

Guide for the Sunday Eucharist

SALESIAN COLLEGE PREPARATORY Salesian Residence Chapel

THE FIFTH SUNDAY OF LENT March 29, 2020

Welcome to the live stream of the Sunday Mass from Salesian College Preparatory. We invite you to participate as fully as you can – pray the prayers, make the responses, reflect on the readings, and sing the songs. During this time of separation, we are united in our worship of God. Let us pray that God will bless our world with healing and renewal.

OPENING SONG

I AM THE RESURRECTION

by Ray Repp

CHORUS:

I am the resurrection and the life;
He who believes in me will never die.
I am the resurrection and the life;
He who believes in me will live a new life.

1. I have come to bring the truth;
I have come to bring you life;
If you (yes you), believe (I do), then you shall live.

2. In my word all men will come to know
It is love which makes the Spirit grow
If you (yes you), believe (I do), then you shall live.

3. Keep in mind the things that I have said
Remember me in the breaking of the bread
If you (yes you), believe (I do), then you shall live.

THE INTRODUCTORY RITES

The Introductory Rites help the faithful come together as one, establish communion and prepare themselves properly to listen to the Word of God and to celebrate the Eucharist worthily.

SIGN OF THE CROSS

All make the Sign of the Cross as the Priest says.

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

The people reply: **Amen.**

GREETING

Then the Priest greets the people:

The Lord be with you.

The people reply: **And with your spirit.**

PENITENTIAL ACT

The Priest invites the faithful to the Penitential Act.

**Brethren (brothers and sisters), let us acknowledge our sins,
and so prepare ourselves to celebrate the sacred mysteries.**

A brief pause for silence follows, and then All say:

**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;

**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.**

THE KYRIE

The Lord, have mercy invocations follow:

V. Lord, have mercy.	All: Lord, have mercy.
V. Christ, have mercy.	All: Christ, have mercy.
V. Lord, have mercy.	All: Lord, have mercy.

THE COLLECT

The Priest says:

Let us pray.

And all pray in silence with the Priest for a while. Then the Priest says the Collect prayer, at the end of which the people acclaim:

Amen.

The Liturgy of the Word

By hearing the word proclaimed in worship, the faithful again enter into the unending dialogue between God and the covenant people, a dialogue sealed in the sharing of the Eucharistic food and drink. The proclamation of the word is thus integral to the Mass and at its very centre. It is appropriate to have a brief time of quiet after the readings for those present to take the word of God to heart and begin to prepare a prayerful response to what they have heard.

First Reading

Ezekiel 37:12-14

A reading from the book of the prophet Ezekiel.

**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.

To indicate the end of these readings, the reader acclaims:

The word of the Lord.

All reply: **Thanks be to God.**

Psalm 130:1-2, 3-4, 5-6, 7-8.

After the First Reading the psalmist or cantor sings or says the Psalm, with the people making the response.

Response: **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.**

All: **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.**

All: **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.**

All: **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.**

All: **With the Lord there is mercy and fullness of redemption.**

A reading from the letter of St. Paul to the Romans.

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 assembly stands to sing the Gospel Acclamation to welcome the Gospel. They remain standing in honor of the Gospel reading, the high point of the Liturgy of the Word. At the ambo the Priest says:

The Lord be with you.

The people reply: **And with your spirit.**

The Priest says:

A reading from the holy Gospel according to St. John.

He makes the Sign of the Cross on the book and, together with the people, on his forehead, lips, and breast. At the same time the people acclaim:

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.

At the end of the Gospel, the Deacon, or the Priest, acclaims:

The Gospel of the Lord.

All reply: Praise to you, Lord Jesus Christ.

THE HOMILY

At the end of the Homily it is appropriate for there to be a brief silence for recollection. The congregation then stands.

THE CREED

**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,

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.**

THE PRAYER OF THE FAITHFUL

After each petition, all respond:

Lord, hear our prayer.

The Priest concludes the Prayer with a collect. When the Liturgy of the Word has been completed, the people sit.

The Liturgy of the Eucharist

For Catholics, the Eucharist is the source and summit of the whole Christian life. It is the vital centre of all that the Church is and does, because at its heart is the real presence of the crucified, risen and glorified Lord, continuing and making available his saving work among us.

The bread and wine are prepared on the altar. All rise as the Priest says:

**Pray, brethren (brothers and sisters),
that my sacrifice and yours may be acceptable to God,
the almighty Father.**

The people reply:

**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.**

THE EUCHARISTIC PRAYER

The Eucharistic Prayer, the centre and summit of the entire celebration is a memorial proclamation of praise and thanksgiving for God's work of salvation, a proclamation in which the Body and Blood of Christ are made present by the power of the Holy Spirit and the people are joined to Christ in offering his Sacrifice to the Father.

Extending his hands, the Priest says:

The Lord be with you.

The people reply: **And with your spirit.**

The Priest, raising his hands, continues:

Lift up your hearts.

The people: **We lift them up to the Lord.**

The Priest, with hands extended, adds:

**Let us give thanks
to the Lord our God.**

The people: **It is right and just.**

The Priest continues with the Preface.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you
thanks, Lord, holy Father, almighty
and eternal God.

For you have given your children a
sacred time for the renewing and
purifying of their hearts,
that, freed from disordered affections,
they may so deal with the things of this
passing world as to hold rather to the
things that eternally endure.

And so, with all the Angels and Saints,
we praise you, as without end we
acclaim:

*The Priest concludes the Preface with the
people singing or saying aloud:*

**Holy, Holy, Holy
Lord God of hosts.
Heaven and earth
are full of your glory.
Hosanna in the highest.
Blessed is he who comes
in the name of the Lord.
Hosanna in the highest.**

*After the singing of the Sanctus the
congregation kneels for the remainder of the
Eucharistic Prayer.*

The Priest alone says:

**You are indeed Holy, O Lord,
and all you have created
rightly gives you praise,
for through your Son our Lord Jesus
Christ, by the power and working of the
Holy Spirit, you give life to all things**

and make them holy, and you never cease to gather a people to yourself, so that from the rising of the sun to its setting a pure sacrifice may be offered to your name.

Therefore, O Lord, we humbly implore you: by the same Spirit graciously make holy these gifts we have brought to you for consecration, that they may become the Body and Blood of your Son our Lord Jesus Christ, at whose command we celebrate these mysteries.

For on the night he was betrayed he himself took bread, and, giving you thanks, he said the blessing, broke the bread and gave it to his disciples, saying: Take this, all of you, and eat of it, for this is my Body, which will be given up for you.

In a similar way, when supper was ended, he took the chalice, and, giving you thanks, he said the blessing, and gave the chalice to his disciples, saying: Take this, all of you, and drink from it, for this is the chalice of my Blood, the Blood of the new and eternal covenant, which will be poured out for you and for many for the forgiveness of sins. Do this in memory of me.

After the words of Consecration the priest says:

The mystery of faith.

The people continue, acclaiming:

Save us, Savior of the world,
for by your Cross and
Resurrection you have set us free.

Then the Priest continues:

Therefore, O Lord, as we celebrate the memorial of the saving Passion of your Son, his wondrous Resurrection and Ascension into heaven, and as we look forward to his second coming, we offer you in thanksgiving this holy and living sacrifice.

Look, we pray, upon the oblation of your Church and, recognizing the sacrificial Victim by whose death you willed to reconcile us to yourself, grant that we, who are nourished by the Body and Blood of your Son and filled with his Holy Spirit, may become one body, one spirit in Christ.

May he make of us an eternal offering to you, so that we may obtain an inheritance with your elect, especially with the most Blessed Virgin Mary, Mother of God, with blessed Joseph, her Spouse, with your blessed Apostles and glorious Martyrs (with Saint N.: the Saint of the day or Patron Saint) and with all the Saints, on whose constant intercession in your presence we rely for unfailing help.

May this Sacrifice of our reconciliation, we pray, O Lord, advance the peace and salvation of all the world. Be pleased to confirm in faith and charity your pilgrim Church on earth, with your servant N. our Pope and N. our Bishop, the Order of Bishops, all the clergy, and the entire people you have gained for your own. Listen graciously to the prayers of this family, whom you have summoned before you:

**in your compassion, O merciful Father,
gather to yourself all your children
scattered throughout the world.**

**To our departed brothers and sisters
and to all who were pleasing to you
at their passing from this life, give kind
admittance to your kingdom.**

**There we hope to enjoy for ever the
fullness of your glory through Christ
our Lord, through whom you bestow on
the world all that is good.**

*At the conclusion of the Eucharistic Prayer the
Priest takes the chalice and the paten with the
host and, raising both, he alone 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.

THE COMMUNION RITE

The eating and drinking together of the Lord's Body and Blood in a Paschal meal is the culmination of the Eucharist. The themes underlying these rites are the mutual love and reconciliation that are both the condition and the fruit of worthy communion and the unity of the many in the One.

THE LORD'S PRAYER

The congregation stands and the Priest says:

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

Together with the people, he continues:

**Our Father, who art in heaven,
hallowed be thy name; thy kingdom come,
thy will be done on earth as it is in heaven.
Give us this day our daily bread,
and forgive us our trespasses,
as we forgive those who trespass against us;
and lead us not into temptation,
but deliver us from evil.**

The Priest alone continues, saying:

**Deliver us, Lord, we pray, from every evil,
graciously grant peace in our days, that, by the help of your mercy,
we may be always free from sin and safe from all distress,
as we await the blessed hope and the coming of our Savior, Jesus
Christ.**

The people conclude the prayer, acclaiming:

**For the kingdom, the power and the glory are yours
now and for ever.**

Then the Priest alone says aloud:

**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.**

The people reply:

Amen.

The Priest adds:

The peace of the Lord be with you always.

The people reply:

And with your spirit.

The Priest, adds:

Let us offer each other the sign of peace.

And all offer one another the customary sign of peace: a handclasp or handshake, which is an expression of peace, communion, and charity.

BREAKING OF THE BREAD

During the breaking of the host the following is sung or said:

**Lamb of God, you take away the sins of the world, have mercy on us.
Lamb of God, you take away the sins of the world, have mercy on us.
Lamb of God, you take away the sins of the world, grant us peace.**

INVITATION TO COMMUNION

After his private prayers of preparation the Priest genuflects, takes the host and, holding it slightly raised above the paten or above the chalice says aloud:

**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.**

And together with the people he says:

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



COMMUNION

After the priest has reverently consumed the Body and Blood of Christ the communicants come forward in reverent procession, and make a preparatory act of reverence by bowing their head in honor of Christ's presence in the Sacrament. They receive Holy Communion standing.

The Priest says:

The Body (Blood) of Christ.

The communicant replies:

Amen.

Since you cannot physically receive Holy Communion, pray this Act of Spiritual Communion:

ACT OF SPIRITUAL COMMUNION

***Lord Jesus,
I believe that You are present
in the Most Holy Sacrament.
I love You above all things,
and I desire to receive You into my soul.***

***Since I cannot at this moment
receive You sacramentally,
come at least spiritually into my heart.***

***I embrace You as if You were already there
and unite myself wholly to You.***

Never permit me to be separated from You.

Amen.

COMMUNION SONG

LORD I NEED YOU

by Matt Maher

Lord, I come, I confess
Bowing here I find my rest
Without You I fall apart
You're the One that guides my
heart

So teach my song to rise to You
When temptation comes my way
When I cannot stand I'll fall on
You
Jesus, You're my hope and stay

Lord, I need You, oh, I need You
Every hour I need You
My one defense, my
righteousness
Oh God, how I need You

Lord, I need You, oh, I need You
Every hour I need You
My one defense, my
righteousness
Oh God, how I need You

Where sin runs deep
Your grace is more
Where grace is found
is where You are
Where You are, Lord, I am free
Holiness is Christ in me

You're my one defense, my
righteousness
Oh God, how I need You
My one defense, my
righteousness
Oh God, how I need You

Lord, I need You, oh, I need You
Every hour I need You
My one defense, my
righteousness
Oh God, how I need You

PRAYER AFTER COMMUNION

At the end of the prayer, all respond: Amen.

THE CONCLUDING RITES

The brief Concluding Rite sends the people forth to put into effect in their daily lives the Mystery of Christ's Death and Resurrection and the unity in Christ which they have celebrated. Their mission is to witness to Christ in the world and to bring the Gospel to the poor.

BLESSING

The Priest says:

The Lord be with you.

The people reply:

And with your spirit.

The Priest blesses the people, saying:

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

The people reply:

Amen.

DISMISSAL

Then the Priest says:

Go forth, the Mass is ended.

Or: **Go and announce the Gospel of the Lord.**

Or: **Go in peace, glorifying the Lord by your life.**

Or: **Go in peace.**

The people reply:

Thanks be to God.

CONCLUDING SONG

WE WILL RISE AGAIN

by David Haas

1. Like a shepherd I will feed you; I will gather you with care.
I will lead you and hold you close to my heart.

Refrain :

We will run and not grow weary,
for our God will be our strength,
and we will fly like the eagle,
we will rise again.

2. I am strength to the weary; to the weak I am new life.
Though the young may grow weary, I will be their hope.

3. Lift up your eyes, and see who made the stars.
I lead you, and I know you, I call you each by name.

4. Fear not, I am with you; I am your God.
I will strengthen you and help you; uphold you with my hand.

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