

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 Mass
XIV
“Jesu
Redemptor”

8.  XIII. c.

- 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 : dó- na nó-bis pá- cem.

K **COMMUNION ANTIPHON** *The earth will be satisfied with the fruit of Thy works, O Lord: that Thou bring bread from the earth and wine to gladden man's heart, to make his face to shine with oil, and bread to strengthen his heart*
De fructu operum tuorum, Domine, satiabitur terra, ut educas panem de terra, et vinum laetificet cor hominis: ut exhilaret faciem in oleo, et panis cor hominis confirmet.

Communion Motet—“Ave Verum Corpus” by William Byrd (1543-1623)

“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

Plenum, quaesumus, Domine, in nobis remedium tuae miserationis operare, ac tales nos esse perface propitius et sic foveri, ut tibi in omnibus placere valeamus. Per Christum Dominum nostrum. Amen. *We beg Thee, O Lord, to effect within us the full remedy of Thy mercy, graciously to perfect us and so to direct us, that we may in all things be pleasing to Thee.*

Organ Voluntary: “Prelude in C minor” by Johann Sebastian Bach (1685-1750)

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

TWENTY-FIRST SUNDAY OF THE YEAR

The first reading is taken from the Book of Joshua. Joshua reminds the Chosen People that they have been given free-will by God so that they may have the joy of serving Him without compulsion, by their own choice. Yet because of sin and the influence of the pagan peoples among whom they have come to live in Palestine, they are often misled into worshipping their false gods. Joshua therefore brings them to renew their dedication to the One True God, who has brought them out of slavery, and into the Promised Land..

The second reading is taken from St Paul's epistle to the Ephesians. The Apostle gives advice to husbands and wives so that they may model their relationship on that between Christ and His bride, the Church. In fact, the relationship between spouses gives a real insight into the nature of Christ's love for us. It is for this reason that Christian marriage, as our Lord Himself has taught us, is indissoluble, since Christ's own love for us cannot be broken.

GOSPEL - A reading from the Holy Gospel according to John. Today's Gospel is the last in the sequence of five readings from the 6th chapter of St. John, containing our Lord's teaching on the Eucharist. Having fed the crowd miraculously with five loaves and two fish, they should be ready to hear His teaching that He can give them the living Bread for their food, which is His own flesh. Yet they murmur against Him: “This teaching is difficult to accept.” Our Lord's reaction is to challenge their unbelief, not to change his teaching. After this, we are told by John, many of his followers left Him. So our Lord asks the Apostles if they, too, will leave Him. Peter speaks for them all when he says: “To whom else should we go? You have the message of eternal life, and we believe; we know that You are the Holy One of God.”

INTROIT
A Inclina, Domine, aurem tuam ad me, et exaudi me: salvum fac servum tuum, Deus meus, sperantem in te: miserere mihi, Domine, quoniam ad te clamavi tota die. *Psalm. Laetifica animam servi tui: quoniam ad te, Domine, animam meam levavi.*
Bow down Thy ear, O Lord, to me and hear me: save Thy servant, O my God, that trusts in Thee: have mercy on me, O Lord, for I have cried to Thee all day. Psalm Give joy to the soul of Thy servant; for to Thee, O Lord, I have lifted up my soul.

Introductory rite—see Mass book page 3.

Kyrie and Gloria from “Missa O Admirabile commercium” by Palestrina (1525-1594)

B COLLECT
B Deus, qui fidelium mentes unius efficit voluntatis, da populis tuis id amare quod praecipis, id desiderare quod promittis, ut, inter mundanas varietates, ibi nostra fixa sint corda, ubi vera sunt gaudia. Per Dominum nostrum Jesum Christum....Per omnia saecula saeculorum. Amen. *O God, Who dost make the minds of the faithful to be of one will, grant to Thy peoples that they may love what Thou dost command, and long for what Thou dost promise; so that amid the changes of this world, our hearts may ever remain where true joys are found.*

C The first reading is from the prophet Joshua. Joshua gathered all the tribes of Israel together at Shechem; then he called the elders, leaders, judges and scribes of Israel, and they presented themselves before God. Then Joshua said to all the people: If you will not serve the Lord, choose today whom you wish to serve, whether the gods that your ancestors served beyond the River, or the gods of the Amorites in whose land you are now living. As for me and my House, we will serve the Lord. The people answered, We have no intention of deserting the Lord and serving other gods! Was it not the Lord our God who brought us and our ancestors out of the land of Egypt, the house of slavery, who worked those great wonders before our eyes and preserved us all along the way we travelled and among all the peoples through whom we journeyed? We too will serve the Lord, for he is our God.
Verbum Domini. R. Deo gratias.

GRADUAL

Bonum est confiteri Domino: et psallere nomini tuo, Altissime. V. Ad annuntian- dum mane misericordiam tuam, et veritatem tuam per noctem.

It is good to give praise to the Lord; and to sing to Thy name, O most High. V. To show forth Thy mercy in the morning, and Thy truth in the night

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

E Give way to one another in obedience to Christ. Wives should regard their husbands as they regard the Lord, since as Christ is head of the Church and saves the whole body, so is a husband the head of his wife; and as the Church submits to Christ, so should wives to their husbands, in everything. Husbands should love their wives just as Christ loved the Church and sacrificed himself for her to make her holy. He made her clean by washing her in water with a form of words, so that when he took her to himself she would be glorious, with no speck or wrinkle or anything like that, but holy and faultless. In the same way, husbands must love their wives as they love their own bodies; for a man to love his wife is for him to love himself. A man never hates his own body, but he feeds it and looks after it; and that is the way Christ treats the Church, because it is his body - and we are its living parts. For this reason, a man must leave his father and mother and be joined to his wife, and the two will become one body. This mystery has many implications; but I am saying it applies to Christ and the Church.

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

GOSPEL ALLELUIA

F Spiritus est qui vivificat: caro autem non prodest quidquam.

It is the Spirit that gives life, but the flesh profits nothing.

GOSPEL—A reading from the Holy Gospel according to John.

G At that time: Many of the disciples of Jesus, when they heard his teachings, said, "This is a hard saying; who can listen to it?" But Jesus, knowing in himself that his disciples murmured at it, said to them, "Do you take offence at this? Then what if you were to see the Son of man ascending where he was before? It is the spirit that gives life, the flesh is of no avail; the words that I have spoken to you are spirit and life. But there are some of you that do not believe." For Jesus knew from the first who those were that did not believe, and who it was that would betray him. And he said, "This is why I told you that no one can come to me unless it is granted him by the Father." After this many of his disciples drew back and no longer went about with him. Jesus said to the twelve, "Do you also wish to go away?" Simon Peter answered him, "Lord, to whom shall we go? You have the words of eternal life; and we have believed, and have come to know, that you are the Holy One of God."

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

CREDO I—see Mass book page 25 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 deliver us from all dangers, O ever glorious and blessed Virgin.

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 cúnc-tis líbe-ra nos sem-
per, Vírgo glo-ri-ó-sa et be-ne-dí-cta.

Offertory Motet- "O Bone Jesu" 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 Qui una semel hostia, Domine, adoptionis tibi populum acquisisti, unitatis et pacis in Ecclesia tua propitius nobis dona concedas. Per Christum Dominum nostrum. Amen.

O Lord, Who by the sacrifice once offered hast adopted Thy people, graciously grant us the gifts of unity and peace in Thy Church.

PREFACE

J Vere dignum et justum est, aequum et salutare, nos tibi semper et ubique gratias agere: Domine, sancte Pater, omnipotens aeternae Deus.

Qui omnia mundi elementa fecisti, et vices disposuisti temporum variari; hominem vero formasti ad imaginem tuam, et rerum ei subiecisti universa miracula, ut vicario munere dominaretur omnibus quae creasti, et in operum tuorum magnalibus iugiter te laudaret, per Christum Dominum nostrum. Quem caeli et terra, quem Angeli et Archangeli confitentur et proclamant, incessabili voce 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; Who hast made the whole world, and ordered the pattern of its movements; but man Thou hast formed in Thine own image, and hast made all the world's wonders subject to him, that he might rule Thy creation in Thy stead, and praise Thee continually in the majesty of all Thy works, through Christ our Lord. Whom heaven and earth, Angels and Archangels confess and proclaim, singing ceaselessly

Sanctus 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.