

"From Dust, Oh God, You Made Us"

*Lent Week 1 Year A - Gen 1: 27, 2:7-9, 3:6, and
Romans 5:12-19 (also used 12th Sunday OT, Year A)*

Vs.1 From dust, my God, you made us,
in Your image most divine,
The Potter shaping clay, with loving hands,
Your breath our gift of life.

Vs.2 The garden Eden you planted,
In the center two trees placed:
The Tree of Life, the Tree of Knowledge,
Whose forbidden fruit Adam ate.

Ref. Be merciful, O Lord, to us,
Poor banished children of Eve.
In your kindness grant us salvation,
A return to your garden, to Thee.

Vs.3 Through one man condemnation,
Sin to his domain.
With a single man's transgression,
From Adam death did reign.

Vs.4 Our God gave His begotten Son,
Acquittal, at what price?
Adam's fall brought death to all,
Our Lord's gift bought new life.

-Refrain Twice-

For Easter Vigil, Genesis 1:1-27
Two Optional Verses to Precede Verse 1:

Vs.1 A formless wasteland, dark abyss,
Seas swept by mighty storms,
In the beginning, earth and heaven:
From this our sphere was formed!

Vs. 2 With light you broached the darkness,
With land contained the seas,
You gave form to all creation,
In Eden sow'd our seed.

For 10th Sunday of Ordinary time, Year B, Genesis 2:18-24
An Optional Verse to Follow Verse 1:

Vs. 2 From one you shaped another,
Bone from bone and flesh from flesh.
For her a man will leave his mother,
The two become one flesh.

For 27th Sunday of Ordinary time, Year B, Genesis 2:18-24
An Optional Verse to Follow Verse 2:

Vs. 3 The woman gave him fruit to eat,
By the serpent tricked was she.
“You shall eat dust, upon your belly crawl,”
Satan's fate would ever be.

Composer's Notes, an explanation of the text of:
"From Dust, Oh God, You Made Us"

Notes on the readings referenced and suggested dates of use, which include:

Easter Vigil
The 1st Sunday of Lent Year A
12th Sunday of Ordinary Time, Year A

The text of verse 1 of this song draws on both the first chapter of Genesis, verse 27 (which is included in the first reading of the **Easter Vigil**) and Genesis chapter two, verse 7 (and this verse is included in the first reading of **The First Sunday of Lent, Year A**), both readings having to do with the origin of man in God's creation.

The text of verse 2 is taken from Genesis chapter two, verses 8 and 9 (the planting of the Garden of Eden), and chapter three, verse 6 (Adam's transgression in the eating of the forbidden fruit from the Tree of Knowledge, planted in the Garden), verses which will be heard in the first reading of **The First Sunday of Lent, Year A**,

Verses 3 and 4 draw upon Romans chapter five, verses 12-15, Paul's observation that while through Adam's transgression one man brought original sin to the many, with Jesus' sacrifice at the crucifixion one man brought salvation to the many, a message heard in the second reading of both **The 12th Sunday of Ordinary Time, year A**, and **The First Sunday of Lent, Year A**.

Also, for use during the **Easter Vigil**, two optional verses are offered. Taken from Genesis chapter one, verses 1-27, when included these verses may precede the first verse of the song. The original text of this description of the creation of the Garden, presented in Genesis chapter one (specifically verses 1-10 and 26-27), places man in Eden. (The full text of chapter one is heard in the first reading of the Easter Vigil.)

For use with the **27th Sunday of Ordinary time, Year B**, another optional verse is presented, which may be sung on this Sunday, and works well if placed directly after the first verse. Based on Genesis chapter two, verses 21-24, this verse describes the creation of Adam's companion, Eve, and the relationship the two were meant to have.

And finally, two more potential dates - for use on the **10th Sunday of Ordinary Time, Year B**, and the **Solemnity: Immaculate Conception of the Blessed Virgin Mary**, a fourth optional verse is offered, one which may be placed, and sung, immediately after the second verse of the song. Based on Genesis chapter three, verses 12-14 (part of the first reading of both of the liturgies listed above), it is an accounting of the trickery of the devil (the serpent in the garden), and the consequences for Adam, Eve, and the devil himself.

The refrain of this song may be used with any or all of the verses offered above.

For Reference: Scripture Index of Lectionary Readings
<https://catholic-resources.org/Lectionary/Index-Sundays.htm>

"This is my Son" – 2nd Sunday of Lent

Based on Mt 17:1-5, Mk 1:9-11, Lk 9:30-31, Ps 33:21-22, 2 Tm 1: 9-10

v. 1 **"This is my Son!"**, the **Father** spoke those **words**,
As **John** at the **Jordan** **baptized** our **Lord**,
And on **Jesus** descended the **Spirit**, a **Dove**:
Three **persons**, **trinity**, **one** God **adored**.

v.2 **High** on the **mountain** **Jesus**, **transfigured**,
His **clothes** white as **light**, His **face** like the **sun**.
James, **Peter**, **John**, heard the **voice** of the **Father**:
Once **more** He **proclaimed**, **"This is my Son."**

Ref. Our **hope** is in **You**, who **liberate** our **souls**:
You **died** on the **cross**, **gave** us your **life**,
Rose from the **tomb** to **make** us our **own**,
Transfigured us **Lord** to be **Yours** for all **time**.

v.3 In **Moses**, the **law**, **Elijah**, the **prophets**,
God's plan **announced** in **stories** of **old**.
Fulfilled in the **passion** and **death**, **resurrection**:
The **Exodus** of **Jesus** was **that** day **foretold**.

Refrain-

v.4 **So** let us **now** **transfigured** **be**,
from **death** to **life** **everlasting** our **plea**.
For **we** are **called** to a **holier** **life**,
to **serve** but the **Lord**, **this** would we **seek**.

Refrain-

Composer's Notes - This is my Son
From the 2nd Sunday of Lent Readings, Year A
Mt 17:1-5, Mk 1:9-11, Lk 9:30-31, Ps 33:21-22, 2 Tm 1: 9-10

The first verse of this song is based on Mk 1:9-11. Set during the baptism of Jesus, we find an account of the three persons of God, Father, Son, and Holy Spirit (the Holy Trinity), together in one place, at one event – and it is confirmed by the Father that Jesus is indeed his son (the same words are spoken once again, by Him, at the Transfiguration). This reading is proclaimed at the Baptism of the Lord, year B.

The second verse of this song draws on Mt 17:1-5, the transfiguration of Jesus on the mountain, accompanied by three of his apostles. These five verses from Matthew are read on the second Sunday of Lent, in year A, as well as the Feast of the Transfiguration, year A. Again it is confirmed that Jesus is the Son of God. It is the “*Exodus*” of Jesus that will truly liberate God’s people.

The third verse of the song is a reference to Lk 9:30-31, the only one of the three gospel accounts of the Transfiguration that mentions the discussion between Moses, Elijah, and Jesus concerning his departure (*Exodus*), soon to occur in Jerusalem, at which time God’s plan, set forth in the Old Testament, will be accomplished. This reading is used on the second Sunday of Lent, year A, as well as at the Feast of the Transfiguration, in year C.

The second and third lines of verse four of this song are taken from 2 Tm 1: 9-10 (“we are called to a holy life”, and “Christ destroyed death and brought life”), and this text is found among the readings of the second Sunday of Lent in year A.

A reflection from Ps 33:21-22 is part of the refrain (“let your mercy be on us, may your kindness be upon us, who have put our hope in you), and these verses are found in the readings on several days: the second Sunday of Lent year A, the Easter Vigil years ABC, Holy Trinity year B, the nineteenth Sunday of ordinary time year C, and the twenty-ninth Sunday of ordinary time year B. Lines two and three are again a reflection on the Exodus of Jesus (his passion, death, resurrection), in which we find our hope.

For Reference: Scripture Index of Lectionary Readings
<https://catholic-resources.org/Lectionary/Index-Sundays.htm>

“With Joyful Hearts”, 3rd Sunday Lent Readings, Yr. A
Ex 17:3-7, Ps 95:1-2, Rom 5:5, Jn 4:10-26

Vs. 1 In **Massah**, **Meribah** they **tested me**,
with **hearts** much **hardened** they **cried**,
“**Give us to drink**, lest we **die of thirst!**”
From the **Rock** of **Horeb** flowed **life**.

Ref. With **joyful hearts** **sing** to the **Lord**,
the **Rock** of our **Salvation**,
Love, **poured into hearts**,
The **hope** of **all** creation.

Vs. 2 At **Jacob’s well** the **woman** **asked**,
“Art thou **greater than** our **father**?
The **well** is **deep**, you **have** no **pail**.
Where will you **get this water?**”

Refrain-

Bridge- **Do** you **know** the **Gift of God**?
In **Christ**, you’ll **not** be **cursed!**
He will **give** you **living water**,
you **need** **never** **thirst!**

Vs. 3 Her **heart** filled with **hope**, she **said** to **him**,
“That **Christ** is **coming**, I **knew.**”
(*Could He be the one?*) and **Jesus** **replied**,
“**I AM** is **speaking** to **you!**”

Composer's Notes - Third Sunday of Lent Readings, Year A
Ex 17:1-7, Ps 95:1-2, Rom 5:5, Jn 4:10-26

Verse one of this song text is based on chapter seventeen of the Book of Exodus, verses 1-7 (the first reading on the **Third Sunday of Lent, Year A**), in which God's people expressed to Moses their concern that they had no water to drink - God directed Moses to strike the Rock of Horeb with his staff – he did so, and water flowed from it. An ever watchful and caring God, even though challenged by a distrustful people, opts to save them with this miracle of life giving water.

Verse two and the bridge are taken from the gospel according to John, chapter four, verses 10-26 (included in the gospel reading of the **Third Sunday of Lent, Year A**), in which he recounts the story of the Samaritan woman's encounter with Jesus at Jacob's well – the theme of water as salvation continues with His offer to give her "living water" (John 4:10), even though he has (again) been challenged - "You have no bucket, where can you get this living water?" (John 4:11).

Verse three revisits this chapter, with the woman's text drawn from verse 25 ("the Messiah is coming") and Jesus' from verse 26 ("I am he"), as she realizes finally she has met her savior face to face.

Lines one and two of the refrain reference Psalm 95, verse 1, "Sing with Jubilation to the Lord", (this is the psalm of the **Third Sunday of Lent, Year A**). These verses of Psalm 95 are also read on **The 23rd Sunday Year A, 27th Sunday Year C, and 4th Sunday Year B**, in Ordinary Time. Lines three and four of the refrain are drawn from Romans chapter five, verse 5, "Hope does not disappoint", (which is the second reading of both the **Third Sunday of Lent, Year A**, and **Holy Trinity Sunday, Year C**).

For Reference: Scripture Index of Lectionary Readings
<https://catholic-resources.org/Lectionary/Index-Sundays.htm>

“Avoid the Secrets of the Dark”

4th Sunday of Lent Year A Readings: *1 Sm 16:1b, 6-7, 10-13a, Ps 23: 1-3a, 3b-4, 5, 6, Eph 5:8-14, Jn 9:1-41*

v. 1 **Were we not told the Son of Man
came that we might see?
Out from the darkness, into the light,
to restful waters he'd lead?**

Ref. **Avoid the secrets and works of the dark,
shameful things done in the night.
Ask of the Lord, who looks into our hearts,
“My God, lead us to light.”**

v. 2 **Weren't we once blind, in a valley of dark,
'til washed in our own Siloam?
The grace of our Lord working in us,
eyes opened, we were brought home.**

Refrain-

v. 3 **Just as Moses' staff struck at Horeb,
Saved the Isrealites,
With rod and staff God comforts us:
Once darkness, we now are light.**

Refrain-

***Composer's Notes - Song 4th Sunday of Lent Year A Readings:
1 Sm 16:1-13, Ps 23:1- 6, Eph 5:8-14, Jn 9:1-41***

Lines one and two of the first verse of this song are taken from Jn 9:39, in which Jesus states that He came that those who “do not see might see”. That we were “once in darkness but now light” (line three) is drawn from Eph 5:8, we are led to “light in the Lord” (as Jesus says in Jn 9:5, “I am the light of the world”). Line four paraphrases the imagery of Ps 23:2, God leads us to rest by “tranquil streams”.

In the refrain, lines one and two, the “avoid shameful things of the dark” reference is to Eph5:12, that God does not see as man does, but “looks to the heart” quote of line three harks to 1 Sm 16;7, and the fourth line (be led to the “light”), Eph 5:14, again, God’s flock longs to be led from sin to grace.

The references of verse two are to Jn 9:7 (a “blind until washed in Siloam” metaphor), to Ps 23: 7 (close of line one, “valley of dark”), and in closing, Jn 9:7, 10 (our “eyes opened” as God’s grace works in us).

In verse three, God again leads us from thirst (Ex 17:6) to comfort (Ps 23:4), from sin to grace (Eph 5:8).

Based on the readings of the Fourth Sunday of Lent (year A), this song might be thought of as a reflection of the manner in which God’s work in us leads from blindness to sight, darkness to light, and sin to grace.

Note: Ps 23:1-6 is also used in Christ the King, year A, 4th Sunday of Easter, year A, 16th Sunday of Ordinary Time , year B, 28th Sunday of Ordinary Time, year A, and 4th Sunday of Advent, year A.

For Reference: Scripture Index of Lectionary Readings
<https://catholic-resources.org/Lectionary/Index-Sundays.htm>

Raised from the Grave

From the Fifth Sunday of Lent Readings, Year A

Ez 37:10-14, Ps. 130:1-2, 3-4, 5-6, 7-8, Rom 8:8-11, Jn 11:1-45

v. 1 **Raised** from their **graves** in Ezekiel's **dream**,
The **children of Israel**,
Would **return** to their **home**, **granted** redemption,
His **vision would** foretell.

v. 2 **Lazarus, too**, was **raised** from the **grave**,
Resurrected, **granted** new **life**,
When **Jesus cried**, "**Lazarus come out!**"
He came **forth** with **hands** and feet **tied**.

Ref. If **you** but **believe**, **says** the **Lord**,
you will **know** the **glory** of **Christ**:
healed of iniquity, **washed** of your **sin**,
the **Spirit** within gives you **life**.

v. 3 He who **walks** in the **dark**, **stumbles** at **night**,
journeys the **pathways** of **sin**.
Let us **walk** in the **day**, in the **light** of the **world**,
the **light** of **Christ** within.

Refrain-

Raised from the Grave

*Composer's Notes – 5th Sunday of Lent Year A:
Ez 37:10-14, Ps. 130: 4, 7, Rom 8:8-11, Jn 11:1-45*

This song uses the readings of the 5th Sunday of Lent, year A, and the gospel reading, Jn 11:1-45, occurs in all three years, A, B, and C. Ez 37: 1-14 is also a reading for Pentecost Sunday: Vigil Mass, years A, B, C. Psalm 130 is also used on the 10th Sunday of Ordinary Time, year B, and Romans 8:8-11 is read on Pentecost Sunday, year C.

Verse one of this song paraphrases Ezekiel 37:13, a figurative anticipation of the return of the Israelites to their homeland, while the second half of the third line draws upon Ps 130:4, 7, an anticipation of forgiveness and redemption from the Lord.

The second verse of the song is a paraphrased echo of Jn 11:4, 35, 43, taken from the story of the resurrection of Lazarus. The substance for verse three of the song is comprised of the several references to the pathways of light and dark we find in Jn 11:9-10, following an overarching theme - from: grave to redemption, sin to life, darkness to light, death to life.

The first two lines of the refrain are a rendering of Jn 11:40 (“If you have faith you will see the glory of God”, while the following line again harks to Psalm 130 (verse 7), concerning God’s constant willingness to liberate us from sin, to grant us redemption. Line four is taken from Ez 37:10, 14, the life given by the Spirit within each one of us (also Rom 8:8-11).

For Reference: Scripture Index of Lectionary Readings
<https://catholic-resources.org/Lectionary/Index-Sundays.htm>