitence really comes - for all penitence comes from the grace of God - is our Lord Jesus Christ. He came into the world, offering for the world the sacrifice of His own perfect manhood. In the midst of a creation which had sinned, the uncreated God took a created human nature and offered that to the Father, and that is the perfect offering. We may call that *His sacrifice of praise* in that human nature He as Man gave to man a perfect service. Over against all the cruel things that men have done to men He sets His own perfect love to men. That is *His sacrifice of redemptive love*. As a human man He offers His own individual personal fidelity in the circumstances of His own life. Even He learned obedience through the things that He suffered. He offered *His sacrifice of accepted pain*."

(Fr. Andrew, S.D.C.)

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REMEMBER, CHRISTIAN SOUL,

*That thou hast this day, and  
every day of thy life,*

GOD to glorify.

JESUS to imitate.

A soul to save.

A body to mortify.

Sins to repent of.

Virtues to acquire.

Hell to avoid.

Heaven to gain.

Eternity to prepare for.

Time to profit by.

Neighbours to edify.

The world to despise.

Devils to combat.

Passions to subdue.

Death, perhaps to suffer.

Judgement to undergo.

## MY LENTEN RULE OF LIFE

*The Season of Lent affords Christians an opportunity to renew their faith and devotional life. You are invited to fill out this Lenten Rule of Life, sign it, and keep it close at hand as a guide for your Lenten observance this year. This Lenten Rule of Life is your free offering of devotion, self-denial, and sacrificial giving that you may continue to grow in grace and Christian discipline, to the glory of God and the deepening of your own life of faith, prayer and service.*

### I UNDERTAKE, AS MY LENTEN RULE, THE FOLLOWING:

1. I will set aside the following time daily for Prayer and Meditation:

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2. I will attend the following Service(s) in addition to my usual Sunday worship:

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3. I will read a chapter or portion of the Bible daily or weekly:

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4. I will read at least one religious or devotional book during Lent, other than the Bible:

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5. I will serve others by undertaking the following volunteer activities:

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6. I will give up the following food(s), activities, or pleasures during Lent:

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7. My Lenten fast will take the following form in the meals I eat during this Season:

*[The Lenten Fast is generally observed by simple, traditionally meatless, meals; the exact nature of the fast is up to you. Medical diets must be observed; nutritional needs should not be ignored. Sundays in Lent are not days of fasting and abstinence.]*

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8. My Lenten Offerings I shall devote to:

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**ALL THIS I UNDERTAKE TO THE GLORY OF GOD AND BY HIS GRACE.**

**CALENDAR OF THE  
CATHEDRAL CHURCH OF SAINT JOHN THE EVANGELIST**

<b>FEBRUARY 26</b>	<b>FIRST SUNDAY IN LENT MATTINS 9:15 AM SUNG MASS 10:00 AM</b>
<b>MARCH 3</b>	<b>LENTEN EMBER DAY ~ MASS 10:00 AM STUDY GROUP 10:45 AM</b>
<b>MARCH 5</b>	<b>SECOND SUNDAY IN LENT MATTINS 9:15 AM SUNG MASS 10:00 AM</b>
<b>[MARCH 9 TO 17 - PRIMATE'S VISIT TO GUATEMALA AND EL SALVADOR]</b>	
<b>MARCH 12</b>	<b>THIRD SUNDAY IN LENT MATTINS 9:15 AM DEACON'S LITURGY 10:00 AM</b>
<b>MARCH 19</b>	<b>FOURTH SUNDAY IN LENT 'MOTHERING SUNDAY' MATTINS 9:15 AM SUNG MASS 10:00 AM</b>
<b>MARCH 16</b>	<b>LENT FERIA ~ MASS 10:00 AM STUDY GROUP 10:45 AM</b>
<b>MARCH 25</b>	<b>THE ANNUNCIATION OF THE BLESSED VIRGIN MARY MASS 10:00 AM</b>
<b>MARCH 26</b>	<b>LENT V: PASSION SUNDAY MATTINS 9:15 AM SUNG MASS 10:00 AM</b>
<b>MARCH 30</b>	<b>PASSIONTIDE FERIA ~ MASS 10:00 AM STUDY GROUP 10:45 AM</b>
<b>APRIL 2</b>	<b>PALM SUNDAY: SUNDAY NEXT BEFORE EASTER MATTINS 9:15 AM PROCESSION &amp; HIGH MASS 10:00 AM</b>
<b>APRIL 6</b>	<b>MAUNDY THURSDAY MASS OF THE LAST SUPPER ~ 7:00 PM VIGIL ~ 8:00 TO 9:00 PM</b>
<b>APRIL 7</b>	<b>GOOD FRIDAY MATINS &amp; LITANY 10:00 AM CONFESSIONS 10:30 TO 11:00 AM LITURGY OF THE PASSION ~ 2:00 PM</b>
<b>APRIL 8</b>	<b>HOLY SATURDAY MATINS &amp; ANTE COMMUNION 10:00 AM DECORATING CATHEDRAL FOR EASTER 11:00 AM EASTER VIGIL &amp; FIRST MASS OF EASTER 8:00 PM</b>
<b>APRIL 9</b>	<b>EASTER DAY: THE DAY OF RESURRECTION MATINS 9:15 AM HIGH MASS &amp; PROCESSION 10:00 AM</b>