

Sunday, March 3rd, 2024

THIRD 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

Oculi mei (Ps 25:14,15,1)

Mine eyes are ever looking unto the Lord, for he shall pluck my feet out of the net: look thou upon me, and have mercy upon me, for I am desolate, and in misery.

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

GLORY. Mine eyes...

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.

Setting: John Merbecke (1510?-1585?)

COLLECT OF THE DAY

Collect

WE beseech thee, Almighty God: look upon the hearty desires of thy humble servants, and stretch forth the right hand of thy majesty, to be our defence against all our enemies;

through Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Spirit, ever one God, world without end. Amen.

FIRST READING

Exodus 20:1-17

In those days:

God spoke all these words, saying,

“I am the LORD your God, who brought you out of the land of Egypt, out of the house of bondage.

“You shall have no other gods before me.

“You shall not make for yourself a graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; you shall not bow down to them or serve them; for I the LORD your God am a jealous God, visiting the iniquity of the fathers upon the children to the third and the fourth generation of those who hate me, but showing mercy to thousands 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 hold him guiltless who takes his name in vain.

“Remember the sabbath day, to keep it holy.

Six days you shall labor, and do all your work; but the seventh day is a sabbath to the LORD your God; in it you shall not do any work, you, or your son, or your daughter, your manservant, or your maidservant, or your cattle, or the sojourner who is within your gates;

for in six days the LORD made heaven and earth, the sea, and all that is in them, and rested the seventh day; therefore the LORD blessed the sabbath day and hallowed it.

“Honor your father and your mother, that your days may be long in the land which the LORD your God gives 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, or his manservant, or his maidservant, or his ox, or his donkey, or anything that is your neighbor’s.”

646

W. LAWES



- 7 The law of the Lord is an undefiled law, con- | verting · the | soul; *
the testimony of the Lord is sure,
and giveth | wisdom | unto · the | simple.
- 8 The statutes of the Lord are right, and re- | joice the | heart; *
the commandment of the Lord is pure,
and giveth | **light** | unto · the | eyes.
- 9 The fear of the Lord is clean, and en- | dureth · for | ever; *
the judgments of the Lord are true, and | righteous | alto- | gether.
- 10 More to be desired are they than gold,
yea, than | much fine | gold; *
sweeter also than | honey, | and the | honeycomb.

SECOND READING

1 Corinthians 1:22-25

Brethren:

Jews demand signs and Greeks seek wisdom,
but we preach Christ crucified, a stumbling block to Jews and
folly to Gentiles,
but to those who are called, both Jews and Greeks, Christ the
power of God and the wisdom of God.
For the foolishness of God is wiser than men, and the
weakness of God is stronger than men.

Tract*Ad te levavi (Ps 123:1,2,3)*

Unto thee lift I up mine eyes: O thou that dwellest in the heavens.

V. Behold, even as the eyes of servants: look unto the hand of
their masters.

V. And as the eyes of a maiden: unto the hand of her mistress.

V. Even so our eyes wait upon the Lord our God: until he have
mercy upon us.

V. Have mercy upon us, O Lord: have mercy upon us.

GOSPEL

John 2:13-25

✠ A reading from the Holy Gospel according to John.

R. Glory be to thee, O Lord.

The Passover of the Jews was at hand, and Jesus went up to
Jerusalem.

In the temple he found those who were selling oxen and sheep and pigeons, and the money-changers at their business.

And making a whip of cords, he drove them all, with the sheep and oxen, out of the temple; and he poured out the coins of the money-changers and overturned their tables.

And he told those who sold the pigeons, "Take these things away; you shall not make my Father's house a house of trade." His disciples remembered that it was written, "Zeal for your house will consume me."

The Jews then said to him, "What sign have you to show us for doing this?"

Jesus answered them, "Destroy this temple, and in three days I will raise it up."

The Jews then said, "It has taken forty-six years to build this temple, and will you raise it up in three days?"

But he spoke of the temple of his body.

When therefore he was raised from the dead, his disciples remembered that he had said this; and they believed the Scripture and the word which Jesus had spoken.

Now when he was in Jerusalem at the Passover feast, many believed in his name when they saw the signs which he did; but Jesus did not trust himself to them, because he knew all men and needed no one to bear witness of man; for he himself knew what was in man.

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

Iustitiae Domini (Ps 19:8,10b,11)

The statutes of the Lord are right, and rejoice the heart: sweeter also than honey and the honey-comb; moreover, by them is thy servant taught.

OFFERTORY HYMN Forty days and forty nights - Hymnal 55

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:

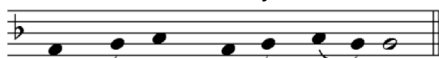
May the Lord accept the sacrifice at thy hands, for the praise and glory of his Name, for our good and the good of all his holy Church.

Prayer over the Offerings

GRANT, O Lord, we pray thee: that this oblation may in such wise cleanse us from all our sins; that we thy servants, being sanctified both in body and soul, may worthily offer unto thee this our sacrifice; through Jesus Christ our Lord. Amen.

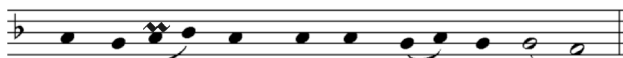
SURSUM CORDA

Priest The Lord be with you.



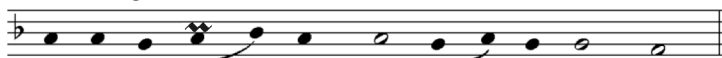
People And with thy spi - rit.

Priest Lift up your hearts.



People We lift them up un - to the Lord.

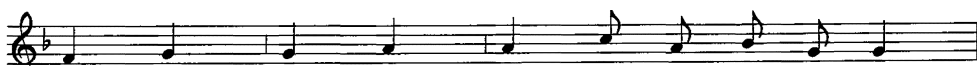
Priest Let us give thanks unto the Lord our God.



People It is meet and right so to do.

SANCTUS AND BENEDICTUS

Merbecke



Ho - ly, ho - ly, ho - ly, Lord God of Hosts:



Heaven and earth are full of thy glo - ry. Glo - ry be



to thee, O Lord Most High. Bless - ed is he that com - eth



in the name of the Lord. Ho - san - na in the high - est.

Setting: John Merbecke (1510?-1585?)

EUCCHARISTIC PRAYER

Mass Booklet page 13

Priest: The mystery of faith.

People:



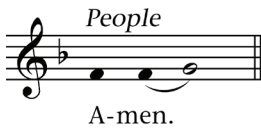
O Sav - iour of the world, who by thy Cross and pre-cious Blood hast



re-deemed us: save us and help us, we hum-bly be-seech thee, O Lord.

The priest continues the Eucharistic Prayer, concluding with:

BY whom and with whom and in whom, to thee, O Father Almighty, in the unity of the Holy Spirit, be all honour and glory throughout all ages, world without end.



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.

People:



And with thy spir-it.

PASCHA NOSTRUM

(kneeling)

Priest: Christ our Passover is sacrificed for us.

People:



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 *Passer invenit (Ps 84:3,4)*

The sparrow hath found her an house, and the swallow a nest where she may lay her young: even thy altars, O Lord of hosts, my King and my God; blessed are they that dwell in thy house, they will be alway praising thee.

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 Humbly I adore thee - Hymnal 204

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)

LORD, who sufferest us to be partakers of thy wondrous mysteries: grant, we beseech thee; that by thy mercy we may be absolved from all our iniquities, and be defended against all adversities; through Jesus Christ our Lord. Amen.

PRAYER OVER THE PEOPLE AND BLESSING *(Kneeling)*

Priest: The Lord be with you.

People: A musical staff in G major (one sharp) and 4/4 time. The melody consists of quarter notes: G4, A4, B4, C5, followed by a half note G4.

And with thy spir-it.

Deacon: Bow down before the Lord.

WE beseech thee, O Lord, to rule the hearts of thy faithful people: and in thy loving-kindness, grant thy servants grace; that, abiding in the love of thee and their neighbour, they may fulfil the whole of thy commandments; 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:

A musical staff in G major (one sharp) and 4/4 time. The melody consists of quarter notes: G4, A4, B4, C5, followed by a half note G4. There is a double bar line in the middle. The second part consists of quarter notes: G4, A4, B4, C5, followed by a half note G4.
Go forth in peace. Thanks be to God.

CLOSING HYMN

Kind Maker of the world - Hymnal 56

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

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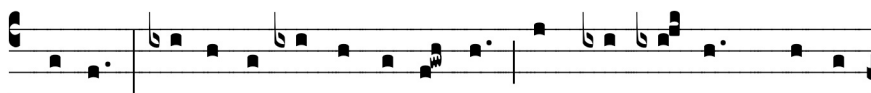
- ve Re-gí-na cæ-ló-rum, * A-ve Dómi-na Ange-



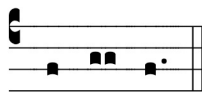
ló-rum: Salve ra-dix, salve porta, Ex qua mundo lux



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 always 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

