

EUCCHARISTIC PRAYER I- 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 Victoria

K COMMUNION

Tu mandasti mandata tua custodiri *Thou hast commanded Thy commandments to*
 nimis: utinam dirigantur viae meae, ad *be kept most diligently: O that my ways may be*
 custodiendas iustificationes tuas. *directed to keep Thy justifications.*

Communion Motet
“O Sacrum
convivium” by
Giovanni Pierluigi da
Palestrina (1525-1594)

O Sacred Banquet in which Christ is received, the memory of His Passion is renewed; the mind is filled with grace, and the pledge of future glory is given to us. Alleluia.



L POST COMMUNION PRAYER

Quos, tuis, Domine, reficis sacramentis, continuis attolle benignus auxiliis, ut redemptionis effectum et mysteriis capiamus et moribus. Per Christum Dominum nostrum. Amen

In Thy kindness, O Lord, come to the constant assistance of those whom Thou dost refresh with Thy mysteries, so that we may truly experience the effect of Thy redemption both in the sacraments and in our way of life.

Organ Voluntary: “Grand Choeur in D” by Alexandre Guilmant (1837-1911)

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
 BUT PLEASE DO NOT REMOVE THE MASS BOOK

TWENTY-FIFTH SUNDAY OF THE YEAR

The story of the Labourers in the Vineyard appears stranger each time it is read. That every man receives the same reward surely does not hold true of eternity. Nor can we conclude from the story that God does not render to every man according to his works, for it is written in scripture that He does. What then, we may well ask, is this story really telling us? The householder expressly asks the grumblers whether he has not the right to be generous. What he gives to the latecomers, therefore, is not an expression of wages which they have earned or of the justice which applies to masters and servants; rather it is an expression of his own generosity, that free generosity- and here we are coming to the point of the whole story- that incalculable mercy, that grace which cannot be reckoned up in terms of wages and justice, that generosity and mercy which ultimately prevails between God and man. All of us, young and old alike, are really latecomers. Yet God is willing to give us everything if we will only accept it- ourselves and Himself and life without end.

A INTROIT

Salus populi ego sum,
 dicit Dominus. De
 quacumque tribulatione
 clamaverint ad me,
 exaudiam eos: et ero illorum
 Dominus in perpetuum.
Psalm. Attendite popule
meus legem meam: inclinate
aurem vestram in verba oris
mei



I am the salvation of the people, saith the Lord: in whatever tribulation they shall cry to Me, I will hear them; Psalm. Attend, O My people, to My law; incline your ears to the words of My mouth.

Go you also into my vineyard.

Introductory rite - see Mass book page 3.

Kyrie & Gloria from “Missa Quarti Toni” by Tomás Luis de Victoria (1548-1611)

B COLLECT

Deus, qui sacrae legis omnia constituta in tua et proximi dilectione posuisti, da nobis, ut, tua praecepta servantes, ad vitam mereamur pervenire perpetuam. Per Dominum nostrum Jesum Christum.....Per omnia saecula saeculorum. Amen.

O God, who hast decreed that Thy sacred law should be fulfilled in love of Thee and of neighbour, grant us, that by keeping Thy precepts, we may be worthy to attain to eternal life.

C First reading from the prophet Isaiah.

Seek the Lord while he is still to be found, call to him while he is still near. Let the wicked man abandon his way, the evil man his thoughts. Let him turn back to the Lord who will take pity on him, to our God who is rich in forgiving; for my thoughts are not your thoughts, my ways not your ways - it is the Lord who speaks. Yes, the heavens are as high above earth as my ways are above your ways, my thoughts above your thoughts.

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

GRADUAL

Prope est Dominus omnibus invocantibus eum: qui invocant eum in veritate. V. Laudem Domini loquetur os meum: et benedicat omnis caro nomen sanctum eius.

The Lord is nigh unto all them that call upon Him: to all that call upon Him in truth. V. My mouth shall speak the praise of the Lord: and let all flesh bless His holy name.

Second reading from St. Paul's Epistle to the Philippians

Christ will be glorified in my body, whether by my life or by my death. Life to me, of course, is Christ, but then death would bring me something more; but then again, if living in this body means doing work which is having good results - I do not know what I should choose. I am caught in this dilemma: I want to be gone and be with Christ, which would be very much the better, but for me to stay alive in this body is a more urgent need for your sake. Avoid anything in your everyday lives that would be unworthy of the gospel of Christ.

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

ALLELUIA

Confitemini Domino, et invoke nomen eius: annuntiate inter gentes opera eius.

Give glory to the Lord, and call upon His name: declare His deeds among the nations

GOSPEL – A reading from the Holy Gospel according to St. Matthew.

At that time: Jesus said to His disciples "The kingdom of heaven is like a householder who went out early in the morning to hire labourers for his vineyard. After agreeing with the labourers for a denarius a day, he sent them into his vineyard. And going out about the third hour he saw others standing idle in the market place; and to them he said, 'You go into the vineyard too, and whatever is right I will give you.' So they went. Going out again about the sixth hour and the ninth hour, he did the same. And about the eleventh hour he went out and found others standing; and he said to them, 'Why do you stand here idle all day?' They said to him, 'Because no one has hired us.' He said to them, 'You go into the vineyard too.' And when evening came, the owner of the vineyard said to his steward, 'Call the labourers and pay them their wages, beginning with the last, up to the first.' And when those hired about the eleventh hour came, each of them received a denarius. Now when the first came, they thought they would receive more; but each of them also received a denarius. And on receiving it they grumbled at the householder, saying, 'These last worked only one hour, and you have made them equal to us who have borne the burden of the day and the scorching heat. But he replied to one of them, 'Friend, I am doing you no wrong; did you not agree with me for a denarius? Take what belongs to you, and go; I choose to give to this last as I give to you. Am I not allowed to do what I choose with what belongs to me? Or do you begrudge my generosity?' So the last will be first, and the first last."

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 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-dí-um confúgimus, * sáncta Dé-i
Génitrix : nóstras depre-ca-ti-ónes ne despi-ci-as ín ne-cé-
si-tá-tibus : sed a per-í-cu-lis cúntis líbe-ra nos sem-
per, Vírgo glo-rí-ó-sa et be- ne-dícta.

Offertory Motet: "Cibavit Eos" by William Byrd (1543-1623)

"He fed them with finest wheat, Alleluia !And satisfied them with honey from the rock, Alleluia"

PRAYER OVER THE GIFTS

Munera, quaesumus, Domine, tuae plebis propitiatus assume, ut, quae fidei pietate profitentur, sacramentis caelestibus apprehendant. Per Christum Dominum nostrum. Amen.

O Lord, we beseech Thee, favourably to receive Thy people's offerings, so that in the heavenly mysteries they may grasp those things which they profess with loving faith.

PREFACE

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

Cuius hoc mirificum fuit opus per paschale mysterium, ut de peccato et mortis iugo ad hanc gloriam vocaremur, qua nunc genus electum, regale sacerdotium, gens sancta et acquisitionis populus diceremur, et tuas annuntiaremur ubique virtutes, qui nos de tenebris ad tuum admirabile lumen vocasti. Et ideo cum Angelis et Archangelis, cum Thronis et Dominationibus, cumque omni militia caelestis exercitus, hymnum gloriae tuae canimus, 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.

Whose wondrous work it was, through the Paschal mystery, that we should be summoned from sin and the yoke of death to this glory, by which we may now be named as a chosen family, a royal priesthood, a holy nation, a redeemed people, and may everywhere show forth Thine excellences, who hast called us out of darkness into Thy marvellous light.

Wherefore with angels and archangels, with thrones and dominations and with all the company of heaven, we sing the hymn of Thy glory, evermore saying:

**Sanctus is
from 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 ín nómine Dó-mi-ni. Ho-
sánna in excél- sis.