

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.

6.

**A** -gnus Dé- i, \* qui tollis peccáta mún-  
di : mi-se-  
ré- re nó- bis. Agnus Dé-i, \* qui tollis peccáta mún-  
di : mi-se-ré- re nó- bis. Agnus Dé- i, \* qui tollis peccáta  
mún-  
di : dóna nó- bis pá- cem.

Agnus Dei is  
from Mass IV  
“Cunctipotens  
Genitor Deus”

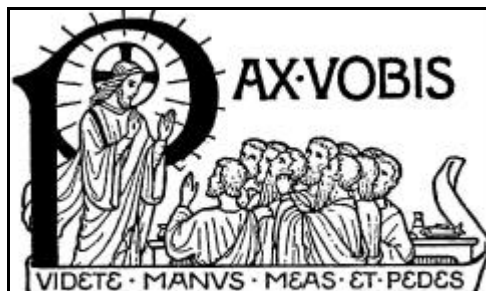
## K COMMUNION ANTIPHON

Unam petii a Domino, hanc requiram: ut  
inhabitem in domo Domini omnibus diebus  
vitae meae.

*One thing I seek: to dwell in the  
house of the Lord all the days of my  
life.*

The Communion motet is the  
Gustate et Videte  
by Henrich Issac (1450-1517)

*Taste and see how sweet the Lord  
is : blessed the man who trusts  
in Him”*



## L POST COMMUNION PRAYER

Haec tua, Domine, sumpta sacra communio,  
sicut fidelium in te unionem praesignat, sic  
in ecclesia tua unitatis operetur effectum. Per  
Christum Dominum nostrum. Amen.

*Lord, as this holy communion which we  
have received foreshadows the union of  
the faithful with Thee, so may it bring  
about the effect of unity in Thy Church.*

## VESPERS AND BENEDICTION

**WILL BE SUNG HERE TONIGHT AT 7.30 P.M.**

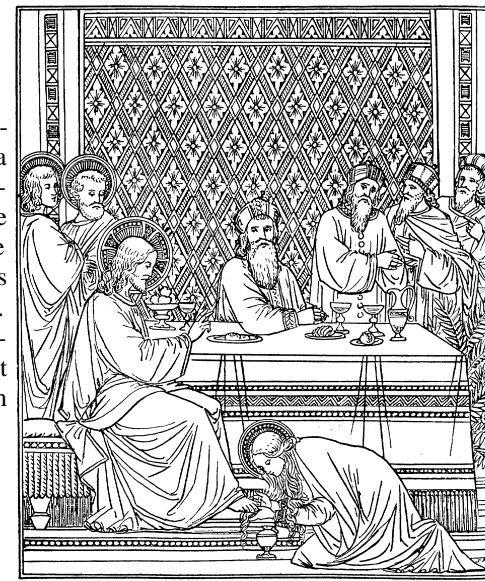
YOU ARE WELCOME TO TAKE THIS SHEET HOME

**PLEASE DO NOT REMOVE THE MASS BOOK**

## ELEVENTH SUNDAY OF THE YEAR

## A INTROIT

Exaudi Domine vo-  
cem meam, qua  
clamavi ad te: Adju-  
tor meus esto, ne  
derelinquas me neque  
despicias me, Deus  
salutaris meus.  
*Psalm.. Dominus il-  
luminatio mea, et  
salus mea: quem  
timebo?*



*Lord hear my voice  
when I call to Thee.  
Thou art my help;  
do not cast me  
away, do not desert  
me, God my Sav-  
iour. Psalm. The  
Lord is my light  
and my help, whom  
do I fear?*

Introductory rite—see Mass book page 3.

Kyrie & Gloria from Spatzen Messe (KV258) by Wolfgang Amadeus Mozart (1756-1791)

## B COLLECT

Deus, in te sperantium fortitudo, invoca-  
tionibus nostris adesto propitius, et, quia  
sine te nihil potest mortalis infirmitas, gratiae  
tuae praesta semper auxilium, ut, in exsequendis  
mandatis tuis, et voluntate tibi et actione placea-  
mus. Per Dominum nostrum Jesum Christum....  
Amen.

*O God, the strength of those who hope in  
Thee, graciously give ear to us as we call  
upon Thee; and since our mortal frailty can do  
nothing without Thee, ever grant us the aid of  
Thy grace, so that in following Thy command-  
ments we may please Thee both in will and in  
deed. Through our Lord...*

## C First Reading is taken from the book of Samuel.

Nathan said to David, The Lord the God of Israel says this, I anointed you king over  
Israel; I delivered you from the hands of Saul; I gave your masters house to you, his  
wives into your arms; I gave you the House of Israel and of Judah; and if this were not  
enough, I would add as much again for you. Why have you shown contempt for the Lord,  
doing what displeases him? You have struck down Uriah the Hittite with the sword, taken  
his wife for your own, and killed him with the sword of the Ammonites. So now the sword  
will never be far from your House, since you have shown contempt for me and taken the  
wife of Uriah the Hittite to be your wife. David said to Nathan, I have sinned against the  
Lord. Then Nathan said to David, The Lord, for his part, forgives your sin; you are not to  
die.  
Verbum Domini. **R. Deo gratias.**

## D GRADUAL

Protector noster aspice Deus, et respice  
super servos tuos. V. Domine Deus  
virtutem, exaudi preces servorum tuorum.

*Behold, O God our protector, and look down  
upon Thy servants. V. O Lord God of hosts, hear  
the prayers of Thy servants.*

## E Second Reading is taken from St. Paul's epistle to the Galatians.

We acknowledge that what makes a man righteous is not obedience to the Law, but faith in Jesus Christ. We had to become believers in Christ Jesus no less than you had, and now we hold that faith in Christ rather than fidelity to the Law is what justifies us, and that no one can be justified by keeping the Law. In other words, through the Law I am dead to the Law, so that now I can live for God. I have been crucified with Christ, and I live now not with my own life but with the life of Christ who lives in me. The life I now live in this body I live in faith: faith in the Son of God who loved me and who sacrificed himself for my sake. I cannot bring myself to give up God's gift; if the Law can justify us, there is no point in the death of Christ. Verbum Domini. R. **Deo gratias**

## F GOSPEL ALLELUIA

Domine, in virtute tua laetabitur rex: et *The King shall rejoice in Thy strength, O Lord*  
super salutare tuum exsultabit vehementer *Thy saving help makes Him exceedingly joyful*

## G GOSPEL—A reading from the Holy gospel according to St. Luke.

At that time: One of the Pharisees asked Jesus to eat with him, and he went into the Pharisee's house, and took his place at table. And behold, a woman of the city, who was a sinner, when she learned that he was at table in the Pharisee's house, brought an alabaster flask of ointment, and standing behind him at his feet, weeping, she began to wet his feet with her tears, and wiped them with the hair of her head, and kissed his feet, and anointed them with the ointment. Now when the Pharisee who had invited him saw it, he said to himself, "If this man were a prophet, he would have known who and what sort of woman this is who is touching him, for she is a sinner." And Jesus answering said to him, "Simon, I have something to say to you." And he answered, "What is it, Teacher?" "A certain creditor had two debtors; one owed five hundred denarii, and the other fifty. When they could not pay, he forgave them both. Now which of them will love him more?" Simon answered, "The one, I suppose, to whom he forgave more." And he said to him, "You have judged rightly." Then turning toward the woman he said to Simon, "Do you see this woman? I entered your house, you gave me no water for my feet, but she has wet my feet with her tears and wiped them with her hair. You gave me no kiss, but from the time I came in she has not ceased to kiss my feet. You did not anoint my head with oil, but she has anointed my feet with ointment. Therefore I tell you, her sins, which are many, are forgiven, for she loved much; but he who is forgiven little, loves little." And he said to her, "Your sins are forgiven." Then those who were at table with him began to say among themselves, "Who is this, who even forgives sins?" And he said to the woman, "Your faith has saved you; go in peace." Soon afterward he went on through cities and villages, preaching and bringing the good news of the kingdom of God. And the twelve were with him, and also some women who had been healed of evil spirits and infirmities: Mary, called Mag'dalene, from whom seven demons had gone out, and Joan'na, the wife of Chuza, Herod's steward, and Susanna, and many others, who provided for them out of their means.

**Credo III—see Mass book page 27 or 28**

**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.*

Verbum Domini R. **I**ane tibi Christe,  
7. **S**UB tú-um praesi-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 cúntis líbe-ra nos sem-  
per, Vírgo glo-ri-ó-sa et be- ne-dícta.

## Offertory Motet "Laudabo Dominum" by Henry Purcell (1659-1695)

*I will praise the Lord all my life. Do not put your trust in princes. Blessed is he whose helper is Jacob's God; his hope is in the Lord, his God. In peace will I sleep and take my rest, since Thou alone, O Lord, hast made me secure. I will praise the Lord all my life.*

## H PRAYER OVER THE GIFTS

Deus, qui humani generis ultramque *O God, Who dost nourish both human body*  
substantiam praesentium munerum et *and spirit in these gifts of food and suste-*  
alimento vegetas et renovas sacramento, *nance, and dost renew us by Thy Sacra-*  
tribue, quaesumus, ut eorum et corporibus *ment; grant, we beseech Thee, that our*  
nostris subsidium non desit et mentibus. Per *minds and bodies may never lack the sup-*  
Christum Dominum nostrum. Amen. *port they lend us.*

## J PREFACE

Vere dignum et justum est,  
aequum et salutare, nos tibi sem-  
per et ubique gratias agere: Domine,  
sancte Pater, omnipotens aeternae Deus:

Ad cuius immensam gloriam pertinere  
cognoscimus ut mortalibus tua deitate  
succurreres; sed et nobis provideres de  
ipsa mortalitate nostra remedium, et per-  
ditos quosque unde perierant, inde sal-  
vares, per Christum Dominum nostrum.

Per quem maiestatem tuam adorat exer-  
citus Angelorum, ante conspectum tuum  
in aeternitate laetantium. Cum quibus et  
nostras voces ut admitti iubeas, deprecamur,  
socia exultatione 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. We acknowledge that it was to Thy great glory that Thou camest to the aid of mortal men by Thy divine power; and also that Thou didst make our own mortality the source of our healing, so that by the very means which had brought about our loss, even so might we be saved, through Christ our Lord.*

*Through whom the angelic army adores Thy majesty, eternally rejoicing in Thy presence. Together with them do Thou graciously grant that our voices may be joined, singing with them 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. Benedictus qui vé-nit in nó-  
mine Dó-mini. Ho-sánna in ex-cél-sis.