

**ENTRANCE ANTIPHON**

Give me justice, O God,  
and plead my cause against a nation that is  
faithless.

From the deceitful and cunning rescue me,  
for you, O God, are my strength.

**COLLECT**

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,  
God, for ever and ever.  
Amen.

**FIRST READING**

Isaiah 43:16-21

A reading 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.

The word of the Lord.  
**Thanks be to God.**

**PSALM**

Psalm 125

Response:

**What marvels the Lord worked for us!  
Indeed we were glad.**

1. When the Lord delivered Zion from  
bondage,  
it seemed like a dream.  
Then was our mouth filled with laughter,  
on our lips there were songs. (R.)
2. The heathens themselves said: "What  
marvels  
the Lord worked for them!"  
What marvels the Lord worked for us!  
Indeed we were glad. (R.)
3. Deliver us, O Lord, from our bondage  
as streams in dry land.  
Those who are sowing in tears  
will sing when they reap. (R.)
4. They go out, they go out, full of tears,  
carrying seed for the sowing:  
they come back, they come back, full of  
song,  
carrying their sheaves. (R.)

**SECOND READING**

Philippians 3:8-14

A reading from the letter of St Paul 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.

The word of the Lord.  
**Thanks be to God.**

**GOSPEL ACCLAMATION**

**Praise to you, O Christ, king of eternal glory!  
Now, now – it is the Lord who speaks –  
come back to me with all your heart,  
for I am all tenderness and compassion.  
Praise to you, O Christ, king of eternal glory!**

**GOSPEL**

John 8:1-11

A reading from the holy Gospel according to  
John.

Jesus went to the Mount of Olives. At  
daybreak he appeared in the Temple again;  
and as all the people came to him, he sat  
down and began to teach them.

The scribes and Pharisees brought  
a woman along who had been caught  
committing adultery; and making her stand  
there in full view of everybody, they said  
to Jesus, "Master, this woman was caught  
in the very act of committing adultery, and  
Moses has ordered us in the law to condemn  
women like this to death by stoning. What  
have you to say?" They asked him this as a  
test, looking for something to use against  
him. But Jesus bent down and started  
writing on the ground with his finger. As  
they persisted with their question, he looked  
up and said, "If there is one of you who has  
not sinned, let him be the first to throw a  
stone at her." Then he bent down and wrote  
on the ground again. When they heard this  
they went away one by one, beginning with  
the eldest, until Jesus was left alone with  
the woman, who remained standing there.  
He looked up and said, "Woman, where are  
they? Has no one condemned you?" "No  
one, sir," she replied. "Neither do I condemn  
you," said Jesus "go away, and don't sin any  
more."

The Gospel of the Lord.  
**Praise to you, Lord Jesus Christ.**

**PROFESSION OF FAITH**

I believe in God,  
the Father almighty,  
Creator of heaven and earth,  
and in Jesus Christ, his only Son, our Lord,

*(all bow during the next two lines)*

who was conceived by the Holy Spirit,  
born of the Virgin Mary,  
suffered under Pontius Pilate,  
was crucified, died and was buried;  
he descended into hell;  
on the third day he rose again from the dead;  
he ascended into heaven,  
and is seated at the right hand of God the  
Father almighty;  
from there he will come to judge the living  
and the dead.

I believe in the Holy Spirit,  
the holy catholic Church,  
the communion of saints,  
the forgiveness of sins,  
the resurrection of the body,  
and life everlasting.  
Amen.

**PRAYER OVER THE OFFERINGS**

Hear us, almighty God,  
and, having instilled in your servants  
the teachings of the Christian faith,  
graciously purify them  
by the working of this sacrifice.  
Through Christ our Lord.  
Amen.

**COMMUNION ANTIPHON**

Has no one condemned you, woman? No  
one, Lord.  
Neither shall I condemn you. From now on,  
sin no more.

**PRAYER AFTER COMMUNION**

We pray, almighty God,  
that we may always be counted among the  
members of Christ,  
in whose Body and Blood we have  
communion.  
Who lives and reigns for ever and ever.  
Amen.

**PRAYER OVER THE PEOPLE**

Bless, O Lord, your people,  
who long for the gift of your mercy,  
and grant that what, at your prompting, they  
desire  
they may receive by your generous gift.  
Through Christ our Lord.  
Amen.

Many people seem to think that true religion  
is defined by "giving up things". In a sense  
it is far easier to deny one's body than quietly  
and soberly to surrender your whole self for  
God's possessing. In Lent, how much easier  
to give up wine or chocolate than seriously to  
tackle our impatience. A friend of mine who  
was prepared to fast most rigorously in Lent  
was horrified when I suggested daily Mass  
and half an hour's prayer instead.

*Sister Wendy Beckett*

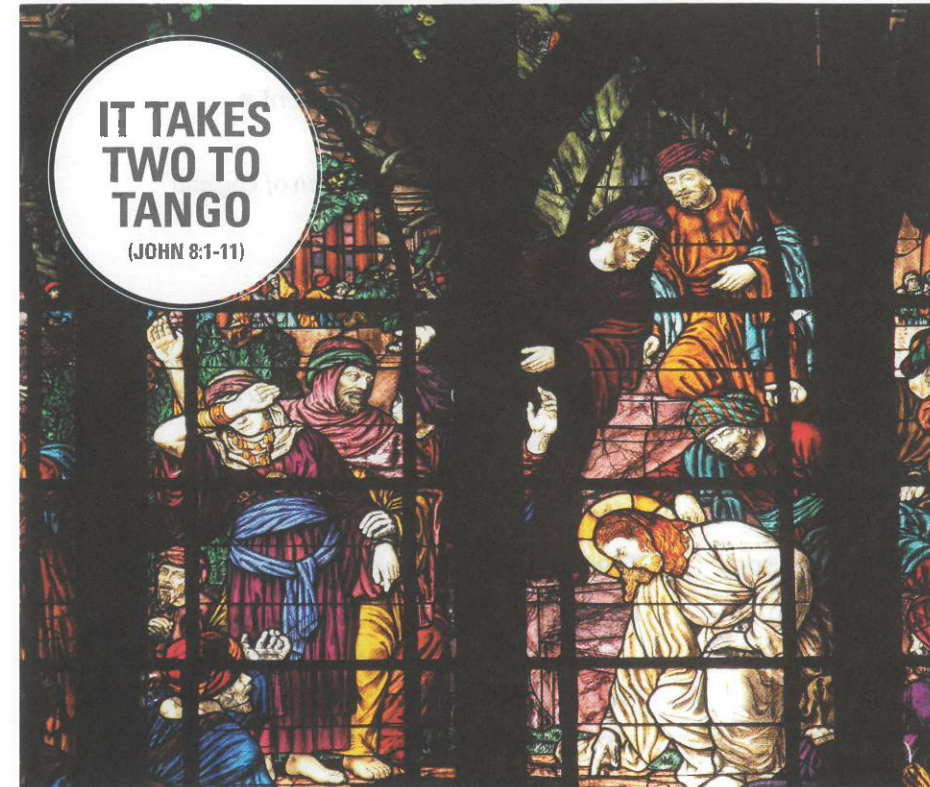
# Sunday Message

3 APRIL 2022

FIFTH SUNDAY OF LENT

**THE WORD**

Year C • Psalter Week 1



Stained glass scene, in the Church of Saint-Jean de Montmartre, of Christ and the woman  
caught in adultery

The flowing narrative in our Gospel reading today from John is quite  
unlike the style of the Fourth Evangelist and reminds the reader more of  
the stories in the account of Luke.

Jesus is put on the spot by his critics and asked for his opinion as to what should be done  
about a woman caught in the act of adultery. Jesus is being judged; but he turns the  
process around and focuses it on the characters who want to catch him out.

The judgement of the Law is clear: the woman should be stoned to death. But the point of  
the confrontation is not the fate of the unnamed woman; it is to find something with which  
to accuse and convict Jesus. It is a case of Jesus versus Moses, and so there should be no  
question of the outcome.

Jesus refuses to engage in the debate, but rather challenges his self-righteous opponents  
to initiate the sentence of death. They and all the others apparently melt away, until Jesus  
and the woman are left alone, and for the first time she is addressed directly. Jesus does  
not judge her, but offers her the possibility of a new life and a restored relationship with  
God, when he says "Do not sin again". The past is over, forgiven and forgotten; what  
matters is the new life from now on. ■

**LEARN**

In the Fourth Gospel, the opponents of Jesus are generally referred to simply as "the Jews".

The term "the Jews" usually refers to the members of the religious and political  
establishment, not to the people as a whole.

In the Synoptic Gospels of Mark, Matthew and Luke, these characters are described as  
"the chief priests, the scribes and the elders": they are the ones who bring about the  
crucifixion of Jesus.

The Pharisees were lay leaders, based locally in the synagogue.

**REFLECT**

Adultery requires at least two  
participants. It is significant  
that only the female partner  
is dragged before Jesus. Jesus'  
response is to offer the unnamed  
woman the opportunity of a new  
beginning. He does not condemn her,  
he does not criticise the Law to which  
his opponents appealed, but rather  
he challenges his opponents to act  
on their own convictions – and be  
convicted themselves in the process.

As with all Gospel stories, we are  
being asked, "whose side are you on?"  
Are you with the religious authorities  
who parade this unfortunate woman  
in public to Jesus as a test case? Are  
you with Jesus, who refuses to sit in  
judgement? We are not told whether  
the woman was involved in this affair  
through passion or simply through  
poverty. And what about the man  
involved, who apparently escapes  
scot-free?

The only individual person with whom  
Jesus interacts directly in this episode  
is the unnamed woman who is, in  
many ways, the unwitting excuse  
for the attack on Jesus. They are left  
alone, once all the others have sidled  
off when Jesus challenges them to  
declare themselves innocent and so  
entitled to stand in judgement and  
exact the penalty. Jesus treats the  
woman with respect; he speaks to her  
properly and offers her the chance of a  
new start. That is the message of Lent,  
that we are all being presented with  
the opportunity to begin again with  
a clean slate. We can stand with the  
woman's accusers, with the woman  
herself, or with Jesus. Where do you  
stand in this story? ■

**DO**

Find out about the refuge for women in your  
local area and the reasons why women go  
there.

**SAY**

**No need to recall the  
past... See, I am doing a  
new deed.**

(see Isaiah 43:18. 19)