INTROIT: Plainsong, Mode VII; PS 25:15, 16

Oculi mei semper ad Dominum, quia ipse evellet de laqueo pedes meos: repice in me, et miserere mei, quoniam unicus et pauper sum ego. (PS 25:1, 2) Ad te, Domine, levavi animam meam: Deus meus, in te confido, non erubescam. Gloria Patri... My eyes are ever towards the Lord: for he shall pluck my feet out of the snare: look upon me, and have mercy on me; for I am alone and poor. (PS 25:1, 2) To you, O Lord, have I lifted up my soul: in you, O my God, I put my trust; let me be not ashamed. Glory to the Father...

FIRST READING:
(5:30, 7:30, 11, 12:30) Ex 20:1-17
God In those days, God delivered all these commandments: “I, the LORD, am your God, who brought you out of the land of Egypt, that place of slavery. You shall not have other gods besides me. You shall not carve idols for yourselves in the shape of anything in the sky above or on the earth below or in the waters beneath the earth; you shall not bow down before them or worship them. For I, the LORD, your God, am a jealous God, inflicting punishment for their fathers’ wickedness on the children of those who hate me, down to the third and fourth generation; but bestowing mercy down to the thousandth generation on the children of those who love me and keep my commandments. “You shall not take the name of the LORD, your God, in vain. For the LORD will not leave unpunished the one who takes his name in vain. “Remember to keep holy the sabbath day. Six days you may labor and do all your work, but the seventh day is the sabbath of the LORD, your God. No work may be done then either by you, or your son or daughter, or your male or female slave, or your beast, or by the alien who lives with you. In six days the LORD made the heavens and the earth, the sea and all that is in them; but on the seventh day he rested. That is why the LORD has blessed the sabbath day and made it holy, “Honor your father and your mother, that you may have a long life in the land which the LORD, your God, is giving you. You shall not kill. You shall not commit adultery. You shall not steal. You shall not bear false witness against your neighbor. You shall not covet your neighbor’s house. You shall not covet your neighbor’s wife, nor his male or female slave, nor his ox or ass, nor anything else that belongs to him.”

RESPONSORIAL PSALM:
(5:30, 7:30, 11, 12:30) Ps 19:8, 9, 10, 11
Lord, you have the words of everlasting life. The law of the LORD is perfect, refreshing the soul; The decree of the LORD is trustworthy, giving wisdom to the simple. The precepts of the LORD are right, rejoicing the heart; the command of the LORD is clear, enlightening the eye. The fear of the LORD is pure, enduring forever; the ordinances of the LORD are true, all of them just. They are more precious than gold, than a heap of purest gold; sweeter also than syrup or honey from the comb.

SECOND READING:
(5:30, 7:30, 11, 12:30) 1 Cor 1:22-25
Brothers and sisters: Jews demand signs and Greeks look for wisdom, but we proclaim Christ crucified, a stumbling block to Jews and foolishness to Gentiles, but to those who are called, Jews and Greeks alike, Christ the power of God and the wisdom of God. For the foolishness of God is wiser than human wisdom, and the weakness of God is stronger than human strength.

GOSPEL:
(5:30, 7:30, 11, 12:30) Jn 2:13-25
Since the Passover of the Jews was near, Jesus went up to Jerusalem. He found in the temple area those who sold oxen, sheep, and doves, as well as the money changers seated there. He made a whip out of cords and drove them all out of the temple area, with the sheep and oxen, and spilled the coins of the money changers and overturned their tables, and to those who sold doves he said, “Take these out of here, and stop making my Father’s house a marketplace.” His disciples recalled the words of Scripture, Zeal for your house will...
Then the Jews answered and said to him, “What sign can you show us for doing this?” Jesus answered and said to them, “Destroy this temple and in three days I will raise it up.” The Jews said, “This temple has been under construction for forty-six years, and you will raise it up in three days?” But he was speaking about the temple of his body. Therefore, when he was raised from the dead, his disciples remembered that he had said this, and they came to believe the Scripture and the word Jesus had spoken. While he was in Jerusalem for the feast of Passover, many began to believe in his name when they saw the signs he was doing. But Jesus would not trust himself to them because he knew them all, and did not need anyone to testify about human nature. He himself understood it well.

(9) John 4:42
Jesus came to a town of Samaria called Sychar, near the plot of land that Jacob had given to his son Joseph. Jacob’s well was there. Jesus, tired from his journey, sat down there at the well. It was about noon. A woman of Samaria came to draw water. Jesus said to her, “Give me a drink.”

His disciples had gone into the town to buy food. The Samaritan woman said to him, “How can you, a Jew, ask me, a Samaritan woman, for a drink?”—For Jews use nothing in common with Samaritans.—Jesus answered and said to her, “If you knew the gift of God and who is saying to you, ‘Give me a drink,’ you would have asked him and he would have given you living water.” The woman said to him, “Sir, you do not even have a bucket and the cistern is deep; where then can you get this living water? Are you greater than our father Jacob, who gave us this cistern and drank from it himself with his children and his flocks?” Jesus answered and said to her, “Everyone who drinks this water will be thirsty again; but whoever drinks the water I shall give will never thirst; the water I shall give will become in him a spring of water welling up to eternal life.” The woman said to him, “Sir, give me this water, so that I may not be thirsty or have to keep coming here to draw water.” Jesus said to her, “Go call your husband and come back.” The woman answered and said to him, “I do not have a husband.” Jesus answered her, “You are right in saying, ‘I do not have a husband.’ For you have had five husbands, and the one you have now is not your husband. What you have said is true.” The woman said to him, “Sir, I can see that you are a prophet. Our ancestors worshiped on this mountain; but you people say that the place to worship is in Jerusalem.” Jesus said to her, “Believe me, woman, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem. You people worship what you do not understand; we worship what we understand, because salvation is from the Jews. But the hour is coming, and is now here, when true worshipers will worship the Father in Spirit and truth; and indeed the Father seeks such people to worship him. God is Spirit, and those who worship him must worship in Spirit and truth.” The woman said to him, “I know that the Messiah is coming, the one called the Christ; when he comes, he will tell us everything.” Jesus said to her, “I am he, the one speaking with you.” At that moment his disciples returned, and were amazed that he was talking with a woman, but still no one said, “What are you looking for?” or “Why are you talking with her?” The woman left her water jar and went into the town and said to the people, “Come see a man who told me everything I have done. Could he possibly be the Christ?” They went out of the town and came to him. Meanwhile, the disciples urged him, “Rabbi, eat.” But he said to them, “I have food to eat of which you do not know.” So the disciples said to one another, “What is he saying with her?” Jesus came to a town of Samaria called Sychar, near the plot of land that Jacob had given to his son Joseph. Jacob’s well was there. Jesus, tired from his journey, sat down there at the well. It was about noon. A woman of Samaria came to draw water. Jesus said to her, “Give me a drink.”

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OFFERTORY CHANT: Plainsong, Mode IV, PS 19:9-12 (with vs 10)

Justitiae Domini rectae, laetificantes corda, et judicia ejus dulciorsuper mel et facum: nam et servus tuus custodit ea.

The justices of the Lord are right, rejoicing hearts, and his judgments are sweeter than honey and the honeycomb: for your servant keeps them.

OFFERTORY MOTET (11): Parce Domine—Jacob Obrecht (1457-1505)
Spare, O Lord, spare your people, for you are gracious and merciful. Hear us for ever, O Lord.

COMMUNION CHANT: (5:30, 7:30, 11, 12:30) Plainsong, Mode II; PS 84:4, 5 (with additional vs from PS 84)


The sparrow has found herself a house, and the turtle a nest, where she may lay her young ones: your altars, O Lord of hosts, my King, and my God: blessed are they that dwell in your house, they shall praise you for ever and ever.

(9) Plainsong, Mode VII, JN 4:13-14

Qui biberit aquam quam ego do dicit dominus Samaritanae fiet in eo fons aquae salientis in vitam aeternam.

Whoever drinks the water that I give, says the Lord (to the Samaritan woman), will have a spring inside him, welling up for eternal life.

COMMUNION MOTETS: (11) O For a Closer Walk with God—Charles Villiers Stanford (1852-1924)


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