

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.
 The Agnus Dei is from the Mass by Paelstrina



"He is our peace." From His cross and from the altar it comes to us, the sign of His love and forgiveness.

K COMMUNION ANTIPHON

Venite post me: faciam vos piscatores *O Lord, our Lord, how wonderful is hominum: at illi, relictis retibus et navi, Thy Name throughout the whole earth. secuti sunt Dominum.*

Communion Motet: "O Sacrum Convivium" by Luca Marenzio (1550-1599)

O Sacred Banquet in which Christ is received, the memory of His Passion is renewed; the mind is filled with grace, and the pledge of future glory is given to us. Alleluia.

L POST COMMUNION PRAYER

Praesta nobis, quaesumus, omnipotens *O Lord our God, we humbly beg Thee*
 Deus, ut, vivicationis tuae gratiam conse- *that by the working of this mystery, our*
 quentes, in tuo semper munere gloriemur. *vices may be washed away, and our*
 Per Christum Dominum nostrum. Amen. *just desires fulfilled.*

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

**YOU ARE REMINDED THAT 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**

THIRD SUNDAY OF THE YEAR

Come,
 follow
 me,
 says
 the
 Lord



and
 I will
 make
 you
 fishers
 of men.

A INTROIT

Dominus secus mare Galilaeae vidit duos
 fratres, Petrum et Andream, et vocavit
 eos: Venite post me: faciam vos fieri pis catores
 hominum. *Psalm. Caeli enarrant gloriam Dei:*
 et opera manuum eius annuntiat firmamentum.

By the shore of the Sea of Galilee the Lord saw two brothers, Peter and Andrew, and He called them: "Come after me, I will make you fishers of men." Psalm: The heavens proclaim God's glory; and the firmament announces the works of His hands.

Introductory rite—see Mass book page 3.

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

B COLLECT

Omnipotens sempiterne Deus, dirige actus
 nostros in beneplacito tuo, ut in nomine di-
 lecti Filii tui mereamur bonis operibus abundare.
 Per Dominum nostrum Jesum Christum... Per om-
 nia saecula saeculorum. Amen.

*Almighty and eternal God, direct our ac-
 tions according to Thy good will, so that
 in Thy beloved Son's Name we may be
 worthy to abound in good works.*

C First Reading is taken from the prophet Isaiah.

In days past the Lord humbled the land of Zebulun and the land of Naphtali, but in days to come he will confer glory on the Way of the Sea on the far side of Jordan, province of the nations. The people that walked in darkness has seen a great light; on those who live in a land of deep shadow a light has shone. You have made their gladness greater, you have made their joy increase, they rejoice in your presence as men rejoice at harvest time, as men are happy when they are dividing the spoils. For the yoke that was weighing on him, the bar across his shoulders, the rod of his oppressor, these you break as on the day of Midian.

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

D GRADUAL

Timebunt gentes nomen tuum,
 Domine, et omnes reges terrae glo-
 riam tuam. V. Quoniam aedificavit Domi-
 nus Sion, et videbitur in maiestate sua.

The Gentiles shall fear Thy name, O Lord, and all the kings of the earth Thy glory. V. For the Lord hath built up Sion: and He shall be seen in His glory.

E Second Reading is taken from St. Paul's first Epistle to the Corinthians. I appeal to you, brothers, for the sake of our Lord Jesus Christ, to make up the differences between you, and instead of disagreeing among yourselves, to be united again in your belief and practice. From what Chloe's people have been telling me, my dear brothers, it is clear that there are serious differences among you. What I mean are all these slogans that you have, like: 'I am for Paul', 'I am for Apollos', 'I am for Cephas', 'I am for Christ'. Has Christ been parcelled out? Was it Paul that was crucified for you? Were you baptised in the name of Paul? For Christ did not send me to baptise, but to preach the Good News, and not to preach that in the terms of philosophy in which the crucifixion of Christ cannot be expressed. **Verbum Domini. R. Deo gratias.**

F **GOSPEL ALLELUIA**
Dominus regnavit, exsultet terra: *The Lord reigns, let the earth rejoice: let laetentur insulae multae. many islands be glad.*

G **GOSPEL. A reading from the Holy Gospel according to St. Matthew**
At that time: When Jesus heard that John had been arrested, he withdrew into Galilee; and leaving Nazareth he went and dwelt in Capernaum by the sea, in the territory of Zebulun and Naphtali, that what was spoken by the prophet Isaiah might be fulfilled: "The land of Zebulun and the land of Naphtali, toward the sea, across the Jordan, Galilee of the Gentiles -- the people who sat in darkness have seen a great light, and for those who sat in the region and shadow of death light has dawned." From that time Jesus began to preach, saying, "Repent, for the kingdom of heaven is at hand." As he walked by the Sea of Galilee, he saw two brothers, Simon who is called Peter and Andrew his brother, casting a net into the sea; for they were fishermen. And he said to them, "Follow me, and I will make you fishers of men." Immediately they left their nets and followed him. And going on from there he saw two other brothers, James the son of Zebedee and John his brother, in the boat with Zebedee their father, mending their nets, and he called them. Immediately they left the boat and their father, and followed him. And he went about all Galilee, teaching in their synagogues and preaching the gospel of the kingdom and healing every disease and every infirmity among the people. **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. **S** *UB tú-um praesí-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 cúnc-tis líbe-ra nos sem-
per, Vírgo glo-ri-ó-sa et be- ne-dícta.

Offertory Motet "Gaude Virgo Maria" by Tomás Luis de Victoria (1548-1611)
Rejoice, Virgin Mary, you alone have destroyed all heresies in the whole world, Alleluia

H **PRAYER OVER THE GIFTS**
Munera nostra, Domine, suscipe placatus, quae *Be pleased, O Lord, to receive our*
sanctificando nobis, quaesumus, salutaria fore *gifts; grant that they may be for us*
concede. Per Christum Dominum nostrum. Amen. *both saving and sanctifying.*

J **PREFACE**
Vere dignum et justum est, *It is truly meet and right and incumbent upon us*
aequum et salutare, nos tibi semper *for our salvation that we should always and every-*
et ubique gratias agere: Domine, sancte *where give thanks unto Thee, O Lord, holy Fa-*
Pater, omnipotens aeternae Deus: *ther, almighty everlasting God.*
Ad cuius immensam gloriam pertinere *We acknowledge that it was to Thy great glory*
cognoscimus ut mortalibus tua deitate *that Thou camest to the aid of mortal men by Thy*
succurreres; sed et nobis provideres de *divine power; and also that Thou didst make our*
ipsa mortalitate nostra remedium, et per- *own mortality the source of our healing, so that*
ditos quosque unde perierant, inde sal- *by the very means which had brought about our*
vares, per Christum Dominum nostrum. *loss, even so might we be saved, through Christ*
Per quem maiestatem tuam adorat exer- *our Lord.*
citus Angelorum, ante conspectum tuum *Through whom the angelic army adores Thy*
in aeternitate laetantium. Cum quibus et *majesty, eternally rejoicing in Thy presence. To-*
nostras voces ut admitti iubeas, depreca- *gether with them do Thou graciously grant that*
mur, socia exultatione dicentes: *our voices may be joined, singing with them in*
exultation:

8. **S** *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.

Sanctus is from Mass IV
Cunctipotens Genitor Deus