

EUCCHARISTIC PRAYER I—Roman Canon—see Mass book page 12

Acclamation after the Consecration—see Mass book page 18

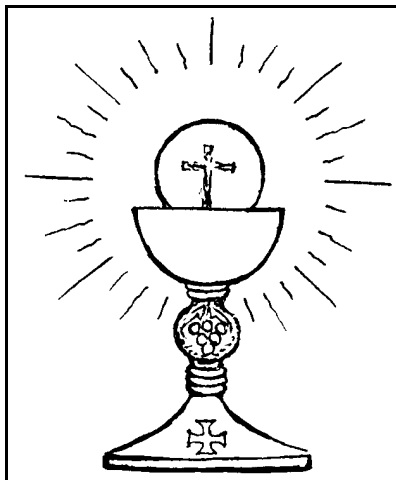
The Lord's Prayer—see Mass book page 21

Agnus Dei from the Mass by Byrd

K COMMUNION ANTIPHON

Gustate et videte, quoniam suavis est
Dominus: beatus vir, qui sperat in eo.

*Taste and see that the Lord is sweet;
blessed is the man who hopes in
Him.*



**Communion Motet “Gustate et videte”
by Henrich Isaac (c1450-1517)**

Taste and see how sweet the Lord is : blessed the man who trusts in Him”

L POST COMMUNION PRAYER

Tantis, Domine, repleti muneribus, *Since we have been satisfied by so
praesta, quaesumus, ut et salutaria dona great a gift, we pray Thee, O Lord,
capiamus, et a tua numquam laude cessemus. that we may gain Thy salvation, and
Per Christum Dominum nostrum. Amen. never cease to praise Thee.*

*Immediately after the end of Mass we will sing the “Te Deum” in thanksgiving to
God for the news last Friday of the beatification of Cardinal Newman. Please see
the separate sheet for the words and music. The choir will lead the singing and the
congregation will sing alternate verses as in the Creed.*

Organ Voluntary “in C major” by Felix Mendelssohn-Bartholdy (1809-1847)

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**

FOURTEENTH SUNDAY OF THE YEAR

From a sermon by St. Symeon the New Theologian:

"Many people never stop saying (and I have heard them myself) "If only we had lived in the days of the Apostles, and been counted worthy to gaze upon Christ as they did, we should have become holy like them." Such people do not realise that the Christ who spoke then and the Christ who speaks now throughout the whole world is one and the same. If He were not the same then and now, God in every respect, in His operations as in the sacraments, how would it be seen that the Father is always in the Son and the Son in the Father, according to the words Christ spoke through the Spirit: "My Father is still working and so am I?"

But no doubt someone will say that merely to hear His words now and to be taught about Him and His kingdom is not the same thing as to have seen Him then in the body. And I answer that indeed the position now is not the same as it was then, but our situation now, in the present day, is very much better. It leads us more easily to a deeper faith and conviction than seeing Him in the flesh would have done.

This is why when Peter said: "You are the Son of the living God", the Master called him blessed, saying, "Blessed are you, Simon Bar-Jonah, for flesh and blood has not revealed this to you" - you do not speak of something your eyes have seen - "but my Father in heaven". It is certain therefore that anyone who now hears Christ cry out daily through the Holy Gospels, and proclaim the will of His blessed Father, but does not obey Him with fear and trembling and keep His commandments - it is certain that such a person would have refused to believe in Him then, if he had been present, and seen Him, and heard Him teach.

A INTROIT

Suscepimus, Deus, misericordiam tuam in
medio templi tui. Secundum nomen tuum
Deus, ita et laus tua in fines terrae: iustitia plena
est dextera tua. *Psalm.* Magnus Dominus et
laudabilis nimis: in civitate Dei nostri, in monte
sancto eius.

*We have received Thy mercy, O God, in
the midst of Thy temple; according to Thy
name, O God, so also is Thy praise unto
the ends of the earth: Thy right hand is
full of justice. Psalm. Great is the Lord,
and exceedingly to be praised, in the city
of God, in His holy mountain.*

Introductory rite—see Mass book page 3.

Kyrie & Gloria from the Mass for four voices by William Byrd (1543-1623)

B COLLECT

Deus, qui in Filii tui humilitate iacentem mun-
dum existi, fidelibus tuis sanctam concede
laetitia, ut, quos eripuisti a servitute peccati, gaudiis
facias perfrui sempiternis. Per Dominum nostrum Je-
sum Christum....Per omnia saecula saeculorum. Amen.

*O God, who didst raise up a fallen
world by Thy Son's humility, give
unto Thy faithful people this holy
joy: that those whom Thou hast
rescued from slavery to sin may
savour everlasting joys.*

C First Reading is taken from the Book of Ezekiel

The spirit came into me and made me stand up, and I heard the Lord speaking to me.
He said, Son of man, I am sending you to the Israelites, to the rebels who have turned
against me. Till now they and their ancestors have been in revolt against me. The sons are
defiant and obstinate; I am sending you to them, to say, The Lord says this. Whether they
listen or not, this set of rebels shall know there is a prophet among them.

Verbum Domini R. Deo gratias

D GRADUAL

Esto mihi in Deum protectorem, et in bo-
cum refugium, ut salvum me facias. V.
Deus, in te speravi: Domine, non confundar in
aeternum

*Be Thou unto me a God, a protector, and a
place of refuge, to save me. V. In Thee, O
God, have I hoped: O Lord, let me never be
confounded.*

E Second Reading is taken from St Paul's second epistle to the Corinthians.

In view of the extraordinary nature of these revelations, to stop me from getting too proud I was given a thorn in the flesh, an angel of Satan to beat me and stop me from getting too proud! About this thing, I have pleaded with the Lord three times for it to leave me, but he has said, 'My grace is enough for you: my power is at its best in weakness.' So I shall be very happy to make my weaknesses my special boast so that the power of Christ may stay over me, and that is why I am quite content with my weaknesses, and with insults, hardships, persecutions, and the agonies I go through for Christ's sake. For it is when I am weak that I am strong.

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

F GOSPEL ALLELUIA

Magnus Dominus, et laudabilis valde, *Great is the Lord, and exceedingly to be praised, in the city of our God, in His holy mountain*
in civitate Dei, in monte sancto eius.

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

At that time: Jesus went away and came to his own country; and his disciples followed him. And on the Sabbath he began to teach in the synagogue; and many who heard him were astonished, saying, "Where did this man get all this? What is the wisdom given to him? What mighty works are wrought by his hands! Is not this the carpenter, the son of Mary and brother of James and Joses and Judas and Simon, and are not his sisters here with us?" And they took offence at him. And Jesus said to them, "A prophet is not without honour, except in his own country, and among his own kin, and in his own house." And he could do no mighty work there, except that he laid his hands upon a few sick people and healed them. And he marvelled because of their unbelief. And he went about among the villages teaching.

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

CREDO I—see Mass book page 25 or 26

After 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 Dó-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 "Ego sum Panis Vivus" by Giovanni Pierluigi da Paelstrina (1594-1525)
"I am the living bread which has come down from heaven. Whoever shall eat of this bread will live for ever".

H PRAYER OVER THE GIFTS

Oblatio nos, Domine, tuo nomini dicata purificet, et de die in diem ad caelestis vitae transferat actionem.

May the offering that we make to Thy name, O Lord, purify us, and bring us closer day by day to heavenly life.

J PREFACE

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

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.

In quo vivimus, movemur et sumus, atque in hoc corpore constituti non solum pietatis tuae cotidianos experimur effectus, sed aeternitatis etiam pignora iam tenemus. Primitias enim Spiritus habentes, qui suscitavit Jesum a mortuis, paschale mysterium speramus nobis esse perpetuum.

In whom we live and move, and have our being, and as we are established as members of this Body, not only do we experience the daily effects of Thy loving mercy, but also hold the pledges of eternal life. For we have been given the first fruits of the Spirit who raised Jesus from the dead, and therefore can hope to share in the paschal mystery for ever.

Unde et nos tibi gratias agimus, et tuas virtutes cum Angelis praedicamus, dicentes:

Wherefore we, too, give thanks unto Thee, and proclaim Thy greatness with the Angels as we sing:

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.