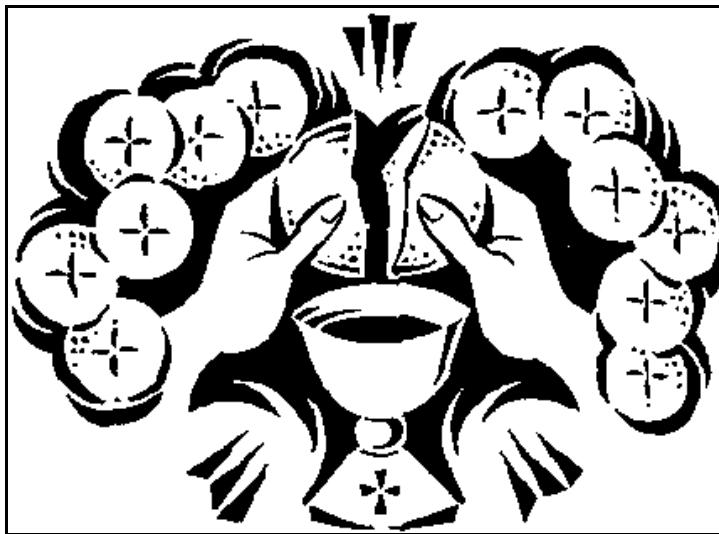


EUCCHARISTIC PRAYER I - Roman Canon -see Mass book page 13
 Acclamation after the consecration -see Mass book page 17 or 18
 The Lord's Prayer -see Mass book page 20 or 21
 The Agnus Dei is from the Mass by Palestrina



K COMMUNION ANTIPHON

Beatus servus, quem, cum venerit Dominus, invenerit vigilantem: amen dico vobis, super omnia bona sua constituet eum..

Blessed is the servant whom the Master finds watching and waiting when he comes; Amen I say to you, he will place him over all his goods.

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

Sacramentorum tuorum, Domine, communio sumpta nos salvet, et in tuae veritatis luce confirmet. Per Christum Dominum nostrum. Amen.

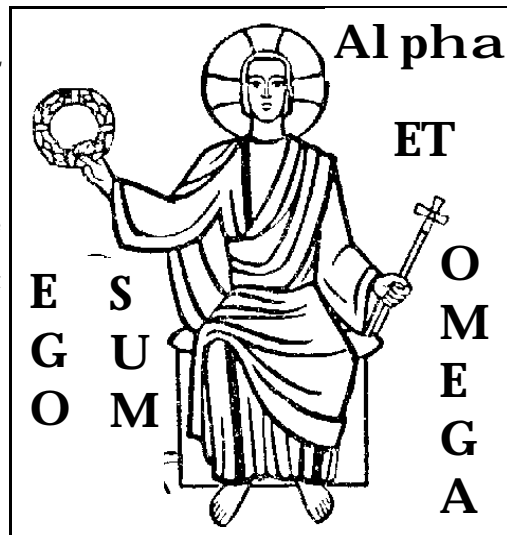
.May our communion with Thy Sacraments, O Lord, save us who receive them, and strengthen us in the light of Thy truth.

**VESPERS AND BENEDICTION
 WILL BE SUNGHERE TONIGHT AT 7.30 P.M.
 YOU ARE WELCOME TO TAKE THIS SHEET HOME
 PLEASE DO NOT REMOVE THE MASS BOOK**

NINETEENTH SUNDAY OF THE YEAR

A **INTROIT**
 Respice, Domine, in testamentum tuum, et animas pauperum tuorum ne derelinquas in finem: exsurge Domine, et iudica causam tuam: et ne obliviscaris voces quaerentium te. *Psalm.* Ut quid Deus repulisti in finem: iratus est furor tuus super oves pascuae tuae?

Introductory rite - see Mass book page 3



Have regard, O Lord, to Thy covenant, and forsake not to the end the souls of Thy poor: arise, O Lord, and judge Thy cause, and forget not the voices of them that seek Thee. Psalm. O God, why hast Thou cast us off unto the end: why is Thy wrath enkindled against the sheep of Thy pasture?

**Kyrie & Gloria
 from “Missa Brevis”
 by Giovanni Pierluigi da Palestrina (1525-1594)**

B COLLECT

Omnipotens sempiterne Deus, quem, docente Spiritu Sancto, paterno nomine invocare praesumimus, perforce in cordibus nostris spiritum adoptionis filiorum, ut promissam hereditatem ingredi mereamur. Per Dominum nostrum Jesum Christum.....Per omnia saecula saeculorum. Amen.

O Almighty and eternal God, whom, taught by the Holy Spirit, we dare to address by the name of ‘Father’, bring to perfection in our hearts the spirit of adoption as Thy sons, so that we may be worthy to enter into our promised inheritance.

C First Reading is from the Book of Wisdom.

That night had been foretold to our ancestors, so that, once they saw what kind of oaths they had put their trust in, they would joyfully take courage. This was the expectation of your people, the saving of the virtuous and the ruin of their enemies; for by the same act with which you took vengeance on our foes you made us glorious by calling us to you. The devout children of worthy men offered sacrifice in secret and this divine pact they struck with one accord: that the saints would share the same blessings and dangers alike; and forthwith they had begun to chant the hymns of the fathers.

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

D GRADUAL

Beata gens, cuius est Dominus Deus eorum: populus quem elegit Dominus in hereditatem sibi. V. Verbo Domini caeli firmati sunt: et spiritu oris eius omnis virtus eorum.

Blessed is the nation whose God is the Lord; the people the Lord has chosen for His own inheritance. By God’s word was heaven made firm, and all its strength by the breath of His mouth.

E Second Reading is taken from St. Paul’s Epistle to the Hebrews.

Only faith can guarantee the blessings that we hope for, or prove the existence of the realities that at present remain unseen. It was for faith that our ancestors were commended. It was by faith that Abraham obeyed the call to set out for a country that was the inheritance given to him and his descendants, and that he set out without knowing where he was going. By faith he arrived, as a foreigner, in the Promised Land, and lived there as if in a strange country, with Isaac and Jacob, who were heirs with him of the same promise. They lived there in tents while he looked forward to a city founded, designed and built by God. It was equally by faith that Sarah, in spite of being past the age, was made able to conceive, because she believed that he who had

made the promise would be faithful to it. Because of this, there came from one man, and one who was already as good as dead himself, more descendants than could be counted, as many as the stars of heaven or the grains of sand on the seashore. All these died in faith, before receiving any of the things that had been promised, but they saw them in the far distance and welcomed them, recognising that they were only strangers and nomads on earth. People who use such terms about themselves make it quite plain that they are in search of their real homeland. They can hardly have meant the country they came from, since they had the opportunity to go back to it; but in fact they were longing for a better homeland, their heavenly homeland. That is why God is not ashamed to be called their God, since he has founded the city for them. It was by faith that Abraham, when put to the test, offered up Isaac. He offered to sacrifice his only son even though the promises had been made to him and he had been told: It is through Isaac that your name will be carried on. He was confident that God had the power even to raise the dead; and so, figuratively speaking, he was given back Isaac from the dead.

GOSPEL ALLELUIA

Domine, refugium factus es nobis a generatione et progenie
O Lord, Thou hast been our refuge in every generation.

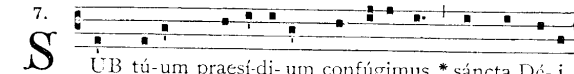
GOSPEL.— A reading from the Holy Gospel according to St. Luke

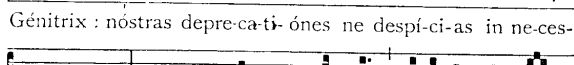
At that time: Jesus said to his disciples "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom. Sell your possessions, and give alms; provide yourselves with purses that do not grow old, with a treasure in the heavens that does not fail, where no thief approaches and no moth destroys. For where your treasure is, there will your heart be also. "Let your loins be girded and your lamps burning, and be like men who are waiting for their master to come home from the marriage feast, so that they may open to him at once when he comes and knocks. Blessed are those servants whom the master finds awake when he comes; truly, I say to you, he will gird himself and have them sit at table, and he will come and serve them. If he comes in the second watch, or in the third, and finds them so, blessed are those servants! But know this, that if the householder had known at what hour the thief was coming, he would not have left his house to be broken into. You also must be ready; for the Son of man is coming at an unexpected hour." Peter said, "Lord, are you telling this parable for us or for all?" And the Lord said, "Who then is the faithful and wise steward, whom his master will set over his household, to give them their portion of food at the proper time? Blessed is that servant whom his master when he comes will find so doing. Truly, I say to you, he will set him over all his possessions. But if that servant says to himself, 'My master is delayed in coming,' and begins to beat the menservants and the maidservants, and to eat and drink and get drunk, the master of that servant will come on a day when he does not expect him and at an hour he does not know, and will punish him, and put him with the unfaithful. And that servant who knew his master's will, but did not make ready or act according to his will, shall receive a severe beating. But he who did not know, and did what deserved a beating, shall receive a light beating. Every one to whom much is given, of him will much be required; and of him to whom men commit much they will demand the more.

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. 
UB tú-um praesí-dí-um confúgimus, * sáncta Dé-i

Génitrix : nóstras depre-ca-ti-ónes ne despí-ci-as in ne-ces-

si-tá-tibus : sed a per-fí-cu-lis cúntis líbe-ra nos sem-

per, Vírgo glo-ri-ó-sa et be- ne-dícta.

Offertory Motet: “Sicut Cervus” by Giovanni Pierluigi da Palestrina (1525-1594)
As the hart panteth after the fountains of water, so my soul panteth after Thee, O God

PRAYER OVER THE GIFTS

H Ecclesiae tuae, Domine, munera placatus
assume, quae et misericors offerenda tribu-
isti, et in nostrae salutis potenter efficis transire
mysterium. Per Christum Dominum nostrum.
Amen.

J Vere dignum et justum est, aequum et
salutare, nos tibi semper et ubique gra-
tias agere: Domine, sancte Pater, om-
nipotens aeternae Deus:

Ad cuius immensam gloriam pertinere cog-
noscimus ut mortalibus tua deitate succurreres;
sed et nobis provideres de ipsa mortalitate
nostra remedium, et perditos quosque unde
perierant, inde salvas, per Christum Dominum
nostrum.
Per quem maiestatem tuam adorat exercitus
Angelorum, ante conspectum tuum in aeterni-
tate laetantium. Cum quibus et nostras voces ut
admitti iubeas, deprecamur, socia exultatione
dicentes:

Sanctus is from Mass IV “Cunctipotens Genitor Deus”

8. 
An-ctus, * Sánctus, Sán-ctus Dóminus Dé-us

Sá-ba-oth. Pléni sunt caéli et térra gló-ri-a tú-a.

Ho-sánna in ex-cél-sis. Benedíctus qui vé-nit in nó-

mine Dó-mini. Ho-sánna in ex-cél-sis.