

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 Taverner



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"

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

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.

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.. Amen

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.

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 FIRST SUNDAY OF LENT



At the very beginning of Lent we hear of Our Lord's forty day fast in preparation for his public ministry which would lead him through His Passion and Death to His Resurrection. Our own forty days' fast of Lent is founded on Our Lord's pattern, and we should look upon it as a time of preparation for Holy Week and Easter, the time at which we ourselves will take part in the Passion, Death and Resurrection of Our Lord in the Liturgy.

There are several noteworthy changes in the Liturgy during Lent: the vestments are a sombre purple; the joyful 'Gloria in excelsis Deo' and 'Alleluia' are omitted; the organ is used only as a support for the chant; and the sanctuary is left bare of carpets and flowers. Thus all is marked by a sense of austerity befitting this season, when we join Our Lord in the wilderness by our prayer, fasting and almsgiving.

A INTROIT

Invocabit me, et ego exaudiam eum: eripiam eum, et glorificabo eum: longitudine 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 the "Western Wynde" Mass by John Taverner (1495-1545)

B COLLECT

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

C First Reading is taken from the book of Genesis.

The Lord God fashioned man of dust from the soil. Then he breathed into his nostrils a breath of life, and thus man became a living being. The Lord God planted a garden in Eden which is in the east, and there he put the man he had fashioned. The Lord God caused to spring up from the soil every kind of tree, enticing to look at and good to eat, with the tree of life and the tree of the knowledge of good and evil in the middle of the garden. The serpent was the most subtle of all the wild beasts that the Lord God had made. It asked the woman, Did God really say you were not to eat from any of the trees in the garden? The woman answered the serpent, We may eat the fruit of the trees in the garden. But of the fruit of the tree in the middle of the garden God said, You must not eat it, nor touch it, under pain of death. Then the serpent said to the woman, No! You will not die! God knows in fact that on the day you eat it your eyes will be opened and you will be like gods, knowing good and evil. The woman saw that the tree was good to eat and pleasing to the eye, and that it was desirable for the knowledge that it could give. So she took some of its fruit and ate it. She gave some also to her husband who was with her, and he ate it. Then the eyes of both of them were opened and they realised that they were naked. So they sewed fig-leaves together to make themselves loin-cloths. 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.
Sin entered the world through one man, and through sin death, and thus death has spread through the whole human race because everyone has sinned. If it is certain that death reigned over everyone as the consequence of one man's fall, it is even more certain that one man, Jesus Christ, will cause everyone to reign in life who receives the free gift that he does not deserve, of being made righteous. Again, as one man's fall brought condemnation on everyone, so the good act of one man brings everyone life and makes them justified. As by one man's disobedience many were made sinners, so by one man's obedience many will be made righteous. Verbum Domini. **R. Deo gratias.**

During Lent the 'Alleluia' is omitted, even on feast days 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.)

F TRACT (taken from psalm 90)
Qui habitat in adiutorio Altissimi, in protectione Dei caeli commorabitur. Dicit Dominus: Susceptor meus es tu, et refugium meum, Deus meus: sperabo in eum. Quoniam ipse liberavit me de laqueo venantium, et a verbo aperi. 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 aspidem 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.

G GOSPEL. A reading from the Holy Gospel according to St. Matthew.
At that time: Jesus was led up by the Spirit into the wilderness to be tempted by the devil. And he fasted forty days and forty nights, and afterward he was hungry. And the tempter came and said to him, "If you are the Son of God, command these stones to become loaves of bread." But he answered, "It is written, 'Man shall not live by bread alone, but by every word that proceeds from the mouth of God.'" Then the devil took him to the holy city, and set him on the pinnacle of the temple, and said to him, "If you are the Son of God, throw yourself down; for it is written, 'He will give his angels charge of you,' and 'On their hands they will bear you up, lest you strike your foot against a stone.'" Jesus said to him, "Again it is written, 'You shall not tempt the Lord your God.'" Again, the devil took him to a very high mountain, and showed him all the kingdoms of the world and the glory of them; and he said to him, "All these I will give you, if you will fall down and worship me." Then Jesus said to him, "Be gone, Satan! for it is written, 'You shall worship the Lord your God and him only shall you serve.'" Then the devil left him, and behold, angels came and ministered to him.
Verbum Domini. **R. Laus tibi, Christe.**

CREDO III—see Mass book page 27 or 28
At the end of the Bidding Prayers we sing this prayer to Our Lady (see next page)

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.

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.

Offertory Motet
"Voce mea "
by Constanzo Porta (1529-1601)
"I have called to the Lord with my voice, hear the voice of my petition"

H PRAYER OVER THE GIFTS
Fac nos, quaesumus, Domine, his muneribus offerendis convenienter aptari, quibus ipsius venerabilis sacramenti celebramus exordium. Per Christum Dominum nostrum.

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.
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:

7. **S** *U*B 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.

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

5. **S** Anctus, * Sánctus, Sán-ctus Dóminus Dé- us Sá-
ba-oth. Plé-ni sunt caé- lí 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.