

EUCCHARISTIC 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.
 The Agnus Dei is from the Mass by Palestrina



K COMMUNION ANTIPHON

Tu mandasti mandata tua custodiri
 nimis: utinam dirigantur viae meae,
 ad custodiendas iustificationes tuas

*Thou hast commanded Thy commandments to
 be kept most diligently: O that my ways may
 be directed to keep Thy justifications.*

Communion motet "Domine non sum dignus" by Tomás Luis de Victoria (1548-1611)

*"Lord, I am not worthy that Thou shouldst enter under my roof; say but the word and my
 soul will be healed".*

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 "Fugue in F" by Johann Sebastian Bach (1685-1750)

**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

TWENTY-FIFTH SUNDAY OF THE YEAR

The Master of the Unjust Steward in today's Gospel is seen in our illustration as God Himself, which makes the Steward's dishonesty even more wicked, not to say impossible! Of course, the point is not that God can be cheated, but rather, that one day we must give an account of ourselves to God. What better image can we find for our lives than "stewardship"? We have been given all that we have by God, nothing belongs to us. Therefore



God has the right to demand an account of us at the end of our lives. What have we done with all that He has given us? Our Lord also takes the opportunity to suggest that if we want to use money wisely, rather than let it get a hold over us, we should give it away to those who, by their prayers, will speak up for us at the Judgement Day and welcome us into heaven.

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, says the
 Lord: in whatever tribulation they shall
 cry to Me, I will hear them; Psalm At-
 tend, O My people, to My law; incline
 your ears to the words of My mouth.*

Introductory rite—see Mass book page 3.

Kyrie & Gloria from Missa "Aeterna Christi munera"
 by Giovanni Pierluigi da Palestrina (1525-1594)

B COLLECT

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

*O God, who hast decreed that Thy sa-
 cred 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 is from the book of the prophet Amos.

Listen to this, you who trample on the needy and try to suppress the poor people of
 the country, you who say, When will New Moon be over so that we can sell our corn,
 and Sabbath, so that we can market our wheat? Then by lowering the bushel, raising the
 shekel, by swindling and tampering with the scales, we can buy up the poor for money, and
 the needy for a pair of sandals, and get a price even for the sweepings of the wheat. The
 Lord swears it by the pride of Jacob, Never will I forget a single thing you have done.

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 unto the Lord our God, Who
 dwelleth on high, and beholdeth what is
 lowly in heaven and in the earth? V. He
 raiseth up the poor out of the dust, and
 lifteth the needy out of the dunghill.*

E Second Reading is from St. Paul's epistle to Timothy.

My advice is that, first of all, there should be prayers offered for everyone - petitions, intercessions and thanksgiving - and especially for kings and others in authority, so that we may be able to live religious and reverent lives in peace and quiet. To do this is right, and will please God our saviour: he wants everyone to be saved and reach full knowledge of the truth. For there is only one God, and there is only one mediator between God and mankind, himself a man, Christ Jesus, who sacrificed himself as a ransom for them all. He is the evidence of this, sent at the appointed time, and I have been named a herald and apostle of it and - I am telling the truth and no lie - a teacher of the faith and the truth to the pagans. In every place, then, I want the men to lift their hands up reverently in prayer, with no anger or argument.

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

F ALLELUIA ANTIPHON

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.*

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

At that time: Jesus said to the disciples, "There was a rich man who had a steward, and charges were brought to him that this man was wasting his goods. And he called him and said to him, 'What is this that I hear about you? Turn in the account of your stewardship, for you can no longer be steward.' And the steward said to himself, 'What shall I do, since my master is taking the stewardship away from me? I am not strong enough to dig, and I am ashamed to beg. I have decided what to do, so that people may receive me into their houses when I am put out of the stewardship.' So, summoning his master's debtors one by one, he said to the first, 'How much do you owe my master?' He said, 'A hundred measures of oil.' And he said to him, 'Take your bill, and sit down quickly and write fifty.' Then he said to another, 'And how much do you owe?' He said, 'A hundred measures of wheat.' He said to him, 'Take your bill, and write eighty.' The master commended the dishonest steward for his shrewdness; for the sons of this world are more shrewd in dealing with their own generation than the sons of light. And I tell you, make friends for yourselves by means of unrighteous mammon, so that when it fails they may receive you into the eternal habitations. "He who is faithful in a very little is faithful also in much; and he who is dishonest in a very little is dishonest also in much. If then you have not been faithful in the unrighteous mammon, who will entrust to you the true riches? And if you have not been faithful in that which is another's, who will give you that which is your own? No servant can serve two masters; for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and mammon."

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*
Génitrix : nóstras depre-ca-ti-ónes ne despí-ci-as in ne-ces-
si-tá-tibus : sed a per-í-cu-lis cúntis líbe-ra nos sem-
per, Vírgo glo-ri-ó-sa et be- ne-dícta.

Offertory Motet. "Sancta Maria" by Jean Lhéritier (early 16th century)

Holy Mary, comfort the wretched, encourage the faint-hearted, hearten the sorrowful, pray for your people, mediate for the clergy, intercede for devout women, let all sinners experience your help who celebrate your feast.

H 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.

J 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 XII "Pater cuncta"

2. **S** *An-ctus, * Sánctus, Sán-ctus Dóminus Dé-us*
Sába-oth. Pléni sunt caéli et térra gló-ri-a tú-a. Ho-
sánna in excél-sis. Benedíctus qui vé-nit in nó-mi-
ne Dómini. Hosánna in excél-sis.