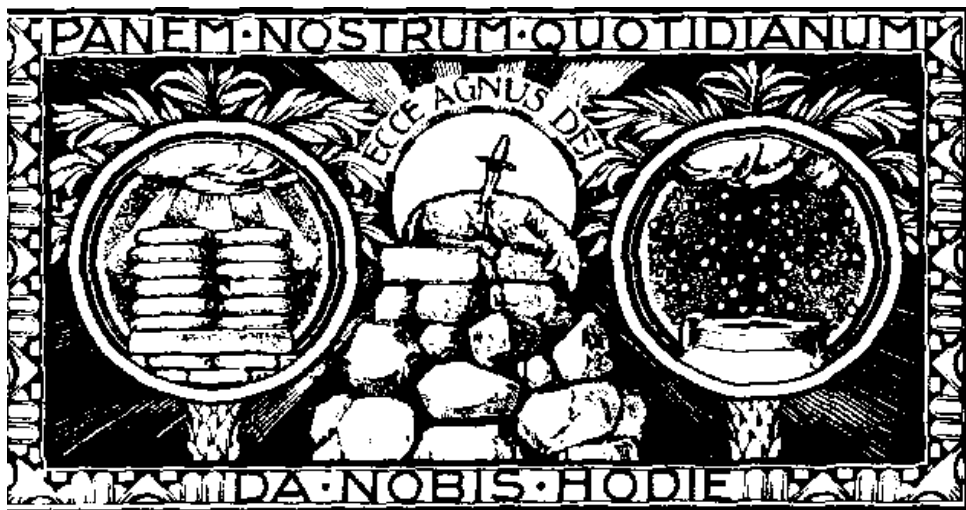


EUCCHARISTIC PRAYER I - Roman Canon -see Mass book page 13
 Acclamation after the consecration -see Mass book page 17 or 18
 The Lord's Prayer -see Mass book page 20 or 21
 The Agnus Dei is from the Mass by Lasso

K COMMUNION ANTIPHON

In salutari tuo anima mea, et in verbum
 tuum speravi: quando facies de perse-
 quentibus me iudicium? iniqui persecuti sunt
 me, adiuva me, Domine Deus meus.

*My soul is in Thy salvation, and in
 Thy word have I hoped: when wilt
 Thou execute judgement on them that
 persecute me? The wicked have per-
 secuted me: help me, O Lord my God.*



Communion Motet "Domine non sum dignus" by Thomas Tallis (1505-1585)

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

L POSTCOMMUNION PRAYER

Concede nobis, omnipotens Deus, ut de
 perceptis sacramentis inebriemur atque
 pascamur, quatenus in id quod sumimus tran-
 seamus. Per Christum Dominum nostrum.
 Amen

*Grant, almighty God, that we may be
 delighted and nourished by Thy mys-
 teries which we have received, so that
 we may be changed into that which we
 consume.*

Organ Voluntary: "Postlude in D minor" by Charles Villiers Stanford (1852-1924)

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

TWENTY-SEVENTH SUNDAY OF THE YEAR



Never before has Christian teaching on marriage been so much misunderstood, even attacked, as now. This is why it is important for us to reflect on Our Lord's teaching in today's Gospel, and realise why the Church believes it to be unchangeable. Man and woman are created by God to be co-equal partners, in a union which is based on that of Christ and the Church, and of the Three Persons of the Godhead. Therefore the union of man and woman reflects our relationship with our Creator and our

Redeemer. Since His love is unchanging, so marriage must be, too. But in order to strengthen it against the perils of sin and human weakness since the Fall, Christ has strengthened marriage with sacramental grace. This is why attacking marriage is not simply attacking an ancient social institution, but the very roots of our humanity. This is why we believe that no other human relationship, either an impermanent one, or one between members of the same sex, can ever be regarded as equivalent to lifelong marriage, or can be the proper context for the procreation and upbringing of new members of the human family, destined for eternal life.

A INTROIT

In voluntate tua, Domine, universa sunt
 posita, et non est qui possit resistere
 voluntati tuae: tu enim fecisti omnia, caelum et
 terram, et universa quae caeli ambitu
 continentur: Dominus universorum tu es.
Psalm. Beati immaculati in via: qui ambulant
 in lege Domini.

*All things are in Thy will, O Lord; and
 there is none that can resist Thy will: for
 Thou hast made all things, heaven and
 earth, and all things that are under the
 cope of heaven: Thou art Lord of all.
 Psalm Blessed are the undefiled in the
 way; who walk in the law of the Lord.*

Introductory rite—see Mass book page 3.

Kyrie and Gloria are from Missa "Super mon Coeur" by Orlando di Lasso (1532-1594)

B COLLECT

Omnipotens sempiterne Deus, qui abun-
 dantia pietatis tuae et merita supplicum
 excedis et vota, effunde super nos miseri-
 cordiam tuam, ut dimittas quae conscientia me-
 tuit, et adicias quod oratio non praesumit. Per
 Dominum nostrum Jesum Christum...Per om-
 nia saecula saeculorum. Amen.

*Almighty and eternal God, who dost sur-
 pass in the abundance of Thy love both
 the merits of Thy suppliants and their
 prayers, pour out Thy mercy upon us;
 remove what our consciences fear, and
 grant what we dare not ask of Thee.*

C The first reading is taken from the book of Genesis.

The Lord God said, It is not good that the man should be alone. I will make him a helpmate. So from the soil the Lord God fashioned all the wild beasts and all the birds of heaven. These he brought to the man to see what he would call them, each one was to bear the name the man would give it. The man gave names to all the cattle, all the birds of heaven and all the wild beasts. But no helpmate suitable for man was found for him. So the Lord God made the man fall into a deep sleep. And while he slept, he took one of his ribs and enclosed it in flesh. The Lord God built the rib he had taken from the man into a woman, and brought her to the man. The man exclaimed: This at last is bone from my bones, and flesh from my flesh! This is to be called woman, for this was taken from man. This is why a man leaves his father and mother and joins himself to his wife, and they become one body.

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

GRADUAL

Domine, refugium factus es nobis, a generatione et progenie. V. Priusquam montes fierent, aut formaretur terra et orbis: a saeculo et in saeculum tu es Deus

Lord, Thou hast been our refuge from generation to generation. V. Before the mountains were made, or the earth and the world was formed; from eternity Thou art God.

The second reading is taken from the letter to the Hebrews.

We see in Jesus one who was for a short while made lower than the angels and is now crowned with glory and splendour because he submitted to death; by God's grace he had to experience death for all mankind. As it was his purpose to bring a great many of his sons into glory, it was appropriate that God, for whom everything exists and through whom everything exists, should make perfect, through suffering, the leader who would take them to their salvation. For the one who sanctifies, and the ones who are sanctified, are of the same stock; that is why he openly calls them brothers.

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

GOSPEL ALLELUIA

In exitu Israel ex Aegypto, domus Jacob de populo barbaro. *When Israel went out of Egypt, the house of Jacob from a barbarous people*

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

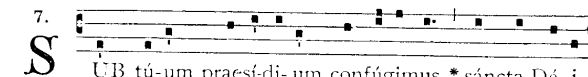
At that time: The Pharisees came up to Jesus and in order to test him asked, "Is it lawful for a man to divorce his wife?" He answered them, "What did Moses command you?" They said, "Moses allowed a man to write a certificate of divorce, and to put her away." But Jesus said to them, "For your hardness of heart he wrote you this commandment. But from the beginning of creation, 'God made them male and female.'" For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh.' So they are no longer two but one flesh. What therefore God has joined together, let not man put asunder." And in the house the disciples asked him again about this matter. And he said to them, "Whoever divorces his wife and marries another, she commits adultery against her; and if she divorces her husband and marries another, she commits adultery." And they were bringing children to him, that he might touch them; and the disciples rebuked them. But when Jesus saw it he was indignant, and said to them, "Let the children come to me, do not hinder them; for to such belongs the kingdom of God. Truly, I say to you, whoever does not receive the kingdom of God like a child shall not enter it." And he took them in his arms and blessed them, laying his hands upon them.

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 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, Virgo glo-ri-ó-sa et be- ne-dícta.

Offertory Motet "Sancta Maria succurre miseris" by Francisco Guerrero(1528-1599)

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.

PRAYER OVER THE GIFTS

Suscipe, quaesumus, Domine, sacrificia tuis instituta praeceptis, et sacris mysteriis, quae debitae servitutis celebramus officio, sanctificationem tuae nobis redemptionis dignanter adimple. Per Christum Dominum nostrum. Amen.

Receive, we pray Thee, O Lord, these sacrifices established at Thy command, and by the sacred mysteries which we, Thy servants, duly celebrate, graciously bring to fullness within us the holiness of Thy redemption.

PREFACE


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

Ad cuius immensam gloriam pertinere cognoscimus ut mortalibus tua deitate succurreres; sed et nobis provideres de ipsa mortalitate nostra remedium, et perditos quosque unde perierant, inde salvares, per Christum Dominum nostrum.

Per quem maiestatem tuam adorant exercitus Angelorum, ante conspectum tuum in aeternitate laetantium. Cum quibus et nostras voces ut admitti iubeas, deprecamur, socia exultatione 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. We acknowledge that it was to Thy great glory that Thou camest to the aid of mortal men by Thy divine power; and also that Thou didst make our own mortality the source of our healing, so that by the very means which had brought about our loss, even so might we be saved, through Christ our Lord. Through whom the angelic army adores Thy majesty, eternally rejoicing in Thy presence. Together with them do Thou graciously grant that our voices may be joined, singing with them in exultation:

Sanctus is from the plain-song Mass XI "Orbis Factor"

2. 
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.