

Sunday, February 25th, 2024

SECOND SUNDAY IN LENT

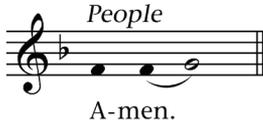
The altar party enters in silence.

The servers and people kneel.

THE GREETING

(All make the sign of the cross.)

Priest: ✠ In the Name of the Father, and of the Son,
and of the Holy Spirit.



THE PRAYERS AT THE FOOT OF THE ALTAR

The people join the servers and ministers in the responses.

Priest: I will go unto the altar of God.

Servers: Even unto the God of my joy and gladness.

Psalm 43. Iudica me, Deus

Priest: Give sentence with me, O God, and defend my cause against the ungodly people; O deliver me from the deceitful and wicked man.

Ministers: For thou art the God of my strength; why hast thou put me from thee? and why go I so heavily, while the enemy oppresseth me?

Priest: O send out thy light and thy truth, that they may lead me, and bring me unto thy holy hill, and to thy dwelling.

Ministers: And that I may go unto the altar of God, even unto the God of my joy and gladness; and upon the harp will I give thanks unto thee, O God, my God.

Priest: Why art thou so heavy, O my soul? and why art thou so disquieted within me?

Ministers: O put thy trust in God; for I will yet give him thanks, which is the help of my countenance, and my God.

Priest: Glory be to the Father, and to the Son, and to the Holy Spirit;

Ministers: As it was in the beginning, is now, and ever shall be: world without end. Amen.

Priest: I will go unto the altar of God.

Ministers: Even unto the God of my joy and gladness.

Priest: Our help is in the ☩ Name of the Lord.

Ministers: Who hath made heaven and earth.

With hands joined, bowing profoundly, the Priest says:

Priest: I confess to Almighty God, to Blessed Mary ever-Virgin, to Blessed Michael the Archangel, to Blessed John the Baptist, to the holy Apostles Peter and Paul, to all the Saints, and to you, brethren, that I have sinned exceedingly in thought, word, and deed; [he strikes his breast thrice] by my fault, by my own fault, by my own most grievous fault. Wherefore I beg Blessed Mary ever-Virgin, Blessed Michael the Archangel, Blessed John the Baptist, the holy Apostles Peter and Paul, all the Angels and Saints, and you, my brethren, to pray for me to the Lord our God.

Ministers: May Almighty God have mercy upon thee, forgive thee thy sins, and bring thee to everlasting life.

Priest: Amen.

Ministers: I confess to Almighty God, to Blessed Mary ever-Virgin, to Blessed Michael the Archangel, to Blessed John the Baptist, to the holy Apostles Peter and Paul, to all the Saints, and to thee, Father, that I have sinned exceedingly in thought, word, and deed; [they strike their breast thrice] by my fault, by my own fault, by my own most grievous fault. Wherefore I beg Blessed Mary ever-Virgin, Blessed Michael the Archangel, Blessed John the Baptist, the holy Apostles Peter and Paul, all the Angels and Saints, and thee, Father, to pray for me to the Lord our God.

Priest: May Almighty God have mercy upon you, forgive you your sins, and bring you to everlasting life.

Ministers: Amen.

Priest: The almighty and merciful Lord grant unto us pardon, ☩ absolution, and remission of our sins.

Ministers: Amen.

Priest: Wilt thou not turn again and quicken us, O God?

Ministers: That thy people may rejoice in thee.

Priest: O Lord, show thy mercy upon us.

Ministers: And grant us thy salvation.

Priest: O Lord, hear my prayer.

Ministers: And let my cry come unto thee.

Priest: The Lord be with you.

Ministers: And with thy spirit.

Priest: Let us pray.

COLLECT FOR PURITY

Mass Booklet page 1

Introit

Reminiscere (Ps 25:5,21,1)

Call to remembrance, O Lord, thy tender mercies, and thy loving-kindnesses, which have been ever of old: O let not our enemies triumph over us; deliver us, O God of Israel, out of all our troubles.

(Ps) Unto thee, O Lord, do I lift up my soul: my God, in thee have I trusted, let me not be confounded.

GLORY. Call to...

KYRIE

Merbecke

Lord, have mer - cy up - on us. Lord, have mer -
cy up - on us. Lord, have mer - cy up - on us.
Christ, have mer - cy up - on us. Christ, have mer - cy up - on us.
Christ, have mer - cy up - on us. Lord, have mer - cy up - on us.
Lord, have mer - cy up - on us. Lord, have mer - cy up - on us.

COLLECT OF THE DAY

O GOD, who before the Passion of thy Only Begotten Son didst reveal his glory upon the holy mount: grant unto us that we, beholding by faith the light of his countenance, may be strengthened to bear our cross, and be changed into his likeness from glory to glory; through the same Jesus Christ our Lord, who liveth and reigneth with thee, in the unity of the Holy Spirit, ever one God, world without end. Amen.

FIRST READING

Genesis 22:1-2, 9a, 10-13, 15-18

In those days:

God tested Abraham, and said to him, "Abraham!" And he said, "Here am I."

He said, "Take your son, your only-begotten son Isaac, whom you love, and go to the land of Mori'ah, and offer him there as a burnt offering upon one of the mountains of which I shall tell you."

When they came to the place of which God had told him, Abraham built an altar there, and laid the wood in order.

Then Abraham put forth his hand, and took the knife to slay his son.

But the angel of the LORD called to him from heaven, and said, "Abraham, Abraham!" And he said, "Here am I."

He said, "Do not lay your hand on the lad or do anything to him; for now I know that you fear God, seeing you have not withheld your son, your only-begotten son, from me."

And Abraham lifted up his eyes and looked, and behold, behind him was a ram, caught in a thicket by his horns; and Abraham went and took the ram, and offered it up as a burnt offering instead of his son.

And the angel of the LORD called to Abraham a second time from heaven, and said, "By myself I have sworn, says the LORD, because you have done this, and have not withheld your son, your only-begotten son,

I will indeed bless you, and I will multiply your descendants as the stars of heaven and as the sand which is on the seashore. And your descendants shall possess the gate of their enemies, and by your descendants shall all the nations of the earth bless themselves, because you have obeyed my voice."

GRADUAL PSALM Psalm 116:9-10, 13-16. Ambulabo coram Domino

630

S. WESLEY



- 9 I will walk be- | fore the | Lord *
in the | **land** | of the | living.
- 10 I believed, and therefore will I speak;
but I was | **sore** | troubled: *
I said in my haste, | **All** | men are | liars.
- 13 I will pay my vows now in the presence of | all his | people: *
right dear in the sight of the | Lord · is the | death of · his | saints.
- 14 Behold, O Lord, how that | I am · thy | servant; *
I am thy servant, and the son of thine handmaid;
thou hast | broken · my | bonds in | sunder.
- 15 I will offer to thee the | sacrifice · of | thanksgiving, *
and will call up- | on the | Name of · the | Lord.
- 16 I will pay my vows unto the Lord,
in the sight of | all his | people, *
in the courts of the Lord's house;
even in the midst of thee, O Je- | rusa · lem. | Praise the | Lord.

SECOND READING

Romans 8:31b-34

Brethren:

If God is for us, who is against us?

He who did not spare his own Son but gave him up for us all,
will he not also give us all things with him?

Who shall bring any charge against God's elect? It is God who justifies; who is to condemn? Is it Christ Jesus, who died, yes, who was raised from the dead, who is at the right hand of God, who indeed intercedes for us?

Tract

Commovisti (Ps 60:2,4b,5)

Thou hast moved the land, O Lord: and divided it.

V. Heal the sores thereof: for it shaketh.

V. That they may triumph because of the truth: that thy beloved may be delivered.

GOSPEL

Mark 9:2-10

✠ A reading from the Holy Gospel according to Mark.

R. Glory be to thee, O Lord.

And after six days Jesus took with him Peter and James and

John, and led them up a high mountain apart by themselves; and he was transfigured before them, and his garments became glistening, intensely white, as no fuller on earth could bleach them.

And there appeared to them Eli'jah with Moses; and they were talking to Jesus.

And Peter said to Jesus, "Master, it is well that we are here; let us make three booths, one for you and one for Moses and one for Eli'jah."

For he did not know what to say, for they were exceedingly afraid.

And a cloud overshadowed them, and a voice came out of the cloud, "This is my beloved Son; listen to him."

And suddenly looking around they no longer saw any one with them but Jesus only.

And as they were coming down the mountain, he charged them to tell no one what they had seen, until the Son of man should have risen from the dead.

So they kept the matter to themselves, questioning what the rising from the dead meant.

The Gospel of the Lord.

R. Praise be to thee, O Christ.

HOMILY

NICENE CREED

I believe in one God, the Father Almighty, maker of heaven and earth, and of all things visible and invisible;

And in one Lord (*bow*) Jesus Christ, the Only Begotten Son of God,

begotten of his Father before all worlds,

God of God, Light of Light, very God of very God,

begotten, not made, being of one substance with the Father; by whom all things were made; who for us men and for our salvation came down from heaven,

Genuflect

and was incarnate by the Holy Ghost of the Virgin Mary, and was made man;

Stand

and was crucified also for us under Pontius Pilate;

he suffered and was buried; and the third day he rose again according to the Scriptures, and ascended into heaven,

and sitteth on the right hand of the Father; and he shall come again, with glory, to judge both the quick and the dead; whose kingdom shall have no end.

And I believe in the Holy Ghost the Lord, the Giver of Life, who proceedeth from the Father and the Son; who with the Father and the Son together is

(bow) worshipped and glorified;

who spake by the Prophets.

And I believe one holy Catholic and Apostolic Church;

I acknowledge one Baptism for the remission of sins;

and I look for the resurrection of the dead,

✠ and the life of the world to come. Amen.

PRAYERS OF THE PEOPLE Form III: Mass Booklet page 29

Offertory

Meditabor (Ps 119:47,48)

My delight shall be in thy commandments, which I have loved exceedingly: my hands also will I lift up unto thy commandments, which I have loved.

OFFERTORY HYMN

Weary of earth - Hymnal 58

ORATE FRATRES

The Priest kisses the altar, turns towards the People, extends and then joins his hands, and says aloud:

Pray, brethren, that my sacrifice and yours may be acceptable unto God, the Father Almighty.

The People stand and respond:

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

Prayer over the Offerings

WE beseech thee, O Lord, mercifully to have respect unto these our oblations: that they may be profitable unto us for our increase in all godliness, and for the advancement of everlasting salvation; through Jesus Christ our Lord. Amen.

SURSUM CORDA

Priest The Lord be with you.



People And with thy spi - rit.

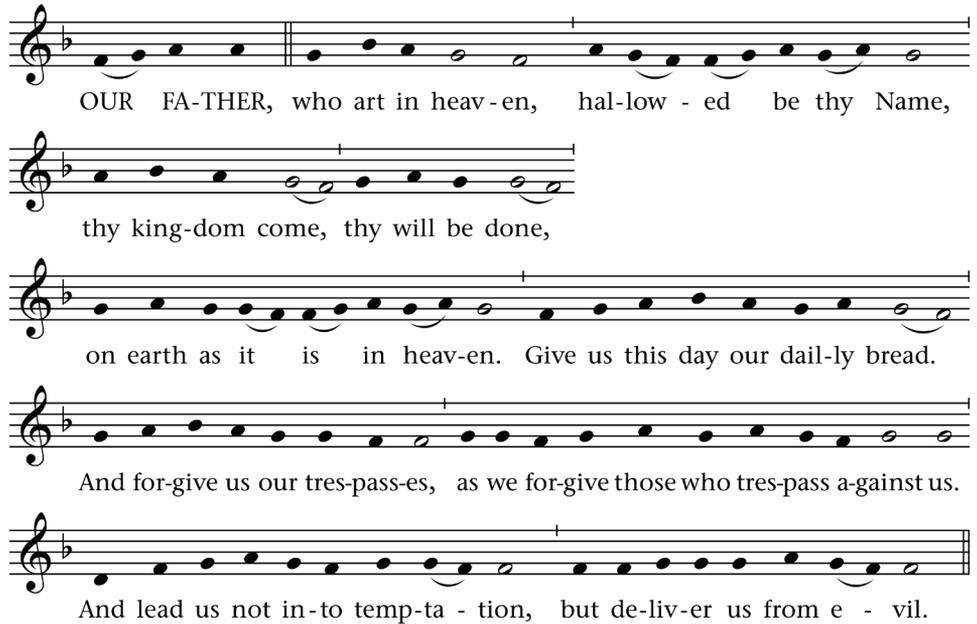
LORD'S PRAYER

(Stand)

The Priest sings or says:

As our Saviour Christ hath commanded and taught us, we are bold to say:

And here he begins the Lord's Prayer, as the People continue with him:

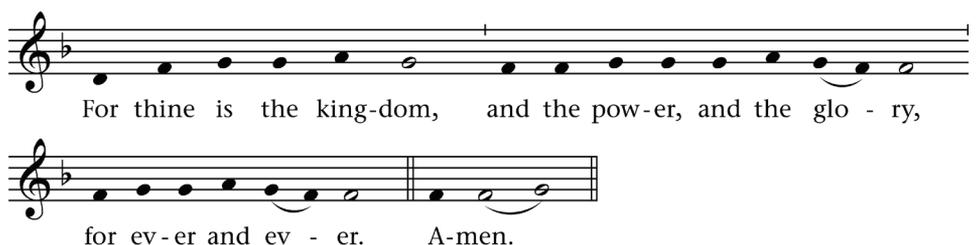


OUR FA-THER, who art in heav-en, hal-low-ed be thy Name,
thy king-dom come, thy will be done,
on earth as it is in heav-en. Give us this day our dail-ly bread.
And for-give us our tres-pass-es, as we for-give those who tres-pass a-gainst us.
And lead us not in-to temp-ta-tion, but de-liv-er us from e-vil.

The Priest alone continues:

Deliver us, O Lord, we beseech thee, from all evils, past, present, and to come; and at the intercession of the blessed and glorious ever-Virgin Mary, Mother of God, with thy blessed Apostles Peter and Paul, and with Andrew, and all the Saints, favourably grant peace in our days, that by the help of thine availing mercy we may ever both be free from sin and safe from all distress.

The Priest joins his hands. The People respond:



For thine is the king-dom, and the pow-er, and the glo-ry,
for ev-er and ev-er. A-men.

PEACE

(Kneel after response)

Priest: The peace of the Lord be always with you.



And with thy spir-it.

PASCHA NOSTRUM

(kneeling)

Priest: Christ our Passover is sacrificed for us.



There-fore let us keep the feast.

AGNUS DEI

Merbecke

O Lamb of God, that ta - kest a - way the
sins of the world, have mer - cy up - on us.
O Lamb of God, that ta - kest a - way the
sins of the world, have mer - cy up - on us.
O Lamb of God, that ta - kest a - way the
sins of the world, grant us thy peace.

Setting: John Merbecke (1518?-1585?)

PRAYER OF HUMBLE ACCESS

The Priest says with all who shall receive Communion:

**We do not presume to come to this thy Table,
O merciful Lord, trusting in our own righteousness,
but in thy manifold and great mercies.**

**We are not worthy so much as to gather up the
crumbs under thy Table. But thou art the same
Lord whose property is always to have mercy.**

Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his Blood, that our sinful bodies may be made clean by his Body, and our souls washed through his most precious Blood, and that we may evermore dwell in him, and he in us.

Amen.

ECCE AGNUS DEI

(said by the Priest)

Behold the Lamb of God, behold him that taketh away the sins of the world. Blessed are those who are called to the Supper of the Lamb.

DOMINE NON SUM DIGNUS

(said three times)

Lord, I am not worthy that thou shouldst come under my roof, but speak the word only, and my soul shall be healed.

Communion

Visionem (Mt 17:9)

Tell the vision which ye have seen to no man: until the Son of Man be risen again from the dead.

DISTRIBUTION OF HOLY COMMUNION

Those in full communion with the Catholic Church are welcome to receive Holy Communion. We encourage communion on the tongue as the most traditional and reverent manner of receiving the Sacrament. The Priest will administer the Blessed Sacrament in both kinds by moistening the Host in the Precious Blood (intinction). If you wish to receive only the Host, please indicate "one kind" by placing "one hand" on your breast.

POSTCOMMUNION HYMN Bread of heaven - Hymnal 212

THANKSGIVING AFTER COMMUNION

(kneeling)

Almighty and everliving God,

we most heartily thank thee for that thou dost feed us, in these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, the blessed company of all faithful people; and are also heirs, through hope, of thy everlasting kingdom, by the merits of the most precious death and Passion of thy dear Son.

And we humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast

prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Spirit, be all honour and glory, world without end. Amen.

Postcommunion

(remain kneeling)

WE humbly beseech thee, Almighty God: that we whom thou dost vouchsafe to regenerate with thy holy Sacraments, may continually serve thee in all virtuous and godly living; through Jesus Christ our Lord. Amen.

PRAYER OVER THE PEOPLE AND BLESSING (Kneeling)

Priest: The Lord be with you.



And with thy spir - it.

Deacon: Bow down before the Lord.

BLESS thy faithful people, we beseech thee, O Lord, with thine everlasting benediction: and make them so to cleave to the Gospel of thine Only Begotten Son, that they may always desire, and at last attain, unto that glory whose beauty he showed forth in his own Body, to the wonderment of the Apostles; through Jesus Christ our Lord. Amen.

The priest continues:

and the blessing of God Almighty, ☩ the Father, the Son, and the Holy Spirit, be amongst you, and remain with you always.

People: **Amen.**

DISMISSAL (Stand after the response.)

Deacon:

People:



CLOSING HYMN Praise to the holiest - Hymnal 343 Second Tune

AVE REGINA CÆLORUM

The Ave Regina Cælorum is the seasonal anthem prayed from the day after Candlemas until Wednesday in Holy Week.

AVE REGINA CÆLORUM

VI

A



- ve Re-gí-na cæ-ló-rum, * A-ve Dómi-na Ange-



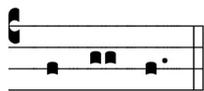
ló-rum: Salve ra-dix, salve porta, Ex qua mundo lux



est orta: Gaude Virgo glo-ri-ó-sa, Su-per omnes spe-ci-



ó-sa: Va-le, o valde de-có-ra, Et pro no-bis Christum



QUEEN of the heavens, we hail thee, Hail thee, Lady of all the Angels; Thou the dawn, the door of morning Whence the world's true Light is risen: Joy to thee, O Virgin glorious, Beautiful beyond all other; Hail and farewell, O most gracious, Intercede for us alway to Jesus.

ex-ó- ra.

V. Vouchsafe that I may praise thee, O holy Virgin.

R. Give me strength against thine enemies.

Let us pray.

GRANT us, O merciful God, protection in our weakness: that we who celebrate the memory of the holy Mother of God may, through the aid of her intercession, rise again from our sins. Through the same Christ our Lord. *Amen.*

Please join us after mass for coffee hour and fellowship.

*On November 14, 1996, the National Conference of Catholic Bishops approved the following **Guidelines on the Reception of Communion**. The guidelines, which are to be included in leaflets and other participation aids published in the United States, seek to remind all those who may attend Catholic liturgies of the present discipline of the Church with regard to the sharing of Eucharistic Communion.*

For Catholics

As Catholics, we fully participate in the celebration of the Eucharist when we receive Holy Communion. We are encouraged to receive Communion devoutly and frequently. In order to be properly disposed to receive Communion, participants should not be conscious of grave sin and normally should have fasted for one hour. A person who is conscious of grave sin is not to receive the Body and Blood of the Lord without prior sacramental confession except for a grave reason where there is no opportunity for confession. In this case, the person is to be mindful of the obligation to make an act of perfect contrition, including the intention of confessing as soon as possible (canon 916). A frequent reception of the Sacrament of Penance is encouraged for all.

For our fellow Christians

We welcome our fellow Christians to this celebration of the Eucharist as our brothers and sisters. We pray that our common baptism and the action of the Holy Spirit in this Eucharist will draw us closer to one another and begin to dispel the sad divisions which separate us. We pray that these will lessen and finally disappear, in keeping with Christ's prayer for us "that they may all be one" (Jn 17:21).

Because Catholics believe that the celebration of the Eucharist is a sign of the reality of the oneness of faith, life, and worship, members of those churches with whom we are not yet fully united are ordinarily not admitted to Holy Communion. Eucharistic sharing in exceptional circumstances by other Christians requires permission according to the directives of the diocesan bishop and the provisions of canon law (canon 844 §4). Members of the Orthodox Churches, the Assyrian Church of the East, and the Polish National Catholic Church are urged to respect the discipline of their own Churches. According to Roman Catholic discipline, the Code of Canon Law does not object to the reception of Communion by Christians of these Churches (canon 844 §3).

For those not receiving Holy Communion

All who are not receiving Holy Communion are encouraged to express in their hearts a prayerful desire for unity with the Lord Jesus and with one another.

For non-Christians

We also welcome to this celebration those who do not share our faith in Jesus Christ. While we cannot admit them to Holy Communion, we ask them to offer their prayers for the peace and the unity of the human family.



CONGREGATIO DE CULTU DIVINO
ET DISCIPLINA SACRAMENTORUM

Prot. N. 160/15

CONGREGATION FOR DIVINE WORSHIP
AND THE DISCIPLINE OF THE SACRAMENTS

DECREE

Desiring to heal wounds of division in the Body of Christ, Pope Benedict XVI approved the erection of Personal Ordinariates for Anglicans wishing to enter into the full communion of the Catholic Church. Attentive to their attachment to various customs and traditions that developed in the Anglican Communion over the nearly five hundred years of separation from the See of Peter and that are in accord with the Catholic faith, among the provisions of the Apostolic Constitution *Anglicanorum coetibus* is included the authorization for the preparation of liturgical books that draw from the Anglican liturgical and spiritual patrimony.

Aware that authentic Catholic worship in Spirit and truth has always found expression in diverse forms, this Congregation, together with the Congregation for the Doctrine of the Faith, drawing from various Anglican sources and from the current Roman Missal, has prepared this text for the celebration of the Mass in the Personal Ordinariates.

Therefore, wishing that the fruits of the labors of pastors, religious, and lay faithful of years past may remain ever abundant in the Church, this Congregation for Divine Worship and the Discipline of the Sacraments, by virtue of the faculties granted to it by the Supreme Pontiff FRANCIS, now approves this Missal as a legitimate adaptation of the Roman Rite, drawn up in the English language and called « Divine Worship: The Missal », as in the attached copy, and makes it available for all those who have the right to it from the date established by the Ordinaries of the Personal Ordinariates.

In printed editions, this Decree, which grants the approval of the Apostolic See, is to be included in its entirety.

All things to the contrary notwithstanding.

From the offices of the Congregation for Divine Worship and the Discipline of the Sacraments, 27 May 2015, the Memorial of Saint Augustine of Canterbury, Bishop.

(Robert Card. SARAH)

Prefect

(✠ Arthur ROCHE)
Archbishop Secretary

