

Sunday, March 10th, 2024

# FOURTH SUNDAY IN LENT

(Commonly called *Lætare*)

OPENING HYMN I heard the voice of Jesus say -- Insert (next page)  
(The priest and servers pray alone during the hymn.)

COLLECT FOR PURITY

Mass Booklet page 1

## Introit

*Laetare Ierusalem* (Is 66:10,11; Ps 122:1)

Rejoice ye with Jerusalem; and be glad for her, all ye that delight in her: exult and sing for joy with her, all ye that in sadness mourn for her; that ye may suck, and be satisfied with the breasts of her consolations.

(Ps) I was glad when they said unto me: we will go into the house of the Lord.

GLORY. Rejoice ye...

## KYRIE

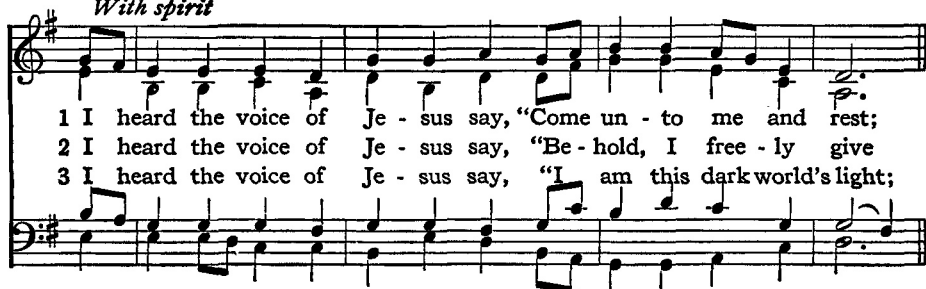
Merbecke

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.

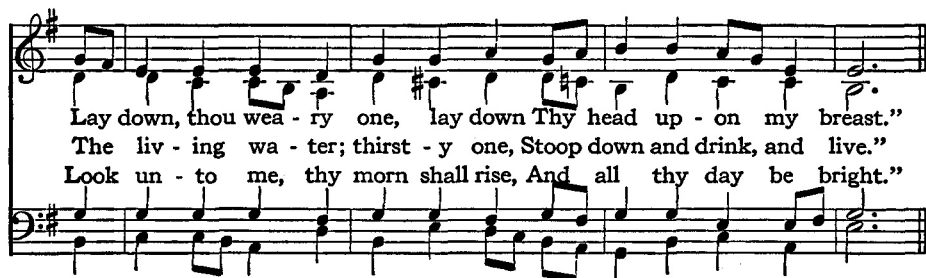
Setting: John Merbecke (1510?-1585?)

## KINGSFOLD

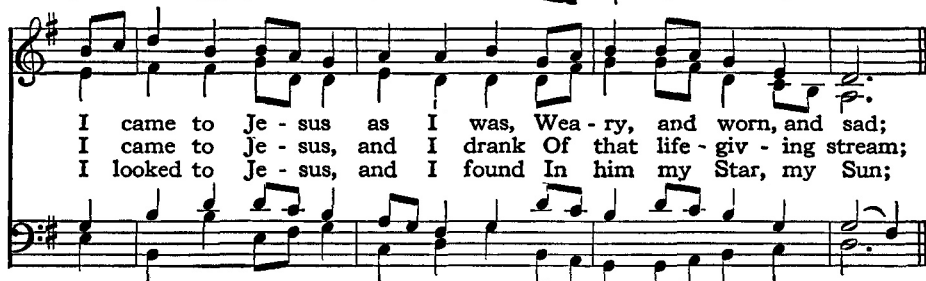
C. M. D.

Traditional English Melody,  
arr. by R. VAUGHAN WILLIAMS, 1906*With spirit*


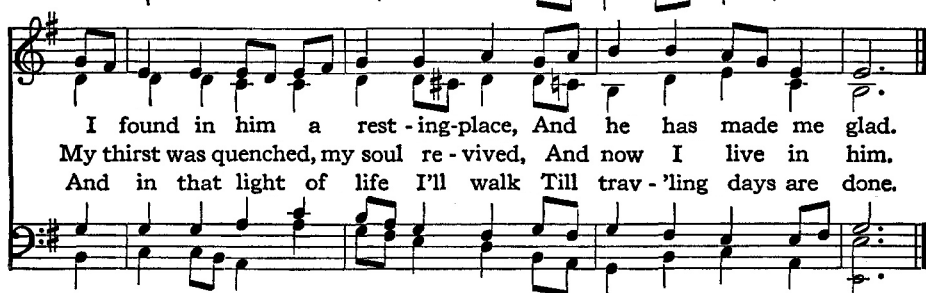
1 I heard the voice of Je - sus say, "Come un - to me and rest;  
2 I heard the voice of Je - sus say, "Be - hold, I free - ly give  
3 I heard the voice of Je - sus say, "I am this dark world's light;



Lay down, thou wea - ry one, lay down Thy head up - on my breast."  
The liv - ing wa - ter; thirst - y one, Stoop down and drink, and live."  
Look un - to me, thy morn shall rise, And all thy day be bright."



I came to Je - sus as I was, Wea - ry, and worn, and sad;  
I came to Je - sus, and I drank Of that life - giv - ing stream;  
I looked to Je - sus, and I found In him my Star, my Sun;



I found in him a rest - ing - place, And he has made me glad.  
My thirst was quenched, my soul re - vived, And now I live in him.  
And in that light of life I'll walk Till trav - 'ling days are done.

## COLLECT OF THE DAY

### Collect

**G**RANT, we beseech thee, Almighty God: that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace, may mercifully be relieved; 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

2 Chronicles 36:14-16, 19-23

In those days:

All the leading priests and the people likewise were exceedingly unfaithful, following all the abominations of the nations; and they polluted the house of the LORD which he had hallowed in Jerusalem.

The LORD, the God of their fathers, sent persistently to them by his messengers, because he had compassion on his people and on his dwelling place; but they kept mocking the messengers of God, despising his words, and scoffing at his prophets, till the wrath of the LORD rose against his people, till there was no remedy.

And they burned the house of God, and broke down the wall of Jerusalem, and burned all its palaces with fire, and destroyed all its precious vessels.

He took into exile in Babylon those who had escaped from the sword, and they became servants to him and to his sons until the establishment of the kingdom of Persia, to fulfil the word of the LORD by the mouth of Jeremi'ah, until the land had enjoyed its sabbaths. All the days that it lay desolate it kept sabbath, to fulfil seventy years.

Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremi'ah might be accomplished, the LORD stirred up the spirit of Cyrus king of Persia so that he made a proclamation throughout all his kingdom and also put it in writing:

"Thus says Cyrus king of Persia, 'The LORD, the God of heaven, has given me all the kingdoms of the earth, and he has charged me to build him a house at Jerusalem, which is in Judah. Whoever is among you of all his people, may the LORD his God be with him. Let him go up.'"

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C. W. CORFE



- BY the waters of Babylon we sat | down and | wept, \*  
 when we re- | membered | thee, O | Zion.
- 2 As for our harps, we | hanged them | up \*  
 upon the | trees that | are there- | in.
- 3 For they that led us away captive, required of us then a song,  
 and melody | in our | heaviness: \*  
 Sing us | one · · | of the | songs of Zion.
- 4 How shall we | sing the | Lord's song \*  
 in a | **strange** | land?
- 5 If I forget thee, | O Je- | rusalem, \*  
 let my right | hand for- | get her | cunning.
- 6 If I do not remember thee,  
 let my tongue cleave to the | roof · of my | mouth; \*  
 yea, if I prefer not Jerusalem a- | bove my | **chief** | joy.

## SECOND READING

Ephesians 2:4-10

Brethren:

God, who is rich in mercy, out of the great love with which he loved us, even when we were dead through our trespasses, made us alive together with Christ (by grace you have been saved), and raised us up with him, and made us sit with him in the heavenly places in Christ Jesus, that in the coming ages he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus.

For by grace you have been saved through faith; and this is not your own doing, it is the gift of God— not because of works, lest any man should boast.

For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.

## Tract

*Qui confidunt (Ps 125:1,2)*

They that put their trust in the Lord shall be even as the mount Sion: which may not be removed, but standeth fast for ever.

**V.** The hills stand about Jerusalem: even so standeth the Lord round about his people, from this time forth for evermore.

GOSPEL

John 3:14-21

✠ A reading from the Holy Gospel according to John.

**R. Glory be to thee, O Lord.**

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-begotten 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-begotten 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.

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

PENITENTIAL RITE

Mass Booklet page 5

*Facing the People, the Priest or Deacon says the exhortation. The People kneel. The Priest, facing the altar, begins the following prayer, and the People join in saying:*

**Almighty God, Father of our Lord Jesus Christ,  
maker of all things, judge of all men:**

**We acknowledge and bewail our manifold sins and  
wickedness, which we from time to time most grievously  
have committed, by thought, word, and deed, against thy  
divine majesty, provoking most justly thy wrath and  
indignation against us.**

**We do earnestly repent, and are heartily sorry for these our  
misdoings; the remembrance of them is grievous unto us,  
the burden of them is intolerable.**

**Have mercy upon us, have mercy upon us, most merciful  
Father; for thy Son our Lord Jesus Christ's sake, forgive us  
all that is past; and grant that we may ever hereafter serve  
and please thee in newness of life, to the honour and glory**

**of thy Name; through Jesus Christ our Lord. Amen.**

*The Priest concludes with a prayer asking for God's mercy and pardon.*

**Offertory**

*Laudate Dominum (Ps 135:3,6)*

O praise the Lord, for the Lord is gracious; O sing praises unto his Name, for it is lovely: whatsoever the Lord pleased, that did he in heaven and in earth.

OFFERTORY HYMN The glory of these forty days -- Hymnal 61

**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**

**W**E 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 attainment of everlasting salvation; through Jesus Christ our Lord. Amen.

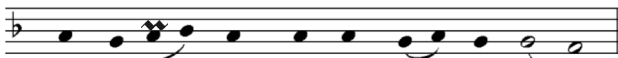
**SURSUM CORDA**

*Priest* The Lord be with you.



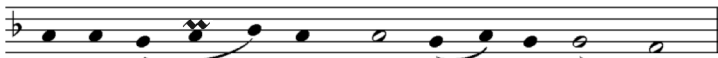
*People* And with thy spi - rit.

*Priest* Lift up your hearts.



*People* We lift them up un - to the Lord.

*Priest* Let us give thanks unto the Lord our God.



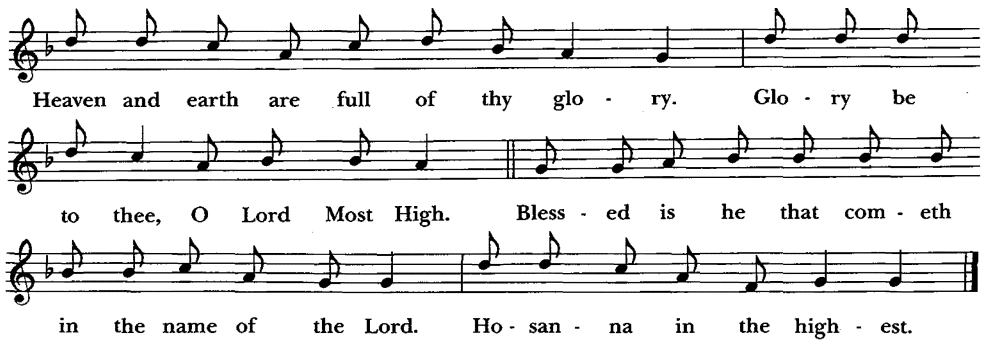
*People* It is meet and right so to do.

**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.

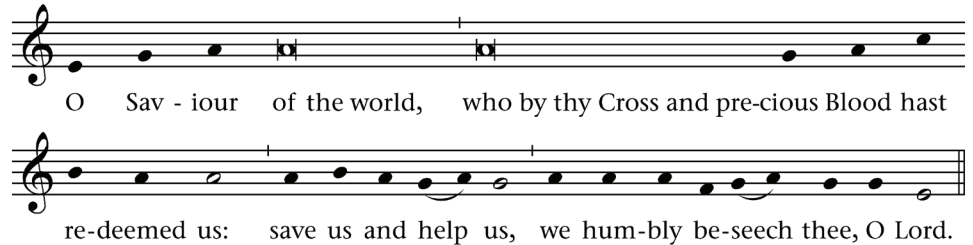
Setting: John Merbecke (1510?-1585?)

## 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:*

**B**Y 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.

*People*



A-men.

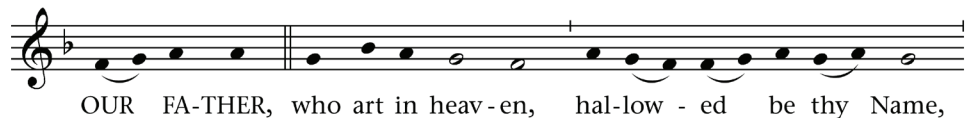
## LORD'S PRAYER

(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.

*People:*



There-fore let us keep the feast.

## AGNUS DEI

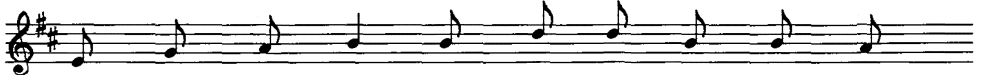
Merbecke



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 shouldest come under my roof, but speak the word only, and my soul shall be healed.**

**Communion**

*Jerusalem quae aedificatur (Ps 122:3,4)*

Jerusalem is built as a city that is at unity in itself: for thither the tribes go up, even the tribes of the Lord, to give thanks unto the Name of the Lord.

**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**

Here, O my Lord -- Hymnal 208 First Tune

**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)

**O** MOST merciful God, who never failest to fulfil us with these holy mysteries: grant, we beseech thee; that we may ever approach them in all lowliness and sincerity, and receive them inwardly with all faithfulness; 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.

**D**EFEND, O Lord, all those who call upon thee: sustain the weak; give life by thine unfailing light unto those who walk in the shadow of death; and bring those, who by thy mercy have been delivered from every evil, to attain unto the highest good; 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:*



Go forth in peace.

Thanks be to God.

CLOSING HYMN

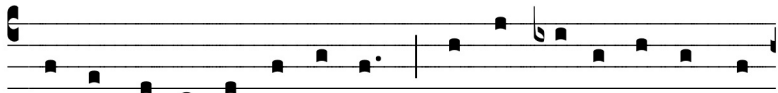
He leadeth me -- Hymnal 426

# 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

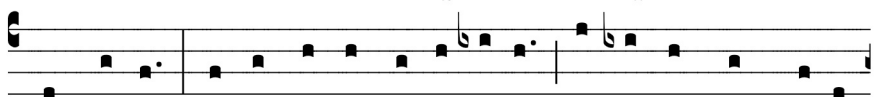
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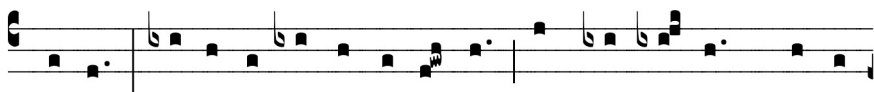
**A** - ve Re-gí-na cæ-ló-rum, \* A-ve Dómi-na Ange-



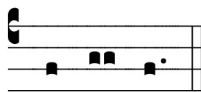
ló-rum: Salve ra-dix, salve porta, Ex qua mundo lux



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



**Q**UEEN 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.

**G**RANT 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*

