

The Order of Mass

INTRODUCTORY RITES

Options are indicated by A, B, C, D in the margin. Hymns, antiphons, and other sung text as selected from numbers given on pages 265–279.

ENTRANCE SONG

STAND

After the entrance song, all make the sign of the cross:

Priest: In the name of the Father, and of the Son, and of the Holy Spirit.

People: **Amen.**

GREETING

A Priest: The grace of our Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

People: **And also with you.**

B Priest: The grace and peace of God our Father and the Lord Jesus Christ be with you.

People: **Blessed be God, the Father of our Lord Jesus Christ.**

or: **And also with you.**

C Priest: The Lord be with you.

People: **And also with you.**

RITE OF BLESSING AND SPRINKLING OF HOLY WATER

This rite takes the place of the penitential rite. The Kyrie is also omitted. During the sprinkling of the people an antiphon or another appropriate song may be sung.

PENITENTIAL RITE

A As we prepare to celebrate the mystery of Christ's love, let us acknowledge our failures and ask the Lord for pardon and strength.

B Coming together as God's family, with confidence let us ask the Father's forgiveness, for he is full of gentleness and compassion.

C My brothers and sisters, to prepare ourselves to celebrate the sacred mysteries, let us call to mind our sins.

A Priest and people:

**I confess to almighty God,
and to you, my brothers and sisters,
that I have sinned through my own fault**

They strike their breast:

**in my thoughts and in my words,
in what I have done,
and in what I have failed to do;
and I ask blessed Mary, ever virgin,
all the angels and saints,
and you, my brothers and sisters,
to pray for me to the Lord our God.**

B Priest: Lord, we have sinned against you:
Lord, have mercy.

People: Lord, have mercy.

Priest: Lord, show us your mercy and love.

People: **And grant us your salvation.**

C Priest or other minister: *Invocation.*

Lord, have mercy.

People: Lord, have mercy.

Priest or other minister: *Invocation.*

Christ, have mercy.

People: Christ, have mercy.

Priest or other minister: *Invocation.*

Lord, have mercy.

People: Lord, have mercy.

The penitential rite always concludes:

Priest: May almighty God have mercy on us,
forgive us our sins,
and bring us to everlasting life.

People: Amen.

KYRIE

Unless included in the penitential rite, the Kyrie or Lord, have mercy is sung or said by all, with alternating parts for the choir or cantor and for the people.

℣. Lord, have mercy. **or:** **℣.** Kýrie, eleison.

℟. Lord, have mercy. **or:** **℟.** Kýrie, eleison.

℣. Christ, have mercy. **or:** **℣.** Christe, eleison.

℟. Christ, have mercy. **or:** **℟.** Christe, eleison.

℣. Lord, have mercy. **or:** **℣.** Kýrie, eleison.

℟. Lord, have mercy. **or:** **℟.** Kýrie, eleison.

GLORIA

**Glory to God in the highest,
and peace to his people on earth.**

**Lord God, heavenly King,
almighty God and Father,
we worship you, we give you thanks,
we praise you for your glory.**

**Lord Jesus Christ, only Son of the Father,
Lord God, Lamb of God,
you take away the sin of the world:
have mercy on us;**

**you are seated at the right hand of the Father:
receive our prayer.**

**For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High, Jesus Christ,
with the Holy Spirit,
in the glory of God the Father. Amen.**

OPENING PRAYER

Priest: Let us pray. Priest and people pray silently for a while.
*Then the priest says the opening prayer and concludes:
for ever and ever.*

People: Amen.

LITURGY OF THE WORD

The proclamation of God's Word is always centered on Christ, present through his Word. Old Testament writings prepare for him; New Testament books speak of him directly. All of Scripture calls us to the faithful following of God's commandments. After the reading we reflect upon God's words and respond to them.

FIRST READING

SIT

Reader: The word of the Lord.

People: **Thanks be to God.****RESPONSORIAL PSALM**

Melody for Seasonal Sung Responsorial Psalms pages 270–272.

SECOND READING

Reader: The word of the Lord.

People: **Thanks be to God.****ALLELUIA**

STAND

The Alleluia is omitted if it is not sung.

GOSPEL

Deacon (or priest): The Lord be with you.

People: **And also with you.**Deacon (or priest): A reading from the holy Gospel according to **N**.People: **Glory to you, Lord.**

At the end:

Deacon (or priest): The Gospel of the Lord.

People: **Praise to you, Lord Jesus Christ.****HOMILY**

SIT

PROFESSION OF FAITH

STAND

All say the profession of faith on Sundays and solemnities; the Apostles' Creed may be used with children. *See* page 26.

**We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is seen and unseen.**

**We believe in one Lord, Jesus Christ,
the only Son of God, eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made, one in Being with the Father.
Through him all things were made.**

**For us men and for our salvation
he came down from heaven:**

All bow at the following words, up to: and became man.

**by the power of the Holy Spirit
he was born of the Virgin Mary, and became man.
For our sake he was crucified under Pontius Pilate;
he suffered, died, and was buried.
On the third day he rose again
in fulfillment of the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory to judge the living and the dead,
and his kingdom will have no end.**

**We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son.**

**With the Father and the Son he is worshiped and
glorified.**

He has spoken through the Prophets.

**We believe in one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.**

GENERAL INTERCESSIONS (Prayer of the Faithful)

The priest celebrant invites the congregation to pray.

The cantor or reader continues with a number of petitions which should be offered: for the needs of the Church; for public authorities and the salvation of the world; for those oppressed by any need; for the local community; for particular celebrations to which the people respond: **Lord, hear our prayer or Lord, have mercy.**

LITURGY OF THE EUCHARIST**PREPARATION OF THE GIFTS**

SIT

While the gifts of the people are brought forward to the priest and are placed on the altar, the offertory song is sung. Before placing the bread on the altar, the priest says inaudibly:

Blessed are you, Lord, God of all creation.
Through your goodness we have this bread to offer,



Fourth Sunday of Lent

(Second Scrutiny)
March 22, 2009

Liturgy of the Hours: Week IV of Psalter

God's work is this: to die to self so that we can be raised to new life. God demonstrates great love for us by sending the Son to be lifted up on the cross and then raised to eternal life and glory. We demonstrate our great love for God by doing the work of God—dying and rising, conforming ourselves so completely to Christ that we cooperate in his very work of salvation.

—Living Liturgy™, Fourth Sunday of Lent 2009

ENTRANCE ANTIPHON (See Isaiah 66:10-11)

Rejoice, Jerusalem! Be glad for her, you who love her; rejoice with her, you who mourned for her, and you will find contentment at her consoling breasts.

OPENING PRAYER

Father of peace,
we are joyful in your Word,
your Son Jesus Christ,
who reconciles us to you.
Let us hasten toward Easter
with the eagerness of faith and love.
We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you and the Holy Spirit,
one God, for ever and ever. **All: Amen.**

The readings given for Year A, n. 31, may be used in place of these.

READING I (L 32-B) (2 Chronicles 36:14-16, 19-23)

A reading from the second Book of Chronicles

The wrath and the mercy of the Lord are revealed in the exile and liberation of his people.

**In those days, all the princes of Judah, the priests, and
the people
added infidelity to infidelity,
practicing all the abominations of the nations**

**and polluting the LORD's temple
which he had consecrated in Jerusalem.**

**Early and often did the LORD, the God of their fathers,
send his messengers to them,
for he had compassion on his people and his dwelling
place.**

**But they mocked the messengers of God,
despised his warnings, and scoffed at his prophets,
until the anger of the LORD against his people was so
inflamed**

that there was no remedy.

**Their enemies burnt the house of God,
tore down the walls of Jerusalem,
set all its palaces afire,
and destroyed all its precious objects.**

**Those who escaped the sword were carried captive to
Babylon,
where they became servants of the king of the Chaldeans
and his sons**

until the kingdom of the Persians came to power.

**All this was to fulfill the word of the LORD spoken by
Jeremiah:**

**“Until the land has retrieved its lost sabbaths,
during all the time it lies waste it shall have rest
while seventy years are fulfilled.”**

**In the first year of Cyrus, king of Persia,
in order to fulfill the word of the LORD spoken by
Jeremiah,**

**the LORD inspired King Cyrus of Persia
to issue this proclamation throughout his kingdom,
both by word of mouth and in writing:**

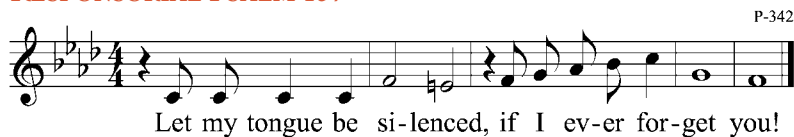
“Thus says Cyrus, king of Persia:

**All the kingdoms of the earth
the LORD, the God of heaven, has given to me,
and he has also charged me to build him a house
in Jerusalem, which is in Judah.**

Whoever, therefore, among you belongs to any part of
his people,
let him go up, and may his God be with him!”

The word of the Lord. **All:** Thanks be to God.

RESPONSORIAL PSALM 137



Music: Jay F. Hunstiger, © 1990, administered by Liturgical Press. All rights reserved.

or:



Music: Bartholomew Sayles, O.S.B., and Cecile Gertken, O.S.B., adapt., © 1977, 1989, Order of Saint Benedict.

Psalm 137:1-2, 3, 4-5, 6

R7. (6ab) **Let my tongue be silenced, if I ever forget you!**

By the streams of Babylon
we sat and wept when we remembered Zion.
On the aspens of that land
we hung up our harps. **R7.**

For there our captors asked of us
the lyrics of our songs,
And our despoilers urged us to be joyous:
“Sing for us the songs of Zion!” **R7.**

How could we sing a song of the LORD
in a foreign land?
If I forget you, Jerusalem,
may my right hand be forgotten! **R7.**

May my tongue cleave to my palate
if I remember you not,
If I place not Jerusalem
ahead of my joy. **R7.**

READING II (Ephesians 2:4-10)

A reading from the Letter of Saint Paul to the Ephesians
Though dead in your transgressions, by grace you have been saved.

Brothers and sisters:

God, who is rich in mercy,
because of the great love he had for us,
even when we were dead in our transgressions,
brought us to life with Christ—by grace you have
been saved—,
raised us up with him,
and seated us with him in the heavens in Christ Jesus,
that in the ages to come
he might show the immeasurable riches of his grace
in his kindness to us in Christ Jesus.

For by grace you have been saved through faith,
and this is not from you; it is the gift of God;
it is not from works, so no one may boast.

For we are his handiwork, created in Christ Jesus for the
good works
that God has prepared in advance,
that we should live in them.

The word of the Lord. **All:** Thanks be to God.

GOSPEL (John 3:14-21)

VERSE BEFORE THE GOSPEL (John 3:16)

✠ Praise to you, Lord Jesus Christ, king of endless glory!
R7. Praise to you, Lord Jesus Christ, king of endless glory!
✠ God so loved the world that he gave his only Son,
so everyone who believes in him might have
eternal life. **R7.**

✠ A reading from the holy Gospel according to John

All: Glory to you, Lord.

God sent his Son so that the world might be saved through him.

Jesus said to Nicodemus:

“Just as Moses lifted up the serpent in the desert,
so must the Son of Man be lifted up,

so that everyone who believes in him may have eternal life.”

**For God so loved the world that he gave his only Son,
so that everyone who believes in him might not perish
but might have eternal life.**

**For God did not send his Son into the world to condemn
the world,**

but that the world might be saved through him.

**Whoever believes in him will not be condemned,
but whoever does not believe has already been
condemned,**

**because he has not believed in the name of the only
Son of God.**

**And this is the verdict,
that the light came into the world,
but people preferred darkness to light,
because their works were evil.**

**For everyone who does wicked things hates the light
and does not come toward the light,
so that his works might not be exposed.**

**But whoever lives the truth comes to the light,
so that his works may be clearly seen as done in God.**

The Gospel of the Lord. All: Praise to you, Lord Jesus Christ.

PRAYER OVER THE GIFTS

Lord,
we offer you these gifts
which bring us peace and joy.
Increase our reverence by this eucharist,
and bring salvation to the world.
We ask this in the name of Jesus the Lord. **All: Amen.**

COMMUNION ANTIPHON (See John 9:11)

The Lord rubbed my eyes: I went away and washed; then I could see, and I believed in God.

PRAYER AFTER COMMUNION

Father,
you enlighten all who come into the world.
Fill our hearts with the light of your gospel,

that our thoughts may please you,
and our love be sincere.
Grant this through Christ our Lord. **All: Amen.**

PRAYER OVER THE PEOPLE

Father,
look with love upon your people,
the love which our Lord Jesus Christ showed us
when he delivered himself to evil men
and suffered the agony of the cross.
Grant this through Christ our Lord. **All: Amen.**

May almighty God bless you,
the Father, and the Son, ✠ and the Holy Spirit. **All: Amen.**

Monday, March 23

MONDAY OF THE FOURTH WEEK OF LENT

ENTRANCE ANTIPHON (Psalm 31:7-8)

Lord, I put my trust in you; I shall be glad and rejoice in your mercy, because you have seen my affliction.

OPENING PRAYER

Father, creator,
you give the world new life by your sacraments.
May we, your Church, grow in your life
and continue to receive your help on earth.
Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you and the Holy Spirit,
one God, for ever and ever. **All: Amen.**

READING I (L 244) (Isaiah 65:17-21)

RESPONSORIAL PSALM 30:2 and 4, 5-6, 11-12a and 13b

R⁷. (2a) I will praise you, Lord, for you have rescued me.

I will extol you, O LORD, for you drew me clear
and did not let my enemies rejoice over me.
O LORD, you brought me up from the nether world;
you preserved me from among those going down into
the pit. **R⁷.**

Sing praise to the LORD, you his faithful ones,
and give thanks to his holy name.

(continued)

50. AGAIN WE KEEP THIS SOLEMN FAST

H-6



1. A - gain we keep this sol - emn fast A gift of
2. The law and proph - ets from of old In fig - ured
3. More spar - ing, there - fore, let us make The words we
4. Let us a - void each harm - ful way That lures the
5. We pray, O bless - ed Three in One, Our God while



1. faith from a - ges past, This Lent which binds us
2. ways this Lent fore - told, Which Christ, all a - ges'
3. speak, the food we take, Our sleep, our laugh - ter,
4. care - less mind a - stray; By watch - ful prayer our
5. end - less a - ges run, That this, our Lent of



1. lov - ing - ly To faith and hope and char - i - ty.
2. Lord and Guide, In these last days has sanc - ti - fied.
3. ev - 'ry sense; Learn peace through ho - ly pen - i - tence.
4. spir - its free From schem - ing of the En - e - my.
5. for - ty days, May bring us growth and give you praise.

Text: *Ex more docti mystico*; ascr. to Gregory the Great, c. 540–604; tr. Peter J. Scagnelli, b. 1949,
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Music: ERHALT UNS HERR, LM; Klug's *Geistliche Lieder*, 1543.

51. IN THE CROSS OF CHRIST I GLORY

H-167



1. In the Cross of Christ I glo - ry,
2. When the woes of life o'er - take me,
3. When the sun of bliss is beam - ing
4. Bane and bless - ing, pain and plea - sure,



1. Tow'r - ing o'er the wrecks of time; All the
2. Hopes de - ceive and fears an - noy, Nev - er
3. Light and love up - on my way, From the
4. By the Cross are sanc - ti - fied; Peace is



1. light of sac - red sto - ry Ga - thers round
2. shall the Cross for - sake me, Lo! it glows
3. Cross the ra - diance stream - ing, Adds more lus -
4. there that knows no mea - sure, Joys that through



1. its head sub - lime. All the light of sac - red
2. with peace and joy. Nev - er shall the Cross for -
3. ter to the day. From the Cross the ra - diance
4. all time a - bide. Peace is there that knows no



1. sto - ry Ga - thers round its head sub - lime.
2. sake me, Lo! it glows with peace and joy.
3. stream - ing, Adds more lus - ter to the day.
4. mea - sure, Joys that through all time a - bide.

Text: Sir J. Bowring, 1792–1872. Music: RICHARD'S SHOP, 87 87 87, HENRY BRYAN HAYS, O.S.B., b. 1920,
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52. HAVE MERCY, LORD, ON US

H-137



1. Have mer - cy, Lord, on us, For you are
2. Lord, wash a - way our guilt, And cleanse us
3. The joy your grace can give, Let us a -
4. To God the Fa - ther, Son, And Spir - it



1. ev - er kind; Though we have sinned be -
2. from our sin; For we con - fess our
3. gain ob - tain; And may your Spir - it's
4. glo - ry be, Who was and is and



1. fore you, Lord, Your mer - cy let us find.
2. wrongs and see How great our guilt has been.
3. firm sup - port Our spir - its then sus - tain.
4. shall be so For all e - ter - ni - ty.

Text: Nahum Tate, 1652–1715, and Nicholas Brady, 1659–1726.
Music: SOUTHWELL, 66 86, William Damon, c. 1550–1593.

53. FORTY DAYS AND FORTY NIGHTS

H-106



1. For - ty days and for - ty nights You were
2. Shall not we your sor - row share And from
3. And if Sa - tan on us press, Flesh or
4. So shall we have peace di - vine; Ho - lier
5. Guard and keep us, Sav - ior dear, Ev - er



1. fast - ing in the wild; For - ty days and
2. world - ly joys ab - stain, Fast - ing with un -
3. spir - it to as - sail, Vic - tor in the
4. glad - ness ours shall be; Round us too shall
5. con - stant by your side; That with you we



1. for - ty nights Tempt - ed and yet un - de - filed.
2. ceas - ing prayer, Strong with you to suf - fer pain?
3. wil - der - ness, Grant we may not faint or fail!
4. an - gels shine, Such as served you faith - ful - ly.
5. may ap - pear At th'e - ter - nal Eas - ter - tide.

Text: George Hunt Smyttan, 1822–1870; tr. Francis Pott, 1832–1909, alt.
 Music: HEINLEIN, 77 77, Martin Herbst, 1654–1681, attr.

54. LORD, TEACH US HOW TO PRAY ARIGHT

H-197



1. Lord, teach us how to pray a - right With
2. God of all grace, we come to thee With
3. Pa - tience to watch, and wait, and weep, Though



1. rev - erence and with fear; Though dust and ash - es
2. bro - ken con - trite hearts; Give, what thine eye de -
3. mer - cy long de - lay; Cour - age our faint - ing



1. in thy sight, We may, we must draw near.
2. lights to see, Truth in the in - ward parts;
3. souls to keep, And trust thee though thou slay.



1. We per - ish if we cease from prayer; O
2. Faith in the on - ly sac - ri - fice That
3. Give these, and then thy will be done; Thus



1. grant us power to pray; And when to meet thee
2. can for sin a - tone; To cast our hopes, to
3. strength - ened with all might, We, through thy Spir - it



1. we pre - pare, Lord, meet us by the way.
2. fix our eyes, On Christ, on Christ a - lone.
3. and thy Son, Shall pray, and pray a - right.

Text: J. Montgomery, 1771–1854. Music: 86 86 D, Henry Bryan Hayes, b. 1920,
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55. THE THIRSTY CRY FOR WATER, LORD

H-374



1. The thirst - y cry for wa - ter, Lord; the
2. The cup of wa - ter poured in love the
3. But help us al - so hear the cry of
4. And come to us, O ris - en Christ, our



1. hun - gry plead for bread. And man - y long to
2. pangs of thirst will still. The bread of earth you
3. hung - ring, thirst - ing hearts for liv - ing wa - ter,
4. rest - less souls re - lieve; and sat - is - fy our



1. rise a - gain, where hope, cast down, lies dead.
2. bid us share, the fam - ished child can fill.
3. bread of life your grace a - lone im - parts.
4. starv - ing hearts that we may rise and live.

Text: Herman G. Stuempfle, Jr., b. 1923, © 1994, 1997, GIA Publications, Inc. All rights reserved.
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