

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

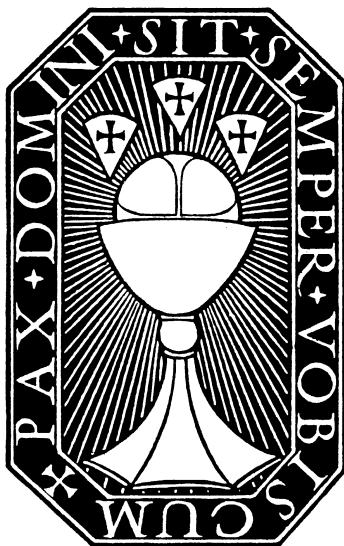
Nemo te condemnavit, mulier? Nemo, *"Does no one condemn thee?" "No Domine. Nec ego te condemnabo: iam one Lord." "Then neither do I amplius noli peccare. condemn thee, Go and sin no more."*

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

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.

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.

VESPERS AND BENEDICTION
WILL BE SUNG HERE TONIGHT AT 7.30 P.M.
 YOU ARE WELCOME TO TAKE THIS SHEET HOME
PLEASE DO NOT REMOVE THE MASS BOOK

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". The Introit calls on God to be our Judge, recalling the plight of the Woman in the Gospel, who is in danger of death through condemnation by others, but is saved by the loving mercy of Christ. He is the Just Judge who rescues us from the injustice of "an ungodly nation". The plight of the woman is contrasted with that of Christ, for whereas she, the guilty one, is spared, Christ, the innocent Lamb of God is to be put to death by sinners. The illustration recalls the incident during the Forty Years in the Desert, when at God's command Moses struck the rock, and water flowed out to slake the people's thirst. In today's First Reading, the Prophet Isaiah recalls this as he foretells a yet greater gift of drink by God to his thirsty People: the "living water, which a man may drink, and never thirst again". This water, given by Christ, will be the gift of the Holy Spirit, the final fruit of His bitter Passion and glorious Resurrection and Ascension, in which we are now preparing to take part in the Liturgy of Easter.

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 "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 Isaiah.

Thus says the Lord, who made a way through the sea, a path in the great waters; who put chariots and horse in the field and a powerful army, which lay there never to rise again, snuffed out, put out like a wick: No need to recall the past, no need to think about what was done before. See, I am doing a new deed, even now it comes to light; can you not see it? Yes, I am making a road in the wilderness, paths in the wilds. The wild beasts will honour me, jackals and ostriches, because I am putting water in the wilderness (rivers in the wild) to give my chosen people drink. The people I have formed for myself will sing my praises.

Verbum Domini. R. Deo gratias.

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.

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.

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

I believe nothing can happen that will outweigh the supreme advantage of knowing Christ Jesus my Lord. For him I have accepted the loss of everything, and I look on everything as so much rubbish if only I can have Christ and be given a place in him. I am no longer trying for perfection by my own efforts, the perfection that comes from the Law, but I want only the perfection that comes through faith in Christ, and is from God and based on faith. All I want is to know Christ and the power of his resurrection and to share his sufferings by reproducing the pattern of his death. That is the way I can hope to take my place in the resurrection of the dead. Not that I have become perfect yet: I have not yet won, but I am still running, trying to capture the prize for which Christ Jesus captured me. I can assure you my brothers, I am far from thinking that I have already won. All I can say is that I forget the past and I strain ahead for what is still to come; I am racing for the finish, for the prize to which God calls us upwards to receive in Christ Jesus. Verbum Domini. **R. Deo gratias.**

TRACT

Saepe expugnaverunt me a iuventute mea. Dicat nunc Israel: saepe expugnaverunt 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 St. John.

At that time: Jesus went to the Mount of Olives. Early in the morning he came again to the temple; all the people came to him, and he sat down and taught them. The scribes and the Pharisees brought a woman who had been caught in adultery, and placing her in the midst they said to him, "Teacher, this woman has been caught in the act of adultery. Now in the law Moses commanded us to stone such. What do you say about her?" This they said to test him, that they might have some charge to bring against him. Jesus bent down and wrote with his finger on the ground. And as they continued to ask him, he stood up and said to them, "Let him who is without sin among you be the first to throw a stone at her." And once more he bent down and wrote with his finger on the ground. But when they heard it, they went away, one by one, beginning with the eldest, and Jesus was left alone with the woman standing before him. Jesus looked up and said to her, "Woman, where are they? Has no one condemned you?" She said, "No one, Lord." And Jesus said, "Neither do I condemn you; go, and do not sin again."

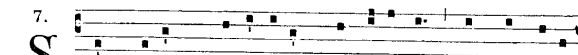
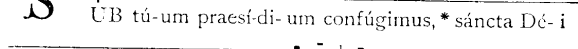

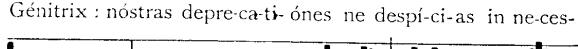
Verbum Domini. **R. Laus, tibi Christe.**

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. 
UB tú-um praesí-dí-um confúgimus, * sáncta Dé-i

Génitrix : nóstras depre-ca-ti-ónes ne despi-ci-as in ne-ces-

sí-tá-tibus : sed a per-f-cu-lis cúntis líbe-ra nos sem-

per, Vírgo glo-ri-ó-sa et be-ne-dícta.

Offertory Motet "Salvator Mundi" (No.II) by Thomas Tallis (1505-1585)

Saviour of the world, save us! For by Thy holy cross Thou hast redeemed us.

PRAYER OVER THE GIFTS

H 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

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.

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.

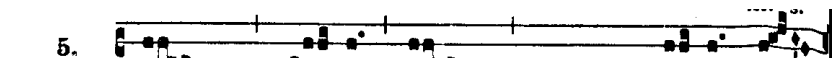
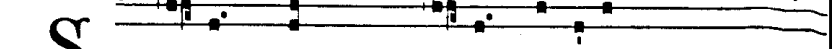
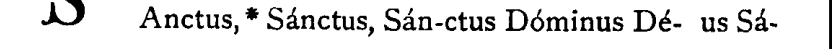
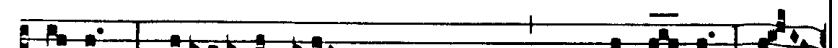
Quia per Filii tui salutiferam passionem totus mundus sensum confitendae tuae maiestatis accepit, dum ineffabili crucis potentia iudicium mundi et potestas emicat Crucifixi.

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 is from the Plainsong Mass XVII for Lent

5. 
S Anctus, * Sánctus, Sán-ctus Dóminus 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.