



All Saints
Twickenham

5TH SUNDAY



LENT

PARISH MASS

LENT

The 40 days of Lent, which precedes Easter is based on two Biblical accounts: the 40 years of wilderness wandering by the Israelites and our Lord's 40 days in the wilderness at which point He was tempted by Satan.

Each year the Church observes Lent where we, like Israel and our Lord, are tested. We participate in abstinence, times of fasting, confession and acts of mercy to strengthen our faith and devotional disciplines. The goal of every Christian is to leave Lent a stronger and more vital person of faith than when we entered.

The Catechism of the Catholic Church states, "The seasons and days of penance in the course of the liturgical year (Lent, and each Friday in memory of the death of the Lord) are intense moments of the Church's penitential practice. These times are particularly appropriate for spiritual exercises, penitential liturgies and pilgrimages as signs of penance, voluntary self-denial such as fasting and almsgiving, and fraternal sharing (charitable and missionary works)." (CCC 1438).

REMEMBER ! Sundays are always of the Resurrection, and so the fast does not apply on this day!

SILENCE BEFORE MASS!

To emphasise the Stark character of Lent, please keep **ABSOLUTE SILENCE** in church when the Church Bell rings at **5 minutes** before the service.

SOME PRAYERS TO USE BEFORE MASS

Receive, O Holy Trinity, One God, this Holy Sacrifice of the Body and Blood of our Lord Jesus Christ, which I, Your unworthy servant, desire now to offer to Your Divine Majesty by the hands of this Your minister, with all the Sacrifices which have ever been or will be offered to You, in union with that most Holy Sacrifice offered by the same Christ our Lord at the Last Supper, and on the Altar of the Cross.

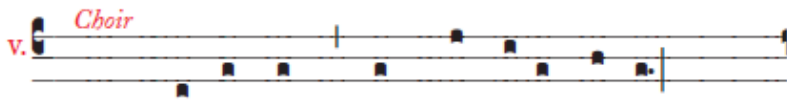
I offer it to You with the utmost affection of devotion, out of pure love for Your infinite goodness, and according to the most holy intention of the same Christ our Lord, and of our Holy Mother the Church.

O God, almighty and merciful, grant us through this Holy Sacrifice, joy and peace, a holier life, time to do penance, grace and consolation of the Holy Spirit, and perseverance in good works. Amen.

Almighty God,
to whom all hearts are open,
all desires known,
and from whom no secrets are hidden;
cleanse the thoughts of our hearts
by the inspiration of your Holy Spirit,
so that we may truly love you
and worthily praise your holy name;
through our Saviour, Jesus Christ.
Amen

INTROIT - PLEASE JOIN WITH THE ANTIPHON AND VERSES,
IGNORE THE MARKINGS ABOUT CANTOR AND CHOIR

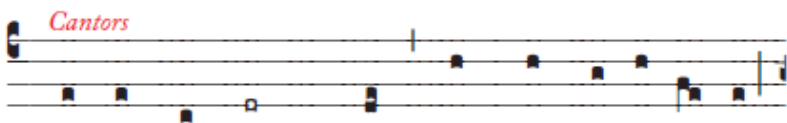
LENT PROSE *Attende, Dómine*



HEAR us, O LORD, * have mer- cy up- on us:



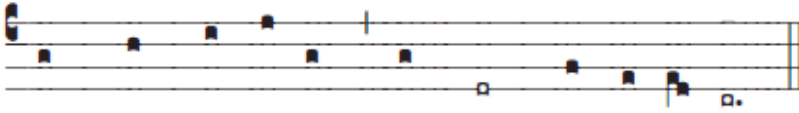
for we have sin- ned a- gainst thee. (*Repeat after each verse*)



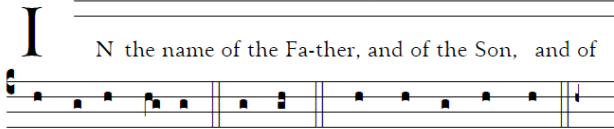
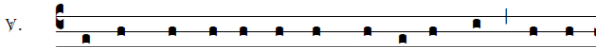
1. To thee, Re- deem- er, on thy throne of glo- ry:
2. O Thou chief Cor- ner- stone, Right Hand of the Fa- ther:
3. God, we im- plore thee, in thy glo- ry sea- ted:
4. Sins oft com- mit- ted now we lay be- fore thee:
5. In- no- cent, cap- tive, ta- ken un- re- sis- ting:



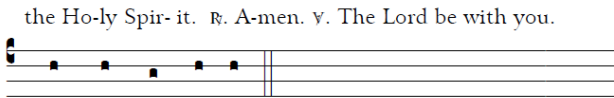
lift we our weep- ing eyes in ho- ly plead- ings:
Way of Sal- va- tion, Gate of Life Ce- les- tial:
bow down and hear- ken to thy weep- ing chil- dren:
with true con- tri- tion, now no more we veil them:
false- ly ac- cused, and for us sin- ners sen- tenced,



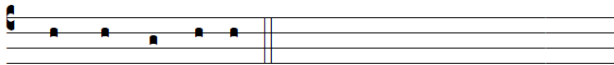
lis- ten O Je- su, to our sup- pli- ca- tions.
 cleanse thou our sin- ful souls from all de- file- ment.
 pi- ty and par- don all our griev- ous tres- pas- ses.
 grant us, Re- dee- mer, lov- ing ab- so- lu- tion.
 save us, we pray thee, Je- su our Re- dee- mer.



N the name of the Fa-ther, and of the Son, and of



the Ho-ly Spir- it. R. A- men. v. The Lord be with you.



R. And with your spir- it.

PENITENTIAL RITE

Brothers and sisters, let us acknowledge our sins, and so prepare ourselves to celebrate the sacred mysteries.

A brief pause for silence follows. Then all recite together

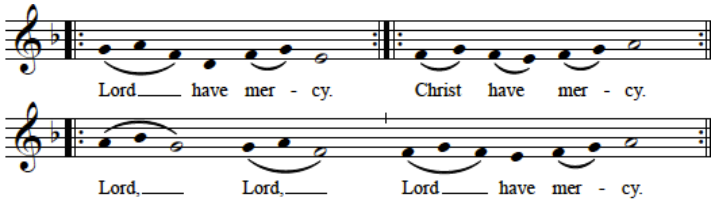
I confess to almighty God
 and to you, my brothers and sisters,
 that I have greatly sinned,
 in my thoughts and in my words,
 in what I have done and in what I have failed to do,
 through my fault, through my fault,
 through my most grievous fault;
 therefore I ask blessed Mary ever-Virgin,
 all the Angels and Saints,

and you, my brothers and sisters,
to pray for me to the Lord our God.
The Priest then pronounces the words of Absolution.

May almighty God have mercy on us,
Forgive us our sins,
And bring us to everlasting life.

Amen.

KYRIE



By your help, we beseech you, Lord our God,
may we walk eagerly in that same charity
with which, out of love for the world,
your Son handed himself over to death.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.
Amen.

THE LITURGY OF THE WORD

SIT

First reading

Jeremiah 31:31-34

The Word of the Lord
Thanks be to God.

RESPONSORIAL PSALM



Cre-ate a clean heart in me, O God.

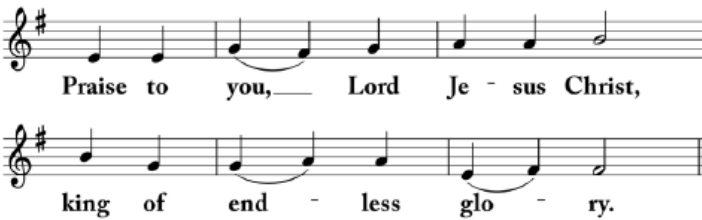
ccwatershed.org/vatican

Second reading

Hebrews 5:7-9

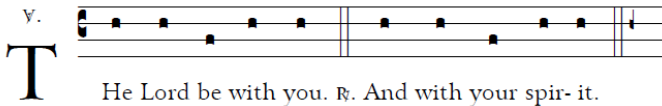
The Word of the Lord
Thanks be to God.

GOSPEL ACCLAMATION
STAND



Praise to you, Lord Je - sus Christ,
king of end - less glo - ry.

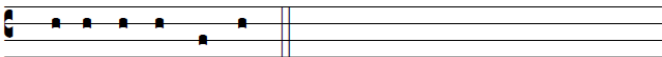
THE HOLY GOSPEL



He Lord be with you. R. And with your spir- it.

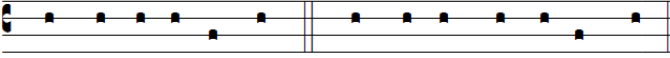


v. A reading from the holy Gospel according to N.



R. Glo-ry to you, O Lord.

At the end the reader sings or says:



v. The Gos-pel of the Lord. R. Praise to you, Lord Je- sus Christ.

THE PROFESSION OF FAITH

I believe in one God,
the Father almighty,
maker of heaven and earth,
of all things visible and invisible.
I believe in one Lord Jesus Christ,
the Only Begotten Son of God,
born of the Father before all ages.
God from God, Light from Light,
true God from true God,
begotten, not made, consubstantial with the Father;
through him all things were made.
For us men and for our salvation
he came down from heaven,
*and by the Holy Spirit was incarnate of the Virgin Mary
and became man.*
For our sake he was crucified under Pontius Pilate,
he suffered death and was buried,
and rose again on the third day
in accordance with the Scriptures.
He ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory
to judge the living and the dead
and his kingdom will have no end.
I believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son is adored and glorified,
who has spoken through the prophets.
I believe in one, holy, catholic and apostolic Church.
I confess one Baptism for the forgiveness of sins
and I look forward to the resurrection of the dead
and the life of the world to come. Amen.

THE PRAYER OF THE FAITHFUL

STAND

Lord, hear us

OR

Lord, in your mercy.

Lord, graciously hear us.

Hear our prayer.

THE LITURGY OF THE EUCHARIST

THE PREPARATION OF THE ALTAR AND THE GIFTS

Who is this with garments gory,
triumphing from Bozrah's way;
this that weareth robes of glory,
bright with more than victory's ray?
Who is this unwearied comer
from his journey's sultry length,
traveling through Idume's summer
in the greatness of his strength?

2. Wherefore red in thine apparel
like the conquerors of earth,
and arrayed like those who carol
o'er the reeking vineyard's mirth?
Who art thou, the valleys seeking
where our peaceful harvests wave?
"I, in righteous anger speaking,
I, the mighty One to save;

3. "I, that of the raging heathen
trod the winepress all alone,
now in victor-garlands wreathen
coming to redeem mine own:
I am he with sprinkled raiment,
glorious for my vengeance-hour,
ransoming, with priceless payment,
and delivering with power."

4. Hail! All hail! Thou Lord of Glory!
Thee, our Father, thee we own;
Abram heard not of our story,
Israel ne'er our name hath known.
But, Redeemer, thou hast sought us,
thou hast heard thy children's wail,
thou with thy dear Blood hast bought us:
Hail! Thou mighty Victor, hail!

Pray, my brothers and sisters, that this, my sacrifice and yours may be acceptable to God the almighty Father.

May the Lord accept the sacrifice at your hands for the praise and glory of his name, for our good, and the good of all his holy Church.

THE PRAYER OVER THE OFFERINGS

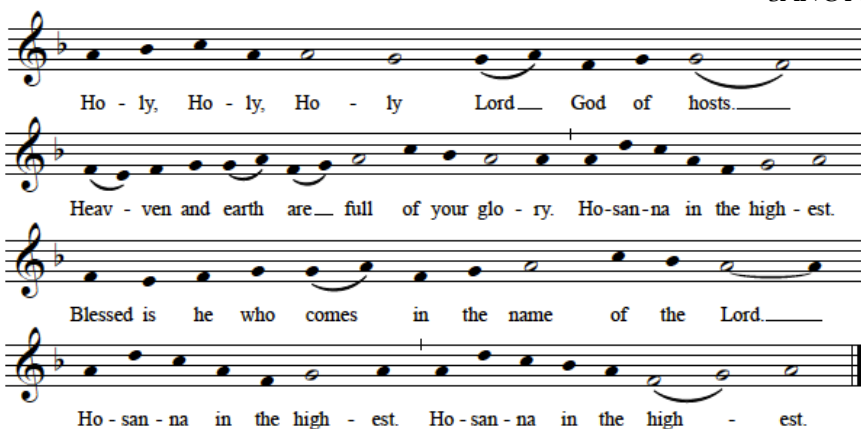
PREFACE DIALOGUE



 V. **T** He Lord be with you. R. And with your spir-it. V. Lift
 up your hearts. R. We lift them up to the Lord. V. Let us give
 thanks to the Lord our God. R. It is right and just.

The priest continues with the preface until we sing:

SANCTUS



Ho - ly, Ho - ly, Ho - ly Lord God of hosts.
 Heav - ven and earth are full of your glo - ry. Ho-san-na in the high - est.
 Blessed is he who comes in the name of the Lord.
 Ho - san - na in the high - est. Ho - san - na in the high - est.

*We all **KNEEL** as the Celebrant continues with the Eucharistic Prayer. After the Lord's words are said over the bread and the cup we use the following response:*

T He mys-ter-y of faith.

R. We pro-claim your death, O Lord, and pro-fess your Res-ur-

rec-tion un-til you come a-gain.

At the end of prayer we all sing:
Amen.

THE LORD'S PRAYER
STAND

At the Saviour's command and formed by divine teaching, we dare to say:

Our Father, Who art in heaven
Hallowed be Thy Name;
Thy kingdom come,
Thy will be done,
on earth as it is in heaven.
Give us this day our daily bread,
and forgive us our trespasses,
as we forgive those who trespass against us;
and lead us not into temptation,
but deliver us from evil.

Deliver us, Lord, we pray, from every evil, graciously grant peace in our days, that, by the help of your mercy, we may be always free from sin and safe from all distress, as we await the blessed hope and the coming of our Saviour Jesus Christ.

For the Kingdom, the power and the glory are yours now and for ever.

Lord Jesus Christ, who said to your apostles: peace I leave you, my peace I give you. Look not on our sins but on the faith of your Church and graciously

COMMUNION

Behold the Lamb of God, behold him who takes away the sin of the world.
Blessed are those who are called to the supper of the lamb.

**Lord, I am not worthy that you should enter under my roof, but
only say the word and my soul shall be healed.**

When offered the Host and the Chalice or when given a blessing the response is always:
Amen.

DURING HOLY COMMUNION

Drop, drop, slow tears, and bathe those beautiful feet,
which brought from heaven the news and Prince of Peace.

Cease not, wet eyes, his mercies to entreat;
to cry for vengeance sin doth never cease.

In your deep floods drown all my faults and fears;
nor let his eye see sin, but through my tears.

Such love, pure as the whitest snow
Such love, weeps for the shame I know
Such love, paying the debt I owe
O Jesus, such love

Such love, stilling my restlessness
Such love, filling my emptiness
Such love, showing me holiness
O Jesus, such love

Such love, springs from eternity
Such love, streaming through history
Such love, fountain of life to me
O Jesus, such love

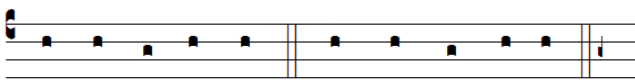
PRAYER AFTER COMMUNION
STAND

Banns of Marriage and other notices are now given.

THE CONCLUDING RITE

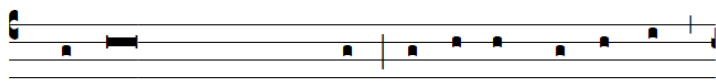
STAND

BLESSING

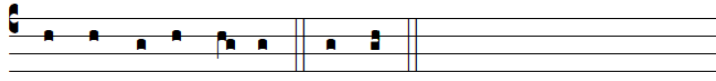
v. 

T He Lord be with you. *R.* And with your spir- it.

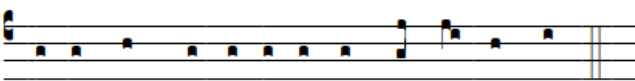
*The Prayer over the people follows. The response is
Amen.*



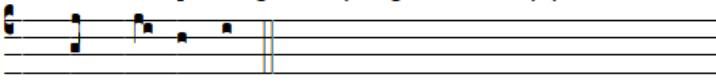
v. May almighty God bless you, the Fa-ther, and the Son, ✠



and the Ho-ly Spir- it. *R.* A-men.

v. 

G O in peace, glo- ri- fy-ing the Lord by your life.



R. Thanks be to God.

The royal banners forward go,
the cross shines forth in mystic glow;
where he in flesh, our flesh who made,
our sentence bore, our ransom paid.

2. Where deep for us the spear was dyed,
life's torrent rushing from his side,
to wash us in that precious flood,
where mingled water flowed, and blood.

3. Fulfilled is all that David told
in true prophetic song of old,
amidst the nations, God, saith he,
hath reigned and triumphed from the tree.

4. O tree of beauty, tree of light!
O tree with royal purple dight!
Elect on whose triumphal breast
those holy limbs should find their rest.

5. Blest tree, whose chosen branches bore
the wealth that did the world restore,
the price of humankind to pay,
and spoil the spoiler of his prey.

6. Upon its arms, like balance true,
he weighed the price for sinners due,
the price which none but he could pay,
and spoiled the spoiler of his prey.

7. O cross, our one reliance, hail!
Still may thy power with us avail
to give new virtue to the saint,
and pardon to the penitent.

8. To thee, eternal Three in One,
let homage meet by all be done:
whom by the cross thou dost restore,
preserve and govern evermore.





Christ treading the winepress
John Roddam Spencer Stanhope

'I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.'

Isaiah 63:3

The Wine Press may be understood as an example of Biblical typology, a form of symbolism, revived in the nineteenth century, in which divinely intended prefigurations of Christ's passion and Crucifixion were identifiable in the events of the Old Testament. Biblical typology was frequently employed in Pre-Raphaelite painting. In the Old Testament, the suffering of Christ on the cross is conveyed in the image of treading the winepress: 'Christ, who is both victim and conqueror, treads the winepress and is crushed by it.'