

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 Palestrina.

K COMMUNION ANTIPHON

Domine, memorabor justitiae tuae *O Lord, I will be mindful of Thy justice*
solius: Deus, docuisti me a juventute mea, et *alone: Thou hast taught me, O God,*
usque in senectam et senium, Deus, ne derelin- *from my youth, and unto old age and*
quas me. *grey hairs, O God, forsake me not.*

Communion Motet "Sicut cervus" by Palestrina

As the hart panteth after the fountains of water, so my soul panteth after Thee, O God.



L POSTCOMMUNION PRAYER

Pane mensae caelestis refecti, te, *We who have been refreshed at Thy*
Domine, deprecamur, ut hoc nutrimen- *heavenly table, O Lord, pray Thee this*
tum caritatis corda nostra confirmet, quatenus *nourishment in love may strengthen our*
ad tibi ministrandum in fratribus excitemur. *hearts, so that we may be moved to serve*
Per Christum Dominum nostrum. Amen. *Thee in our brethren.*

Organ Voluntary "Prelude in B minor" by Johann Sebastian Bach (1685-1750)

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

TWENTY-SECOND SUNDAY OF THE YEAR

In the first reading from the book of Deuteronomy, we hear how God gave the Old Testament Law to the Hebrews through Moses as a sign of their privilege and blessing, saying, "When other peoples come to know of these laws they will exclaim, 'No other people is as wise and prudent as this great nation.' And what great nation is there that has laws and customs to match this whole law that I put before you today?" This prepares us for the Gospel in which we hear the distortion of this teaching by the Pharisees, who believe that the important part of the Law are the ritual observances, rather than the love of God they are meant to lead to. In the second reading from the Letter of St. James, St. James tells us that "true religion in the eyes of God the Father is this: coming to the help of widows and orphans when they need it, and keeping oneself uncontaminated by the world." The greatest Law of God is charity, which takes precedence over all else. As Our Lord teaches us: "Love one another as I have loved you." The Holy Gospel is according to St. Mark. After five weeks of hearing St. John's Gospel, today we return to the point in St. Mark's where we left off. Once again our Lord is confronted by the Pharisees, who charge Our Lord's disciples with lack of respect for tradition and the Law of God by neglecting to wash their hands ritually before eating. Our Lord responds by pointing out that the Pharisees are too concerned with the outward observance of the Law, and not enough with the inner observance. He says that they are like those condemned by the prophets for their lack of true love for God.

A INTROIT *Have mercy on me, O lord, for I have*
Miserere mihi Domine, quoniam ad te *cried to Thee all the day; for Thou, O*
clamavi tota die: quia tu Domine suavis ac *Lord, art sweet and mild, and plenteous in*
mitis es, et copiosus in misericordia omnibus in- *mercy to all that call upon Thee. Ps. Bow*
vocantibus te. *Psalm* Inclina Domine aurem tuam *down Thy ear to me, O Lord, and hear*
et exaudi me: quoniam inops et pauper sum ego. *me; for I am needy and poor.*

Introductory rite—see Mass book page 3.

Kyrie and Gloria are from Missa Brevis by Giovanni Pierluigi da Palestrina (1525-1594)

B COLLECT *O God of strength, to whom belongs*
Deus virtutum, cuius est totum quod est opti- *all that is good, implant in our hearts*
mum, insere pectoribus nostris tui nominis *the love of Thy name, and grant that*
amorem, et praesta, ut in nobis, religionis augmento, *by the increase of religious fervour*
quae sunt bona nutrias, ac, vigilantia studio, quae sunt *within us Thou may nourish what is*
nutrita custodias. Per Dominum nostrum Jesum *good, and in Thy watchful care pre-*
Christum....Per omnia saecula saeculorum. Amen. *serve what Thou hast nourished.*

C First Reading is from the book of Deuteronomy
Moses said to the people: Now, Israel, take notice of the laws and customs that I teach you today, and observe them, that you may have life and may enter and take possession of the land that the Lord the God of your fathers is giving you. You must add nothing to what I command you, and take nothing from it, but keep the commandments of the Lord your God just as I lay them down for you. Keep them, observe them, and they will demonstrate to the peoples your wisdom and understanding. When they come to know of all these laws they will exclaim, No other people is as wise and prudent as this great nation. And indeed, what great nation is there that has its gods so near as the Lord our God is to us whenever we call to him? And what great nation is there that has laws and customs to match this whole Law that I put before you today?
Verbum Domini. **R. Deo gratias.**

D GRADUAL

Timebunt gentes nomen tuum, Domine, et omnes reges terrae gloriam tuam. V. Quoniam aedificavit Dominus 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 has built up Sion, and He shall be seen in His majesty*

E Second Reading is taken from the Epistle of St. James.

It is all that is good, everything that is perfect, which is given us from above; it comes down from the Father of all light; with him there is no such thing as alteration, no shadow of a change. By his own choice he made us his children by the message of the truth so that we should be a sort of first-fruits of all that he had created. Accept and submit to the word which has been planted in you and can save your souls. But you must do what the word tells you, and not just listen to it and deceive yourselves. Pure, unspoiled religion, in the eyes of God our Father is this: coming to the help of orphans and widows when they need it, and keeping oneself uncontaminated by the world. Verbum Domini. **R. Deo gratias.**

F ALLELUIA ANTIPHON

Cantate Domino canticum novum: quia mirabilia fecit Dominus *Sing to the Lord a new canticle, because the Lord has done wonderful things*

G GOSPEL—is taken from the Holy Gospel according to St. Mark


At that time: When the Pharisees gathered together round Jesus with some of the scribes, who had come from Jerusalem, they saw that some of his disciples ate with hands defiled, that is, unwashed. (For the Pharisees, and all the Jews, do not eat unless they wash their hands, observing the tradition of the elders; and when they come from the market place, they do not eat unless they purify themselves; and there are many other traditions which they observe, the washing of cups and pots and vessels of bronze.) And the Pharisees and the scribes asked him, "Why do your disciples not live according to the tradition of the elders, but eat with hands defiled?" And he said to them, "Well did Isaiah prophesy of you hypocrites, as is written, 'This people honours me with their lips, but their heart is far from me; in vain do they worship me, teaching as doctrines the precepts of men.' You leave the commandment of God, and hold fast the tradition of men." And he called the people to him again, and said to them, "Hear me, all of you, and understand: there is nothing outside a man which by going into him can defile him; but the things which come out of a man are what defile him." For from within, out of the heart of man, come evil thoughts, fornication, theft, murder, adultery, coveting, wickedness, deceit, licentiousness, envy, slander, pride, foolishness. All these evil things come from within, and they defile a man."

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 praes-ti-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 cunctis líbe-ra nos sem-
per, Vírgo glo-ri-ó-sa et be-ne-dicta.

Offertory Motet "Ave Maria" by Sir Edward Elgar (1857-1934)

"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

Benedictionem nobis, Domine, conferat salutarem sacra semper oblatio, ut, quod agit mysterio, virtute perficiat Per Christum Dominum nostrum. Amen. *O Lord, may this sacred offering ever bring us salvation, so that what is done in sacramental form may perfect us by its power.*

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

Sanctus is from Mass IV
"Cunctipotens Genitor Deus"

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.