

**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 Lord, containing all delight, and every taste of sweetness.*  
 Panem de caelo dedisti nobis, Domine, habentem omne delectamentum, et 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, O Lord, those whom Thou dost restore by this heavenly gift, and since Thou never ceasest to care for them, grant that they may be made worthy of everlasting redemption.*  
 Quos caelesti recreas munere, perpetuo, Domine, comitare praesidio, et, quos fovere non desinis, dignos fieri sempiterna redemptione concede. Per Christum Dominum nostrum. Amen.

Voluntary: “Toccat 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.



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

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.

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.

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

**A** **INTROIT**  
 Deus in adiutorium meum intende: *O God, come to my aid, O Lord, make haste to help me. May those who seek my soul be confounded and turned back.*  
 Domine ad adiuvandum me festina: *May those who wish me ill be 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 perpetua benignitatem largire poscentibus, ut his, qui te auctorem et gubernatorem gloriantur habere, et creata restaures, et restaurata conserves. *Be present, O Lord, to Thy servants, and grant to those who glory to own Thee as their author and ruler the everlasting kindness of restoring what is pleasing to Thee, and preserving what Thou hast restored.*

**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 praesi-di-um confúgimus, \* sáncta Dé-i Gé-nitrix : nóstras depre-ca-ti-ónes ne despí-ci-as in ne-cesi-tá-tibus : sed a per-í-cu-lis cúnc-tis lí-be-ra nos sem-per, Vírgo glo-ri-ó-sa et be-ne-dí-cta.

## 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 dona sanctifica et, hostiae spiritalis oblatione suscepta, nosmetipsos tibi perface munus aeternum.

*O Lord, we pray Thee in Thy favour to hallow these gifts, and when Thou hast accepted this spiritual victim which we offer, make of us a perfect and eternal gift to Thee.*

## J PREFACE

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

*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, through Christ Our Lord.*

Qui, humanis miseratus erroribus, de Virgine nasci dignatus est. Qui crucem passus, a perpetua morte nos liberavit et, a mortuis resurgens, vitam nobis donavit aeternam.

*Who, having compassion on erring man, vouchsafed to be born of the Virgin, endured the cross, freed us from everlasting death, rose again from the dead, and has given to us eternal life.*

Et ideo cum Angelis et Archangelis, cum Thronis et Dominationibus, cumque omni militia caelestis exercitus, hymnum gloriae tuae canimus, sine fine dicentes:

*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 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.