

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 Tallis.

K COMMUNION ANTIPHON *Thou hast given us bread from heaven, O*
 Panem de caelo dedisti nobis, Domine, *Lord, containing all delight, and every*
 habentem omne delectamentum, et *taste of sweetness.*
 omnem saporem suavitatis.

Communion motet
"In Nomine Jesu"
 by Jacob Handl
 (1550-1591)



"In the name of Jesus let every knee bow, of those that are in heaven, on earth, and under the earth; and let every tongue confess that the Lord Jesus is in the glory of God the Father".

L POST COMMUNION PRAYER *Accompany with Thy perpetual protection,*
 Quos caelesti recreas munere, perpetuo, *O Lord, those whom Thou dost restore by*
 Domine, comitare praesidio, et, quos *this heavenly gift, and since Thou never*
 fovere non desinis, dignos fieri sempiterna *ceasest to care for them, grant that they*
 redemptione concede. Per Christum Dominum *may be made worthy of everlasting*
 nostrum. Amen. *redemption.*

Voluntary: "Toccata in F"(BWV540) by Johann Sebastian Bach (1685-1750)

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

EIGHTEENTH SUNDAY OF THE YEAR

In the Gospel, a man asks Our Lord to mediate between him and his brother over their inheritance. Our Lord's reply is to warn against avarice.

This message continues the message of Ecclesiastes in the First

Reading, which inveighs against the emptiness of working for earthly wealth. Our only true riches are those which we store up for ourselves in heaven, where St. Paul reminds us that our true life in Christ awaits us in all its fullness, whereas it is hidden for the present.

St. Paul also explains that there are no divisions among Christians, whether of race, status, or gender. It is important to recognise that he is



speaking here of divisions of human origin, not natural ones. Distinctions of rank are purely human, but those of nationality or gender may be seen as either human or natural. For instance, differences between men and women, though

affected by the Fall, are natural to the human race as created by God. The divisions of which St. Paul speaks are those which subjugate women to men unjustly, not those which arise from the natural and original distinction and complementarity of the sexes. This is why the Christian religion can teach the equality of the sexes without implying that men and women must be able to exercise the same role in Church and Society.

A INTROIT
 Deus in adiutorium meum intende: *O God, come to my aid, O Lord, make*
 Domine ad adiuvandum me festina: *haste to help me. May those who seek my*
 fundantur et revereantur inimici mei, qui *soul be confounded and turned back.*
 quaerunt animam meam. Psalm. Avertantur Psalm: *May those who wish me ill be*
 retrorsum et erubescant, qui volunt mihi mala. *driven back and put to shame.*

Introductory rite—see Mass book page 3.

Kyrie & Gloria from Missa "Laudate Dominum de Coelis" by Thomas Tallis (1505-1585)

B COLLECT
 Adesto, Domine, famulis tuis, et perpetuum *Be present, O Lord, to Thy servants, and*
 benignitatem largire poscentibus, ut his, qui *grant to those who glory to own Thee as*
 te auctorem et gubernatorem gloriantur habere, et *their author and ruler the everlasting*
 creata restaures, et restaurata conserves. Per *kindness of restoring what is pleasing to*
 Dominum nostrum Jesum Christum....Per omnia *Thee, and preserving what Thou hast re-*
 saecula saeculorum. Amen *stored.*

C First Reading is taken from the Book of Ecclesiastes
 Vanity of vanities, the Preacher says. Vanity of vanities. All is vanity! For so it is that a man who has laboured wisely, skilfully and successfully must leave what is his own to someone who has not toiled for it at all. This, too, is vanity and great injustice; for what does he gain for all the toil and strain that he has undergone under the sun? What of all his laborious days, his cares of office, his restless nights? This, too, is vanity.

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

D GRADUAL

Benedicam Dominum in omni tempore: semper laus eius in ore meo. V. In Domino laudabitur anima mea: audiant mansueti, et laetentur.

Bless the Lord at all times. May His praise be always on my lips. V, In the Lord shall my soul rejoice: let the meek hear, and they shall rejoice.

E Second Reading is from St. Paul's Epistle to the Colossians.

Since you have been brought back to true life with Christ, you must look for the things that are in heaven, where Christ is, sitting at God's right hand. Let your thoughts be on heavenly things, not on the things that are on the earth, because you have died, and now the life you have is hidden with Christ in God. But when Christ is revealed - and he is your life - you too will be revealed in all your glory with him. That is why you must kill everything in you that belongs only to earthly life: fornication, impurity, guilty passion, evil desires and especially greed, which is the same thing as worshipping a false god; and never tell each other lies. You have stripped off your old behaviour with your old self, and you have put on a new self which will progress towards true knowledge the more it is renewed in the image of its creator; and in that image there is no room for distinction between Greek and Jew, between the circumcised or the uncircumcised, or between barbarian and Scythian, slave and free man. There is only Christ: he is everything and he is in everything. Verbum Domini. **R. Deo gratias.**

F GOSPEL ALLELUIA

Domine Deus salutis meae, in die clamavi, et *O Lord, God of my salvation, I have cried to Thee both day and night.*

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

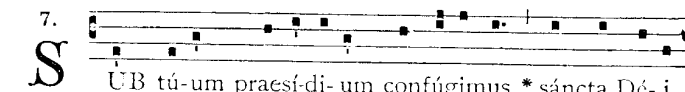
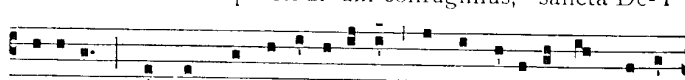
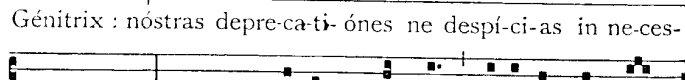
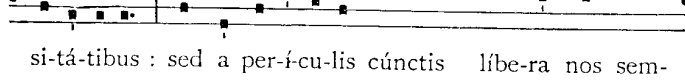
At that time, one of the multitude said to Jesus, "Teacher, bid my brother divide the inheritance with me." But he said to him, "Man, who made me a judge or divider over you?" And he said to them, "Take heed, and beware of all covetousness; for a man's life does not consist in the abundance of his possessions." And he told them a parable, saying, "The land of a rich man brought forth plentifully; and he thought to himself, 'What shall I do, for I have nowhere to store my crops?' And he said, 'I will do this: I will pull down my barns, and build larger ones; and there I will store all my grain and my goods. And I will say to my soul, Soul, you have ample goods laid up for many years; take your ease, eat, drink, be merry.' But God said to him, 'Fool! This night your soul is required of you; and the things you have prepared, whose will they be?' So is he who lays up treasure for himself, and is not rich toward God." 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 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-ones 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 "Ave Maria" by James Lyon

"Hail, Mary! Full of grace! The Lord is with thee. Blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, mother of God, pray for us sinners, now and at the hour of our death. Amen."

H PRAYER OVER THE GIFTS

Propitius, Domine, quaesumus, haec *O Lord, we pray Thee in Thy favour to hallow*
dona sanctifica et, hostiae spiritalis *these gifts, and when Thou hast accepted this*
oblacione suscepta, nosmetipsos tibi perface *spiritual victim which we offer, make of us a*
munus aeternum. *perfect and eternal gift to Thee.*


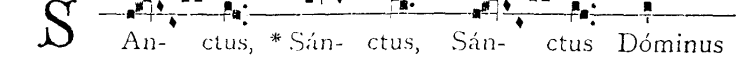
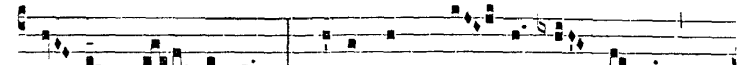
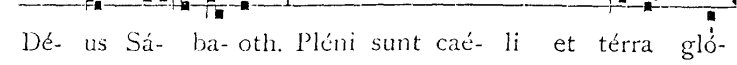
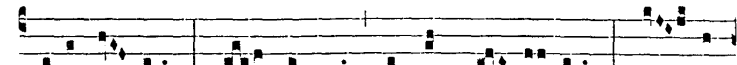
J PREFACE

Vere dignum et iustum est, aequum et *It is truly meet and right and incumbent upon us*
salutare, nos tibi semper et ubique *for our salvation that we should always and every-*
gratias agere: Domine, sancte Pater, om- *where give thanks unto Thee, O Lord, holy Fa-*
nipotens aeternae Deus: per Christum Domi- *ther, Almighty everlasting God, through Christ*
num nostrum. *Our Lord.*

Qui, humanis miseratus erroribus, de Vir- *Who, having compassion on erring man, vouch-*
gine nasci dignatus est. Qui crucem passus, *safed to be born of the Virgin, endured the cross,*
a perpetua morte nos liberavit et, a mortuis *freed us from everlasting death, rose again from*
resurgens, vitam nobis donavit aeternam. *the dead, and has given to us eternal life.*

Et ideo cum Angelis et Archangelis, cum *Wherefore with angels and archangels, with*
Thronis et Dominationibus, cumque omni *thrones and dominations and with all the com-*
militia caelestis exercitus, hymnum gloriae *pany of heaven, we sing the hymn of Thy glory,*
tuaee canimus, sine fine dicentes: *evermore saying:*

*Sanctus is
from Mass
XIV
"Jesu
Redemptor"*

1. 
S An- ctus, * Sán- ctus, Sán- ctus Dóminus

Dé- us Sá- ba- oth. Pléni sunt caé- li et térra gló-

ri- a tú- a. Ho- sánna in excél- sis. Be- ne-

dí- ctus qui vé- nit in nómine Dó- mi- ni. Ho-

sánna in excél- sis.