

THIRD SUNDAY OF LENT

THE ORDER OF MASS

INTRODUCTORY RITES
OPENING HYMN

From Ashes to the Living Font



1. From ash - es to the liv - ing font Your
 2. Through fast - ing, prayer, and char - i - ty Your
 3. *Insert appropriate stanza*
 4. From ash - es to the liv - ing font Your



- Church must jour - ney, Lord, Bap - tized in grace, in
 voice speaks deep with - in, Re - turn - ing us to

- Church must jour - ney still, Through cross and tomb to



- grace re - newed By your most ho - ly word.
 ways of truth And turn - ing us from sin.

- East - er joy, In Spir - it - fire ful - filled.

Year A**Sundays I & II**

3. From desert to the mountaintop
 In Christ our way we see,
 So, tempered by temptation's might
 We might transfigured be.

Sunday III

3. For thirsting hearts let waters flow,
 Our fainting souls revive;
 And at the well your waters give
 Our everlasting life.

Year B**Sundays I & II**

3. From desert to the mountaintop
 In Christ our way we see,
 So, tempered by temptation's might
 We might transfigured be.

Sunday III

3. Come, purify our hearts and lives,
 Cast out our sinful ways;
 As temples of the Spirit, cleansed,
 Restore us for your praise.

Sunday IV

3. We sit beside the road and plead,
 "Come, save us, David's son!"
 Now with your vision heal our eyes,
 The world's true Light alone.

Sunday V

3. Our graves split open, bring us back,
 Your promise to proclaim;
 To darkened tombs call out, "Arise!"
 And glorify your name.

Sunday IV

3. The Son of Man is lifted up,
 Our eyes behold the sign:
 You are God's own beloved Son,
 The source of life divine.

Sunday V

3. Unless, like grains of wheat, we fall
 Upon the ground to die,
 We cannot share the gift of life,
 Raised up, like you, on high.

GREETING

■ In the name of the Father, and of the Son, and of the Holy Spirit.

■ Amen.

■ The Lord be with you.

■ And with your spirit.

PENITENTIAL ACT

■ Brothers and sisters, let us acknowledge our sins, and so prepare ourselves to celebrate the sacred mysteries.

A brief pause for silence follows.

Then all recite together the formula of general confession:

■ I confess to almighty God
and to you, my brothers and sisters,
that I have greatly sinned,
in my thoughts and in my words,
in what I have done and in what I have failed to do,

And, striking their breast, they say:

through my fault, through my fault,
through my most grievous fault;

Then they continue:

therefore 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.

The absolution by the Priest follows:

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

■ Amen.

KYRIE

The Kyrie, eleison (Lord, have mercy) invocations follow, unless they have just occurred in a formula of the Penitential Act.

PENITENTIAL ACT

Priest, deacon, or cantor, then all:

(Invocation) Ký - ri - e, e - lé - i - son.

Priest, deacon, or cantor, then all:

(Invocation) Chri - ste, e - lé - i - son.

Priest, deacon, or cantor, then all:

(Invocation) Ký - ri - e, e - lé - i - son.

Priest: May almighty God...everlasting life.

Assembly:

A - men.

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Music: *Holy Name of Jesus Mass*, Norah Duncan IV, © 2015, GIA Publications, Inc.

COLLECT

■ O God, author of every mercy and of all goodness,
who in fasting, prayer and almsgiving
have shown us a remedy for sin,
look graciously on this confession of our lowliness,
that we, who are bowed down by our conscience,
may always be lifted up by your mercy.
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.

THE LITURGY OF THE WORD

FIRST READING

Ex 20: 1-17

In those days, God delivered all these commandments:
"I, the LORD, am your God,
who brought you out of the land of Egypt, that place of slavery.
You shall not have other gods besides me.
You shall not carve idols for yourselves
in the shape of anything in the sky above
or on the earth below or in the waters beneath the earth;
you shall not bow down before them or worship them.
For I, the LORD, your God, am a jealous God,
inflicting punishment for their fathers' wickedness
on the children of those who hate me,
down to the third and fourth generation;
but bestowing mercy down to the thousandth generation
on the children of those who love me and keep my commandments.

"You shall not take the name of the LORD, your God, in vain.
For the LORD will not leave unpunished
the one who takes his name in vain.

"Remember to keep holy the sabbath day.
Six days you may labor and do all your work,
but the seventh day is the sabbath of the LORD, your God.
No work may be done then either by you, or your son or daughter,
or your male or female slave, or your beast,
or by the alien who lives with you.
In six days the Lord made the heavens and the earth,
the sea and all that is in them;
but on the seventh day he rested.
That is why the LORD has blessed the sabbath day and made it holy.

"Honor your father and your mother,
that you may have a long life in the land
which the LORD, your God, is giving you.
You shall not kill.
You shall not commit adultery.
You shall not steal.

You shall not bear false witness against your neighbor.
You shall not covet your neighbor's house.
You shall not covet your neighbor's wife,
nor his male or female slave, nor his ox or ass,
nor anything else that belongs to him."

■ The word of the Lord.

■ Thanks be to God.

R. (John 6:68c) **Lord, you have the words of everlasting life.**

The law of the LORD is perfect,
refreshing the soul;
The decree of the LORD is trustworthy,
giving wisdom to the simple.

R. (John 6:68c) **Lord, you have the words of everlasting life.**

The precepts of the LORD are right,
rejoicing the heart;
the command of the LORD is clear,
enlightening the eye.

R. (John 6:68c) **Lord, you have the words of everlasting life.**

The fear of the LORD is pure,
enduring forever;
the ordinances of the LORD are true,
all of them just.

R. (John 6:68c) **Lord, you have the words of everlasting life.**

They are more precious than gold,
than a heap of purest gold;
sweeter also than syrup
or honey from the comb.

R. (John 6:68c) **Lord, you have the words of everlasting life.**

Brothers and sisters:

Jews demand signs and Greeks look for wisdom,
but we proclaim Christ crucified,
a stumbling block to Jews and foolishness to Gentiles,
but to those who are called, Jews and Greeks alike,
Christ the power of God and the wisdom of God.
For the foolishness of God is wiser than human wisdom,
and the weakness of God is stronger than human strength.

■ The word of the Lord.

■ Thanks be to God.

“GOSPEL ACCLAMATION”

God so loved the world that he gave his only Son,
so that everyone who believes in him might have eternal life. **R.**

■ The Lord be with you.

■ And with your spirit.

■ A reading from the holy Gospel according to Matthew.

■ Glory to you, O Lord.

Since the Passover of the Jews was near,
Jesus went up to Jerusalem.
He found in the temple area those who sold oxen, sheep, and doves,
as well as the money changers seated there.
He made a whip out of cords
and drove them all out of the temple area, with the sheep and oxen,
and spilled the coins of the money changers
and overturned their tables,
and to those who sold doves he said,
"Take these out of here,
and stop making my Father's house a marketplace."
His disciples recalled the words of Scripture,
Zeal for your house will consume me.
At this the Jews answered and said to him,
"What sign can you show us for doing this?"
Jesus answered and said to them,
"Destroy this temple and in three days I will raise it up."
The Jews said,
"This temple has been under construction for forty-six years,
and you will raise it up in three days?"
But he was speaking about the temple of his body.
Therefore, when he was raised from the dead,
his disciples remembered that he had said this,
and they came to believe the Scripture
and the word Jesus had spoken.

While he was in Jerusalem for the feast of Passover,
many began to believe in his name
when they saw the signs he was doing.
But Jesus would not trust himself to them because he knew them all,
and did not need anyone to testify about human nature.
He himself understood it well.

■ The Gospel of the Lord.

■ Praise to you, Lord Jesus Christ.

HOMILY

PROFESSION OF FAITH

■ I believe in one God,
the Father almighty,
maker of heaven and earth,
of all things visible and invisible.
I believe in one Lord Jesus Christ,
the Only Begotten Son of God,
born of the Father before all ages.
God from God, Light from Light,
true God from true God,
begotten, not made, consubstantial with the Father;
through him all things were made.
For us men and for our salvation
he came down from heaven,

*At the words that follow,
up to and including and became man, all bow.*

and by the Holy Spirit was incarnate of the Virgin Mary,
and became man.

For our sake he was crucified under Pontius Pilate,
he suffered death and was buried,
and rose again on the third day
in accordance with 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.

I believe in the Holy Spirit, the Lord, the giver of life,

who proceeds from the Father and the Son,
who with the Father and the Son is adored and glorified,
who has spoken through the prophets.

I believe in one, holy, catholic and apostolic Church.
I confess one Baptism for the forgiveness of sins
and I look forward to the resurrection of the dead
and the life of the world to come. Amen.

PRAYER OF THE FAITHFUL

- ...We pray to the Lord.
- ...Lord, hear our prayer.

LITURGY OF THE EUCHARIST

PRESENTATION AND PREPARATION OF THE GIFTS

“Center of My Life”

■ Blessed are you, Lord God of all creation,
for through your goodness we have received
the bread we offer you:
fruit of the earth and work of human hands,
it will become for us the bread of life.

■ Blessed be God for ever.
By the mystery of this water and wine
may we come to share in the divinity of Christ
who humbled himself to share in our humanity.

■ Blessed are you, Lord God of all creation,
for through your goodness we have received
the wine we offer you:
fruit of the vine and work of human hands,
it will become our spiritual drink.

■ Blessed be God for ever.

With humble spirit and contrite heart
may we be accepted by you, O Lord,
and may our sacrifice in your sight this day
be pleasing to you, Lord God.
Wash me, O Lord, from my iniquity and cleanse me from my sin.

■ Pray, brothers and sisters,
that my sacrifice and yours
may be acceptable to God,
the almighty Father.

■ May the Lord accept the sacrifice at your hands
for the praise and glory of his name, for our good
and the good of all his holy Church.

PRAYER OVER THE OFFERINGS

Be pleased, O Lord, with these sacrificial offerings,
and grant that we who beseech pardon for our own sins,
may take care to forgive our neighbor.
Through Christ our Lord.

■ Amen.

THE EUCHARISTIC PRAYER

■ The Lord be with you.

■ And with your spirit.

■ Lift up your hearts.

■ We lift them up to the Lord.

■ Let us give thanks to the Lord our God.

■ It is right and just.

■ It is truly right and just, our duty and our salvation... And so, with Angels and Archangels,
with Thrones and Dominions, and with all the hosts and Powers of heaven, we sing the hymn
of your glory, as without end we acclaim:

HOLY, HOLY, HOLY

4

Ho-ly, Ho-ly, Ho-ly Lord God of
hosts. Heav-en and earth are full of your glo-ry.
Ho-san-na in the high-est. Bless-ed is he who
comes in the name of the Lord. Ho-san-na in the
high-est. Ho-san-na in the high-est.

The musical score is written on five staves in G major (one sharp) and 3/4 time. The first staff begins with a four-measure rest. The melody is simple and hymn-like, with lyrics written below the notes. The piece concludes with a double bar line.

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■...**T**HE mystery of faith.

MEMORIAL ACCLAMATION B

When we eat this Bread and drink this Cup, we pro-
claim your Death, O Lord, un-til you come a-gain.

The musical score is written on two staves in G major (one sharp) and common time (C). The melody is simple and hymn-like, with lyrics written below the notes. The piece concludes with a double bar line.

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The Eucharistic Prayer culminates and concludes when the Priest sings or says:

■ Through him, and with him, and in him,
O God, almighty Father,
in the unity of the Holy Spirit,
all glory and honor is yours,
for ever and ever.

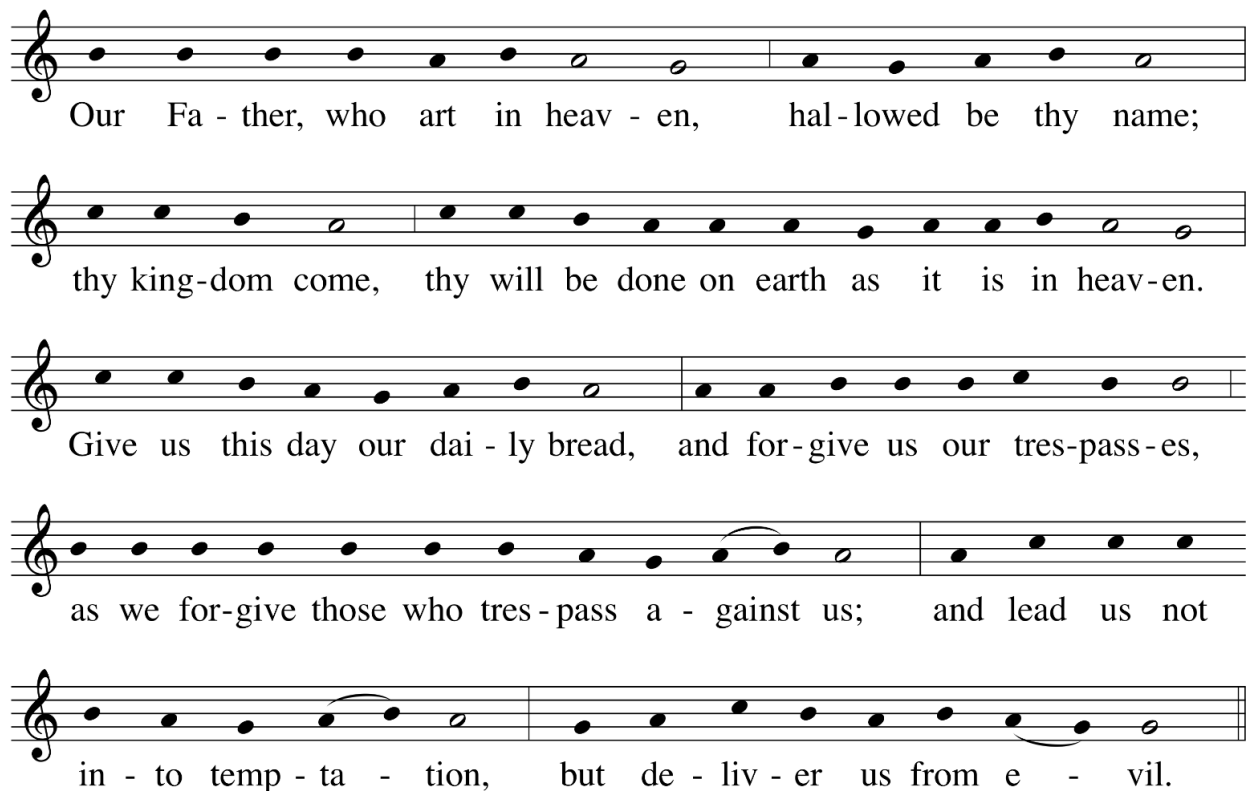
AMEN



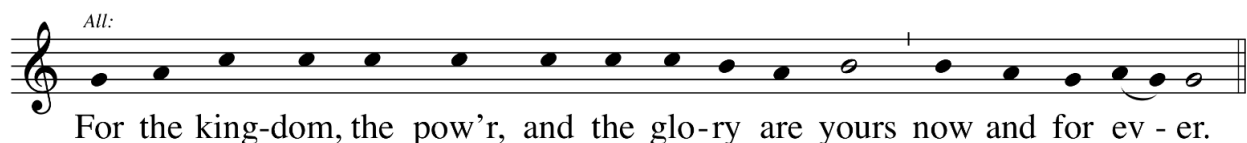
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The Priest invites all to join in the Lord's Prayer:

■ At the Savior's command and formed by divine teaching, we dare to say:



Priest: Deliver us, Lord...and the coming of our Savior, Jesus Christ.



■ Lord Jesus Christ,
 who said to your Apostles:
 Peace I leave you, my peace I give you,
 look not on our sins,
 but on the faith of your Church,
 and graciously grant her peace and unity in accordance with your will.
 Who live and reign for ever and ever.

■ Amen.

■ The peace of the Lord be with you always

■ And with your spirit.

Then, if appropriate, the Deacon, or the Priest, adds:

■ Let us offer each other the sign of peace.

The people exchange a sign of peace, according to local custom.

LAMB OF GOD

Cantor: *Assembly:*

Lamb of God, you take a-way the sins of the

To repeat

world, have mer - cy on us.

Last time

world, grant us peace.

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The faithful kneel after the "Agnus Dei" unless the Diocesan Bishop determines otherwise.

■ Behold the Lamb of God,
behold him who takes away the sins of the world.
Blessed are those called to the supper of the Lamb.

■ Lord, I am not worthy
that you should enter under my roof, but only say the word
and my soul shall be healed.

“Remember Your Love/Jesus, Remember Me”

PRAYER AFTER COMMUNION

As we receive the pledge
of things yet hidden in heaven
and are nourished while still on earth
with the Bread that comes from on high,
we humbly entreat you, O Lord,
that what is being brought about in us in mystery
may come to true completion.
Through Christ our Lord.

■ Amen.

■ The Lord be with you.

■ And with your spirit.

■ May almighty God bless you,
the Father, and the Son, and the Holy Spirit.

■ Amen.

“I Heard the Voice of Jesus Say”

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