

EUCCHARISTIC PRAYER – Roman Canon – see Mass book page 12

The acclamation after the consecration –see Mass book page 18.

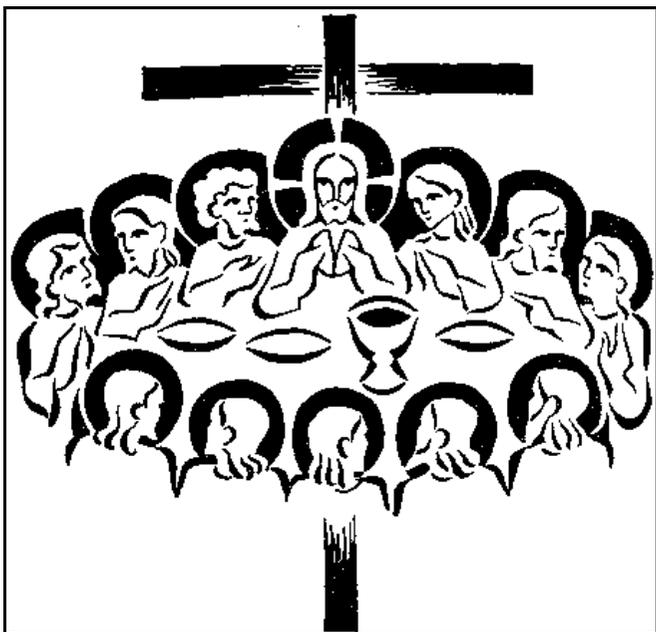
The Lord's Prayer- see Mass book page 21

Agnus Dei from the Mass by Hassler

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.*



Communion Motet: “O Sacrum convivium” by William Byrd (1543-1623)

*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 POSTCOMUNION 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. Through
Christ our Lord. Amen.*

Organ Voluntary : “Marche Episcopale” by Louis Vierne

**VESPERS & 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**

**11TH SUNDAY OF THE YEAR
A PRIESTLY PEOPLE**

The idea of
priesthood is clearly
present in today's Mass
readings.

In the Gospel, Our
Lord calls the Twelve
Apostles to share in His
ministry as "Shepherds", to
work as labourers in God's
harvest. Christ *consecrates*
them for this work and
gives them *authority* and so
they share the Priesthood
of the New Testament with
our Lord. In the Old Testament reading we



also hear Moses address the
Hebrews as "*a kingdom of
priests, a consecrated nation*".
This reminds us that all the
Chosen People of God are
a "priestly people", in the
sense that as the baptised,
we all share in Christ's
work of making human life
holy. This is what we mean
by the "priesthood of all
believers", which is not the
same as the "ministerial
priesthood" Christ shares
with the Twelve Apostles.

A INTROIT

Exaudi Domine vocem meam, qua
clamavi ad te: Adjutor meus esto, ne
derelinquas me neque despicias me, Deus
salutaris meus. *Psalm.* Dominus illuminatio
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 Saviour.
Psalm The Lord is my light and my help,
whom do I fear.*

Introductory Rite – see Mass book page 3.

Kyrie and Gloria from Missa “Dixit Maria” by Hans Leo Hassler (1564-1612)

B COLLECT

Deus, in te sperantium fortitudo,
invocationibus nostris adesto
propitius, et, quia sine te nihil potest mortalis
infirmis, gratiae tuae praesta semper
auxilium, ut, in exsequendis mandatis tuis, et
voluntate tibi et actione placeamus.
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
commandments we may please Thee both in
will and in deed. Through our Lord...*

C First Reading is from the book of Exodus

From Rephidim the Israelites set out again; and when they reached the wilderness of
Sinai, there in the wilderness they pitched their camp; there facing the mountain Israel
pitched camp. Moses then went up to God, and the Lord called to him from the mountain,
saying, Say this to the House of Jacob, declare this to the sons of Israel, You yourselves
have seen what I did with the Egyptians, how I carried you on eagles wings and brought you
to myself. From this you know that now, if you obey my voice and hold fast to my covenant,
you of all the nations shall be my very own for all the earth is mine. I will count you a king-
dom of priests, a consecrated nation. Verbum Domini. **R. Deo gratias.**

D GRADUAL

Protector noster aspice Deus, et respice *Behold, O God our protector, and look*
super servos tuos. V. Domine Deus *down upon Thy servants. V. O Lord God of*
virtutum, exaudi preces servorum tuorum. *hosts, hear the prayers of Thy servants.*

E Second reading is from the epistle of St. Paul to the Romans.

We were still helpless when at his appointed moment Christ died for sinful men. It is not easy to die even for a good man - though of course for someone really worthy, a man might be prepared to die - but what proves that God loves us is that Christ died for us while we were still sinners. Having died to make us righteous, is it likely that he would now fail to save us from God's anger? When we were reconciled to God by the death of his Son, we were still enemies; now that we have been reconciled, surely we may count on being saved by the life of his Son? Not merely because we have been reconciled but because we are filled with joyful trust in God, through our Lord Jesus Christ, through whom we have already gained our reconciliation.

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

F GOSPEL ALLELUIA

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

G GOSPEL A Reading from the Gospel according to St. Matthew.

At that time: When Jesus saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd. Then he said to his disciples, "The harvest is plentiful, but the labourers are few; pray therefore the Lord of the harvest to send out labourers into his harvest." And he called to him his twelve disciples and gave them authority over unclean spirits, to cast them out, and to heal every disease and every infirmity. The names of the twelve apostles are these: first, Simon, who is called Peter, and Andrew his brother; James the son of Zeb'edee, and John his brother; Philip and Bartholomew; Thomas and Matthew the tax collector; James the son of Alphaeus, and Thaddaeus; Simon the Cananaean, and Judas Iscariot, who betrayed him. These twelve Jesus sent out, charging them, "Go nowhere among the Gentiles, and enter no town of the Samaritans, but go rather to the lost sheep of the house of Israel. And preach as you go, saying, 'The kingdom of heaven is at hand.' Heal the sick, raise the dead, cleanse lepers, cast out demons. You received without paying, give without pay.

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 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 praesí-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. "Gaudent in Coelis" by Tomás Luis de Victoria (1548-1611)

May the souls of the Saints rejoice in heaven, those who followed in Christ's footsteps, and because they poured their blood for love of Him, therefore they rejoice without end in His presence.

H PRAYER OVER THE GIFTS

Deus, qui humani generis utramque substantiam praesentium munerum et alimento vegetas et renovas sacramento, tribue, quaesumus, ut eorum et corporibus nostris subsidium non desit et mentibus.

O God, Who dost nourish both human body and spirit in these gifts of food and sustenance, and dost renew us by Thy Sacrament; grant, we beseech Thee, that our minds and bodies may never lack the support they lend us.

J PREFACE

Vere dignum et justum est, aequum et salutare, nos tibi semper 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 perditos quosque unde perierant, inde salvares, per Christum Dominum nostrum.

Per quem maiestatem tuam adorat exercitus 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 XII "Pater cuncta"

2.  XIII. s.
S An-ctus, * Sánctus, Sán- ctus Dóminus Dé- us
Sába-oth. Pléni sunt caéli et térra gló-ri- a tú- a. Ho-
sánna in excél- sis. Benedíctus qui vé-nit in nómi-
ne Dómini. Hosánna in excél- sis.