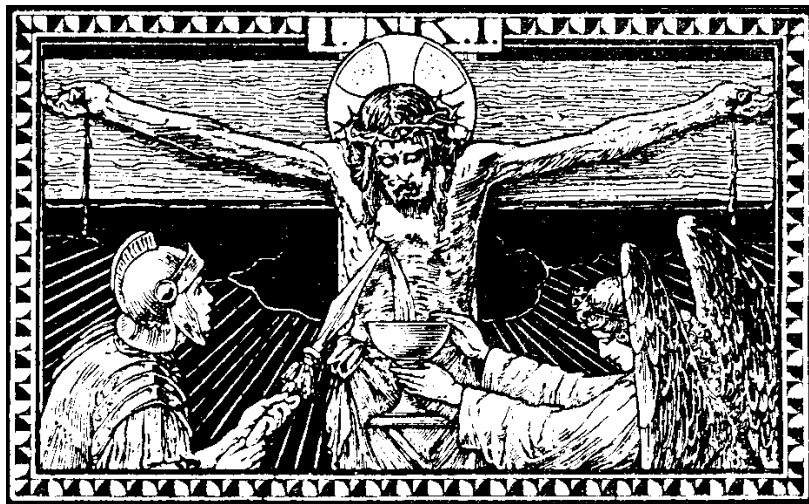


EUCCHARISTIC PRAYER I - Roman Canon - see Mass book page 13
Acclamation after the consecration - see Mass book page 17 or 18
The Lord's Prayer - see Mass book page 20 or 21.
The Agnus Dei is from the Mass by Byrd



K COMMUNION ANTIPHON
 Vovete, et reddite Domino Deo vestro, omnes qui in circuitu eius affertis munera: terribili, et ei qui aufert spiritum principum: terribili apud omnes reges terrae.

Pay your vows and give thanks to the Lord your God, all you here present who are bringing your offerings. Give thanks to Him who inspires awe, who humbles the spirit of the mighty, who is to be feared by all the kings of the earth

Communion Motet “O Sacrum convivium” by Luca Marenzio (1550-1599)

O Sacred Banquet in which Christ is received, the memory of His Passion is renewed; the mind is filled with grace, and the pledge of future glory is given to us. Alleluia.

L POST COMMUNION PRAYER
 Da fidelibus tuis, Domine, quos et verbi tui et caelesti sacramenti pabulo nutris et vivificas, ita dilecti Filii tui tantis muneribus proficere, ut eius vitae semper consortes effici mereamur. Per Christum Dominum nostrum. Amen.

Grant to Thy faithful, O Lord, whom Thou nourishest and quickenest by this sacramental food, so to advance by receiving Thy beloved Son's wonderful gifts, that we may be worthy to be made sharers of his life for ever.

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

TWENTY-THIRD SUNDAY OF THE YEAR

The Liturgy today presents us with the challenge of the cost of discipleship. Our Lord says that we must not put any human ties, either of affection, or even of duty, before Almighty God. This means that we may sometimes have difficult decisions to make.

Our Lord warns us that we need to be ready for this eventuality, like a man who plans to build himself a tower, or a king who is going to war. Both need to plan and prepare a strategy. Can they complete what they begin?

So for us, we cannot expect that being a follower of Christ will always be easy, and must be prepared to count the cost of being a Christian.

A INTROIT
 Iustus es Domine, et rectum iudicium tuum: fac cum servo tuo secundum misericordiam tuam. Psalm. Beati immaculati in via: qui ambulant in lege Domini.

Thou art just, O Lord, and Thy judgement is righteous: Treat Thy servant according to Thy mercy. Psalm. Blessed are those who are sinless in the way; who walk in the Lord's law.

Introductory rite—see Mass book page 3.

Kyrie & Gloria from “Mass for five voices” by William Byrd (1543-1623)

B COLLECT
 Deus, per quem nobis et redemptio venit et praestatur adoptio, filios dilectionis tuae benignus intende, ut in Christo creditibus et vera tribuatur libertas, et hereditas aeterna. Per Dominum nostrum Jesum Christum.....Per omnia saecula saeculorum. Amen.

O God, through whom our redemption and adoption come to us, in Thy kindness look upon Thy children whom Thou lovest, so that all who believe in Christ may be granted true freedom and an eternal inheritance.

C First Reading is taken from the Book of Wisdom.

What man can know the intentions of God? Who can divine the will of the Lord?

The reasonings of mortals are unsure and our intentions unstable; for a perishable body presses down the soul, and this tent of clay weighs down the teeming mind. It is hard enough for us to work out what is on earth, laborious to know what lies within our reach; who, then, can discover what is in the heavens? As for your intention, who could have learnt it, had you not granted Wisdom and sent your Holy Spirit from above? Thus have the paths of those on earth been straightened and men been taught what pleases you, and saved, by Wisdom.

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

D GRADUAL

Domine, refugium factus es nobis, a generatione et progenie. V. Priusquam montes fierent, aut formaretur terra et orbis: a saeculo et in saeculum tu es Deus.

Lord, Thou hast been our refuge, from generation to generation. V. Before the mountains were made or the earth was formed, Thou art God for ever and ever.

Second Reading is from St. Paul's letter to Philemon.

This is Paul writing, an old man now and, what is more, still a prisoner of Christ Jesus. I am appealing to you for a child of mine, whose father I became while wearing these chains: I mean Onesimus. I am sending him back to you, and with him - I could say - a part of my own self. I should have liked to keep him with me; he could have been a substitute for you, to help me while I am in the chains that the Good News has brought me. However, I did not want to do anything without your consent; it would have been forcing your act of kindness, which should be spontaneous. I know you have been deprived of Onesimus for a time, but it was only so that you could have him back for ever, not as a slave any more, but something much better than a slave, a dear brother; especially dear to me, but how much more to you, as a blood-brother as well as a brother in the Lord. So if all that we have in common means anything to you, welcome him as you would me. Verbum Domini. **R. Deo gratias.**

GOSPEL ALLELUIA

Domine, exaudi orationem meam, et *Lord, hear my prayer, and let my cry come*
clamor meus ad te veniat. *unto Thee*

GOSPEL—A reading from the Holy Gospel according to St. Luke

At that time: Great multitudes accompanied Jesus; and he turned and said to them, "If any one comes to me and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple. Whoever does not bear his own cross and come after me, cannot be my disciple. For which of you, desiring to build a tower, does not first sit down and count the cost, whether he has enough to complete it? Otherwise, when he has laid a foundation, and is not able to finish, all who see it begin to mock him, saying, 'This man began to build, and was not able to finish. 'Or what king, going to encounter another king in war, will not sit down first and take counsel whether he is able with ten thousand to meet him who comes against him with twenty thousand? And if not, while the other is yet a great way off, he sends an embassy and asks terms of peace. So therefore, whoever of you does not renounce all that he has cannot be my disciple.

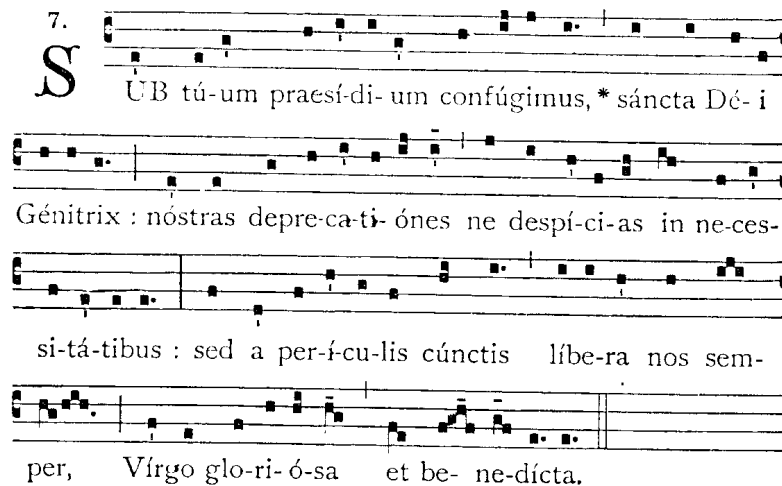
Verbum Domini. **R. Laus tibi, Christe.**

CREDO IV—see
Mass book page 29
or 30

At the end of the
Bidding Prayers we
sing this ancient
prayer to Our
Lady.

*We fly to thy protec-
tion, O holy Mother of
God.*

*Despise not our peti-
tions in our necessi-
ties, 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-cés-
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: "O Bone Jesus" by Richard Dering (1580-1630)

O good Jesus! Have mercy on us, for Thou hast created us, and hast redeemed us with Thy most Precious Blood. O good Jesus! Have mercy on us. Thou hast created us Lord for Thee and our hearts are restless until they rest in Thee.

PRAYER OVER THE GIFTS

H Deus, auctor sinceræ devotionis et *O God, the source of sincere devotion and*
pacis, da, quaesumus, ut et maiestatem *peace, grant, we beseech Thee, both that we*
tuam convenienter hoc munere veneremur, et *may fittingly revere Thy majesty by this of-*
sacri participatione mysterii fideliter sensibus *fering, and that we may be faithfully joined*
uniamur. Per Christum Dominum nostrum. *to Thee by our sharing in this sacred mys-*
Amen. *tery.*

PREFACE

J Vere dignum et justum est, aequum
et salutare, nos tibi semper et ubique
gratias agere: Domine, sancte Pater, om-
nipotens aeternæ Deus.

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, quæ per ino-
bedientiam amiseramus peccando.

Unde et nos, Domine, cum Angelis et
Sanctis universis tibi confitemur, in exsul-
tatione 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.*

*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 obedi-
ence we are once more made fit to receive Thy
gifts, who by disobedience had lost them.*

*Wherefore we also, Lord, together with all the
Angels and Saints give praise unto Thee, sing-
ing 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.