

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.

Agnus Dei from the Mass by Hassler



K COMMUNION ANTIPHON

Manducaverunt, et saturati sunt nimis, *They did eat, and were filled exceedingly,*
et desiderium eorum attulit eis *and the Lord gave them their desire; they*
Dominus: non sunt fraudati a desiderio suo. *were not cheated of that which they craved.*

Communion motet: "Panis Angelicus" by Cesar Franck (1822-1890)

*O Bread of Angels, which has become the Bread of men! This heavenly Bread surpasses all
that came before it. How wonderful! A servant, though poor and humble, feeds on His
Lord"*

L POST COMMUNION

Caelestibus, Domine, pasti deliciis,
quaesumus, ut semper eadem, per
quae veraciter vivimus, appetamus. Per
Christum Dominum nostrum. Amen

*We who have been fed with Thy delightful
heavenly food pray Thee, O Lord, that we may
always desire that through which we truly
live.*

VESPERS AND BENEDICTION

WILL BE SUNG HERE TONIGHT AT 7.30 P.M.

YOU ARE WELCOME TO TAKE THIS SHEET HOME

PLEASE DO NOT REMOVE THE MASS BOOK

SIXTH SUNDAY OF THE YEAR

Today's Gospel is St. Luke's account of the teaching of the "Beatitudes", by Our Lord. These are short phrases in which He declares the blessedness of those who suffer now, because they will receive a reward in compensation for their present difficulties. By contrast, He proclaims the "woe" of those who are prosperous or fortunate now, for deprivation will come upon them. In this way Our Lord teaches us not to associate present good fortune with God's blessings, nor to assume that poverty, hunger and sorrow are signs of God's anger or curse upon those who suffer them. Such had been the common assumption of people in Our Lord's day. He now turns that idea upside down.

A INTROIT

Esto mihi in Deum protectorem, et in b- *Be Thou unto me a God, a protector,*
cum refugii, ut salvum me facias. *and a place of refuge, to save me: for*
Quoniam firmamentum meum, et refugium *Thou art my strength and my refuge:*
meum est tu: et propter nomen tuum dux mihi *and for Thy Name's sake Thou wilt lead*
eris, et enutries me. *Psalm. In te Domine me, and nourish me. Psalm In Thee, O*
speravi, non confundar in aeternum: in iustitia *Lord, have I hoped, let me never be*
tua libera me. *confounded: deliver me in Thy justice.*

Introductory rite—see Mass book page 3.

Kyrie & Gloria from "Messe en l'honneur de St. Jeanne d'Arc)
by Henri Nibelle (1883-1967)

B COLLECT

Deus, qui te in rectis et sinceris manere *O God, who dost promise to remain in*
pectoribus asseris, da nobis tua gratia *the hearts of all who are righteous and*
tales exsistere, in quibus habitare digneris. Per *sincere, grant us by Thy grace to be wor-*
Dominum nostrum Jesum Christum.....Per *thy of Thine indwelling. Through our*
omnia saecula saeculorum. Amen. *Lord, Jesus Christ....for ever and ever.*

C First Reading from the prophet Jeremiah.

The Lord says this: A curse on the man who puts his trust in man, who relies on things of flesh, whose heart turns from the Lord. He is like dry scrub in the wastelands: if good comes, he has no eyes for it, he settles in the parched places of the wilderness, a salt land, uninhabited. A blessing on the man who puts his trust in the Lord, with the Lord for his hope. He is like a tree by the waterside that thrusts its roots to the stream: when the heat comes it feels no alarm, its foliage stays green; it has no worries in a year of drought, and never ceases to bear fruit. Verbum Domini. **R. Deo gratias.**

D GRADUAL

Tu es Deus, qui facis mirabilia solus: *Thou art the God that alone dost won-*
notam fecisti in gentibus virtutem tuam. *ders: Thou hast made Thy power known*
V. Liberasti in brachio tuo populum tuum *among the nations. V. With Thy arm Thou*
filios Israel et Joseph *hast delivered Thy people, the children of*
Israel and Joseph.

E Second Reading is taken from St. Paul's first Epistle to the Corinthians. If Christ raised from the dead is what has been preached, how can some of you be saying that there is no resurrection of the dead? For if the dead are not raised, Christ has not been raised, and if Christ has not been raised, you are still in your sins. And what is more serious, all who have died in Christ have perished. If our hope in Christ has been for this life only, we are the most unfortunate of all people. But Christ has in fact been raised from the dead, the first-fruits of all who have fallen asleep.

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

F GOSPEL ALLELUIA

Cantate Domino canticum novum: *Sing ye to the Lord a new canticle, because mirabilia fecit Dominus. cause the Lord hath done wonderful things.*

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

At that time: Jesus came down with the Twelve and stood on a level place, with a great crowd of his disciples and a great multitude of people from all Judea and Jerusalem and the seacoast of Tyre and Sidon, who came to hear him and to be healed of their diseases; And he lifted up his eyes on his disciples, and said: "Blessed are you poor, for yours is the kingdom of God. "Blessed are you that hunger now, for you shall be satisfied. "Blessed are you that weep now, for you shall laugh. "Blessed are you when men hate you, and when they exclude you and revile you, and cast out your name as evil, on account of the Son of man! Rejoice in that day, and leap for joy, for behold, your reward is great in heaven; for so their fathers did to the prophets. "But woe to you that are rich, for you have received your consolation. "Woe to you that are full now, for you shall hunger. "Woe to you that laugh now, for you shall mourn and weep. "Woe to you, when all men speak well of you, for so their fathers did to the false prophets.

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

CREDO III—see Mass book page 27 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. **S** UB tú-um praesí-di-um confúgimus, * sáncta Dé- i Gé-nitrix : nóstras depre-ca-ti-ónes ne despí-ci-as in ne-cesi-tá-tibus : sed a per-í-cu-lis cúntis líbe-ra nos sem-per, Vírgo glo-ri-ó-sa et be- ne-dícta.

The Offertory Motet is "Dixit Maria" by Hans Leo Hassler (1564-1612)

Mary said to the Angel: "Behold the handmaid of the Lord; be it done unto me according to thy word".

H PRAYER OVER THE GIFTS

Haec nos oblatio, quaesumus, Domine, *May this oblation cleanse and renew us,*
mundet et renovet, atque tuam exsequen- *we pray Thee, O Lord, and may it bring*
tibus voluntatem fiat causa remunerationis aeter- *Thy eternal reward to those who follow*
nae. Per Christum Dominum nostrum. *Thy will.*

J PREFACE

Vere dignum et iustum est, aequum et salutare, nos tibi semper et ubique gratias agere: Domine, sancte Pater, omnipotens aeternae Deus:
In quo vivimus, movemur et sumus, atque in hoc corpore constituti non solum pietatis tuae cotidianos experimur effectus, sed aeternitatis etiam pignora iam tenemus. Primitias enim Spiritus habentes, qui suscitavit Jesum a mortuis, paschale mysterium speramus nobis esse perpetuum. Unde et nos tibi gratias agimus, et tuas virtutes cum Angelis praedicamus, 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. In whom we live and move, and have our being, and as we are established as members of this Body, not only do we experience the daily effects of Thy loving mercy, but also hold the pledges of eternal life. For we have been given the first fruits of the Spirit who raised Jesus from the dead, and therefore can hope to share in the paschal mystery for ever. Wherefore we, too, give thanks unto Thee, and proclaim Thy greatness with the Angels as we sing

Sanctus from the plainsong Mass XI "Orbis Factor"

2. **S** Anctus, * Sánctus, Sánctus Dóminus Dé- us
Sá-ba-oth. Plé-ni sunt caé-li et tér-ra gló-ri-a
tú-a. Hosánna in ex- célsis. Benedíctus qui vé-nit
in nó-mine Dómini. Hosánna in ex- célsis.