

# First Sunday of Lent



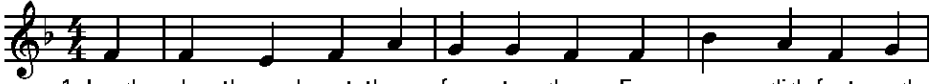
*“He fasted for forty days and forty nights,  
and afterwards he was hungry.”*

(Cycle A)

## INTRODUCTORY RITES

### Opening Hymn

#### Lord, Who Throughout These Forty Days



1. Lord, who through-out these for - ty days, For us did fast and
2. As you with Sa - tan did con-tend, And did the vic - t'ry
3. As you did hun - ger bear and thirst, So teach us, gra-cious
4. And through these days of pen - i - tence, And through your Pas-sion-
5. A - bide with us that when this life Of suf - fer - ing is



1. pray, Teach us with you to mourn our sins, And close by you to stay.
2. win, O give us strength in you to fight, In you to con-quer sin.
3. Lord, To die to self, and al - ways live By your most ho - ly word.
4. tide, For - ev - er - more, in life and death, O Lord, with us a - bide.
5. past, An Ea-ster of un - end - ing joy We may at - tain at last!

### Greeting

∇. In the Name of the Father, and of the Son, and of the Holy Spirit.

**R. Amen.**

∇. The grace and peace of our Lord, Jesus Christ,  
the Love of God  
and the Fellowship of the Holy Spirit be with you always.

**R. And also with you.**

PENITENTIAL RITE (A VI)

*Pro Defunctis*

*Invitation to reflect on our faults and failings.*

Ÿ To prepare ourselves to celebrate these sacred mysteries, let us call to mind our faults and failings and ask our heavenly Father in his mercy for his healing and forgiveness.

*Pause for silent reflection.*

**I confess to almighty God  
and to you, my brothers and sisters  
that I have sinned  
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.**

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

Ŕ Amen.

6.  **K** Y-ri-e \* e-lé-i-son. *iiij.* Chri-ste  
e-lé-i-son. *iiij.* Ký-ri-e e-lé-i-son. *ij.* Ký-  
ri-e \* e-lé-i-son.

**Gloria**

*The Gloria is not said.*

## Opening Prayer

Ÿ. Let us pray  
at the beginning of Lent for the spirit of repentance.

*Pause for silent prayer.*

Lord our God,  
you formed mankind from the clay of the earth  
and breathed into us the spirit of life,  
but we turned from your face and sinned.

In this time of repentance  
we call out for your mercy.  
Bring us back to you  
and to the life your Son won for us  
by his death on the cross,  
for he lives and reigns for ever and ever.

**Ź. Amen.**

## LITURGY OF THE WORD

### Reading 1 (*Gn 2:7-9; 3:1-7*)

A reading from the Book of Genesis.

The LORD God formed man out of the clay of the ground  
and blew into his nostrils the breath of life,  
and so man became a living being.

Then the LORD God planted a garden in Eden, in the east,  
and placed there the man whom he had formed.  
Out of the ground the LORD God made various trees grow  
that were delightful to look at and good for food,  
with the tree of life in the middle of the garden  
and the tree of the knowledge of good and evil.

Now the serpent was the most cunning of all the animals  
that the LORD God had made.

The serpent asked the woman,  
"Did God really tell you not to eat  
from any of the trees in the garden?"

The woman answered the serpent:

"We may eat of the fruit of the trees in the garden;  
it is only about the fruit of the tree  
in the middle of the garden that God said,  
'You shall not eat it or even touch it, lest you die.'  
But the serpent said to the woman:  
'You certainly will not die!  
No, God knows well that the moment you eat of it  
your eyes will be opened and you will be like gods  
who know what is good and what is evil.'  
The woman saw that the tree was good for food,  
pleasing to the eyes, and desirable for gaining wisdom.  
So she took some of its fruit and ate it;  
and she also gave some to her husband, who was with her,  
and he ate it.  
Then the eyes of both of them were opened,  
and they realized that they were naked;  
so they sewed fig leaves together  
and made loincloths for themselves.

✠. This is the Word of the Lord.

**℟. Thanks be to God.**

**Responsorial Psalm** (*Ps 51:3-4, 5-6, 12-13, 14 and 17*)



Have mercy on me, O God, in your goodness;  
in the greatness of your compassion wipe out my offense.  
Thoroughly wash me from my guilt  
and of my sin cleanse me.

**℟. Be merciful, O Lord, for we have sinned.**

For I acknowledge my offense,  
and my sin is before me always:  
"Against you only have I sinned,  
and done what is evil in your sight."

**℟. Be merciful, O Lord, for we have sinned.**

A clean heart create for me, O God,  
and a steadfast spirit renew within me.  
Cast me not out from your presence,  
and your Holy Spirit take not from me.

**℟. Be merciful, O Lord, for we have sinned.**

Give me back the joy of your salvation,  
and a willing spirit sustain in me.  
O Lord, open my lips,  
and my mouth shall proclaim your praise.

**℟. Be merciful, O Lord, for we have sinned.**

## **Reading 2** (*Rom 5:12-19*)

A reading from the letter of Saint Paul to the Romans

Brothers and sisters:

Through one man sin entered the world,  
and through sin, death,  
and thus death came to all men, inasmuch as all sinned—  
for up to the time of the law, sin was in the world,  
though sin is not accounted when there is no law.

But death reigned from Adam to Moses,  
even over those who did not sin  
after the pattern of the trespass of Adam,  
who is the type of the one who was to come.

But the gift is not like the transgression.  
For if by the transgression of the one, the many died,  
how much more did the grace of God  
and the gracious gift of the one man Jesus Christ  
overflow for the many.

And the gift is not like the result of the one who sinned.  
For after one sin there was the judgment that brought condemnation;  
but the gift, after many transgressions, brought acquittal.

For if, by the transgression of the one,  
death came to reign through that one,  
how much more will those who receive the abundance of grace  
and of the gift of justification  
come to reign in life through the one Jesus Christ.

In conclusion, just as through one transgression  
condemnation came upon all,  
so, through one righteous act,  
acquittal and life came to all.  
For just as through the disobedience of the one man  
the many were made sinners,  
so, through the obedience of the one,  
the many will be made righteous.

☩. This is the Word of the Lord.

**℟. Thanks be to God.**

### Gospel Acclamation (*Mt 4:4b*)



One does not live on bread alone,  
but on every word that comes forth from the mouth of God.



### Gospel (*Mt 4:1-11*)

☩. The Lord be with you.

**℟. And also with you.**

☩. A reading from the Holy Gospel according to Matthew.

*The celebrant and the people trace the cross on their foreheads (mind), their lips (speech) and over their hearts, asking the Lord to open them to his Word.*

**℟. Glory to you Lord.**

At that time Jesus was led by the Spirit into the desert  
to be tempted by the devil.  
He fasted for forty days and forty nights,  
and afterwards he was hungry.

The tempter approached and said to him,  
"If you are the Son of God,  
command that these stones become loaves of bread."  
He said in reply,  
"It is written:  
*One does not live on bread alone,  
but on every word that comes forth  
from the mouth of God.*"

Then the devil took him to the holy city,  
and made him stand on the parapet of the temple,  
and said to him, "If you are the Son of God, throw yourself down.  
For it is written:  
*He will command his angels concerning you  
and with their hands they will support you,  
lest you dash your foot against a stone.*"

Jesus answered him,  
"Again it is written,  
*You shall not put the Lord, your God, to the test.*"  
Then the devil took him up to a very high mountain,  
and showed him all the kingdoms of the world in their magnificence,  
and he said to him, "All these I shall give to you,  
if you will prostrate yourself and worship me."  
At this, Jesus said to him,  
"Get away, Satan!  
It is written:  
*The Lord, your God, shall you worship  
and him alone shall you serve.*"

Then the devil left him and, behold,  
angels came and ministered to him.

¶. This is the Gospel of the Lord.

**R.** Praise to you, Lord, Jesus Christ.



Glo-ry and praise to you, Lord Je-sus Christ.

**Homily**



## Nicene Creed

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 and for our salvation he came down from heaven:

*All bow at these two lines*

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 worshipped 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

*The celebrant invites the congregation to pray and offers several  
prayer intentions. Each concludes, "We pray to the Lord."*

The musical notation is on a single staff with a treble clef and a 4/4 time signature. It is divided into two parts. The first part is labeled 'Cantor/Choir' and contains the melody for 'Lord, have mer-cy.' The second part is labeled 'All' and contains the melody for 'Lord, have mer-cy.' The lyrics are written below the notes.

*The celebrant concludes the intercessions with a final short prayer  
ending with "... through Christ, our Lord."*

**R. Amen.**

# LITURGY OF THE EUCHARIST

## Offering of the Gifts

*If an Offertory Hymn is played or sung, omit the following.*

Ÿ. Blessed are you, Lord, God of all creation. Through your goodness we have this bread to offer, which earth has given and human hands have made. It will become for us the bread of life.

**Ŕ. Blessed be God for ever.**

Ÿ. Blessed are you, Lord, God of all creation. Through your goodness we have this wine to offer, fruit of the vine and work of human hands. It will become our spiritual drink.

**Ŕ. Blessed be God for ever.**

## Prayer over the Gifts

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

**Ŕ. 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 Church.**

Lord,  
make us worthy to bring you these gifts.  
May this sacrifice  
help to change our lives.

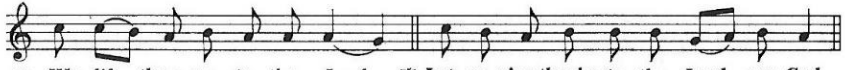
We ask this in the name of Jesus the Lord.

**Ŕ. Amen.**

## Preface and *Sanctus* (Christ's Temptation)



∩. The Lord be with you. R̄. And al - so with you. ∩. Lift up your hearts.



R̄. We lift them up to the Lord. ∩. Let us give thanks to the Lord our God.



R̄. It is right to give him thanks and praise.

Father, all-powerful and ever-living God,  
we do well always and everywhere to give you thanks  
through Jesus Christ our Lord.

His fast of forty days  
makes this a holy season of self-denial.  
By rejecting the devil's temptations  
he has taught us  
to rid ourselves of the hidden corruption of evil,  
and so to share his paschal meal in purity of heart,  
until we come to its fulfillment  
in the promised land of heaven.  
Now we join the angels and the saints  
as they sing their unending hymn of praise:

*(Sanctus XVIII Deus Genitor Alme)*

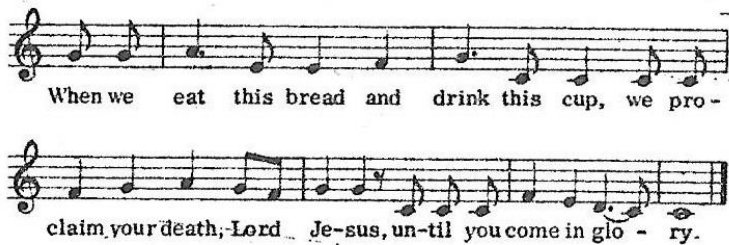


**S**anctus, \* Sanctus, Sanctus Dómi-nus De-us  
Sába-oth. Ple-ni sunt cæ-li et terra gló-ri-a  
tu-a. Ho-sánna in excélsis. Bene-díctus qui ve-nit  
in nómi-ne Dómi-ni. Ho-sánna in excél-sis.

## Eucharistic Prayer (I)

*The celebrant prays the Eucharistic Prayer. After the consecration, the celebrant sings:*

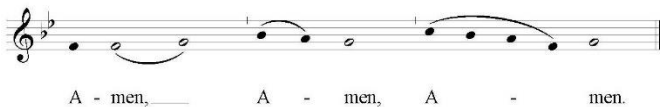
∇. Let us proclaim the mystery of faith.



When we eat this bread and drink this cup, we pro-  
claim your death, Lord Je-sus, un-til you come in glo - ry.

*The celebrant concludes the Eucharistic Prayer.*

Through him, with him and in him  
in the unity of the Holy Spirit  
all glory and honor are yours, Almighty Father  
Forever and ever.

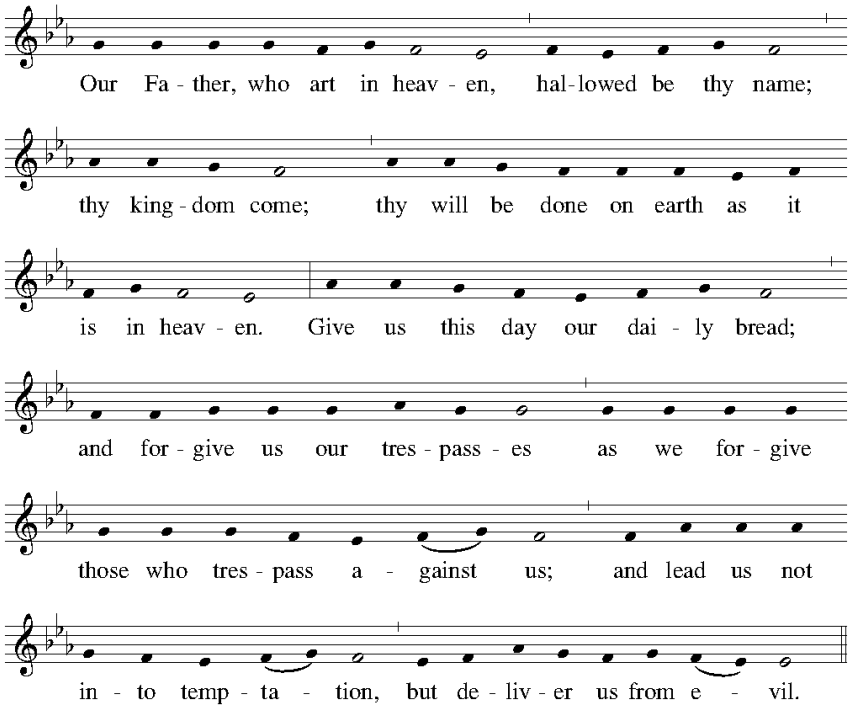


A - men, — A - men, A - men.

# COMMUNION LITURGY

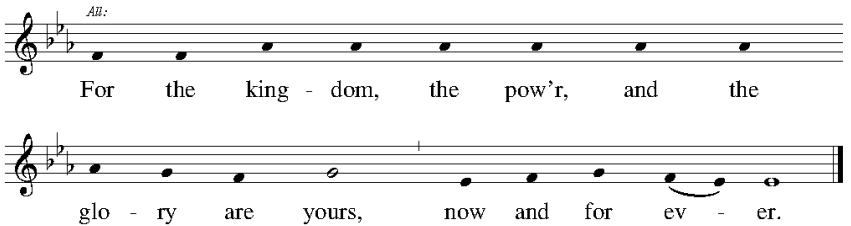
## The Lord's Prayer

℣. We pray confidently in the words our Savior taught us:



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.

℣. Deliver us, Lord, from every evil, and grant us peace in our day. In your mercy keep us free from sin and protect us from all anxiety as we wait in joyful hope for the coming of our Savior, Jesus Christ.



*All:*  
For the king - dom, the pow'r, and the  
glo - ry are yours, now and for ev - er.

℣. Lord Jesus Christ, you said to your apostles: I leave you peace, my peace I give you. Look not on our sins, but on the faith of your Church, and grant us the peace and unity of your kingdom where you live for ever and ever.

**℟. Amen.**

## Exchange of Peace

Ÿ. The Peace of the Lord be with you always.

**R̄. And also with you.**

Ÿ. Let us offer each other a sign of peace.

## Breaking of the Bread

*(Agnus Dei XVIII Deus Genitor Alme)*

*As the bread is broken, we sing or say:*

**A** gnus De-i, \*qui tol-lis peccá-ta mundi : mi-se-  
ré-re no-bis. Agnus De-i, \* qui tol-lis peccá-ta mundi :  
mi-se-ré-re no-bis. Agnus De-i, \* qui tol-lis peccá-ta mun-  
di : do-na no-bis pa-cem.

Ÿ. This is the Lamb of God who takes away the sins of the world.  
Happy are those who are called to his supper.

**R̄. Lord, I am not worthy to receive you,  
but only say the word  
and I shall be healed.**

*To those receiving Communion, the celebrant says:*

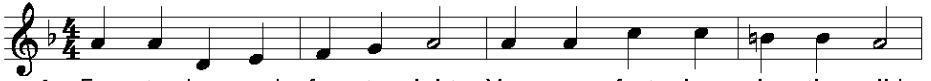
Ÿ. The body of Christ.

**R̄. Amen.**

## Communion Meditation

### Forty Days and Forty Nights

(Verses 1-3)



1. For - ty days and for - ty nights You were fast - ing in the wild;
2. Shall not we your sor - row share And from world - ly joys ab - stain,
3. Then if Sa - tan on us press, Flesh or spir - it to as - sail,
4. So shall we have peace di - vine: Ho - lier glad - ness ours shall be;
5. Keep, O keep us, Sav - ior dear, Ev - er con - stant by your side;



1. For - ty days and for - ty nights Tempt - ed, and yet un - de - filed.
2. Fast - ing with un - ceas - ing prayer, Strong with you to suf - fer pain?
3. Vic - tor in the wil - der - ness, Grant we may not faint nor fail!
4. Round us, too, shall an - gels shine, Such as served you faith - ful - ly.
5. That with you we may ap - pear At th' e - ter - nal Eas - ter - tide.

## Prayer after Communion

Ÿ. Let us pray.

*Pause for silent prayer.*

Father,  
you increase our faith and hope,  
you deepen our live in this communion.  
Help us to live by your words  
and to sek Christ, our bread of life,  
who is Lord for ever and ever.

**R̄. Amen.**

## CONCLUDING RITES

### Solemn Blessing 5 (for the Passion)

Ÿ. The Lord be with you.

**R̄. And also with you.**

Bow your heads and pray for God's blessing.

The Father of mercies has given us an example of unselfish love  
in the sufferings of his only Son.  
Through your service of God and neighbor  
may you receive his countless blessings.

**R̄. Amen.**

You believe that by his dying  
Christ has destroyed death for ever.  
May he give you everlasting life.

**R̄. Amen.**

He humbled himself for our sakes.  
May you follow his example  
and share in his resurrection.

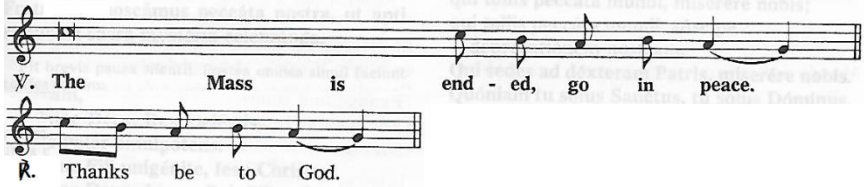
**R̄. Amen.**

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

**R̄. Amen.**



## Dismissal



Y. The Mass is end - ed, go in peace.

R. Thanks be to God.

The image shows two staves of musical notation in G major. The first staff contains the melody for the Y. (Yeast) response, and the second staff contains the melody for the R. (Response) 'Thanks be to God'. The lyrics are written below the notes.

## Closing Hymn

### This Is Our Accepted Time



1. This is our ac - cept - ed time, This is our sal - va - tion;  
2. Lord, look down up - on your own, Look up - on our yearn - ing;

1. Prayer and fast - ing are our hope, Pen - ance, our vo - ca - tion.  
2. We are dust, and un - to dust We shall be re - turn - ing.

1. God of par - don, God of love, Mer - cy past all meas - ure;  
2. Lift us up, O Lord of life, Flesh has gained us sad - ness;

1. You a - lone can grant us peace, You, our ho - ly treas - ure.  
2. Hear our plea, be - stow on us Ev - er - last - ing glad - ness.

The image shows four staves of musical notation in G major. Each staff is accompanied by two lines of lyrics, numbered 1 and 2. The music is written in a simple, hymn-like style with a treble clef and a key signature of one sharp (F#).