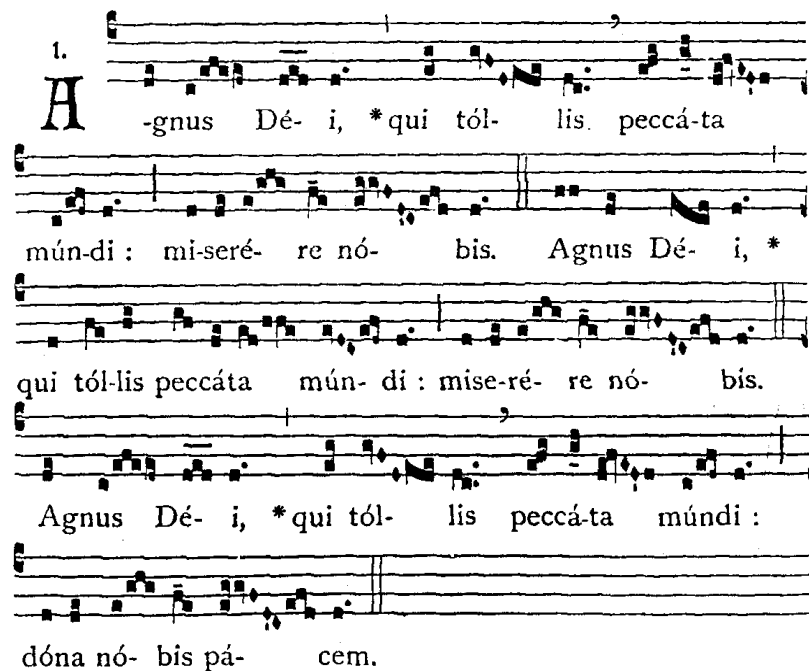


Agnus Dei
from
plainsong
Mass II



K COMMUNION ANTIPHON

Sedebit Dominus Rex in aeternum: *The Lord will sit as King for ever. He will bless His people with Peace.*
Dominus benedicet populo suo in pace.

Communion Motet O Rex Gloriarum

by Luca Marenzio (1550-1599)

O King of Glory, Lord of hosts, who hast this day mounted in triumph above all the heavens, leave us not orphans; but send unto us the Promise of the Father, the Spirit of truth. Alleluia



L POST COMMUNION PRAYER

Immortalitatis alimoniam consecuti, quaesumus, Domine, ut, qui Christi Regis universorum gloriamur oboedire mandatis, cum ipso in caelesti regno sine fine vivere valeamus. Per Christum Dominum nostrum. Amen.

Having received the food of immortality, we beseech Thee, O Lord, that we who glory in obeying the commandments of Christ, the Universal King, may be worthy to live with Him in His heavenly kingdom for ever. Amen..

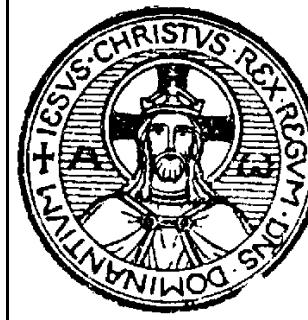
Organ Voluntary: "Toccata in b minor" by Eugène Gigout (1844-1925)

**YOU ARE REMINDED THAT VESPERS AND BENEDICTION
ARE SUNG HERE TONIGHT AT 7.30 P.M.**

**YOU ARE VERY WELCOME TO TAKE THIS SHEET HOME
PLEASE DO NOT REMOVE THE MASS BOOK**

THE SOLEMNITY OF OUR LORD JESUS CHRIST UNIVERSAL KING

The Last Sunday of the Church's Year corresponds to the End of Time. In the Creed we proclaim that "He (Christ) will come again in glory to judge the living and the dead, and His kingdom will have no end." Thus we remind ourselves that, one day, the world as we know it will end, and all human history will be brought to its climax and goal for which it was created, the unveiling of the glory of Him who is God's Son and Mary's, "True God and True Man." Then Christ will be "all in all" and all creation will serve Him in the



light of unending glory. The origin of this feast, established by Pius XI in 1925, was to counteract, first, the growth of totalitarianism, whether fascist or communist, which proclaimed the priority of the state over the person, disavowing the rights of the individual; and secondly, to teach the truth in the face of the growth of democracy, that authority comes not from the People, but from Christ, and must therefore accord, not with the will of the majority, but with God's law.

A INTROIT

Dignus est Agnus, qui occisus est, accipere virtutem, et divinitatem, et sapientiam, et fortitudinem, et honorem. Ipsi gloria et imperium in saecula saeculorum. *Psalm.* Deus, iudicium tuum Regi da: et iustitiam tuam Filio Regis.

The Lamb that was slain is worthy to receive power and divinity and wisdom and strength and honour; to Him be glory and empire for ever and ever. Psalm Give to the King, O God, Thy justice, and to the King's Son Thy judgment

Introductory rite—see Mass book page 3.

Kyrie & Gloria from "Missa Brevis in G" by Wolfgang Amadeus Mozart (1756-1791)

B COLLECT

Omnipotens sempiterne Deus, qui in dilecto Filio tuo, universorum Rege, omnia instaurare voluisti, concede propitius, ut tota creatura, a servitute liberata, tuae majestati deserviat ac te sine fine collaudet. Per Dominum nostrum Jesum Christum... Per omnia saecula saeculorum. Amen.

O Almighty and everlasting God, Who didst will to restore all things in Thy beloved Son, the Universal King, graciously grant that every creature, set free from slavery, may serve Thy majesty and praise Thee for ever.

C First Reading from the book of Samuel

All the tribes of Israel came to David at Hebron. Look they said we are your own flesh and blood. In days past when Saul was our king, it was you who led Israel in all their exploits; and the Lord said to you, You are the man who shall be shepherd of my people Israel, you shall be the leader of Israel. So all the elders of Israel came to the king at Hebron, and King David made a pact with them at Hebron in the presence of the Lord, and they anointed David king of Israel.

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

D GRADUAL

Dominabitur a mari usque ad mare, et a flumine usque ad terminos orbis terrarum. V. Et adorabunt eum omnes reges terrae: omnes gentes servient ei.

He shall rule from sea to sea, and from the river to the ends of the earth. V. And all kings shall adore Him, all nations shall serve Him.

Second Reading is taken from St. Paul's epistle to the Colossians

E We give thanks to the Father who has made it possible for you to join the saints and with them to inherit the light. Because that is what he has done: he has taken us out of the power of darkness and created a place for us in the kingdom of the Son that he loves, and in him, we gain our freedom, the forgiveness of our sins. He is the image of the unseen God and the first-born of all creation, for in him were created all things in heaven and on earth: everything visible and everything invisible Thrones, Dominations, Sovereignities, Powers—all things were created through him and for him. Before anything was created, he existed, and he holds all things in unity. Now the Church is his body, he is its head. As he is the Beginning, he was first to be born from the dead, so that he should be first in every way; because God wanted all perfection to be found in him and all things to be reconciled through him and for him, everything in heaven and everything on earth, when he made peace by his death on the cross.

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

GOSPEL ALLELUIA

F Potestas eius, potestas aeterna, quae non aufertur: et regnum eius, quod non corrumpitur.

His power shall be an everlasting power, which shall not be taken away; and His kingdom a kingdom that shall not decay.

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

G At that time: The people stood by, watching; but the rulers scoffed at Jesus, saying, "He saved others; let him save himself, if he is the Christ of God, his Chosen One!" The soldiers also mocked him, coming up and offering him vinegar, and saying, "If you are the King of the Jews, save yourself!" There was also an inscription over him, "This is the King of the Jews." One of the criminals who were hanged railed at him, saying, "Are you not the Christ? Save yourself and us!" But the other rebuked him, saying, "Do you not fear God, since you are under the same sentence of condemnation? And we indeed justly; for we are receiving the due reward of our deeds; but this man has done nothing wrong." And he said, "Jesus, remember me when you come into your kingdom." And he said to him, "Truly, I say to you, today you will be with me in Paradise." 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 praesi-di-um confúgimus, * sáncta Dē-i
Génitrix : nōstras depre-ca-ti-ōnes ne despí-ci-as in ne-ces-
si-tá-tibus : sed a per-i-cu-lis cúntis líbe-ra nos sem-
per, Vírgo glo-ri-ó-sa et be- ne-dícta.

Offertory Motet "Jubilae Deo" by Capriano de Rore (1516-1565)

'Sing joyfully to God all the earth, serve the Lord with gladness. Begin a psalm and sound the drum, the lyre and the harp. Blow the trumpet in the New Moon, upon the day of our festival'

PRAYER OVER THE GIFTS

H Hostiam tibi, Domine, humanae reconciliationis offerentes, suppliciter deprecamur, ut ipse Filius tuus cunctis gentibus unitatis et pacis dona concedat. Per Christum Dominum nostrum. Amen.

As we offer to Thee, O Lord, the victim Who has reconciled mankind to Thee, we humbly beg and beseech Thee, that He, Thy Son, may bestow the gifts of unity and peace upon all peoples.

PREFACE

J Vere dignum et iustum est, aequum et salutare, nos tibi semper et ubique gratias agere: Domine, sancte Pater, omnipotens aeterno Deus:

Qui unigenitum Filium tuum, Dominum nostrum Jesum Christum, Sacerdotem aeternum et universorum Regem, oleo exultationis unxisti: ut, seipsum in ara crucis hostiam immaculatam et pacificam offerens, redemptionis humanae sacramenta perageret: et, suo subiectis imperio omnibus creaturis, aeternum et universale regnum immensae tuae traderet maiestati: regnum veritatis et vitae; regnum sanctitatis et gratiae; regnum iustitiae, amoris et pacis.

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. Who didst anoint Thine only-begotten Son, Our Lord Jesus Christ, with the oil of gladness to be the eternal High Priest and King of the Universe: that by offering Himself upon the altar of the cross as the spotless victim of our reconciliation, He might effect the mystery of human redemption; and having put all creatures under His rule, He should hand over to Thine immense majesty an eternal and universal kingdom; a kingdom of truth and life; a kingdom of holiness and grace; a kingdom of justice, love and peace.

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 from plainsong Mass II

EUCHARISTIC PRAYER I - Roman Canon - see Mass book page 13
Acclamation after the consecration - see Mass book page 17 or 18
The Lord's Prayer - see Mass book page 20 or 21.

S An- ctus, * Sán- ctus, Sán- ctus Dó-
minus Dē- us Sába-oth. Pléni sunt caéli et tér- ra
gló- ri- a tú- a. Hosánna in excél- sis. Bene- díctus
qui vé- nit in nó- mine Dómini. Hosánna in
excél- sis.