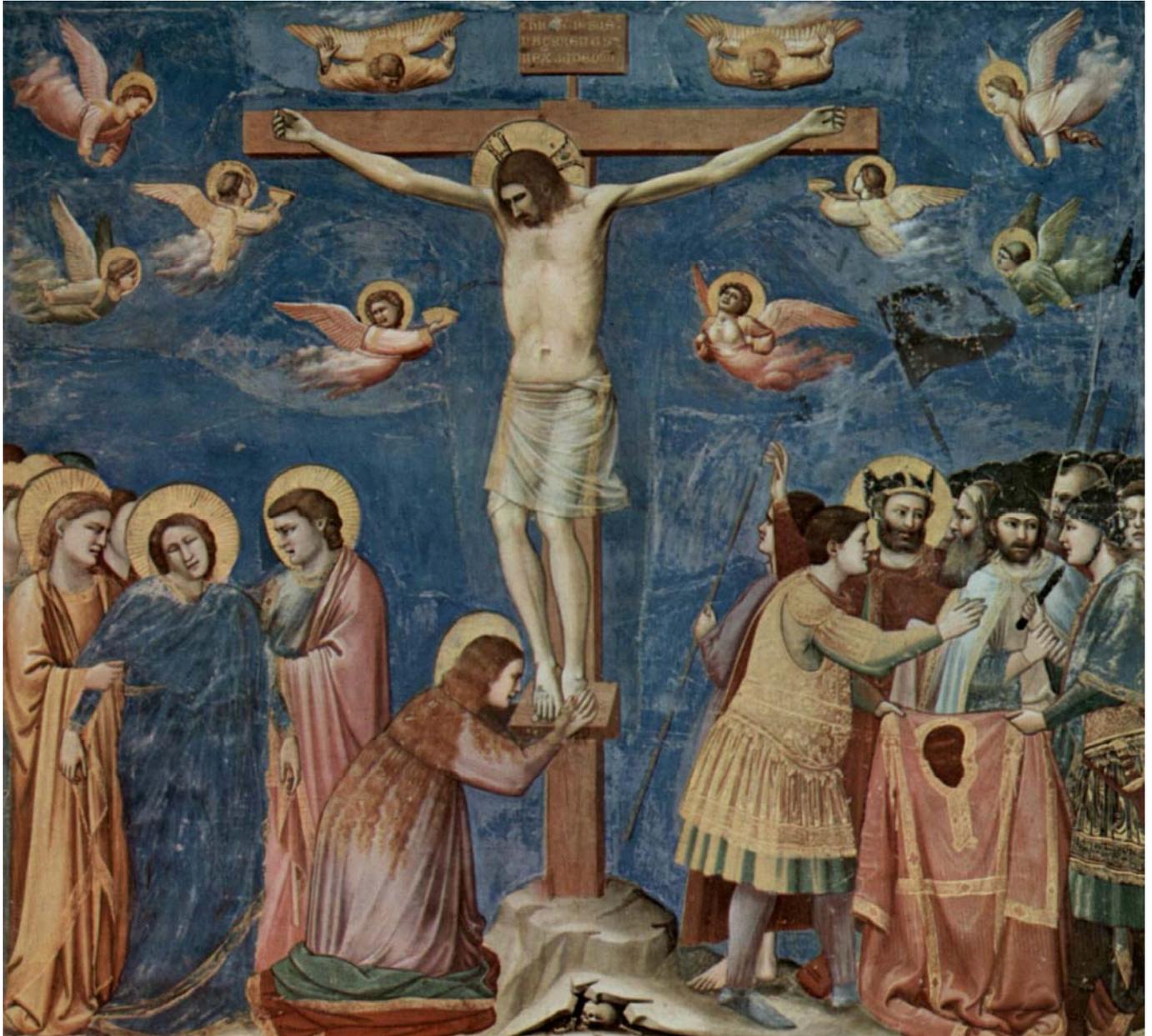




CATHOLIC CHAPLAINCY

for London's Universities



HANDBOOK FOR LENT 2022

With Reflections for Each Day

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Introduction: FROM PENANCE TO RESURRECTION

Lent has its origin and meaning in preparation for baptism. The English word 'Lent' derives from the old Saxon meaning 'the Lengthening of days' and points to the Spring; you can see a reference to our new birth in Christ, and it draws our eyes towards the grandeur of creation as nature begins to wake from hibernation.

This 'new Springtime', this new life, is our annual refreshment in Christ. It is an opportunity to take stock of how closely we follow the Lord, and maybe to ask ourselves some tough questions. This might be a key to help you decide on your Lenten discipline for this year.

- How long have I let my faith in Christ be in hibernation?
- What do I put in the way of following Christ?
- How do I make it difficult for myself to know the Lord?
- How do I get in the way?
- How do I make it difficult for others to meet him?

Take a moment to look at these difficulties, and prune with care: It does no good to cut off living branches. If the branch is dead, you probably know it already, and are carrying the extra weight. If it's dead, let it go - rise up, and be on your way.

One part of every person's life that always needs to be nourished is *prayer*. As our lives race forward, always pushing us on to the next event, the next job, the next person, meditation and reflection can be squeezed out all too easily. Whatever you give up for Lent, whatever penance you undertake, do not forget the importance of 'wasting time with God'.

This handbook offers material for reflection, tools to help you deepen your prayer life, and some practical ideas for the days of the season. It starts on the Monday before Ash Wednesday, and carries on until the Sunday after Easter.

You will find:

- a text for reflection
- scripture references for the rest of the week,
- a small activity for each day.
- Some thoughts from the Saints scattered throughout the booklet.
- Some things to help you with some of the basics of the Christian life.

We hope you find it useful, and a good companion for your journey towards Easter.

Chris Castell

PRINCIPLES FOR PRAYER

SOME THINGS TO KEEP IN MIND



START where you are.

- Consider your own experience of prayer, rather than someone else's.
- Where would you like to go from here?
- Make sure you **DO** start!

CHOOSE the journey towards God.

- Choose a time every day, and stick to it.
- If you miss it – try again. Don't just tell yourself that you've lost the taste for it.

Be **REALISTIC** about what you're able to do.

DESIRE God: You might need to look quite hard to find a glimpse of this desire, especially if this is new to you.

- Keep looking.
- Keep looking
- keep looking
- Take that glimpse with you into prayer.
- Keep looking.

- **DON'T** expect great mystical experiences. These are very rare.
- **PERSEVERANCE** in prayer is itself a good thing. Keep going. Start again.
- **DON'T BE AFRAID** of asking friends or your chaplain for help and encouragement. They will be only too happy to help!

On the next page are some more practical hints and tips to get you started.

"Prayer is the light of the soul, giving us true knowledge of God. It is a link mediating between God and man. By prayer the soul is borne up to heaven and, in a marvellous way, embraces the Lord."

St John Chrysostom (347-407)

STARTING BLOCKS FOR PRAYER: PRACTICAL HINTS & TIPS



The biggest mistake most people make in prayer is thinking that you can only talk to God about religious things. God knows everything about you, and wants you to get to know him. Trust him. Maybe one of these ideas will help.

- **Tell the Lord** the story of your day. Reflect on what was good, what was not, and ask him to guide you. Did something particularly move you or challenge you today?
- **Keep a little list** of the people you encounter each day. Thank the Lord for them, and ask him to guide, strengthen and nourish them. Ask him to show you ways to help them.
- **Get into a habit** of lighting a candle for each prayer intention. It can help to focus your prayer.
- **Journal:** You might want to keep a very simple journal to help you remember a word, a phrase, an image, or an emotional response.
- **Pray the Rosary** or the Stations of the Cross with a friend. Take your time, and allow the images of the meditations to linger. Where do those images send you?
- **Is there a Saint** you would like to know more about? Get their biography, or some of their writings, and read them in the company of the Blessed Sacrament.
- Take **last Sunday's Gospel**, and read it slowly. Does one phrase stay with you? Does a phrase challenge you? Chew it over, slowly, gently, repeating it and letting the word of God speak.
- Have you got a **favourite prayer**? Use it.
- **Pray a psalm** (maybe 50, or 138) slowly and calmly, allowing its meaning to sink in gently.
- Do you pass a church or chapel regularly? Go inside for a minute, rather than walking past.

Any time of the day or night.

Don't be afraid to sit in the silence, just gazing at the Lord.

If you're feeling a bit dry, or don't particularly feel like praying, why not take half an hour in the chapel with a good book, or even a textbook. Remember: it is always God who is acting here, not me.

'Settle yourself in solitude and you will come upon him in yourself...don't imagine that we need wings to go in search of him. We have only to find a place where we can be alone – and look upon him present within him.'

(St Teresa of Avila 1515-1582)

CONFESSION, AND THE STORIES WE TELL OURSELVES

Confession, in the way we know it now, developed slowly. It originates in the ancient practice of confessing serious sins just once, and being reconciled - only once in a lifetime. In public. Beyond that, people were left to God, and there was not much assumption of mercy. Gradually, its form became rather more private, but it remains a liturgical act – an act of the worship of God.

When penance was public, the ancient world wasn't some imaginary place of kindness and honesty, as though it crept out of the dusty books we read about it. It was full of everything we think is new: people drank enough to sink a battleship, they whipped their slaves and their families, they had enormous amounts of sex with anyone who would have them; most of these relationships weren't equal, so someone was always the victim. Do I really think I invented the sins I commit?

Everyone talks as though they're scared of what the priest will think. Will he tell someone? No chance - he knows he can't. Will he be shocked? He's heard it all before. Will he say something I don't want to hear? Possibly.

No one accuses me in confession, except me. I don't sit around waiting for someone else to judge me, because the Lord knows that I know what I need to do. He allowed himself to be accused by us; that's what led to the cross.

So, what am I afraid of? I'm a bit frightened of accusing myself, but I know the Lord will forgive me. I'm not frightened of the penance. It's private, and no one will know except for God.

What I'm really frightened of is the firm purpose of amendment. Frightened of it because it means I will need to change. I will need reassess why I do what I do, and let those things be measured by what God has revealed, and by who he is.

I'm frightened of being made holy, because it's not what I want - not really. It's not exciting, it's not popular, and it won't make people like me very much. It won't bring me success, or the love I think I want. Holiness is boring. I really want a free pass: confess, absolve, do my penance and wait until I do it again. I enjoy it too much. If I change, will other people think I'm judging them? Will they then reject me? They are more important to me than God, if I'm honest. God will let me keep him in a kind of religious box, which I can open when I think I need him.

I really want God to be a machine, and confession a transaction: I do my bit, and he does his. A sacramental ATM. Off I go, living my life, the master of my own story. God will forgive everything, so I just need to follow the rules.

He will, if that's what I want. I can turn up once in a while and let him do the work. He's already done it, after all. Christ is risen from the dead. He will forgive me every time; I know this. He won't force himself upon me, won't force me to choose him above the things I confess. He will love me, no matter what I do, no matter how I live my life.

But I won't. I'll love that thing more. I'll believe in it. It might even become my profession of faith, and replace my baptismal promises.

However, beyond the traps I set for myself, I know, really, that God can make me more than I think I am, more than I think I can be. He will heal every wound, and mend me more deeply than I ever can. His love will fill those wounds with his power, and will catch me whenever I fall. He will show me how to love more deeply. When he forgives my sins, he rewrites my history, and does so in my favour.

He will never abandon me. More than that, he will keep nudging, gently, and knocking at the door of my heart. No matter the wound, no matter the emptiness, he is waiting for me to let him in, so he can heal me with a love beyond my imagination.

HOW TO USE THE DAILY MEDITATIONS

These meditations will help you to

- Meditate on the work of God in Christ.
- Keep prayer and reflection in Lent, even for just a couple of minutes.
- Help you to understand a bit more about what's going on at the Easter Vigil
- Reflect upon your own baptism
- Pray a little more deeply the texts of the Liturgy.

How to use the reflections.

The simplest thing: just to do them as they are printed.

Don't think too hard about it. In case you find it helpful, here's one way.

- Sit quietly for a few moments.
- Read the short text slowly, taking it in. If there's a scripture reference you might want to read that.
- Quiet again, for as little or long as you want.
- Read the reflection.
- Silence

We start on the Monday before Ash Wednesday and carry on until the Sunday after Easter.

The simplest way to use this booklet is to take it day by day.

There is a pattern to the reflections, and you might find it helpful to know what it is.

- Sundays: the Gospel of the Day
- Monday: Easter Vigil
- Tuesday: Easter Vigil – Liturgy of the Word and the Collects
- Wednesday: Easter Vigil – Liturgy of Baptism
- Thursday: Preface for the coming Sunday
- Friday: Seven Last Words of Jesus on the Cross
- Saturday: *from the Masses of the Blessed Virgin Mary.*

If you meet in a small group during Lent, you might want to take that day's reflection as a starting point.

THE WEEK BEFORE LENT: DAILY MEDITATIONS

Monday 28 February

Monday before Ash Wednesday

Tomorrow is Shrove Tuesday, better known as pancake day. Pancakes were a way of using up butter, eggs and fat ('Fat Tuesday) from which we would abstain during Lent. We Latin rite Catholics are no longer obliged to do that, but it's worth thinking about.

The word *shrove* comes from the word *shrive*. This means *to confess my sins*. Go on, let God unblock the fountain of grace for you. Where have I fallen short? What sins are weighing me down? Trust him, and get out of your own way to his love. Tell him, and ask forgiveness – it will be given!

- What do I hide in my heart, afraid that God doesn't really love me?

Tuesday 1 March

Shrove Tuesday

Easter Vigil, First Reading

Genesis 1:1-2:2

God saw all that he had made, and it was very good

Almighty, ever-living God,
who are wonderful in the ordering of all your works,
may those you have redeemed understand
that there exists nothing more marvellous
than the world's creation in the beginning
except that, at the end of the ages,
Christ our Passover has been sacrificed.

(Collect after the First Reading)

Creation has an order to it, an order which God gave it. The first reading speaks of the seven days of creation, and ends with the creation of man.

The Psalm that goes with this reading is almost the same as on Pentecost Sunday: a resounding hymn of praise to God for the wonders of his creation. The creation includes God's promise of fidelity to us. He made it, and keeps it in being – just as he does with us. His fidelity surpasses completely our fickleness, our selfishness. Even when we disregarded him, he came among us to seek out each one of us.

You are a part of that Creation, a part of God's work. Just spend a little time thinking about that: God made me on purpose.

- Do I receive the world around me, and the people I meet, as gifts from God?
- Is there something (or someone) I find difficult to accept as being created by God?

Wednesday 2 March

Ash Wednesday

“When you fast, put oil on your head and wash your face, so that no-one will know except your Father.” (Matthew 6:17)

There is an obvious paradox between this instruction, and what we actually do. On this day of fasting and abstinence we seem to do the opposite: we put ashes on our head and walk around for everyone to see.

The custom in many places is to have them in the shape of a cross. This can help understand to what we are doing: we remember our own frailty, and turn our gaze to the love Christ has shown for us. Wear it with pride, not in your own efforts in fasting, but in the power of God – and remember to smile!

- How quickly do I smudge or wipe off the ash cross from my forehead?
- Who is it, that I do not want to see that cross when they look at my face?

Thursday 3 March

Thursday after Ash Wednesday

Next Sunday's Preface

By your gracious gift each year
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
by which they have been reborn,
they may be led to the fullness of grace
that you bestow on your sons and daughters.

Preface: 1st Sunday of Lent

This prayer give us a bit of a reboot. It plugs us back in to the state we were given at the moment of our baptism, and points us forward in two ways from where we are now:

- To the renewal of our baptismal promises at Easter,
- To the eternal salvation which is offered to us in baptism.

Lent can be an experience of the desert. Setting aside things which enslave us, subduing the desires of our created bodies, of our brokenness and wounds, can bring us face to face with God as we abandon our false crutches and walk with the Lord. He will not abandon you.

- What do I think I cannot do without?
- Where are the wounds that I think I can't trust God to heal?

Friday 4 March

Friday after Ash Wednesday

Seven Last Words: Father, forgive them: they do not know what that are doing.

Could you do this? In your final agony could you plead that the Father have mercy upon those who have tortured and who will murder you?

In this moment of compassion, Jesus shows us the way. He is innocent, but turns his own innocence to the benefit of those who harm him. He does not blame, or curse, or accuse. He pleads for mercy on them, even as they take up the hammer and the nails to drive through his body.

- Who do I need not only to forgive, but to love more deeply?
- Who do I find difficult, or make assumptions about?

Saturday 5 March

Saturday after Ash Wednesday

Mary, Chosen Daughter of Israel

She is by nature the daughter of Adam,
who by her sinlessness undid the sin of Eve.
She is by faith the true child of Abraham,
who first believed and so conceived.
She is by descent the branch from the root of Jesse,
bearing the flower that is Jesus Christ our Lord.

Preface: BVM, Chosen Daughter of Israel

Usually celebrated in Advent, this draws our eyes to the figure of Our Lady in God's plan for the world. Her trust in the promise of God made it possible for Jesus to be born. Our thanksgiving to her is a response to her extraordinary generosity, which brought to us the Saviour of the world.

Eve urged Adam to say no to God; Mary's yes brought Christ into the world.

- If I say yes to God, what do I secretly hold back from him?
- What stops my **yes** from letting people see God's work through me?

FIRST WEEK OF LENT: INTO THE WILDERNESS

Gospel

Full Reading: Luke 4:1-13



"You must worship the Lord your God, and serve him alone."
Then he led him to Jerusalem and made him stand on the parapet of the Temple. "If you are the Son of God," he said to him "throw yourself down from here, for scripture says:
He will put his angels in charge of you to guard you, and again:
They will hold you up on their hands in case you hurt your foot against a stone."

But Jesus answered him, "It has been said: You must not put the Lord your God to the test."
Having exhausted all these ways of tempting him, the devil left him, to return at the appointed time.

Reflection

The Devil is clever. Take a look at the temptations he places before Jesus: *'I will give you all this power and the glory of these kingdoms...'* That would be nice. That's the answer, isn't it? I don't think there are many of us who think we would use that kind of power for evil; I'd be a benevolent dictator, surely?

'Throw yourself down from here...he will put his angels in charge of you'

I could just jack everything in, throw myself on God and he'll do all the work for me. Don't we all secretly think that prayer is magic? No more difficult decisions, no more worry – no more effort. Lovely.

Nice try, but don't kid yourself. Given free rein, who wouldn't, gradually, let our own desires take over, and begin to act as though we were the centre of the universe? Sin and selfishness aren't far apart.

In many ways, the temptations in the Gospel are specific to Jesus – surely, if he is who he says he is, then his word is enough and the deed is done. But look more closely: when you hear these temptations, ask yourself: 'what would he have to offer me? What would it take for me to turn this far away from God?'

"There is no need for a lot of talk in prayer. All you have to do is stretch out your hands and say, 'Lord, as you want and as you know, have mercy on me.' But if there is war in your soul, add 'Help me'. And because he knows exactly what we need, he shows us his mercy."

St Marcarius the Great (300-390)

Now, there is a risk here – don't become obsessive about your motives, for that would lead to a distortion of reality and to a form of paranoia. Basically it reduces reality to what is in your head. And don't start looking for the Devil around every corner – that would be bonkers. We are talking about an incredibly challenging question: what motivates me?

The basic question of Lent is this: turn to God. Turn again, wherever you are, wherever you've been – it probably wasn't as far as you think. Fix your eyes on him and know that he loves you. He wants you to know him, so that you can know his love.

(continues)

The other thing to watch this Lent is the balance between *penance* and *pride*. Yes, you've given something up – that's good. But you haven't done it to show the world – or even yourself – that you can. You've done it, I hope, so that you can be free from it, so that you stop being dependent on something that isn't necessary. If it leaves a gap (which it probably will) you'll be tempted to fill it with something else – and so will I. Don't. There is only one thing necessary, and that is God. Fill the gap with him, and fill it to the brim.

- What motivates me? Is it God, or my own desire?
- How can I get out of the way, and let God work on me?

Gospel Readings for the Week

Sunday 6 March	Luke 4:1-13	Remember to thank God for every meal.
Monday 7 March	Matthew 25:31-46	See if you can get through the day without saying 'I' or 'Me'.
Tuesday 8 March	Matthew 6:7-15	Choose a book for spiritual reading, and stick with it right through the season.
Wednesday 9 March	Luke 11:29-32	Read the Holy Father's Message for Lent and reflect upon it.
Thursday 10 March	Luke 7:7-12	Read Psalm 138, and reflect upon this: God made you with a purpose. What is it?
Friday 11 March	Matthew 5:20-26	Eat only what you need, and pray for the hungry with every mouthful.
Saturday 12 March	Matthew 5:43-48	Broken a Lenten resolution? Start again!

YOUR NOTES

Week One: Daily Meditations

Monday 7 March: Easter Vigil - The Paschal Candle

Dear brothers and sisters,
on this most sacred night,
in which our Lord Jesus Christ passed over from death to life,
the Church calls upon her sons and daughters, scattered throughout the world,
to come together to watch and pray.
If we keep the memorial of the Lord's paschal solemnity in this way,
listening to his word and celebrating his mysteries,
then we shall have the sure hope
of sharing his triumph over death
and living with him in God.

The vigil begins outside. The Church gathers around a blazing fire, bouncing light into the darkness.

The Church is communion: whenever we are gathered to celebrate the liturgy, it isn't just the people we can see around us. The whole of the Church is present; the Church on earth, the Church on the way to God in purgatory, and the communion of all the saints. This stretches into the future and offers us hope and a foretaste of what the Lord has promised. Remember this when you take part in the liturgy, especially in the Mass.

- Christ is the **most authentic, most real person** to ever have entered into creation. Do I really believe that, or is it all some kind of religious bubble that has no effect on me?
- What do I find difficult about life in the Church?

Tuesday 8 March: Easter Vigil, Second Reading

Genesis 22:1-8

The Sacrifice of Abraham, our father in Faith

O God, supreme Father of the faithful,
who increase the children of your promise
by pouring out the grace of adoption
throughout the whole world
and who through the Paschal Mystery
make your servant Abraham father of nations, as once you swore,
grant, we pray, that your peoples may enter worthily
into the grace to which you call them.

Obedience to God is fruitful. Not easy, but fruitful. Disobedience can seem attractive and is often pleasurable, but it creates the illusion that I am an individual, independent of others. There is no such thing.

First, we are dependent on God. We are dependent on our parents, whose lives and bodies brought us into being. Second, we depend on others every day, to grow and to thrive **for others**, not just for ourselves. This has been true since our conception.

- Did I resent the seeing the word 'obedience' here today? Why? Do I prefer to think I know better than God?

Wednesday 9 March: The Easter Vigil - Exsultet

The Easter Proclamation – the Exsultet - is over 1,200 years old. It proclaims to us the history of our salvation in the Passover and deliverance from Egypt, and proclaims the New Covenant.

Then the Paschal Candle is offered to the Father: you might be surprised to know that the latin word 'lucifer' occurs. It's quite deliberate: it means 'bearer of light' – Christ is the true bringer of light, who has conquered the power of Satan over death and offers us eternal life. This light mingles with the lights of heaven, dispelling the darkness and *gloom* of sin. That's the word the Exsultet uses: 'set apart from worldly vices, and from the gloom of sin.'

It speaks of God's power, who, not content with overturning evil, but who makes the effect of that overturning *even better for us* than the good which is lost by sin. No matter how exciting the sin might appear, God offers you something greater, something that lasts.

- Do I think of sin as something which brings gloom? Do I secretly prefer it to what God asks of me?
- What do I need to re-examine about my view of the world, to try to see as God sees?

Thursday 10 March: Next Sunday's Preface

You have given your children a sacred time
for the renewing and purifying of their hearts,
that, freed from disordered affections,
they may so deal with the things of this passing world
as to hold rather to the things that eternally endure.

Preface of the Second Sunday of Lent

'Disordered affections' sounds harsh to our ears. At its simplest, it means being attached to created things; craving, grasping after stuff or people, seeking attention or approval – as though they were the source of all life, or at least carried a real promise of a future that lasts.

Where do I choose the created, rather than the creator? This time of Lent is a spring-clean. It is very much about my getting out of the way, so that God may act upon me. Choose him.

- Where is my own desire in need of God's touch? Why do I resist?
- How can I live as a disciple 'from within', rather than just doing occasional religious things?

Friday 11 March: Seven Last Words

Today you will be with me in paradise.

What a promise to make at this moment. The thief recognised Jesus. His voice might contain the faintest note of hope. You could be forgiven, though, for wondering if the thief was being sarcastic: Jesus, remember me when you come into your kingdom – whatever you think that is. But the Lord sees through to your heart. Shared suffering binds lives together more closely than shared enjoyment; if you see a person at their most vulnerable, and they see you – you see each other for who you really are, because the masks have fallen. The Lord always sees this, and always knows the depth of my response.

- How do I try to conceal my own vulnerabilities, even from myself? Why?
- Give thanks for those people in whose suffering you have shared, and for who have shared yours.

Saturday 12 March: Mary, Holy Disciple of the Lord

His Mother, the Virgin Mary in her glory,
is rightly called blessed,
for she received your Son in her virginal womb,
but she is even more blessed because, as a disciple of the incarnate Word,
she eagerly sought to know your will and faithfully carried it out.

Preface of the BVM, Holy Disciple of the Lord

Mary gives us the example of a disciple; faithful to the Word at all time. Our fidelity both to the person and the teaching of Jesus belong together: sweep away any notion of 'law or Gospel', or 'letter or Spirit' (which is really just another way of trying to bend the real Christ to my own will, and looking for loopholes in revelation). The incarnation of Christ, an actual *person*, rather than an idea, shows how shallow those notions are. During the Marriage at Cana, Our Lady is very plain: Do whatever he tells you. Ask Mary to help you listen to him.

- If Mary appeared at my side and said: 'Do whatever he tells you', what would I do?
- Am I responding to the real person of Mary or Jesus, just or my own idea of them?

SECOND SUNDAY OF LENT: LORD, IT IS GOOD FOR US TO BE HERE

Gospel

Full reading: Luke 9:28-36



Jesus took with him Peter and John and James and went up the mountain to pray. As he prayed, the aspect of his face was changed and his clothing became brilliant as lightning. Suddenly there were two men there talking to him; they were Moses and Elijah appearing in glory, and they were speaking of his passing which he was to accomplish in Jerusalem.

Reflection

When the Transfiguration comes around each year, Peter always makes me smile. From the perspective of history, it seems obvious that this is just another case of Peter missing the point. He does that a lot. Of course you shouldn't build tents – can't you see this is just a passing moment? Can't you see that this is God making a point through creation?

But then, I realise that I would probably respond in exactly the same way as Peter did. Who wouldn't? We all feed on moments of clarity, joy, beauty and glory, and we all want them to last. Who would want to return to a mundane existence after that?

'Pray inwardly even if you do not enjoy it. It does good even though you feel nothing, even though you think you are doing nothing, because of the tender love which our good Lord has for all who will be saved, he comforts readily and sweetly.'

Julian of Norwich, 1342-1413

But we must. Most of our lives are fairly mundane and routine. Most of us can look at our own routines and pinpoint the patterns and habits we adopt. If we're even trying to be honest, we know that we see them from only our own perspective. My own eyes give perspective for the whole world, and my concerns are the important ones which everybody should share, aren't they?

The Transfiguration of the Lord reminds me that this is a mistake. This dramatic moment reminds us to always look upwards. Look for those moments every day, look for moments in every relationship which stand by the measure of eternity – are my eyes looking upwards, enlarging my vision of what it is to be a human being, or are they focused on me, keeping my vision small and unable to see the power of God? Look for those moments in each day when God transfigures the ordinary before your eyes, and make time to pray in thanksgiving for them. Then, ask what he is revealing to you in each moment. Step outside your own vision, and look for the perspective of God.

- Do I try to think of Jesus as he is, or do I impose a more pliable, convenient image on him so he doesn't disturb my life too much?
- What steps can I take to allow the Lord his proper place at the heart of my life?

Gospel Readings for the Week

Sunday 13 March	Luke 9:28-36	Smile at stranger. But not in weird way.
Monday 14 March	Luke 6:36-38	Is there a friend you have been neglecting? Call them.
Tuesday 15 March	Matthew 23:1-12	Can you make a commitment to give to a charity?
Wednesday 16 March	Matthew 20:17-28	Spend an hour finding out about your patron saint. What can you learn from them?
Thursday 17 March <i>St Patrick</i>	Luke 10:1-12, 17-20	Bring your faith into a conversation today with a friend at work or college.
Friday 18 March	Matthew 21:33-43, 45-6	Spend some time praying for someone you know who is living with problems and difficulties.
Saturday 19 March <i>St Joseph</i>	Matt 1:16, 18-21, 24	Pray for your father today, and do something good for him.

YOUR NOTES

WEEK TWO: DAILY MEDITATIONS

Monday 14 March: Easter Vigil – Liturgy of the Word

The Liturgy of the Word during the Vigil recounts the whole history of Salvation. It has seven readings from the Old Testament which follow the pattern: Reading-Psalm-Collect. We hear the word, respond with the psalm and pray in silence for a short while, and our prayers are gathered up in the collect by the priest.

These are followed by return of the Gloria, from which we have abstained during Lent, and the letter from Paul to the Romans: Christ, having been raised from the dead, will never die again. The return of the Alleluia with an extended Psalm heralds the Gospel of Easter morning. 'He is not here: he is risen.'

- Have I ever stopped before to look at what is happening at the Easter Vigil, to see why it is so significant?
- Which part of the Vigil can I linger over this year, and ask the Lord to use it to show himself to me through it? How can still do this, even if I am not able to take part this year?

Tuesday 15 March: Easter Vigil, Third Reading

Exodus 14:15-15:1

The sons of Israel went on dry ground right into the sea.

O God, whose ancient wonders
remain undimmed in splendour even in our day,
for what you once bestowed on a single people,
freeing them from Pharaoh's persecution
by the power of your right hand
now you bring about as the salvation of the nations
through the waters of rebirth,
grant, we pray, that the whole world
may become children of Abraham
and inherit the dignity of Israel's birthright.

Easter Vigil: Collect after the 3^d Reading

This prayer, and the reading which it follows, is the most important Old Testament reading of the Vigil. It can never be left out of the Liturgy. What God did in rescuing the people of Israel from Egypt he did by his power over creation. What he does tonight – and what he has done to us and for us – he does, again by water. The link between the liberation of the people of Israel and our own regeneration through baptism is powerful one: God rescued Israel through water. He does so much more for us and to us with the waters of baptism.

- How can I mirror more generously the love God has for me to those whom he sends to me?
- How do I show that the love of God is the birthright of everyone I meet?

Wednesday 16 March: Easter Vigil - Baptismal Promises - I: Renunciations

Do you renounce Satan?
And all his works?
And all his empty show?

It does no good to see the Devil around every corner – that way madness lies. Very often, however, I have a lack of awareness; awareness of my own tendency to selfishness, of my own small choices in favour of myself and the satisfaction of desire, and, yes, in those larger choices when I willingly choose something that I know to be wrong.

When something presents itself that appears really attractive, ask the question: what is the real substance that this claims to offer me? What power is at work here that comes from somewhere other than God? The seven deadly sins do sit in the shadows, you know. They are real, and they play on the weaknesses in my character. Sometimes I choose those weaknesses, because they flatter me - they make me think myself to be more important than I am.

- What things play on my own vanity? What on my greed?
- When do I deliberately choose things that feed my vanity?

Thursday 17 March: Next Sunday's Preface

For when he asked the Samaritan woman for water to drink,
he had already created the gift of faith within her
and so ardently did he thirst for her faith,
that he kindled in her the fire of divine love.

Preface of the 3rd Sunday of Lent

This prayer is a dance of desire. Whatever desire you have for God, whatever love, it cannot compare for the love he has for you. The word 'ardent' here points to the heat of a burning desire. Can I begin to imagine God's burning, passionate love for me?

But this **is** the love God has for you, and he pours it upon you – if only you would receive it from him. Christ thirsts for you, yet he is the one who will give you the water that will quench your deepest thirst.

- What do you really thirst for? Be honest with yourself, and with the Lord.
- Christ seeks your freedom. Do you?

Friday 18 March: Seven Last Words

Behold your Son, behold your mother.

Jesus provides for his mother. He makes certain that she (who would have still been fairly young by our measure) had somewhere to go. Not just in her grief, but that she had a home.

He gives his Church a mother. She loves us now, from the presence of God – praying all the time for you and for me. Get to know her, and never be too proud to ask her for help.

When Mary presented the child Jesus in the Temple, she was fulfilling the requirements of the Law, both by his presentation and by her own purification after childbirth; she then receives him back from God. At the foot of the Cross, she plays no part in his offering; she is herself offered to the Church as mother as the Son departs, and he has offered himself.

- What precious gift can I offer to God, in the hope that I receive it back from him, renewed and strengthened?
- How can I best use that in the service of the people I meet?

Saturday 19 March: Mary at the Foot of the Cross

At the Cross the Blessed Virgin appears as the new Eve,
so that, as a woman shared in bringing death,
so a woman would share in restoring life.

At the Cross with motherly love
she embraces her scattered children,
reunited through the Death of Christ,
and she fulfils the mystery of the mother of Zion.

At the Cross she stands
as the model of the Church, the Bride of Christ,
which draws inspiration from her courage

Preface: BVM at the Foot of the Cross, I (part)

The unity of the Church is shaken at the moment of its birth: the disciples scatter in fear. The image of Christ upon the Cross draws our eyes to him – our unity is born in this paradox.

Christ is the Temple, and she is his home. We are his body, and she is our mother. We are the scattered, and she welcomes all those brought together by Christ's death – and that means all people. She remains **the** example of fidelity, held out for us to imitate. Not only that, she works endlessly for us, interceding on our behalf.

- There's a bit of the scattered disciple in all of us. Which part of me has run away? What part of me is set apart from Christ?
- How can I let him help me find my way home to him?

THIRD SUNDAY OF LENT: LIVING WATERS

Gospel

Full Reading: John 4:5-42



'If you only knew what God is offering and who it is that is saying to you: Give me a drink, you would have been the one to ask, and he would have given you living water.'

Whoever drinks this water will get thirsty again: but anyone who drinks the water that I shall give will never be thirsty again: the water that I shall give will turn into a spring inside him, welling up to eternal life.'

'Sir,' said the woman, 'give me some of that water, so that I may never get thirsty and never have to come here again to draw water.'

Many Samaritans of that town had believed in him on the strength of the woman's testimony when she said, 'He told me all I have ever done'.

Reflection

You have no bucket, sir. I've always loved this line. It's earthy, a bit cheeky, and she is completely oblivious about what is going to unfold.

The woman misunderstands who has approached her, but isn't that often the way of conversion? Jesus asks her for water, going against the customs of the time and place, and she mocks him for it. She doesn't realise that he is looking for her. I wonder how many conversion stories begin with a misunderstanding like that – or even how many conversations with God?

Her awareness of who this man is comes gradually. After teasing him, she misunderstands who he is, but then asks him for the water. She seems to think it's a bit magical – that it is a special physical water that will quench her every thirst. I wonder what I would ask for.

Then comes the awkward statement: five husbands, he tells her. She dodges it, but still doesn't quite get who he is. Now she thinks he's a prophet, but she's getting there. She begins to talk of worship, and the place of it – Samaritans, after all, refused to worship at Jerusalem. Jesus presses the point: real worship of the Father in Spirit and truth. The Father brings true worship to birth through the Spirit; not through ancestors, as she thinks. I wonder what preconceptions blur my vision of who he really is – ancestors? Politics? Nationality? My own desire?

Jesus is pressing her through not-so-gentle challenges to move beyond the simply physical and onwards towards the reality of life in communion with God. He is the door and is wide open before her. She's a bit slow – but aren't we all?



(continues)

Her eyes are beginning to open. She knows there is a Messiah coming. 'I who speak to you – I am he.' Jesus reveals himself to her. The place of the worship of God is Jesus himself. He is the living water who quenches every thirst.

When Jesus asks the question, he is the answer.

- **What do I fear that the Lord would say to me about my life?**
- **Do I want Christ to thirst for my faith, or would I prefer that he didn't?**

Gospel Readings for the Week

Sunday 20 March	John 4:5-42	Read 1 Corinthians this week.
Monday 21 March	Luke 4:24-30	Try and make it to Morning Prayer today.
Tuesday 22 March	Matthew 18:21-35	Pray for the spread of the Gospel in all those countries where people have grown deaf to the Gospel.
Wednesday 23 March	Matthew 11:14-23	Instead of going out for coffee, invite a friend into your home, and give away the money you save.
Thursday 24 March	Luke 5:1-11	Clear up after someone today without grumbling.
Friday 25 March <i>Annunciation of the Lord</i>	Luke 1:26-38	Pray the Stations of the Cross
Saturday 26 March	Luke 18:9-14	Spend some time getting to know someone you don't really like.

WEEK THREE: DAILY MEDITATIONS

Monday 21 March: Easter Vigil - The Moment of Baptism

You are baptised 'In the name of the Father, and of the Son, and of the Holy Spirit.' At the moment of washing, you are reborn, regenerated and incorporated into Christ. That's a big sentence. The gift of Christ's life calls for a response in me. That call is a willingness to receive his new life, and to be brought into the life of the Trinity. Becoming *members of Christ*, we become part of his mission.

This points closely to the relationships of the Trinity. The complete gift of self *is* the life of the Father, Son and Holy Spirit. By giving the whole of yourself in baptism you receive the life of the Trinity. The Father, Son and Spirit are all love, dynamism and life, pouring their being into the other. Discipleship is similar – but we are always tempted to hold something back.

- When adults are baptized, we think of them as having 'converted.'
- If you were baptised as a baby, when was your conversion? Is the world still waiting for it?

Tuesday 22 March: Easter Vigil, Fourth Reading

Isaiah 54:5-14

Almighty, ever-living God,
surpass, for the honour of your name,
what you pledged to the Patriarchs by reason of their faith,
and through sacred adoption increase the children of your promise,
so that what the Saints of old never doubted would come to pass
your Church may now see in great part fulfilled.

The first three readings tell of the mighty deeds of God: Creation, the Promise to Abraham, and the Exodus. This reading, and the one that follows, point to the eternal covenant.

I always tell the readers that this is about tough love. 'I did forsake you for a moment, ... in excess of anger ... I hid my face.' Even through this toughness, however, the *steadfastness* of God's love is still more resolute:

'For the mountains may depart, the hills be shaken, but my love for you will never leave you and my covenant of peace with you will never be shaken.'

Just dwell on those words of God, dwell on them for one whole minute. Try to let yourself hear them clearly: he is speaking to you **now**.

This promise is also contained in Baptism: that God will be faithful, not just in some general, idealised sense, but that he will always be faithful to **me**.

- Have I ever thought before about God's faithfulness to me? What is my response?
- I have a place in the unfolding of salvation. What will I do with it?

Wednesday 23 March: Easter Vigil - Baptismal Promises - II: Affirmations

Do you believe in God, the Father almighty, Creator of heaven and earth?
Do you believe in Jesus Christ, his only Son, our Lord,
who was born of the Virgin Mary,
suffered death, and was buried,
rose again from the dead,
and is seated at the right hand of the Father?

Do you believe in the Holy Spirit,
the Holy Catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and life everlasting?

Easter Vigil: Baptismal Promises

You use a form of these words every Sunday in the Creed. When was the last time you listened to them? Yes, they are a summary of the Christian faith, but they are more than that. The 'I believe' is an act of trust; indeed, it is an act of love. These are the essential elements of the Christian faith; what do I mean when I say them? Take a few minutes on each line, preparing to renew these promises at Easter.

- The scripted answer to these questions is 'I do.' Do I?
- What challenges me about them?
- How can I nurture this gift of faith?

Thursday 24 March: Next Sunday's Preface

By the mystery of the Incarnation,
he has led the human race that walked in darkness
into the radiance of the faith
and had brought those born in slavery to ancient sin
through the waters of regeneration
to make them your adopted children.

Preface of the 4th Sunday of Lent

Darkness and light: this is the choice. I love the word 'radiance.' It sings of light and warmth, not just something that sits alone, glowing in some kind of vacuum. Light always finds a way through, just like water. It flows wherever it can, unless we create a blockage.

The radiance of Christian faith pours out into all parts of a person's life. That begs the question: do I actually believe in this Christ? The waters of regeneration are paired here with the enlightenment that the Lord brings – enlightenment to understand who he is, and therefore to understand who you are. He has regenerated you, and he will lighten your path. Let him show you where to go.

- Do I think that the images of darkness and light are just used for effect, or do I see reality in them?
- In what areas do I prefer shadows to the light? Can I take the risk of letting Christ shine upon me there?

Friday 25 March: Seven Last Words: My God, my God, why have you forsaken me?

Of all the words of Jesus, we can all hear ourselves saying this. Indeed, you may have said it. Everyone has known darkness.

The shadow of doubt, even of despair, can sneak, unbidden, into the most peaceable of days. You may have to dwell with it for a while – but always place the sorrow, the grief and the loss into the hands of God. It might not ease immediately, but he will be with you, and he will help you. His answer might not come when or how you expect or seek it, but it will come.

- Do I have a sense that God is looking at me from a distance, taking no interest?
- Is that, maybe, more about the way I look at God?

Saturday 26 March: Mary at the Foot of the Cross

In your divine wisdom
you planned the redemption of the human race
and decreed that the new Eve
should stand by the Cross of the new Adam:
as she became his Mother by the power of the Holy Spirit,
so, by a new gift of your love, she was to be a partner in his Passion,
and she who had given him birth
without the pains of childbirth
was to endure the greatest of pains
in bringing forth to new life
the family of your Church.

(Preface, BVM at the Foot of the Cross II)

The Church is born from the side of Christ; when blood and water flowed, there we are. Her pain, seeing the brutalised body of her only son, is bound up with his sacrifice, and flows into the new, redeemed life that is offered to us.

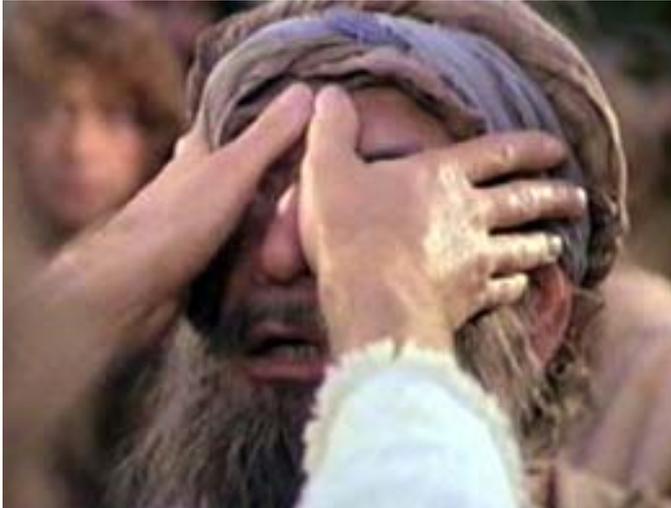
Spend some time today asking her to intercede for someone you know to be in pain, whatever kind of suffering that might be.

- Is there something practical you can do to help them?

FOURTH SUNDAY OF LENT: HEALING THE MAN BORN BLIND

Gospel

Full Reading: John 9: 1-41



As Jesus went along, he saw a man who had been blind from birth.

He spat on the ground, made a paste with the spittle, put this over the eyes of the blind man and said to him, 'Go and wash in the Pool of Siloam' (a name that means 'sent'). So the blind

man went off and washed himself, and came away with his sight restored.

His neighbours and people who earlier had seen him begging said, 'Isn't this the man who used to sit and beg?' Some said, 'Yes, it is the same one.' Others said, 'No, he only looks like him.' The man himself said, 'I am the man.'

'Are you trying to teach us,' they replied 'and you a sinner through and through, since you were born!' And they drove him away.

Jesus heard they had driven him away, and when he found him he said to him, 'Do you believe in the Son of Man?' 'Sir,' the man replied 'tell me who he is so that I may believe in him.' Jesus said, 'You are looking at him; he is speaking to you.' The man said, 'Lord, I believe', and worshipped him.

Reflection

This episode presents us with a pretty stark choice: light or darkness, as we already saw when we looked at today's Preface. John's Gospel is especially clear about this distinction, again and again.

This is the only healing in the scripture of a man blind from birth. Others lose their sight and have it restored; he is unique.

Like the Samaritan woman, the man has a growing awareness: he uses these phrases one after the other: 'the man they call Jesus', 'prophet', 'from God', and 'Son of Man.' It is no accident that this Gospel is part of the rites of initiation – it seems that it always was.

The Pharisees, however, are divided amongst themselves. At its most basic, it is because they are operating within a human perspective, which so often ends up being about power. When everything is interpretation, no matter how faithful you try to be, you will probably want to be right rather than accept the authority of another. Isn't much of Twitter really just about who shouts loudest?

As the man born blind (we do not know his name) becomes more enlightened, the opposition of the Pharisees hardens. It's not some strange, abstract enlightenment that this man encounters: it's the True Light, Christ himself. Not one among others, not just a teacher. He is the light.

Even in the rite of Scrutiny, when we pray for those who will be baptised at Easter, the influence of John is clear:

Enable them to pass from darkness to light
and, delivered from the prince of darkness,
to live always as children of the light.

This is our challenge, too. In a few weeks the Paschal Candle will be blessed, acclaimed and praised as a symbol of Christ. It is no accident that this takes place at night. That light will be given to us to hold. But a light cannot be held, it cannot be contained. By its very nature, light spreads and pushes away the shadows.

- Where are the shadows that I try to build for myself, in the illusion that God doesn't already know what's there? What am I afraid of?
- Christ is the Light of the World – all of the world. Do I live as though he is, or do I look for light somewhere else?

Gospel Readings for the Week

Sunday 27 March	John 9:1-41	Mothers' Day – give thanks for your parents, and send your mother something nice
Monday 28 March	John 4:43-54	Do you know someone who is sick? Visit them.
Tuesday 29 March	John 5:1-3, 5-16	Spend some time praying for someone who drives you up the wall.
Wednesday 30 March	John 5:17-30	Spend some time praying the Creed, slowly and reflectively. What does it mean for you to say 'Amen'?
Thursday 31 March	John 5:31-47	Do you have a friendship that does you harm? How can you change it?
Friday 1 April	John 7:1-2, 10, 25-30	Try and spend the day in quiet – turn off your Phone and music.
Saturday 2 April	John 7:40-52	Have a clear-out: what can you get rid of, or give away?

YOUR NOTES

“Jesus is always waiting for us in silence, and in this silence he will speak to us. He will speak to our soul and we will hear his voice.”
Bl Teresa of Calcutta, (1910-1997)

WEEK FOUR: DAILY MEDITATIONS

Monday 28 March: Easter Vigil - Presentation of the Lighted Candle

You have been enlightened by Christ.
Walk always as children of the light
and keep the flame of faith alive in your hearts.
When the Lord comes, may you go out to meet him
with all the saints in the heavenly kingdom.

Easter Vigil: Presentation with a lighted candle

Christ is the Light. The Paschal Candle symbolises Christ the light. This baptismal candle is lit from the Paschal Candle. The Neophytes are incorporated into Christ: remember, flame from a candle can multiply without growing dim. So it is with faith.

The newly-baptised receive the light *from Christ*, and are called to share it, and it brings three specific challenges:

- of discipleship
 - of nurturing that flame, and of passing it on
 - of living the life of heaven here, to make it present and share a foretaste of that joy with those they meet on earth.
- How can I accept those challenges myself, and live them with greater love?

Tuesday 29 March: Easter Vigil, Fifth Reading

Isaiah 55:1-11

Come to me and your soul will live, and I will make an everlasting covenant with you.

Almighty, ever-living God,
sole hope of the world,
who by the preaching of your Prophets
unveiled the mysteries of this present age,
graciously increase the longing of your people,
for only at the prompting of your grace
do the faithful progress in any kind of virtue.

Sole hope of the world. That's quite a promise. The question for me is hard: do I allow my hope to lie elsewhere? "Incline your ear and come to me: I will make with you an everlasting covenant."

The reading is *dripping* with the waters of baptism. Drink from the spring of living water Christ promises. Return to these waters and meditate on the promise of your baptism. Ask that God increase your longing for him. Ask him to nurture your desire.

- Do I really want my desire for God to increase?
- What do I fear he will take away from me to make room for himself?

Wednesday 30 March: Easter Vigil - Clothing with the white garment

You have become a new creation
and have clothed yourself in Christ.
Receive this baptismal garment
and bring it unstained
to the judgement seat of our Lord Jesus Christ,
so that you may have everlasting life

Easter Vigil: Clothing with a Baptismal Garment

What you were clothed in? Do you know where it is now? Find out the date of your baptism. It is the date of your new birth in Christ – celebrate it and give thanks for this great gift.

The white garment is both a symbol and a challenge. It isn't there to cover the dirt; it shows the state of the person now, at their new birth, in the depths of their being. The text calls us to 'bring it unstained' to the judgement seat. Big challenge.

The Neophytes (the newly-baptised) will wear their garment on Easter Sunday, but also on the Eighth day of Easter: this is known as the 'Sunday in White,' and the entrance antiphon refers directly to them, but also to us:

Like newborn infants, you must long for the pure spiritual milk,
that in him you may grow to salvation.'

- Do I really want to be a child of God, or do I think I've outgrown him?
- Do I prefer to think that I am the adult in the relationship, rather than him?

Thursday 31 March: Next Sunday's Preface

As true man he wept for Lazarus his friend
and as eternal God raised him from the tomb,
just as, taking pity on the human race,
he leads us by sacred mysteries to new life.

Preface of the 5th Sunday of Lent

How close God chooses to come to us. His love that compels him to descend, to be with his creatures, in order to lead us to him - but also to become the *way* we can receive what he offers. His desire, that we share in the fullness of his love, binds himself to us so that we can be near him. He doesn't force us to live by his desire for us; he leads, he calls, he nudges – but he gives us the freedom to choose him, and to live the new life that he promises.

- To what, or to whom, would I bind myself even to the point of death?
- To what does my desire bind me now?

Friday 1 April: Seven Last Words:
Father, into your hands I commend my spirit

We must keep death before our eyes. Not as some morbid fixation, but as a way of keeping a true perspective about the challenges of this life, and the promise that the Lord offers to us. It is also an antidote to the temptation that we all face: to put our trust in transient things, in created things or people, rather than in God.

The Lord will, one day, call us to himself. Live your life in such a way that the final words of Jesus may be yours, placing your hope and trust in the power of God.

- If I knew I were going to die tomorrow, what would I do today?
- What does that say, honestly, about my own priorities?

Saturday 2 April: Mary, Mother of Reconciliation.

In your infinite goodness
you do not abandon those who stray from you,
but in marvellous ways you call them back to your love:
you gave the Blessed Virgin Mary, sinless as she was,
a heart of compassion for sinners;
seeing her love as their mother,
they turn to her with trust
as they ask your forgiveness;
seeing her beauty of spirit,
they seek to turn away from sin in its ugliness;
taking to heart her words and example,
they learn to keep your Son's commandments.

Preface, BVM, Mother of Reconciliation

Mary stands before us as the image of discipleship and holiness. Her heart opens and turns towards us, from her place in heaven. She wants us to find her Son and choose him, so that we might know his love for us. She is a bridge between God's peace and our tendency to selfishness.

- Rest by the bridge. Spend a little time with Mary. Ask her to show you how to follow her Son more closely.
- Where do I need her help to be reconciled with God, with someone else – or even with myself?

FIFTH SUNDAY OF LENT: RAISING LAZARUS

Gospel

Full Reading: John 11:1-45

'I am the resurrection and the life. If anyone believes in me, even though he dies he will live, and whoever lives and believes in me will never die. Do you believe this?'

'Yes, Lord,' she said 'I believe that you are the Christ, the Son of God, the one who was to come into this world.'

Reflection

Death is a dark and frightening thing.

The house at Bethany, with Martha, Mary and Lazarus, seems to be the place where Jesus stays when he visits Jerusalem. They were really close friends.

'Jesus wept.' We usually think of this as grief, Jesus expressing sorrow at the death of his friend. This may be a part of it. Just before this, however, we are told that he 'shuddered', or 'sighed deeply'. Some scholars read this as Jesus shuddering, being moved with the deepest emotions, or a profound sense of disturbance. This includes anger at the afflictions of those he loves, because Jesus understands them to be examples of Satan's kingdom of evil, which he has come to conquer.

This is the last of the signs Jesus worked, before John's Gospel takes us towards Jerusalem and the death he is to suffer. This miracle prompts the meeting of the Sanhedrin (the Council of the High Priest) which decides that Jesus must die. It is no accident, and Jesus knows exactly what he is doing. Today's Rite of Scrutiny tells us as much, asking that the Elect be protected:

Free them from the slavery of Satan,
the source of sin and death,
who seeks to corrupt the world you created
and saw to be good.

The raising of Lazarus is like a declaration of war: Jesus says no to death. Living water to quench every thirst, light to conquer every darkness, life and resurrection to banish death – his promises are our hope. Like everything Jesus does with signs, they're not just signs: they bring forth the reality they symbolise. When Jesus acts, it is the whole Trinity acting. The raising of Lazarus is a manifestation of the power of God Almighty.

With that in mind, spend a little time picturing the scene. Jesus knows this is a battle. His friend is dead. He performs no anointing. His own word – indeed, the Word that he is – speaks, and that is enough to conquer the power of death.

Lazarus is you and me. As Jesus brought light to the blind man, he brings life to Lazarus. Raising Lazarus from death prefigures the new life we are promised when we are baptised into the mystery of his death and resurrection; Christ points us upward, showing the promise of the resurrection of the dead on the last day.

(continues)

- Do I really believe that I will rise from the dead?



- Or have I collapsed my hope for salvation into something in this world, rather than what God actually promises me?

Gospel Readings for the Week

Sunday 3 April	John 11:1-45	Make your confession this week.
Monday 4 April	John 8:12-20	When do I cast the first stone?
Tuesday 5 April	John 8:21-30	Make an extra effort to go to Mass today.
Wednesday 6 April	John 8:31-42	Do something foolish for Christ
Thursday 7 April	John 8:51-59	Memorise all or some of Psalm 50
Friday 8 April	John 10:31-42	Write a card to someone you don't always value as much as you should.
Saturday 9 April	John 11:45-56	Take one bad habit you have, think about what it does to your friends, and see what you can do to change it.

FIFTH WEEK: DAILY MEDITATIONS

Monday 4 April: Easter Vigil - Exhortation before baptism

Dearly beloved,
with one heart and one soul, let us by our prayers
come to the aid of these our brothers and sisters in their blessed hope,
so that, as they approach the font of rebirth,
the almighty Father may bestow on them
all its merciful help.

Easter Vigil: Exhortation before Baptism

At this point in the Vigil, the Elect used to turn and face the Church door to renounce Satan, turning back towards the altar to make their profession of faith. This turning is part of the approach to the font: we were reminded of it on Ash Wednesday: Repent, and believe in the Gospel.

You are the beloved. You have a part in this. This 'one heart and soul' is already ours. We have to foster it, nurture it and guard it. The beloved, one in heart and soul, really support and strengthen the elect by our prayers and our care for them. Give it all you have, and pray for them now.

- Do I even start to turn from the things that keep me from God? Or do I just leave them outside the Church so I can pick them up again on the way out?
- Do I think that life 'outside' the Church is more 'real life' than this? If Christ is who he says he is, why do I think like that? Shouldn't it be the other way around?

Tuesday 5 April: Easter Vigil, Sixth Reading

Baruch 3: 9-15, 3:32-4:4

In the radiance of the Lord make your way to light.

O God, who constantly increase your Church
by your call to the nations,
graciously grant to those you wash clean in the waters of Baptism
the assurance of your unfailing protection.

Easter Vigil, Collect after the 6th Reading

"Your Church"

We need to absorb that statement more deeply. The Church isn't a company, a political party or some other kind of organisation. She is, first, Christ's own Bride. She is also 'we'. Christ is the splendour of the Father and we are joined to him.

I bet that at some point you've said 'The Church', and really been referring to a 'they'. Wrong! By baptism, there is only a 'we'. You are the Church, and so am I. Water, the thing that Lord uses to bind us to himself is the very thing which composes most of your body. You and I are, in the scheme of the universe, almost identical to one another; we are made of the same things. Wherever you are, the Church is present – that's a mission.

- How often do I treat other people as if there was really a 'they', rather than a 'we'?
- How often do I do this even *within* the Church?

Wednesday 6 April: Easter Vigil – Confirmation

Send upon them, O Lord, the Holy Spirit, the Paraclete;
give them the spirit of wisdom and understanding,
the spirit of counsel and fortitude,
the spirit of knowledge and piety;
fill them with the spirit of the fear of the Lord.

Rite of Confirmation: Laying on of Hands

The neophytes are confirmed on the same night they are baptised. This prayer, for the laying on of hands, was also prayed over you at your confirmation. The list contains the gifts of the Holy Spirit, which each of us receive, but which need to be nurtured, contemplated and strengthened in us, so that we can live the full lives that God has waiting for us, and that we apply them to the decisions and actions that we take.

- Do I nurture the gifts of the Spirit, or have I left them at the back of the cupboard?
- Can I start asking the Lord to nurture them in me, even now? Linger again over each of those gifts, listed in the prayer.

Thursday 7 April: Next Sunday's Preface

For, though innocent, he suffered willingly for sinners
and accepted unjust condemnation to save the guilty.
His Death has washed away our sins,
and his Resurrection has purchased our justification.

Preface of Palm Sunday of the Passion of the Lord

The shadow of the Cross approaches. We are now in what used to be called *Passiontide*, when we mediate more deeply on the Lord's suffering. Thank the Lord for the love he shows us, the love he shows for you. The first two lines of this prayer: 'accepted unjust condemnation' are striking, and lot of people think that Jesus was condemned by the Father, to satisfy the Father's wrath. This is wrong. He accepted that condemnation *from us*, so that he would bring our own redemption. It was to the dynamics of human power that he submitted, and it is those dynamics which brought about his death. It is our anger that does this, not God's.

We all play our part in the dynamics of power in some way; college, work, family, friends, lovers. Christ shows us what happens to the 'other' when we do this. It's very easy to create a victim, or to make ourselves into one.

- Where do I look for safety? To the fickle dynamics of human power, or can I bear the risk of trusting in God's love for me?
- When do I make myself into a victim as a way of exercising power over others?

Friday 8 April: Seven Last Words

It is accomplished

He dies. Then he is pierced with a lance: from this wound the Church is born. The final Old Testament reading from the Easter Vigil sits powerfully over this moment, and wraps itself around the prayer which accompanies it:

I shall pour clean water on you, and I shall give you a new heart. (Ezekiel 36: 16-28)

“what was cast down is raised up,

(Collect after 7th Reading)

what had become old is made new,

and all things are restored to integrity through Christ,

just as by him they came into being.

You shall be my people, and I shall be your God.

We are restored to our own integrity, to the state of being whole and undivided, through baptism: this includes incorporation into the Body of Christ. God makes us new in Baptism, and builds us into his body.

The death of Christ is fruitful for the world – and so is the death that takes place in baptism. Baptism changes a person, and changes how they relate to the world. The fruit of baptism multiplies in their resurrection – we aren't baptised just for ourselves: baptism gives us new life so that we may be sent out to share the news, and share the presence of Christ. The final words of the Mass reiterate for us that commission, 'so that each may go back to doing good works, praising and blessing God' (General instruction of the Roman Missal, 90)

- Do I think of my baptism simply about the salvation of my own soul, or have I learned to share its gifts with those around me?
- Do I think of myself as being sent forth by God, or am I just sent home?

Saturday 9 April: The Commending of the Blessed Virgin Mary

At the foot of the Cross of Jesus,

by his solemn and dying wish,

a deep bond of love is fashioned

between the Blessed Virgin Mary

and his faithful disciples:

the Mother of God is entrusted to the disciples as their own mother,

and they receive her as a precious inheritance from their Master.

(Preface: The Commending of the Blessed Virgin Mary)

In the moments before his death, the Lord binds his mother to the origin of his Church. This bond cannot be broken. She is with us, a living stream of communion between the Church on earth, holding up for us the hope of glory in the presence of God.

- What do I think about this communion, this people the Lord continues to build?
- How do I see the mission of the Church as being entrusted also to me?

PALM SUNDAY



One of the most striking things about Palm Sunday is the sheer fickleness of the crowd. How quickly its cry shifts from jubilant, revolutionary, 'Hosanna to the Son of David', to the chilling 'Crucify him.' You and I are not so different. How quickly do I change my mind and attitudes to reflect those around me, just to be accepted? How quickly do I stop thinking for myself and join a crowd? How quick am I to believe what I read in a particular newspaper, a particular website, a particular political manifesto? I probably choose

to believe what suits me, what is least inconvenient and least challenging to my own fears. Isn't it surprising how quickly a happy group of 'like-minded' people can become a mob? It's very comforting to sit in judgement when I'm not the one being challenged. Just blame someone.

Or do I manipulate situations and the fears of those around me? Am I the traitor who changes his mind after taking blood money, thinks better of it – but it's too late, and I'm left with nowhere to turn? Or am I the politician who acts against my better judgement and hands the victim over, for fear of what might happen if I exercised the authority I have been given? Or am I the one who acts as the Lord said I would – close to him until the end, but when challenged I lose my courage and deny that I know him? In the short term, it's always easier to give in.

The events of Holy Week are evocative, powerful and stark. We share the Lord's Last Supper and are shown how to serve in love, witness his handing over, trial and bitter death. We wait with the silence of the Earth on Holy Saturday, in eager expectation – and then the tomb is empty. There is a new hope transforming creation, transforming everything we are and can be.

Death is destroyed and transformed into resurrection; we have new eyes, and are able see things very differently. Look again at the crowd: we can see where they did not. The questions we ask are different, the logic is different, the doubts and difficulties are different – perhaps even more difficult, more profound. Why? Because we know the answers are more glorious than they could have imagined.

- If I had been there, with whom would I have aligned myself? The Romans? The Chief Priest? The Mob? The disciples?

HOLY WEEK: DAILY MEDITATIONS

Spend a few minutes with the Gospel of the day.

MONDAY OF HOLY WEEK: The Anointing at Bethany

John 12:1-11

This is a bitter moment. Judas points the finger at Martha, Mary and at Jesus for using expensive ointment to anoint Jesus' feet, but the Lord knows what he is up to. It means there is less money in the fund for Judas to steal. The chief priests make the decision that will bring about his death, because he puts their own power and influence under threat.. The cycle of blame and human power is at work here, the desire for created things.

- When do I accuse others as an act of self-preservation?
- When do I gossip and chatter about other people, in order to control others?

TUESDAY OF HOLY WEEK:

John 13:21-33, 36-38

Peter is impetuous. He tells the Lord that he will lay down his life for him, but Jesus knows that he will deny him three times. Fidelity can be difficult. Jesus calls out Judas: 'what you are going to do, do quickly.'

- How much are my promises worth? Will I crumble in fear when a challenge comes?
- Imagine being Judas, face to face with the Lord: how would I feel when he said that to me?

WEDNESDAY OF HOLY WEEK

Matthew 26:14-25

For Judas it took thirty pieces of silver. What would be my price for handing over the Lord?

HOLY THURSDAY

The Mass of the Lord's Supper seems like the most familiar part of the Triduum. It's also probably the most ignored. It's a Thursday evening, there's no public holiday to help you remember, and maybe it doesn't have the emotional pull of Good Friday.

Look deeper. Jesus washes the feet of his disciples. Peter balks, but Jesus insists. This is how we are to serve. This is what should make Christians distinctive.

Do I manage it? Do I put myself at the service of the people the Lord sends to me as companions? The word means 'with bread.' That the washing of feet falls within the celebration of the Eucharist, within the context of the Lord handing over his body as our bread, is a striking juxtaposition. Sharing bread means to serve. It means to put yourself last, it means to follow the footsteps of the one who shows us the difference between selfishness and service.

And then he is handed over. Betrayed by Judas, yes, but also abandoned by Peter. They flee, and Judas takes his own life - which we can also see as deliberate contrast to the death of Jesus, who was taken, but gives himself. He doesn't take. That's the difference. That should be our difference.

Following Christ will lead to the cross. Perhaps not to martyrdom, but certainly to judgement from those who don't want to understand him. In one sense, of course, that's their business. In another, very important sense, there is a question for me: what witness to Christ do people see in me? What form of service do I give? Do I wash the feet of only those people I choose? I suspect we all do that a bit.

But God never stops taking risks. He has taken a risk on every one of us, and he keeps doing it - all the time. I will waver, I will turn the other way. I will be challenged and then I will say 'Yes,...but'. There isn't a 'but' with God. His love keeps coming, and shows us how ours should flow.

- What – or whom – limits my love?

GOOD FRIDAY

Even the Twelve lost their nerve. Maybe this Jesus wasn't all they thought he was, after all. Maybe he just filled them with false promises, manipulated their hopes. Maybe Pilate was right: why ask about truth? The world can only be what we make it.

Just another pretend deity, just a projection of desire. It's easier to control him that way. I'll objectify him, put him in a box - it's just a religion after all. There are others. Why would I want to get to know him? It was ok for him to be taken by the crowd, handed over to power, and subjected to the rule of a mob. Maybe I would have joined them, if their shouts of 'crucify him' had coincided with my desires at that moment. The whole of the people were united in their desire to destroy him. Everybody wanted him dead. I probably still do. If he's just another idea, I can set him aside.

This cross is just public sport, like the gallows, like the guillotine. I won't be like the old hags gloating and knitting as the heads roll - I will watch from afar – but these people who follow him are just a bunch of deluded fools. They are pointless, and he is just a man. I want it to be so. In my heart, I want to be able to say: farewell, God. Whatever I thought you might be, you are gone. I imagined you, and now I have done away with you. It's easier, because I can do whatever I like. I can construct a world around what I want, I can be the judge. I am the master of my own story. My own mind and my own desire are the measure of reality. I can avoid anything too deep, which is just as well, because it might lead me to wonder if you really are there. That would challenge me too much.

I don't want to imagine that I am created. I don't want to think that I depend. I want to do it all myself, and give myself credit for it. I certainly don't want to live among those people, those people who follow you: they are dull. They don't understand desire and reason.

Bring him to me and I'll crucify him again. That's surely what he deserves - like all the other fools. Liars, all. Would anybody care?

But maybe I'm being too hard; live and let live. Let people believe what they want. That's the measure of my maturity. No one can make claims on me unless I choose them, and that's good. It's good because I have decided it is - I need no other measure. I am the centre of my world, and I will determine the future.

But then, isn't everything about Jesus based on the resurrection? Isn't everything that is written an attempt to understand that extraordinary morning? Isn't everything based on an event?

But if this love, this love that will go to its own death isn't just a deluded man from Nazareth, surely it means something? What is this love saying to me? What does it ask? Where will it lead me?

Maybe there is a chance for me to look again. The Twelve did. They saw Jesus, and bore witness in their deaths to his resurrection. Their hearts were broken, but finally they understood. They learned that he was risen, and that by giving himself, he did away with our selfishness, and made each one of us about the other, for ever. Our task is to accept it. Even on the Cross, he recognises and accepts the dignity of the criminal: he recognised that the man on the next cross, who everyone else wanted dead, had value in the sight of God. Our task is always to look for his face, meet this Jesus, for he is the one who shows the face of God - and to trust him. Mother Theresa's answer to 'why', or 'what' she believed was that it was the wrong question. The real question is: who? Who do you say Jesus is?

HOLY SATURDAY:

“What is happening? Today there is a great silence
over the earth, a great silence and stillness, a great silence
because the King sleeps; the earth was in terror
and was still, because God slept in the flesh
and raised up those who were sleeping from the ages.
God has died in the flesh, and the underworld has trembled.”

(from an ancient Homily for Holy Saturday)

And so begins Holy Saturday. The Office of Readings has a stillness about it, an appropriate mood for the day after Good Friday. A small assembly gathers in the naked chapel. Everything has been stripped, and all that remains is the altar, the primary symbol of Christ, unclothed, no lights, nothing to adorn it. The Lord rests in the Tomb, and the sacrifice of the Mass is never offered today.

The reading tells how Christ enters the underworld grabbing Adam by the wrists to drag him out from Hell. 'I will reinstate you, no longer in paradise, but on the throne of heaven...now I make the cherubim worship you as they would God.' It isn't just a restoration: Christ promises more now, after his death in the flesh, than he did at the creation of the world. Go and read the whole text.

In the evening, when the new fire is blazing and the Paschal Candle receives its flame. 'Christ our light', 'Thanks be to God.' Three times, and the procession to the chapel in darkness is complete. The paschal flame spreads around from one to another, the light only ever growing, just like the gift of faith, until the chapel fills with the warmth of Christ's light.

The Easter Proclamation complete, we settle down for the story of our redemption. The Word proclaimed, heard, and we respond. 'Gloria in excelsis Deo' – the lights come on, everyone is on their feet, and the bells ring. We are standing to attention to hear St Paul tell us who we are. The Gospel is proclaimed: the Tomb is empty, After the homily the Elect are called forward.

They are to be washed. They renounce Satan, and proclaim the faith of the Church, handed down from the first century. 'I baptise you in the name of the Father', SPLASH, 'and of the Son', SPLASH, 'and of the Holy Spirit.' SPLASH. We rejoice for what God does in each one of these, and the Alleluia rings out again. This is their absolution, their rebirth; this is their membership of the Body of Christ. They die and rise again with Christ.

The momentum gathers towards the Liturgy of the Eucharist; but this is familiar, everyone knows what is happening now, and we can relax and enjoy – yes, enjoy – the celebration of our Redemption. The Neophytes' initiation is complete as they make their first Communion in Christ. We rejoice with them and for them, as we welcome them home. Water binds us together, even more than blood.

“Having died with Christ we shall return to life with him: Christ, as we know, having been raised from the dead will never die again. Death has no power over him any more. When he died, he died, once for all, to sin, so his life now is life with God” (Romans 6:10)

And then the feast; a little too much celebration, and lots of very weary people on Easter Sunday Morning. But it is the right kind of tiredness; borne from the exhaustion of spending ourselves to celebrate the power of God. We rejoice in our redemption, and it is the source of our joy.

EASTER SUNDAY

The tomb is empty. Where is he? Has someone taken him? Has he been hidden? Stolen? Maybe this is the most contrived and enduring hoax in history.

Maybe the disciples were liars, or hallucinating – some great collective hallucination brought on by grief, and then rationalised into something extraordinary. A succession of deluded people, all deluded in exactly the same way. Yes, I get it. It is entirely possible.

They weren't convinced at first. Then this sect of martyrs who believed, with a promise only of martyrdom - surely they are just confirming each other in their delusions?

But imagine for a moment that he did rise from the dead. Imagine you met him there. Would you believe it? Would you run? Would you assume yourself quite mad? The disciples weren't in a position to start a conspiracy. Their witness, their encounter with Jesus from this day on is that which makes sense of everything that has gone before. This day becomes the lens, through which everything else needs to be read. The world has changed.

It is death we fear. It's the reason we fear pain, and loneliness, and rejection - because they all point to what we think about death. The Cross is where he takes on our isolation, where he is most intimate with us, for us. He chooses this intimate agony. By rising from the dead, he has taken away all that we need to fear, all that we spend our lives running from, removed the reason why we fill every moment with something. Death is dead, and there is a promise of a future – and that, with God.

The Easter Octave: Daily Meditations

Easter is the end only of death. It's the beginning of our life, so keep going.

MONDAY 13 April: Washed & Reborn

You have been reborn in the font; the waters have washed you, and you have died. You had to die so you could be reborn. There is a life before baptism, and a life after it. The two are different. If you were baptised as a child here's the difficult question: have you let it convert you yet?

Take what is good from the old life, and wash it in these waters. You will see where the signs of Christ are in it. Leave what is bad behind: let it be drowned in those waters of baptism like the Egyptians who kept Israel captive. Don't just leave it at the door to pick up on your way home.

Nothing can ever take away the mark on your soul: baptism is for ever. It isn't just for now; work with it, lean in to what God has done in you through this font. It will grow, and he will continue to use it to transform you, if you let him, and work with him.

But always nourish the gift of faith; remember to pray that you keep it. If you notice it going somewhere, pray that it returns. That's what Cardinal Basil Hume used to teach, and it is very wise. If something starts to slip, turn to God, and ask him to help you. Baptism and Easter are the beginning, not the end!

TUESDAY 14 April: Prayer

Prayer is the language of the Baptised. It is to the Christian life what breathing is to your body. You are made for it. Draw from the source of all life, and commit yourself to him once again. Listen. Speak. Rejoice. Weep. You never need to hide anything from God in prayer.

Baptism is the basis of your prayer, because it makes you a member of the priesthood of the faithful; a holy race, a royal nation, a people set apart. It makes you an instrument and sign of God's love to those around you, or at least it should.

Intercede, pray for those who need it the most, even for those who drive you mad. Contemplate the mysteries of Christ, and listen. Adore Christ and give thanks for his gifts. Ask him for your needs. But listen. Always listen first. Remember that when you pray, it isn't your effort that matters but your willingness to let the Spirit of Christ pray through you. Never stop. And if you do stop, make sure you start again. It will be the first thing you let slip when you are busy, or when moods take over.

Failing all else, just sit, and gaze at the Cross. That's a start, at least.

WEDNESDAY 15 April: God's search for you is not over yet.

God still calls you, he still looks for you, and longs for you to know his love. Other voices will crowd in, and he will not shout them down, no matter how loud they get. Keep listening for him, keep searching for him in the places where he can be found - he has shown you where they are. Try not to lose the map.

If you do lose the map, wandering off like the prodigal son – or, more likely, the aimless lost sheep – always come back to him. He will never abandon you, and he will never reject you. You will never have gone too far. He will always long for you, thirst for you, because that is how he loves. He created you because he loves you more than you can imagine.

He wants you to share in his life, he wants to pour his love into you so that you can be who he always meant for you to be: close to him in this world, and happy beyond your imagination with him for ever in the next. His search for you will not rest until you have been divinized, made holy so that you can live with him in everlasting happiness, finally knowing how much he loves you.

THURSDAY 16 April: Faith and reason

Christ is who he says he is: there is no gap between who he is and what he says, and he does not change for different audiences. So it must be with you. You answered 'I do' to the Creed, so live as though that matters. Test everything, examine everything and measure it by him. The gift of faith and the gift of reason belong together, and strengthen one another. Don't push them apart.

Nothing else tells you who you really are, and who you can become. Other tales, other narratives, in the end are only stories. Christ is the living water, the light, the resurrection. Everything else will pass; measure all things by him.

The words of the Creed will always sound foolish to those who do not want to hear them. The Apostles' Creed grew out of the early life in the Church of Rome; from the Church of the Apostles comes the words by which you are baptised. The Nicene Creed, which you will say out loud on most Sundays, was forged in a battle of words (and some pulling of beards), as the council fathers sharpened ideas and concepts from ancient Greece to find a way of expressing the work of God in this world. That which was found to be true remains. That which was not fell aside. Measure the world you experience, and your own life, by the words of the Creed and by Christ. Put what you experience alongside them and see if it stands up. It must be that way around.

FRIDAY 17 April: The Church is your mother, and your home.

You are baptised into Christ, and therefore into the Church; it cannot be taken away from you. But remember that discipleship needs other disciples; there are no lone rangers after baptism.

You might have found God through the Church, or you might have found him despite us, with all our faults. We will probably disagree, we may even cause each other pain; but we are being built into his body as much as we are willing to let him do the building. He has washed us all; we're not special, any of us – he sees us as we are, with every fault. It's often said that one sign that the Church is from God is that, had it been left to us, we would have destroyed it long ago. So much do human beings mess things up.

From the moment of baptism, I am no longer at the centre of my own world, no longer simply, as Timothy Radcliffe notes, the narrator of my own little story. I am included, forever, in something with an ever-growing horizon, and a destination.

The steadfastness and faithfulness of God's love for the human race, for you, calls for your response. Remain in the Church that he calls into being, so you may be fed, nourished and renewed, through the channels of grace he has promised for her to give to you, and that she may be a more effective sign and instrument of his power, and his will, to bring unity to the human race.

SATURDAY 18 April: Originality - Christ is ever new, and ever faithful.

Again and again, you'll hear 'but nowadays', or 'life is different now'; to tell you why Christ is old news, or why he would mean something different if he came today. You probably even think it yourself, at least a bit. The irony, of course: that criticism is as old as the Church – just look at ancient Rome.

Some things, yes, we understand more clearly than once we did; others, however, remain clear. You might say that there is no such thing as **an** original sin. Here is the deceit: we know better; we are post-enlightenment, post-modern, post-sexual revolution, post-whatever. We tend to think that Western Civilisation is on a constant stream of progress, only ever going upward, getting ever more enlightened. That's the story we tell ourselves.

There is nothing new about most of it, just the same things dressed up in different language, and which will be replaced eventually by something else. All of those things grow ultimately from self-definition; it's Adam in the garden again – I will decide for myself. But the Lord has swept Adam out of the place where that led him, rescued him, and changed what the name Adam means. Christ is the new Adam: listen first to the Lord of creation, rather than those who have an agenda that somebody has invented.

Your baptism into the risen Christ is the new thing. He is the beginning and the end, the Alpha and the Omega, and you are brought into his life. You profess to believe the resurrection of the body and life everlasting; you profess that he will come again to judge the living of the dead. This is the new thing. Everything else will be measured by him when he returns, and this world will pass away.

SUNDAY 19 April: Christ is a person, and he is real

He is the radical person. The second person of the Trinity comes to dwell in human flesh, and binds himself to us, even to death, because he loves us. Because he loves you. Beware ideas of him, beware anything that would make him more pliable, more manageable, more comfortable. If it looks like someone has made it up, they probably have.

Always seek that encounter with Christ himself; in scripture, in the sacraments, in the Church, in the people you meet. Don't let anything become a substitute or a made-up version. Don't accept anything less than the real thing. Then, learn to trust him, and to look for him as he is, not just how you might want him to be at any particular moment.

He is the one who rose from the dead, and ascended into heaven; he is real. Turn your gaze to him and listen. Then follow, because he will never abandon you – not for a moment,

Your baptism was only the beginning. Jesus Christ is where you're going.

THE EASTER TRIDUUM

Set aside these Three Days to allow the events of the Mystery to find their place in your heart. Join us to prepare and celebrate them.

Take some time before the celebrations to prepare yourself quietly in prayer, and some time afterwards to take maybe one phrase, one moment, into your contemplation.

HOLY THURSDAY – 14 APRIL

Evening Mass of the Lord's Supper 7pm

*Followed by Watching until Midnight,
or visits to the altars of repose in neighbouring Churches.*

GOOD FRIDAY – 15 APRIL

(Fasting & Abstinence)

Office of Readings & Morning Prayer 11am

Celebration of the Lord's Passion 3pm

HOLY SATURDAY – 16 APRIL

Office of Readings & Morning Prayer 10am

Easter Vigil of the Lord's Resurrection 8pm

EASTER SUNDAY – 17 APRIL

Mass of the Resurrection 10.30am only

Wherever you are, find the Triduum and try to take part in it.

Acknowledgements

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