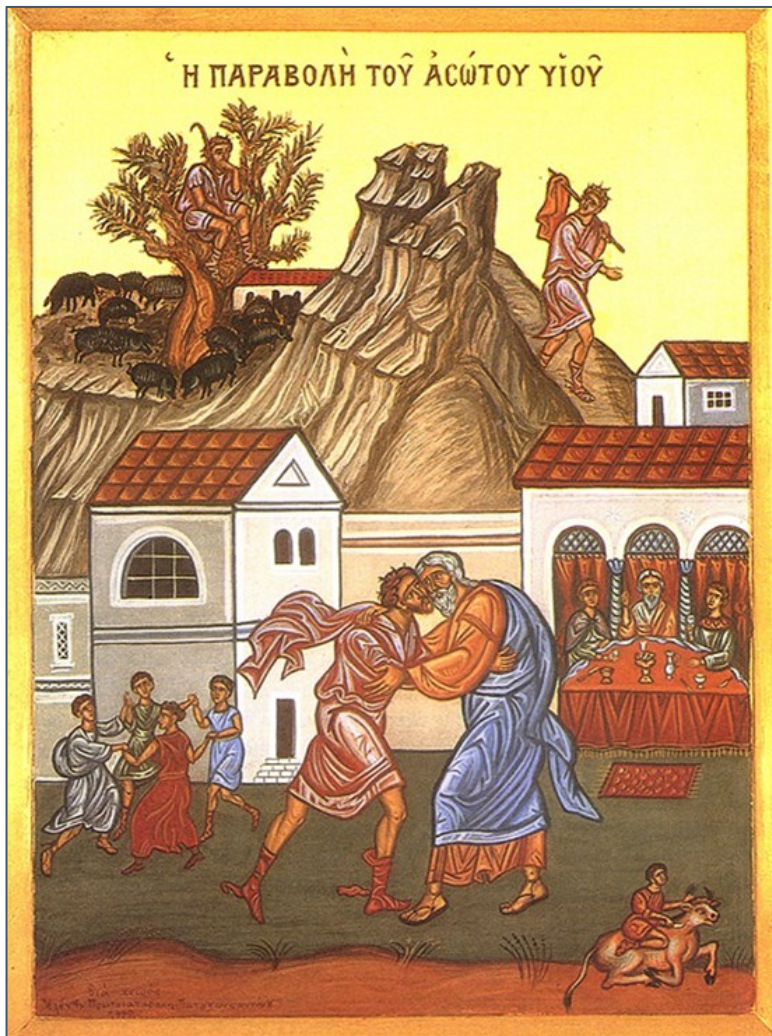


Fourth Sunday of Lent



*"But now we must celebrate and rejoice,
because your brother was dead and has come to life again;
he was lost and has been found."*

(Cycle C)

Opening Hymn

REFRAIN

Cantor/All



Yes, I shall a - rise and re - turn to my Fa - ther!

Cantor

Cantor



1. To you, O Lord, I lift up my soul;
2. Look down on me, have mer - cy, O Lord;
3. My heart and soul shall yearn for your face;
4. Do not with - hold your good - ness from me;
5. To you I pray; have pit - y on me;
6. Mer - cy I cry, O Lord, wash me clean;
7. Give me a - gain the joy of your help;
8. Hap - py are they, for - giv - en by God;
9. You are my joy, my ref - uge and strength;
10. My soul will sing, my heart will re - joice;

To Refrain

To Refrain



1. In you, O my God, I place all my trust.
2. For - give me my sins, be - hold all my grief.
3. Be gra - cious to me and an - swer my plea.
4. O Lord, may your love be deep in my soul.
5. My God, I have sinned a - gainst your great love.
6. And clean - er than snow my spir - it shall be.
7. Now o - pen my lips, your praise I will sing.
8. Their sins blot - ted out, their guilt is no more.
9. Let all up - right hearts give praise to the Lord.
10. The bless - ings of God will fill all my days.

Greeting

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

℟. 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.

℟. And also with you.

PENITENTIAL RITE (A VI)

Invitation to reflect on our faults and failings.

℣ 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 through my own fault
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.**

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

℟ Amen.

(Kyrie Pro Defunctis)

6.  **K** Y-ri- e * e- lé- i-son. *ijj.* Chri- ste
e- lé- i-son. *ijj.* 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
to the Father and ask him
to form a new heart within us.

Pause for silent prayer.

God our Father,
your Word, Jesus Christ, spoke peace to a sinful world
and brought mankind the gift of reconciliation
by the suffering and death he endured.

Teach us, the people who bear his name,
to follow the example he gave us:
may our faith, hope, and charity
turn hatred to love, conflict to peace, death to eternal life.

We ask this through Christ our Lord.

R. Amen.

LITURGY OF THE WORD

Reading 1 (*Jos 5:9a, 10-12*)

A reading from the Book of Joshua

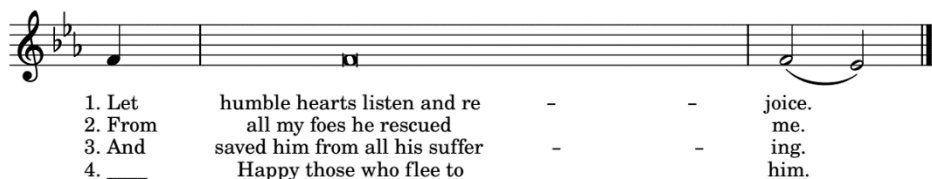
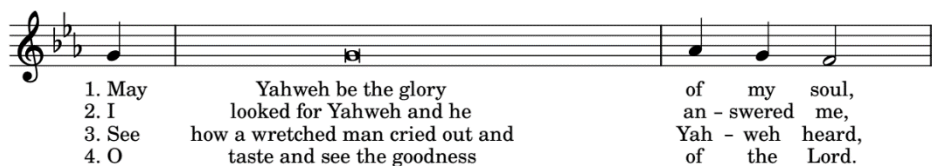
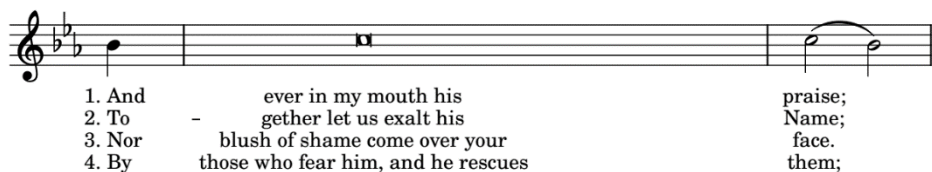
The LORD said to Joshua,
“Today I have removed the reproach of Egypt from you.”

While the Israelites were encamped at Gilgal on the plains of Jericho,
they celebrated the Passover
on the evening of the fourteenth of the month.
On the day after the Passover,
they ate of the produce of the land
in the form of unleavened cakes and parched grain.
On that same day after the Passover,
on which they ate of the produce of the land, the manna ceased.
No longer was there manna for the Israelites,
who that year ate of the yield of the land of Canaan.

✠. This is the Word of the Lord.

℟. Thanks be to God.

Responsorial Psalm (*Ps 34:2-3, 4-5, 6-7, 8-9*)



Reading 2 (*2 Cor 5:17-21*)

A reading from the second letter of Saint Paul to the Corinthians

Brothers and sisters:

Whoever is in Christ is a new creation:
the old things have passed away;
behold, new things have come.

And all this is from God,
who has reconciled us to himself through Christ
and given us the ministry of reconciliation,
namely, God was reconciling the world to himself in Christ,
not counting their trespasses against them
and entrusting to us the message of reconciliation.
So we are ambassadors for Christ,
as if God were appealing through us.
We implore you on behalf of Christ,
be reconciled to God.
For our sake he made him to be sin who did not know sin,
so that we might become the righteousness of God in him.

℣. This is the Word of the Lord.

℟. Thanks be to God.

Gospel Acclamation (*Mt 4:4b*)



I will get up and go to my Father and shall say to him:
Father, I have sinned against heaven and against you.



Gospel (*Lk 15:1-3, 11-32*)

℣. The Lord be with you.

℟. And also with you.

℣. A reading from the Holy Gospel according to Luke.

*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.

Tax collectors and sinners were all drawing near to listen to Jesus,
but the Pharisees and scribes began to complain, saying,
“This man welcomes sinners and eats with them.”
So to them Jesus addressed this parable:
“A man had two sons, and the younger son said to his father,
‘Father give me the share of your estate that should come to me.’
So the father divided the property between them.
After a few days, the younger son collected all his belongings
and set off to a distant country
where he squandered his inheritance on a life of dissipation.
When he had freely spent everything,
a severe famine struck that country,
and he found himself in dire need.
So he hired himself out to one of the local citizens
who sent him to his farm to tend the swine.
And he longed to eat his fill of the pods on which the swine fed,
but nobody gave him any.
Coming to his senses he thought,
‘How many of my father’s hired workers
have more than enough food to eat,
but here am I, dying from hunger.
I shall get up and go to my father and I shall say to him,
“Father, I have sinned against heaven and against you.
I no longer deserve to be called your son;
treat me as you would treat one of your hired workers.”’
So he got up and went back to his father.
While he was still a long way off,
his father caught sight of him, and was filled with compassion.
He ran to his son, embraced him and kissed him.
His son said to him,
‘Father, I have sinned against heaven and against you;
I no longer deserve to be called your son.’
But his father ordered his servants,
‘Quickly bring the finest robe and put it on him;
put a ring on his finger and sandals on his feet.
Take the fattened calf and slaughter it.
Then let us celebrate with a feast,
because this son of mine was dead, and has come to life again;
he was lost, and has been found.’
Then the celebration began.
Now the older son had been out in the field
and, on his way back, as he neared the house,
he heard the sound of music and dancing.

He called one of the servants and asked what this might mean.
 The servant said to him,
 ‘Your brother has returned
 and your father has slaughtered the fattened calf
 because he has him back safe and sound.’
 He became angry,
 and when he refused to enter the house,
 his father came out and pleaded with him.
 He said to his father in reply,
 ‘Look, all these years I served you
 and not once did I disobey your orders;
 yet you never gave me even a young goat to feast on with my friends.
 But when your son returns
 who swallowed up your property with prostitutes,
 for him you slaughter the fattened calf.’
 He said to him,
 ‘My son, you are here with me always;
 everything I have is yours.
 But now we must celebrate and rejoice,
 because your brother was dead and has come to life again;
 he was lost and has been found.’”

.V. This is the Gospel of the Lord.

R. Praise to you, Lord, Jesus 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 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.

℣. 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.

℟. Blessed be God for ever.

℣. 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.

℟. Blessed be God for ever.

Prayer over the Gifts

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

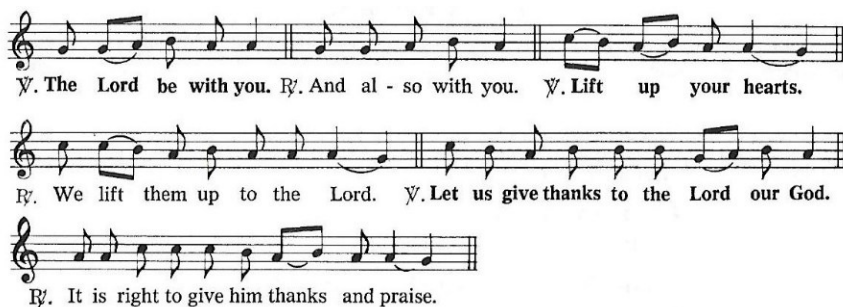
**℟. May the Lord accept the sacrifice at your hands,
for the praise and glory of his name,
for our good, and the good of all his Church.**

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.

℟. Amen.

Preface and *Sanctus* (Lent IV)



℣. The Lord be with you. ℞. And al - so with you. ℣. Lift up your hearts.

℞. We lift them up to the Lord. ℣. Let us give thanks to the Lord our God.

℞. 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 our observance of Lent
you correct our faults and raise our minds to you,
you help us grow in holiness,
and offer us the reward of everlasting life
through Jesus Christ our Lord

Through him the angels and the choirs of heaven
worship in awe before your presence.
May our voices be one with theirs
as they sing with joy the hymn of your glory:

(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 (IV)

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

Ÿ. 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

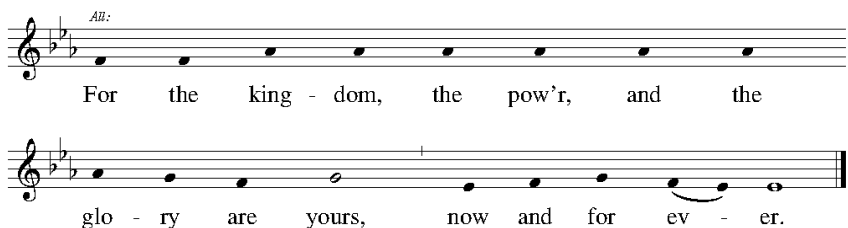
The Lord's Prayer

℣. 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

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

℞. And also with you.

℣. 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.

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

℞. 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:

℣. The body of Christ.

℞. Amen.

Communion Meditation

Our Father, We Have Wandered

1. Our Fa - ther, we have wan - dered And
2. And now at length dis - cern - ing The
3. O Lord of all the liv - ing, Both

hid - den from your face; In fool - ish - ness have
e - vil that we do, Be - hold us, Lord, re -
ban - ished and re - stored, Com - pas - sion - ate, for -

squan - dered Your leg - a - cy of grace. But
turn - ing With hope and trust to you. In
giv - ing, And ev - er - car - ing Lord, Grant

now, in ex - ile dwell - ing, We
haste you come to meet us And
now that our trans - gress - ing, Our

rise with fear and shame, As, dis - tant but com -
home re - joic - ing bring, In glad - ness there to
faith - less - ness may cease. Stretch out your hand in

pell - ing, We hear you call our name.
greet us With calf and robe and ring.
bless - ing, In par - don, and in peace.

Prayer after Communion

℣. Let us pray.

Pause for silent prayer.

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.

℟. Amen.

CONCLUDING RITES

Prayer over the People (17)

℣. The Lord be with you.

℟. And also with you.

℣. Bow your heads and pray for God's blessing.

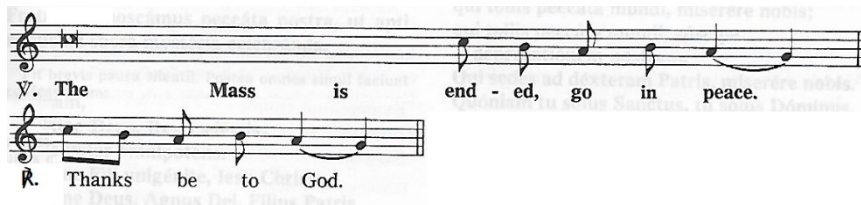
Father,
look with love upon your people,
the love which our Lord Jesus Christ Showed us
when he delivered himself to evil men
and suffered the agony of the cross,
for he is Lord for ever.

℟. Amen.

℣. And may the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you forever.

℟. Amen.

Dismissal



The musical notation consists of two staves. The first staff has a treble clef and a key signature of one flat (B-flat). It contains the lyrics "℣. The Mass is end - ed, go in peace." with notes corresponding to the words. The second staff also has a treble clef and a key signature of one flat. It contains the lyrics "℟. Thanks be to God." with notes corresponding to the words. The background of the page features faint, repeating text from the Mass of the Lord's Supper in Latin.

℣. The Mass is end - ed, go in peace.

℟. Thanks be to God.

Closing Hymn

God of Kindness and Compassion

1. God of kind - ness and com - pas - sion, God whose
2. When I seek you in your tem - ple you're the
3. In the eve - ning when I'm rest - ing in the

love will nev - er fade, to this wan - d'rer in a
pow - er that I feel. When my hun - gry soul is
shad - ow of your wings, in the si - lence, in the

waste - land you are wa - ter, you are shade.
faint - ing you be - come the rich - est meal.
still - ness, filled with hope my full heart sings.

Parched and dry, my throat is ach - ing, thirst that on - ly
Goal and ob - ject of my long - ing, my one treas - ure
Now my soul calls for your jus - tice and my lips pro -

you can quell. Ev - 'ry fi - ber of my
is your love; I will bless you while I'm
nounce your praise; for I trust you will sus -

be - ing is a place where you can dwell.
liv - ing, reach - ing hands to you a - bove.
tain me to the end - ing of my days.