

Agnus Dei—
from the
plainsong
Mass
XVII—for
Lent.

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

K COMMUNION ANTIPHON *My son, you should rejoice, because*
Oportet te, fili, gaudere, quia frater tuus *your brother was dead and has come*
mortuus fuerat, et revixit; perierat, et *to life; he had perished, and is found*
inventus est.

Communion Motet “Sancte Deus” by Thomas Tallis (1505-1585)
Holy God, Strong, Holy and Immortal One, have mercy on us. Now, O Christ, we beseech
you and beg you to have mercy on us. You came to redeem the lost- do not condemn those
whom you saved; for by your cross you have redeemed the world. Amen.

L POST COMMUNION
Deus, qui illuminas omnem hominem
venientem 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.

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.

Humiliate capita vestra Deo

Bow your heads to God.

ORATIO SUPER POPULUM

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

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, hav-
ing mercifully rescued them from all
evils, they may come to the highest good.

Voluntary: Praeludium in e Box WV143 by Diderik Buxtehude (1637-1707)

VESPERS AND BENEDICTION
WILL BE SUNG HERE TONIGHT AT 7.30 P.M
PLEASE DO NOT REMOVE THE MASS BOOK

FOURTH SUNDAY OF LENT (LAETARE SUNDAY)

Today we rejoice, because Easter, the Feast of our Salvation, is drawing near. Jerusalem, of which the Introit speaks, is the symbol on earth of our Mother, the Church, which is "God's House". For while Christ is the One Redeemer (see the Epistle), the Church brings to us in the Sacraments the means whereby we receive all the benefits of Christ's sacrifice. So today is known by the name of the first word of the Introit: "Laetare!" (rejoice!). We mark that mood of rejoicing by the Rose vestments, and by the use of the Organ during Mass, in contrast with the sombre and austere mood of the rest of Lent, to which we shall return from tomorrow until Easter.

INTROIT

A 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.
Psalm: *I rejoiced when they said to me: "we*
shall go to God's House!"

Introductory rite—see Mass book page 3.

Kyrie from the Missa Brevis in F (KV192) by Wolfgang Amadeus Mozart (1756-1791)

B COLLECT

Deus, qui per Verbum tuum humani generis recon-
ciliationem mirabiliter operaris, praesta, quaesu-
mus, ut populus christianus prompta devotione et alacri-
fide ad ventura sollemnia valeat festinare. Per Dominum
nostrum Jesum Christum.....Per omnia saecula saeculo-
rum. 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 Pas-
chal solemnities with lively devotion and
eager faith.

C First Reading is taken from the book of Joshua.

The Lord said to Joshua, Today I have taken the shame of Egypt away from you. The Israelites
pitched their camp at Gilgal and kept the Passover there on the fourteenth day of the month, at
evening in the plain of Jericho. On the morrow of the Passover they tasted the produce of that country,
unleavened bread and roasted ears of corn, that same day. From that time, from their first eating of the
produce of that country, the manna stopped falling. And having manna no longer, the Israelites fed
from that year onwards on what the land of Canaan yielded. 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 from St. Paul's epistle to the Corinthians.

For anyone who is in Christ, there is a new creation; the old creation has gone, and now the
new one is here. It is all God's work. It was God who reconciled us to himself through Christ
and gave us the work of handing on this reconciliation. In other words, God in Christ was reconciling
the world to himself, not holding men's faults against them, and he has entrusted to us the news that
they are reconciled. So we are ambassadors for Christ; it is as though God were appealing through us,
and the appeal that we make in Christ's name is: be reconciled to God. For our sake God made the
sinless one into sin, so that in him we might become the goodness of God.

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

F TRACT

Qui confidunt in Domino, sicut mons Sion: non
commovebitur in aeternum, qui habitat in Jeru-
salem. Montes in circuitu eius: et Dominus in cir-
citu 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 dwel-
leth 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. Luke

At that time: The tax collectors and sinners were all drawing near to hear Jesus And the Pharisees and the scribes murmured, saying, "This man receives sinners and eats with them." So he told them this parable And he said, "There was a man who had two sons; and the younger of them said to his father, 'Father, give me the share of property that falls to me.' And he divided his living between them. Not many days later, the younger son gathered all he had and took his journey into a far country, and there he squandered his property in loose living. And when he had spent everything, a great famine arose in that country, and he began to be in want. And he said, "There was a man who had two sons; and the younger of them said to his father, 'Father, give me the share of property that falls to me.' And he divided his living between them. Not many days later, the younger son gathered all he had and took his journey into a far country, and there he squandered his property in loose living. And when he had spent everything, a great famine arose in that country, and he began to be in want. So he went and joined himself to one of the citizens of that country, who sent him into his fields to feed swine. And he would gladly have fed on the pods that the swine ate; and no one gave him anything. But when he came to himself he said, 'How many of my father's hired servants have bread enough and to spare, but I perish here with hunger! I will arise and go to my father, and I will say to him, "Father, I have sinned against heaven and before you; I am no longer worthy to be called your son; treat me as one of your hired servants."' And he arose and came to his father. But while he was yet at a distance, his father saw him and had compassion, and ran and embraced him and kissed him. And the son said to him, 'Father, I have sinned against heaven and before you; I am no longer worthy to be called your son.' But the father said to his servants, 'Bring quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; and bring the fattest calf and kill it, and let us eat and make merry; for this my son was dead, and is alive again; he was lost, and is found.' And they began to make merry. "Now his elder son was in the field; and as he came and drew near to the house, he heard music and dancing. And he called one of the servants and asked what this meant. And he said to him, 'Your brother has come, and your father has killed the fattest calf, because he has received him safe and sound.' But he was angry and refused to go in. His father came out and entreated him, but he answered his father, 'Lo, these many years I have served you, and I never disobeyed your command; yet you never gave me a kid, that I might make merry with my friends. But when this son of yours came, who has devoured your living with harlots, you killed for him the fattest calf!' And he said to him, 'Son, you are always with me, and all that is mine is yours. It was fitting to make merry and be glad, for this your brother was dead, and is alive; he was lost, and is found.'"

CREDO III—see Mass book page 2527 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.

7. 

Verbum Domini R I anse tibi Christo

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-i-cu-lis cúntis líbe-ra nos sem-

per, Vírgo glo-ri-ó-sa et be- ne-dícta.

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."

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. Amen.

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.

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.

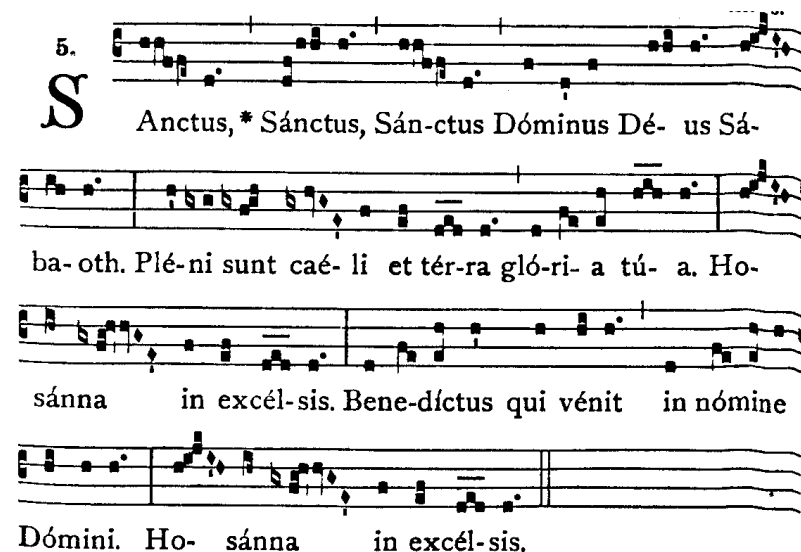
Qui filiis tuis ad reparandam mentium puritatem, tempus praecipuum salubriter statuisti, quo, mente ab inordinatis affectibus expedita, sic incumberent transiunt ut rebus potius perpetuis inhaerent.

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 hast established this great season for Thy children to be renewed in purity of mind, so that set free from disorderly desires they may so use the things which pass away, that they may cleave to those which endure for ever.

Et ideo, cum Sanctis et Angelis universis, te collaudamus, sine fine dicentes:

Wherefore together with all the saints and angels we praise Thee, saying evermore:

Sanctus is from the Plainsong Mass XVII for Lent

5. 

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.

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.