

EUCHARISTIC 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 Victoria.

K COMMUNION

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

PRAYER OVER THE PEOPLE

super populum tuum, Domine, quaesumus, benedictio copiosa descendat, ut spes in tribulatione succrescat, virtus in tentatione firmetur, aeterna redemptio tribuatur. Per Christum Dominum nostrum. *O Lord, we beg that the fullness of Thy blessing may descend upon Thy People, so that, when troubled, their hope may increase, when tempted their strength may be made firm, and everlasting redemption be given them.*

During the season of Lent there is no Organ voluntary

VESPERS & 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**

FIRST SUNDAY IN LENT

At the very beginning of Lent we hear of Our Lord's forty day fast in preparation for his public ministry, a 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 experience, and we should look upon it as a time of preparation for Holy Week and Easter, the time at which we ourselves will celebrate the Passion, Death and Resurrection of Our Lord in the Liturgy. During Lent we follow Our Lord into the spiritual desert, a place where we do not rely on worldly comfort, but practise self-denial so that we may be more firmly focused on God. Today's Mass reminds us that if we try to take the spiritual life seriously, we must expect that the devil will do his utmost to discourage and disconcert us. But we must not be afraid of trying for all that, since like Our Lord, we have the angels, and in particular our guardian angels, to minister to us. There are several noteworthy changes in the Liturgy: the vestments are a sombre purple; the joyful 'Gloria in excelsis' and 'Alleluia' are omitted; the organ is used only as a support for the chant, but not for solos; and the sanctuary is left undecorated by carpets and flowers. Thus all is marked by a sense of austerity befitting this penitential season.

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 Missa Quarti Toni" by Tomás Luis de Victoria (1548-1611)

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 The First reading is from the book of Genesis

God spoke to Noah and his sons, See, I establish my Covenant with you, and with your descendants after you; also with every living creature to be found with you, birds, cattle and every wild beast with you: everything that came out of the ark, everything that lives on the earth. I establish my Covenant with you: no thing of flesh shall be swept away again by the waters of the flood. There shall be no flood to destroy the earth again. God said, Here is the sign of the Covenant I make between myself and you and every living creature with you for all generations: I set my bow in the clouds and it shall be a sign of the Covenant between me and the earth. When I gather the clouds over the earth and the bow appears in the clouds, I will recall the Covenant between myself and you and every living creature of every kind. And so the waters shall never again become a flood to destroy all things of flesh.

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 The second reading is from the first epistle of St. Peter.

Christ himself, innocent though he was, died once for sins, died for the guilty, to lead us to God. In the body he was put to death, in the spirit he was raised to life, and, in the spirit, he went to preach to the spirits in prison. Now it was long ago, when Noah was still building that ark which saved only a small group of eight people 'by water', and when God was still waiting patiently, that these spirits refused to believe. That water is a type of the baptism which saves you now, and which is not the washing off of physical dirt but a pledge made to God from a good conscience, through the resurrection of Jesus Christ, who has entered heaven and is at God's right hand, now that he has made the angels and Dominations and Powers his subjects.

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

F 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 daemone 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.

(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.

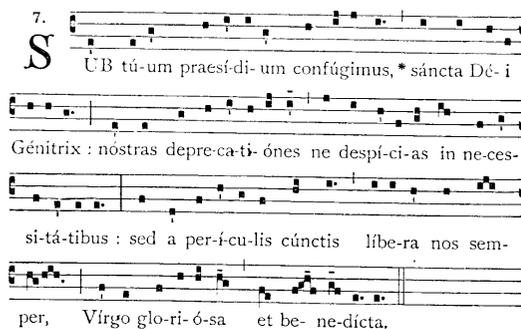
G GOSPEL is taken from the Holy Gospel according to St. Mark.

At that time: The Spirit immediately drove Jesus out into the wilderness. And he was in the wilderness forty days, tempted by Satan; and he was with the wild beasts; and the angels ministered to him. Now after John was arrested, Jesus came into Galilee, preaching the gospel of God, and saying, "The time is fulfilled, and the kingdom of God is at hand; repent, and believe in the gospel."

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

Offertory Motet "Super flumina Babylonis"

by Giovanni Pierluigi da Paelstrina (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."

H PRAYER OVER THE GIFTS

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

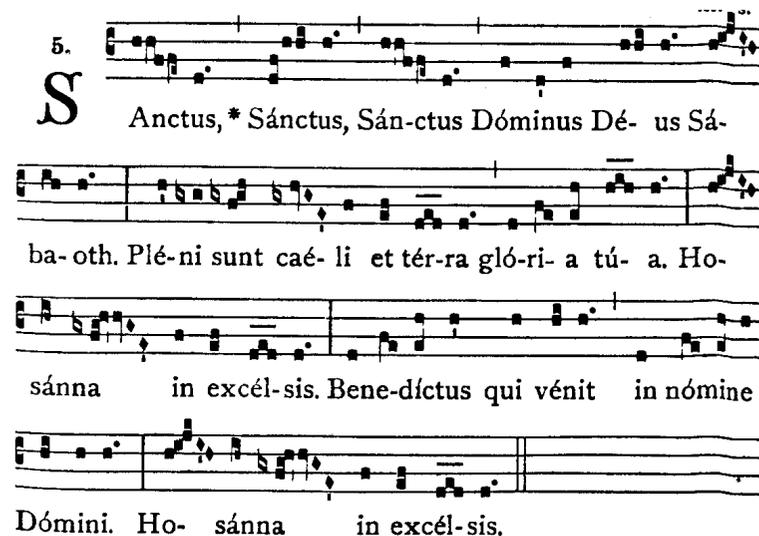
Make us, we beseech Thee, O Lord, to be rightly disposed in offering these gifts, from which will come that same venerable sacrament which we now celebrate.

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:

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 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.