

Sanctus from the
 plainsong
 Mass VIII
 "Missa de
 Angelis"



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 Guerrero

K COMMUNION ANTIPHON

Dico vobis, gaudium est angelis Dei super uno peccatore paenitentiam agente. *I say unto you, there is joy among God's angels over a single penitent sinner.*

Communion Motet "Ave Verum Corpus" by Orlando di Lasso (1532-1594)

"Hail, true Body of the Virgin Mary. Truly Thou hast suffered and hast been sacrificed upon the cross for mankind. When Thy side was pierced, blood and water flowed out. In the trial of our death, go before us, O clement, O loving, O sweet Jesus, Son of Mary".

L POST COMMUNION PRAYER

Sacramentum caritatis, Domine, sancta nos faciat dilectione fervere, qua, ad Filium tuum semper attracti, ipsum in fratribus agnoscere discamus. Per Christum Dominum nostrum. Amen.

May the Sacrament of love, O Lord, inflame us with holy delight; whereby, ever drawn unto Thy Son, we may learn to recognise Him in our brethren.

Organ Voluntary: *Fugue sur le theme du Carillon des heures de la Cathedrale de Soissons*, by Maurice Duruflé, op. 12

PLEASE DO NOT REMOVE THE MASS BOOK

SOLEMNITY OF THE SACRED HEART OF JESUS

"Pontifex amoris victima", (the High Priest who is Love's Victim) is our theme tonight. From our Lord's wounded side on the cross flow streams of blood and water, of which we hear in the Gospel, interpreted for us in the Preface.

Christ's death on the Cross is His sacrifice of love both for His heavenly Father and for all of us. This feast celebrates with great thankfulness the mercy of God who lays down His life for love of us. This is the true meaning of the Sacred Heart of Jesus: the invisible love of God made visible in the obedience



unto death of God's only-begotten Son.

Nor is this all that we can say about the Sacred Heart. For as the wonderful Preface reminds us, St. John's moving account of Our Lord's heart pierced by the lance on the cross is not told so much to

evoke our sympathy for the outrage committed against the dead Saviour's body, but in order to show us that by His death Christ has released for us the pent-up streams of sacramental life and nourishment: the water of baptism and the Blood of the Eucharist, whose gift to mankind He had foretold when He prepared His disciples for

A INTROIT

Cogitationes Cordis eius in generatione et generationem: ut eruat a morte animas eorum et alat eos in fame. *The thoughts of His Heart are to all generations: to deliver their souls from death and feed them in famine. Rejoice in the Lord, ye just: praise befits the upright.*

Introductory rite - see Mass book page 3.

Kyrie and Gloria from "Missa puer qui natus est nobis" by Francisco Guerrero (1528-1599)

B COLLECT

Deus qui nobis in Corde Filii tui, nostris vulnerato peccatis, infinitos dilectionis thesauros misericorditer largiri dignaris; concede, quaesumus, ut illi devotum pietatis nostrae praestantes obsequium, dignae quoque satisfactionis exhibeamus officium. Per Dominum nostrum Jesum Christum.....per omnia saecula saeculorum. Amen.

C The first reading is from the Prophet Hosea

When Israel was a child I loved him, and I called my son out of Egypt. I myself taught Ephraim to walk, I took them in my arms; yet they have not understood that I was the one looking after them. I led them with reins of kindness, with leading-strings of love. I was like someone who lifts an infant close against his cheek; stooping down to him I gave him his food. How could I treat you like Admah, or deal with you like Zeboim? My heart recoils from it, my whole being trembles at the thought. I will not give rein to my fierce anger, I will not destroy Ephraim again, for I am God, not man: I am the Holy One in your midst and have no wish to destroy. Verbum Domini. **R. Deo gratias.**

D GRADUAL

Dulcis et rectus Dominus, propter hoc legem dabit delinquentibus in via. V. Diriget mansuetos in iudicio, docebit mites vias suas.

The Lord is sweet and righteous: therefore He will give a law to sinners in the way. V. He will guide the mild in judgement: He will teach the meek His ways.

E The second reading I from St. Paul's epistle to the Ephesians

I, Paul, who am less than the least of all the saints, have been entrusted with this special grace, not only of proclaiming to the pagans the infinite treasure of Christ but also of explaining how the mystery is to be dispensed. Through all the ages, this has been kept hidden in God, the creator of everything. Why? So that the Sovereignities and Powers should learn only now, through the Church, how comprehensive God's wisdom really is, exactly according to the plan which he had had from all eternity in Christ Jesus our Lord. This is why we are bold enough to approach God in complete confidence, through our faith in him. This, then, is what I pray, kneeling before the Father, from whom every family, whether spiritual or natural, takes its name: Out of his infinite glory, may he give you the power through his Spirit for your hidden self to grow strong, so that Christ may live in your hearts through faith, and then, planted in love and build on love, you will with all the saints have strength to grasp the breadth and the length, the height and the depth; until, knowing the love of Christ, which is beyond all knowledge, you are filled with the utter fullness of God. Verbum Domini. **R. Deo gratias.**

F ALLELUIA

Alleluia, alleluia. Tollite jugum meum super vos et discite a me, quia mitis sum et humilis Corde, et invenietis requiem animabus vestris. Alleluia.

O God, who in the Heart of Thy Son, wounded by our transgressions, dost mercifully vouchsafe to bestow upon us the infinite wealth of Thy love; grant, we beseech Thee, that revering it with meet devotion, we may make a worthy offering for our sins.

G Reading from the GOSPEL according to St. John

that time: Since it was the day of Preparation, in order to prevent the bodies from remaining on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken, and that they might be taken away. So the soldiers came and broke the legs of the first, and of the other who had been crucified with him; but when they came to Jesus and saw that he was already dead, they did not break his legs. But one of the soldiers pierced his side with a spear, and at once there came out blood and water. He who saw it has borne witness -- his testimony is true, and he knows that he tells the truth -- that you also may believe. For these things took place that the scripture might be fulfilled, "Not a bone of him shall be broken." And again another scripture says, "They shall look on him whom they have pierced. Verbum Domini. **R. Laus, tibi Christe.**

CREDO IV (p. 29 or 30)

Offertory Motet "Improperium expectavit cor meum"

by Orlando di Lasso (1532-1594)

My heart was ready for insult and wretchedness: I looked for one to grieve with Me, but there was none; I sought one to comfort Me, and found none. They gave me gall to eat and, in My thirst, vinegar to drink.

H PRAYER OVER THE GIFTS

Deus, Pater misericordiarum, qui propter nimiam caritatem, qua dilexisti nos, Unigenitum tuum nobis ineffabili bonitate donasti, praeista, quaesumus, ut, cum ipso in unum consummati, dignum tibi offeramus obsequium. Per Christum Dominum nostrum. Amen.

O God, the Father of mercies, who out of Thy most wonderful goodness hast given us Thy Son on account of Thy great love towards us, grant, we beseech Thee, that being gathered up together in unity with Christ, we may offer Thee fitting worship.

J PREFACE

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

Qui, mira caritate, exaltatus in cruce, pro nobis tradidit semetipsum, atque de transfixo latere sanguinem fudit et aquam, ex quo manarent Ecclesiae sacramenta, ut omnes, ad Cor apertum Salvatoris attracti, iugiter haurirent e fontibus salutis in gaudio.

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.

He, out of His wondrous love, raised high on the cross gave Himself up for us, and from His pierced side He poured out blood and water, whence would flow the sacraments of the Church; so that all being drawn unto the Saviour's open Heart should ever drink with joy from the fountains of salvation.

And therefore, together with the whole company of Angels and Saints we praise Thee, proclaiming for ever:

Take My yoke, upon you and learn of Me, because I am meek and humble of heart: and you shall find rest to your souls.