



EVERY
moment
HOLY

2023 LENTEN JOURNAL

A NOTE

FROM THE EDITORS

The season of Lent encompasses a forty-day fast starting with Ash Wednesday and ending with Easter. These forty days simultaneously reflect the forty years of Israel wandering and the forty-day fast of Christ at the beginning of his ministry—both in the wilderness. This year, 2023, Ash Wednesday falls on February 22nd, beginning the forty-day count to Easter Sunday on April 9th.

Lent is a season of fasting and repentance. It's a season to reflect on the first words of Jesus when he began his preaching ministry in Matthew: "Repent, for the kingdom of heaven is at hand" (Matthew 4:17, ESV). It's a season for clearing our lives of distractions and keeping the practice of fasting that Christ encouraged and exemplified (Matthew 4:1-11, 6:16-18, and 9:14-17; Mark 2:18-22; Luke 5:33-35). The specific observance of Lenten fasting takes on different forms for each individual observer — some abstain from specific foods, entertainment, or habits, while others devote time toward new sacred priorities by replacing or even adding a new practice. Regardless of the specific observance, Lent serves as an opportunity for the church to live out in physical, tangible ways the belief that "Man shall not live by bread alone, but by every word that comes from the mouth of God" (Matthew 4:4; Deuteronomy 8:3, ESV)—the common verse found in both wilderness passages mentioned above. Thus, Lent is an opportunity to remember that the "bread" of this world will fail us, and—by removing in some measure that bread's distraction—an opportunity to lean into the Word that comes from the mouth of God, through prayer and scripture and practicing his presence in every holy moment.

This journal provides forty prompts for thought, prayer, and practice—leading to the celebration of Christ's resurrection—and our own—on Easter morning. Weekly reflections start on Ash Wednesday, with daily reflections during Holy week. It has been written to include liturgies from *Every Moment Holy* as well as prompts and supplemental scripture readings for further reflection. Scripture readings have been taken from a variety of Christian traditions, Eastern and Western, for the observance of the season. As we walk through Lent using this journal, we will see ways in which Christ brought life out of death, even before his resurrection. Together, these passages of liturgy and scripture serve as guides in our Lenten journey and prepare us for Easter.

The final week of Lent is Holy Week, during which the church reenacts, through various traditions, services, and liturgies the week of Christ's passion and death. Early Christians often traveled to Jerusalem in pilgrimage over this week to visit and pray at each site where the events of Holy Week occurred. Although we may not easily visit these locations, we can make a kind of pilgrimage through the events of each day in our own homes through Gospel readings and accompanying liturgies and reflections.

One final note: the word "Lent" comes from the Old English *lencten*, meaning "spring, springtime," and the West Germanic *langitinaz*, meaning "the lengthening of days." Thus, even in the gravity of repentance, we do not grieve as those who have no hope. The name of this season is itself indicative of the coming resurrection.

Take heart.

HANNAH HUBIN, LESLIE E. THOMPSON, AND THE EVERY MOMENT HOLY TEAM

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READ: *A Liturgy For Those Who Have Done Harm*

My soul is chastened within me, O God.
Yet even in this crush of conviction
there flickers a spark of hope,
for you have told us you discipline those
whom you love.

I have harmed another, O Lord, and now
I have neither peace nor rest.
Yet I recognize in my own agitation
the stirrings of your Spirit
who works in us, ever for our good.

I have run from your presence
and from my conscience, but
I would run no more, O Lord.

I have hidden myself in shadows,
seeking to avoid your face,
even as did my father Adam and
my mother Eve in their first guilt.

I have drawn away from the sound of your voice,
fearful of what you might speak, fearful
of what obedience might require,
for I have sinned, O Father, and I am pained
at this thought, and shamed
to bring my faults into the light...

I confess, O God, that I have broken faith,
broken trust, wounded another,
and for this I repent.

Restorer of all things, redeem
the damage I have done.
Restore, remake, rekindle, rebuild.
Heal, comfort, and repair.
Knit together that which I have rent...

Forgive me, O Lord, lest I despair.
Restore me, lest I be forever lost.
For your pardon alone
is sufficient to my peace;
and your death to my resurrection.
Embrace me again to life
and to right standing with you, O God,
and to the fellowship of love
and compassion that is your church.

I am always, every moment, in need of you.

Amen.

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FEBRUARY 22

ASH WEDNESDAY

FURTHER READING:

OLD TESTAMENT READING: JOEL 2 & ISAIAH 58

PSALM READING: PSALM 103

GOSPEL READING: MATTHEW 6:1-21

EPISTLE READING: II CORINTHIANS 5:20-6:10

REFLECT:

Reflect on the presence of dust and ash imagery in your life—in your home, your memories, stories, or poems you’ve read, movies you’ve watched, songs, paintings, etc. Consider some ways dust and ash make themselves known in your life.

Keep a period of silence after reading the liturgy for the week and write down transgressions that come to mind as you wait. Keep this list with you through Lent, adding to it as you feel appropriate, and bringing it before the Lord in your times of prayer.

Reflect on Job 19:25: “For I know that my Redeemer lives, and at the last he will stand upon the earth” (ESV). The Hebrew noun for earth here is אֶרֶץ (‘ā·p̄ār), commonly translated dust. Consider the hope you hold as you begin your Lenten journey, and keep this verse as near to you as your list of transgressions.

SCRIPTURE REFLECTION:

Reflect on the presence of dust and ash imagery in the scripture passages for this week. Note their significance in each passage and compare and contrast the different uses.

RESPOND:

Use the liturgy writing guide to respond with writing your own prayer, or use these pages for free response.

READ: *A Liturgy For One Battling a Destructive Desire*

Jesus, here I am again,
desiring a thing
that were I to indulge in it
would war against my own heart,
and the hearts of those I love.

O Christ, rather let my life be thine!
Take my desires. Let them be subsumed
in still greater desire for you, until there remains
no room for these lesser cravings.

In this moment I might choose
to indulge a fleeting hunger,
or I might choose to love you more.

Faced with this temptation,
I would rather choose you, Jesus –
but I am weak. So be my strength.
I am shadowed. Be my light.
I am selfish. Unmake me now,
and refashion my desires
according to the better designs of your love.

Given the choice of shame or glory,
let me choose glory.
Given the choice of this moment or eternity,
let me choose in this moment what is eternal.
Given the choice of this easy pleasure,
or the harder road of the cross,
give me grace to choose to follow you,
knowing that there is nowhere apart from your
presence where I might find the peace I long for,
no lasting satisfaction apart from your reclamation of my heart.

Let me build, then, my King,
a beautiful thing by long obedience,
by the steady progression of small choices
that laid end to end will become like the stones
of a pleasing path stretching to eternity and
unto your welcoming arms and unto the sound
of your voice pronouncing the judgment:

Well done.

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FEBRUARY 26-MARCH 4

WEEK 1:

Jesus is tempted in the desert

FURTHER READING:

OLD TESTAMENT READING: GENESIS 3

PSALM READING: PSALM 51

GOSPEL READING: MATTHEW 4:1-11

EPISTLE READING: II CORINTHIANS 10:1-13

REFLECT:

What temptations do you face in your current season of life? Consider various tasks, interactions, and communities you move through. In what ways might they be lesser cravings for greater desires?

What might choosing glory over shame look like for you right now? What are some of the small choices that might make up your long obedience?

SCRIPTURE REFLECTION:

Reflect on the Genesis 3 passage, a familiar passage to many. Try to note details you haven't noticed before. How does reading this passage in Lent shape your response?

Consider past times of temptation in your life. How has your response been like—and unlike—David's in the reading from Psalms?

Reflect on Christ's three responses in the wilderness. How might these responses parallel situations in your own life and give guidance for your own response?

Consider Paul's encouragement this week. How do Adam and Eve, David, and Christ present various examples of these truths? How does this week's liturgy share Paul's encouragement?

RESPOND:

Use the liturgy writing guide to respond with writing your own prayer, or use these pages for free response.

READ: *A Liturgy For The Feeling of Infirmities*

We were not made for mortality
but for immortality;
our souls are ever in their prime,
and so the faltering of our physical bodies
repeatedly takes us by surprise.

The aches, the frailties, the injuries, the
impositions of vexing disease and worsening
condition are unwelcome evidences of our
long exile from the Garden.

Even so, may the inescapable decline
of our bodies here not be wasted.
May it do its tutorial work, inclining
our hearts and souls ever more vigorously
toward your coming kingdom, O God.

While we rightly pray for healing and relief,
and sometimes receive the respite
of such blessings, give us also patience
for the enduring of whatever hardships
our journeys entail.

For what we endure here,
in the deterioration of bone and joint,
blood and marrow, muscle and ligament,
vitality and mobility and clarity,
is but our own small share of the malady
common to a frayed creation,
yet yearning for a promised restoration.

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MARCH 5-MARCH 11

WEEK 2:
THE HEALING OF
THE PARALYTIC

FURTHER READING:

OLD TESTAMENT READING: II KINGS 5:1-16

PSALM READING: PSALM 102

GOSPEL READING: LUKE 5:17-26

EPISTLE READING: II CORINTHIANS 4:7-18

REFLECT:

Reflect on the connection between physical healing and forgiveness of sins, both in the scripture passages and in this week's liturgy. How might infirmities in your life lead to spiritual healing?

What does it mean that we are made for immortality? How does this truth shape your Lenten journey?

SCRIPTURE REFLECTION:

Naaman resists the Lord's means of healing him. How might this same resistance present itself in your life? What of God's means for your renewal feel bothersome, scandalous, or insufficient to you?

Reflect on the use of dust and ash imagery in Psalm 102 in light of Lent.

Consider the blasphemy of forgiveness in the Gospel narrative. What is the significance of this response from the Pharisees? How might we, centuries later, still be responding in the same way to Christ?

Reflect on Paul's discussion of "being given over to death for Jesus' sake" (ESV). What does this mean?

RESPOND:

Use the liturgy writing guide to respond with writing your own prayer, or use these pages for free response.

READ: *A Liturgy For The Death of a Dream*

O Christ, in whom the final fulfillment
of all hope is held secure,

I bring to you now the weathered
fragments of my former dreams,
the broken pieces of my expectations,
the rent patches of hopes worn thin,
and the shards of some shattered image of
life as I once thought it would be.

What I so wanted
has not come to pass.
I invested my hopes in desires
that returned only sorrow
and frustration...

So let me remain tender now, to how
you would teach me. My disappointments
reveal so much about my agenda
for my life, and the ways I quietly demand
that it should play out: free of conflict,
free of pain, free of want.

My dreams are all so small...

So let this disappointment do its work...

You are the King of my collapse.
You answer not what I demand,
but what I do not even know to ask.

Now take this dream, this husk,
this chaff of my desire, and give it back
reformed and remade according to
your better vision,
or do not give it back at all.
Here in the ruins of the wrecked
expectation, let me make this best confession:

Not my dreams, O Lord,
not my dreams,
but yours, be done.

Amen.

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MARCH 12-MARCH 18

WEEK 3:
THE WOMAN AT THE WELL

FURTHER READING:

OLD TESTAMENT READING: EXODUS 17:1-7

PSALM READING: PSALM 42

GOSPEL READING: JOHN 4:5-42

EPISTLE READING: EPHESIANS 2:1-10

REFLECT:

The Samaritan woman had experienced loss after loss. Hers was a compilation of failed dreams known only to herself and Christ—the King of her collapse. Reflect on your own dreams that have failed you recently and dreams you still hold that you feel you can't live without. How has this Lenten season brought those dreams to mind?

The woman at the well leaves her jar behind as she hurriedly leaves. Reflect on how this Lent might serve as an opportunity for you to leave your burden at the well.

SCRIPTURE REFLECTION:

Reflect on the contrast between the theme of dust in Lent and the theme of water in this week's readings. Consider the significance of holding these two images, one in each hand, through your Lenten journey.

Consider the final question of the Exodus passage: "Is the Lord among us or not?" (ESV). How does the presence of water answer this question in Exodus, Psalms, and John?

Consider David's desires, and reflect on how this Lent might serve to free you from false hopes and lesser dreams and lead to a greater thirst for living water.

Reflect on the significance of Ephesians 2 in light of lost dreams. What hope might you hold to more closely than your own dreams?

RESPOND:

Use the liturgy writing guide to respond with writing your own prayer, or use these pages for free response.

READ: *A Liturgy For Those Facing The Slow Loss of Memory*

Yet you will know me, O Lord...
Yet you will remember me.

This will be my enduring hope,
until at last I wake from my long fog
into a bright morning of clarity
and see you face to face,
remembering again all that I had forgotten,
and knowing then
even as I am known.

In light of this promise,
give me peace even now,
secure in the knowledge
that what is obscured from me is not truly lost,
only tucked away and waiting
to be revealed fully
in that eternal light.

O God, though all else be hid from me,
all memory, all knowledge, all understanding,
do not hide your presence. Be to me more
present, more immediate, more abundant in
grace and peace, than ever I knew.

Though I know nothing else,
still let me know you.
And if a morning dawns
when I can no longer name you
or remember to call upon you,
be more immediately present to me than
than my own confusion, than my own breath.
Be to me a peace and a light
and an abiding sense that I am loved and held
and that all will be well.

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MARCH 19-MARCH 25

WEEK 4:
THE MAN BORN BLIND

FURTHER READING:

OLD TESTAMENT READING: ISAIAH 42

PSALM READING: PSALMS 13 AND 36

GOSPEL READING: JOHN 9:1-38

EPISTLE READING: I JOHN 1

REFLECT:

The 4th Sunday of Lent marks the midway point of this fast and is traditionally held as *Laetare Sunday* —a Sunday of joy in the middle of the season’s lament. Choose an act of joy this week to add to your Lenten practices for just one day. Anticipate resurrection.

What in your life feels “obscured” from you but “not truly lost”? How might you seek God’s presence even there?

SCRIPTURE REFLECTION:

In light of *Laetare Sunday*, reflect on how these passages chosen for this week mark joy as well as lament.

Compare and contrast the two Psalms for this week. Which feels closest to your own prayers right now?

Reflect on the movement in this week’s Gospel narrative: from blindness to sight, from sight to belief, from belief to proclamation. How might your own journey mirror this movement?

Reflect on the themes of light, sight, realization, and knowledge in this week’s scriptures and liturgy. How might this Lenten season serve as a movement toward these things in your life?

RESPOND:

Use the liturgy writing guide to respond with writing your own prayer, or use these pages for free response.

READ: *A Liturgy For Those Who Weep
Without Knowing Why*

O Lord, how can we not weep,
when waking each day in this vale of tears?
How can we not feel those pangs,
when we, wounded by others,
so soon learn to wound as well,
and in the end wound even ourselves?
We grieve what we cannot heal and
we grieve our half-belief,
having made uneasy peace
with disillusion, aligning ourselves with a
self-protective lie that would have us kill our
best hopes just to keep our disappointments
half-confined.

And yes, there is somewhere in our tears,
a hope still kept.

We feel it in this darkness,
like a tiny flame,
when we are told

Jesus also wept.

You wept.

For the grief of God is no small thing,
and the weeping of God is not without effect.
The tears of Jesus preceded
a resurrection of the dead.

Oh Spirit of God,
is it then possible
that our tears might also be
a kind of intercession?

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MARCH 26-APRIL 1

WEEK 5:
THE DEATH AND
RESURRECTION OF LAZARUS

FURTHER READING:

OLD TESTAMENT READING: EZEKIEL 37:1-14

PSALM READING: PSALM 130

GOSPEL READING: JOHN 11:1-44

EPISTLE READING: HEBREWS 11

REFLECT:

Reflect on the last few times you have wept—the occasion, the cause, the relief you found. How might remembering the tears of Christ shape your own moments of tears?

Reflect on the last few times you have witnessed some else weeping—the occasion, the cause, your presence there. How might remembering the tears of Christ shape your compassion towards another's tears?

This week's liturgy ends with a question. Continue the next few lines, explaining and expounding on this question to the Lord in your own words.

SCRIPTURE REFLECTION:

Compare and contrast the resurrection narratives of Ezekiel and John. What is true of both of them? How do they differ? Which encourages your heart more?

What does it mean to do as the psalmist has done: to “wait for the Lord more than watchmen wait for the morning” (ESV)? How do you see similar waiting in this week's Gospel narrative? How might you practice it in your own life?

Consider Hebrews 11:35 on acts of faith: “Women received back their dead, raised to life again...” (ESV). How do we see the manifest faith of the women in the Gospel narrative?

RESPOND:

Use the liturgy writing guide to respond with writing your own prayer, or use these pages for free response.

READ: *A Liturgy To Begin a Purposeful Gathering*

And so we are gathered here,
uniquely in all of history, we particular
people in this singular time and place.
Accomplish your purposes
among us, O God.

Tune our hearts to the voice of your Spirit.
Wake us to be present to you and to one
another in these shared hours we are given.
For it is you, O Lord, who have
so gathered us from our various places,
and you alone who know our hearts
and our needs.

Among us are some who arrive anxious, some
who are lonely, some who suffer pain or sorrow.
May we in our joys find grace to enter the
sorrows of others.

Among us are some who arrive rejoicing,
hearts made light by good news, good health,
glad anticipation.
May we in our sorrows find grace to embrace
the joys of others.

Let us prize these moments and care for one
another deeply - for each of us, and our
relationships to one another, are precious and
fleeting.
Amen.

Let us prize these moments are care for one
another deeply - for each of us, and our relationships
to one another, are precious and eternal.
Amen.

Breathe upon our gathering,
O Spirit of God.
Grant each of us a place to humbly receive
and to faithfully serve, that we might know in this
brief gathering a foretaste of that greater
communion yet to come.

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APRIL 2

HOLY WEEK:
PALM SUNDAY

FURTHER READING:

MATTHEW 21:1-11

MARK 11:1-11

LUKE 19:28-44

JOHN 12:9-19

O Father, enlarge our hearts.
O Spirit, expand our vision.
O Christ, establish your kingdom among us.
Be at work even now, O Lord.
May your will, in us, in these hours,
be accomplished.

Amen.

REFLECT & RESPOND:

Today, the church across the world gathers, like the people of Jerusalem, to welcome our King coming to die. As we begin this week, reflect on the Lenten season behind you and the Holy Days ahead of you. What leads you to cry, “Hosanna”?

Use the liturgy writing guide to respond with writing your own prayer, or use this page for free response.

READ: *A Liturgy For The Watching of Storms*

In every storm there is a sermon
playing out in parable across
the canvas of sky,
telling of the awesome power
of one whose judgment are just,
but whose mercies are thereby all the more
 scandalous
 and unexpected,
and whose tender love for us
is beyond comprehension.

Praise be to God, for his infinite mercies.

Indeed we praise you, O Lord,
that having both might and right
to crush whatever within us would
assert itself against you,
you instead crushed yourself,
and by that act offered us life,
taking the brunt of such furious judgment
into your own form,
and shield us forever from what
our treason so rightly deserved.

Thanks be to God, for his unmerited grace.

Now may these might winds,
these lightning strikes,
these crashing calls of thunder,
these hard rains,
by their fierce beauty set us in awe -
their witness rightly reminding us
of that just verdict
we will never have to face,
the ferocity of these elements
an inverse testament
to the affections of the one whose
strong long has now become
our shield against the coming storm.

Glory to God, for his sheltering love, extended even to us.

O Christ Who is Our Peace,
cradle us now, even as you will cradle
us at that final reckoning,
calming every fear by your nearness,
as we watch with wondering eyes,
this storm-told story of a great judgment
and an even greater mercy.

Amen.

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ARPIL 3

HOLY WEEK:
HOLY MONDAY

FURTHER READING:

MATTHEW 21:12-22

MARK 11:12-19

LUKE 19:45-48

REFLECT & RESPOND:

Today we see Christ in holy tumult—a sacred storm against the selfish world.

Reflect on how you approach and engage with the thunder of the Lord in your own life.

Use the liturgy writing guide to respond with writing your own prayer, or use this page for free response.

READ: *A Liturgy For Those With A Sudden Burden to Intercede*

I sense your beckoning, O Lord,
and I willingly respond,
entering your presence
to plead on behalf of another...

Therefore guide my prayer.
Tune my thoughts,
my words,
my empathies
to articulate your greater heart,
your deeper purposes. I yield to your
intentions, even unto the breaking of my
own heart for that which breaks yours...

Breathe through me, O Spirit,
your thoughts, your words.
Kindle in me, O Father,
your sorrows and consolations.
Teach me, O Christ, how to serve
and to love by intercession.

Intersect our moments
with your mercies, O Lord.
Intersect our days with evidence of your grace.
Let this burden remain or return as often
as you would have me carry it again to you.

You are ever at work in this world.
So let my compassion be always active,
and my heart sensitive to your movements,
your promptings, your revelation.

Call us, your children,
always to care for one another
in prayer and in action,
in our various times of need.

Amen.

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APRIL 4

HOLY WEEK:
HOLY TUESDAY

FURTHER READING:

MATTHEW 21:23-26:5

MARK 11:27-14:2

LUKE 20:1-22:2

JOHN 12:37-50

REFLECT & RESPOND:

Today we see Christ lament over Jerusalem. Reflect on your own burden to intercede for others, considering his willing burden to intercede for us. How does Christ's compassion, so near his suffering and death, shape your own?

Use the liturgy writing guide to respond with writing your own prayer, or use this page for free response.

READ: *A Liturgy For Those Who Have Not Done Great Things for God*

How many times have I been told,
O Christ, by well-meaning people,
that it is my destiny and my charge
to go out into the world
and do great things for you?

How many times in response
have I prayed earnestly,
asking that you would bring
such things to pass -
that you might use me mightily
for the world of your kingdom?
How many times have I then
waited expectantly.

And waited.

And waited.

for that great thing, whatever it might be,
to be made obvious?

How many times have I felt then
the gradually settling weight of disillusionment,
of disappointment and confusion,
when no great thing materialized, when no
life-changing opportunity suddenly
arrived at my doorstep, when no such moment
of call or clarity was ever manifest at all?

...So tell me, my God, where is the disconnect
between that life rife with breathtaking
demonstrations of your power
that I am told should be the hallmark
of my walk with you -
where is the disconnect between
those fantastic notions and the reality
of my actual life, which is filled with petty
frustrations, mundane responsibilities,
and constant reminders of my own failure
to wear well the name of Christ?

Was it wrong that I should even desire
to do great things for you, Jesus?
Am I amiss to plead that I might be mightily
used in your works?

Do I need more faith?

More righteousness?

More of your Spirit?

Or have you simply judged me
unworthy of your service?
Where, O Lord, do I go from here?

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APRIL 5

HOLY WEEK:
HOLY WEDNESDAY

FURTHER READING:

MATTHEW 21:23-26:5

MARK 11:27-14:2

LUKE 20:1-22:2

JOHN 12:37-50

REFLECT & RESPOND:

Today we witness a great thing done for God: Mary of Bethany's sacrifice at the feet of her Lord. Reflect on this act that Christ says history will never forget (and it hasn't). For each of us who has not poured perfume on the feet of Christ, what offerings have we to give? Write your own ending to today's liturgy, answering the questions it asks.

Use the liturgy writing guide to respond with writing your own prayer, or use this page for free response.

READ: *A Liturgy For Those Fearing Failure*

I come to you, O Christ,
in dismay, fearing I might fail
in what is now before me.

Let my fears of failure drive me,
O Lord, to collapse here upon your
strong shoulders, and here to rest,
reminded again that I and all of your
children are always utterly dependent upon
you to bring to completion, in and through
us, the good works which you have prepared
beforehand for us to do. It is not my own
work that is before me now, but yours!

Use then, O Lord, even my failure, and my
fears of failing, to advance your purposes in
my heart and in your kingdom and in this
world. My confidence is only in you.

Amen.

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APRIL 6

HOLY WEEK:
MAUNDY THURSDAY

FURTHER READING:

MATTHEW 26:17-75

MARK 14:12-72

LUKE 22:7-71

JOHN 13:1-18:27

REFLECT & RESPOND:

Today we encounter the betrayals of Peter and Judas, along with the failures of all the disciples to watch and wait with their Lord. What failures do you fear? Which characters in today's story come closest to that space for you? How might you allow that weight of fear to die and resurrect as something new this Holy Week?

Use the liturgy writing guide to respond with writing your own prayer, or use this page for free response.

READ: *A Liturgy for the Anniversary of a Loss*

I have felt its approach in the
back of my mind, O Lord,
like a burden tilting
toward me across the calendar.
I have felt its long approach,
and now it has arrived.

This is the day that marks
the anniversary of my loss,
and waking to it, I must
drink again from the
stream of a sorrow...

O Christ, redeem this day.

I do not ask that these lingerings
of grief be erased, but that
the fingers of your grace
would work this memory as a baker
kneads a dough, till the leaven
of rising hope transforms it
from within,

into a form holding now in
that same sorrow the surety
of your presence, so that
when I look again at that loss,
I see you in the deepest gloom
of it, weeping with me,
even as a hear you whispering
that this is not the end, but only the still,
grey of a dawn before the world begins.

EVERY MOMENT HOLY
LENTEN JOURNAL

APRIL 7

HOLY WEEK:
GOOD FRIDAY

FURTHER READING:

MATTHEW 27:1-61

MARK 15:1-47

LUKE 23:1-56

JOHN 18:28-19:42

REFLECT & RESPOND:

Through this Lenten season, you have walked the path of losing your life so that, in more fully clinging to Christ, you might find it again. Reflect on our Lord's death in light of these past 39 days of your own dying.

Use the liturgy writing guide to respond with writing your own prayer, or use this page for free response.

READ: *A Liturgy for Missing Someone*

We willingly carry this ache.
We carry it, O Father, to you...

You created our hearts for unbroken fellowship...

Grant us, therefore, courage to love well
even in this time of absence.

Grant us courage to shrink neither from
the aches nor from the joys that love brings,
for each, willingly received, will accomplish
the good works you have appointed them to do.

Therefore we praise you even for our sadness,
knowing that the sorrows we steward in this
life will in time be redeemed..

We praise you also knowing that these glad
aches are a true measure of the bonds
you have wrought between our hearts.
Now use our sorrows as tools in your hand.
O Lord, shaping our hearts into a truer
imitation of the affections of Christ.

Use even this sadness to carve out spaces
in our souls where still greater repositories of
holy affection might be held...
How we look forward, O Lord, to the day
when all our fellowships will be restored,
eternal and unbroken.

O come, O come, Emmanuel!
Christ our King, how we long for your return.
O come, O come, Emmanuel!
Christ our Shepherd,
how we pine for your voice.
O come, O come Emmanuel!
Christ our older brother, how we miss you.
Make haste, O Lord. Return to us!
Amen.

EVERY MOMENT HOLY
LENTEN JOURNAL

APRIL 8

HOLY WEEK:
HOLY SATURDAY

FURTHER READING:

MATTHEW 27:62-66

REFLECT & RESPOND:

Today, in this our spoken world, the Word is dead. In keeping with the traditional silence of Holy Saturday that keeps in the silence of the tomb, there is no writing today.

READ: *A Liturgy of Praise for Christ Who Conquered Death*

Sing through me, O Spirit of God.
Call forth songs of praise.
Let my lips, my tongue, my life proclaim
the glories of the Living One
who died and conquered death;
the Risen One who leads me into life.

What once was lost, you have reclaimed.
What had been harmed, you will remake.
What was unwell, you now restore.
You make all things well!

We, your creatures, O Christ,
once endured the cringing lives of slaves,
in a long bondage bereft of hope, bowed by
the weight of grief, subjected to futility,
fettered to our fear of death.
But you did not abandon us.
You were not content to cede one
speck of ground to the enemy of souls,
or to the cruel kingdom of death.
You were ever mindful of our plight.

You took on body, blood, and breath,
that you, clothed in our condition,
might move in sympathy to save and shelter us.
For in the living temple of your flesh,
perfect justice and perfect mercy were met
and there—in the shedding of your blood—
they were forever reconciled in love.
By death, you conquered death.
You rescued us from the fear of death, and from its power.

You have made all things well, O Christ!
You have made all things well.
You have made all things well, Eternal King!
You have made all things well, O Christ!

Hear this promise, O children of God, hear and know:
Death will surely die forever, his shoddy works
undone, his usurped crown torn from
his palsied grasp, his impotence unmasked,
his power to harm shattered for all eternity
like shards of thinnest glass.
Receive the glory due your name, Lord Christ!

Come quickly, Lord Jesus!
We await your speaking of the word that will
roll up death like an old, disintegrating scroll,
bind it with iron bands, and cast it into flames.
Christ alone is worthy of the name above all names.

EVERY MOMENT HOLY
LENTEN JOURNAL

APRIL 9

EASTER SUNDAY

FURTHER READING:

MATTHEW 28:1–20

MARK 16:1–8

LUKE 24:1–53

JOHN 20:1–21:25

Every knee will bow and every tongue
proclaim the rightness of his coronation.

All sorrows we endure for now are but the
rattling gasp that signals death's defeat.
The outcome bears no hint of doubt.
The work is done.
The victory is won.
So death will be undone.
All works of death will be undone.
And we, whose lives are hid with Christ,
in God, will rise to live, eternal, every one.

You are faithful and true.
You have done what you said.
You have rescued your children
and your creation from the futility,
from the fear, and from the
lingering kingdom of death.

You have made all things well,
O King of Earth and Heaven!
You have made all things well!
You have made all things well,
O Lord of Life!
O King of Creation!
O Christ Who Conquered Death!
You have made all things well!

REFLECT & RESPOND:

The word that marks the celebration of Easter in the church is *αλληλούια* (alleluia)! Take this word to heart today, carrying it in your mind, speaking it over your community, perhaps even writing it on the Lenten list you made on Ash Wednesday. He is risen indeed!

Use the liturgy writing guide to respond with writing your own prayer, or use this page for free response.

Liturgies contained in journal can be found in
Every Moment Holy, Volumes I and II

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JOURNAL CREDITS

Liturgies written by Douglas Kaine McKelvey

Journal directed and designed by Leslie E. Thompson

Journal curation by Hannah Hubin

Edited by Pete Peterson

Cover Illustration by Ned Bustard