

Our Lenten Journey

The Church of the Holy Faith welcomes all people into an ever-deepening relationship with Jesus Christ our Lord. We believe in God the Father, Son and Holy Spirit, the Sacraments, and the Authority of Scripture. We honor our Anglican heritage and praise God with solemn liturgy, traditional Prayer Book worship, and music to exalt the spirit. We strive to live as a community with compassion for one another and the world around us. We worship together in peace to praise and thank God, to transcend division, and to celebrate the mystery of faith.

Meditations by parishioners of
The Church of the Holy Faith
Lent 2026



Dear Faithful and Friends of Holy Faith,

As we journey through this holy season of Lent, we are blessed in this parish to have fellow travelers on the way who can guide us, comfort us, and give us encouragement. I give thanks to God for all those who have read the Holy Scriptures appointed for a day in Lent, prayed with them, reflected on them, and offered these meditations to benefit all of us on our personal journeys. I commend these offerings to you as part of the call to a Holy Lent to read and meditate on God's holy Word, so that in these forty days we may journey with our Savior Jesus Christ and one another in His most holy footsteps.

Have a blessed and holy Lent!

Yours faithfully in Christ,

Robin D. Dodge
Rector

Lord, who throughout these forty days

Lord, who throughout these forty days
for us didst fast and pray,
teach us with thee to mourn our sins,
and close by thee to stay.

As thou with Satan didst contend,
and didst the victory win,
O give us strength in thee to fight,
in thee to conquer sin.

As thou didst hunger bear and thirst,
so teach us, gracious Lord,
to die to self, and chiefly live
by thy most holy word.

And through these days of penitence,
and through thy Passiontide,
yea, evermore, in life and death,
Jesus! with us abide.

Abide with us, that so, this life
of suffering overpast,
an Easter of unending joy
we may attain at last!

The Hymnal 1982

Ash Wednesday

Almighty and everlasting God, you hate nothing you have made and forgive the sins of all who are penitent: Create and make in us new and contrite hearts, that we, worthily lamenting our sins and acknowledging our wretchedness, may obtain of you, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Joel 2: 1-2, 12-17; Psalm 103; 2 Corinthians 5: 20b-6: 10; Matthew 6: 1-6, 16-21

Who or What has our attention?

The world is very noisy right now. Perhaps sometimes this noise can seem overwhelming. What is it that has our attention? God desires, even yearns, to be in conversation with us,

Yet even now, says the Lord,

return to me with all your heart, Joel 2:12

I recently listened to a podcast entitled, “Tired? Distracted? Burned Out?” In this podcast the moderator speaks of how our attention “is the most important human faculty. Your life, after all, is just the sum total of the things you’ve paid attention to. We lament our attention issues all the time — how distracted we are, how drained we feel, how hard it is to stay focused or present. And yet, while there’s no shortage of advice on how to improve our sleep hygiene or spending habits or physical fitness, there’s hardly any good information about how to build and replenish our capacity for paying attention.” Hearing this, it suddenly dawned on me, if our physical senses are under siege by the news of the day, the stock market, political discourse, world events, or even worse, the clickbait of technology, what is happening to our spiritual well-being; our ability to focus on our relationship with God? Are our hearts and minds so consumed by the *treasures on earth, where moth and rust consume and where thieves break in and steal* (Matthew 6:19)?

God desires, even yearns, to be in conversation with us.

In the Liturgy for Ash Wednesday (BCP p. 265), we are invited,

in the name of the Church, to the observance of a holy Lent, by self-examination and repentance; by prayer, fasting, and self-denial; and by reading and meditating on God’s holy Word. And, to make a right beginning of repentance, and as a mark of our mortal nature, ... kneel before the Lord, our maker and redeemer.

God desires, even yearns, to be in conversation with us, and I am desperately yearning to be in conversation with Him.

And so, now, O Lord, *I bend the knee of my heart,* * You have my attention.

Mark Childers

*Canticle 14 A Song of Penitence *Kyrie Pantokrator,*
Book of Common Prayer p. 90

Thursday after Ash Wednesday

Direct us, O Lord, in all our doings with your most gracious favor, and further us with your continual help; that in all our works begun continued, and ended in you, we may glorify your holy Name, and finally, by your mercy, obtain everlasting life; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm 1; Deuteronomy 30:15-20; Luke 9:18-25

The truth never changes. It is now, always has been and always will be our job to surrender to God. It is the only way we can enjoy the benefits of His love and passion. The Trinity longs for our participation in the joy and love of relationship. Our response is simply to give in to all that He gives us. That does not mean it will be easy or that we won't have crosses to bear, in fact it does mean we will suffer. Joy comes in journeying with God, leaning on Jesus and allowing the Holy Spirit to minister to us in the process is not without struggle, but it is with abundance, peace and love.

Jacki Walker

Friday after Ash Wednesday

Support us, O Lord, with your gracious favor through the fast we have begun; that as we observe it by bodily self-denial, so we may fulfill it with inner sincerity of heart; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm 51:1-10; Isaiah 58:1-9a; Matthew 9:10-17

Psalm 51 reminds us of the power of God's love and His ability to free us from the bondage of our sins. This reminder provides us with a source of great hope. Our God looks for and finds truth deep within us. No matter how distant from His healing grace we may feel, He will never forsake us. His love and forgiveness have the power to turn our tears into joy.

Elaine Coleman

Saturday after Ash Wednesday

Almighty and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth your right hand to help and defend us; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm 86:1-11; Isaiah 58:9b-14; Luke 5:27-32

There's no one quite like you among the gods, O Lord, and nothing to compare with your works. Psalm 86:8

Jesus heard about it and spoke up, "Who needs a doctor: the healthy or the sick? I'm here inviting outsiders, not insiders—an invitation to a changed life, changed inside and out." Luke 5:31-32

Isaiah, in one of the readings for today, tells Israel how God wants them to live: get rid of injustice and exploitation, free the oppressed and cancel debts, share your food and clothes and spend time with family!

Many years later, Jesus, the embodiment of Isaiah's words, hears that the Pharisees are offended by his eating with "sinners", exactly what Isaiah had told Israel to do. Jesus speaks to the Pharisees (can you imagine the piercing directness of his look?) to say that he came to heal the sick, not the well, and to invite outsiders into his light.

I like to think I'm not as bad as Israel: I'm not as stubborn or blind as they are, and I don't consider myself good because I do "all the right things". But if I'm honest I have to ask if I am truly living as a child of God. Do I love people as Jesus did? Am I his eyes and hands and feet?

God gives us a way to live as he desires: through a changed mind, a new vibrant life in Christ, who is our example. When we follow Isaiah's and Jesus's examples, we can say to our Father, "There's no one quite like you", and our light will "will begin to glow in the darkness, your shadowed lives will be bathed in sunlight." (Is 58).

Newlyn Allison

Monday in the First Week of Lent

Almighty and everlasting God, mercifully increase in us your gifts of holy discipline, in almsgiving, prayer, and fasting; that our lives may be directed to the fulfilling of your most gracious will; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever.
Amen.

Psalm 19:7-14; Leviticus 19:1-2,11-18; Matthew 25:31-46

The Law of the Lord is perfect. Our western way of living is based on the Law given to us in Genesis. All other little and big laws start with those basic rules.

Coveting and envy figure big in those rules. How do we discern which feelings are based on those two sins? In ourselves and in others? Seeking revenge and bearing grudges keep us from loving our neighbor as ourselves. It keeps us from inviting our neighbors to live with us in love.

Johanna Cinader

Tuesday in the First Week of Lent

Grant to your people, Lord, grace to withstand the temptations of the world, the flesh, and the devil, and with pure hearts and minds to follow you, the only true God; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm 34:15-22; Isaiah 55:6-11; Matthew 6:7-15

Matthew 10:22b. But the one who endures to the end will be saved.

Flying over a refugee camp in a single engine Cessna before landing is a sobering sight. Flimsy plastic tarps laid out in tidy rows, stretching as far as the eye can see across a barren landscape. For two years as a U.S. diplomat, I crisscrossed six African countries monitoring and reporting on U.S. humanitarian assistance in conflict areas. The suffering I witnessed was unimaginable. And yet these forgotten souls were the most resilient people I have ever met. Thanks to U.S. government assistance, I saw humanitarian partners working tirelessly to treat trauma and illness. I was handed healthy newborn babies to hold; I was given wildflower bouquets by schoolgirls and welcomed by singing. In those moments, I represented my country, but I also represented my God and my beliefs. Despite the changes in our world, I have faith that He will watch over them. Let us help those in need.

Jean Woynicki

Wednesday in the First Week of Lent

Bless us, O God, in this holy season, in which our hearts seek your help and healing; and so purify us by your discipline that we may grow in grace and in the knowledge of our Lord and Savior Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm 51:11-18; Jonah 3:1-10; Luke 11:29-32

We all have experienced a “broken spirit” as the psalmist recounts in Psalm 51:17. We are broken by the disappointments in life, by our failings and the failings of others, by the failure of systems and governments and people in authority to do the right thing, by the tragedies that surround us in the world, and by an all too often sense of being far from God – of being lost in a hurting world. It is easy to become hopeless with all the weight we are asked to bear.

And yet, the psalmist tells us that this is exactly the state in which God finds us. “The sacrifice acceptable to God is a broken spirit; a broken and contrite heart, O God, you will not despise.” God changed his mind over the fate of Nineveh because of the faith and pleas of all of Nineveh. We have been given a greater sign – than Solomon or Jonah – says Luke in Christ Jesus. Not only will God “rebuild the wall of Jerusalem” but more than that in Christ Jesus. In that we can take great hope.

George Case

Thursday in the First Week of Lent

Strengthen us, O Lord, by your grace, that in your might we may overcome all spiritual enemies, and with pure hearts serve you; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm 138; Esther (Apocrypha) 14:1-6,12-14; Matthew 7:7-12*

The psalmist prays, “For your faithful love, O Lord, endures forever.”

Esther prays, “Help me, who have no other helper but you, O Lord.”

And Jesus says in Matthew, “Ask, and it will be given you; search, and you will find; knock, and the door will be opened for you.”

All the passages express faith, but that doesn’t seem a strong enough word to me. Hebrews 11:1 says, “Now faith is the assurance of things hoped for, the conviction of things not seen.” Belief and faith are synonyms for each other, and maybe because we talk about people’s faith wavering or their belief being shaken, conviction feels stronger—as in “I am absolutely certain about this thing.”

My faith feels more like the first half of the Hebrews definition, more in the hope half. I think I need to pray to be given the conviction half, as expressed in the readings for today.

Lora Morton

Friday in the First Week of Lent

Lord Christ, our eternal Redeemer, grant us such fellowship in your sufferings, that, filled with your Holy Spirit, we may subdue the flesh to the spirit, and the spirit to you, and at the last attain to the glory of your resurrection; who live and reign with the Father and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm 130; Ezekiel 18:21-28; Matthew 5:20-26

One of the most important lessons I learned in studying moral theology is that one gets to choose what kind of person one will be. That is the lesson taught today in the reading from Ezekiel: “if the wicked turn away from all their sins that they have committed and keep all my statutes and do what is lawful and right, they shall surely live” (18:21). In the reading from Matthew’s Gospel, Jesus takes the concept of moral living a big step further. For Jesus, and for us as his followers, it is not enough to pursue individual righteousness. Our rectitude is to be relational. There is to be no anger against another, no insults, no put downs. But instead, forgiveness: “So when you are offering your gift at the altar, if you remember that your brother or sister has something against you, leave your gift there before the altar and go: first be reconciled to your brother or sister, and then come and offer your gift” (Matthew 7:23-24). We may choose, but it is by God’s grace and, as we pray in Psalm 130, by God’s forgiveness that we truly live.

Bonnie Hardwick

Saturday in the First Week of Lent

O God, by your Word you marvelously carry out the work of reconciliation: Grant that in our Lenten fast we may be devoted to you with all our hearts, and united with one another in prayer and holy love; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm 119:1-8; Deuteronomy 26:16-19; Matthew 5:43-48

These lines emphasize words like “law,” “decrees,” “precepts,” “statutes,” “commandments,” and “ordinances.” As my grandchildren sometimes say of a food, “not my favorite.”

What is my favorite in this section of the psalm? “Happy are those who... seek him with their whole heart,” and “walk in his ways.” I prefer being happy to any alternative such as being sad or angry, etcetera.

“I will praise you with an upright heart.” When I read that, I think, please let it be so! It is my intention to be faithful to God’s commandments, in hopes He will “not utterly forsake me.”

Lisa Caldwell

Monday in the Second Week of Lent

Let your Spirit, O Lord, come into the midst of us to wash us with the pure water of repentance, and prepare us to be always a living sacrifice to you; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm 79:1-9; Daniel 9:3-10; Luke 6:27-38

He said to them, “Why are you troubled, and why do doubts rise in your minds?”

That question of Jesus is the big question for all of us. Who does not doubt from time to time? And why DO we doubt? It is all so happy at Easter and we are so sure, but then.... We need the discipline of reading, hearing and believing on a daily basis to put an end to doubt. Yes, and then.... Don’t we know the right answers? Yes we do, but in the heat of situations, while life is being lived, daily, we are not so sure anymore. We are human and need all the help that God provides us.

Johanna Cinader

Tuesday in the Second Week of Lent

O God, you willed to redeem us from all iniquity by your Son: Deliver us when we are tempted to regard sin without abhorrence, and let the virtue of his passion come between us and our mortal enemy; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm 50:7-15,22-24; Isaiah 1:2-4,16-20; Matthew 23:1-12

Imagine God speaking gently but firmly to your heart: "I do not need your offerings if your heart is far from me." Let the words settle. This is not condemnation. It is invitation.

Hear the ancient cry: "Wash yourselves. Make yourselves clean. Learn to do good. Seek justice. Rescue the oppressed." Let these words move through you like water. Ask quietly: Where have I gone through motions without love? Where have I spoken faith without living it? Do not judge yourself harshly. Simply notice.

"They do all their deeds to be seen by others. The greatest among you will be your servant." Picture yourself removing a heavy robe labeled "**Approval.**" Another labeled "**Reputation.**" Another labeled "**Being Right.**" Feel how light you are without them. You are not called to impress. You are called to love.

God says: "Offer a sacrifice of thanksgiving. Call on me in the day of trouble." Let gratitude rise in you. Think of one small blessing. Then another. Then another. Whisper thanks. This is worship that cannot be faked. Now imagine standing beside someone hurting. Not fixing. Not judging. Just standing. Ask: Who needs kindness from me? Who needs fairness? Who needs my listening? Resolve gently to take one small action this week.

Hear the final promise: "Those who bring thanksgiving honor me. I will show the salvation of God." Breathe in humility. Breathe out pride. Remember: You do not need to be great. You need to be faithful. You do not need to be seen. You need to see others.

God of truth and mercy, Cleanse my heart of empty ritual. Teach me justice with tenderness. Make me humble in love, Grateful in worship, And faithful in action.

Steven Berkshire

Wednesday in the Second Week of Lent

O God, you so loved the world that you gave your onlybegotten Son to reconcile earth with heaven: Grant that we, loving you above all things, may love our friends in you, and our enemies for your sake; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm 31:9-16; Jeremiah 18:1-11,18-20; Matthew 20:17-28

It's not unusual to hear someone say that we are living in troubled times. Every generation, there are people concerned about the culture and events happening around them. However, it does seem that we are living in

particularly troubling times. Outward expressions of hate and unabashed love of power seem to be more openly demonstrated and celebrated than ever before. Qualities of unconditional love, hospitality, integrity, servitude, and humility are openly criticized. But in this passage, Matthew reminds us that jockeying for favor from those who have (or are believed to have) power over us is not a productive path. To accept God's grace and be transformed, to lead a Christ-like life, to know and glorify God, and to receive eternal life requires one to, as Jesus did, love others—*everyone*—by serving others, and not by expecting to be served by others. It's easy to serve those we like; real work comes when we strive to live a daily life of serving those who we find distasteful or even morally repugnant. But we are promised that this path is the Christ-like way, and our reward will be glorious and ever-lasting.

Elizabeth Pass

Thursday in the Second Week of Lent

O Lord, strong and mighty, Lord of hosts and King of glory: Cleanse our hearts from sin, keep our hands pure, and turn our minds from what is passing away; so that at the last we may stand in your holy place and receive your blessing; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm 1; Jeremiah 17:5-10; Luke 16:19-31

The rich man lived inside the walls with plenty to eat and drink; Lazarus lived outside the walls and he was hungry, suffering from illness and alone. He is visited by dogs who lick his wounds. Lazarus would gladly eat the dogs' scraps – he is that hungry.

This story seems to be about us as well. Lazarus represents not only poverty and hunger in the world, but also in our lives. The rich man is also impoverished but in a different way - by his indifference to Lazarus' plight.

There are always walls and gates separating us. They are a condition of the human heart. Think of all the ways we set walls between ourselves – between rich and poor, the powerful and powerless, between races and creeds and any other categories you can think of.

What if the rich man would have opened his gate to Lazarus? What if we did? What if we open the gates of compassion and concern for others, generosity and sharing, healing and wholeness, forgiveness and reconciliation, vulnerability and love? What would that take? And what would it mean for our lives?

It would change how we care for one another, the depth of our relationships, the significance of our lives, and what we pray for.

Let's look at our lives. What walls are separating us from ourselves or one another? What is impoverishing us today?

Lazarus is knocking, rattling your gate and my gate. Lazarus is knocking.

Pam Jones

Friday in the Second Week of Lent

Grant, O Lord, that as your Son Jesus Christ prayed for his enemies on the cross, so we may have grace to forgive those who wrongfully or scornfully use us, that we ourselves may be able to receive your forgiveness; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm 105:16-22; Genesis 37:3-4,12-28; Matthew 21:33-43

In the Parable of the Tenants, Jesus offers a thinly veiled lesson on Israel's religious leaders rejecting God's messengers (and messages), and alluding to their inevitable rejection of himself, the Son of God and Messiah. As Christians marking Lent, we see this rejection literally when the Hebrew priests, led by Caiaphas, formally reject and condemn Jesus following his arrest, leading to his crucifixion. We also see this rejection theologically, after the resurrection, with Jesus becoming the cornerstone of a new spiritual temple and kingdom (the Church) and offering a new covenant (salvation by Grace), not just to the descendants of Abraham but to all mankind, including us.

To me the Parable of the Tenants is also a lesson that God is more interested in our hearts than works alone. The parable may have been directly intended for the chief priests and the Pharisees, who were perhaps too comfortable and invested in their place and traditions to hear a new message from God, but I think we can learn from it today, too. This parable reminds us to examine our own lives and ensure that we are not too set in our own ways to hear God's messages, and to remember that his love and our salvation have been freely given to us, not earned. In fact, in this parable Jesus seems to renounce the highly prescriptive obligations of faith from his time, implying religiosity is not what God seeks. Could this admonishment still apply to us in our present time? We tend to think that Jesus was referring only to self-righteous and sanctimonious Pharisees and Priests. But I wonder if they were really so overtly despicable or so different from many outwardly devout Christians today. Perhaps they were truly sincere in trying to comply with God's laws, but maybe they failed by following God with their heads alone, and not with their hearts. That is, perhaps they followed the *letter* of the Law, but not the *spirit* of the Law. In verse 43 Jesus warns "Therefore I tell you that the Kingdom of God will be taken away from you and given to a people who will produce its fruit." Can we fall into the same trap?

But what is this fruit we are to produce? It appears it is not steadfast compliance with the Law of Moses. From the Old Testament we know fundamentally we are to love God and obey his commands, but we are also to love neighbors as ourselves, and love others sacrificially, just as God loves us. From the New Testament Jesus suggests further that the Fruits of the Kingdom include serving others, forgiving all, and showing true compassion to *everyone*, even to the point of loving our enemies. I think the fruit God seeks is our hearts being so in tune with his that we reflect his love *for* us onto all those *around* us, thus magnifying the glory of God.

During this Lenten season let's remember that Jesus is not interested in religiosity as much as he is interested in hearts full of love, for God and for everyone around us, which includes the stranger or immigrant. We cannot truly love God if we do not also fully love our neighbors, and we cannot fully love our neighbors without the love of God in us.

Eric Butler

Saturday in the Second Week of Lent

Grant, most merciful Lord, to your faithful people pardon and peace, that they may be cleansed from all their sins, and serve you with a quiet mind; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm 103:1-12; Micah 7:14-15,18-20; Luke 15:11-32

Parable of the Prodigal Son

Luke 15:11-32

This is a familiar parable. Imagine yourself standing in the shoes of the younger son, the father, and the older son.

I am the younger son, immature, full of exuberance, and have decided to leave home, take my inheritance and indulge in my passions and desires far from home. I come to deeply regret my decisions. I am reduced to feeding pigs and hungry myself. So I head for home with regret, sorrow, and fear in my heart as to how I will be received.

I am the father. I think of my younger son daily and am filled with worry. I don't know whether he is alive or dead. What has happened to him? One day I see a stranger approaching from a distance and after a while I recognize that he is my boy! I am so relieved at his return that I welcome and embrace him, celebrating his return with great joy.

I am the elder son who has dutifully served my father over the years. When I hear that my little brother has come home and is being celebrated with a party I am furious. This is not fair. Is this my reward? My father comes to me to say I have always been with him and all that is his is mine. I realize that I have done what is right and my heart softens toward my brother.

Where are you in the story?

Leslie Coe

Monday in the Third Week of Lent

Look upon the heart-felt desires of your humble servants, Almighty God, and stretch forth the right hand of your majesty to be our defense against all our enemies; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm 42:1-7; 2 Kings 5:1-15b; Luke 4:23-30d

In the forest of life

There is no clear path

A deer goes from tree to tree

In search of a leaf, a twig, a blossom

When the darkness comes nearer
And he is lost in the dust
Of a long and dry hot summer
He looks for the crystal of clear water

Water that runs through the dust
that has gathered, uncounted ages
forever back to the first speck
that was created from Love unknown.

A lark climbs above the trees
To heaven along an invisible thread
He knows where he is destined to go:
To rest in the mystery

The deer looks up and then goes back
To the endless search in the dust
Driven by a burning thirst for
The love of life that drives all our dust

Johanna Cinader

Tuesday in the Third Week of Lent

O Lord, we beseech you mercifully to hear us; and grant that we, to whom you have given a fervent desire to pray, may, by your mighty aid, be defended and comforted in all dangers and adversities; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm 25:3-10; Song of the Three Young Men 2-4,11-20a; Matthew 18:21-35*

**Remember your compassion, O LORD,
and your acts of merciful love,
for they are of old.**

**Do not remember the sins of my youth,
nor my offenses.**

**In your merciful love remember me,
Because of your goodness, O LORD.**

Psalm 25:6--7, The Revised New Jerusalem Bible

It's interesting to notice the ambiguity in the simple expression 'of old', where the writer seems to both acknowledge and give thanks for God's acts, not necessarily restricted to the writer himself or herself, but to subtly ask what has God done lately.

The second 'remember' is actually in the negative, a call for God to forget, for His memory to be selective.

The third 'remember' is for the entirety of the writer, who, hopefully has put his or her youthful sins and offenses behind, so that God's compassion and acts of merciful love includes God's ignoring and even forgiving them.

Steven Shore

Wednesday in the Third Week of Lent

Give ear to our prayers, O Lord, and direct the way of your servants in safety under your protection, that, amid all the changes of our earthly pilgrimage, we may be guarded by your mighty aid; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever.
Amen.

Psalm 78:1-6; Deuteronomy 4:1-2,5-9; Matthew 5:17-19

In the Old Testament, the prophet Asaph urged the people to listen to his words to know of the glorious deeds and wonders of the Lord. He commanded their ancestors to teach their children and their children's children of God's work and to keep God's commandments. Moses too taught the Israelites to heed what he taught, keeping the commandments of our God and not to forget what they had seen or let those things fade from their minds all the days of their lives. He too told them to teach their children and their children's children. Jesus' teaching in the book of Matthew in the New Testament assures the people that he didn't come to abolish the Law or the Prophets, but to fulfill, that until heaven and earth pass away, not one letter, not one stroke of a letter will pass from the law until all is accomplished. He warned of breaking one of the least of the commandments, and the virtues of those who keep and teach the commandments.

In this lenten season, as we prepare for the celebration of the resurrection, guide us dear Lord to heed your words and those of your son Jesus, that our hearts and minds are spiritually renewed to your Glory, amen.

Mary Bush

Thursday in the Third Week of Lent

Keep watch over your Church, O Lord, with your unfailing love; and, since it is grounded in human weakness and cannot maintain itself without your aid, protect it from all danger, and keep it in the way of salvation; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm 95:6-11; Jeremiah 7:23-28; Luke 11:14-23

Lately I feel like I'm visiting reality as a tourist. I keep looking backward to old habits to help me navigate this new country of cultural and personal change. But I'm more fearful of change than I used to be. In today's readings there are warnings for people (like me): whose hearts go astray; who walk in their own councils; who

look backward rather than forward; who are divided against themselves.” How does one deal with such warnings? Obey them. Pay attention. “O that today you would listen to his voice.” Good advice. But how do I listen to God when the ability to discern seems to have vanished? Perhaps, like a tourist, I need to trust my guide, Jesus, and see through his eyes, that changes are nothing to fear, but can be invitations to new ways of entering mystery and experiencing God’s love. For “we are the people of his pasture and the sheep of his hand.” He will not lead us astray.

Leslie Dillen

Friday in the Third Week of Lent

Grant us, O Lord our Strength, a true love of your holy Name; so that, trusting in your grace, we may fear no earthly evil, nor fix our hearts on earthly goods, but may rejoice in your full salvation; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever.
Amen.

Psalm 81:8-14; Hosea 14:1-9; Mark 12:28-34

If Lent is about drawing closer to God (and one could argue this our life-long journey), I find myself often thinking about what that means. God is often unknowable, unapproachable, and untouchable. And yet, the psalms are full of instances of God answering the call of his people – both communally and individually. Hosea pleads with Israel to return to God because they have stumbled in their iniquity. And Mark gives us one of the most famous passages of the Bible – one we hear every Sunday – “to Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.”

How does one draw close to God. Obviously in worship and in prayer. Mark links loving your neighbor as yourself as a way to draw close to God. But the psalmist and Hosea are speaking to me more at this moment. In Psalm 81:10, God says, “Open your mouth wide and I will fill it.” Hosea reminds us: “O Ephraim, what have I to do with idols?” And finally, “I will heal their disloyalty. I will love them freely, for my anger has turned from them.”

In all of this, I must remind myself that in drawing closer to God, I am participating in a reciprocal action that God has completed perfectly long before me. He will love me freely for his anger has turned from me. God is here and we are with him. Perhaps the desire to be close to God is enough.

George Case

Saturday in the Third Week of Lent

O God, you know us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright: Grant us such strength and protection as may support us in all dangers, and carry us through all temptations; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm 51:15-20; Hosea 6:1-6; Luke 18:9-14

Each of the scriptures for today underline what our proper stance is before God. It is threefold: We are sinners, we trust in God's mercy, and we are to turn our hearts wholly toward God. Hosea laments that the people of God have proved unfaithful, and he prays "Come, let us return to the Lord." God will revive us; God will raise us up, "that we may live before Him." Psalm 51 is King David's deeply repentant prayer after his adultery with Bathsheba and the murder of her husband, Uriah. He brings before God "a broken and contrite heart," confident that God will forgive. The tax collector, well-aware of his position before God, prays the truest of prayers: "God, be merciful to me, a sinner" —and he returns home "justified," forgiven. At every Eucharistic Feast, we stand before God in the same threefold way: "Most merciful God, we confess that we have sinned against you. . . . Have mercy on us and forgive us; that we may delight in thy will, and walk in thy ways."

Bonnie Hardwick

Monday in the Fourth Week of Lent

O Lord our God, in your holy Sacraments you have given us a foretaste of the good things of your kingdom: Direct us, we pray, in the way that leads to eternal life, that we may come to appear before you in that place of light where you dwell for ever with your saints; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm 30:1-6,11-13; Isaiah 65:17-25; John 4:43-54

ISAIAH 65:17-25 (NIV)

"Behold, I will create new heavens and a new earth. The former things will not be remembered, nor will they come to mind. But be glad and rejoice forever in what I will create, for I will create Jerusalem to be a delight and its people a joy....For as in the days of a tree, so will be the days of my people; my chosen ones will long enjoy the works of their hands....Before they call I will answer; while they are still speaking I will hear. The wolf and the lamb will feed together, and the lion will eat straw like the ox, but dust will be the serpent's food."

The more I read the book of Isaiah, the more I appreciate it, although it is sometimes difficult to understand, but the poetry has no peer. Advisor to four kings of Judah, Isaiah was not a "yes man", and was finally put to death by King Manasseh. That king has disappeared into obscurity, but Isaiah endures as one of the great authors of all time. The New Testament quotes him more than all the other prophets combined.

In this passage, Isaiah promises the people of God a utopia. The violence and sadness that mark our earth will vanish, and the key to that new era will be an intimate relationship with God.

Sally Ritch

Tuesday in the Fourth Week of Lent

O God, with you is the well of life, and in your light we see light: Quench our thirst with living water, and flood our darkened minds with heavenly light; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm 46:1-8; Ezekiel 47:1-9,12; John 5:1-18

A wonderful support for the anxiety and stress of modern life might be rereading and concentrating on the comforting words of Psalm 46 which opens by driving home one truth: "God is our refuge and strength, an ever-present help in times of trouble." Because He is so close and so strong, fear loses its grip even if mountains slide into the sea and waters roar. The worst disasters imaginable cannot shake those who rely on Him. The Psalm serves as a beautiful and timeless reminder of the constant presence and underlying strength of God, depicting Him as our steadfast refuge and strength, an ever-present help in times of trouble. The Psalm continues by urging us to find inner peace amidst the current chaos of our country and the world, drawing our attention to God's power over nature and nations.

Dirk Mathis

Wednesday in the Fourth Week of Lent

O Lord our God, you sustained your ancient people in the wilderness with bread from heaven: Feed now your pilgrim flock with the food that endures to everlasting life; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm 145:8-19; Isaiah 49:8-15; John 5:19-29

**Amen, Amen, I say to you,
whoever listens to my words, and believes in the one who sent me,
has eternal life and is not brought to judgment
but has passed over from death to life.**

St. John's Gospel, 5:24, The Revised New Jerusalem Bible

We should always recall the difference between listening and merely hearing. Listening entails fully trying to understand what the other person is saying, what he or she is getting out, not just in words but in emotions and concerns.

Jesus repeatedly refers to Himself as in this gospel as the one who has been sent, and calls for our believing in the Father who has both sent Jesus into the world and shared His mission with Him.

Even before our physical deaths Jesus offers us unearned passage from death to life.

Steven Shore

Thursday in the Fourth Week of Lent

Almighty and most merciful God, drive from us all weakness of body, mind, and spirit; that, being restored to wholeness, we may with free hearts become what you intend us to be and accomplish what you want us to do; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm 106:6-7,19-23; Exodus 32:7-14; John 5:30-47

Ps 106.6-7

The Psalmist says “We’ve sinned. We’ve done wickedly like our fathers.” And what did their fathers do that was wicked? They *gave no thought* to God’s miracles. They *didn’t remember* his many kindnesses. And then they rebelled. What is rebellion? It’s changing sides, going against the one you should be with. Israel’s sin was losing trust in God. They lost trust simply by not remembering the good stuff He’d done for them, like getting them away from the vicious slavedrivers of Egypt.

Sin is not trusting God. Trust is just what we think it is. When trust develops with someone, it’s because we’ve had experiences with them where they were true to their word, listened to us, treated us like the most important person in the room. We trust—have faith in—that person. God is the only person who has done nothing but good to us. What are the fears that cause us to ignore his kindnesses and stop trusting him?

Ben Allison

Friday in the Fourth Week of Lent

O God, you have given us the Good News of your abounding love in your Son Jesus Christ: So fill our hearts with thankfulness that we may rejoice to proclaim the good tidings we have received; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm 34:15-22; Wisdom 2:1a,12-24; John 7:1-2,10,25-30*

Then, as Jesus was teaching in the temple, He cried out:

‘You know me and you know where I come from.

Yet I have not come of my own accord:

But He who sent me is true,

**He whom you do not know.
I know Him, because I am from Him
and He sent me.**

St. John's Gospel 7:28-9, The Revised New Jerusalem Bible

There are three key points here: (1) The opponents of Jesus, described in this gospel as the Jews and/or their religious authorities, actually know who Jesus is, but cannot publicly admit it. (2) The incarnation was actually not Jesus's own idea, but that of the Father, whose will Jesus followed, perhaps unquestioningly. (3) Jesus knows who God is, and is sent by God in a truly unique living and loving way.

Steven Shore

Saturday in the Fourth Week of Lent

Mercifully hear our prayers, O Lord, and spare all those who confess their sins to you; that those whose consciences are accused by sin may by your merciful pardon be absolved; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm 7:6-11; Jeremiah 11:18-20; John 7:37-52

**Awake, my God, to enact
the justice you demand.
Give judgment for me, O LORD,
for I am righteous and blameless of heart.**

Psalm 7:7,9, The Revised New Jerusalem Bible

Search and you will see: a prophet does not arise in Galilee.
St. John's Gospel, 7:52

It is never wise to proclaim one's own righteousness before God, least of all in Lent. There is always the risk that, in calling for God's judgment on others, we may be unwittingly calling it down upon ourselves. We should always carefully examine our own lives, to make amends to others whenever necessary, and to strive to be more just and loving in our lives and in all our dealings with others.

Similarly, the citation in John's Gospel reflects those who, certain that they are familiar with Scripture, nonetheless reach exactly the opposite conclusion, even when faced with what and whom is in front of them. However often we read the Bible, we should always be aware to its radical newness, and be open to admit that we may have read some passages incorrectly and be open to changing our interpretations of them whenever our conscience and judgment so enlightens us.

Steven Shore

Monday in the Fifth Week of Lent

Be gracious to your people, we entreat you, O Lord, that they, repenting day by day of the things that displease you, may be more and more filled with love of you and of your commandments; and, being supported by your grace in this life, may come to the full enjoyment of eternal life in your everlasting kingdom; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm 23; Susanna 1-9,15-29,34-62; John 8:1-11

John 1 - 11

These Verses of John are familiar and generally remembered as “you who are without sin cast the first stone.” This verse is basically saying do not be a hypocrite. What right does anyone have to stone a woman to death for committing adultery when they are also living sinful lives. Many times the theme, do not be a hypocrite is found in the Bible. For example, in Matthew 7, 1, it is stated, “do not judge, so that you may not be judged.” In the US today, we are throwing stones at each other by thought, word, and deeds. Our refusal to place Christ first in our heart and love our neighbor as ourself is the sin. And look at where this has gotten us? A big mess where everyone is unsettled and worried. May we take today to listen to the words of Christ and begin to correct our actions as he says in the gospel of John, “Go your way and sin no more.”

Van Swift

Tuesday in the Fifth Week of Lent

Almighty God, through the incarnate Word you have caused us to be born anew of an imperishable and eternal seed: Look with compassion upon those who are being prepared for Holy Baptism, and grant that they may be built as living stones into a spiritual temple acceptable to you; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm 102:15-22; Numbers 21:4-9; John 8:23-30

Psalm 102:15-22

God hears the prayers of the destitute. Psalm 102 is the fifth of the church’s seven Penitential Psalms. These psalms are ultimately about God’s grace.

Psalm 102 begins with a lament for those in exile. The verse that I will focus on is: “Let this be recorded for a generation to come, so that a people yet unborn may praise the Lord.” (verse 18)

The people of the exile have a story to tell and the psalmist wants them to tell it. It is their legacy for future generations. The psalm ends with praise for God’s compassion—His mercy and grace.

Each of us has a story to tell of a time when God was there for us. At a Taizé service last year, we were challenged to tell the story of our spiritual journey to leave as a faith legacy for our families.

The first time a story is told, it is *your* story. Thereafter, it becomes someone else's version of your story. In a recent interview, Lin Manuel-Miranda, the producer of the Broadway show "Hamilton" was asked his advice for aspiring writers. His response was: "tell the story only you can tell."

There is a story only you can tell. Give it as a gift to your family so they know how you arrived at your strong faith. God makes the same promise to us as he did to the people of the exile, "I am with you always, to the end of the age." (Matt. 28-20) God reigns. The future can be trusted to God.

Patty Vaughan

Wednesday in the Fifth Week of Lent

Almighty God our heavenly Father, renew in us the gifts of your mercy; increase our faith, strengthen our hope, enlighten our understanding, widen our charity, and make us ready to serve you; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Canticle 2; Daniel 3:14-20,24-28; John 8:31-42

These three readings weave a powerful meditation on truth, freedom, and faithfulness under pressure. When read together, they form a kind of spiritual arc—from inner fidelity, to tested courage, to liberating truth.

Canticle 2 tells us all creation blesses God – sun, moon, stars, winds, and mountains. We are to respond to suffering with worship, not despair, for when injustice or danger is upon us, our praise becomes resistance. Evil does not have the final say in our lives. Instead of "Why me?" we are called to ask "How can I remain Faithful in the here and now?"

In Daniel we learn that Sharrach, Meshach and Abednego are thrown into the furnace for refusing idolatry. They trust God without demanding rescue. But they do not burn. Our faithfulness cannot be transactional. True justice means integrity when we are faced with severe consequences. We need moral courage to stand up against evil and to trust in the outcomes.

Finally, we look at John where Jesus says "you will know the truth and the truth will make you free." The crowd resists stating that they are already free/ They reject truth. Jesus exposes a deeper bondage, the spiritual falsehood. Freedom comes from us aligning with truth.

Justice is not about punishment of evil but instead is about steadfast loyalty to what is right in God's desire for us. Justice begins in the heart before it appears around us. Truth is our liberation in these stories. Justice is not only a legal or political term, it is primarily about our courage to love truthfully, even in the face of "fire".

What idols am I pressured to bow to? What truths do I resist because they cost me something? And can I praise even in the uncertainty of life?

Faithfulness in trial reveals truth, and truth lived faithfully becomes freedom.

Steven Berkshire

Thursday in the Fifth Week of Lent

O God, you have called us to be your children, and have promised that those who suffer with Christ will be heirs with him of your glory: Arm us with such trust in him that we may ask no rest from his demands and have no fear in his service; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm 105:4-11; Genesis 17:1-8; John 8:51-59

Our Book of Common Prayer reminds us that Lent is a season of penitence and fasting, set aside precisely because we all have a need to continually renew our repentance and faith (BCP p 265).

How might we do this? What will Lent look like for each of us? What does Lent look like today, for you? What do we need to be reminded of as we seek to renew our faith?

The Psalmist exhorts us to "Seek the Lord and his strength; seek his presence continually. Remember the wonderful works he has done, his miracles, and the judgments he has uttered ..." How might we seek God's presence continually? Might we be reminded that our world and being are infused with God's presence? Are we able to imagine what a posture of continuous seeking might look like?

In John's gospel, Jesus speaks of "knowing God". If we want to walk in the way of Jesus, this means that we must also seek to know God. The Psalmist guides us: seek continually. Remember.

In the Genesis passage, we are reminded of God's covenant with Abraham — and that Abraham's part of the covenant is to "Walk before me, and be blameless". We might take time during Lent to ask ourselves, where and when have we been less than blameless? Listening and seeking the presence of God will help us to know. What might God's judgement be saying to us during this time of Lent?

Let us embrace God's judgement as God's gift. Allow this knowledge to lead, with God's grace, to wisdom, repentance, and renewal.

Jason Williams

Friday in the Fifth Week of Lent

O Lord, you relieve our necessity out of the abundance of your great riches: Grant that we may accept with joy the salvation you bestow, and manifest it to all the world by the quality of our lives; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Psalm 18:1-7; Jeremiah 20:7-13; John 10:31-42

I have been thinking about the word ROCK. ICS (Interfaith Community Services) has bought land and has plans to build the ROCK (Resource and Opportunities Center) in Santa Fe. A place of refuge for those who need shelter, protection, help. A stronghold in our city. A fortress to house those who have no place to go, who need safety from the enemies of poverty, homelessness, mental health, and addiction. The unhoused face destruction. They live in constant crisis with the cords of death and the grave wrapped around them strangling hope. Who cares for those for whom there is little care, understanding, love? Who is the true ROCK upon

whom we build this ROCK? Who is angry along with us when we hear the cries of those in need? It isn't that we love God first. It is that God loves us and from the source of His love we have the strength to build a sanctuary. To build this ROCK upon THE ROCK, the ONE who delivers. May God hear us and help us.

Kaki Grubbs

Saturday in the Fifth Week of Lent

O Lord, in your goodness you bestow abundant graces on your elect: Look with favor, we entreat you, upon those who in these Lenten days are being prepared for Holy Baptism, and grant them the help of your protection; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm 85:1-7; Ezekiel 37:21-28; John 11:45-53

**Bring us back, O God, our savior!
Put an end to your grievance against us.
Will you be angry with us for ever?
Will your wrath last from age to age?
Will you not restore our life,
that your people may rejoice in you?
Let us see, O LORD, your mercy,
and grant us your salvation.**

Psalm 85:5-8, The Revised New Jerusalem Bible

This is a wonderful example of biblical verses rising above their historic context, and why biblical prayers and emotions have an enduring value.

The immediate context was the hope for political unity and restoration of the covenant with God by exiles returning home from Babylon. Psalm 85 is not generally considered one of the messianic psalms. Yet, in many times in Christian history, believers have found themselves returning from their own Babylons, whether internal or external, and have prayed for visible signs of God's restoration, mercy, and salvation, as shown by the Resurrection.

Steven Shore

Monday in Holy Week

Almighty God, whose most dear Son went not up to joy but first he suffered pain, and entered not into glory before he was crucified: Mercifully grant that we, walking in the way of the cross, may find it none other than the way of life and peace; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm 36: 5-10; Isaiah 42: 1-9; Hebrews 11: 39 – 12: 3; John 12: 1-11

This passage from Hebrews tells us to run with endurance the race set before us. Holy Week can seem like either a crazy sprint or an endless journey taking forever to complete. But the finish line is in sight.

If you've ever run a 5k or 10k, half or full marathon, you know how it feels. One foot in front of the other, moving relentlessly towards the goal. To be a good runner, you need to look all around you. This is the same for us running the race God set before us. First, we look behind us – to remember those who have gone before us, and to remember and look back at their lives of faith. They serve as examples to us.

Next we look around to see if there is anything hindering us from continuing our run. After seeing the encouragement of those who have gone before us, we look around for any sin or indifference that will hinder us from running well and with endurance. We need to ask God to reveal to us those things that either help or hinder our race.

We also look forward and keep our focus on Jesus who leads the way. Ever wonder why horses wear blinders? Horses sometimes need to be made to focus, and blinders keep the horse's eyes focused on what is ahead, rather than what is at the side or behind.

Keep running, friends. We are almost there and the prize is great – and there is a huge cloud of witnesses cheering us on and waiting at the finish line for us.

Pam Jones

Tuesday in Holy Week

O God, by the passion of your blessed Son you made an instrument of shameful death to be for us the means of life: Grant us so to glory in the cross of Christ, that we may gladly suffer shame and loss for the sake of your Son our Savior Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm 71: 1-12; Isaiah 49: 1-6; 1 Corinthians 1: 18-31; John 12: 37-38, 42-50

"I run for dear life to God, I'll never live to regret it." Ps 71:1

Jesus summed it all up when he cried out, "Whoever believes in me, believes not just in me but in the One who sent me. Whoever looks at me is looking, in fact, at the One who sent me. I am Light that has come into the world so that all who believe in me won't have to stay any longer in the dark. John 12:44-46

What comforting words from Jesus! The Light of the World loves us and wants us to love him. He says if we look at him, we are looking at God! Whatever Jesus said or did is what God would say or do. These statements shatter the idea of a distant and angry God, watching and waiting for the moment when he can point his finger at us in judgment. Instead, we have God coming to live among us, first inside the body of a woman, then growing up in a family, walking our roads, wearing our clothes, having friends—and enemies. Jesus suffered ridicule and judgment, hatred and vengeance. He was treated like he was the worst of the human population, good only to be put to death. And yet his voice cried out, his Light rose again so that we would not stay in darkness. May we always run to Jesus and his Father; we will never regret it.

Newlyn Allison

Wednesday in Holy Week

Lord God, whose blessed Son our Savior gave his body to be whipped and his face to be spit upon: Give us grace to accept joyfully the sufferings of the present time, confident of the glory that shall be revealed; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm 69: 7-15, 22-23; Isaiah 50: 4-9a; Hebrews 9: 11-15, 24-28; John 13: 21-35

John 13:34. A new commandment I give to you, that you love one another.

As a U.S. diplomat for 22 years, I lived in six different countries. No matter where I travelled, I was always welcomed as an honored guest. Undoubtedly, my title had something to do with this, but the hospitality and kindness were genuine. Without fail, people told me how much they loved Americans; once while on safari in Tanzania, the owner of the camp told me how much he loved my country, despite never having ever set foot in it. Diplomats are the peacemakers, but we also represent an ideal and a place that some can only wish for – and do, with every ounce of their being. By showing curiosity and respect for another culture, we can easily come to love others whom we otherwise might never have considered our friends. Each of us can take a moment to look past differences and love one another, as He has commanded us.

Jean Woynicki

Maundy Thursday

Almighty Father, whose dear Son, on the night before he suffered, instituted the Sacrament of his Body and Blood: Mercifully grant that we may receive it thankfully in remembrance of Jesus Christ our Lord, who in these holy mysteries gives us a pledge of eternal life; and who now lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm 78: 14-21, 23-25; Exodus 12: 1-14a; 1 Corinthians 11: 23-32; John 13: 1-15

John 13.1-17

Of all the beautiful and moving stories of God with us in the Bible, surely the most impossibly beautiful and moving is Jesus washing his students' feet. That the one by whom the universe was created, who lived in unapproachable light, took off his robe, wrapped a towel around his waist, and served his students is enough to melt any heart. That he did so knowing he was about to be betrayed by one of them, tried in court in the middle of the night, convicted, tortured, and murdered is too much for me.

The biggest thing we can give to others is ourselves. When we share our trials, failures, weaknesses, and joys with others, we create a space where others feel safe and want to dwell. We let them know they are not alone, that we are with them. Jesus said, "Now that you know these things, you will be blessed if you do them."

Ben Allison

Good Friday

Almighty God, we pray you graciously to behold this your family, for whom our Lord Jesus Christ was willing to be betrayed, and given into the hands of sinners, and to suffer death upon the cross; who now lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm 22; Isaiah 52: 13 – 53: 12; Hebrews 10: 16-25; John 18: 1 – 19: 42

Isaiah 52:13

"See, my servant shall prosper: he shall be exalted and lifted up, and shall be very high."

Jesus was persecuted by soldiers, betrayed by Judas and denied by Simon Peter. Then he endured a torturous death. He felt forsaken by God, but then was literally lifted up, resurrected past the pain and loneliness.

Have you ever suffered intensely, and then been exalted when it passed? We live in a Good Friday world. With hope and faith, the promise of Easter blesses us with joyous new life again.

Isaiah 53:12

"He bore the sin of many, and made the intercession for the transgressors." I struggled with the word, "sin," until I learned it meant "to miss the mark" in archery. A friend suggested sin is "turning away from God." Today, I ask myself if what I am doing is taking me away from God, or bringing me closer to God?

Hebrews 10:16-25

"Let us hold fast to the confession of our hope without wavering... Let us consider how to provoke one another to love and good deeds... encouraging one another, and all the more as you see the Day approaching."

How might I encourage loving behavior from others? I'm supposing my best chance of that is to BE hopeful, loving and considerate as much as possible. In this way, we best prepare for the Day, as I understand it.

Lisa Caldwell

Holy Saturday

O God, Creator of heaven and earth: Grant that, as the crucified body of your dear Son was laid in the tomb and rested on this holy Sabbath, so we may await with him the coming of the third day, and rise with him to newness of life; who now lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Psalm 31: 1-4, 15-16; Job 14: 1-14; 1 Peter 4:1-8; Matthew 27: 57-66

When it was evening, there came a rich man of Arimathaea, called Joseph, who had himself become a disciple of Jesus. This man went to Pilate and asked for the body of Jesus. Then Pilate ordered it to be handed over. So Joseph took the body, wrapped it in a clean linen cloth, and put it in his own new tomb which he had hewn in the rock. St. Matthew's Gospel, 27:57-60, The Revised New Jerusalem Bible

The crucified were typically put into mass graves, as a final act of humiliation, so that their memory would ultimately perish. Had Joseph not been a member of the Sanhedrin, it's unlikely that Pilate would have granted his request. Also, if the tomb had been already occupied, adding any body of a crucified criminal would have rendered the entire tomb unclean. By being the only body in a tomb, it was easy for Mary Magdalene to know the precise location where Jesus lay.

As for Joseph of Arimathaea, David L. Veal notes in his book *Calendar of Saints* that "Arimathea was a fishing village and Joseph was a rich man. Just about the only way that a person could get rich in Arimathaea was in the shipping trade. We know that in the first century merchants shipped tin from mines in southwest England to the Levant. Archaeologists have found evidence of first century Christian settlement in the vicinity of Glastonbury. All of these things make it more credible that the medieval church may have had it right and Joseph of Arimathaea may have been 'The Apostle to Britain'".

Steven Shore

LENTEN OPPORTUNITIES FOR WORSHIP AND STUDY

The Church of the Holy Faith

February 19 – March 27, 2026

Sundays

- 7:30 a.m. Spoken Eucharist
- 8:30 a.m. Holy Eucharist with Hymns and Anthems
- 10:00 a.m. Adult Forum (except extended Coffee Hour on the first Sunday of the month)
- 10:00 a.m. Faith Explorers
- 11:00 a.m. Choral Eucharist
- 12:30 p.m. Teen Group (first Sunday) or Youth Group (second and fourth Sundays)
- 6:00 p.m. An Order for Compline *with Contemplative Prayer and Meditation* (first Sunday of the month)

Mondays

- 9:15 a.m. Morning Prayer
- 2:00 p.m. Women's Spirituality Group (beginning March 2)
- 4:30 p.m. Evening Prayer
- 5:30 p.m. Evening Bible Study

Tuesdays

- 9:15 a.m. Morning Prayer
10:00 a.m. Spiritual Classics Discussion
4:30 p.m. Evening Prayer
5:15 p.m. Rosary
6:00 p.m. Taizé Healing Evensong (first Tuesday of the month) or Taizé Healing Eucharist

Wednesdays

- 9:15 a.m. Morning Prayer
12:15 p.m. Holy Eucharist
3:00 p.m. Men's Bible Study
4:30 p.m. Evening Prayer

Thursdays

- 9:15 a.m. Morning Prayer
10:00 a.m. Women's Bible Study
4:30 p.m. Evening Prayer

Fridays

- 9:15 a.m. Morning Prayer
4:30 p.m. Evening Prayer
5:15 p.m. Lenten Mission & Stations of the Cross

Reconciliation of a Penitent

Holy Faith's clergy will hear confessions by appointment throughout the Lenten Season.

- Father Robin Dodge 982-4447, ext. 101
Father Simon Carian 982-4447, ext. 110
Mother Madelynn Johnston 505-780-0801

The Church of the Holy Faith

Established 1863

The Very Reverend Canon Robin D. Dodge, *Rector*
The Reverend Simon R. Carian, *Associate Rector*
The Reverend Madelynn Johnston, *Assisting Priest*
Canon Mark Edw. Childers, *Parish Administrator and Director of Liturgy & Music*
Kathlene Ritch, *Youth Choir Director*
Emily Perea, *Coordinator, Family and Children's Ministries*
Elisheva Herrera, *Parish Secretary*
Marcos Castillo, *Facilities Manager*
Rocío Salazar, *Housekeeping*
Virginia Lopez, *Librarian*

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