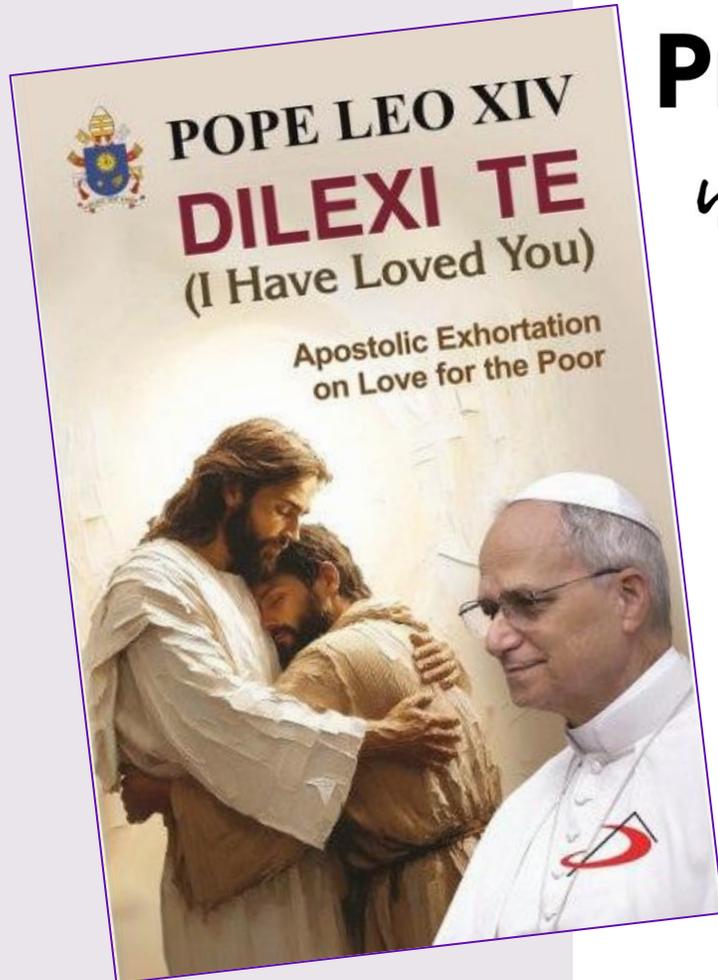
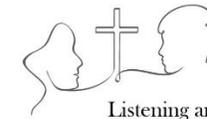


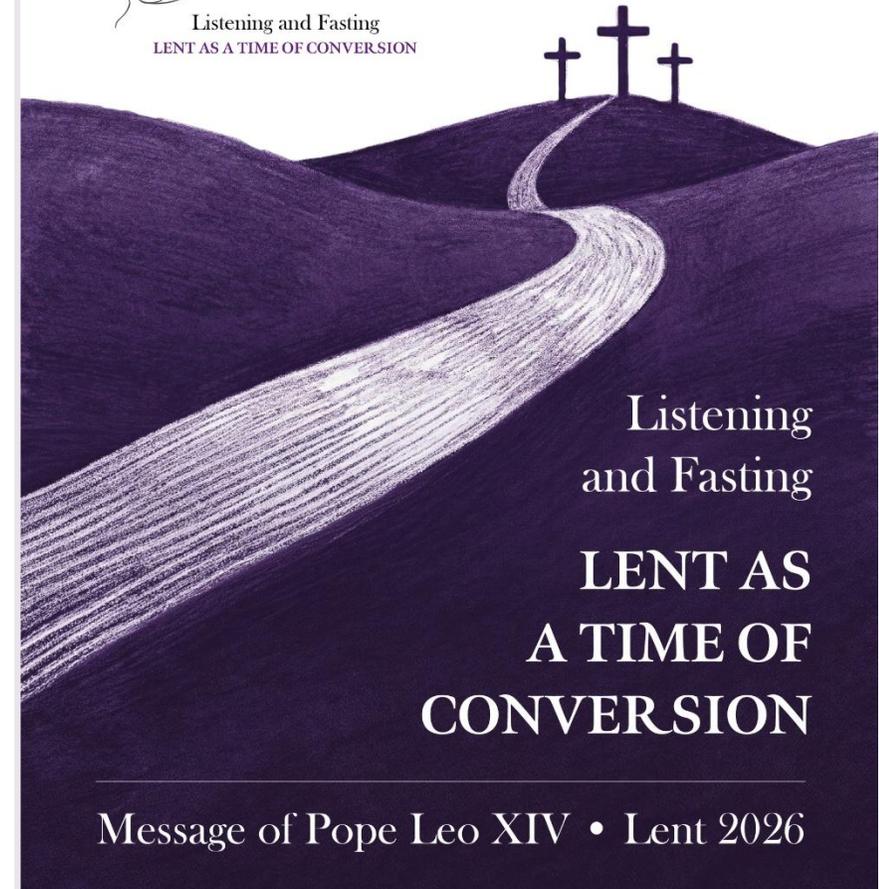
LENTEN RECOLLECTION 2026 24TH FEBRUARY 2026 @ 7:30 PM



Prepare for Lent
*with Prayer, Fasting,
and Almsgiving*



Listening and Fasting
LENT AS A TIME OF CONVERSION



Listening
and Fasting

**LENT AS
A TIME OF
CONVERSION**

Message of Pope Leo XIV • Lent 2026

OPENING PRAYER

Grant, almighty God,
through the yearly observances of holy Lent,
that we may grow in understanding
of the riches hidden in Christ
and by worthy conduct pursue their effects.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit, God,
for ever and ever. Amen.

Collect for 1st Sunday of Lent

POPE LENTEN MESSAGE 2026



Every path towards conversion begins by allowing the **word of God** to touch our hearts and **welcoming** it with a docile spirit. There is a **relationship** between the word, our acceptance of it and the **transformation** it brings about.

POPE LENTEN MESSAGE 2026

This year, I would first like to consider the importance of making room for the word through *listening*. The willingness to listen is the first way we demonstrate our desire to **enter into relationship** with someone.



POPE LENTEN MESSAGE 2026

Sacred Scripture helps us to **recognize** and **respond** to the cry of those who are anguished and suffering. In order to foster this inner openness to listening, we **must allow God to teach us how to listen** *as he does*.



POPE LENTEN MESSAGE 2026

If Lent is a time for listening, **fasting** is a concrete way to **prepare** ourselves to receive the word of God. ... fasting makes it easier to **recognize** what we “hunger” for and what we **deem necessary** for our sustenance. Moreover, it helps us to **identify and order** our “appetites,”

Lenten Reflection: Pope Leo XIV



“Lent invites us to place the mystery of God back in the centre of our lives, in order to keep our hearts from being consumed by the anxieties and distractions of daily life.”

“This year consider the importance of making room for the word through listening. The willingness to listen is the first way we demonstrate our desire to enter into relationship with someone.”

“Fasting is a concrete way to prepare ourselves to receive the word of God. Abstaining from food is an ancient ascetic practice that is essential on the path of conversion.”

POCKETS OF
HEAVEN

POPE LENTEN MESSAGE 2026

Fasting

Let your fasting create space for God, not just discomfort for yourself. Give up something that distracts you and replace it with something that draws you closer to Christ. Keep it simple and try not to make it all about 'giving up' a food.



POCKETS OF
HEAVEN

... fasting must also include other forms of **self-denial** aimed at helping us to acquire a more sober lifestyle, since “**austerity** alone makes the Christian life strong and authentic.”

POPE LENTEN MESSAGE 2026



... form of abstinence: that of refraining from words that offend and hurt our neighbor. Let us begin by **disarming our language, avoiding harsh words and rash judgement,** refraining from **slander** and **speaking ill** of those who are not present and cannot defend themselves.

POPE LENTEN MESSAGE 2026

Listening to the **word of God**, as well as to the **cry of the poor** and of the **earth**... conversion refers not only to one's conscience, but also to the quality of our **relationships** and **dialogue**.



Listening and Fasting Lent as a Time of Conversion

Message of Pope Leo XIV for Lent 2026

LISTENING



Lent is a time that invites us to make room for the Word:

- So that it truly becomes a process of listening
- So that God teaches us how to listen as He does
- So that we may recognise the cry of the poor and the suffering

"The willingness to listen is the first way we demonstrate our desire to enter into relationship with someone"



FASTING



By involving our bodies, fasting supports our discernment:

- It keeps our hunger and thirst for justice alive
- It governs our desires towards God and towards goodness
- It disarms our language and helps us refrain from words that hurt others

"Instead, let us strive to measure our words and cultivate kindness."



TOGETHER



Lent calls us to walk as a community:

- On a "shared journey" with our parishes, families and ecclesial groups
- Where space is created for the voice of others
- So that our conversion may lead to better relationships and more authentic dialogue

"Let us strive to make our communities places where the cry of those who suffer finds welcome, and listening opens paths towards liberation."



Click here
and read the
full article



APOSTOLIC EXHORTATION

DILEXI TE

OF POPE LEO XIV

ON LOVE FOR THE POOR

INTRODUCTION

This document “Dilexi Te” begins from the words of the Lord: “I have loved you” (Rev 3:9) and wants to point out the strong connection that exists between the **love of Christ** and his **call** for us to **draw near to the poor.**



INTRODUCTION

I too consider it essential to insist on this **path to holiness**, for “in this call to recognize him in the poor and the suffering, we see revealed the very **heart of Christ**, his deepest feelings and choices, which every saint seeks to imitate.” #3

CHAPTER 1

That woman saw in Jesus the lowly and suffering Messiah on whom she could pour out all her love. ... It was a **small gesture**, of course, but those who suffer know how great even a small gesture of affection can be, and how **much relief it can bring**. #4



CHAPTER 1

The **simplicity** of that woman's gesture **speaks volumes**. No sign of affection, even the smallest, will ever be forgotten, especially if it is shown to those who are suffering, lonely or in need
#4



CHAPTER 1

Care for the poor was also a great concern of Saint Francis of Assisi: in the person of a leper, Christ himself embraced Francis and **changed his life**. #6



CHAPTER 1

“When the Israelites cried out to the Lord, he raised up for them a deliverer” (Judg 3:15). In hearing the **cry of the poor**, we are asked to enter into the heart of God, who is always concerned for the needs of his children, especially those in greatest need. If we **remain unresponsive** to that cry, the poor might well cry out to the Lord against us, and **we would incur guilt** (cf. Deut 15:9). #8

CHAPTER 1

In fact, there are **many forms of poverty**: the poverty of those who **lack material means** of subsistence, the poverty of those who are **socially marginalized** and lack the means to give **voice** to their dignity and abilities, **moral and spiritual poverty, cultural poverty**, the poverty of those who find themselves in a condition of **personal or social weakness or fragility**, the poverty of those who have **no rights, no space, no freedom. #9**

CHAPTER 1

The poor are **not there by chance** or by blind and cruel fate. Nor, for most of them, is poverty a **choice**. ... many ... work from dawn to dusk, perhaps collecting scraps or the like, even though they know that their **hard work** will only help them to scrape by, **but never really improve their lives**.

#14

CHAPTER 2 – GOD CHOOSES THE POOR

God has a special place in his heart for those who are discriminated against and oppressed, and he asks us, his Church, to make a decisive and **radical choice in favor of the weakest.** #16

CHAPTER 2 – GOD CHOOSES THE POOR

God is presented as the **friend and liberator** of the poor, the one who **hears the cry of the poor** and **intervenes** to free them (cf. Ps 34:7). God, the **refuge of the poor**, denounces through the prophets ... the injustices committed against the weakest. #17

CHAPTER 2 – GOD CHOOSES THE POOR

The Gospel shows us that **poverty** marked every aspect of Jesus' life. ... “there was **no place** for them in the inn” (Lk 2:7). Jesus was born in humble surroundings and laid in a **manger** ... He worked as a craftsman or **carpenter** ... **Not owning land**, they were considered inferior to farmers. When the baby Jesus was presented in the Temple by Joseph and Mary, his parents offered a **pair of turtledoves or pigeons** (cf. Lk 2:22-24), which was the offering of the poor. Jesus, together with his disciples, **gathered heads of grain to eat** as they passed through the fields (cf. Mk 2:23-28). Only the poor were allowed to do this ... has **nowhere to lay his head** ... #19-20

CHAPTER 2 – GOD CHOOSES THE POOR

They are also conditions for those who wish to follow him on the path of discipleship. In this way, the **renunciation of goods, riches and worldly securities** becomes a visible sign of entrusting oneself to God and his providence. #20

CHAPTER 2 – GOD CHOOSES THE POOR

“**Blessed** are you poor, for yours is the kingdom of God” (Lk 6:20). ... Therefore, even in their poverty or weakness, **no one should feel abandoned**. And **the Church**, if she wants to be Christ’s Church, **must be a Church of the Beatitudes**, one that makes room for the little ones and walks poor with the poor, a place where the poor have a privileged place (cf. Jas 2:2-4). #21

CHAPTER 2 – GOD CHOOSES THE POOR

“Those who do not love a brother or sister whom they have seen, cannot love God whom they have not seen” (1 Jn 4:20). “You shall love the Lord your God with all your heart, and with all your soul, and with all your might” (Deut 6:5), and “You shall love your neighbor as yourself” (Lev 19:18), uniting them in a single commandment. #21

CHAPTER 2 – GOD CHOOSES THE POOR

Love for our neighbor is **tangible proof** of the authenticity of our love for God ... God is love, and those who abide in love abide in God, and God abides in them” (1 Jn 4:12,16). ... every act of love for one’s neighbor is in some way a **reflection** of divine charity. “Truly I tell you, just as you did it to one of the least of these my brethren, you did it to me” (Mt 25:40). #26

CHAPTER 2 – GOD CHOOSES THE POOR

Works of mercy are recommended as a sign of the **authenticity** of worship ... so that we may all become an **image of Christ** and his mercy towards the weakest.

But when you give a feast, invite the poor, the maimed, the lame, the blind, and you will be **blessed**, because they cannot repay you” (Lk 14:12-14). #27

CHAPTER 2 – GOD CHOOSES THE POOR

What good is it, my brothers and sisters, if you say you have **faith** but do not have **works**? Can faith save you? (James 2:14) #29

How does God's love abide in anyone who has the world's goods and sees a brother or sister in need and yet **refuses** help? (1 Jn 3:17) #30

The message of God's word is "so clear and direct, so simple and eloquent, that no ecclesial interpretation has the right to **relativize** it. #31

CHAPTER 2 – GOD CHOOSES THE POOR

They asked only one thing, that we **remember the poor**, which was actually what I was eager to do. (Gal 2:10)

Each of you must give as you have made up your mind, not reluctantly or under compulsion, for God loves a **cheerful giver**. (2 Cor 9:7)

The word of God reminds those of us not normally prone to benevolent and disinterested gestures, that **generosity to the poor** actually benefits those who exercise it: God has a special love for them. #33

CHAPTER 2 – GOD CHOOSES THE POOR

“Whoever is **kind** to the poor lends to the Lord, and will be **repaid in full**” (Prov 19:17). “Give, and it will be given to you... for the **measure** you give will be the measure you get back” (Lk 6:38). “Then your light shall break forth like the dawn, and your **healing** shall spring up quickly” (Is 58:8). #33

CHAPTER 3 – A CHURCH FOR THE POOR

The nascent Christian community ... were clearly aware of the necessity to care for those who were most in need. ... the Apostles laid their hands on **seven men chosen** from the community. To a certain extent, they integrated them into their own ministry, instituting them for the **service** — **diakonía** in Greek — of the poorest (cf. Acts 6:1-5).

#37

CHAPTER 3 – A CHURCH FOR THE POOR

Lawrence, a deacon in Rome during the pontificate of Pope Sixtus II, was forced by the Roman authorities to turn over the treasures of the Church. “The following day he brought **the poor** with him. Questioned about where the promised treasures might be, he pointed to the poor saying, **‘These are the treasures of the Church’.**” #38

CHAPTER 3 – A CHURCH FOR THE POOR

The Bishop of Smyrna, Polycarp, expressly stated that ministers of the Church should take care of the poor: “And let the presbyters **be compassionate and merciful to all, bringing back those that wander, visiting all the sick, and not neglecting the widow, the orphan, or the poor,** but always ‘providing for that which is becoming in the sight of God and man’.” #39

CHAPTER 3 – A CHURCH FOR THE POOR

Saint John Chrysostom exhorted the faithful to recognize Christ in the needy: “Do you wish to **honor** the body of **Christ? Do not allow it to be despised in its members**, that is, **in the poor**, who have no clothes to cover themselves. Do not honor Christ’s body here in church with silk fabrics, while outside you neglect it when it suffers from cold and nakedness... #41

CHAPTER 3 – A CHURCH FOR THE POOR

So you too, give him the honor he has commanded, and let the poor benefit from your riches. God does not need golden vessels, but **golden souls**. ... Feed the hungry first, and only afterward adorn the altar with what remains. #41

CHAPTER 3 – A CHURCH FOR THE POOR

Not giving to the poor is **stealing** from them, **defrauding** them of their lives, because what we have belongs to them. #42

CHAPTER 3 – A CHURCH FOR THE POOR

Saint Ambrose insisted on the ethical requirement to share material goods: “What you give to the poor is **not your property**, but theirs. Why have you appropriated what was given for **common use**?” ... **almsgiving is justice restored**, not a gesture of paternalism. #43

CHAPTER 3 – A CHURCH FOR THE POOR

For Augustine, the poor are not just people to be helped, but the **sacramental presence** of the Lord.

#44

CHAPTER 3 – A CHURCH FOR THE POOR

The Almighty will not be outdone in generosity to those who serve the people most in need: the **greater the love** for the poor, **the greater the reward** from God. #45

CHAPTER 3 – A CHURCH FOR THE POOR

The Christian tradition of **visiting the sick**, washing their wounds, and **comforting the afflicted** is not simply a philanthropic endeavor, but an ecclesial action through which the members of the Church **“touch the suffering flesh of Christ.”** #49

CHAPTER 3 – A CHURCH FOR THE POOR

For the Christian faith, the education of the poor is not a favor but a **duty**. ... Teaching them **affirms their value**, giving them the tools to transform their reality. Christian tradition considers knowledge a gift from God and a community **responsibility**. Christian education does not only form professionals, but also people open to goodness, beauty and truth. #72

CHAPTER 3 – A CHURCH FOR THE POOR

Migrants and refugees **do not only represent a problem to be solved, but are brothers and sisters to be welcomed, respected and loved. ...** She knows that her proclamation of the Gospel is credible only when it is translated into gestures of **closeness and welcome. #75**

CHAPTER 3 – A CHURCH FOR THE POOR

Saint Teresa of Calcutta love for the poorest of the poor meant that she did **not only take care of their material needs, but also proclaimed the good news of the Gospel to them ...** that God loves them, that we love them, that they are somebody to us, that they too have been created by the same loving hand of God, to love and to be loved. #77

CHAPTER 3 – A CHURCH FOR THE POOR

Our poor people are great people, are very lovable people, **they do not need our pity and sympathy, they need our understanding love.** They need our **respect**; they need that we treat them with **dignity.**

#77

CHAPTER 3 – A CHURCH FOR THE POOR

The poorest are **not only objects** of our compassion, but **teachers of the Gospel**. It is not a question of “bringing” God to them, but of **encountering him among them**. ... serving the poor is not a gesture to be made “from above,” but an encounter between equals, where Christ is revealed and adored. #79

CHAPTER 4 – A HISTORY THAT CONTINUES

Charity has the **power to change reality**; it is a genuine force for change in history. It is the source that must inspire and guide every effort to “**resolve** the structural causes of poverty,” and to do so with urgency. #91

CHAPTER 4 – A HISTORY THAT CONTINUES

True love is always contemplative, and permits us to serve the other not out of necessity or vanity, but rather because **he or she is beautiful** above and beyond mere appearances... #101

CHAPTER 5 – A CONSTANT CHALLENGE

No Christian can regard the poor simply as a societal problem; they are part of **our “family.”**
They are **“one of us.”** #104

CHAPTER 5 – A CONSTANT CHALLENGE

... for all the progress we have made, we are still **'illiterate'** when it comes to accompanying, caring for and supporting the most frail and vulnerable members of our developed societies. We have become accustomed to **looking the other way, passing by, and ignoring situations** until they affect us directly.” #105

CHAPTER 5 – A CONSTANT CHALLENGE

“Every minute we can find a Lazarus if we seek him, and every day, even without seeking, we find one at our door. Now beggars besiege us, imploring alms; later they will be our **advocates**... Therefore **do not waste the opportunity** of doing works of mercy; **do not store unused** the good things you possess.” #108

CHAPTER 5 – A CONSTANT CHALLENGE

Store up almsgiving in your treasury, and it will rescue you from every disaster” (Sir 29:8,12). Jesus himself adds: “Sell your possessions, and give alms. Make purses for yourselves that do not wear out, an unfailing **treasure in heaven**, where no thief comes near and no moth destroys” (Lk 12:33). #117

CHAPTER 5 – A CONSTANT CHALLENGE

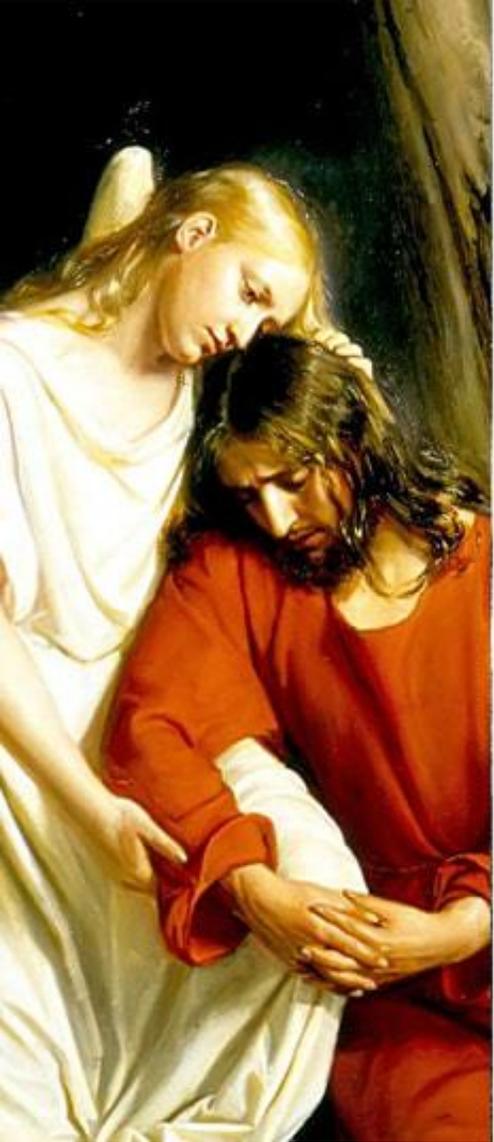
Saint John Chrysostom is known for saying:

“**Almsgiving** is the **wing of prayer**. If you do not provide your prayer with wings, it will hardly fly.”

#118

CHAPTER 5 – A CONSTANT CHALLENGE

The Lord of all asks for **mercy, not sacrifice**... Let us then show him mercy in the persons of the poor and those who today are lying on the ground, so that when we come to leave this world they may receive us into everlasting dwelling places.” #118



Rosary: Sorrowful Mystery

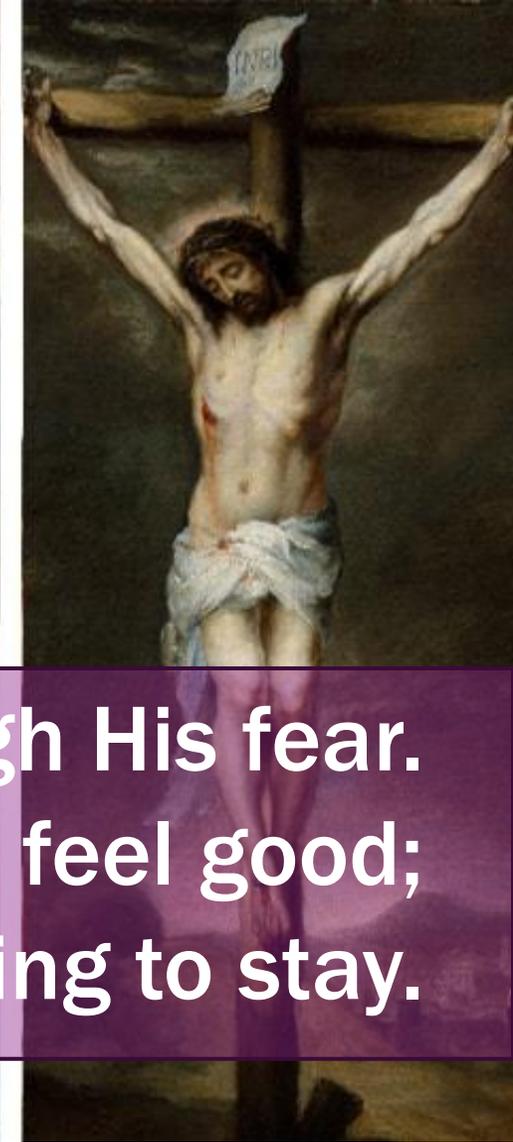
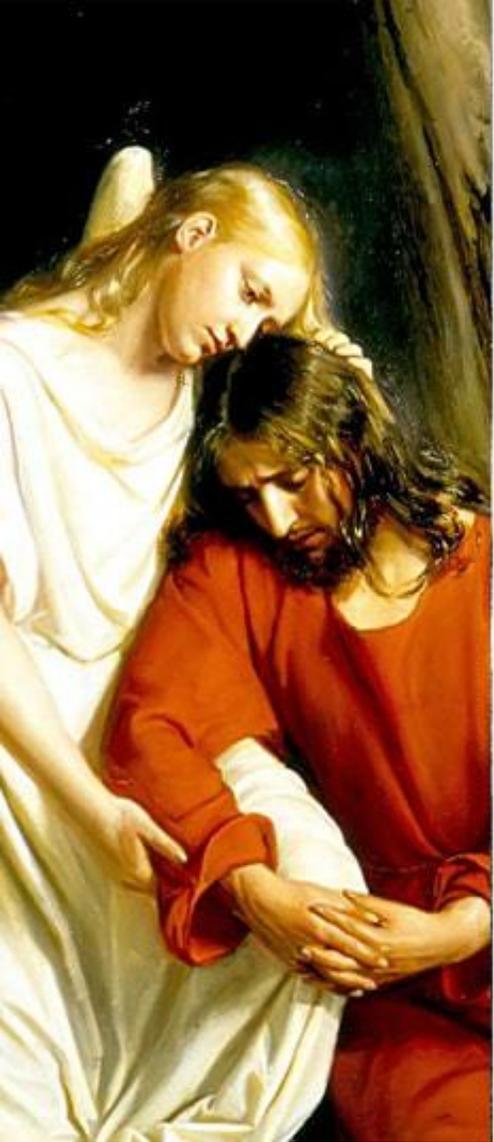
THE APOSTLES' CREED

All: I believe in God, the Father Almighty, Creator of Heaven and earth; and in Jesus Christ, His only Son, our Lord, Who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried. He descended into hell. On the third day He arose again from the dead; He ascended into Heaven, and is seated at the right hand of God, the Father

THE APOSTLES' CREED

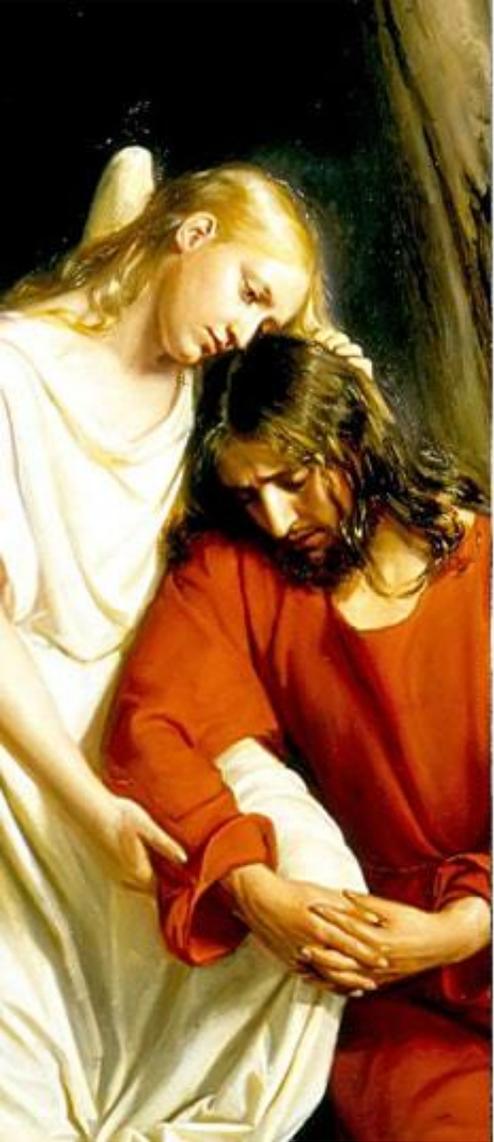
Almighty; from thence He shall come to judge the living and the dead. I believe in the Holy Spirit, the Holy Catholic Church, the Communion of Saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

Our Father, 3x Hail Marys, Glory Be

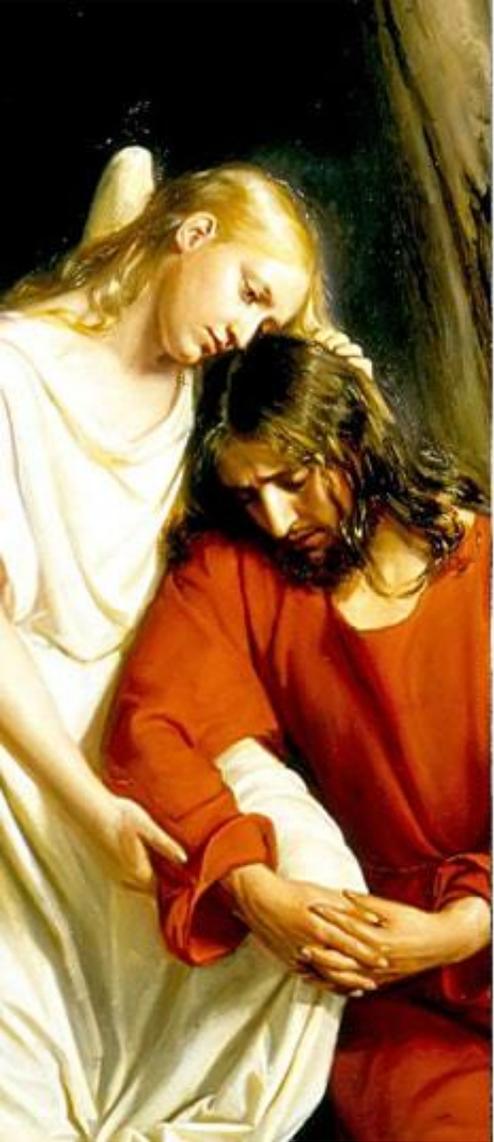


Jesus prayed through His fear.
Charity doesn't always feel good;
sometimes it's just choosing to stay.

1st Sorrowful Mystery – The Agony in the Garden



**Our Father, Hail Mary (x10), Glory Be,
O My Jesus ...**

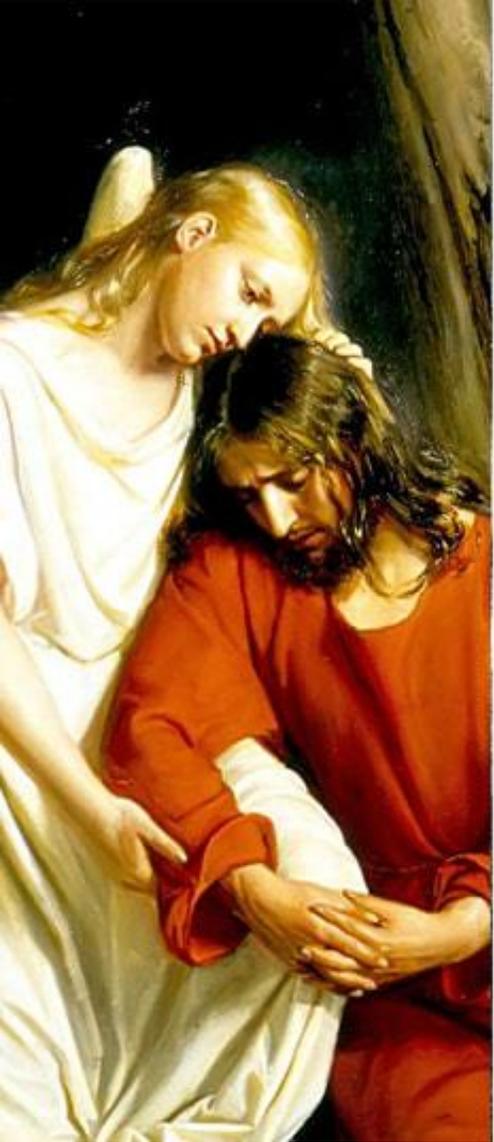


Christ took on pain He didn't deserve. Love accepts hardship for the sake of others.

2nd Sorrowful Mystery – The Scourging at the Pillar

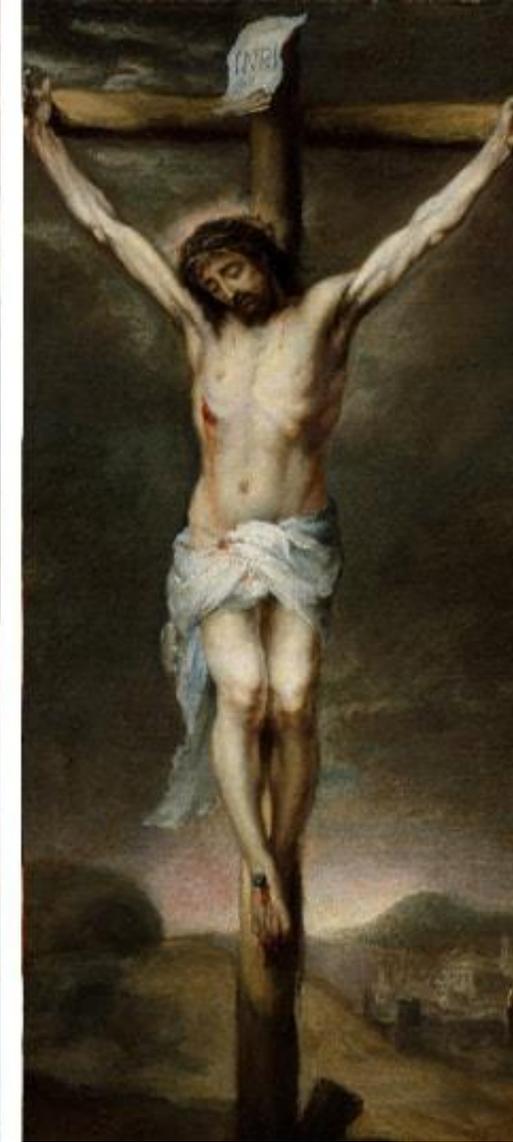


**Our Father, Hail Mary (x10), Glory Be,
O My Jesus ...**

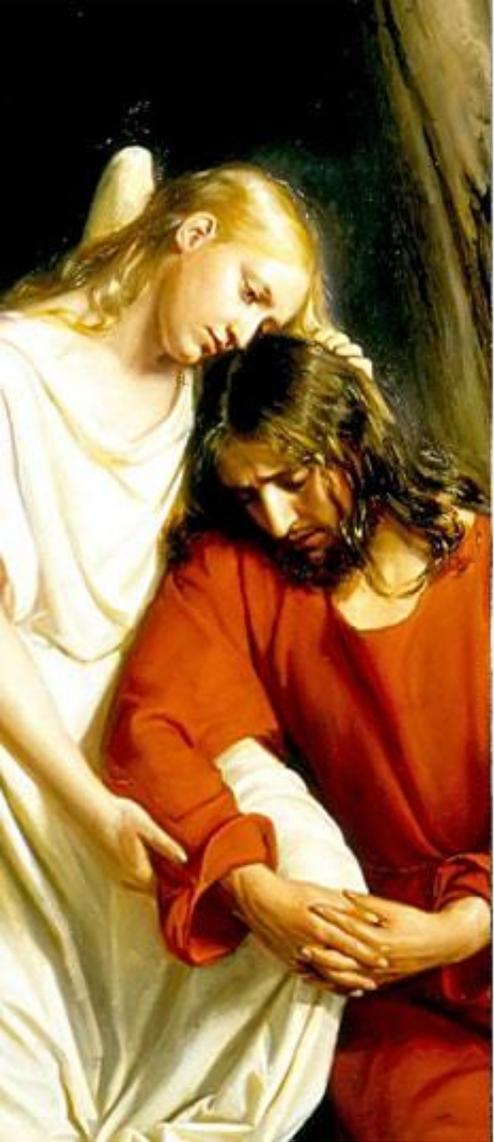


Even while mocked, He remained silent. Charity doesn't need to win—it needs to be faithful.

3rd Sorrowful Mystery – The Crowning with Thorns

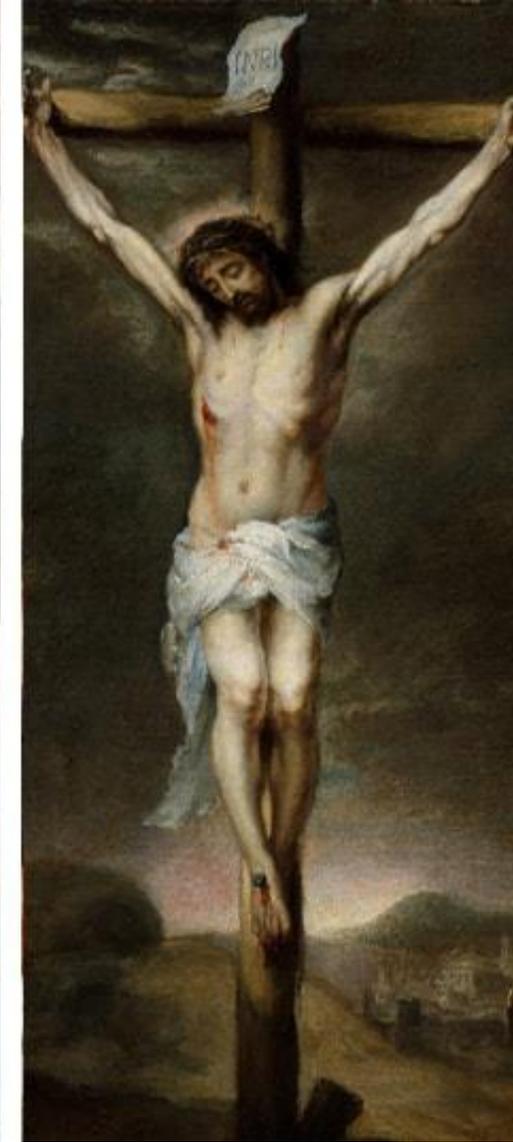


**Our Father, Hail Mary (x10), Glory Be,
O My Jesus ...**

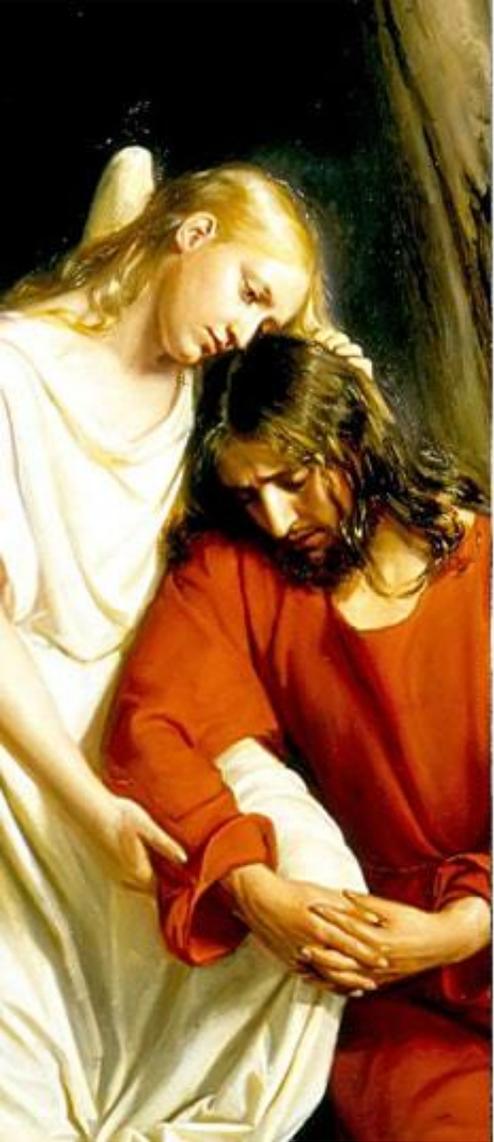


Love keeps going. Even when it's heavy, even when I feel alone.

4th Sorrowful Mystery – The Carrying of the Cross

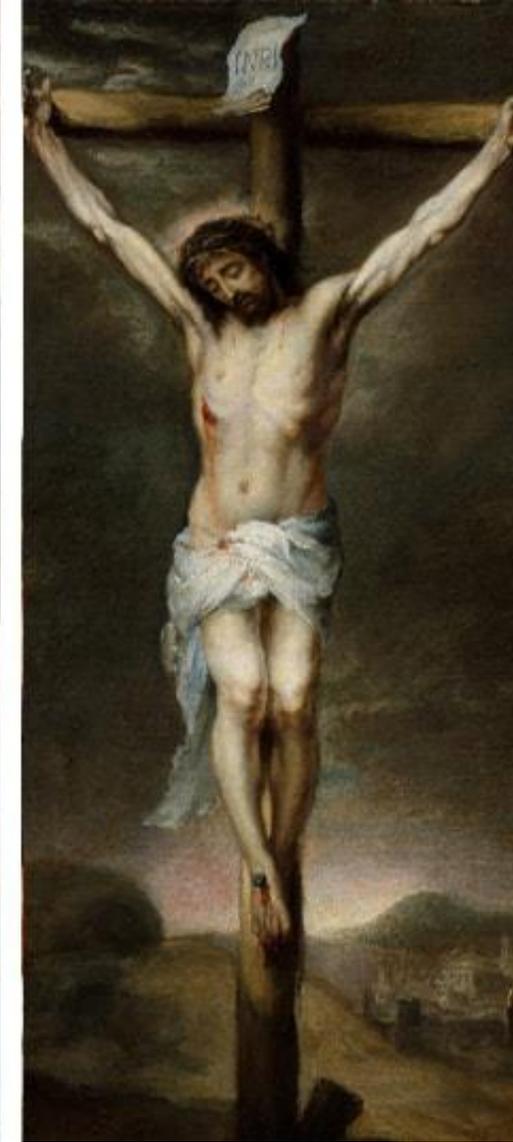


**Our Father, Hail Mary (x10), Glory Be,
O My Jesus ...**



The ultimate act of love. He gave everything, even forgiveness to those who hurt Him.

5th Sorrowful Mystery – The Crucifixion



**Our Father, Hail Mary (x10), Glory Be,
O My Jesus ...**

HAIL HOLY QUEEN

All: Hail Holy Queen, Mother of Mercy, our life, our sweetness and our hope. To Thee do we cry, poor banished children of Eve. To Thee do we send up our sighs, mourning and weeping in this valley of tears. Turn then, most gracious Advocate, Thine eyes of mercy toward us, and after this, our exile, show unto us the Blessed Fruit of Thy womb, Jesus. O clement, O loving, O sweet Virgin Mary!

***Leader:* Pray for us O Holy Mother of God,**

***All:* That we may be made worthy of the promises
of Christ.**

Leader: Let us pray.

All: O God Whose only begotten Son by His life, death, and resurrection has purchased for us the rewards of eternal life; grant we beseech Thee, that meditating on these mysteries of the Most Holy Rosary of the Blessed Virgin Mary, we may imitate what they contain and obtain what they promise through the same Christ our Lord. Amen.

HAVE A BLESSED EVENING



Please return the
Lenten box/envelope
on Palm Sunday.



CHURCH OF OUR LADY OF IMMACULATE CONCEPTION, SERIA