

The 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.

**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 Nibelle**

**K** **COMMUNION ANTIPHON** *Thou hast commanded Thy command-  
Tu mandasti mandata tua custodiri ments to be kept most diligently: O that  
nimis: utinam dirigantur viae meae, my ways may be directed to keep Thy jus-  
ad custodiendas iustificationes tuas. tifications.*

**Communion Motet—“Jesu, dulcis memoria” by Tomás Luis de Victoria (1548-1611)**  
*“Jesu, the very thought of Thee with sweetness fills my breast, but sweeter far Thy face to  
see, and in Thy presence rest.”*

**L** **POST COMMUNION PRAYER** *In Thy kindness, O Lord, come to the  
Quos, tuis, Domine, reficis sacra- constant assistance of those whom Thou  
mentis, continuis attolle benignus dost refresh with Thy mysteries, so that  
auxiliis, ut redemptionis effectum et mys- we may truly experience the effect of Thy  
teriis capiamus et moribus. Per Christum redemption both in the sacraments and in  
Dominum nostrum. Amen our way of life*

**Organ Voluntary: - “Prelude in C” by Sir Edward Bairstow (1874-1946)**

**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**

## TWENTY-FIFTH SUNDAY OF THE YEAR

One of the common themes throughout St. Mark's Gospel is the misunderstanding of our Lord's teaching by His Apostles. He has already begun to explain to them that it is God the Father's will that He, the Christ, should suffer a violent death. They, however, do not understand, and are afraid to ask Him further questions. It is probably true to say that they are not simply mystified by our Lord's words, but frightened of their clear meaning. They do not want such an end for Him, as we recall from Peter's remonstrance in last Sunday's Gospel. They do not want their fears for Him, and themselves, confirmed beyond all doubt. This is also borne out by what happens next. Since Our Lord discovers that the disciples have been arguing which of them was the greatest, He teaches them a vital lesson. He takes a little child and embraces him, and tells the disciples that if they want to be followers of the Christ, they must be able to welcome a little child for His sake. Therefore, suffering and humility are the lessons which our Lord teaches us today. These are not popular lessons at any time; yet they are essential. If we want to be Christ's followers, we must accept suffering for His sake, and if we want to be like Christ, we must be humble and simple enough to welcome children in His name, recognising that in childhood there is a state of life to be valued, and not simply dismissed by adults. As always, our Lord's teaching is directly relevant to the circumstances of our own time. The love and care of children is a solemn responsibility laid upon us all. But however shocked we may rightly be by sins committed against children, we must also remember the great good that the Church always strives to do for children in her Divine Master's name. That good surely is not forgotten by God, and will be rewarded by Him in heaven.

**A** **INTROIT**  
Salus populi ego sum, dicit Dominus. De *I am the salvation of the people, says  
quacumque tribulatione clamaverint ad me, the Lord: in whatever tribulation they  
exaudiam eos: et ero illorum Dominus in per- shall cry to Me, I will hear them; Psalm.  
petuum. Psalm. Attendite popule meus legem Attend, O My people, to My law; incline  
meam: inclinate aurem vestram in verba oris mei. your ears to the words of My mouth.*

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

**Kyrie & Gloria from “Messe en l’honneur de St. Jeanne d’Arc”  
by Henri Nibelle (1883-1967)**

**B** **COLLECT**  
Deus, qui sacrae legis omnia constituta in tua *O God, who hast decreed that Thy  
et proximi dilectione posuisti, da nobis, ut, sacred law should be fulfilled in love  
tua praecepta servantes, ad vitam mereamur perve- of Thee and of neighbour, grant us,  
nire perpetuam. Per Dominum nostrum Jesum that by keeping Thy precepts, we may  
Christum.....Per omnia saecula saeculorum. Amen. be worthy to attain to eternal life.*

## C First Reading is taken from the book of Wisdom

The godless say to themselves, Let us lie in wait for the virtuous man, since he annoys us and opposes our way of life, reproaches us for our breaches of the law and accuses us of playing false to our upbringing. Let us see if what he says is true, let us observe what kind of end he himself will have. If the virtuous man is God's son, God will take his part and rescue him from the clutches of his enemies. Let us test him with cruelty and with torture, and thus explore this gentleness of his and put his endurance to the proof. Let us condemn him to a shameful death since he will be looked after - we have his word for it.

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

## D GRADUAL

Dirigatur oratio mea sicut incensum in *Let my prayer be directed as incense in* conspectu tuo, Domine. V. Elevatio *Thy sight. O Lord. V. The lifting up of my* manuum mearum sacrificium vespertinum *hands as evening sacrifice.*

## E Second Reading is from the letter of St. James.

Wherever you find jealousy and ambition, you find disharmony, and wicked things of every kind being done; whereas the wisdom that comes down from above is essentially something pure; it also makes for peace, and is kindly and considerate; it is full of compassion and shows itself by doing good; nor is there any trace of partiality or hypocrisy in it. Peacemakers, when they work for peace, sow the seeds which will bear fruit in holiness. Where do these wars and battles between yourselves first start? Isn't it precisely in the desires fighting inside your own selves? You want something and you haven't got it; so you are prepared to kill. You have an ambition that you cannot satisfy; so you fight to get your way by force. Why you don't have what you want is because you don't pray for it; when you do pray and don't get it, it is because you have not prayed properly, you have prayed for something to indulge your own desires.

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

## F GOSPEL ANTIPHON

Confitemini Domino, et invoke nomen *name: declare His deeds among the na-* eius: annuntiate inter gentes opera eius. *tions*

## G GOSPEL—A reading from the Holy Gospel according to St. Mark.

At that time: Jesus and his disciples went on and passed through Galilee. And he would not have any one know it; for he was teaching his disciples, saying to them, "The Son of man will be delivered into the hands of men, and they will kill him; and when he is killed, after three days he will rise." But they did not understand the saying, and they were afraid to ask him. And they came to Caper'na-um; and when he was in the house he asked them, "What were you discussing on the way?" But they were silent; for on the way they had discussed with one another who was the greatest. And he sat down and called the twelve; and he said to them, "If any one would be first, he must be last of all and servant of all." And he took a child, and put him in the midst of them; and taking him in his arms, he said to them, "Whoever receives one such child in my name receives me; and whoever receives me, receives not me but him who sent me." 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.

7. **S** UB tú-um praesí-di-um confúgimus, \* sáncta Dē-i  
Génitrix : nōstras depre-ca-ti-ōnes 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 "Sicut cervus"

by Giovanni Pierluigi da Palestrina (1525-1594)

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



## H PRAYER OVER THE GIFTS

Munera, quaesumus, Domine, tuae plebis propitiatus assume, ut, quae fidei pietate profitentur, sacramentis caelestibus apprehendant. Per Christum Dominum nostrum. Amen.

*O Lord, we beseech Thee, favourably to receive Thy people's offerings, so that in the heavenly mysteries they may grasp those things which they profess with loving faith.*

## 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.

Cuius hoc mirificum fuit opus per paschale mysterium, ut de peccato et mortis iugo ad hanc gloriam vocaremur, qua nunc genus electum, regale sacerdotium, gens sancta et acquisitionis populus diceremur, et tuas annuntiaremus ubique virtutes, qui nos de tenebris ad tuum admirabile lumen vocasti.

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

*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.*

*Whose wondrous work it was, through the Paschal mystery, that we should be summoned from sin and the yoke of death to this glory, by which we may now be named as a chosen family, a royal priesthood, a holy nation, a redeemed people, and may everywhere show forth Thine excellences, who hast called us out of darkness into Thy marvellous light.*

*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:*