

8. 

A - gnus Dé- i, * qui tól- lis peccá- ta mún- di : mi-se-
ré-re nó-bis. Agnus Dé- i, * qui tóllis peccá-ta mún- di :
mi-se-ré-re nó-bis. Agnus Dé- i, * qui tól- lis peccá- ta
mún- di : dóna nó-bis pá-cem.

K COMMUNION ANTIPHON *Be Thou mindful of Thy word to Thy servant, O Lord, in which Thou hast given me hope: this hath comforted me in my humiliation*
Memento verbi tui servo tuo, Domine, in quo mihi spem dedisti: haec me consolata est in humilitate mea.

Communion motet "Ave Verum Corpus" by Gabriel Fauré (1845-1924)
"Hail, true Body, born of the Virgin Mary; truly Thou hast suffered, and wast sacrificed upon the cross for man. Thy side was pierced by a lance, whence flowed Thy precious Blood. Go before us as we face the trial of our death, O merciful and loving Jesus, Son of Mary."

L POST COMMUNION PRAYER
Sit nobis, Domine, reparatio mentis et corporis caeleste mysterium, ut simus eius in gloria coheredes, cui, mortem ipsius annuntiando, compatimur. Per Christum Dominum nostrum. Amen. *May this heavenly mystery be unto us, O Lord, the restoration of our minds and bodies, so that we may be the co-heirs in glory of Him whose suffering we share by proclaiming His death.*

Organ Voluntary—"Marche Pontificale (from Symphonie No. 1)
by Charles-Marie Widor (1844-1937)

**YOU ARE REMINDED THAT 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**

In every Mass we recall a famous text from St. Paul which reminds us that "We await our blessed hope and the Coming of our Saviour, Jesus Christ". We profess our faith in "the Second Coming" every Sunday and Holyday in the Creed.

In today's Epistle (the second Reading) St. Paul refers both to Our Lord's suffering for the Truth in the presence of Pontius Pilate, and to His Glory in heaven.

The contrast between earthly suffering and heavenly joy is also made by our Lord in the parable of Dives (the Latin for "a rich man") and Lazarus, which we hear in the Gospel. Those who suffer now will get their reward from Christ "who will come to judge the living and the dead", while those who are well off now, and ignore the warning of the Prophets, will suffer everlasting punishment in the next life.

A INTROIT

Omnia quae fecisti nobis, Domine, in vero iudicio fecisti, quia peccavimus tibi, et mandatis tuis non obedivimus: sed da gloriam nomini tuo, et fac nobiscum secundum multitudinem miserationum tuarum. *Psalm.* Beati immaculati in via: qui ambulant in lege Domini.

All that Thou hast done to us, O Lord, Thou hast done in true judgement; because we have sinned against Thee, and we have not obeyed Thy commandments: but give glory to Thy name, and deal with us according to the multitude of Thy mercy. Psalm. Blessed are the undefiled in the way; who walk in the law of the Lord.

Introductory rite—see Mass book page 3.
Kyrie & Gloria from "Mass in E flat for upper voices. op155
by Joseph Rheinberger (1839-1901)

B COLLECT

Deus, qui omnipotentiam tuam parcendo maxime et miserando manifestas, multiplica super nos gratiam tuam, ut, ad tua promissa currentes, caelestium bonorum facias esse consortes. Per Dominum nostrum Jesum Christum....Per omnia saecula saeculorum. Amen.

O God, who dost show Thine almighty power chiefly in Thy mercy and pity, multiply Thy grace over us, so that by our hastening towards what Thou dost promise, Thou mayest make us sharers in heavenly blessings.

C First Reading is taken from the book of the prophet Amos.

The almighty Lord says this: Woe to those ensconced so snugly in Zion and to those who feel so safe on the mountain of Samaria. Lying on ivory beds and sprawling on their divans, they dine on lambs from the flock, and stall-fattened veal; they bawl to the sound of the harp, they invent new instruments of music like David, they drink wine by the bowlful, and use the finest oil for anointing themselves, but about the ruin of Joseph they do not care at all. That is why they will be the first to be exiled; the sprawlers revelry is over.

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

D GRADUAL

Oculi omnium in te sperant, Domine: et tu das illis escam in tempore opportuno. V. Aperis tu manum tuam: et implebis omne animal benedictione.

The eyes of all hope in Thee, O Lord; and Thou givest them meat in due season. V. Thou openest Thy hand, and fillest every living creature with Thy blessing.

Second Reading is taken from St. Paul's epistle to Timothy.

As a man dedicated to God, you must aim to be saintly and religious, filled with faith and love, patient and gentle. Fight the good fight of the faith and win for yourself the eternal life to which you were called when you made your profession and spoke up for the truth in front of many witnesses. Now, before God the source of all life and before Jesus Christ, who spoke up as a witness for the truth in front of Pontius Pilate, I put to you the duty of doing all that you have been told, with no faults or failures, until the Appearing of our Lord Jesus Christ, who at the due time will be revealed by God, the blessed and only Ruler of all, the King of kings and the Lord of lords, who alone is immortal, whose home is in inaccessible light, whom no man has seen and no man is able to see: to him be honour and everlasting power. Amen.

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

GOSPEL ALLELUIA

Paratum cor meum, Deus, paratum cor meum: cantabo, et psallam tibi gloria mea.

My heart is ready, O God, my heart is ready: I will sing, and will give praise to Thee, my glory.

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

At that time: Jesus said to the Pharisees, "There was a rich man, who was clothed in purple and fine linen and who feasted sumptuously every day. And at his gate lay a poor man named Laz'arus, full of sores, who desired to be fed with what fell from the rich man's table; moreover the dogs came and licked his sores. The poor man died and was carried by the angels to Abraham's bosom. The rich man also died and was buried; and in Hades, being in torment, he lifted up his eyes, and saw Abraham far off and Laz'arus in his bosom. And he called out, 'Father Abraham, have mercy upon me, and send Laz'arus to dip the end of his finger in water and cool my tongue; for I am in anguish in this flame.' But Abraham said, 'Son, remember that you in your lifetime received your good things, and Laz'arus in like manner evil things; but now he is comforted here, and you are in anguish. And besides all this, between us and you a great chasm has been fixed, in order that those who would pass from here to you may not be able, and none may cross from there to us.' And he said, 'Then I beg you, father, to send him to my father's house, for I have five brothers, so that he may warn them, lest they also come into this place of torment.' But Abraham said, 'They have Moses and the prophets; let them hear them.' And he said, 'No, father Abraham; but if some one goes to them from the dead, they will repent.' He said to him, 'If they do not hear Moses and the prophets, neither will they be convinced if some one should rise from the dead.'"

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 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.

7. **S** UB tú-um praesi-di-um confúgimus, * sáncta Dé-i Génitrix : nostras depre-ca-ti-ónes ne despí-ci-as in ne-cesi-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 Sacrum convivium" by Luca Morenzio (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.

PRAYER OVER THE GIFTS

Concede nobis, misericors Deus, ut haec nostra tibi oblatio sit accepta, et per eam nobis fons omnis benedictionis aperiatur. Per Christum Dominum nostrum. Amen.

Grant to us, O merciful God, that this our offering may be accepted by Thee, and that through it the source of all blessing may be opened to us.

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.

Qui, humanis miseratus erroribus, de Virgine nasci dignatus est. Qui crucem passus, a perpetua morte nos liberavit et, a mortuis resurgens, vitam nobis donavit aeternam.

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.

Who, having compassion on erring man, vouchsafed to be born of the Virgin, endured the cross, freed us from everlasting death, rose again from the dead, and has given to us eternal life.

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:

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 13
Acclamation after the consecration -see Mass book page 17 or 18
The Lord's Prayer -see Mass book page 20 or 21