

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.

Agnus Dei is from Mass XI "Orbis Factor"

1. **A** - gnus Dé- i, * qui tóllis peccá- ta mún- di : mi-se- ré-re nóbis. Agnus Dé- i, * qui tól- lis peccá- ta mún- di : mi-se-ré-re nóbis. Agnus Dé- i, * qui tóllis pec- cá- ta mún- di : dóna nóbis pácem.

K COMMUNION ANTIPHON
 Amen dico vobis, quod uni ex mini-
 mis meis fecistis, mihi fecistis: venite
 benedicti Patris mei, possidete praeparatum
 vobis regnum ab initio saeculi

*Truly I say to you, that whatever you did to
 the least of these who belong to me, you did
 to me: come, you blessed of My Father, take
 possession of the kingdom prepared for you
 from the beginning of time.*

Communion Motet "O Rex gloriae" by Luca Marenzio (1550-1599)

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

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.

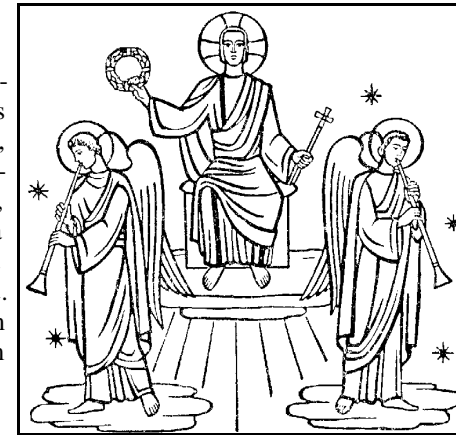
*Having received the food of immortal-
 ity, we beseech Thee, O Lord, that we
 who glory in obeying the command-
 ments of Christ, the Universal King,
 may be worthy to live with Him in His
 heavenly kingdom for ever.*

Organ Voluntary: March on "Lift up your heads" by Alexandre Guilmant (1837-1911)

VESPERS & 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

THE FEAST OF CHRIST THE KING

A INTROIT
 Dignus est Ag-
 nus, qui occisus
 est, accipere virtutem,
 et divinitatem, et sapi-
 entiam, 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 (KV140) - Wolfgang Amadeus Mozart (1756-1791)

B COLLECT
 Omnipotens sempiterne Deus, qui in dilecto
 Filio tuo, universorum Rege, omnia instau-
 rare 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, gra-
 ciously grant that every creature, set
 free from slavery, may serve Thy maj-
 esty and praise Thee for ever.*

C The first reading is taken from the prophet Ezekiel.
 The Lord says this: I am going to look after my flock myself and keep all of it in view.
 As a shepherd keeps all his flock in view when he stands up in the middle of his scat-
 tered sheep, so shall I keep my sheep in view. I shall rescue them from wherever they have
 been scattered during the mist and darkness. I myself will pasture my sheep, I myself will
 show them where to rest - it is the Lord who speaks. I shall look for the lost one, bring back
 the stray, bandage the wounded and make the weak strong. I shall watch over the fat and
 healthy. I shall be a true shepherd to them. As for you, my sheep, the Lord says this: I will
 judge between sheep and sheep, between rams and he-goats. Verbum Domini. **R. Deo gratias.**

D GRADUAL
 Dominabitur a mari usque ad mare, *He shall rule from sea to sea, and from the river*
 et a flumine usque ad terminos orbis *to the ends of the earth. V. And all kings shall*
 terrarum. V. Et adorabunt eum omnes *adore Him, all nations shall serve Him.*
 reges terrae: omnes gentes servient ei.

E The second reading is taken from St. Paul's first Epistle to the Corinthians.
 Christ has been raised from the dead, the first-fruits of all who have fallen asleep.
 Death came through one man and in the same way the resurrection of the dead has

come through one man. Just as all men die in Adam, so all men will be brought to life in Christ; but all of them in their proper order: Christ as the first-fruits and then, after the coming of Christ, those who belong to him. After that will come the end, when he hands over the kingdom to God the Father, having done away with every sovereignty, authority and power. For he must be king until he has put all his enemies under his feet and the last of the enemies to be destroyed is death. And when everything is subjected to him, then the Son himself will be subject in his turn to the One who subjected all things to him, so that God may be all in all.

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

ALLELUIA ANTIPHON

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

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. Matthew.

G At that time: Jesus said to His disciples; "When the Son of man comes in his glory, and all the angels with him, then he will sit on his glorious throne. Before him will be gathered all the nations, and he will separate them one from another as a shepherd separates the sheep from the goats, and he will place the sheep at his right hand, but the goats at the left. Then the King will say to those at his right hand, 'Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me.' Then the righteous will answer him, 'Lord, when did we see thee hungry and feed thee, or thirsty and give thee drink? And when did we see thee a stranger and welcome thee, or naked and clothe thee? And when did we see thee sick or in prison and visit thee? And the King will answer them, 'Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me.' Then he will say to those at his left hand, 'Depart from me, you cursed, into the eternal fire prepared for the devil and his angels; for I was hungry and you gave me no food, I was thirsty and you gave me no drink, I was a stranger and you did not welcome me, naked and you did not clothe me, sick and in prison and you did not visit me.' Then they also will answer, 'Lord, when did we see thee hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to thee?' Then he will answer them, 'Truly, I say to you, as you did it not to one of the least of these, you did it not to me.' And they will go away into eternal punishment, but the righteous into eternal life."

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

CREDO IV—see Mass book page 29 or 30. 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 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 "Exultate Deo" by Alessandro Scarlatti (1660-1725)

'Exult to God, our helper! Sing with joy to the God of Jacob. Take up the psalm, and strike the drum, play the merry psalter with the lute. Blow the trumpet, to greet the new born moon, upon our solemn feastday, this day of gladness.'

PRAYER OVER THE GIFTS

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 aeternae 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 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.