



DIOCESE OF ALTOONA-JOHNSTOWN

Office of Liturgy
925 South Logan Boulevard
Hollidaysburg, PA 16648
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January 24, 2017

TO: Clergy
FROM: Monsignor Robert C. Mazur
CONCERNING: LENT and TRIDUUM 2017

- | | |
|--|---------------------------------------|
| (1) Distribution of Ashes | (7) Penance Service (see attachment) |
| (2) Fast and Abstinence | (8) Chrism Mass |
| (3) Devotions | (9) Easter Triduum |
| (4) Solemnity of Saint Joseph | (10) Distinctive Features of Season |
| (5) Veiling Crucifix and Statues | (11) Bulletin Inserts |
| (6) Diocesan Penance Service with
Registration Form | |

(1) ORDER FOR THE BLESSING AND DISTRIBUTION OF ASHES

Appropriate information for the distribution of ashes may be found in the Book of Blessings in Chapter 52. The custom of blessing and distributing ashes (after the homily and before the general intercessions) normally takes place during the celebration of Mass. However, when circumstances require, the distribution of ashes may take place apart from Mass. When ashes are distributed outside Mass, there is always a celebration of the Word of God accompanying the distribution of ashes. The distribution of ashes is designated for Wednesday, March 1. Ashes would not be distributed on any other day of the liturgical year.

This traditional Lenten rite may be celebrated by a priest or deacon who may be assisted by lay ministers in the distribution of ashes. (The blessing of ashes is reserved to a priest or deacon.) There is no need to seek Bishop's permission for lay minister assistance with the distribution of ashes.

Note: At the Ash Wednesday Mass, there is no penitential rite.

(2) LENTEN FAST AND ABSTINENCE—See Bulletin Insert dated February 26.

Wednesday, March 1, is Ash Wednesday when the Church begins the forty day journey with the annual discipline of fasting, praying and giving alms. Ash Wednesday (March 1) and Good Friday (April 14) are days of fast and abstinence. All Fridays of Lent (March 3, 10, 17, 24, 31; April 7) are days of abstinence. **FASTING** refers to only one full meal, with two small meals and no eating otherwise for the day. **ABSTINENCE** refers to not eating meat at all during the day. All those who have reached their 14th year are obliged to ABSTAIN. The Church directs the holy FAST to all those in their 18th year until their 60th year (Canon 1252). The ancient practice of fasting and abstaining can occur throughout the other days of Lent. This is not obligatory and can take a variety of forms distinct from food.

(3) LENTEN DEVOTIONS

In addition to Eucharist and Liturgy of the Hours, the forty days invite the Faithful to traditional prayer forms. Exposition and Benediction of the Holy Eucharist are encouraged. Parishes are reminded of the Order For The Solemn Exposition of the Holy Eucharist for the proper order for exposition and benediction. Stations of the Cross are customary during the Fridays of Lent. To the extent possible, the Faithful may be encouraged to process from station to station during this devotion. Proper devotional practice would encourage each prayer form to be distinct and separate, i.e., Benediction and Stations of the Cross would occur at different occasions and not at the same time.

The Faithful are urged to recite the rosary throughout the forty days. Visits to the Blessed Sacrament are to be encouraged; making a Holy Hour before the Sacrament is a wonderful Lenten devotion. The reading of Scripture is a great source of spiritual nourishment and growth.

(4) SOLEMNITY OF SAINT JOSEPH—SPOUSE OF THE BLESSED VIRGIN MARY:

Sunday, March 19, 2017 is the Third Sunday of Lent.

The Solemnity of Saint Joseph is transferred to Monday, March 20 in 2017.

It is the custom in some places, on this day, to bless bread, pastries, and other food and to give a portion of it to the poor. For the **Order for the Blessing of St. Joseph's Table**, see the Book of Blessings, numbers 1679-1700. See also Catholic Household Blessings and Prayers, pages 140-141.

(5) VEILING CRUCIFIX AND STATUES:

The cross/crucifix may be covered from the Fifth Sunday of Lent until the end of the Celebration of the Lord's Passion on Good Friday. Images in the church may be covered from the Fifth Sunday of Lent until the beginning of the Easter Vigil. A violet cloth may be used to drape the cross and images. On Palm Sunday of the Lord's Passion, if not hiding the cross or crucifix from sight, a violet or red cloth may be used to drape it, as well as the ambo. These coverings over the cross/crucifix and ambo may be placed until the end of the Celebration of the Lord's Passion on Good Friday. The violet cloths over the statuary and other images are to be removed before the Easter Vigil begins.

(6) DIOCESAN COMMUNAL PENANCE SERVICES:

STATE COLLEGE - ALTOONA - JOHNSTOWN

Bishop will gather with his priests throughout the Diocese on the following dates in Lent, 2017.

STATE COLLEGE: Good Shepherd Church
Tuesday, April 4, 2017 - 7:00 PM

ALTOONA: Cathedral of the Blessed Sacrament
Wednesday, April 5, 2017 - 6:30 PM

JOHNSTOWN: Saint John Gualbert Cathedral
Thursday, April 6, 2017 - 6:30 PM

Pastors are asked to encourage your parishioners with parish communities in the vicinity of these churches to participate in the communal celebrations of the Sacrament of Penance. Local pastors, parochial vicars, and residents are asked to join the Bishop as confessors at these communal celebrations. The season of Lent invites a more solemn celebration of sacramental forgiveness and mercy.

Please complete and return the Registration Sheet shown on page 4.

Deadline is Friday, March 24, 2017.

Send to: Liturgy Office, 925 South Logan Blvd., Hollidaysburg, PA 16648

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DIOCESAN COMMUNAL PENANCE SERVICES

REGISTRATION FORM

I plan to attend and assist Bishop Mark at the following Diocesan Penance Service.
Please select the location and if you plan to attend the dinner check that space also.
Thank you.

- | | | |
|--|---|--|
| <input type="checkbox"/> State College | Tuesday, April 4, 2017 - 7:00 PM
Appetizers at 5:00 PM and Dinner at 5:30 PM | <input type="checkbox"/> I plan to attend the dinner
before the Penance Service. |
| <input type="checkbox"/> Altoona | Wednesday, April 5, 2017 - 6:30 PM | <input type="checkbox"/> I plan to attend the dinner
after the Penance Service. |
| <input type="checkbox"/> Johnstown | Thursday, April 6, 2017 - 6:30 PM | <input type="checkbox"/> I plan to attend the dinner
after the Penance Service. |
| <input type="checkbox"/> I am unable to attend. | | |

Name: _____

DEADLINE IS: Friday, March 24, 2017.

(7) PENANCE SERVICE

It is fitting that the Lenten Season include, both for the individual as well as for the whole Church community, a sacramental penitential celebration. Bishop will gather with his priests at three locations to celebrate Sacramental Penance this Lent. This liturgy will help all to prepare to celebrate more fully the dying and rising of Christ in the upcoming Triduum. The Season of Lent is the occasion to seek conversion and reconciliation. We are called in a spirit of repentance to ask God's forgiveness for those times in our history when we have fallen short of serving His kingdom through our own negligence and sin. Priests are to encourage the reception of the Sacrament of Penance during the forty days of Lent.

A Lenten Penance Service has been prepared for use at your parish. It is copy-ready or you might wish to create from it a copy for the Faithful containing only their parts. Violet paper is the suggested color for this seasonal liturgy. Please note: when celebrating a Communal Penance Service according to the Roman Rite, participants remain until all have received individual absolution and a general prayer and/or hymn of thanksgiving are communally celebrated.

(8) CHRISM MASS

Bishop will gather with his college of presbyters on **Monday of Holy Week, April 10, at 11:00 AM** in the Altoona Cathedral of the Blessed Sacrament for the annual celebration of the Chrism Mass. All priests are asked to concelebrate. Each parish is asked to send two representatives who will receive the blessed oils to take back to your faith community. The Deans will again entrust the sacred oils to your parish representatives at the end of the Liturgy. The three oils are to be presented to the faith community during the celebration of the Lord's Supper on Holy Thursday evening.

Because of concern for the holy oils, tickets will again be issued for each parish. This helps identify parish representatives. **Your ticket will be mailed separately on March 21.** Please have your two parish representatives give their ticket to the Dean distributing the holy oils.

The Chrism Liturgy is a celebration of unity. The Bishop gathers with his college of priests and the people of God to celebrate our unity in Jesus Christ. The new oils will be presented for the Sacraments of Initiation celebrated at the Easter Vigil, throughout the Sundays of the Easter Season, and throughout the liturgical year.

Note: The oils are placed within a locked ambry.

(9) EASTER TRIDUUM

Please review the Roman Missal for the Easter Triduum. This will be helpful not only in terms of liturgical celebration but also in terms of the administration of certain sacraments. The Church gives specific directives in this regard relating to the days of the Easter Triduum.

The Sacred Triduum is the center and highlight of the liturgical year. As the culmination of the entire liturgical year, pastors are to encourage their people to enter into serious prayer these three days. Every faith community (clergy and people) is asked to take time to prepare each liturgical celebration, and pray each Liturgy with joy and reverence. These days are the hinge of the year; all else revolves around The Three Days.

As is stated in the introductions to the various Triduum services, the Celebration of the Lord's Supper, the Celebration of the Lord's Passion, and the Celebration of the Easter Vigil are permitted only once in each church. Of course, not everyone will be able to attend. Even though they are **the** celebrations of the Church year, they are not celebrations of obligation. The Diocesan Bishop can give permission to have additional celebrations on Holy Thursday and Good Friday, according to need. Requests for permission to repeat Holy Thursday and Good Friday celebrations should be addressed to the Bishop in writing, giving the pastoral reason for the need to repeat as well as the times of the services. Permission should not be taken for granted. Therefore, requests need to be processed now. In areas where two or more churches are in close proximity to each other, your cooperation is encouraged in scheduling at staggered times.

Holy Thursday - April 13

The Mass of the Lord's Supper is to be celebrated in the evening, even if there is a need to celebrate a second Mass in a particular parish (with permission, of course). Bishop can permit a morning Mass in addition to the evening Mass, but only in cases where there is a significant number of people who **cannot** (as opposed to "will not") attend the principal Mass in the evening. Morning Masses for school students are not permitted. The blessed oils should be part of the opening procession of Holy Thursday's Liturgy. The three oils are carried in procession and placed on a separate stand; they may be incensed with the altar. After Mass, they may be returned to the ambry/repository.

The full expression of the Eucharist, both bread and cup, should be offered to all in the assembly. In parishes where celebrations are repeated, only the final celebration of the Lord's Supper on Holy Thursday would include the transfer of the Holy Eucharist for reposition, followed by a period of adoration (never to extend beyond midnight).

The collection at the Mass of the Lord's Supper is specifically designated for the poor. The Faithful should be aware of the nature of this evening's collection.

Good Friday - April 14

Celebrating only once the Lord's Passion on Good Friday does not preclude other types of services, such as praying the Divine Office or Stations of the Cross or Tenebrae. The Roman Missal suggests the celebration of the Lord's Passion take place in the afternoon, about 3:00 o'clock. Holy Communion may be given to the Faithful only at the celebration of the Lord's Passion, but may be brought at any hour of the day to the sick who cannot take part in this service. By making this day a special day of prayer and penance, evening devotions can be scheduled to gather the Faithful for prayer. Parishes are encouraged to offer various prayer opportunities throughout the three days.

This is the day of the ancient fast. This is a day of fast and abstinence. Believers are encouraged to continue the fast until the Vigil is celebrated Saturday evening. Jesus has been crucified. We wait in quiet fasting for the celebration of Christ risen from the dead.

Easter Vigil - April 15

On Holy Saturday, Holy Communion may be taken only to the dying in the form of Viaticum on this day. Again, parishes are encouraged to offer prayer opportunities that invite the Faithful back to church. We are preparing for the great Vigil of the Church. Morning Prayer, Office of Readings, or blessing of food are popular practices throughout the Diocese.

The celebration of the Vigil of the Lord's Resurrection is to take place in darkness. Allowing for complete darkness, the Easter Vigil is to begin no earlier than **8:30 PM (Daylight Saving Time)**.

Great care should be taken that the Easter Vigil Liturgy is not celebrated in haste. The Sacraments of Initiation are celebrated at this Vigil. Adults and families who have been progressing in the Christian Initiation Process, come forward and are baptized, confirmed and eucharized. Again, it is fitting that full expression be given to the sign of the Eucharist by offering Communion under the species of both bread and wine. With the initiation of new members into the Church and with the forty days concluded, it would be appropriate for the parish to have a social following the Easter Vigil.

Notice that when a second Mass is necessary on Holy Saturday, it has to be celebrated **after** the Mass of the Easter Vigil. The Easter Vigil itself is never repeated in the same church.

Easter Sunday - April 16

Easter Sunday concludes the Three Day celebration—Good Friday, Holy Saturday, Easter Sunday. At the end of the Liturgy of the Word, believers renew baptismal promises and are sprinkled with Easter water. The Triduum concludes with Evening Prayer Easter Sunday night. Many parishes make Easter water available to the Faithful to take home and use for home blessings throughout the liturgical year.

(10) DISTINCTIVE FEATURES OF LENTEN SEASON

Our worship space and our liturgies take on a distinctive character throughout the forty days of Lent.

- . The two Eucharistic Prayers of Reconciliation with their complimentary Prefaces in the Roman Missal are encouraged to be prayed throughout the season of Lent.
- . There are to be no alleluias both in Office and Eucharist.
- . The Glory to God is omitted at Liturgy.
- . The music sung expresses the spirit of the season which is baptismal and penitential.
- . Musical instrumentation serves the sole purpose of supporting the singing. Silence and quiet are appropriate. Preludes and postludes do not take place in Lent.
- . Flowers and plants are removed from the worship space (the 4th Sunday of Lent is an exception).
- . If marriages occur during Lent, couples are to be reminded of the simplicity of the season. There should be restraint in song and in display.
- . The Rite of Election will be celebrated Sunday, March 5th, at both Cathedrals.
- . As the Easter Vigil is the proper time to celebrate the Sacraments of Initiation, it is fitting in the spirit of Lent to defer baptism of infants until Easter and the Sundays of the Easter Season (preferably at Sunday Mass).
- . First Eucharist is most appropriately celebrated during the Easter Season . As the normative rite of initiation celebrates reception of communion at the Easter Vigil, the first communion of our young children is properly celebrated during the Sundays of the Easter Season.
- . The Sacrament of Confirmation will be appropriately celebrated throughout the Easter Season in the Diocesan Church.
- . The Sacrament of Holy Orders—ordination of two priests—will be celebrated on Saturday, May 27 in the Cathedral of the Blessed Sacrament, Altoona.

(11) BULLETIN INSERTS: FOR THE SUNDAYS OF LENT

The liturgical inserts for Lent will discuss the revised *Order of Celebrating Matrimony*. These inserts will reflect on the theology of matrimony, the gift of married couples in the Church, and the different aspects of the revised ritual. You are asked to place these inserts in your weekly bulletin for the liturgical catechesis of our people. Thank you.

LENT — 2017

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Liturgical Reflection...

This Wednesday, March 1, is Ash Wednesday when the Church begins the forty day journey toward the Triduum (The Three Days) with the annual discipline of fasting, praying and giving alms. Ash Wednesday (March 1) and Good Friday (April 14) are days of fast and abstinence. All Fridays in Lent (March 3, 10, 17, 24, 31; April 7) are days of abstinence. **FASTING** refers to only one full meal, with two small meals and no eating otherwise for the day. **ABSTINENCE** refers to not eating meat at all during the day. All who have reached their 14th year are obliged to **ABSTAIN**. The Church directs the holy **FAST** to all those in their 18th year until their 60th year (Canon 1252). The ancient practice of fasting and abstaining can occur throughout other days in Lent. This is not obligatory and can take a variety of forms distinct from food.

2017, Diocese of Altoona-Johnstown, Liturgy Office, 925 S. Logan Blvd., Hollidaysburg, Pennsylvania 16648

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**ORDER OF
CELEBRATING
MATRIMONY**

Liturgical Reflection...

The Church has revised the **Order of Celebrating Matrimony** (2016). This is a wonderful opportunity to reflect on the beauty and meaning of the Sacrament of Marriage. Lent is our time to turn from sin and return to God. In the Catechism of the Catholic Church (Number 1609) it is stated that marriage helps to overcome self-absorption, egoism, pursuit of one's own pleasures, and to open oneself to the other, to mutual aid and to self-giving. Husbands and wives model Christian living in the Church. The love of man and woman models the love of Christ for his Church.

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**ORDER OF
CELEBRATING
MATRIMONY**

Liturgical Reflection...

Every person experiences evil around and within himself. This experience of sin makes itself felt in the relationship between man and woman (husband and wife). Their union has always been threatened by discord, a spirit of domination, infidelity, jealousy, and conflicts that can escalate into hatred and separation (Catechism of the Catholic Church Number 1606). To heal these wounds of sin, man and woman need the help of the grace that God provides in the Sacrament of Marriage. God's infinite mercy is always available and readily given to the spouses.

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LENT — 2017

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**ORDER OF
CELEBRATING
MATRIMONY**

Liturgical Reflection...

Seeing God's covenant with Israel in the image of exclusive and faithful married love, the prophets prepared the Chosen People's conscience for a deepened understanding of the unity and indissolubility of marriage. The books of *Ruth* and *Tobit* bear moving witness to an elevated sense of marriage and to the fidelity and tenderness of spouses. Tradition has always seen in the *Song of Solomon* a unique expression of human love as a reflection of God's love (Catechism of the Catholic Church Number 1611). Married love is solidly grounded in the tradition of our faith.

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**ORDER OF
CELEBRATING
MATRIMONY**

Liturgical Reflection...

The Church believes in the indissolubility of the marriage bond. Jesus Christ restored the original order of creation that was disturbed by sin. Christ himself gives the strength and grace to live marriage in the new dimension of the Reign of God. It is by following Christ, renouncing themselves, and taking up their crosses that spouses will be able to live the original meaning of marriage and live it with the help of Christ. This grace of Christian marriage is a fruit of Christ's cross, the source of all Christian life (Catechism of the Catholic Church Number 1615).

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**ORDER OF
CELEBRATING
MATRIMONY**

Liturgical Reflection...

Saint Paul states, "Husbands, love your wives, as Christ loved the church and gave himself up for her, that he might sanctify her" (Ephesians 5:25). Giving himself over on the cross out of love for us, Christ is the supreme model of self-giving love. "For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one. This is the great mystery, and I mean in reference to Christ and the Church" (Ephesians 5:31-32). Married life is intimately tied to the cross of Christ. Where there is sacrifice and self-giving, there is Christ and there is love (Catechism of the Catholic Church Number 1623).

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LENT — 2017

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**ORDER OF
CELEBRATING
MATRIMONY**

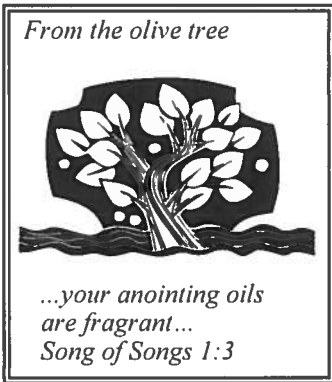
Liturgical Reflection...

The nuptial covenant between God and his people Israel had prepared the way for the new and everlasting covenant in which the Son of God is inseparably united to his people. By becoming incarnate, giving his life on the cross, and rising from the dead, Jesus Christ has gifted all mankind with redemption, thus preparing his people for “the wedding feast of the Lamb” (Revelation 19:7). Marriage stands as a true sign of our salvation forever sealed by the death and resurrection of the Lord (Catechism of the Catholic Church Number 1612).

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Liturgical Reflection...

The Local Church of Altoona-Johnstown will assemble on Monday of Holy Week, April 10, at 11:00 A.M. in the Cathedral of the Blessed Sacrament for the annual Chrism Mass. Bishop will gather with his college of priests assisted by his deacons with the assembled faithful from throughout the Diocese. Bishop will bless the Oil of the Catechumens, the Oil of the Sick, and Sacred Chrism. These consecrated oils will be used for the Sacraments of Baptism, Confirmation, Holy Orders and Anointing of the Sick; also, new altars will be consecrated with Sacred Chrism. Each parish community will take a portion of the three oils back to the parish for use in the appropriate liturgical celebrations. The entire diocesan family is invited to participate in this annual Liturgy.

2017, Diocese of Altoona-Johnstown, Liturgy Office, 925 S. Logan Blvd., Hollidaysburg, Pennsylvania 16648

LENTEN PENANCE SERVICE 2017

Stand



“...they turned from
their evil ways”

Jonah 3:1-10

PROCLAMATION OF PRAISE FOR GOD'S MERCY

Presider: We have turned from sin.

All: God has gifted us with forgiveness.

Presider: We have confessed our sins and received sacramental absolution.

All: God has gifted us with forgiveness.

Presider: We are assured of the Lord's great love for us.

All: God has gifted us with forgiveness.

Presider: We commit ourselves to what is holy.

All: God has gifted us with forgiveness.

CONCLUDING PRAYER:

Presider: Let us pray:

Lord Jesus Christ,

your loving forgiveness knows no limits.

By dying on the cross and rising from the dead,

you have gifted us with the forgiveness of sins.

Help us to forgive each other

and to work together to establish peace in the world,

for you live and reign for ever and ever.

All: Amen.

BLESSING:

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

All: Amen.

DISMISSAL:

Deacon/Presider: We continue our Lenten journey,
go now reconciled with God and one another.

All: Thanks be to God.

CLOSING SONG: *Where Charity and Love Prevail*

or

The Glory of These Forty Days

(Any song reflecting the theme of Lent)

OPENING SONG: *Crown Him with Many Crowns* *Stand*

or

Lift High the Cross

(Any song reflecting the theme of Lent)

Presider: In the + name of the Father, and of the Son, and
of the Holy Spirit. **All: Amen.**

Presider: Grace and peace be with you from God the Father and
from Jesus Christ who loved us and washed away our
sins in his blood.

All: Glory to our Lord forever. Amen.

Presider: God calls us to turn from sin; let us therefore ask the
Lord for the grace of sincere repentance.

Let us pray. (*Pause in silence*)

Lord, hear the prayers of those who call on you,
forgive the sins of those who confess to you,
and in your merciful love

give us your pardon and peace.

We ask this through Christ our Lord.

All: Amen.

LITURGY OF THE WORD:

Sit

Jonah 3:1-10

(*Lectioary*, Vol. IV, Number 27. For the Remission of Sins. #948. fourth option.
page 918. Catholic Book Publishing)

Homily:

EXAMINATION OF CONSCIENCE:

Presider: As we prepare for sacramental forgiveness, we review our lives and examine our conscience, relying on the mercy of God.
Let us kneel.

Kneel

Deacon/Commentator: Is God first in my life? Have other things become more important than God?
All: They turned from their evil ways, and God forgave them.

Deacon/Commentator: Do I curse or swear? Is God's name kept holy?
Do I pray enough?

All: They turned from their evil ways, and God forgave them.

Deacon/Commentator: Do I participate at Mass every Sunday? Do I make time for God in my daily life?
All: They turned from their evil ways, and God forgave them.

Deacon/Commentator: Do I respect my parents, my spouse, all family members? Am I disrespectful to lawful superiors?
All: They turned from their evil ways, and God forgave them.

Deacon/Commentator: Do I respect each person's human dignity? Do I fight and argue with others?
All: They turned from their evil ways, and God forgave them.

Deacon/Commentator: Have I properly used God's gift of sexuality whether married or single?
All: They turned from their evil ways, and God forgave them.

Deacon/Commentator: Have I stolen or damaged someone's property? Do I need to return anything?
All: They turned from their evil ways, and God forgave them.

Deacon/Commentator: Have I been truthful and fair? Have I injured another by deceit, judgment, or violation of a secret?

All: They turned from their evil ways, and God forgave them.

Deacon/Commentator: Have I been jealous of another? Am I happy when good things happen to another?

All: They turned from their evil ways, and God forgave them.

ACT OF REPENTANCE:

Act of Contrition:

All: O my God, I am heartily sorry for having offended you. I detest all my sins because I dread the loss of heaven and the pains of hell, but most of all because I have offended you, my God, who are all good and deserving of all my love. I firmly resolve with the help of your grace to sin no more and to avoid the near occasions of sin. Amen.

THE LORD'S PRAYER:

Presider: Seeking God's mercy, we pray as the Savior taught us.
Let us stand.

Stand

All: Our Father.....

DIRECTIONS: Deacon/Commentator: Please be seated.

Priests take their place within the Church for individual Confession and absolution. The penitent will say when last Confession occurred; priest will give a penance. No ACT OF CONTRITION is said. Penitent returns to body of church joining the community in the silence and singing.

SACRAMENT OF RECONCILIATION

DURING INDIVIDUAL CONFESSION:

Ashes Hosea

Be With Me My Soul is Longing for Your Peace

Draw Near, O Lord O Sacred Head Surrounded

Glory and Praise to You What Wondrous Love

Grant to Us, O Lord Yes, I Shall Arise

Any appropriate song or psalm reflecting God's mercy and forgiveness.



FOURTH OPTION

The Ninevites turned from their evil ways.

A reading from the Book of the Prophet Jonah

3:1-10

The word of the LORD came to Jonah a second time:
 “Set out for the great city of Nineveh,

and announce to it the message that I will tell you.”

So Jonah made ready and went to Nineveh,
 according to the LORD’s bidding.

Now Nineveh was an enormously large city;
 it took three days to go through it.

Jonah began his journey through the city,
 and had gone but a single day’s walk announcing,
 “Forty days more and Nineveh shall be destroyed,”
 when the people of Nineveh believed God;
 they proclaimed a fast
 and all of them, great and small,
 put on sackcloth.

When the news reached the king of Nineveh,
 he rose from his throne, laid aside his robe,
 covered himself with sackcloth, and sat in the ashes.

Then he had this proclaimed throughout Nineveh,
 by decree of the king and his nobles:

“Neither man nor beast, neither cattle nor sheep,
 shall taste anything;

they shall not eat, nor shall they drink water.

Man and beast shall be covered with sackcloth
 and call loudly to God;

every man shall turn from his evil way
 and from the violence he has in hand.

Who knows, God may relent and forgive,
 and withhold his blazing wrath,
 so that we shall not perish.”

When God saw by their actions how they turned from their evil
 way,

he repented of the evil that he had threatened to do to them;
 he did not carry it out.

The word of the Lord.