

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 the Mass by Peeters.



K COMMUNION ANTIPHON

Manducaverunt, et saturati sunt nimis, et desiderium eorum attulit eis Dominus: non sunt fraudati a desiderio suo.

They did eat, and were filled exceedingly, and the Lord gave them their desire; they were not defrauded of that which they craved.

Communion Motet “Ave Verum Corpus” by Richard Deering (1580-1630

“Hail, true Body of the Virgin Mary. Truly Thou hast suffered and hast been sacrificed upon the cross for mankind. When Thy side was pierced, blood and water flowed out. In the trial of our death, go before us, O clement, O loving, O sweet Jesus, Son of Mary”.

L POST COMMUNION PRAYER

Caelestibus, Domine, pasti deliciis, quaesumus, ut semper eadem, per quae veraciter vivimus, appetamus. Per Christum Dominum nostrum. Amen

We who have been fed with Thy delightful heavenly food pray Thee, O Lord, that we may always desire that through which we truly live.

Organ Voluntary “Little” Fugue in G minor by Johann Sebastian Bach (1685-1750)

VESPERS AND BENEDICTION

WILL BE SUNG HERE TONIGHT AT 7.30 P.M.

YOU ARE WELCOME TO TAKE THIS SHEET HOME

BUT PLEASE DO NOT REMOVE THE MASS BOOK

SIXTH SUNDAY OF THE YEAR

The Book of Leviticus, from which the First Reading is drawn, is one of the books of the Old Testament Law given by God to Moses on Mount Sinai. In it are to be found the rules for ritual cleanness and uncleanness by which Jewish society was governed in Our Lord's day. This passage tells us that lepers were outcasts from society, who were severely obliged to keep everyone at a distance, for fear both of transmitting the disease, and of making anyone with whom they came into contact unclean, and so unable to make normal contact with anyone else. The leper's uncleanness is ritual as well as physical, which is shown by the necessity of being declared 'unclean' by a priest. In the happy event of his being healed, the leper was similarly obliged to go to a priest in order to have himself officially declared 'clean' once more.

In the Gospel Our Lord is met by a leper who believes that He can heal him. We are reminded from today's first reading that such a man is a pitiful outcast, who may not come near anyone who is not similarly stricken. Such is the Lord's compassion that He touches the leper in order to heal him, even though thereby He Himself becomes ritually unclean. In obedience to the Law of Moses, Jesus tells the cured man to go and get himself ritually declared clean by the priests so that he may be permitted to rejoin normal life. In addition to this, Our Lord also asks in return for the grace of healing that the man remain silent about what He has done for him. In his excitement the man cannot refrain from telling everyone he meets what has happened to him, with the result that Our Lord is forced to stay away from the towns lest He become known only as a worker of miracle cures, and not as the Saviour.

A INTROIT

Esto mihi in Deum protectorem, et in locum refugii, ut salvum me facias. Quoniam firmamentum meum, et refugium meum est tu: et propter nomen tuum dux mihi eris, et enutries me. *Psalm.* In te Domine speravi, non confundar in aeternum: in iustitia tua libera me.

Be Thou unto me a God, a protector, and a place of refuge, to save me: for Thou art my strength and my refuge: and for Thy Name's sake Thou wilt lead me, and nourish me. Psalm. In Thee, O Lord, have I hoped, let me never be confounded: deliver me in Thy justice.

Introductory rite – see Mass book page 3.

**Kyrie & Gloria from Mass of St. Joseph
by Flor Peeters (1903-1986)**

B COLLECT

Deus, qui te in rectis et sinceris manere pectoribus asseris, da nobis tua gratia tales exsistere, in quibus habitare digneris. Per Dominum nostrum Jesum Christum.....Per omnia saecula saeculorum. Amen.

O God, who dost promise to remain in the hearts of all who are righteous and sincere, grant us by Thy grace to be worthy of Thine indwelling. Through our Lord, Jesus Christ....for ever and ever. Amen.

C First reading from the book of Leviticus

The Lord said to Moses and Aaron, If a swelling or scab or shiny spot appears on a mans skin, a case of leprosy of the skin is to be suspected. The man must be taken to Aaron, the priest, or to one of the priests who are his sons. The priest must declare him unclean; he is suffering from leprosy of the head. A man infected with leprosy must wear his clothing torn and his hair disordered; he must shield his upper lip and cry, Unclean, unclean. As long as the disease lasts he must be unclean; and therefore he must live apart: he must live outside the camp.

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

D GRADUAL

Tu es Deus, qui facis mirabilia
solus: notam fecisti in gentibus
virtutem tuam. V. Liberasti in brachio tuo
populum tuum, filios Israel et Joseph.

*Thou art the God that alone dost won-
ders: Thou hast made Thy power known
among the nations. V. With Thy arm
Thou hast delivered Thy people, the chil-
dren of Israel and Joseph.*

E Second reading from the first epistle of St. Paul to the Corinthians.

Whatever you eat, whatever you drink, whatever you do at all, do it for the
glory of God. Never do anything offensive to anyone - to Jews or Greeks or to
the Church of God; just as I try to be helpful to everyone at all times, not anxious for
my own advantage but for the advantage of everybody else, so that they may be
saved. Take me for your model, as I take Christ. Verbum Domini. **R. Deo gratias.**

F ALLELUIA

Cantate Domino canticum novum:
quia mirabilia fecit Dominus.


*Sing ye to the Lord a new canticle, be-
cause the Lord hath done wonderful
things.*

G GOSPEL – A reading from the Holy Gospel according to Mark.

At that time: A leper came to him beseeching him, and kneeling said to him,
"If you will, you can make me clean." Moved with pity, he stretched out his
hand and touched him, and said to him, "I will: be clean." And immediately the lep-
rosy left him, and he was made clean. And he sternly charged him, and sent him away
at once, and said to him, "See that you say nothing to any one; but go, show yourself to
the priest, and offer for your cleansing what Moses commanded, for a proof to the
people." But he went out and began to talk freely about it, and to spread the news, so
that Jesus could no longer openly enter a town, but was out in the country; and people
came to him from every quarter. Verbum Domini. **R. Laus, tibi Christe.**

CREDO I—see Mass
book page 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 de-
liver us from all dangers,
O ever glorious and
blessed Virgin.*

7. 
UB tú-um praesí-di-um confúgimus, * sáncta Dé-i
Génitrix : nóstras depre-ca-ti-ónes ne despí-ci-as in ne-cés-
sí-tá-tibus : sed a per-í-cu-lis cúntis líbe-ra nos sem-
per, Vírgo glo-ri-ó-sa et be- ne-dícta.

Offertory Motet “Dulcissima Maria” by Francesco Guerrero (1528-1599)

*Most sweet Mary, I languish with your love, for you are kind and gentle. All the rich
among the people will long for your countenance. The Virgin Mary is beautiful and sin is
not in you. Hear us most holy and intercede for us to the Lord Jesus, your Son, our*

H PRAYER OVER THE GIFTS

Haec nos oblatio, quaesumus, Domine,
mundet et renovet, atque tuam exse-
quentibus voluntatem fiat causa remunerationis
aeternae. Per Christum Dominum nostrum.

*May this oblation cleanse and renew us, we
pray Thee, O Lord, and may it bring Thy
eternal reward to those who follow Thy
will.*

J PREFACE

Vere dignum et iustum est, aequum
et salutare, nos tibi semper et ubique
gratias agere: Domine, sancte Pater, om-
nipotens aeternae Deus:

*It is truly meet and right and incumbent upon us
for our salvation that we should always and eve-
rywhere give thanks unto Thee, O Lord, holy Fa-
ther, almighty everlasting God.*

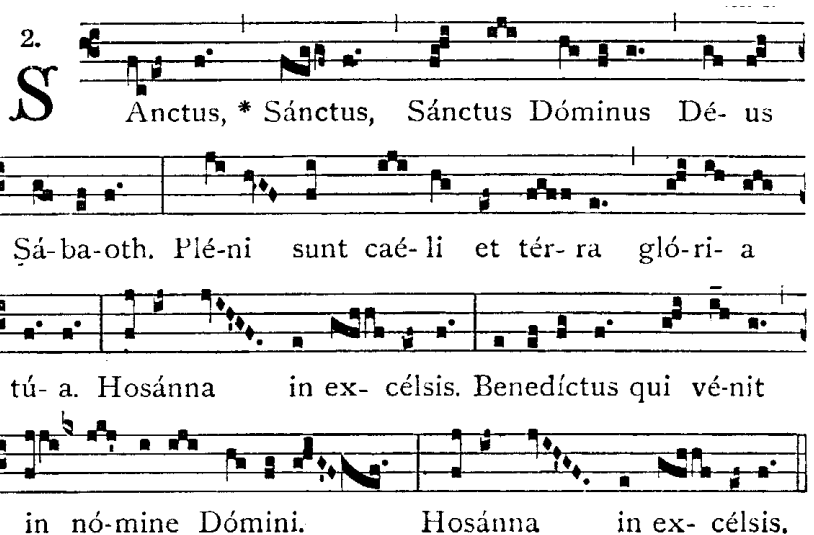
In quo vivimus, movemur et sumus, atque
in hoc corpore constituti non solum pieta-
tis tuae cotidianos experimur effectus, sed
aeternitatis etiam pignora iam tenemus.
Primitias enim Spiritus habentes, qui sus-
citavit Jesum a mortuis, paschale myste-
rium speramus nobis esse perpetuum.

*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 pas-
chal mystery for ever.*

Unde et nos tibi gratias agimus, et tuas vir-
tutes cum Angelis praedicamus, dicentes:

*Wherefore we, too, give thanks unto Thee, and
proclaim Thy greatness with the Angels as we
sing:*

Sanctus is
from the
plainsong
Mass XI
“Orbis
Factor”

2. 
Anctus, * Sánctus, Sánctus Dóminus Dé- us
Sá-ba-oth. Plé-ni sunt caé-li et tér-ra gló-ri-a
tú-a. Hosánna in ex- célsis. Benedíctus qui vé-nit
in nó-mine Dómini. Hosánna in ex- célsis.