

EUCCHARISTIC PRAYER I - Roman Canon - see Mass book page 12

Acclamation after the consecration - see Mass book page 18

The Lord's Prayer - see Mass book page 21.

The Agnus Dei is from the Mass by Shepherd.



K COMMUNION ANTIPHON

Qui mihi ministrat, me sequatur: et ubi ego sum, illic et minister meus erit.

If any man serve Me let him follow Me; and where I am, there also shall My servant be.

Communion Motet : "O vos omnes" by Jachet of Mantua. (1483-1599)

O all you that pass by on the way, behold and see if there be any sorrow like unto my sorrow

L POST COMMUNION PRAYER

Quaesumus, omnipotens Deus, ut inter eius membra semper numeremur, cuius Corpori communicamus et Sanguini. Per Christum Dominum nostrum. Amen.

We beseech Thee, Almighty God, that we may always be numbered among the members of Him whose Body and Blood we receive in Communion.

After the Postcommunion Prayer, throughout the season of Lent, the Celebrant blesses the people with another prayer, after the Deacon invites us to:

Humiliate capita vestra Deo

Bow your heads to God

PRAYER OVER THE PEOPLE

Benedic, Domine, plebem tuam, quae munus tuae miserationis exspectat, et concede, ut, quod, te inspirante, desiderat, te largiente percipiat. Per Christum Dominum nostrum.

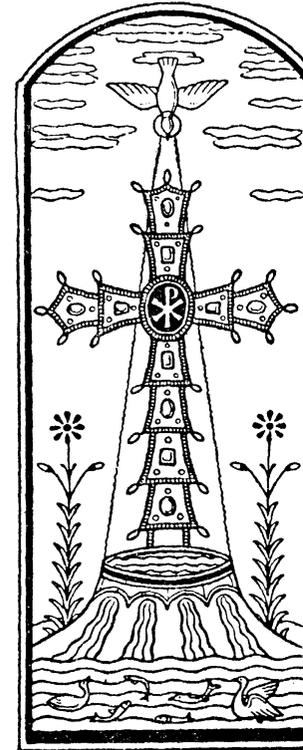
Bless, O Lord, Thy people who await the gift of Thy mercy, and grant that what, by Thy inspiration they long for, they may receive from Thy generous kindness.

VESPERS AND BENEDICTION

WILL BE SUNG HERE TONIGHT AT 7.30 P.M.

YOU ARE WELCOME TO TAKE THIS SHEET HOME BUT PLEASE DO NOT REMOVE THE MASS BOOK

FIFTH SUNDAY OF LENT



Today marks the beginning of the final phase of Lent, called 'Passiontide', because it is especially concerned with the suffering and death of Our Lord which we will celebrate liturgically next week, rightly called "Holy Week". The Church prepares us in a most dramatic way for this holy time by the covering of all the crucifixes and images of the Saints with purple veils. This practice may seem strange at first. Why cover the figures of the crucified Saviour at the very time of year when we most particularly celebrate His death and resurrection? The origin of the practice dates back to the earliest centuries when the cross was seen as the symbol, not of defeat, but of victory. The principal cross over the Altar was often ornate and bejewelled, carrying the figure of Christ in glory as our High Priest, offering his perfect sacrifice to the Father. The cross in our illustration is reminiscent of this early practice, showing the Cross as the fountain from which flows all sacramental power. Only in the Middle Ages did the figure of the Saviour regularly appear in all his suffering, as is usual nowadays. But the practice of veiling the Cross in Passiontide remains because it prepares us for the wonderful moment on Good Friday when it will be unveiled with great drama for our veneration in the Sacred Liturgy. So if the Light of the world is veiled, then the Saints who shine by his reflected light will also be darkened. Hence the covering of the statues of the saints along with the Cross. The Saints will be unveiled with the great outburst of praise and rejoicing at the singing of the *Gloria in excelsis* at the Solemn First Mass of Easter late on Holy Saturday night, when we celebrate the Resurrection of Christ by whose light all are made bright

A INTROIT

Audica me Deus, et discerne causam meam de gente non sancta: ab homine iniquo et doloso eripe me: quia tu es Deus meus, et fortitudo mea. *Psalm.* Emitte lucem tuam, et veritatem tuam: ipsa me deduxerunt, et adduxerunt in montem sanctum tuum, et in tabernacula tua.

Judge me, O God, and distinguish my cause against an ungodly nation: O deliver me from the unjust and deceitful man: for Thou art my God and my strength. Psalm. O send out Thy light and Thy truth: they have led me and brought me unto Thy holy hill, even unto Thy tabernacles.

Introductory rite—see Mass book page 3.

Kyrie from the "French Mass" by John Shepherd (1520-1563)

B COLLECT

Quaesumus, Domine Deus noster, ut in illa caritate, qua Filius tuus diligens mundum morti se tradidit, inveniamur ipsi, te opitulante, alacriter ambulantes. Per Dominum nostrum Jesum Christum...Per omnia saecula saeculorum. Amen..

We beseech Thee, O Lord, that as Thy Son handed Himself over to death out of love for the world; so too, by Thy help we also may be found eagerly living in that same love

C First reading is taken from the prophet Jeremiah

See, the days are coming - it is the Lord who speaks - when I will make a new covenant with the House of Israel and the House of Judah, but not a covenant like the one I made with their ancestors on the day I took them by the hand to bring them out of the land of Egypt. They broke that covenant of mine, so I had to show them who was master. It is the Lord who speaks. No, this is the covenant I will make with the House of Israel when those days arrive - it is the Lord who speaks. Deep within them I will plant my Law, writing it on their hearts. Then I will be their God and they shall be my people. There will be no further need for neighbour to try to teach neighbour, or brother to say to brother, Learn to know the Lord! No, they will all know me, the least no less than the greatest - it is the Lord who speaks - since I will forgive their iniquity and never call their sin to mind.

Verbum Domini. **R. Deo gratias.**

Deliver me, O Lord, from my enemies: teach me to do Thy will. V. My deliverer, O Lord, from the angry nations: Thou wilt lift me up above them that rise up against me: from the unjust man Thou wilt deliver me.

D GRADUAL

Eripe me, Domine, de inimicis meis: doce me facere voluntatem tuam.

V. Liberator meus, Domine, de gentibus iracundis: ab insurgentibus in me exaltabis me: a viro iniquo eripies me.

E Second reading from the epistle to the Hebrews

During his life on earth, Christ offered up prayer and entreaty, aloud and in silent tears, to the one who had the power to save him out of death, and he submitted so humbly that his prayer was heard. Although he was Son, he learnt to obey through suffering; but having been made perfect, he became for all who obey him the source of eternal salvation.

Verbum Domini. **R. Deo gratias.**

F TRACT

Saepe expugnauerunt me a iuventute mea.

Dicat nunc Israel: saepe expugnauerunt me a iuventute mea. Etenim non potuerunt mihi: supra dorsum meum fabricaverunt peccatores. Prolongaverunt iniquitatem sibi: Dominus iustus concidet cervices peccatorum.

Often have they fought against me from my youth. Let Israel now say: "often have they fought against me from my youth." But they could not prevail over me: the wicked have made furrows upon my back. They have increased their iniquities: the Lord who is just will cut the necks of sinners.

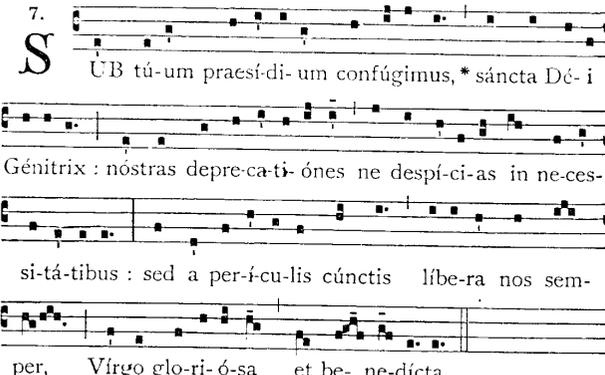
GOSPEL – A reading from the Holy Gospel according to John.

At that time, among those who went up to worship at the feast were some Greeks. So these came to Philip, who was from Beth-saida in Galilee, and said to him, "Sir, we wish to see Jesus." Philip went and told Andrew; Andrew went with Philip and they told Jesus. And Jesus answered them, "The hour has come for the Son of man to be glorified. Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit. He who loves his life loses it, and he who hates his life in this world will keep it for eternal life. If any one serves me, he must follow me; and where I am, there shall my servant be also; if any one serves me, the Father will honour him. "Now is my soul troubled. And what shall I say? Father, save me from this hour"? No, for this purpose I have come to this hour. Father, glorify thy name." Then a voice came from heaven, "I have glorified it, and I will glorify it again." The crowd standing by heard it and said that it had thundered. Others said, "An angel has spoken to him." Jesus answered, "This voice has come for your sake, not for mine. Now is the judgment of this world, now shall the ruler of this world be cast out; and I, when I am lifted up from the earth, will draw all men to myself." He said this to show by what death he was to die.

Verbum Domini. **R. Deo gratias.**

CREDO I see Mass book page 25 or 26 At the end of the Bidding Prayers we sing this ancient prayer to Our Lady.

We fly to thy protection, O holy Mother of God. Despise not our petitions in our necessities, but deliver us from all dangers, O ever glorious and blessed Virgin.

7. 
S UB tú-um praesi-di-um confúgimus,* sáncta Dó-i
Génitrix : nóstras depre-ca-ti-ónes ne despí-ci-as in ne-ces-
si-tá-tibus : sed a per-í-cu-lis cúnc-tis líbe-ra nos sem-
per, Vírgo glo-ri-ó-sa et be-ne-dícta.

Offertory Motet: "Salvatore mundi No 1" by Thomas Tallis (1505-1585) Saviour of the world, save us! For by Thy holy cross Thou hast redeemed us.

H PRAYER OVER THE GIFTS

Exaudi nos, omnipotens Deus, et famulos tuos, quos fidei christianae eruditionibus imbuisti, huius sacrificii tribuas operatione mundari. Per Christum Dominum nostrum. Amen.

Hear us, O Almighty God, and graciously grant to Thy servants, whom Thou hast filled with the wisdom of the Christian faith, the grace to be made clean by the working of this sacrifice.

J PREFACE

Vere dignum et iustum est, aequum et salutare, nos tibi semper et ubique gratias agere: Domine, sancte Pater, omnipotens aeternae Deus: per Christum Dominum nostrum.

It is truly meet and right and incumbent upon us for our salvation that we should always and everywhere give thanks unto Thee, O Lord, holy Father, Almighty everlasting God, through Christ Our Lord.

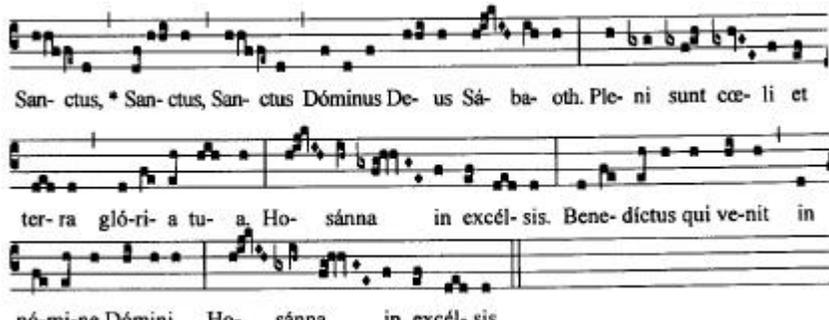
Quia per Filii tui salutiferam passionem totus mundus sensum confitendae tuae maiestatis accepit, dum ineffabili crucis potentia iudicium mundi et potestas emicat Crucifixi.

For through Thy Son's saving passion Thou hast given the whole world understanding how to praise Thy majesty; while by the inexpressible power of the cross the judgement of the world and the authority of the crucified Lord shine forth.

Unde et nos Domine, cum Angelis et Sanctis universis, tibi confitemur, in exultatione dicentes:

Wherefore with all the angels and saints, we give praise to Thee, singing exultantly:

Sanctus from plain- chant Mass XVII



San-ctus,* San-ctus, San-ctus Dóminus De-us Sá-ba-oth. Ple-ni sunt cae-li et
ter-ra gló-ri-a tu-a. Ho-sánna in excé-l-sis. Bene-díctus qui ve-nit in
nó-mi-ne Dómini. Ho-sánna in excé-l-sis.