

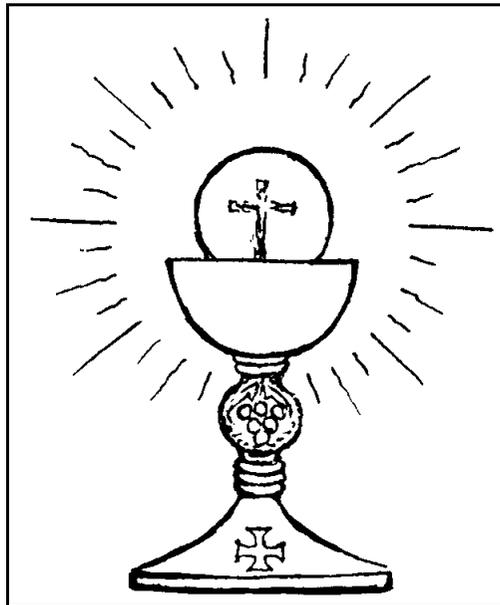
EUCCHARISTIC PRAYER I -Roman Canon - see Mass book page 12
Acclamation after the consecration - see Mass book page 18
The Lord's Prayer - see Mass book page 21.
The Agnus Dei is from the Mass by William Byrd

K COMMUNION ANTIPHON

Illumina faciem tuam super servum tuum, et salvum me fac in tua misericordia: Domine, non confundar, quoniam invocavi te. *Make Thy face to shine upon Thy servant, and save me in Thy mercy: let me not be confounded, O Lord, for I have called upon Thee.*

Communion motet is "Ave verum Corpus" by William Byrd (1543-1623)

"Hail, true Body, born of the Virgin Mary; truly Thou hast suffered, and wast sacrificed upon the cross for man. Thy side was pierced by a lance, whence flowed Thy precious Blood. Go before us as we face the trial of our death, O merciful and loving Jesus, Son of Mary."



Nourished by the gift which comes from our redemption, we pray Thee, O Lord, that by the assistance of this perpetual aid, the true faith may always flourish.

L POSTCOMMUNION

Redemptionis nostrae munere vegetati, quaesumus Domine, ut hoc perpetuae salutis auxilio fides semper vera proficiat. Per Christum Dominum nostrum. Amen.

**YOU ARE REMINDED THAT
 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

Our Lord returns to Nazareth soon after the beginning of His public ministry. Having taught His townsfolk that the prophecy of Isaiah is being fulfilled in Him, that God has anointed Him and sent Him to bring good news. He now goes on to upbraid them for their doubting Him, saying to them: "no prophet is ever accepted in his own country". He then infuriated them by referring back to two occasions in the Old Testament, when God worked a miracle for foreigners, but not for His own People. In this way, Our Lord warns the people of Nazareth not to risk God's anger by rejecting Him, the Messiah (i.e. the 'Anointed One' or 'Christ' sent by God.

A INTROIT

Laetetur cor quaerentium Dominum: quaerite Dominum, et confirmamini: quaerite faciem eius semper. Psalm. Confitemini Domino, et invocate nomen eius: annuntiate inter gentes opera eius. *Let the hearts of all who seek the Lord rejoice: seek the Lord and be strengthened, seek His face at all times. Psalm: Confess unto the Lord and call upon His name; announce His works among the gentiles*

Introductory rite—see Mass book page 3.

Kyrie & Gloria—from the Mass for five voices by William Byrd (1543-1623)

B COLLECT

Concede nobis, Domine Deus noster, ut te tota mente veneremur, et omnes homines rationabili diligamus affectu. Per Dominum nostrum Jesum Christum....Per omnia saecula saeculorum. Amen. *Graciously grant us, O Lord our God, to venerate Thee with our whole mind, and to love all men with well-ordered affection.*

C First Reading is taken from the prophet Jeremiah

In the days of Josiah, the word of the Lord was addressed to me, saying, Before I formed you in the womb I knew you; before you came to birth I consecrated you; I have appointed you as prophet to the nations. So now brace yourself for action. Stand up and tell them all I command you. Do not be dismayed at their presence, or in their presence I will make you dismayed. I, for my part, today will make you into a fortified city, a pillar of iron, and a wall of bronze to confront all this land: the kings of Judah, its princes, its priests and the country people. They will fight against you but shall not overcome you, for I am with you to deliver you—it is the Lord who speaks. Verbum Domini. **R. Deo gratias.**

D GRADUAL

Quis sicut Dominus Deus noster, qui in altis habitat: humilia respicit in caelo et in terra? V. Suscitans a terra inopem, et de stercore erigens pauperem. *Who is like the Lord our God, who dwells on high, and who looks upon heaven and earth? V. He raises the powerless from the earth, and the poor from the dunghill.*

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

Be ambitious for the higher gifts. And I am going to show you a way that is better than any of them. If I have all the eloquence of men or of angels, but speak without love, I am simply a gong booming or a cymbal clashing. If I have the gift of prophecy, understanding all the mysteries there are, and knowing everything, and if I have faith in all its fullness, to move mountains, but without love, then I am nothing at all. If I give away all that I possess, piece by piece, and if I even let them take my body to burn it, but am without love, it will do me no good whatever. Love is always patient and kind; it is never jealous; love is never boastful or conceited; it is never rude or selfish; it does not take offence, and is not resentful. Love takes no pleasure in other people's sins but delights in the truth; it is always ready to excuse, to trust, to hope, and to endure whatever comes. Love does not come to an end. But if there are gifts of prophecy, the time will come when they must fail; or the gift of languages, it will not continue for ever; and knowledge - for this, too, the time will come when it must fail. For our knowledge is imperfect and our prophesying is imperfect; but once perfection comes, all imperfect things will disappear. When I was a child, I used to talk like a child, and think like a child, and argue like a child, but now I am a man, all childish ways are put behind me. Now we are seeing a dim reflection in a mirror; but then we shall be seeing face to face. The knowledge that I have now is imperfect; but then I shall know as fully as I am known. In short, there are three things that last: faith, hope and love; and the greatest of these is love.

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

F GOSPELALLELUIA

Adorabo ad templum sanctum tuum: *I will worship at Thy holy temple: and I will et confitebor nomini tuo. give glory to Thy name.*

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

At that time: Jesus began to say to them, "Today this scripture has been fulfilled in your hearing." And all spoke well of him, and wondered at the gracious words which proceeded out of his mouth; and they said, "Is not this Joseph's son?" And he said to them, "Doubtless you will quote to me this proverb, 'Physician, heal yourself; what we have heard you did at Capernaum, do here also in your own country.'" And he said, "Truly, I say to you, no prophet is acceptable in his own country. But in truth, I tell you, there were many widows in Israel in the days of Eli'jah, when the heaven was shut up three years and six months, when there came a great famine over all the land; and Eli'jah was sent to none of them but only to Zar'ephath, in the land of Sidon, to a woman who was a widow. And there were many lepers in Israel in the time of the prophet Eli'sha; and none of them was cleansed, but only Na'aman the Syrian." When they heard this, all in the synagogue were filled with wrath. And they rose up and put him out of the city, and led him to the brow of the hill on which their city was built, that they might throw him down headlong. But passing through the midst of them he went away.

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 praesi-di-um confúgimus, * sáncta Dó-í Génitrix : nóstras depre-ca-ti-ónes ne despi-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 William Byrd (1543-1623)

"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

Altaribus tuis, Domine, munera nostrae servitutis inferimus, quae, placatus assumens, sacramentum nostrae redemptionis efficias. Per Christum Dominum nostrum. Amen. *As we bring the offering of our service unto Thine Altar, O Lord, we pray that Thou receive them favourably, and make them to be the sacrament of our redemption.*

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. *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.*

Ipse enim nascendo vetustatem hominum renovavit, patiendo delevit nostra peccata, aeternae vitae aditum praestitit a mortuis resurgendo, ad te Patrem ascendendo caelestes ianuas reseravit.

For He, by His birth, has renewed what was of old corrupted in man; by His suffering he has blotted out our sins; by His rising from the dead He has provided for us the way to eternal life; and by ascending unto Thee, Father, He has opened the gates of Heaven.

Et ideo, cum Angelorum atque Sanctorum turba, hymnum laudis tibi canimus, sine fine dicentes:

Therefore together with the throng of Angels and Saints, we sing unto Thee the hymn of praise, for ever proclaiming:

Sanctus from plainsong Mass XIV "Jesu Redemptor"

1. **S** An-ctus, * Sán-ctus, Sán-ctus Dóminus Dé-us Sá-ba-oth. Pléni sunt caé-li et térra gló-ri-a tú-a. Ho-sánna in excél-sis. Be-ne-dí-ctus qui vé-nit in nómine Dó-mi-ni. Ho-sánna in excél-sis.