

EUCCHARISTIC PRAYER

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
plain song
Mass
XVII

5. 

A - gnus Dé- i, * qui tól-lis peccá-ta mún-di : mi-se-


rére nó-bis. Agnus Dé- i,*qui tól-lis peccá-ta mún-di :


mi-se-rére nó-bis. Agnus Dé- i, * qui tól-lis peccá-ta


mún-di, dó-na nó-bis pá- cem.

K COMMUNION ANTIPHON

Videns Dominus flentes sorores Lazari ad monumentum, lacrimatus est coram Judaeis, et clamabat: Lazare, veni foras: et prodiit ligatus manibus et pedibus, qui fuerat quadriduanus mortuus.

The Lord, seeing the sisters of Lazarus weeping at the tomb, wept openly in the presence of the Jews, and cried out: "Lazarus, come forth!", and he who had been dead four days came out, his hands and feet bound.

Communion Motet— "Salvator Mundi" by Thomas Tallis (1505-1585)

Saviour of the world, save us! - who by Thy holy cross and resurrection hast redeemed us.

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.

Humiliate capita vestra Deo

Bow your heads to God.

ORATIO SUPER POPULUM

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

Bless O Lord, Thy people who long for the gift of Thy mercy, and grant that what they desire by Thy inspiration, they may obtain from Thy bounty. Amen.

**YOU ARE REMINDED THAT VESPERS AND BENEDICTION
ARE SUNG HERE TONIGHT AT 7.30 P.M.**

YOU ARE VERY WELCOME TO TAKE THIS SHEET HOME

PLEASE DO NOT REMOVE THE MASS BOOK

THE FIFTH SUNDAY OF LENT

The Fifth Sunday of Lent is often known as the "First Sunday in Passiontide", because now the "time of Our Lord's saving Passion is drawing closer". This week ahead takes on many of the characteristics of Holy Week, so as to help us to prepare for what the Church has always called "The Great Week". In particular we see that the crosses and images of the saints are now veiled in purple until they will be revealed in the glory of our salvation at Easter. We look forward today to taking part in the mysteries of our salvation which begin next Sunday with Our Lord's triumphal entry to Jerusalem.

A INTROIT

Judica 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 "Missa de Beata Virgine" by Josquin des Prez (1440-1521)

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.

First Reading is taken from the prophet Ezekiel

The Lord says this: I am now going to open your graves; I mean to raise you from your graves, my people, and lead you back to the soil of Israel. And you will know that I am the Lord, when I open your graves and raise you from your graves, my people. And I shall put my spirit in you, and you will live, and I shall resettle you on your own soil; and you will know that I, the Lord, have said and done this - it is the Lord who speaks.

Verbum Domini **R. Deo gratias.**

D GRADUAL

Eripe me, Domine, de inimicis meis: doce me facere voluntatem tuam. **V.** Liberatore meus, Domine, de gentibus iracundis: ab insurgentibus in me exaltabis me: a viro iniquo eripies me.

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.

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

People who are interested only in unspiritual things can never be pleasing to God. Your interests, however, are not in the unspiritual, but in the spiritual, since the Spirit of God has made his home in you. In fact, unless you possessed the Spirit of Christ you would not belong to him. Though your body may be dead it is because of sin, but if Christ is in you then your spirit is life itself because you have been justified; and if the Spirit of him who raised Jesus from the dead is living in you, then he who raised Jesus from the dead will give life to your own mortal bodies through his Spirit living in you.

Verbum Domini **R. Deo gratias.**

TRACT

Saepe expugnauerunt me a iuventute mea. Di-
cat nunc Israel: saepe expugnauerunt me a
iuventute mea. Etenim non potuerunt mihi: supra
dorsum meum fabricaverunt peccatores. Prolon-
gaverunt iniquitatem sibi: Dominus iustus concidet
cervices peccatorum.

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

At that time: A certain man was ill, Laz'arus of Bethany, the village of Mary and her sister Mar-
tha. It was Mary who anointed the Lord with ointment and wiped his feet with her hair, whose
brother Laz'arus was ill. So the sisters sent to him, saying, "Lord, he whom you love is ill." But when
Jesus heard it he said, "This illness is not unto death; it is for the glory of God, so that the Son of God
may be glorified by means of it." Now Jesus loved Martha and her sister and Laz'arus. So when he heard
that he was ill, he stayed two days longer in the place where he was. Then after this he said to the disci-
ples, "Let us go into Judea again." The disciples said to him, "Rabbi, the Jews were but now seeking to
stone you, and are you going there again?" Jesus answered, "Are there not twelve hours in the day? If
any one walks in the day, he does not stumble, because he sees the light of this world. But if any one
walks in the night, he stumbles, because the light is not in him." Thus he spoke, and then he said to
them, "Our friend Laz'arus has fallen asleep, but I go to awake him out of sleep." The disciples said to
him, "Lord, if he has fallen asleep, he will recover." Now Jesus had spoken of his death, but they
thought that he meant taking rest in sleep. Then Jesus told them plainly, "Laz'arus is dead; and for your
sake I am glad that I was not there, so that you may believe. But let us go to him." Thomas, called the
Twin, said to his fellow disciples, "Let us also go, that we may die with him." Now when Jesus came, he
found that Laz'arus had already been in the tomb four days. Bethany was near Jerusalem, about two
miles off, and many of the Jews had come to Martha and Mary to console them concerning their brother.
When Martha heard that Jesus was coming, she went and met him, while Mary sat in the house. Martha
said to Jesus, "Lord, if you had been here, my brother would not have died. And even now I know that
whatever you ask from God, God will give you." Jesus said to her, "Your brother will rise again." Mar-
tha said to him, "I know that he will rise again in the resurrection at the last day." Jesus said to her, "I
am the resurrection and the life; he who believes in me, though he die, yet shall he live, and whoever
lives and believes in me shall never die. Do you believe this?" She said to him, "Yes, Lord; I believe
that you are the Christ, the Son of God, he who is coming into the world." When she had said this, she
went and called her sister Mary, saying quietly, "The Teacher is here and is calling for you." And when
she heard it, she rose quickly and went to him. Now Jesus had not yet come to the village, but was still
in the place where Martha had met him. When the Jews who were with her in the house, consoling her,
saw Mary rise quickly and go out, they followed her, supposing that she was going to the tomb to weep
there. Then Mary, when she came where Jesus was and saw him, fell at his feet, saying to him, "Lord, if
you had been here, my brother would not have died." When Jesus saw her weeping, and the Jews who
came with her also weeping, he was deeply moved in spirit and troubled; and he said, "Where have you
laid him?" They said to him, "Lord, come and see." Jesus wept. So the Jews said, "See how he loved
him!" But some of them said, "Could not he who opened the eyes of the blind man have kept this man
from dying?" Then Jesus, deeply moved again, came to the tomb; it was a cave, and a stone lay upon it.
Jesus said, "Take away the stone." Martha, the sister of the dead man, said to him, "Lord, by this time
there will be an odour, for he has been dead four days." Jesus said to her, "Did I not tell you that if you
would believe you would see the glory of God?" So they took away the stone. And Jesus lifted up his
eyes and said, "Father, I thank thee that thou hast heard me. I knew that thou hearest me always, but I
have said this on account of the people standing by, that they may believe that thou didst send me."
When he had said this, he cried with a loud voice, "Laz'arus, come out." The dead man came out, his
hands and feet bound with bandages, and his face wrapped with a cloth. Jesus said to them, "Unbind
him, and let him go." Many of the Jews therefore, who had come with Mary and had seen what he did,
believed in him. Verbum Domini. **R. Laus, tibi Christe.**

*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 in-
creased their iniquities: the Lord who is just will
cut the necks of sinners.*

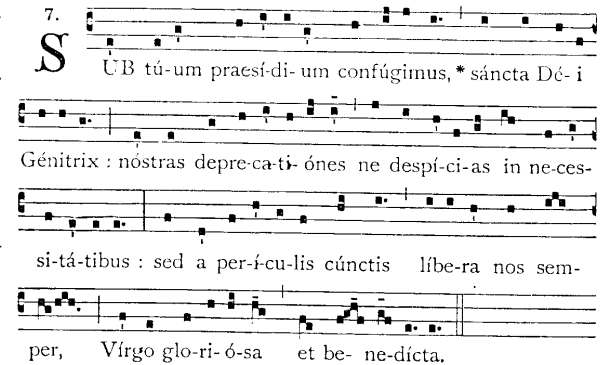
CREDOIV—see Mass book page 29 or 30

At the end of the Bidding Prayers we sing this prayer to Our Lady

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

Offertory Motet "Sancte Deus" by Thomas Tallis (1505-1585)

*Holy God, Strong, Holy and Immortal One,
have mercy on us. Now, O Christ, we beseech
you and beg you to have mercy on us.
You came to redeem the lost- do not condemn
those whom you saved; for by your cross you
have redeemed the world. Amen.*



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.*

PREFACE

Vere dignum et iustum est, aequum et salu-
tare, nos tibi semper et ubique gratias agere:
Domine, sancte Pater, omnipotens aeternae Deus: per
Christum Dominum nostrum.
Ipse enim verus homo Lazarum flevit amicum, et
Deus aeternus e tumulo suscitavit, qui, humani
generis miseratus, ad novam vitam sacris mysteriis
nos adducit.
Per quem maiestatem tuam adorant exercitus Angelo-
rum, ante conspectum tuum in aeternitate laetan-
tium. Cum quibus et nostras voces ut admitti iubeas,
deprecamur, socia exsultatione dicentes.

*It is truly meet and right and incumbent upon us
for our salvation that we should always and every-
where give thanks unto Thee, O Lord, holy Father,
Almighty everlasting God, through Christ Our
Lord. He, being truly man, wept for His friend
Lazarus. As everlasting God, He raised him from
the grave, Who out of His great mercy for mankind
leads us to new life through the sacred mysteries.
Through Christ the army of angels adore Thy maj-
esty, as they rejoice eternally before Thy face. We
pray that Thou wouldst grant that we may join our
voices with theirs as we sing with them in exulta-
tion:*

The Sanctus is
from the plain-
song Mass XVII

