

“What are you giving up for Lent?” This is always a popular question among Catholics as Lent approaches, as if another New Year’s resolution is to be set (or reset). It becomes, for some, a badge of honor, and, for all, an opportunity to witness to the faith in a public way.

Even people who might not identify themselves as the most devout members of the Church engage in the practice of “giving something up,” and it can often lead to greater devotion. It has become a part of our religious consciousness.

All of this is a good thing, because part of the “discipline of Lent” is sacrifice. But what is the point of it? Are we merely called to self-discipline as a means of self-improvement? Or is it only a matter of suffering through some difficult sacrifice?

Giving something up for Lent is only one part of a larger call to engage our faith more fully and more devoutly during the 40 days of Lent: that call is a call to prayer, fasting, and almsgiving. Or, to put it another way, to lift up, to give up, and to take up.

The Discipline of Lent

The Gospel reading proclaimed on Ash Wednesday (Mt 6:18, 16-18), the start of Lent, lays out the threefold practice of prayer, fasting, and almsgiving, but it does so with a clear admonition regarding what ought to motivate such practices: “Take care not to perform righteous deeds in order that people may see them” (Mt 6:1).

On Ash Wednesday, when Catholics readily identify themselves in public with the sign of the cross marked in ashes on their foreheads, Jesus’ challenge is filled with irony. He challenges his listeners—and the faithful today embarking on their Lenten journey—to reflect not only on what they do, but also on why they do it.

If the only purpose of sacrifice—of giving up something—is to be able to say that one is in fact doing something for Lent, or if that sacrifice is merely about self-improvement, then we’ve missed the point. If it is only a matter of bragging rights, as if to say, “Look at this difficult sacrifice I am offering,” then one is guilty of the very hypocrisy that Jesus condemned.

This is why the tradition of our Lenten practice of sacrifice is really part of a three-pronged approach to this time of spiritual renewal and rebirth. It is only when all three are part of the formula that the real renewal and conversion intended in Lent can happen.

Jesus’ Own Sacrifice

The Gospel of the first Sunday of Lent each year (Mt 4:4-11, Mk 1:12-15, or Lk 4:1-13) presents us with an intimate look at the heart and mind of Jesus. He is alone in the desert—we are told he fasts and is tempted by Satan. There are no eyewitnesses to these events; we take them as revealed to the Gospel writer, truly inspired by the Holy Spirit. Jesus teaches us about living a life of holiness, which includes sacrifice, and sacrifice means resisting temptations.

His fasting does not make him weaker, but in his sacrifice he is strengthened all the more to resist Satan’s temptations. At the beginning of Lent, the faithful are encouraged by Jesus’ example of discipline and strengthened by our solidarity with him during our own 40 days “in the desert.”

The Significance of Lenten Practices

In prayer, we lift up our hearts to the Lord. We express our praise and gratitude, we present our needs, and we open our hearts, surrendering to God’s will and power to save. This is particularly important in Lent, as we strive to set right our relationship with God. Prayer helps us do that by keeping open communication with God—we talk to God and we await and listen to God’s response. As we present our needs, we recognize our dependence on God and grow in our trust in his promise to provide for what we really need.

Prayer keeps our sight focused on God, so that the more prayerful one’s life is, the more one is aware of God’s call, his plan, and his promise. A life rooted in prayer is a life lived in the context of God’s grace. In this regard, prayer sets the stage for what must follow it, so that our actions flow from and reflect what is experienced in prayer.

In other words, our relationship with God is rooted in prayer, but expressed and manifested in actions. In Lent, this is made particularly clear in the various forms of Lenten discipline.

The 'Ups' of Lent

Continued from page 1

The Letter of James expresses a similar sentiment: “What good is it, my brothers, if someone says he has faith but does not have works? Can that faith save him?” (Jas 2:14). In the same way, prayer without works could amount to the hypocrisy that Jesus chastised in his preaching.

During Lent, there are many ways to take up the challenge of prayer. Many people commit to attending Mass more frequently (perhaps attending daily Mass), and parishes often have additional opportunities for prayer during Lent, such as prayer groups, the Liturgy of the Hours, and devotional practices such as the Stations of the Cross and eucharistic exposition and adoration.

Others commit to building in more significant time for personal prayer, reflection, or meditation, perhaps by reading Scripture, praying parts of the Liturgy of the Hours, or praying the rosary. All of these provide opportunities to focus one’s attention on what the Lord is saying and where he is leading, as we are reminded in the Collect (Opening Prayer) on the first Sunday of Lent:

“Grant, almighty God, through the yearly observances of holy Lent, that we may grow in understanding of the riches hidden in Christ and by worthy conduct pursue their effects.”

What about Fasting?

In fasting, we give up what we don’t really need in the first place. In the Christian tradition, fasting is seen as a means of preparation, of waiting, and of penance. Voluntary acts of self-denial are a means of demonstrating devotion, but they also prepare us for what is to come. We fast for one hour before receiving holy Communion at Mass in order to prepare our hearts, to focus our attention, and literally to awaken our hunger for the Lord, the bread of life.

Church law dictates two particular days of fasting as a means of penance: Ash Wednesday and Good Friday. In addition, the custom of the Paschal fast as an extension of the Good Friday fast through Holy Saturday until the Easter Vigil is a means of preparation and anticipation of the celebration of the Lord’s resurrection at Easter.

A second form of fasting is known as abstinence, in which we deny ourselves some particular thing, as a way of practicing self-discipline. Church law asks the faithful to abstain from eating meat on Ash Wednesday, Good Friday, and the Fridays of Lent, and the custom of giving something up for Lent is a way for each individual to choose some particular form of abstinence as a means of self-discipline. Some might choose to abstain from a particular delicacy or favorite food, while others might choose something less tangible, but just as helpful: giving up or cutting back on watching television, playing video games, or time spent on social media.

Sometimes it seems as if the most difficult part of Lenten discipline is fasting, and if the giving up isn’t replaced by something more fruitful, then it might be just a hardship for the sake of the hardship, or it might be replaced by something equally meaningless. For example, if I give up chocolate, only to replace it by eating ice cream, then there is no real benefit. Or, if I give up or cut back on watching television, but that is merely replaced by video games or time spent online, then to what end am I really giving something up?

Faith in Action

It is almsgiving—taking up—that makes the giving up work. Almsgiving is understood as giving money or goods, to aid the poor (see Catechism of the Catholic Church #2447, 2462), but in a broader context almsgiving can also be understood to include other kinds of charitable acts of service. We take up works of charity (almsgiving) in order to walk more clearly the path of service and love the Lord calls us to walk. In this regard, we remove the excess by giving up in order to engage more freely in what we are really called to do.

Preface III of Lent expresses this relationship: “You will that our self-denial should give you thanks, humble our sinful pride, contribute to the feeding of the poor, and so help us imitate you in your kindness.”

Clearly, then, our sacrifices make room for being charitable. So perhaps someone might give up the daily stop at a local coffee bar and contribute what is saved to charity, or one could cut back on watching TV or social media in order to make time to be present to someone in need, to perform some charitable deed, or when that is not possible, to dedicate some time to study, reflection, or prayer, especially prayer for others’ needs.

The Virtuous Life

The ultimate goal of the discipline of Lent is not only to do penance (see CCC #1434) but to do so as a means toward a life of virtue. “Whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence and if there is anything worthy of praise, think about these things” (Phil 4:8). Prayer, fasting, and almsgiving together orient and focus one’s attention toward virtue.

The cardinal virtues—prudence, justice, fortitude, and temperance—are foundational for the virtuous life, and these things lead us beyond ourselves and the “things of this passing world” to the values and cares of the kingdom of heaven and “the things that eternally endure” (Preface of Lent II). These virtues align themselves with the disciplines of Lent: prudence and fortitude flow from prayer, justice is manifest in our almsgiving, and temperance is demonstrated in fasting. The threefold disciplines of Lent help to foster and strengthen these virtues in the lives of the faithful.

The purpose of Lent is not merely to engage in these practices for the sake of themselves. Lent is about fostering ongoing conversion and renewal of our life in Christ. It is a means of preparation for the celebration of Easter, and it is a means of preparing for the Paschal feast of heaven.

Preface I of Lent reminds us what it is all about: “. . . Your faithful await the sacred paschal feasts with the joy of minds made pure, so that, more eagerly intent on prayer and on the works of charity, and participating in the mysteries . . . they may be led to the fullness of grace . . .”

The journey of Lent provides an opportunity to walk more closely with Jesus, who desires our presence, sometimes more than we desire his. In our lifting up, giving up, and taking up, may we be vigilant in our sacrifices and strong in resisting temptation, and so get all the more “caught up” in the love of God through his Son’s cross and resurrection.

By Msgr. Richard Hilgartner, former executive director of the US bishops’ Secretariat of Divine Worship and current president of the National Association of Pastoral Musicians for franciscanmedia.org.

All Things Considered

In 1999, **Bishop Ken Untener** of the Diocese of Saginaw decided to create a Little Black Book, which would use the prayer tradition of *Lectio Divina* to help people pray the Passion of Our Lord.

You will, of course, remember Bishop Untener as the only Bishop born on Belle Isle – his parents were caretakers there. He grew up in the belief, he says, that God had given every family an island of their own.

After service as a Detroit priest, he was appointed the chief shepherd in Saginaw. He asked folks in his Diocese to spend “six minutes a day with his Little Book, letting God speak to them through scriptural verses. The left-hand side of the layout, however, would be like a “buffet table” with a variety of items: Catholic customs and traditions, the saint of the day, historical tidbits and other interesting information.

Untener’s Little Black Book debuted in 2000 as a Lenten reflection resource for the Saginaw diocese. Soon, however, word of the Little Books began to spread to parishes throughout Michigan and the Midwest, and the Saginaw Diocese was flooded with requests for copies.

The following liturgical year, Bishop Untener added a Little Blue Book for the Advent/Christmas season, and a Little White Book for the Easter season. Although Bishop Untener died in 2004, he remains the inspiration for the Little Books. His Little Books’ staff continue to produce Little Books each year for the Advent/Christmas, Lent and Easter seasons, based on Bishop Untener’s writings. Today, more than three million books are distributed annually worldwide.

We’re proud this Lent to bring you this year’s Little Black Book. We ask for a dollar donation to defray expenses. You’ll find these books in the back of church. They are uplifting and inspirational for a wide variety of spiritual tastes. Try reading them in the car before taking off for work or school. Or use them before dinner or as a night

meditation. Let us know how and where you are using Untener’s Little Book.

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During Lenten Thursdays, mass will be celebrated at 7:00 in the evening – leading up to Holy Thursday. This allows families to include an additional celebration of the Holy Eucharist each week. These evening celebrations are smaller and more personal than our weekend liturgies, which makes them a good way to appreciate the Mass better. And because of a smaller assembly, these masses rarely go over 30 minutes. How about families with teens and pre-teens making this a Lenten resolution?

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Our Lenten Dinners began last week Friday and will continue through Good Friday. Invite someone you work with, or a neighbor to join you for a fellowship meal. This is an excellent way of building friendships and strengthening our parish community.

And, while you are nourishing your body, consider nourishing your soul too. Stations of the Cross and Benediction of the Blessed Sacrament will be celebrated at 7:00 on the Fridays of Lent. Come for dinner and stay for devotions.

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Please note a couple of changes to our Lenten Buffet event. The first is altering the time. We open an hour earlier and close an hour earlier. So, to the delight of early birds, we’ll begin the buffet at 4:00 and end it at 8:00 p.m. This actually will bring our operating hours in better harmony with our patron’s dining patterns.

The second change has to do with serving. For this year, we will continue the “all you can eat” policy which has been part of our Lenten Buffet from the start. But there is substantial waste that comes with an open buffet and that is not good stewardship. Patrons will be served up to two pieces of fish their first pass through the line. If more is requested, the patron will have to go through the buffet line a second time and present a coupon. That way we will get an accurate handle on just how much fish per patron is being served per week.

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The Brazeal Dennard Chorale, founded in 1972, has specialized in promoting the tradition of the Negro Spiritual and African American composers – though they easily shift into performing the classical choral bulwarks by Mendelssohn, Handel and others.

Born in Detroit in 1929, Dennard earned a master’s degree at Wayne State University and spent many years teaching in Detroit Public Schools, and later served as an adjunct faculty member at Wayne State. He arranged and recorded spirituals and was instrumental in creating the annual Classical Roots concerts with the Detroit Symphony Orchestra, which celebrates the contributions of African Americans to the classical tradition.

This Sunday, February 18th the Chorale performs here at St. Ambrose at 4 p.m. in a free concert, and on March 2nd and 3rd, they will raise their voices in the Classical Roots concerts with the Detroit Symphony Orchestra at Orchestra Hall. More information at brazealdennard.com.

The Buzz

*There is an ancient Lenten verse that goes . . .
“the prayer both day and night, the fast that clears our sight,
the alms that set things right.”*

Traditionally, there are three components of every Catholic’s Lenten practice – prayer, fasting, and almsgiving. Read what Peter Chrysologus said in a homily back in the 400’s A.D. – shortly after the time of St. Ambrose – and see if you don’t think they still make sense for us over 1,600 years later. . . .

“Prayer, mercy and fasting: these three are one, and they give life to each other. Fasting is the soul of prayer, mercy is the lifeblood of fasting. Let no one try to separate them; they cannot be separated. If you have only one of them or not all together, you have nothing. So if you pray, fast; if you fast, show mercy; if you want your petition to be heard, hear the petition of others. When you fast, see the fasting of others. If you hope for mercy, show mercy. If you look for kindness, show kindness. If you want to receive, give.”

Finally, I offer one more contemporary verse/meditation about Lent that goes like this: “Like a gift we only want to want, / these forty days surround us once more / and you set about washing us, God. / Scrub and scour these stubborn ashes. / Separate what we are / from what we are not / and so bring on the lenten ordeal: / the prayer by day and night, / the fast that clears our sight, / the alms that set things right. / At the end, when we have lost again, / you alone make dry bones come together / and bruised bones dance / round the cross where sinners live / now and for ever.”



Better still . . . read Pope Francis’ letter with this year’s Lenten theme. This guy is no softy! The theme comes from Matthew’s Gospel (24:12): “Because of the increase of iniquity, the love of many will grow cold.” He interestingly reminds us that contrary to common mythology of Satan dwelling in sulfuric flames, Dante depicted the devil seated on a throne of ice.

The Holy Father warns against false prophets who manipulate emotions. Offering a quasi-examination of conscience, he cautions against being mesmerized by monetary pleasures, wealth, an extreme individualism that only ends in loneliness, and searching for easy solutions that only make matters worse. He sees greed leading to a rejection of God. Both lead to interior and external violence against perceived threats. (His list of threats is fascinating and challenging.)

The cure? Lenten prayer done deeply unmasks lies. Alms trump greed. Fasting counters violence on a number of levels. The Word and Sacraments lift us from self-centered desolation. Make full use of Lent and you may never be the same!



Please pray deeply for those wishing to fully join the Church this Easter. They have entered this holy season at this weekend’s 4:00 mass with the Rite of Election, Enrollment, and Call to Continuing Conversion. We’ll be introducing them to you more thoroughly throughout the remainder of Lent.

Chuck Dropiewski

Stewardship Reflections

In today’s Gospel, Jesus urges his listeners to do two things: to believe in the Good News and to repent. The steward is called to repent: to acquire an openness to begin anew, to change existing attitudes and habits, and to act with faith in the Gospel. In this season of Lent, now is the time to ask ourselves whether or not we truly believe in the Gospel; and if we do, to what extent are we willing to change our prevailing habits and be more faithful to the Gospel?

Pray Every Day



Could you be searching for a fresh new way to pray every day of this New Year?

Daily Prayer 2018 is your guide to prayer that includes scripture, psalmody, a brief reflection, general intercessions, and a closing prayer. It is ideal for personal and family reflection upon the word of God. This also makes an excellent gift for a senior, a newlywed or for a student away at college.

These prayerbooks are now discounted to \$8 each – which is a modest investment in someone’s spiritual formation. To pick up a copy of this year’s Daily Prayer 2018, stop in the back of church or call the rectory office at 822-2814.

The Beehive

is the parish weekly bulletin of the
St. Ambrose Catholic Community
Detroit/Grosse Pointe Park, Michigan

Pastor: Rev. Timothy R. Pelc
Assistant: Rev. Robert Wotycka OFM, Cap
Assistant: Rev. Mr. John Maksym
Pastoral Minister: Charles Dropiewski
Religious Education: Kelly Anne Woolums
Minister of Music: Norah Duncan IV
Office Manager: Pamela Moffitt

Sacramental Celebrations

Masses: On the Lord’s Day –

Saturday Vigil - 4:00 p.m.

Sunday - 8:30 and 11:15 a.m.

Baptism: Arrangements for both adults and infants to be made by contacting the rectory.

Penance: As announced and by appointment.

Marriage: Couples should contact the rectory office a minimum of six months in advance of the proposed date to make arrangements.

Funeral: Normally celebrated within one week after the deceased’s passing.

Directory

Parish Office: 15020 Hampton

Grosse Pointe Park, Michigan 48230

Tel: (313) 822-2814 **Fax:** (313) 822-9838

Email address: stambrose@comcast.net

Religious Education: (313) 822-1248

Pastoral Ministry: (313) 822-2017

Ark Scheduling: (313) 822-2814

Parish Website: stambrosechurch.net

Liturgy Schedule for the Coming Week

Monday, February 19

8:30 a.m. - Morning Prayer

Tuesday, February 20

8:30 a.m. - Mass - Attilio & Zaira Maio;
Fr. Ron Heidelberg

Wednesday, February 21

8:30 a.m. - Morning Prayer

Thursday, February 22

The Chair of St. Peter

7:00 p.m. - Mass - For Peace & Justice

Friday, February 23

8:30 a.m. - Mass - Edward Ploe;
Dallas Black

7:00 p.m. - Stations of the Cross

& Benediction of the Blessed Sacrament

Saturday, February 24

2:30 - Reconciliation

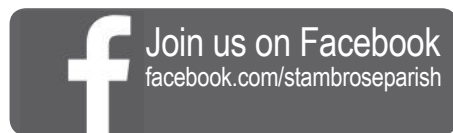
4:00 p.m. - Mass - For All People

Sunday, February 25

Second Sunday in Lent

8:30 a.m. - For All People

11:15 a.m. - For All People



Scriptures for the 1st Week of Lent

Monday, February 19

- Lv 19: 1-2, 11-18
- Ps 19: 8-10, 15
- Mt: 25: 31-46

Tuesday, February 20

- Is 55: 10-11
- Ps 34: 4-7, 16-19
- Mt 6: 7-15

Wednesday, February 21

- Jon 3: 1-10
- Ps 51: 3-4, 12-13, 18-19
- Lk 11: 29-32

Thursday, February 22

- 1 Pt 5: 1-4
- Ps 23: 1-6
- Mt 16: 13-19

Friday, February 23

- Ez 18: 21-28
- Ps 130: 1-8
- Mt 5: 20-26

Saturday, February 24

- Dt 26: 16-19
- Ps 119: 1-2, 4-5, 7-8
- Mt 5: 43-48

Sunday, February 25

- Gn 22: 1-2, 9a, 10-13, 15-18
- Rom 8: 31b-34
- Mk 9: 2-10

Second Sunday in Lent February 24th and February 25th

4:00 p.m. – Saturday – Celebrant: Fr. Bede **Lector:** Jeri Krueger
Eucharistic Ministers: Thomas Bennert, Maria Cox- & Adam Borkowski, Della Cimini, Bob Krueger, Karen McShane
Altar Servers: Jack Hern, Sean Hall

8:30 a.m. – Sunday – Celebrant: Fr. Wotypka **Lector:** Bob Gatzke
Eucharistic Ministers: Colleen Drummond, Colleen Gatzke, Steve Linne, Bernadette Pieczynski, Joellyn Valgoi, Chris Walsh
Altar Servers: Nicholas Kurta

11:15 a.m. - Celebrant: Fr. Pelc **Lector:** Pat Sperti
Eucharistic Ministers: Michael Mocerri, Sue & Roger Playwin, Cristina Swiatkowski
Altar Servers: Austin Sisco, April Caballero

Your Envelope Speaks . . . the Inside Story

To operate, each week our parish requires a *minimum* of..... \$10,100.00

On Sunday, February 11, 2018

in envelopes we received \$5,287.00

in the loose collection \$524.00

in electronic donations \$1,390.00

in children's envelopes..... \$1.00

for a total of..... **\$7,202.00**

Under budget for the week..... **\$2,898.00**

Number of envelopes mailed 800

Number of envelopes used..... 131

Our Sick

Please pray for those who are seriously ill or who are hospitalized: Pat Blake, Hudson Brown, Andrew Chavez, Maria Chinchilla, Karen Culver, Kathleen Elbersson, Ann Sullivan Kay, Josephine Marino, Donald Miriani, Bonnie McKenna, Mary Myers, Jeanne Noto, David Schumacker, Matthew Elias, George Bucec, Scott Nedoff, Emilie Kasper, Arthur Stoyschin, Anna Noto Billings, Vilma Rivers, Vilma Marone, Eileen O'Brien, Darby O'Toole, Martha Luna, Dan Urbiel, Dina Engels, Liz Linne, Donna Barnes, Mike Corrión, Betty Greenia, Alexandra Cullen, Charmaine Kaptur, Alexandra Billiu, Jan Ramsey, Frank Gregory, William Carion, Mark Olstyn, and Paul Sulek.

ST. AMBROSE LENTEN BUFFET

Join us in the ARK at St. Ambrose for dinner every Friday in Lent, February 16th through March 30th, from 4 to 8 pm.

The menu includes a salad bar, soup du jour, fried or baked cod, tater tots, macaroni with cheese, a weekly special entrée, along with rolls, vegetable, coffee and tea. Desserts and drinks are available.

Carry-out service available
(313) 822-1594.





The Stations of the Cross are an ancient tradition in the Catholic Church going back to the fourth century when Christians went on pilgrimage to the Holy Land.

Like many of our Catholic traditions, the Stations of the Cross can be rich, deep, and meaningful, but at the same time we can lose sight of their significance and how to relate them to our everyday lives. Here are 8 reasons from our Holy Father Pope Francis on why we should pray the Stations of the Cross.

1. **They Allow Us to Place Our Trust in Him** “The Cross of Christ contains all the love of God; there we find his immeasurable mercy. This is a love in which we can place all our trust, in which we can believe.... let us entrust ourselves to Jesus, let us give ourselves over to him, because he never disappoints anyone! Only in Christ crucified and risen can we find salvation and redemption.” —Address, World Youth Day, Way of the Cross, July 26, 2013
2. **They Put Us into the Story** “And you, who do you want to be? Like Pilate? Like Simon? Like Mary? Jesus is looking at you now and is asking you: do you want to help me carry the Cross? Brothers and sisters, with all the strength of your youth, how will you respond to him?” —Address, World Youth Day, Way of the Cross, July 26, 2013
3. **They Remind Us That Jesus Suffers with Us** “The Cross of Christ bears the suffering and the sin of mankind, including our own. Jesus accepts all this with open arms, bearing on his shoulders our crosses and saying to us: ‘Have courage! You do not carry your cross alone! I carry it with you. I have overcome death and I have come to give you hope, to give you life’ (cf. Jn 3:16).” —Address, World Youth Day, Way of the Cross, July 26, 2013
4. **They Compel Us to Action** “But the Cross of Christ invites us also to allow ourselves to be smitten by his love, teaching us always to look upon others with mercy and tenderness, especially those who suffer, who are in need of help, who need a word or a concrete action.” —Address, World Youth Day, Way of the Cross, July 26, 2013
5. **They Helps Us Make a Decision for or Against Christ** “[The Cross] reveals a judgment, namely that God, in judging us, loves us. Let us remember this: God judges us by loving us. If I embrace his love then I am saved, if I refuse it, then I am condemned, not by him, but my own self, because God never condemns, he only loves and saves.” —Address, Good Friday, March 29, 2013
6. **They Reveal God’s Response to Evil in the World** “The Cross is the word through which God has responded to evil in the world. Sometimes it may seem as though God does not react to evil, as if he is silent. And yet, God has spoken, he has replied, and his answer is the Cross of Christ: a word which is love, mercy, forgiveness.” —Address, Good Friday, March 29, 2013
7. **They Give Us the Certainty of God’s Love for Us** “What has the Cross given to those who have gazed upon it and to those who have touched it? What has the Cross left in each one of us? You see, it gives us a treasure that no one else can give: the certainty of the faithful love which God has for us.” —Address, World Youth Day, Way of the Cross, July 26, 2013
8. **They Guide Us from the Cross to the Resurrection** “O, Our Jesus, guide us from the Cross to the resurrection and teach us that evil shall not have the last word, but love, mercy and forgiveness. O Christ, help us to exclaim again: ‘Yesterday I was crucified with Christ; today I am glorified with Him. Yesterday I died with Him, today I live with Him. Yesterday I was buried with Him, today I am raised with Him’.” —Ad-

Lenten Observances



- Lent is the liturgical season which runs from Ash Wednesday until the Mass of the Lord's Supper on Holy Thursday.

- **Ash Wednesday and Good Friday are days of total fast and abstinence from meat.**

- **All Fridays in Lent are days of Abstinence from meat.**

- The **Law of Abstinence** from meat binds persons from the completion of their 14th year — from the day after their 14th birthday, throughout life.

- The **Law of Abstinence** forbids the use of meat, but not eggs, milk or products or condiments made of animal fat. Permissible are soups flavored with meat, meat gravy and sauces.

- The **Law of Fasting** binds persons from the completion of their 18th year to the beginning of their 60th year, i.e., to the day after their 59th birthday.

- The **Law of Fasting** allows only one full meal a day, but does not prohibit taking some food in the morning and evening, observing as far as quantity and quality are concerned — approved local custom. The order of meals is optional; i.e. the full meal may be taken in the evening instead of at midday. Also: (1) the quantity of food taken at the two lighter meals should not exceed the quantity taken at the full meal. (2) the drinking of ordinary liquids does not break the fast.

- In keeping with the spirit and meaning of the Lenten fast, Catholics are encouraged to observe the Good Friday fast through Holy Saturday and until after the celebration of the Easter Vigil.

