

## FIFTH SUNDAY OF LENT

## THE ORDER OF MASS

INTRODUCTORY RITES

## OPENING HYMN

## Lord, Who throughout These Forty Days



1. Lord, who through - out these for - ty days For  
 2. As you with Sa - tan did con - tend And  
 3. As you did hun - ger and did thirst, So  
 4. And through these days of pen - i - tence, And  
 5. A - bide with us that, when this life Of



us did fast and pray, Teach us to o - ver -  
 did the vic - t'ry win, O give us strength in  
 teach us, gra - cious Lord, To die to self, and  
 through your Pas - sion - tide, For ev - er - more, in  
 suf - fer - ing is past, An East - er of un -



come our sins, And close by you to stay.  
 you to fight, In you to con - quer sin.  
 on - ly live By your most ho - ly word.  
 life and death, O Lord, with us a - bide.  
 end - ing joy We may at - tain at last!

Text: Claudia F. Hernaman, 1838–1898, alt.

Tune: ST. FLAVIAN, CM; John Day's *Psalter*, 1562; harm. based on the original *faux-bourdon* setting

■ 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) Ky - 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) Ky - ri - e, e - lé - i - son.

*Priest:* May almighty God...everlasting life.

*Assembly:*

A - men.

Text: ICEL, © 2010  
Music: *Holy Name of Jesus Mass*, Norah Duncan IV, © 2015, GIA Publications, Inc.

## COLLECT

■ By your help, we beseech you, Lord our God,  
may we walk eagerly in that same charity  
with which, out of love for the world,  
your Son handed himself over to death.  
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

*Ezekiel 37: 12-14*

Thus says the Lord GOD:

O my people, I will open your graves  
and have you rise from them,  
and bring you back to the land of Israel.

Then you shall know that I am the LORD,  
when I open your graves and have you rise from them,  
O my people!

I will put my spirit in you that you may live,  
and I will settle you upon your land;  
thus you shall know that I am the LORD.

I have promised, and I will do it, says the LORD.

■ The word of the Lord.

■ Thanks be to God.

**R. (7) With the Lord there is mercy and fullness of redemption.**

Out of the depths I cry to you, O LORD;  
LORD, hear my voice!  
Let your ears be attentive  
to my voice in supplication.

**R. (7) With the Lord there is mercy and fullness of redemption.**

If you, O LORD, mark iniquities,  
LORD, who can stand?  
But with you is forgiveness,  
that you may be revered.

**R. (7) With the Lord there is mercy and fullness of redemption.**

I trust in the LORD;  
my soul trusts in his word.  
More than sentinels wait for the dawn,  
let Israel wait for the LORD.

**R. (7) With the Lord there is mercy and fullness of redemption.**

For with the LORD is kindness  
and with him is plenteous redemption;  
And he will redeem Israel  
from all their iniquities.

**R. (7) With the Lord there is mercy and fullness of redemption.**

Brothers and sisters:

Those who are in the flesh cannot please God.

But you are not in the flesh;

on the contrary, you are in the spirit,

if only the Spirit of God dwells in you.

Whoever does not have the Spirit of Christ does not belong to him.

But if Christ is in you,

although the body is dead because of sin,

the spirit is alive because of righteousness.

If the Spirit of the one who raised Jesus from the dead dwells in you,

the one who raised Christ from the dead

will give life to your mortal bodies also,

through his Spirit dwelling in you.

■ The word of the Lord.

■ Thanks be to God.

***“GOSPEL ACCLAMATION”***

I am the light of the world, says the Lord;  
whoever follows me will have the light of life. **R.**

## G O S P E L

## *John 11: 1-45*

- The Lord be with you.
- And with your spirit.
- A reading from the holy Gospel according to Matthew.
- Glory to you, O Lord.

Now a man was ill, Lazarus from Bethany,  
the village of Mary and her sister Martha.  
Mary was the one who had anointed the Lord with perfumed oil  
and dried his feet with her hair;  
it was her brother Lazarus who was ill.  
So the sisters sent word to him saying,  
"Master, the one you love is ill."  
when Jesus heard this he said,  
"This illness is not to end in death,  
but is for the glory of God,  
that the Son of God may be glorified through it."  
Now Jesus loved Martha and her sister and Lazarus.  
So when he heard that he was ill,  
he remained for two days in the place where he was.  
Then after this he said to his disciples,  
"Let us go back to Judea."  
The disciples said to him,  
"Rabbi, the Jews were just trying to stone you,  
and you want to go back there?"  
Jesus answered,  
"Are there not twelve hours in a day?  
If one walks during the day, he does not stumble,  
because he sees the light of this world.  
But if one walks at night, he stumbles,  
because the light is not in him."  
He said this, and then told them,  
"Our friend Lazarus is asleep,  
but I am going to awaken him."  
So the disciples said to him,  
"Master, if he is asleep, he will be saved."  
But Jesus was talking about his death,

while they thought that he meant ordinary sleep.  
So then Jesus said to them clearly,  
"Lazarus has died.  
And I am glad for you that I was not there,  
that you may believe.  
Let us go to him."  
So Thomas, called Didymus, said to his fellow disciples,  
"Let us also go to die with him."

When Jesus arrived, he found that Lazarus  
had already been in the tomb for four days.  
Now Bethany was near Jerusalem, only about two miles away.  
And many of the Jews had come to Martha and Mary  
to comfort them about their brother.  
When Martha heard that Jesus was coming,  
she went to meet him;  
but Mary sat at home.  
Martha said to Jesus,  
"Lord, if you had been here,  
my brother would not have died.  
But even now I know that whatever you ask of God,  
God will give you."  
Jesus said to her,  
"Your brother will rise."  
Martha said to him,  
"I know he will rise,  
in the resurrection on the last day."  
Jesus told her,  
"I am the resurrection and the life;  
whoever believes in me, even if he dies, will live,  
and everyone who lives and believes in me will never die.  
Do you believe this?"  
She said to him, "Yes, Lord.  
I have come to believe that you are the Christ, the Son of God,  
the one who is coming into the world."

When she had said this,  
she went and called her sister Mary secretly, saying,  
"The teacher is here and is asking for you."  
As soon as she heard this,  
she rose quickly and went to him.  
For Jesus had not yet come into the village,  
but was still where Martha had met him.

So when the Jews who were with her in the house comforting her  
saw Mary get up quickly and go out,  
they followed her,  
presuming that she was going to the tomb to weep there.  
When Mary came to where Jesus was and saw him,  
she fell at his feet and said to him,  
"Lord, if you had been here,  
my brother would not have died."  
When Jesus saw her weeping and the Jews who had come with her weeping,  
he became perturbed and deeply troubled, and said,  
"Where have you laid him?"  
They said to him, "Sir, come and see."  
And Jesus wept.  
So the Jews said, "See how he loved him."  
But some of them said,  
"Could not the one who opened the eyes of the blind man  
have done something so that this man would not have died?"

So Jesus, perturbed again, came to the tomb.  
It was a cave, and a stone lay across it.  
Jesus said, "Take away the stone."  
Martha, the dead man's sister, said to him,  
"Lord, by now there will be a stench;  
he has been dead for four days."  
Jesus said to her,  
"Did I not tell you that if you believe  
you will see the glory of God?"  
So they took away the stone.  
And Jesus raised his eyes and said,  
"Father, I thank you for hearing me.  
I know that you always hear me;  
but because of the crowd here I have said this,  
that they may believe that you sent me."  
And when he had said this,  
He cried out in a loud voice,  
"Lazarus, come out!"  
The dead man came out,  
tied hand and foot with burial bands,  
and his face was wrapped in a cloth.  
So Jesus said to them,  
"Untie him and let him go."

Now many of the Jews who had come to Mary and seen what he had done began to believe in him.

## 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

■ ...**W**e pray to the Lord.

■ ...**L**ord, hear our prayer.

## LITURGY OF THE EUCHARIST

### PRESENTATION AND PREPARATION OF THE GIFTS

■ 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.

## OFFERTORY HYMN

### *“Deep Within”*

## PRAYER OVER THE OFFERINGS

Hear us, almighty God,  
and, having instilled in your servants  
the teachings of the Christian faith,  
graciously purify them  
by the working of this sacrifice.  
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 3/4 time with a key signature of two flats. It begins with a four-measure rest. The lyrics are: "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."

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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 3/4 time with a key signature of two flats. The lyrics are: "When we eat this Bread and drink this Cup, we pro-claim your Death, O Lord, un-til you come a-gain."

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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



Music: *Mass of Creation*, Marty Haugen, © 1984, 1985, GIA Publications, Inc.

*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:

A musical score for the Lord's Prayer, consisting of six staves of music. The lyrics are: Our Fa - ther, who art in heav - en, hal - lowed be thy name; thy king - dom come, thy will be done on earth as it is in heav - en. Give us this day our dai - ly bread, and for - give us our tres - pass - es, as we for - give those who tres - pass a - gainst us; and lead us not in - to temp - ta - tion, but de - liv - er us from e - vil.

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

A musical score for the Priest's prayer. It is written on a single staff in 4/4 time with a key signature of one flat. The melody consists of quarter and eighth notes. The lyrics are: For the king - dom, the pow'r, and the glo - ry are yours now and for ev - er.

■ 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.

Music: *Mass of Creation*, Marty Haugen, © 1984, 1985, GIA Publications, Inc.

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

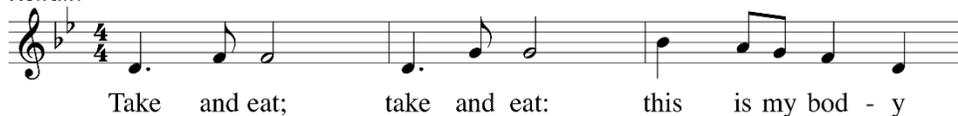
■ Behold the Lamb of God,  
behold him who takes away the sins of the world.  
Blessed are those called to the supper of the Lamb.

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

# COMMUNION OFFERINGS

## Take and Eat

### Refrain



Take and eat; take and eat: this is my bod - y



### Verses



1. I am the Word that spoke and light was made;

2. I am the way that leads the ex - ile home;

3. I am the Lamb that takes a - way your sin;

4. I am the cor - ner - stone that God has laid;

5. I am the light that came in - to the world;

6. I am the first and last, the Liv - ing One;



I am the seed that died to be re - born;

I am the truth that sets the cap - tive free;

I am the gate that guards you night and day;

A cho - sen stone and pre - cious in his eyes;

I am the light that dark - ness can - not hide;

I am the Lord who died that you might live;



I am the bread that comes from heav'n a - bove;

I am the life that rais - es up the dead;

You are my flock: you know the shep-herd's voice;

You are God's dwell - ing place, on me you rest;

I am the morn - ing star that nev - er sets;

I am the bride-groom, this my wed - ding song;



## The Glory of These Forty Days



1. The glo - ry of these for - ty days We  
 2. A - lone and fast - ing Mo - ses saw The  
 3. So Dan - iel trained his mys - tic sight, De -  
 4. Then grant, O God, that we may, too, Re -



cel - e - brate with songs of praise; For Christ, through whom all  
 lov - ing God who gave the law; And to E - li - jah,  
 liv - ered from the li - ons' might; And John, the Bride-groom's  
 turn in fast and prayer to you. Our spir - its strength - en



things were made, Him - self has fast - ed and has prayed.  
 fast - ing, came The steeds and char - i - ots of flame.  
 friend, be - came The her - ald of Mes - si - ah's name.  
 with your grace, And give us joy to see your face.

Text: *Clarum decus jejunii*; ascr. to St. Gregory the Great, c.540–604; tr. by Maurice F. Bell, 1862–1947, alt.  
 Tune: ERHALT UNS HERR, LM; Klug's *Geistliche Lieder*, 1543

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