

EUCCHARISTIC PRAYER
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

The
Agnus Dei
is from the plainsong Mass
XVII

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

K COMMUNION ANTIPHON

Lutum fecit ex sputo Dominus, et linivit oculos meos: et abii, et lavi, et vidi, et credidi *The Lord made clay from spittle and put it on my eyes: and I went away and washed, and now I see and believe in God.*

Communion Motet “Ego sum Panis Vivus” by William Byrd (1543-1623)

“I am the living bread which has come down from heaven. Whoever shall eat of this bread will live for ever”.

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. Per Christum Dominum nostrum. Amen.

Deacon: Humiliate capita vestra Deo

ORATIO SUPER POPULUM

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.

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.

Bow your heads to God.

Watch over those who pray to Thee, O Lord, support the weak, and ever enliven with Thy light all those who walk in the shadows of death ; grant also that, having mercifully rescued them from all evils, they may come to the highest good.

**YOU ARE REMINDED THAT VESPERS AND BENEDICTION ARE SUNG
 HERE TONIGHT AT 7.30 P.M.**

YOU ARE VERY WELCOME TO TAKE THIS SHEET HOME

PLEASE DO NOT REMOVE THE MASS BOOK

FOURTH SUNDAY OF LENT (LAETARE SUNDAY)

A INTROIT

Laetare Jerusalem: et conventum facite omnes qui diligitis eam: gaudete cum laetitia, qui in tristitia fuistis: ut exsultetis, et satiimini 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. Psalm: I rejoiced when they said to me: "we shall go to God's House!"

Introductory rite see Mass book page 3.

Kyrie from “Missa brevis in F” by Wolfgang Amadeus Mozart (1756-1791)

B COLLECT

Deus, qui per Verbum tuum humani generis reconciliationem mirabiliter operaris, praesta, quaesumus, ut populus christianus prompta devotione et alacritate 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 taken from the book of Samuel.

The Lord said to Samuel, Fill your horn with oil and go. I am sending you to Jesse of Bethlehem, for I have chosen myself a king among his sons. When Samuel arrived, he caught sight of Eliab and thought, Surely the Lord has anointed one stands there before him, but the Lord said to Samuel, Take no notice of his appearance or his height for I have rejected him; God does not see as man sees; man looks at appearances but the Lord looks at the heart. Jesse presented his seven sons to Samuel, but Samuel said to Jesse, The Lord has not chosen these. He then asked Jesse, Are these all the sons you have? He answered, There is still one left, the youngest; he is out looking after the sheep. Then Samuel said to Jesse, Send for him; we will not sit down to eat until he comes. Jesse had him sent for, a boy of fresh complexion, with fine eyes and pleasant bearing. The Lord said Come, anoint him, for this is the one. At this, Samuel took the horn of oil and anointed him where he stood with his brothers; and the spirit of the Lord seized on David and stayed with him from that day on.

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 Second Reading is taken from St. Paul's epistle to the Ephesians.

You were darkness once, but now you are light in the Lord; be like children of light, for the effects of the light are seen in complete goodness and right living and truth. Try to discover what the Lord wants of you, having nothing to do with the futile works of darkness but exposing them by contrast. The things which are done in secret are things that people are ashamed even to speak of; but anything exposed by the light will be illuminated and anything illuminated turns into light. That is why it is said: Wake up from your sleep, rise from the dead, and Christ will shine on you.

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.

GOSPEL . A reading from the Holy Gospel according to St. John.

At that time: As Jesus passed by, he saw a man blind from his birth. And his disciples asked him, "Rabbi, who sinned, this man or his parents, that he was born blind?" Jesus answered, "It was not that this man sinned, or his parents, but that the works of God might be made manifest in him. We must work the works of him who sent me, while it is day; night comes, when no one can work. As long as I am in the world, I am the light of the world." As he said this, he spat on the ground and made clay of the spittle and anointed the man's eyes with the clay, saying to him, "Go, wash in the pool of Siloam" (which means Sent). So he went and washed and came back seeing. The neighbours and those who had seen him before as a beggar, said, "Is not this the man who used to sit and beg?" Some said, "It is he"; others said, "No, but he is like him." He said, "I am the man." They said to him, "Then how were your eyes opened?" He answered, "The man called Jesus made clay and anointed my eyes and said to me, 'Go to Siloam and wash'; so I went and washed and received my sight." They said to him, "Where is he?" He said, "I do not know." They brought to the Pharisees the man who had formerly been blind. Now it was a Sabbath day when Jesus made the clay and opened his eyes. The Pharisees again asked him how he had received his sight. And he said to them, "He put clay on my eyes, and I washed, and I see." Some of the Pharisees said, "This man is not from God, for he does not keep the Sabbath." But others said, "How can a man who is a sinner do such signs?" There was a division among them. So they again said to the blind man, "What do you say about him, since he has opened your eyes?" He said, "He is a prophet." The Jews did not believe that he had been blind and had received his sight, until they called the parents of the man who had received his sight, and asked them, "Is this your son, who you say was born blind? How then does he now see?" His parents answered, "We know that this is our son, and that he was born blind; but how he now sees we do not know, nor do we know who opened his eyes. Ask him; he is of age, he will speak for himself." His parents said this because they feared the Jews, for the Jews had already agreed that if any one should confess him to be Christ, he was to be put out of the synagogue. Therefore his parents said, "He is of age, ask him." So for the second time they called the man who had been blind, and said to him, "Give God the praise; we know that this man is a sinner." He answered, "Whether he is a sinner, I do not know; one thing I know, that though I was blind, now I see." They said to him, "What did he do to you? How did he open your eyes?" He answered them, "I have told you already, and you would not listen. Why do you want to hear it again? Do you too want to become his disciples?" And they reviled him, saying, "You are his disciple, but we are disciples of Moses. We know that God has spoken to Moses, but as for this man, we do not know where he comes from." The man answered, "Why, this is a marvel! You do not know where he comes from, and yet he opened my eyes. We know that God does not listen to sinners, but if any one is a worshipper of God and does his will, God listens to him. Never since the world began has it been heard that any one opened the eyes of a man born blind. If this man were not from God, he could do nothing." They answered him, "You were born in utter sin, and would you teach us?" And they cast him out. Jesus heard that they had cast him out, and having found him he said, "Do you believe in the Son of man?" He answered, "And who is he, sir, that I may believe in him?" Jesus said to him, "You have seen him, and it is he who speaks to you." He said, "Lord, I believe"; and he worshipped him. Jesus said, "For judgement I came into this world, that those who do not see may see, and that those who see may become blind." So some of the Pharisees near him heard this, and they said to him, "Are we also blind?" Jesus said to them, "If you were blind, you would have no guilt; but now that you say, 'We see,' your guilt remains.

Verbum Domini. R. Laus tibi, Christe.

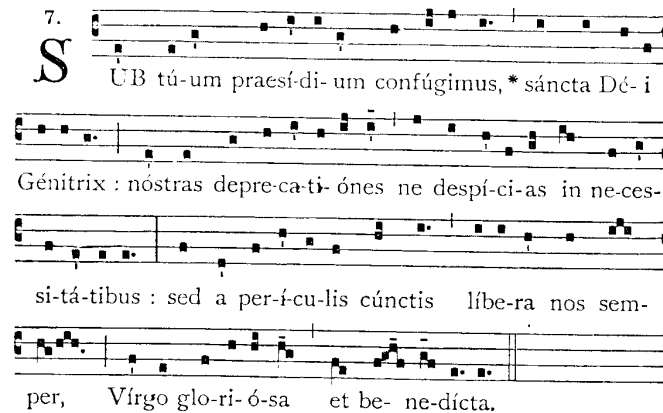
CREDO III—see Mass book page 27 or 28

At the end of the Bidding Prayers we sing this prayer to Our Lady (see next page)

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 "Laudabo Dominum" by Henry Purcell (1659-1695)

I will praise the Lord all my life. Do not put your trust in princes. Blessed is he whose helper is Jacob's God; his hope is in the Lord, his God. In peace will I sleep and take my rest, since Thou alone, O Lord, hast made me secure. I will praise the Lord all my life.


7. 
UB tú-um praesí-di-um confúgimus, * sáncta Dé-i
Génitrix : nóstras depre-ca-ti-ónes ne despí-ci-as in ne-ces-
si-tá-tibus : sed a per-í-cu-lis cúnctis líbe-ra nos sem-
per, Vírgo glo-ri-ó-sa et be- ne-dícta.

PRAYER OVER THE GIFTS

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

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. Qui genus humanum, in tenebris ambulans, ad fidei claritatem per mysterium incarnationis adduxit, et, qui servi peccati veteris nascebantur, per lavacrum regenerationis in filios adoptionis assumpsit. Propter quod caelestia tibi atque terrestria canticum novum concinunt adorando, et nos, cum omni exercitu Angelorum, proclamamus, sine fine dicentes:

5. 
S Anctus, * Sánctus, Sán-ctus Dóminus Dé- us Sá-
ba-oth. Plé-ni sunt caé-li et tér-ra gló-ri-a tú-a. Ho-
sánna in excél-sis. Bene-díctus qui vénit in nómine
Dómini. Ho- sánna in excél-sis.

The Sanctus
is from the plainsong
Mass XVII