

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
Agnus Dei from plainsong Mass XVII for Lent.

5. **A** - gnus Dé- i, * qui tól-lis peccá-ta mún-di : mi-se-rére nó-bis. Agnus Dé- i, * qui tól-lis peccá-ta mún-di : mi-se-rére nó-bis. Agnus Dé- i, * qui tól-lis peccá-ta mún-di, dó-na nó-bis pá-cem.

K COMMUNION ANTIPHON

Jerusalem quae aedificatur ut civitas, cuius participatio eius in idipsum: illuc enim ascenderunt tribus, tribus Domini, ad confitendum nomini tuo, Domine.

Jerusalem, which is built as a city, which is compact together: for thither did the tribes go up, the tribes of the Lord, to praise Thy name, O Lord.

Communion Motet “Justitiae Domini rectae” by Palestrina

“The justices of the Lord are right, rejoicing hearts, and His judgments are sweeter than honey and the honey-comb: for Thy servant keepeth them.”

L POST COMMUNION PRAYER

Deus, qui illuminas omnem hominem ventientem in hunc mundum, illumina, quaesumus, corda nostra gratiae tuae splendore, ut digna ac placita maiestati tuae cogitare semper, et te sincere diligere valeamus. R̄r Christum Dominum nostrum. Amen.

O God, who enlightenest every man who comes into the world, enlighten our hearts, we beseech Thee, by the brightness of Thy grace, so that our thoughts may be worthy and pleasing to Thy majesty, and that we may be able to love Thee sincerely.

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

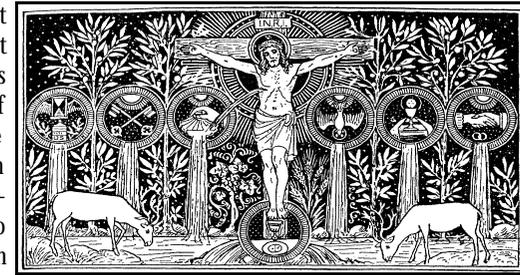
Tuere, Domine, supplices tuos, sustenta fragiles, et inter tenebras mortalium ambulantes tua semper luce vivifica, atque a malis omnibus clementer ereptos, ad summa bona pervenire concede. Per Christum Dominum nostrum Amen

Guard, O Lord, Thy suppliants, sustain them in their frailty, and enliven them with Thy light as they walk in the darkness of this dying world; mercifully free them from all evils, and grant that they may attain to the highest good.

Organ Voluntary: “Toccatà on Ave Maris Stella” by Flor Peeters (1903-1986)

**VESPERS AND BENEDICTION
 WILL BE SUNG HERE TONIGHT AT 7.30 PM.**

Today is Mid-Lent Sunday. By ancient custom this has always been seen as a day of refreshment from the rigours of our Lenten fast, when we are allowed to ‘rejoice’ (*Laetare*) in celebrating ‘Mothering Sunday’, whose origin lies in the identification of the Church as our Mother, who brings us to birth in Christ by the Sacrament of Baptism, and nourishes us with the sacred Body and Blood of her Lord in Holy Communion. This is the meaning of today’s illustration, showing the seven



sacraments as streams of living water flowing from Christ as He hangs on the cross for us. In the Gospel, Our Lord says that He ‘must be lifted up so that everyone who believes in Him, may have eternal life’.

Christ has won salvation for us, lifted high on the cross. That Salvation is given to us through the ministry of our mother the Church in the sacraments. This is the meaning of the Introit and Communion antiphons which speak of Jerusalem as the mother who ‘feeds us from her consoling breasts’ and who ‘gathers her children in unity’.

A INTROIT

Laetare Jerusalem: et conventum facite omnes qui diligitis eam: gaudete cum laetitia, qui in tristitia fuistis: ut exsultetis, et satiemi ab uberibus consolationis vestrae. Psalm Laetatus sum in his quae dicta sunt mihi: in domum Domini ibimus.

Rejoice, O Jerusalem: and come together all you that love her: rejoice with joy, you that have been in sorrow: that you may exult, and be filled from the breasts of your consolation.

Introductory rite—see Mass book page 3.

Kyrie from “Missa Brevis in F” by Franz Joseph Haydn (1732-1809)

B COLLECT

Deus, qui per Verbum tuum humani generis reconciliationem mirabiliter operaris, praesta, quaesumus, ut populus christianus prompta devotione et alacri fide ad ventura sollemnia valeat festinare. Per Dominum nostrum Jesum Christum.....Per omnia saecula saeculorum. Amen.

O God, who dost wonderfully reconcile humanity through Christ Thy Word, grant, we beseech Thee, that the Christian People may hasten towards the approaching Paschal solemnities with lively devotion and eager faith.

C First Reading is from the second book of Chronicles

All the heads of the priesthood, and the people too, added infidelity to infidelity, copying all the shameful practices of the nations and defiling the Temple that the Lord had consecrated for himself in Jerusalem. The Lord, the God of their ancestors, tirelessly sent them messenger after messenger, since he wished to spare his people and his house. But they ridiculed the messengers of God, they despised his words, they laughed at his prophets, until at last the wrath of the Lord rose so high against his people that there was no further remedy. Their enemies burned down the Temple of God, demolished the walls of Jerusalem, set fire to all its palaces, and destroyed everything of value in it. The survivors were deported by Nebuchadnezzar to Babylon; they were to serve him and his sons until the kingdom of Persia came

to power. This is how the word of the Lord was fulfilled that he spoke: through Jeremiah, Until this land has enjoyed its Sabbath rest, until seventy years have gone by, it will keep Sabbath throughout the days of its desolation. And in the first year of Cyrus king of Persia, to fulfil the word of the Lord that was spoken through Jeremiah, the Lord roused the spirit of Cyrus king of Persia to issue a proclamation and to have it publicly displayed throughout his kingdom: Thus speaks Cyrus king of Persia, The Lord, the God of heaven, has given me all the kingdoms of the earth; he has ordered me to build him a Temple in Jerusalem, in Judah. Whoever there is among you of all his people, may his God be with him! Let him go up.

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

D GRADUAL

Laetatus sum in his quae dicta sunt mihi: in domum Domini ibimus. **V** Fiat pax in virtute tua: et abundantia in turribus tuis

I rejoiced at the things that were said to me: we shall go into the house of the Lord. V. Let peace be in Thy strength: and abundance in Thy towers.

E The second reading is from St Paul's Epistle to the Ephesians

God loved us with so much love that he was generous with his mercy: when we were dead through our sins, he brought us to life with Christ - it is through grace that you have been saved - and raised us up with him and gave us a place with him in heaven, in Christ Jesus. This was to show for all ages to come, through his goodness towards us in Christ Jesus, how infinitely rich he is in grace. Because it is by grace that you have been saved, through faith; not by anything of your own, but by a gift from God; not by anything that you have done, so that nobody can claim the credit. We are God's work of art, created in Christ Jesus to live the good life as from the beginning he had meant us to live it.

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

F TRACT

Qui confidunt in Domino, sicut mons Sion: non commovebitur in aeternum, qui habitat in Jerusalem. Montes in circuitu eius: et Dominus in circuitu populi sui, ex hoc nunc et usque in saeculum.

They that trust in the Lord shall be as Mount Sion: he shall not be moved for ever that dwelleth in Jerusalem. Mountains are round about it: so the Lord is round about His people, from henceforth now and for ever.

G GOSPEL - A reading from the Holy Gospel according to John.

At that time: Jesus said to Nicodemus; as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in him may have eternal life." For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life. For God sent the Son into the world, not to condemn the world, but that the world might be saved through him. He who believes in him is not condemned; he who does not believe is condemned already, because he has not believed in the name of the only Son of God. And this is the judgment, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil. For every one who does evil hates the light, and does not come to the light, lest his deeds should be exposed. But he who does what is true comes to the light, that it may be clearly seen that his deeds have been wrought in God.

Verbum Domini. **R. Laus, tibi Christe.**

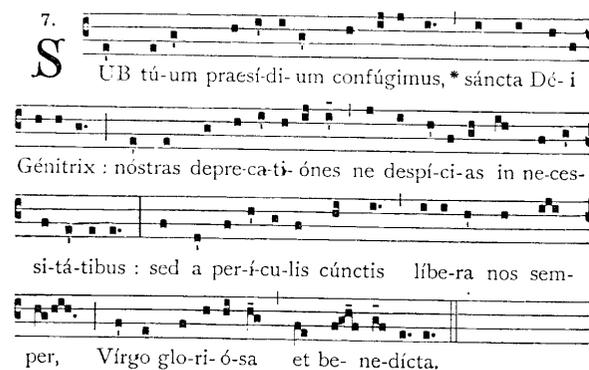
CREDO III—see Mass book page 27 or 28

At the end of the Bidding Prayers we sing this 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.

Offertory Motet "Laudate Dominum" by Giovanni Pierluigi da Palestrina (1525-1594)

"O praise the Lord, all ye nations! Acclaim Him, all ye peoples! For His mercy to us is sure, and the Truth of the Lord will endure for ever."



H PRAYER OVER THE GIFTS

Remedii sempiterni munera, Domine, laetantes offerimus, suppliciter exorantes, ut eadem nos et fideliter venerari, et pro salute mundi congruenter exhibere perficias. Per Christum Dominum nostrum.

We joyfully offer Thee, O Lord, the gifts of eternal healing, and humbly beseech Thee, that Thou wouldst bring us faithfully to venerate these same gifts, and fittingly to manifest them for the world's salvation.

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.

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. For Thou dost mercifully grant to Thy faithful people the grace joyfully to prepare each year to celebrate the Easter Mysteries with purified mind and spirit; so that, by fulfilling the duties of religious love and charitable works more eagerly, and by frequenting the sacraments by which they have been reborn, they may be led onwards to the fullness of filial grace. Wherefore with angels and archangels, with thrones and dominations and with all the company of heaven, we sing the hymn of Thy glory, evermore saying:

Qui fidelibus tuis dignanter concedis quotannis paschalia sacramenta in gaudio purificatis mentibus exspectare: ut, pietatis officia et opera caritatis propensius exsequentes, frequentatione mysteriorum, quibus renati sunt, ad gratiae filiorum plenitudinem perducantur.

Et ideo, cum Angelis et Archangelis, cum Thronis et Dominationibus, cumque omni militia caelestis exercitus, hymnum gloriae tuae canimus, sine fine dicentes:

Sanctus from plainsong Mass XVII for Lent.

