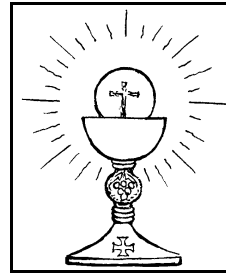
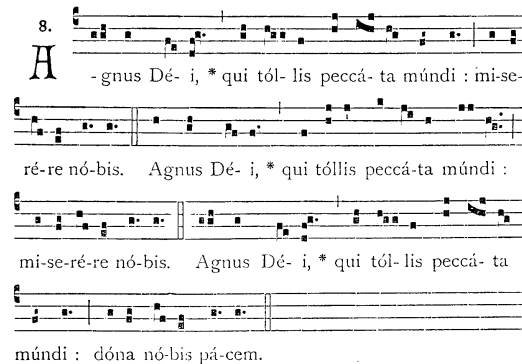


Sanctus is from
Mass XIV
“Jesu Redemptor”



Agnus Dei
From Mass XIV
“Jesu Redemptor”

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



K COMMUNION ANTIPHON
Acceptabis sacrificium iustitiae, oblationes et holocausta, super altare tuum, Domine.

Thou shalt accept the just sacrifice, oblations and burnt offerings upon Thine Altar, O Lord.

Communion Motet—“Caro Mea Vere est Cibus” by Andrea Gabrieli (c1520-1586)
“My Flesh is real Food, My Blood is real drink, he who eats My Flesh and drinks My Blood will have life everlasting”

L POST COMMUNION PRAYER
Populo tuo, quaesumus, Domine, adesto propitius, et, quem mysteriis caelestibus imbuisti, fac ad novitatem vitae de vetustate transire Per Christum Dominum nostrum. Amen.

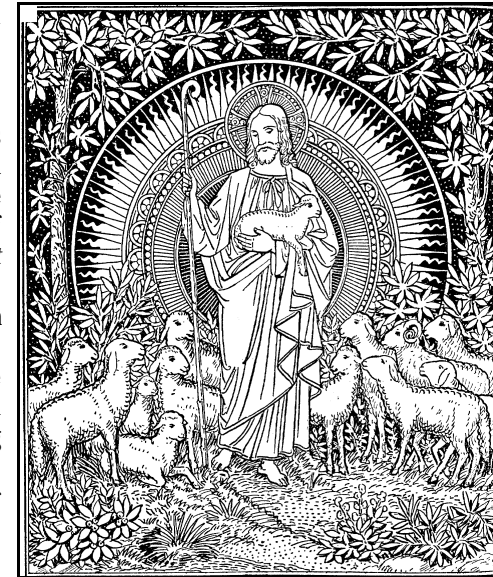
Be present, most merciful Lord, to Thy people, and make those whom Thou hast enriched with Thy heavenly mysteries to pass from their old ways to newness of life.

Organ Voluntary: “Allegro Risoluto” from ‘The Plymouth Suite’ by Percy Whitlock

VESPERS & BENEDICTION WILL BE SUNG HERE TONIGHT AT 7.30 PM.
YOU ARE WELCOME TO TAKE THIS SHEET HOME
PLEASE DO NOT REMOVE THE MASS BOOK

SIXTEENTH SUNDAY OF THE YEAR

In last Sunday's Gospel Our Lord commissioned His Apostles to go out and minister to the People with His own authority and power. This is the meaning of 'apostolate', being *sent forth*. Today the Apostles return, weary from their exertions on their Master's behalf. He therefore calls them apart from the pressing demands of the crowd to a lonely place for rest and recreation. Yet the crowd has anticipated their movements and reach the place before the Lord and the Apostles have even arrived. In these



I am the Good Shepherd

circumstances, Our Lord recognises that the crowd is like a flock of sheep without a shepherd, and because He is the Good Shepherd, not like the hireling of which He speaks in St. John's Gospel 'who runs away when he sees a wolf coming', He takes pity on them. How important is this 'pity', because it overrides even His own and His Apostles' need for rest. In this way Our Lord shows himself to be the Divine Shepherd, God Himself, of whom the Prophet Jeremiah speaks in today's First Reading.

A INTROIT
Ecce Deus adiuvat me, et Dominus susceptor est animae meae: averte mala inimicis meis, in veritate tua disperde illos, protector meus Domine. *Psalm.* Deus in nomine tuo salvum me fac: et in virtute tua iudica me.

Behold God is my helper, and the Lord is the protector of my soul: turn back the evils upon my enemies, and cut them off in Thy truth, O Lord my protector. Psalm. Save me, O God, by Thy name, and deliver me in Thy strength.

Introductory rite—see Mass book page 3.
Kyrie & Gloria from Missa “Aeterna Christi Munera” by Giovanni Pierluigi da Palestrina

B COLLECT
Propitiare, Domine, famulis tuis, et clementer gratiae tuae super eos dona multiplica, ut, spe, fide et caritate ferventes, semper in mandatis tuis vigili custodia perseverent. Per Dominum nostrum Jesum Christum.....Per omnia saecula saeculorum. Amen.

Be merciful, O Lord, unto Thy servants, and in Thy kindness multiply in them the gifts of Thy grace, so that being on fire with hope, faith and love, they may be ever watchful and persevere in doing what Thou commandest.

C First Reading is from the prophet Jeremiah

Doom for the shepherds who allow the flock of my pasture to be destroyed and scattered - it is the Lord who speaks! This, therefore, is what the Lord, the God of Israel, says about the shepherds in charge of my people: You have let my flock be scattered and go wandering and have not taken care of them. Right, I will take care of you for your misdeeds - it is the Lord who speaks! But the remnant of my flock I myself will gather from all the countries where I have dispersed them, and will bring them back to their pastures; they shall be fruitful and increase in numbers. I will raise up shepherds to look after them and pasture them; no fear, no terror for them any more; not one shall be lost - it is the Lord who speaks! See, the days are coming - it is the Lord who speaks - when I will raise a virtuous Branch for David, who will reign as true king and be wise, practising honesty and integrity in the land. In his days Judah will be saved and Israel dwell in confidence. And this is the name he will be called: The Lord-our-integrity.

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

D GRADUAL

Si ambulem in medio umbrae mortis, *If I should walk in the midst of death's shadow, I should not fear, since Thou art with me, O Lord. Thy rod and Thy ipsa me consolata sunt.*

E Second Reading from St. Paul's Epistle to the Ephesians

In Christ Jesus, you that used to be so far apart from us have been brought very close, by the blood of Christ. For he is the peace between us, and has made the two into one and broken down the barrier which used to keep them apart, actually destroying in his own person the hostility caused by the rules and decrees of the Law. This was to create one single New Man in himself out of the two of them and by restoring peace through the cross, to unite them both in a single Body and reconcile them with God. In his own person he killed the hostility. Later he came to bring the good news of peace, peace to you who were far away and peace to those who were near at hand. Through him, both of us have in the one Spirit our way to come to the Father.

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

F GOSPEL ALLELUIA

Eripe me de inimicis meis, Deus *Deliver me from my enemies, O my God: meus: et ab insurgentibus in me lib- and defend me from them that rise up aera me.*

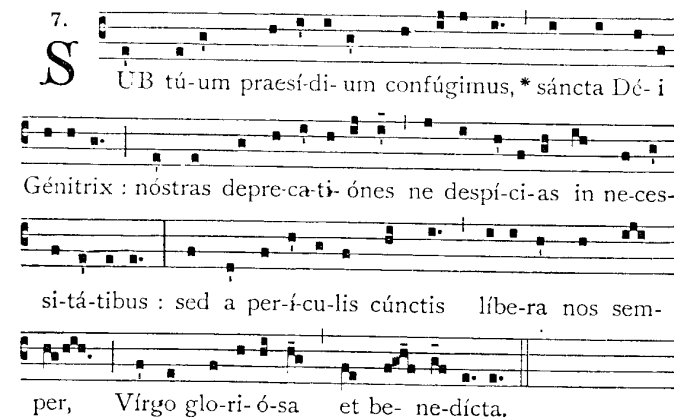
G GOSPEL— A reading from the Holy Gospel according to St. Mark.

At that time: The apostles returned to Jesus, and told him all that they had done and taught. And he said to them, "Come away by yourselves to a lonely place, and rest a while." For many were coming and going, and they had no leisure even to eat. And they went away in the boat to a lonely place by themselves. Now many saw them going, and knew them, and they ran there on foot from all the towns, and got there ahead of them. As he went ashore he saw a great throng, and he had compassion on them, because they were like sheep without a shepherd; and he began to teach them many things.

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. 

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 cúnc-tis líbe-ra nos sem-

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

Offertory Motet "Ave Maria" by Francisco Guerrero (1528-1599)

"Hail, Mary! Full of grace! The Lord is with thee. Blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, mother of God, pray for us sinners, now and at the hour of our death. Amen."

H PRAYER OVER THE GIFTS

Deus, qui legalium differentiam hostiarum unius sacrificii perfectione sanxisti, accipe sacrificium a devotis tibi famulis, et pari benedictione, sicut munera Abel, sanctifica, ut, quod singuli obtulerunt ad maiestatis tuae honorem, cunctis proficiat ad salutem.. Per Christum Dominum nostrum. Amen.

O God, who hast solemnly established one perfect sacrifice to replace the many victims of the Old Covenant, be pleased to accept this sacrifice from Thy devoted servants, and hallow it with the same blessing with which Thou didst hallow Abel's gifts; so that what each one offers here to honour Thy majesty, may advance the salvation of all.

J PREFACE

Vere dignum et justum est, aequum et salutare, nos tibi semper et ubique gratias agere: Domine, sancte Pater, omnipotens aeternae Deus.

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.

Quia filios, quos longe peccati crimen abstulerat, per sanguinem Filii tui Spiritusque virtute, in unum ad te denuo congregare voluisti: ut plebs, de unitate Trinitatis adunata, in tuae laudem sapientiae multiformis Christi corpus templumque Spiritus nosceretur Ecclesia

For Thou didst will that Thy children, estranged from Thee by the stain of sin, should be gathered once more unto Thee by Thy Son's Blood and the Holy Spirit's power; so that Thy people, now made one in the unity of the Blessed Trinity, should be known as the Church, the Body of Christ and the Temple of the Holy Spirit, gathered together in praise of Thy wisdom.

Et ideo, choris angelicis sociati, te laudamus in gaudio confitentes:

Therefore, united with the angelic choirs, we praise Thee, joyfully confessing: