

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.

The Agnus Dei is from the Mass by Lobo



K COMUNION ANTIPHON

Passer invenit sibi domum, et turtur nidum, ubi reponat pullos suos: altaria tua Domine virtutum, Rex meus, et Deus meus: beati qui habitant in domo tua, in saeculum saeculi laudabunt te.

The sparrow hath found herself a house, and the turtle a nest, where she may lay her young ones: Thy altars, O Lord of Hosts, my King, and my God: blessed are they that dwell in Thy house, they shall praise Thee for ever and ever.

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 PRAYER

Sumentes pignus caelestis arcani, et in terra positi iam superno pane satiati, te, Domine, supplices deprecamur, ut, quod in nobis mysterio geritur, opere impleatur. Per Christum Dominum nostrum. Amen.

We who receive the pledge of the heavenly secret, and are satisfied by bread from heaven even while here on the earth, humbly pray Thee, O Lord, that what is done within us by Thy sacrament may be fulfilled in what we do.

After the Postcommunion Prayer, throughout the season of Lent, the Celebrant blesses the people with another prayer, after the Deacon invites us to:

Humiliate capita vestra Deo

Bow your heads to God

PRAYER OVER THE PEOPLE

Rege, Domine, quaesumus, tuorum corda fidelium, et servis tuis hanc gratiam largire propitius, ut in tui et proximi dilectione manentes plenitudinem mandatorum tuorum adimpleant. Per Christum Dominum nostrum.

Rule over the hearts of Thy faithful people, O Lord, we beg Thee, and graciously grant this grace to Thy servants, that by remaining firm in love of Thee and of their neighbour, they may fulfil all Thy commands.

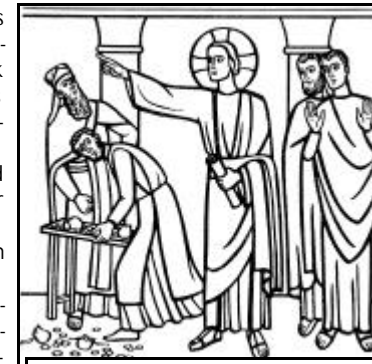
During Lent there is no Organ Voluntary

VESPERS AND BENEDICTION WILL BE SUNG HERE TONIGHT AT 7.30 PM.

**YOU ARE WELCOME TO TAKE THIS SHEET HOME
BUT PLEASE DO NOT REMOVE THE MASS BOOK**

THIRD SUNDAY OF LENT

During this year's readings we continue our Lenten pilgrimage towards Holy Week and Easter with the accounts of the history of the Covenants between God and His Chosen People in the Old Testament. Today we hear of the great Covenant with Moses, which takes the form of the Ten Commandments. God promises faithful protection and love for His People as long as they are faithful to the Commandments. But, as we know, this proved impossible for them, and they kept falling into sin



"You shall not make my Father's house a house of trade."

and apostasy. The Gospel tells of the Cleansing of the Temple by Our Lord. We should understand this event to signify Our Lord's purification of the Covenant, the meeting place between God and Man represented by the Holy Temple in Jerusalem. Christ Himself is the New Temple, not made by hands, and by His sacrifice on the cross He will bring in a new and eternal Covenant in His Blood, which will never fail. We are the beneficiaries of this Covenant in the Holy Mass.

A INTROIT

Oculi mei semper ad Dominum, quia ipse evellet de laqueo pedes meos: respice in me, et miserere mei, quoniam unicus et pauper sum ego. *Psalm.* Ad te Domine levavi animam meam: Deus meus, in te confido, non erubescam.

My eyes are ever towards the Lord: for He shall pluck my feet out of the snare: look Thou upon me, and have mercy on me; for I am alone and poor. Psalm. To Thee, O Lord, have I lifted up my soul in Thee, O my God, I put my trust, let me not be ashamed.

Introductory rite—see Mass book page 3.

Kyrie from Missa "O Rex Glorae" Alonso Lobo (1555-1617)

B COLLECT

Deus, omnium misericordiarum et totius bonitatis auctor, qui peccatorum remedia in ieiuniis, orationibus et eleemosynis demonstrasti, hanc humilitatis nostrae confessionem propitius intueri, ut, qui inclinamur conscientia nostra, tua semper misericordia sublevemur. Per Dominum nostrum Jesum Christum....Per omnia saecula saeculorum. Amen.

O God, the author of all mercies and of everything good, who hast shown us that fasting, prayer and almsgiving are the remedies for sin, favourably look upon this our humble confession, so that we who are bowed down by our consciousness of sin, may always be uplifted by Thy mercy.

C First reading is from the book of Exodus.

God spoke all these words. He said, I am the Lord your God who brought you out of the land of Egypt, out of the house of slavery. You shall have no gods except me. You shall not make yourself a carved image or any likeness of anything in heaven or on earth beneath or in the waters under the earth; you shall not bow down to them or serve them. For I, the Lord your God, am a jealous God and I punish the fathers fault in the sons, the grandsons, and the great-grandsons of those who hate me; but I show kindness to thousands of those who love me and keep my commandments. You shall not utter the name of the Lord your God to misuse it, for the Lord will not leave unpunished the man who utters his name to misuse it. Remember the Sabbath day and keep it holy. For six days you shall labour and do all your work, but the seventh day is a Sabbath for the Lord your God. You shall do no work that day, neither you nor

your son nor your daughter nor your servants, men or women, nor your animals nor the stranger who lives with you. For in six days the Lord made the heavens and the earth and the sea and all that these hold, but on the seventh day he rested; that is why the Lord has blessed the Sabbath day and made it sacred. Honour your father and your mother so that you may have a long life in the land that the Lord your God has given to you. You shall not kill. You shall not commit adultery. You shall not steal. You shall not bear false witness against your neighbour. You shall not covet your neighbours house. You shall not covet your neighbours wife, or his servant, man or woman, or his ox, or his donkey, or anything that is his.

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

GRADUAL

D Exsurge, Domine, non praevaleat homo: iudicentur gentes in conspectu tuo. **V.** In convertendo inimicum meum retrorsum, infirmabuntur, et peribunt a facie tua.

Arise, O Lord, let no man prevail; let the nations be judged in Thy sight. V. When my enemy shall be turned back, they shall be weakened and perish before Thy face.

Second reading is from St. Paul's first Epistle to the Corinthians.

E While the Jews demand miracles and the Greeks look for wisdom, here are we preaching a crucified Christ; to the Jews an obstacle that they cannot get over, to the pagans madness, but to those who have been called, whether they are Jews or Greeks, a Christ who is the power and the wisdom of God. For God's foolishness is wiser than human wisdom, and God's weakness is stronger than human strength.

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

TRACT

F Ad te levavi oculos meos, qui habitas in caelis. Ecce sicut oculi servorum in manibus dominorum suorum: Et sicut oculi ancillae in manibus dominae suae: Ita oculi nostri Dominum Deum nostrum, donec misereatur nostri. Miserere nobis Domine, miserere nobis.

To Thee have I lifted up my eyes, who dwell-est in heaven. Behold as the eyes of servants are on the hands of their masters. And as the eyes of the handmaid are on the hands of her mistress: so are our eyes unto the Lord our God, until He have mercy on us. Have mercy on us, O Lord, have mercy on us.

GOSPEL A reading from the Holy Gospel according to John.

G At that time; 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 thy 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.

Verbum Domini. **R. Laus, tibi Christe**

CREDO I

see Mass book page 25 or 26
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. **S** UB tú-um praesí-di-um confúginus, * sáncta Dé-i Génitrix : nóstras depre-ca-ti-ónes ne despi-ci-as in ne-ces-si-tá-tibus : sed a per-í-cu-lis cúntis líbe-ra nos sem-per, Vírgo glo-ri-ó-sa et be-ne-dícta.

Offertory Motet: "In jejunió et fletu" by Thomas Tallis (1505-1585)

"Fasting and weeping the priests prayed saying 'Spare O Lord, spare Thy people and give not Thine inheritance over to destruction.' Between the porch and the altar the priests made lamentations saying 'Spare Thy people O Lord'"

PRAYER OVER THE GIFTS

H His sacrificiis, Domine, concede placatus, ut, qui propriis oramus absolvi delictis, fraterna dimittere studeamus. Per Christum Dominum nostrum. Amen.

Graciously grant us, we beseech Thee, O Lord, that we who pray to be set free from our own sins, may strive to forgive our brethren.

PREFACE

J 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 transi-turís ut rebus potius perpetuis inhaerent.

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

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.

Wherefore with angels and archangels, with thrones and dominations and with all the company of heaven, we sing the hymn of Thy glory, evermore saying:

Sanctus from plain-chant Mass XVII

San- ctus, * San- ctus, San- ctus Dóminus De- us Sá- ba- oth. Ple- ni sunt cœ- li et ter- ra gló-ri- a tu- a. Ho- sánna in excél- sis. Bene- dictus qui ve-nit in nó-mi-ne Dómini. Ho- sánna in excél- sis.