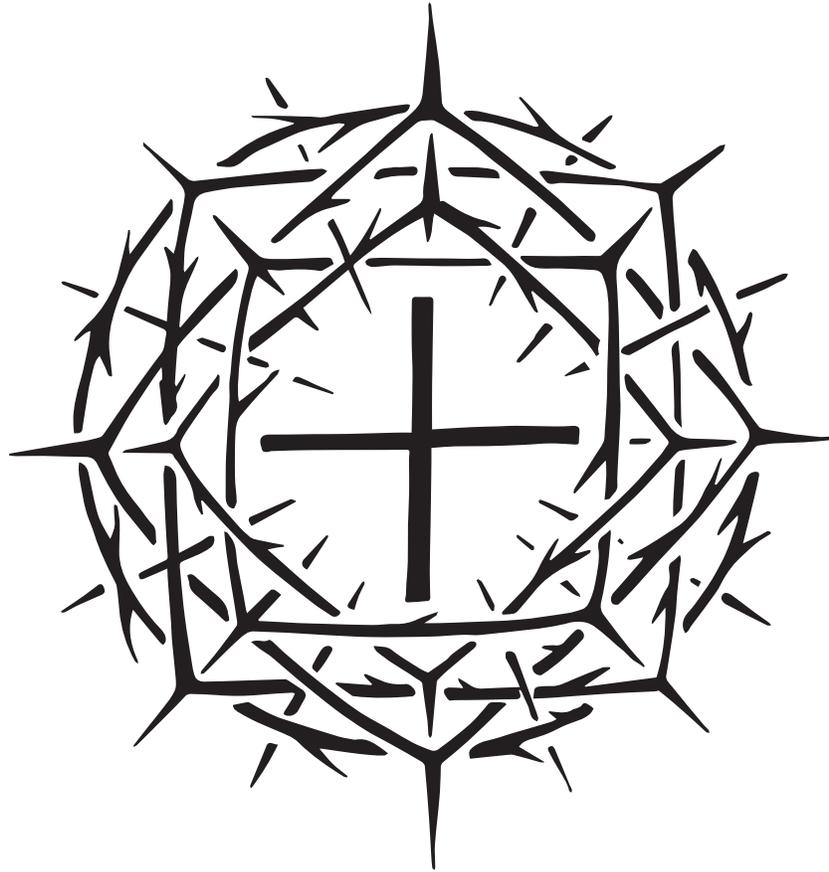


You are God: We Praise You

A Lenten Journey with the Psalms, Scripture
and Te Deum Prayer



Lent 2020

Ash Wednesday Week
(February 26-29, 2019)



Our Lady of
Perpetual Help

Lent 2020 | You are God: We Praise You

As we enter into Lent, our parish prepares to celebrate worthily the Paschal Mysteries or the Mysteries of Jesus' triumphant entry into Jerusalem, the Last Supper with His disciples, the Agony and Passion to the Death on the Cross, and the Resurrection and Ascension of Our Lord with the Sending of the Holy Spirit. The Lord does not simply ask us to gaze upon these mysteries from a distance, but invites us to grow even closer in relationship with Him through the graces of prayer, fasting, and almsgiving.

A BALANCE IN PRAYER

In our prayer life, as with all things, we ought to seek a healthy balance. The Catechism categorizes five forms of prayer: (1) **BLESSING & ADORATION**, (2) **INTERCESSION**, (3) **PETITION**, (4) **THANKSGIVING** and (5) **PRAISE** (Cf. Catechism, §§2626-2649). **BLESSING & ADORATION** recognizes the attitude by which we approach prayer, that we, as creatures, look to the Creator in awe and wonder. While often used interchangeably, **INTERCESSION AND PETITION** are distinct in that **INTERCESSION** is a prayer for another, extending even to one's enemies and **PETITION** relates to our own lives. In prayer of **THANKSGIVING**, we are acknowledging the blessings and graces of God received personally, in our family, community, or world. In praise, we contemplate who God is and the attributes of God: Goodness, Beauty, Truth, Mercy, Love, Generosity, Compassion and so much more.

This Lent, we will lend focus on an aspect of prayer which may often be overlooked, the prayer of **PRAISE**.

PRAISE, integral to our liturgical and communal prayers, gives glory to God not for what He has done, but simply because **HE IS**. Praise is at the core of Eucharistic Adoration and of course, the Holy Spirit prompts us to praise every time we gather for the Mass, the source and summit of our lives. Our hearts and minds are raised to marvel at the wonders of our God: Father, and Son, and Holy Spirit when we proclaim with the angels, Glory to God and the Sanctus, or Holy, Holy, Holy. Yet, we must look to bring this prayer of praise into our daily lives.

In a way that promotes this prayer of praise, St. Bernard of Clairvaux (1090-1153) described the deepening of our love for God, recognizing our need to continually be formed in love. In "On Loving God," St. Bernard classifies love as (1) **CARNAL**, (2) **MERCENARY**, (3) **FILIAL**, and (4) **SPOUSAL**. **CARNAL** love is selfish love; this love desires the positive effect on ourselves. Its focus is primarily on the self. **MERCENARY** love develops a love for God, but really because of the blessings or graces we receive. The mercenary serves God but still places a cost on that service, expecting a personal reward. Related but deeper, **FILIAL** love is less preoccupied on earning the rewards or blessings. From the love of a daughter or son, this love has a deeper devotion and relationship, although what we receive from love is still a focal point. The last form of love, **SPOUSAL** love is the free gift of the self to the other. In this form of

love, our love is perfected, such that we love God for who God is, not for blessings God gives us. We commit to loving as God does even if the blessings we see and feel fade.

This same reflection is put to those who embark on The Spiritual Exercises of St. Ignatius. In one meditation and end goal of the exercises, "Contemplation to Attain Love", is summarized as moving from loving the blessings of God to loving fully the God of blessings. For St. Ignatius, this is not merely an act of the will, or a transformation of our consciousness, but is a grace from God.

In the hopes of cooperating with God's desire that we deepen our love, we encourage you to prayerfully consider how your Lenten practice of prayer, fasting, and almsgiving, aid you to reflect on the Lord's Goodness, Truth, and Beauty. Your Lenten practices should not be tested by the standard of "success" or reduced to what is practical in a worldly sense. Our Lenten discipline ought to lead us into a recognition of our brothers and sisters and ultimately a greater awareness of God.

TE DEUM, THE PSALMS AND JESUS...

The Ancient Hymn, the Te Deum, has been commonly attributed to St. Ambrose, the Bishop of Milan in the 4th Century, though many scholars believe the hymn predates St. Ambrose. Many composers have put this text to music, though perhaps the text has come to life mostly in our monasteries and convents, who chant the text in the



Lent 2020 | You are God: We Praise You

predawn hours as a part of the Office of Readings in the Liturgy of Hours. This hymn acknowledges God at the center of all creation, of all time and space, where God rightfully deserves all glory. The hymn recognizes the worship of the choirs of angels, or the apostles, prophets, and martyrs, and of the whole universal Church. In our participation at the Eucharist and in our praise of God through our daily lives, our voices join with those countless creatures in praise. While a loose translation, the popular hymn “Holy God, We Praise Thy Name” is based on the Te Deum.

In the Scriptures, the faithful possess a great treasure in the Psalms. The Psalms express the depth and breadth of human experiences and emotions. The people of God express gratitude or thanks, lament or sorrow, praise for who God is, and hope in the covenant or relationship with God as well as salvation for His people. The Psalms are both Word communicated from God--as they reaffirm us in His faithfulness and in His promise--as well as the inspired response by the whole People of God to the Lord.

While deeply poetic, the Hebrew Psalms do not rhyme, even in the original Hebrew, but do follow a pattern often in the parallelism of thought. This parallelism places emphasis on the message, often repeating the original thought with another image or idea. The structure may often be seen within two lines of the text, as well as from the beginning to the end of the psalm (in some cases ending with a parallel thought to the beginning or even identical line). The parallels or repetition made the memorization and praying of the texts easier.

Growing up, Jesus was immersed in the Psalms as a daily means of prayer and worship. Jesus, like the other Jewish children of his day, would be taught the Psalms by his parents and the community. We know Jesus is also the fulfillment of the Psalms, bearing witness by His passion, death, and resurrection to the fulfillment of the promises. In His passion, Jesus turns to the Psalms when it is difficult to express Himself, especially in His quote of Psalm 22: “My God, my God, why have you forsaken me?” If Jesus had the energy and strength, would He have prayed to the end of the Psalm:

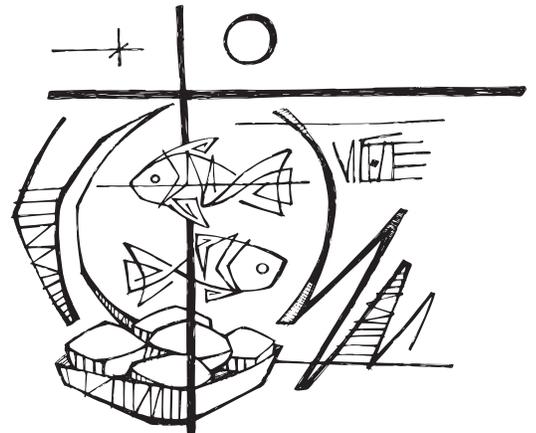
And my soul shall live for Him, my descendants serve Him.
They shall tell of the Lord to generations yet to come,
declare His saving justice to peoples yet unborn:
“These are the things the Lord has done.”

In this light, we invite you to incorporate the Te Deum--a great hymn of praise--as well as the Psalms and scriptural readings of this packet as an aid to your Lenten prayer, such that by Easter or focus remains loving fully the God of blessings.

May the Lord bless our parish family during this special season of grace, that as individuals and as a parish family, we might be well prepared for the joy of Easter. Know of my journey with you and prayers for you during this season of Lent. May our God of Blessings continue to draw us ever closer to His merciful sacred heart.

Peace,

Fr. Mike Triplett



The Week of Ash Wednesday

YOU ARE GOD: WE PRAISE YOU

V. Save your people, Lord, and bless your inheritance.

R. Govern and uphold them now and always.

As we enter into Lent, we reflect upon the ashes placed upon our foreheads, with either the words: “Remember that you are dust, and to dust you shall return,” or “Repent, and believe in the Gospel.” The first statement recognizes from where we have come, and the second points to whom we should fully become. Both are rooted in the grace of God, who is love. God created us, God redeems us, and God sanctifies us. The act of repentance is our cooperation, our turning away from sin and selfishness to embrace the grace of conversion.

Before we lower our heads in shame or focus on our sins, let us remember Lent is not primarily about us. Remember! We are not asked foremost to list an account of all our sins. We are asked to recall the Lord our Creator and we ask God to remember His people. Let us place our hope in God and not in our own strength. By God’s grace, we may live the Gospel that is put before us, proclaimed boldly with our lives. By God’s grace, we are able to imitate the generous love of Jesus. By the very gift of Himself in the Eucharist we are nourished by Jesus and ultimately consumed by Him into the Body of Christ.

For the Hebrew people, they are consistently reminded to “remember.” Even though the Exodus is a positive event marking the freedom from slavery and the Exile is a devastating time in history by which they are driven away from their homes to foreign lands, the prophets speak positively of both events. Both the Exodus and the Exile are events of grace, by which the hand of God calls the people closer to the Lord. The Lord continually saves us, His people.

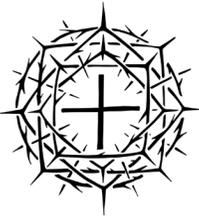
Regardless of what is happening in your life now, this week take a few moments of prayer with Psalm 70 or 85, placing God at the center of your life. Pray for the restoration that God promises to His people.

HOW TO MAKE USE OF THIS PACKET

Each day, we invite you personally, as a family, or as a small faith community, to enrich your Lenten journey by use of the suggested hymn and psalm for the week, the Te Deum, and our Lenten Reflections drawn from the daily Mass readings. Below is a suggested order for this short prayer service, which is also the layout for each page of this packet.

- I. Pray/Sing a Hymn, which lifts our voices and minds to God in praise
- II. Read daily Scripture and the reflection offered
- III. Recite the suggested Psalm for this week
- IV. Offer Prayers of Intercession for the needs of our Church, our community and the World and your own personal petition
- V. Close by reciting the beautiful Te Deum Prayer





Ash Wednesday, Feb. 26 2020

Joel 2:12-18; Psalm 51; 2 Corinthians 5:20-6:2; Matthew 6:1-6,16-18

Pray/Sing Hymn - Holy God We Praise Thy Name

(page 8 of this booklet)

Getting Started

“Blow the horn in Zion, Sound the alarm on my holy mountain!”

-Joel 2:12

The prophet Joel calls the people to repentance, encouraging them to “rend your hearts, not your garments.” Our Lenten practices of prayer, fasting, and almsgiving ought to be rooted in our interior desire to follow God’s ways. As the prophets call us to “Blow the trumpet in Zion,” let us together give the right praise to the Lord. The remedy to the sin of Adam is the obedience of the New Adam; Jesus is the answer to our salvation, not our holiness.

If you have not already created a plan for Lent, begin in prayer asking God’s guidance. Consider an aspect of prayer, fasting, and almsgiving. Put aside practices that are more external in favor of those practices that will help us give praise to God from the depths of our hearts. How will you praise the Lord this Lent? What’s one aspect or characteristic of God that you will call to mind throughout Lent? For example, give attention to God’s goodness, faithfulness, or beauty.

Recite Psalm 100 -

God Appoints the King both King and Priest

(page 8 of this booklet)



**Offer Petitions and Intercession
for your family, Church, community and beyond**

Recite Te Deum

You are God: we praise you;
You are the Lord: we acclaim you;
You are the eternal Father:
All creation worships you.
To you all angels, all powers of heaven,
Cherubim and Seraphim, sing in endless praise:
Holy, holy, holy, Lord, God of power and
might, heaven and earth are full of your glory.
The glorious company of apostles praise you.
The noble fellowship of prophets praise you.
The white-robed army of martyrs praise you.
Throughout the world the holy Church acclaims
you:
Father, of majesty unbounded,
your true and only Son, worthy of all worship,
and the Holy Spirit, advocate and guide.
You, Christ, are the King of glory,
the eternal Son of the Father.
When you became man to set us free
you did not spurn the Virgin’s womb.
You overcame the sting of death,
and opened the kingdom of heaven to all
believers.
You are seated at God’s right hand in glory.
We believe that you will come, and be our judge.
Come then, Lord, and help your people,
bought with the price of your own blood,
and bring us with your saints
to glory everlasting.

V. Save your people, Lord, and bless your inheritance.

R. Govern and uphold them now and always.

V. Day by day we bless you.

R. We praise your name for ever.

V. Keep us today, Lord, from all sin.

R. Have mercy on us, Lord, have mercy.

V. Lord, show us your love and mercy;

R. for we put our trust in you

V. In you, Lord, is our hope:

R. and we shall never hope in vain.





Thursday, Feb. 27 2020

Deuteronomy 30:15-20; Psalm 1:1-2, 3, 4 and 6; Luke 9:22-25

Pray/Sing Hymn - Holy God We Praise Thy Name

(page 8 of this booklet)

CHOOSE LIFE

"I have set before you life and death..."

- Deuteronomy 30:19

Today's reading in Psalm 1 reminds us that we have the choice to walk with the wicked or delight in the law of the Lord. Every day we face difficult choices and often the path of least resistance puts our chance at everlasting life at risk. Difficult daily choices revolve around picking up our cross and choosing life in Christ.

In our earthly existence we can fall into the trap of not recognizing the depth of the value in small choices that match God's will. As Moses says in today's first reading in Deuteronomy, God has set before us life and death, but in our fallen state we are drawn to the fleeting things that don't bring life. So many of these circumstances steal life as they blow away in the wind like chaff.

Joyously accepting our daily crosses and trusting in the Lord can bring Glory to God. Do you have daily crosses that you know you should pick up or would you rather treat them like chaff? Can we recognize the glory of everlasting life that could be ours as we choose to carry them with Jesus?

Recite Psalm 100 -

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Holy, holy, holy, Lord, God of power and
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The glorious company of apostles praise you.
The noble fellowship of prophets praise you.
The white-robed army of martyrs praise you.
Throughout the world the holy Church acclaims
you:
Father, of majesty unbounded,
your true and only Son, worthy of all worship,
and the Holy Spirit, advocate and guide.
You, Christ, are the King of glory,
the eternal Son of the Father.
When you became man to set us free
you did not spurn the Virgin's womb.
You overcame the sting of death,
and opened the kingdom of heaven to all
believers.
You are seated at God's right hand in glory.
We believe that you will come, and be our judge.
Come then, Lord, and help your people,
bought with the price of your own blood,
and bring us with your saints
to glory everlasting.

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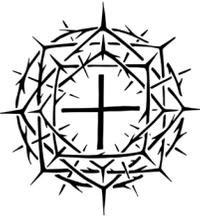
V. Lord, show us your love and mercy;

R. for we put our trust in you

V. In you, Lord, is our hope:

R. and we shall never hope in vain.





Friday, Feb. 28 2020

Isaiah 58:1-9a; Psalm 51:3-4, 5-6ab, 18-19; Matthew 9:14-15

Pray/Sing Hymn - Holy God We Praise Thy Name

(page 8 of this booklet)

FROM THE HEART

“My sacrifice, O God, is a contrite spirit; a heart contrite and humbled, O God, you will not spurn.”

- Psalm 51:19

In our Responsorial Psalm, we read that God does not want just our sacrifices. Sacrifices alone, our offerings, fasting, etc., are external in nature and can often be done even in the absence of a changed or contrite heart. We also read today in the book of the Prophet Isaiah that the Israelites were great at fasting, at hanging their heads in sorrow, and wearing sackcloth; and while looking penitent externally, they treated those around them unjustly.

God calls us in the Scriptures to offer Him the sacrifice of a contrite spirit and a contrite heart. This means to raise our hearts to the Lord, to cry out to Him for mercy, and to seek Him with all of our being. As you seek the Lord today, I encourage you to lift up your heart to Him and to cry out to Him. Offer your contrite heart to Jesus as your sacrifice.

Recite Psalm 100 -

God Appoints the King both King and Priest

(page 8 of this booklet)



**Offer Petitions and Intercession
for your family, Church, community and beyond**

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The glorious company of apostles praise you.
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The white-robed army of martyrs praise you.
Throughout the world the holy Church acclaims
you:
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your true and only Son, worthy of all worship,
and the Holy Spirit, advocate and guide.
You, Christ, are the King of glory,
the eternal Son of the Father.
When you became man to set us free
you did not spurn the Virgin's womb.
You overcame the sting of death,
and opened the kingdom of heaven to all
believers.
You are seated at God's right hand in glory.
We believe that you will come, and be our judge.
Come then, Lord, and help your people,
bought with the price of your own blood,
and bring us with your saints
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V. Save your people, Lord, and bless your inheritance.

R. Govern and uphold them now and always.

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R. Have mercy on us, Lord, have mercy.

V. Lord, show us your love and mercy;

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Saturday, Feb. 29 2020

Isaiah 58:9b-14; Psalm 86:1-2, 3-4, 5-6; Luke 5:27-32

Pray/Sing Hymn - Holy God We Praise Thy Name
(page 8 of this booklet)

FOLLOW ME

“Jesus saw a tax collector named Levi sitting at the customs post. He said to him, “Follow me.” And leaving everything behind, he got up and followed him.”

- Luke 5:27-28

The Gospel of Matthew has always held a special place in my heart. Believing St. Matthew entered my spiritual journey during my first Bible study. I then recalled a college thesis paper based on Caravaggio’s “Calling of St. Matthew”, and now see how Matthew (or Levi) also reflects my “professional career.” While I was not a tax collector, I did spend the better part of my professional life in the belly of the corporate beast. When God called me to work for the church, similar to my following of Matthew, I did not realize how deep my conversion of heart would be. My “Come, Follow Me,” was more like a whisper than a loud gong. Yet, as Jesus called me to follow Him, out of a deepening love for Him, my response started to represent Him. And for those times it did not, I felt sad and knew I had disappointed Him.

I began to appreciate that each time I encountered the Lord, especially in the Eucharist, I believed more deeply in His Way. As I chose to follow Christ, I allowed Him to shape my decisions and behaviors. When Jesus called Levi (Matthew) to follow Him, it was meant to be a radical transformation of life. I cannot say that my life has been a radical transformation, yet I must say that had I not chosen to follow Christ, I do know my life would be shallow and incomplete. Again, I am thankful for the role St. Matthew has played in my life as I am sure he was praying for me to, like him, also follow Christ. Today, reflect on the ways, big and small, you choose to follow Christ and give praise to the saints and God for their intercession and guidance.

Recite Psalm 100 -
God Appoints the King both King and Priest
(page 8 of this booklet)

Offer Petitions and Intercession
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R. Govern and uphold them now and always.

V. Day by day we bless you.

R. We praise your name for ever.

V. Keep us today, Lord, from all sin.

R. Have mercy on us, Lord, have mercy.

V. Lord, show us your love and mercy;

R. for we put our trust in you

V. In you, Lord, is our hope:

R. and we shall never hope in vain.



Hymn Suggestion for the Week of Ash Wednesday

Holy God We Praise Thy Name

Holy God, we praise Thy name
Lord of all, we bow before Thee
All on earth Thy scepter claim
All in heaven above adore Thee
Infinite Thy vast domain
Everlasting is Thy reign

Hark the glad celestial hymn
Angel choirs above are raising
Cherubim and seraphim
In unceasing chorus praising
Fill the heavens with sweet accord
Holy, holy, holy Lord

All apostles join the strain
As Thy sacred name they hallow
Prophets swell the glad refrain
And the blessed martyrs follow
And from morn to set of sun
Through the church the song goes on

Holy Father, Holy Son
Holy Spirit three we name Thee
Though in essence only one
Undivided God we claim Thee
And adoring bend the knee
While we sing our praise to Thee

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Psalm Suggestion for the Week of Ash Wednesday

Psalm 100 – God Appoints the King both King and Priest

Cry out with joy to the Lord, all the earth.

Serve the Lord with gladness.
Come before him, singing for joy.

Know that he, the Lord, is God.

He made us; we belong to him.
We are his people, the sheep of his flock.

Enter his gates with thanksgiving
and his courts with songs of praise.

Give thanks to him, and bless his name.

Indeed, how good is the Lord,
eternal his merciful love.

He is faithful from age to age.

