

FIFTH SUNDAY OF EASTERTIDE

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

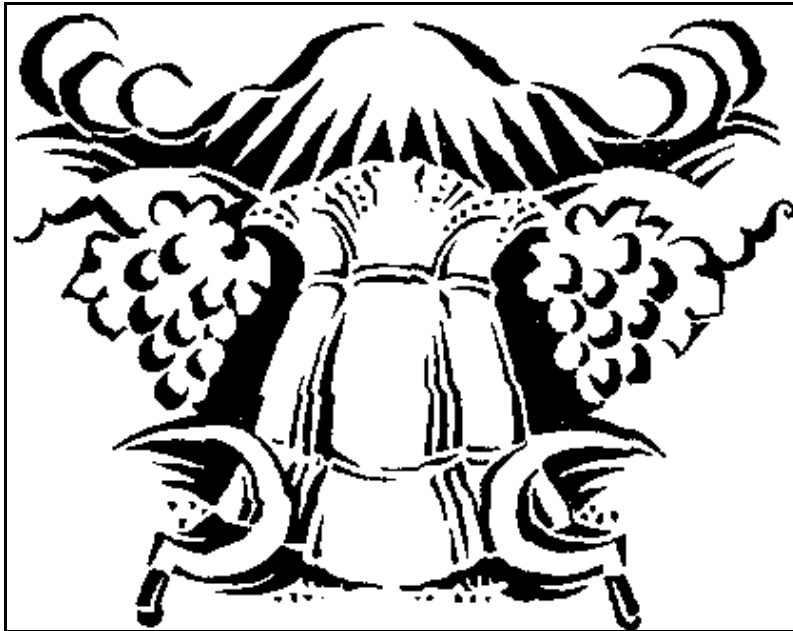
Acclamation after the Consecration—see Mass book page 18

The Lord's Prayer—see Mass book page 21

The Agnus Dei is from the Mass by Flor Peeters

K **COMMUNION ANTIPHON** *I am the true vine and you are the*
Ego sum vitis vera et vos palmites, *branches. Whoever abides in me, with*
qui manet in me, et ego in eo, hic *me in him, bears much fruit. Alleluia.*
fert fructum multum, alleluia, alleluia.

Communion Motet “Alleluia” by John Tavener (1495-1545)



L **POST COMMUNION PRAYER** *Be present, we beseech Thee, O Lord,*
Populo tuo, quaesumus, Domine, *to Thy people, and grant that those*
adesto propitius, et, quem mysteriis *whom Thou hast enriched with heav-*
caelestibus imbuisti, fac ad novitatem vitae *enly mysteries may pass from the old*
de vetustate transire. Per Christum Domi- *life to the new. Through Christ our*
num nostrum. Amen. *Lord. Amen*

Organ Voluntary : “Postlude in D minor” by Charles Villiers Stanford (1852-1924)

VESPERS & BENEDICTION

WILL BE SUNG HERE TONIGHT AT 7.30 PM.

YOU ARE WELCOME TO TAKE THIS SHEET HOME

PLEASE DO NOT REMOVE THE MASS BOOK

“Paschal triumph, paschal joy;— only sin can this destroy” we sing in the Vespers hymn for Eastertide. The fifty days of Easter are a festival of joy and holiness which, today’s Mass reminds us, are inseparable. No one can truly rejoice if he or she is not holy; and holiness can only be found by living in union with Our Lord. That is the meaning of the image of the Vine and the Vinedresser of which Our Lord speaks in the Gospel. Holiness belongs to God alone, and can only come from Him. Moreover, holiness can only be attained by action and not by words. Today’s Prayer at the Offertory expresses this truth well, and follows St. John’s teaching in the second reading, praying that *“as we have come to the knowledge of Thy truth, we may put it into effect by worthy lives”*. It is the work and office of the Holy Spirit Who has united us to Christ as the branches are grafted onto the vine, to bring about this increasing growth in holiness, expressed in the Gospel and the Communion Antiphon as ‘fruitfulness’. As Our Lord says elsewhere in the Gospel: *“By your fruits you shall be known”*. Sin is incompatible with life in Christ and with holiness, *“without which we cannot see God”* as the Letter to the Hebrews puts it. Therefore Eastertide is the Season in which we celebrate our liberation from sin by Christ, and pray for that freedom not to be lost by falling into serious sin, and we pray that by having recourse to the Sacraments, our spiritual life may be continually renewed.

A INTROIT

Cantate Domino canticum novum, alleluia: quia mirabilia fecit Dominus, alleluia: ante conspectum gentium revelat iustitiam suam, alleluia, alleluia. Ps. Salvavit sibi dextera eius: et brachium sanctum eius.

Sing to the Lord a new song,, alleluia; for the Lord has accomplished wondrous deeds,, alleluia: He has revealed His justice in the sight of the Gentiles, alleluia ,alleluia. Ps. His right hand, and His holy arm, have given Him victory.

Introductory rite—see Mass book page 3.

Kyrie & Gloria from “Mass of St. Joseph by Flor Peeters (1903-1986)

B COLLECT

Omnipotens sempiterne Deus, semper in nobis paschale perfice sacramentum, ut quos sacro baptisate dignatus es renovare, sub tuae protectionis auxilio multos fructus afferant, et ad aeternae vitae gaudia pervenire concedas. Per Dominum nostrum Jesum Christum...

O Almighty, eternal God, ever bring the Paschal mystery to completion in us, so that those whom Thou hast graciously renewed by holy Baptism, may bear much fruit by the help of Thy protection, and grant that they may come at last to the joys of eternal life.

C First Reading is taken from the Acts of the Apostles

When Saul got to Jerusalem he tried to join the disciples, but they were all afraid of him: they could not believe he was really a disciple. Barnabas, however, took charge of him, introduced him to the apostles, and explained how the Lord had appeared to Saul and spoken to him on his journey, and how he had preached boldly at Damascus in the name of Jesus. Saul now started to go round with them in Jerusalem, preaching fearlessly in the name of the Lord. But after he had spoken to the Hellenists, and argued with them, they became determined to kill him. When the brothers knew, they took him to Caesarea, and sent him off from there to Tarsus. The churches throughout Judaea, Galilee and Samaria were now left in peace, building themselves up, living in the fear of the Lord, and filled with the consolation of the Holy Spirit.

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

D ALLELUIA PSALM
Alleluia. Dextera Dei fecit virtutem;
dextera Domini exaltavit me. Alleluia.

*Alleluia .The right hand of the Lord has
done valiantly; the right hand of the Lord
has lifted me up.. Alleluia..*

E Second Reading is taken from the first letter of St. John.

My children, our love is not to be just words or mere talk, but something real and active; only by this can we be certain that we are the children of the truth and be able to quieten our conscience in his presence, whatever accusations it may raise against us, because God is greater than our conscience and he knows everything. My dear people if we cannot be condemned by our own conscience, we need not be afraid in God's presence, and whatever we ask him, we shall receive, because we keep his commandments and live the kind of life that he wants. His commandments are these: that we believe in the name of his Son Jesus Christ and that we love one another as he told us to. Whoever keeps his commandments lives in God and God lives in him. We know that he lives in us by the Spirit that he has given us.

Verbum Domini. **R. Deo gratias**

F GOSPEL ALLELUIA
Alleluia. Christus resurgens ex mortuis. iam non moritur: mors illi ultra non dominabitur. Alleluia.

*Alleluia. Christ has been raised from the
dead , and will never die again; death no
longer has dominion over Him. Alleluia.*

G GOSPEL— A reading from the Holy Gospel according to John.

At that time: Jesus said to His disciples "I am the true vine, and my Father is the vinedresser. Every branch of mine that bears no fruit, he takes away, and every branch that does bear fruit he prunes, that it may bear more fruit. You are already made clean by the word which I have spoken to you. Abide in me, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me. I am the vine, you are the branches. He who abides in me, and I in him, he it is that bears much fruit, for apart from me you can do nothing. If a man does not abide in me, he is cast forth as a branch and withers; and the branches are gathered, thrown into the fire and burned. If you abide in me, and my words abide in you, ask whatever you will, and it shall be done for you. By this my Father is glorified, that you bear much fruit, and so prove to be my disciples.

Verbum Domini. **R. Laus, tibi Christe.**

CREDO IV—see Mass book page 29 or 30

At the end of the Bidding Prayers we sing

*O Queen of
heaven, rejoice,
alleluia! For He
whom you were
worthy to bear,
alleluia! Has
risen as He
foretold, alle-
luia! Pray for us
to God, alleluia!*

VI
R Egí-na cæ-li * læ-tá-re, alle-lú-ia: Qui- a quem me-
ru- í-sti portá-re, alle-lú-ia: Re-surréxit, sic-ut dí-xit, al-
le- lú-ia : O-ra pro no-bis De- um, alle-lú- ia.

Offertory Motet “Angelus autem Domini” by Giovanni Francesco Anerio (1567-1630)
“The Lord's angel came from heaven, rolled away the stone and sat upon it, Alleluia!”

H PRAYER OVER THE GIFTS

Deus, qui nos, per huius sacrificii veneranda commercia, unius summaeque divinitatis participes effecisti, praesta, quaesumus, ut, sicut tuam cognovimus veritatem, sic eam dignis moribus assequamur. Per Christum Dominum nostrum. Amen.

O God, Who by granting us a share in this worshipful sacrifice dost make us partakers in the one supreme godhead, grant, we beseech Thee, that as we have come to the knowledge of Thy truth, we may put it into effect by worthy lives. Through Christ our Lord. Amen.

J PREFACE

Vere dignum et justum est, aequum et salutare: Te quidem, Domine, omni tempore confiteri, sed in hoc potissimum gloriosius praedicare, cum Pascha nostrum immolatus est Christus.

It is truly meet and right and incumbent upon us for our salvation at all times to acknowledge Thee, O Lord, but chiefly and more exultantly at this time when Christ our Paschal offering was slain.

Quia, vetustate destructa, renovantur universa deiecta, et vitæ nobis in Christo reparatur integritas.

For now that ancient evil has been destroyed, all that was fallen is renewed, and the wholeness of life in Christ is restored to us.

Qua propter, profusis paschalibus gaudiis, totus in orbe terrarum mundus exultat. Sed et supernae virtutes atque angelicae potestates hymnum gloriae tuae concinunt, sine fine dicentes:

Wherefore, out of abounding Paschal joy, the whole world breaks into praise, and the heavenly spirits and angelic powers likewise sing the praise of Thy glory, saying evermore:

Sanctus from plainchant Mass I “Lux et Origo”

Sanctus, * Sanctus, Sanctus Dóminus De- us Sába- oth. Ple- ni sunt cæ- li et terra
gló- ri- a tu- a. Ho- sánna in ex-célsis. Be-ne-díctus qui ve-nit in nómine Dó-
mi-ni. Ho- sánna in ex-cél- sis.