

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.

Agnus Dei—from the Mass by Josquin des Prez

K COMMUNION ANTIPHON

Scapulis suis obumbrabit tibi, et sub pennis eius sperabis: scuto circumdabit te veritas eius.

The Lord will overshadow thee with His shoulders, and under His wings thou shalt trust: His truth shall compass thee with a shield.

Communion motet : “Adjuva me, Domine by Jean Conseil (1498-1535)

“Help me, O Lord, and I shall be constantly mindful of Thy statutes. Guarantee Thy servant's well-being; let not the arrogant oppress me. Deal mercifully with thy servant”



L POST COMMUNION PRAYER

Caelesti pane refecti, quo fides alitur, spes provehitur et caritas roboratur, quaesumus, Domine, ut ipsum, qui est panis vivus et verus, esurire discamus, et in omni verbo, quod procedit de ore tuo, vivere valeamus. Per Christum Dominum nostrum. Amen.

We who have been refreshed by the Bread which nourishes faith, encourages hope and strengthens charity, humbly beseech Thee, O Lord, that we may learn to hunger for Him who is the living and true Bread, and that we may succeed in living by every word that comes forth from Thy mouth.

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

ORATIO SUPER POPULUM

Super populum tuum, Domine, quaesumus, benedictio copiosa descendat, ut spes in tribulatione succrescat, virtus in tentatione firmetur, aeterna redemptio tribuatur. Per Christum Dominum nostrum.

May the fullness of Thy blessing come down upon Thy people, O Lord, so that their hope may grow amid tribulation, their courage may be strengthened amid temptation, and eternal redemption may be granted to them.

There is no organ voluntary during the season of Lent

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

FIRST SUNDAY OF LENT

A INTROIT

Invocabit me, et ego exaudiam eum: eripiam eum, et glorificabo eum: longitudo dierum adimplebo eum. *Psalm.* Qui habitat in adiutorio Altissimi, in protectione Dei caeli commorabitur.

He shall cry to me, and I will hear him: I will deliver him, and I will glorify him: I will fill him with length of days.
Psalm He that dwelleth in the aid of the most High shall abide under the protection of the God of Heaven.

Introductory rite—see Mass book page 3.

Kyrie from Missa de Beata Virgine—by Josquin des Prez (1440-1521)

NB. There is no Gloria during the season of Lent.

B COLLECT

Concede nobis, omnipotens Deus, ut, per annua quadragesimalis exercitia sacramenti, et ad intellegendum Christi proficiamus arcanum, et effectus eius digna conversatione sectemur. Per Dominum nostrum Jesum Christum...Per omnia saecula saeculorum. Amen.

Grant us, O almighty God, that through our yearly practice of the sacrament of Lent, we may both advance in our understanding of the mystery of Christ, and by our way of life deserve to grow in His grace.

C First Reading is taken from the book of Deuteronomy.

Moses said to the people: The priest shall take the pannier from your hand and lay it before the altar of the Lord your God. Then, in the sight of the Lord your God, you must make this pronouncement: My father was a wandering Aramaean. He went down into Egypt to find refuge there, few in numbers; but there he became a nation, great, mighty, and strong. The Egyptians ill-treated us, they gave us no peace and inflicted harsh slavery on us. But we called on the Lord, the God of our fathers. The Lord heard our voice and saw our misery, our toil and our oppression; and the Lord brought us out of Egypt with mighty hand and outstretched arm, with great terror, and with signs and wonders. He brought us here and gave us this land, a land where milk and honey flow. Here then I bring the first-fruits of the produce of the soil that you, Lord, have given me. You must then lay them before the Lord your God, and bow down in the sight of the Lord your God.

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

D GRADUAL

Angelis suis mandavit de te, ut custodiant te in omnibus viis tuis. V. In manibus portabunt te, ne unquam offendas ad lapidem pedem tuum.

God hath given His angels charge over Thee, to keep Thee in all Thy ways. V. In their hands they shall bear Thee up, lest Thou dash Thy foot against a stone.

E Second Reading is taken from St. Paul's epistle to the Romans

Scripture says: The word, that is the faith we proclaim, is very near to you, it is on your lips and in your heart. If your lips confess that Jesus is Lord and if you believe in your heart that God raised him from the dead, then you will be saved. By believing from the heart you are made righteous; by confessing with your lips you are saved. When scripture says: those who believe in him will have no cause for shame, it makes no distinction between Jew and Greek: all belong to the same Lord who is rich enough, however many ask for his help, for everyone who calls on the name of the Lord will be saved.

Verbum Domini. **R. Deo gratias**

TRACT (taken from psalm 90)

Qui habitat in adiutorio Altissimi, in protectione Dei caeli commorabitur. Dicit Domino: Susceptor meus es tu, et refugium meum, Deus meus: sperabo in eum. Quoniam ipse liberavit me de laqueo venantium, et a verbo aspero. Scapulis suis obumbrabit tibi, et sub pennis eius sperabis. Scuto circumdabit te veritas eius: non timebis a timore nocturno. A sagitta volante per diem, a negotio perambulante in tenebris, a ruina et daemonio meridiano. Cadent a latere tuo mille, et decem millia a dextris tuis: tibi autem non appropinquabit. Quoniam Angelis suis mandavit de te, ut custodiant te in omnibus viis tuis. In manibus portabunt te, ne unquam offendas ad lapidem pedem tuum. Super aspitem et basiliscum ambulabis, et conculcabis leonem et draconem. Quoniam in me speravit, liberabo eum: protegam eum, quoniam cognovit nomen meum. Invocabit me, et ego exaudiam eum: cum ipso sum in tribulatione. Eripiam eum, et glorificabo eum: longitudine dierum adimplebo eum, et ostendam illi salutare meum.

GOSPEL. A reading from the Holy Gospel according to St. Luke.

At that time: Jesus, full of the Holy Spirit, returned from the Jordan, and was led by the Spirit for forty days in the wilderness, tempted by the devil. And he ate nothing in those days; and when they were ended, he was hungry. The devil said to him, "If you are the Son of God, command this stone to become bread." And Jesus answered him, "It is written, 'Man shall not live by bread alone.'" And the devil took him up, and showed him all the kingdoms of the world in a moment of time, and said to him, "To you I will give all this authority and their glory; for it has been delivered to me, and I give it to whom I will. If you, then, will worship me, it shall all be yours." And Jesus answered him, "It is written, 'You shall worship the Lord your God, and him only shall you serve.'" And he took him to Jerusalem, and set him on the pinnacle of the temple, and said to him, "If you are the Son of God, throw yourself down from here; for it is written, 'He will give his angels charge of you, to guard you,' and 'On their hands they will bear you up, lest you strike your foot against a stone.'" And Jesus answered him, "It is said, 'You shall not tempt the Lord your God.'" And when the devil had ended every temptation, he departed from Him until an opportune time.

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

CREDO I - se Mass book page 25 or 25.

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.

During Lent the 'Alleluia' is omitted and will not be heard again until Easter night. In the meantime it is replaced with a 'Tract', that is, a passage drawn from the psalms.)

He that dwelleth in the aid of the most High, shall abide under the protection of the God of heaven. He shall say to the Lord: Thou art my protector and my refuge: my God, in Him will I trust. For He hath delivered me from the snare of the hunters, and from the sharp word. He will overshadow thee with His shoulders, and under His wings thou shalt trust. His truth shall compass thee with a shield: thou shalt not be afraid of the terror of the night. Of the arrow that flieth in the day, of the business that walketh about in the dark, of invasion of invasion or of the noonday devil. A thousand shall fall at thy side, and ten thousand at thy right hand: but it shall not come nigh thee. For He hath given His angels charge over Thee, to keep Thee in all Thy ways. In their hands they shall bear Thee up, lest Thou dash Thy foot against a stone. Thou shalt walk upon the asp and the basilisk, and Thou shalt trample under foot the lion and the dragon. Because he hoped in Me, I will deliver him: I will protect him, because he hath known My name. He shall cry to Me, and I will hear him: I am with him in tribulation. I will deliver him, and I will glorify him: I will fill him with length of days, and I will show him My salvation.

5. **S** **anctus, * S** **ánctus, Sán-ctus D** **óminus Dé- us Sá-**
ba- oth. Plé-ni sunt caé- li et tér-ra gló-ri- a tú- a. Ho-
sánna in excél-sis. Bene-díctus qui vénit in nómine
Dómini. Ho- sánna in excél-sis.

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

Offertory Motet "Super flumina Babylonis" by Giovanni Pierluigi da Palestrina (1525-1594)

"By the rivers of Babylon we sat and wept as we remembered thee, O Sion. On the trees that grew there we hung up our harps."

PRAYER OVER THE GIFTS

H Fac nos, quaesumus, Domine, his munerebus offerendis convenienter aptari, quibus ipsius venerabilis sacramenti celebramus exordium. Per Christum Dominum nostrum.

PREFACE

J 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.

Qui quadraginta diebus, terrenis abstinens alimentis, formam huius observantiae ieiunio dedicavit, et, omnes evertens antiqui serpentis insidias, fermentum malitiae nos docuit superare, ut, paschale mysterium dignis mentibus celebrantes, ad pascha demum perpetuum transeamus.

Et ideo cum Angelorum atque Sanctorum turba hymnum laudis tibi canimus, sine fine dicentes:

Make us, we beseech Thee, O Lord, to be rightly disposed in offering these gifts, from which will come that same venerable sacrament which we now celebrate.

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.

Who, in the forty days in which he abstained from earthly food, gave us the pattern of the fast that we now keep, and, in overcoming the wiles of the old serpent, showed us how to purge out the leaven of malice, that we may meetly celebrate the Paschal mystery and thus at the last come to the perpetual paschaltide. And so, with the company of saints and angels, we sing to Thee our hymn of praise, evermore saying:

Sanctus from plainsong Mass XVII for Lent.

5. **S** **anctus, * S** **ánctus, Sán-ctus D** **óminus Dé- us Sá-**
ba- oth. Plé-ni sunt caé- li et tér-ra gló-ri- a tú- a. Ho-
sánna in excél-sis. Bene-díctus qui vénit in nómine
Dómini. Ho- sánna in excél-sis.