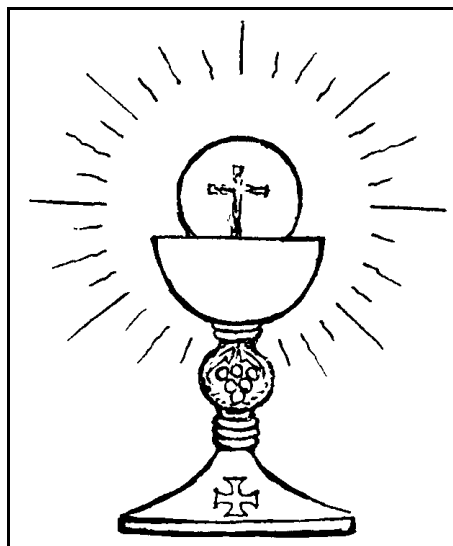


EUCCHARISTIC PRAYER I - Roman Canon -see Mass book page 13
Acclamation after the consecration -see Mass book page 17 or 18
The Lord's Prayer -see Mass book page 20 or 21
The Agnus Dei is from the Mass by Palestrina

K COMMUNION ANTIPHON
 Qui manducat carnem meam, et bibit *Whosoever eats my flesh and drinks my*
 sanguinem meum, in me manet, et ego in *blood, remains in me and I in him, says*
 eo, dicit Dominus. *the Lord.*



Communion motet "Te Deum Patrem" by Andrea Gabrieli (1520-1586)
"Thee, O God the Father unbegotten, Thee the Son only-begotten, Thee the Holy Ghost the
Paraclete, the only and undivided Trinity, with all heart and voice we confess, praise and
bless: to Thee be glory for ever."

L POST COMMUNION PRAYER
 Sumptis muneribus, quaesumus, Domine, *Having received Thy gifts, we pray Thee,*
 ut, cum frequentatione mysterii, crescat *O Lord, that by our frequent participation*
 nostrae salutis effectus. Per Christum Dominum *in this mystery, the effect of salvation may*
 nostrum. Amen *grow within us.*

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

FIFTEENTH SUNDAY OF THE YEAR

Tradition has always seen the figure of the Good Samaritan as the personification of our Lord Himself, who sees man fallen and wounded by original sin, and comes to his rescue, freely sacrificing His own freedom and resources for our health and safety. Our Lord's saving work, His life and sacrificial death, are continued in the life of the Church through the administration of the Sacraments. In Baptism we are washed clean of our wounds, and that process is continued in the Sacrament of Penance, by which the cleansing effect of Baptism is renewed whenever we need it. In the Eucharist we receive the Body and



Blood of the same Lord as nourishment, so that as the Postcommunion Prayer of today's Mass says: *"Having received Thy gifts, we pray Thee, O Lord, that by our frequent participation in this mystery, the effect of salvation may grow within us."* But since we have been told by our Lord to "go! And do likewise", we who have strayed ask Him in the Collect Prayer to give us the light of good judgement: *"O God, who dost show the light of Thy truth to those who stray, that they may return to the right way, give to all those who profess the Christian Faith both to abhor whatever is hateful to it, and to follow whatever is helpful."*

A INTROIT
 Ego autem cum iustitia apparebo in *But I will appear with justice in Thy sight: I*
 conspectu tuo: satiabor, dum mani- *shall be satisfied when Thy glory shall be made*
 festabitur gloria tua. *manifest.*
Psalm: Exaudi Domine iustitiam meam: in- *Psalm: O Lord, hear my just cry, and attend to*
tende deprecationem meam. *my prayer.*

Introductory rite see Mass book page 3.
Kyrie & Gloria: from "Missa Aeterna Christi Munera"
by Giovanni Pierluigi da Palestrina (1525-1594)

B COLLECT
 Deus, qui errantibus, ut in viam possint re- *O God, who dost show the light of Thy*
 dire, veritatis tuae lumen ostendis, da cunctis *truth to those who stray, that they may*
 qui christiana professione censentur, et illa respu- *return to the right way, give to all those*
 ere, quae huic inimica sunt nomini, et ea quae sunt *who profess the Christian Faith both to*
 apta sectari. Per Dominum nostrum Jesum Chris- *abhor whatever is hateful to it, and to fol-*
 tum...Per omnia saecula saeculorum. Amen. *low whatever is helpful.*

C First Reading is taken from the book of Deuteronomy.
 Moses said to the people: Obey the voice of the Lord your God, keeping those commandments and laws of his that are written in the Book of this Law, and you shall return to the Lord your God with all your heart and soul. For this Law that I enjoin on you today is not beyond your strength or beyond your reach. It is not in heaven, so that you need to wonder, Who will go up to heaven for us and bring it down to us, so that we may hear it and keep it? Nor is it beyond the seas, so that you need to wonder, Who will cross the seas for us and bring it back to us, so that we may hear it and keep it? No, the Word is very near to you, it is in your mouth and in your heart for your observance.
 Verbum Domini. **R. Deo gratias.**

D GRADUAL
 Custodi me, Domine, ut pupillam oculi: sub um- *Guard me, O Lord, as the pupil of Thine*
 bra alarum tuarum protege me. V. De vultu tuo *eye: protect me beneath the shadow of*
 iudicium meum prodeat: oculi tui videant aequitatem. *Thy wings. May my judgement come*
forth from Thy face, and may mine eyes
behold Thy justice.

E Second Reading is taken from **St. Paul's Epistle to the Colossians**
Christ Jesus is the image of the unseen God and the first-born of all creation, for in him were created all things in heaven and on earth: everything visible and everything invisible, Thrones, Dominations, Sovereignities, Powers—all things were created through him and for him. Before anything was created, he existed, and he holds all things in unity. Now the Church is his body, he is its head. As he is the Beginning, he was first to be born from the dead so that he should be first in every way; because God wanted all perfection to be found in him and all things to be reconciled through him and for him, everything in heaven and everything on earth, when he made peace by his death on the cross.

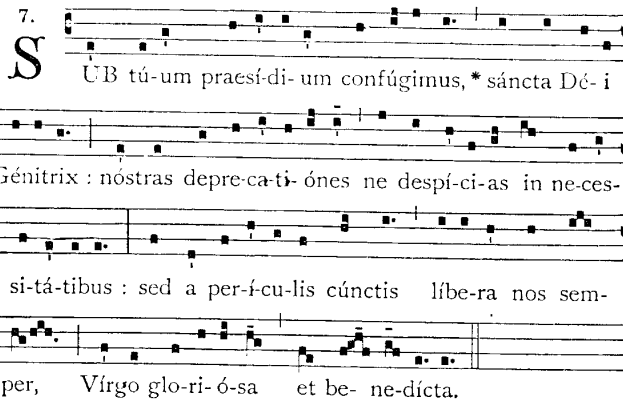
Verbum Domini. **R. Deo gratias.**

F **GOSPEL ALLELUIA** *To Thee, O God, is due a song of praise in Sion; and the vow to Thee shall be fulfilled in Jerusalem.*
Te decet hymnus, Deus, in Sion: et tibi reddetur votum in Jerusalem.

G **GOSPEL. A reading from the Holy Gospel according to St. Luke.**
At that time: A lawyer stood up to put Jesus to the test, saying, "Teacher, what shall I do to inherit eternal life?" He said to him, "What is written in the law? How do you read?" And he answered, "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbour as yourself." And he said to him, "You have answered right; do this, and you will live." But he, desiring to justify himself, said to Jesus, "And who is my neighbour?" Jesus replied, "A man was going down from Jerusalem to Jericho, and he fell among robbers, who stripped him and beat him, and departed, leaving him half dead. Now by chance a priest was going down that road; and when he saw him he passed by on the other side. So likewise a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan, as he journeyed, came to where he was; and when he saw him, he had compassion, and went to him and bound up his wounds, pouring on oil and wine; then he set him on his own beast and brought him to an inn, and took care of him. And the next day he took out two denarii and gave them to the innkeeper, saying, 'Take care of him; and whatever more you spend, I will repay you when I come back.' Which of these three, do you think, proved neighbour to the man who fell among the robbers?" He said, "The one who showed mercy on him." And Jesus said to him, "Go and do likewise." Verbum Domini. **R. Laus tibi Christi.**

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 : "Ave Maria" by Francisco Guerrero (1528-1599)
"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**
Respice, Domine, munera supplicantis Ecclesiae, et pro credentium sanctificationis incremento sumenda concede. Per Christum Dominum nostrum. Amen.

Look kindly, O Lord, upon Thy Church's gifts as she prays to Thee, and grant that they may be received for the increased sanctification of those who believe in Thee

J **PREFACE**
Vere dignum et justum 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.

Quia sic mundum misericorditer dilexisti, ut ipsum nobis mitteres Redemptorem, quem absque peccato in nostra voluisti similitudine conversari, ut amares in nobis quod diligebas in Filio, cuius obedientia sumus ad tua dona reparati, quae per inobedientiam amiseramus peccando.

For so mercifully didst Thou love the world, that Thou didst send as Redeemer Him who took upon Himself our likeness in all things but sin; so that Thou mightest love in us that which delightest Thee in thy Son. For by His obedience we are once more made fit to receive Thy gifts, who by disobedience had lost them.

Unde et nos, Domine, cum Angelis et Sanctis universis tibi confitemur, in exultatione dicentes:

Wherefore we also, Lord, together with all the Angels and Saints give praise unto Thee, singing in exultation:

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.