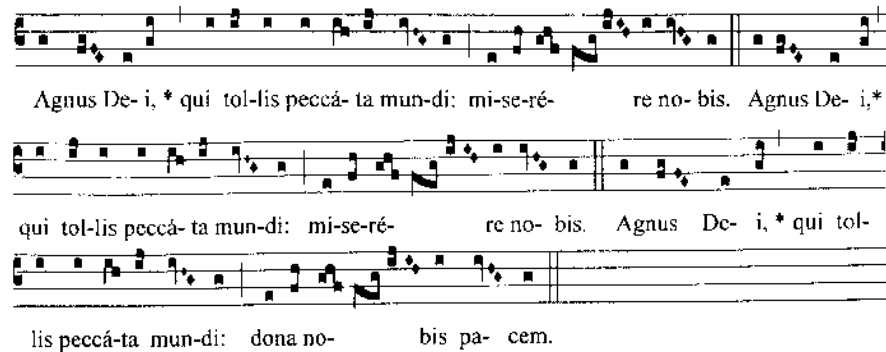


**EUCCHARISTIC PRAYER I—Roman Canon—see Mass book page 12**

**Acclamation after the Consecration—see Mass book page 18**

**The Lord's Prayer—see Mass book page 21**

**Agnus Dei from Mass I "Lux et Origo":**



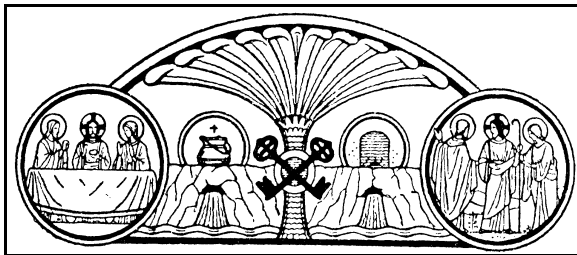
### **K COMMUNION ANTIPHON**

Cantate Domino, alleluia: cantate *Sing unto the Lord, alleluia: sing unto*  
Domino, benedicite nomen eius: *the Lord, and bless His name: show forth*  
bene nuntiate de die in diem salutare eius, *His salvation from day to day, alleluia,*  
alleluia, alleluia. *alleluia.*

**Communion Motet "Alleluia. Cognoverunt discipuli" by William Byrd (1543-1623)**  
*Alleluia, The disciples recognised the Lord Jesus in the breaking of bread, Alleluia.*

**L POST COMMUNION PRAYER**  
Populum tuum, quaesumus,  
Domine, intueri benignus, et, quem  
aeternis dignatus es renovare mysteriis, ad  
incompactibilem glorificandae carnis resur-  
rectionem pervenire concede. Per Christum  
Dominum nostrum. Amen.

*Look kindly upon Thy People, we be-  
seech Thee, O Lord, and grant that  
they, whom Thou dost graciously renew  
with the eternal mysteries, may come to  
the resurrection of their flesh in glory  
that knows no corruption. Through  
Christ our Lord. Amen.*



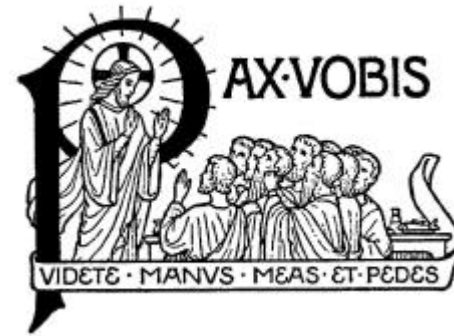
**Organ Voluntary "Offertoire eu sol majeur" by Edouard Batiste (1810-1876)**

### **VESPERS & BENEDICTION**

**WILL BE SUNG HERE TONIGHT AT 7.30 PM.**

**YOU ARE WELCOME TO TAKE THIS SHEET HOME**

**PLEASE DO NOT REMOVE THE MASS BOOK**



Eastertide is the high point of the Church's Year, lasting fifty days. When we consider that Lent with all its privations lasted for forty days, and Eastertide is longer, we can thank God that Easter symbolises that God's reward is always greater than our effort. But there is another, more important reason why Eastertide lasts fifty days: This number comprises exactly seven weeks and one day. Thus there is one week for every day of the week, and one day extra, signifying both God's abundant generosity, and time beyond the limits of time, i.e. eternity. Eastertide symbolises the eternal life of heaven, and is a real anticipation of our own resurrection. It is also important to recognise that the Greek word for 'fiftieth

day' is 'Pentecost'. The Feast of Pentecost therefore brings Eastertide to a triumphant conclusion: the descent of the Holy Spirit on that day marks the birth of the Church, which is the fruit of Christ's resurrection poured out on all believers. During Eastertide the Sanctuary is adorned by the great 'Paschal Candle', which was solemnly blessed at the beginning of the Easter Vigil. It symbolises Christ risen in glory, and is marked with the wounds in His hands and feet, to which today's Gospel refers. It is also marked with the Cross, and the first and last letters of the Greek Alphabet: *Alpha* and *Omega*, which signify that Christ is the beginning and end of all things, their Creator and their final goal. It also bears the number of the Year signifying that all time belongs to Him and that this is 'The Lord's Year' (*Anna Domini*) 2009.

### **A INTROIT**

Jubilate Deo omnis terra, alleluia: *Shout with joy to God, all the earth, alleluia: sing a psalm to His name, alleluia!*  
psalmum dicite nomini ejus, alleluia: *give glory to His praise, alleluia,*  
date gloriam laudi ejus, alleluia, alleluia, alleluia, alleluia. *Ps. Say unto God: How tremendous are Thy works, O Lord! In the multitude of Thy strength Thy enemies shall lie to Thee.*

**Introductory rite—see Mass book page 3**

**Kyrie & Gloria from "Missa brevis in B flat" by Wolfgang Amadeus Mozart**

### **B COLLECT**

Semper exsultet populus tuus, Deus, *May Thy People ever exult, O God, in the*  
renovata animae juventute, ut, qui *renewal of their souls' youthful vigour,*  
so that as they now rejoice in being re-  
nunc laetatur in adoptionis se gloriam resti- *stored to the glory of adoption, they may*  
tutum, resurrectionis diem spe certae gratu- *await the day of resurrection in the hope*  
lationis expectet. Per Dominum nostrum *of unfailing happiness. Through Our*  
Jesum Christum...saecula saeculorum. *Lord Jesus Christ...for ever and ever.*  
Amen. *Amen.*

### **C First Reading is taken from the Acts of the Apostles.**

Peter said to the people: You are Israelites, and it is the God of Abraham, Isaac and Jacob, the God of our ancestors, who has glorified his servant Jesus, the same Jesus you handed over and then disowned in the presence of Pilate, after Pilate had decided to release him. It was you who accused the Holy One, the Just One, you who demanded the reprieve of a murderer while you killed the prince of life. God, however, raised him from the dead, and to that fact we

are the witnesses. Now I know, brothers, that neither you nor your leaders had any idea what you were really doing; this was the way God carried out what he had foretold, when he said through all his prophets that his Christ would suffer. Now you must repent and turn to God, so that your sins may be wiped out.

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

## D ALLELUIA PSALM

Alleluia. Cognoverunt discipuli Dominum Jesum in fractione panis. Alleluia.

*Alleluia. The disciples recognised the Lord Jesus in the breaking of bread. Alleluia*

## E Second Reading is taken from the first letter of St. John.

I am writing this, my children, to stop you sinning; but if anyone should sin, we have our advocate with the Father, Jesus Christ, who is just; he is the sacrifice that takes our sins away, and not only ours, but the whole world's. We can be sure that we know God only by keeping his commandments. Anyone who says, 'I know him', and does not keep his commandments, is a liar, refusing to admit the truth. But when anyone does obey what he has said, God's love comes to perfection in him.

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

## F GOSPEL ALLEULIA

*Alleluia It was necessary that Christ*

Alleluia. Oportebat pati Christum, et resurgere a mortuis, et ita intrare in gloriam suam. Alleluia.

*should suffer, and rise from the dead, and thus enter into His glory. Alleluia.*

## G GOSPEL —a reading from the Holy Gospel according to St. Luke.

At that time: The disciples told their story of what had happened on the road, and how he was known to them in the breaking of the bread. As they were saying this, Jesus himself stood among them, and said to them, "Peace to you." But they were startled and frightened, and supposed that they saw a spirit. And he said to them, "Why are you troubled, and why do questionings rise in your hearts? See my hands and my feet, that it is I myself; handle me, and see; for a spirit has not flesh and bones as you see that I have." And when he had said this, he showed them his hands and His feet. And while they still disbelieved for joy, and wondered, he said to them, "Have you anything here to eat?" They gave him a piece of broiled fish, and he took it and ate before them. Then he said to them, "These are my words which I spoke to you, while I was still with you, that everything written about me in the law of Moses and the prophets and the psalms must be fulfilled." Then he opened their minds to understand the scriptures, and said to them, "Thus it is written, that the Christ should suffer and on the third day rise from the dead, and that repentance and forgiveness of sins should be preached in his name to all nations, beginning from Jerusalem. You are witnesses of these things.

Verbum Domini. **R. Laus, tibi Christe.**

## CREDO IV—see Mass book

### At the end of the Bidding Prayers:

Joy to thee, O Queen of heaven, Alleluia.

He whom thou wast meet to bear, Alleluia.

As He promised hath arisen, Alleluia.

Pour for us to God thy prayer. Alleluia.

**R** *VI*  
Egí-na cæ-li \* læ-tá-re, alle-lú-ia: Qui- a quem me-  
ru- í-sti portá-re, alle-lú-ia: Resurréxit, sic-ut di-xit, al-  
le- lú-ia: O-ra pro no-bis De- um, alle-lú-ia.

## Offertory Motet—"Christus resurgens" by Orlando di Lasso (1532-1594)

*"Alleluia, Christ has been raised from the dead, and will never die again; death no longer has dominion over Him, Alleluia.*

## H PRAYER OVER THE GIFTS

Suscipe munera, Domine, quaesumus, exsultantis Ecclesiae, et, cui causam tanti gaudii praestitisti, perpetuae fructum concede laetitiae. Per Christum Dominum nostrum. Amen.

*Accept, we beg Thee, O Lord, the gifts Thy exultant Church offers to Thee, and grant that such great joy which Thou hast given us may be crowned with the fruit of eternal happiness. Through Christ Our Lord. Amen.*

## J PREFACE

Vere dignum et justum est, aequum et salutare: Te quidem, Domine, omni tempore confiteri, sed in hoc potissimum gloriosius praedicare, cum Pascha nostrum immolatus est Christus.

*It is truly meet and right and incumbent upon us for our salvation at all times to acknowledge Thee, O Lord, but chiefly and more exultantly in this season when Christ our Paschal offering was slain.*

Per quem in aeternam vitam filii lucis oriuntur, et regni caelestis atria fidelibus reserantur. Quia mors nostra est eius morte redempta, et in eius resurrectione vitam omnium resurrexit.

*Through whom the children of light are raised to life eternal and the courts of the heavenly kingdom are opened to believers; since by His death we are redeemed from death and in His resurrection all life was renewed.*

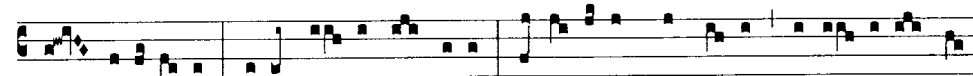
Quapropter, profusis paschalibus gaudiis, totus in orbe terrarum mundus exultat. Sed et supernae virtutes atque angelicae potestates hymnum gloriae tuae concinunt, sine fine dicentes

*Wherefore, out of abounding Paschal joy, the whole world breaks into praise, and the heavenly spirits and angelic powers likewise sing the praise of Thy glory, saying evermore:*

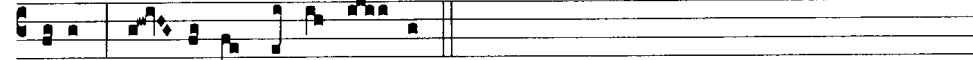
## Sanctus from plainchant Mass I "Lux et Origo":



Sanctus, \* Sanctus, Sanctus Dóminus De- us Sába- oth. Ple- ni sunt cæ- li et terra



gló- ri- a tu- a. Ho-sánna in ex-célsis. Be-ne-díctus qui ve-nit in nómine Dó-



mi-ni. Ho- sánna in ex-cél- sis.