

SUNDAY 3 MARCH THIRD SUNDAY IN LENT <i>Preacher: Fr William Davage</i> <i>Missa Qual Donna - Lassus</i>	StM	0845 Morning Prayer
	StM	0900 Low Mass
	StB	0930 SUNG MASS
	StM	1100 HIGH MASS
	StM	1800 Evensong & Benediction
	StM	1900 Low Mass
MONDAY 4 MARCH <i>Feria of Lent</i>	StM	0800 Morning Prayer
	StM	0815 Low Mass
	StM	1800 Evening Prayer
	StM	1830 Low Mass
TUESDAY 5 MARCH <i>Feria of Lent</i>	StM	0800 Morning Prayer
	StM	0815 Low Mass
	StM	1800 Evening Prayer
	StM	1830 Low Mass
	StM	1900 for 1930-2100 Lent Group, Presbytery
WEDNESDAY 6 MARCH <i>Feria of Lent</i>	StM	0800 Morning Prayer
	StM	0815 Low Mass
	StB	1245 Low Mass
	StM	1800 Evening Prayer
	StM	1830 Low Mass
THURSDAY 7 MARCH <i>Feria of Lent</i> <i>(Ss Perpetua & Felicity, Mm)</i>	StM	0800 Morning Prayer
	StM	0815 Low Mass
	StM	1800 Evening Prayer
	StM	1830 Low Mass
FRIDAY 8 MARCH <i>Feria of Lent</i> <i>(Edward King, Bp)</i>	StM	0800 Morning Prayer
	StM	0815 Low Mass
	StM	1800 Evening Prayer
	StM	1830 Low Mass
SATURDAY 9 MARCH <i>Feria of Lent</i>	StM	1030 Morning Prayer
	StM	1100 Stations of the Cross
	StM	1130 Low Mass
	StM	1205 Confessions
	StM	1800 Holy Hour of Adoration
SUNDAY 10 MARCH FOURTH SUNDAY IN LENT <i>Laetare – Refreshment Sunday</i> <i>Preacher: The Vicar</i> <i>Mass in G - Schubert</i>	StM	0845 Morning Prayer
	StM	0900 Low Mass
	StB	0930 SUNG MASS
	StM	1100 HIGH MASS
	StM	1800 Evensong & Benediction
	StM	1900 Low Mass

The Sacrament of Reconciliation (Confession): after 12 noon on Saturdays or by appointment

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THIRD SUNDAY IN LENT

Sunday 3 March 2013

Welcome to St Mary's, especially if you are visiting us for the first time.
 Please join us next door in the Presbytery for drinks after High Mass.



- ❖ *The Order of High Mass with the Ordinary texts is provided in the High Mass booklet.*
- ❖ *The Ordinary: Missa Qual Donna, Orlande de Lassus, 1532-1594*
- ❖ *The Propers (prayers, readings and verses) of today's mass are set out overleaf.*
- ❖ *The Hymns are found in the New English Hymnal.*

- ❖ **Home Produce Sale** next Sunday after High Mass. Please contact Emma Rogers if you are able to contribute (emma.rogers@gmail.com).
- ❖ **Fellowship of Contemplative Prayer Retreat** at the Community of St Dennis Retreat House in Warminster, Monday 13 May - Friday 17 May. Please contact Fr Michael Brotherton for further details, either after Mass or on 020 7373 5147.
- ❖ **Lent Group** meets on Tuesday in the Presbytery, 7 for 7.30-9pm, using *Living Catholicism* by Fr Roderick Strange. Chapters 6 & 7 for this Tuesday. See pink sheet in the porch.
- ❖ **Lent Reading:** *Living Catholicism* by Roderick Strange; *Take the Plunge* by Timothy Radcliffe; The Archbishop of Canterbury's Lent Book is *Abiding* by Ben Quash; *The Sacrament of Easter*, Roger Greenacre.
- ❖ **Diocesan Lent Appeal:** Street Child World Cup 2014, an initiative of the Amos Trust (www.amos trust.org). Lent Appeal Gift Aid envelopes are at the back of church.
- ❖ **Electoral Roll:** Everyone needs to reapply this year. Please fill in and return your application form by **30 March**.

THE INTERCESSIONS: *Of your charity please pray for:*

- ❖ *The Sick:* Caroline Sharp | Michael Cory-Smith, Cristina Cory-Smith, Elizabeth Hart, Denise Queen, Phil Hughes, Tyler Hill | Penny James, Katie Ryde, Katharina Leonard, Joel Goldman, Hilary Martin | Ivy Punton, Catherine Heriot, Richard McQuitter, Joseph McQuitter, Carl Mueller, Lianne Hinxman, Jack Hinxman, Peter Featherstone, Fred Bowitch | Liz Russell, Jeffrey Winslow, Simon Marchese, John Bennett, Angela Mathew, Nina Drummond, Charmian Clarke, Patricia Cox, Kathleen Marchese, Michael Mundy
- ❖ *Recently Departed:* Roxanne Reber, Dulcie Franks, Arthur Davies, Cyril Watford, Katherine Lindsey-Mcdougal, Pauline Weaver, Jane Soper
- ❖ *Anniversaries of Death:* 5: William Seymour, John Leslie Parratt, Trevor Richardson, priest; 6: Freda, religious, Bill Masters, priest; 8: Phyllis Naylor

The devil is a foundational principle (which) is seen most spectacularly in the synoptic account of the exchange in which Jesus asks whether Satan can cast out Satan (Mt 12:22-39; Mk 3:22-27; Lk 11:14-22). Girard has dedicated one of his most difficult, and profound, essays to these passages. (René Girard, *The Scapegoat*, 1986). He shows that Jesus is enunciating the foundational principle of all human communities (kingdoms, cities, houses) by indicating that all are based on violent expulsion: Satan expelling himself. And that for this reason, the whole of human culture is ultimately self-destructive, since its foundations depend on its being divided against itself. It is in these circumstances that Jesus comes casting out demons by the Spirit (or finger) of God, and announcing that the kingdom of God has come upon his interlocutors. That is to say that the whole self-giving life and death of Jesus, already present in his teaching and miracles, rather than being part of the world of mutual expulsions founded on being divided against itself (at the base of which Girard detects the hidden scapegoat mechanism), is founding and bringing about a form of human community which is based on the self-giving victim, and not by the driving out of victims. His 'casting out' is not so much a casting out as a making redundant, by exposing it, the old lie, and making an alternative form of community available.

James Alison, The Joy of Being Wrong, pp 156ff., 1991

HYMN 507 *The Lent Prose : Attende*

INTROIT *Oculi mei*

Mine eyes are ever towards 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, afflicted and in misery. Unto thee, O Lord, do I lift up my soul: my God, in thee have I trusted, let me not be confounded.

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.

FIRST READING

Numbers 22. 21-31

And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab. And God's anger was kindled because he went: and the angel of the Lord stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants were with him. And the ass saw the angel of the Lord standing in the way, and his sword drawn in his hand: and the ass turned aside out of the way, and went into the field: and Balaam smote the ass, to turn her into the way. But the angel of the Lord stood in a path of the vineyards, a wall being on this side, and a wall on that side. And when the ass saw the angel of the Lord, she thrust herself unto the wall, and crushed Balaam's foot against the wall: and he smote her again. And the angel of the Lord went further, and stood in a narrow place, where was no way to turn either to the right hand or to the left. And when the ass saw the angel of the Lord, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff. And the Lord opened the mouth of the ass, and she said unto Balaam: 'What have I done unto thee, that thou hast smitten me these three times?' And Balaam said unto the ass: 'Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee.' And the ass said unto Balaam: 'Am not I thine ass, upon which thou hast ridden ever since I was thine unto this day? Was I ever wont to do so unto thee?' And he said: 'Nay.' Then the Lord opened the eyes of Balaam, and he saw the angel of the Lord standing in the way, and his sword drawn in his hand: and he bowed down his head, and fell flat on his face.

GRADUAL *Exsurge*

Psalm 9

Arise thou, O Lord, let not man have the upper hand: let the heathen be judged in thy sight, O God. While mine enemies are driven back, they shall fall and perish at thy presence.

SECOND READING

Ephesians 5. 1-14

Brethren: Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet-smelling savour. But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks; for this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ, and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them: for ye were sometimes darkness, but now are ye light in the Lord: walk as children of light; (for the fruit of the Spirit is in all goodness, and righteousness, and truth;) proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them: for it is a shame even to speak of those things which are done of them in secret. But all things that are reprov'd are made manifest by the light: for whatsoever doth make manifest is light. Therefore he saith: 'Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.'

TRACT *Ad te levavi*

Psalm 123

Unto thee lift I up mine eyes, O thou that dwellest in the heavens. Behold, even as the eyes of servants look unto the hand of their masters. And as the eyes of a maiden unto the hand of her mistress. Even so our eyes wait upon the Lord our God, until he have mercy upon us. Have mercy upon us, O Lord, have mercy upon us.

GOSPEL

St Luke 11. 14-28

At that time: Jesus was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. But some of them said: 'He casteth out devils through Beelzebub the chief of the devils.' And others, tempting him, sought of him a sign from heaven. But he, knowing their thoughts, said unto them: 'Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth. If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub. And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. When a strong man armed, keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. He that is not with me is against me; and he that gathereth not with me scattereth. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith: 'I will return unto my house whence I came out.' And when he cometh, he findeth it swept and garnished. Then goeth he and taketh to him seven other spirits more wicked than himself, and they enter in, and dwell there: and the last state of that man is worse than the first.' And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him: 'Blessed is the womb that bare thee, and the paps which thou hast sucked.' But he said: 'Yea rather, blessed are they that hear the word of God, and keep it.'

SERMON

Fr William Davage

CREED

Cardinalis

OFFERTORY MOTET

Johannes Brahms, 1833-1897

Wenn ein starker Gewappneter seinen Palast bewahret, so bleibet das Seine mit Frieden. Aber: ein jeglich Reich, so es mit ihm selbst uneins wird, das wird wüste; und ein Haus fället über das andere. *When a strong man, fully armed, guards his castle, his property is safe. But every kingdom divided against itself becomes a desert, and house falls on house. (Luke 11)*

HYMN 379 *In the Cross of Christ I glory*

PRAYER OVER THE GIFTS

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.

COMMUNION *Passer invenit*

Psalm 84

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

COMMUNION MOTET

Johannes Brahms, 1833-1897

Ach, arme Welt, du trügest mich, ja, das bekenn' ich eigentlich, und kann dich doch nicht meiden. Du falsche Welt, du bist nicht wahr, dein Schein vergeht, das weiß ich zwar, mit Weh' und großem Leiden. Dein' Ehr', dein Gut, du arme Welt, im Tod, in rechten Nöten fehlt, dein Schatz ist eitel falsches Geld, dess hilf mir, Herr, zum Frieden. *Thou, poor vain world, deludest me, yes, that I grant thee verily, and can not still deny thee. Ah, thou false world, thou art not true, thy glories fade, I know and rue, with grief and sorrow try me. The honours, riches, thou hast brought, in death, in dire distress are naught; thy treasure vain and falsely wrought. Lord, give me peace eternal.*

POSTCOMMUNION

O 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 defended against all adversities.