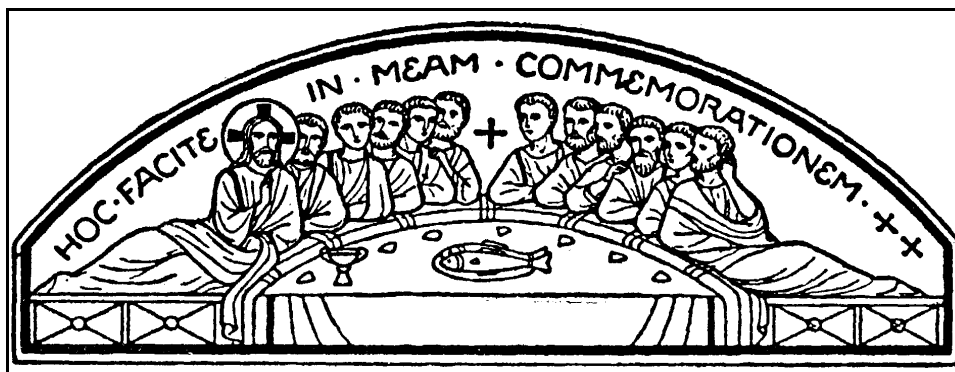


EUCCHARISTIC PRAYER I—Roman Canon—see Mass book page 12
Acclamation after the Consecration—see Mass book page 18
The Lord's Prayer—see Mass book page 21
The Agnus Dei is from the Mass by Victoria

K COMMUNION ANTIPHON

Memento verbi tui servo tuo, Domine, in quo mihi spem dedisti: haec me consolata est in humilitate mea.

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



Communion Motet—“Oculi omnium” by Charles Wood (1866-1926)

“The eyes of all creatures look towards Thee, O Lord: and Thou givest them food at the due time. Thou openest Thy hand; and fillest every living thing with Thy blessing.

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: “Fugue in G minor” by Macel Duprè (1886-1971)

**VESPERS AND BENEDICTION
 WILL BE SUNG HERE TONIGHT AT 7.30 P.M.**

YOU ARE VERY WELCOME TO TAKE THIS SHEET HOME

PLEASE DO NOT REMOVE THE MASS BOOK

TWENTY-SIXTH SUNDAY OF THE YEAR

The Holy Spirit is one with Christ, since both come from the Father and are one God together with Him. Therefore it is impossible that the Holy Spirit could ever be opposed to Christ. This truth is acknowledged in the Gospel, and is already foreshadowed in the First Reading, in which Moses welcomes the ‘prophesying’ of two young Israelites, Eldad and Medad. Moses’s assistant, Joshua, is indignant at this, since the young men have not been commissioned by Moses. But Moses answers Joshua, pointing out that he is only God’s instrument, and that if God chooses to pour out His Spirit on others than those Moses himself has chosen, then who can argue against that? In the Gospel, too, the Apostles complain that a young man they do not know is performing miracles in Christ’s name, and because he is unknown to them, they have stopped him. But Our Lord tells them that they should not stop such a one, since he is unlikely to speak ill of Christ if he is working miracles in Christ’s name. Our Lord is showing them that the Holy Spirit can work in unexpected ways, but that these ways are never contrary to the work and person of Christ if they do genuinely come from the Holy Spirit.

A INTROIT

Omnia quae fecisti nobis, Domine, in vero iudicio fecisti, quia peccavimus tibi, et mandatis tuis non obediimus: sed da gloriam nomini tuo, et fac nobiscum secundum multitudinem misericordiae tuae. *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 “Missa quarti toni” by Tomás Luis de Victoria (1548-1611)

B COLLECT

Deus, qui omnipotentiam tuam pariendo 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 Numbers.

The Lord came down in the Cloud. He spoke with Moses, but took some of the spirit that was on him and put it on the seventy elders. When the spirit came on them they prophesied, but not again. Two men had stayed back in the camp; one was called Eldad and the other Medad. The spirit came down on them; though they had not gone to the Tent, their names were enrolled among the rest. These began to prophesy in the camp. The young man ran to tell this to Moses, Look, he said, Eldad and Medad are prophesying in the camp. Then said Joshua the son of Nun, who had served Moses from his youth, My Lord Moses, stop them! Moses answered him, Are you jealous on my account? If only the whole people of the Lord were prophets, and the Lord gave his Spirit to them all!

Verbum Domini. R. Deo gratias.

D GRADUAL

Oculi omnium in te sperant, Domine: *The eyes of all hope in Thee, O Lord; and*
et tu das illis escam in tempore *Thou givest them meat in due season. V.*
opportuno. V. Aperis tu manum tuam: et *Thou openest Thy hand, and fillest every*
imples omne animal benedictione. *living creature with Thy blessing*

E The second reading is taken from the Letter of St. James.

An answer for the rich. Start crying, weep for the miseries that are coming to you. Your wealth is all rotting, your clothes are all eaten up by moths. All your gold and your silver are corroding away, and the same corrosion will be your own sentence, and eat into your body. It was a burning fire that you stored up as your treasure for the last days. Labourers mowed your fields, and you cheated them - listen to the wages that you kept back, calling out; realise that the cries of the reapers have reached the ears of the Lord of hosts. On earth you have had a life of comfort and luxury; in the time of slaughter you went on eating to your heart's content. It was you who condemned the innocent and killed them; they offered you no resistance. *Verbum Domini. R. Deo gratias*

F GOSPEL ALLELUIA

Paratum cor meum, Deus, paratum cor *My heart is ready, O God, my heart is*
meum: cantabo, et psallam tibi gloria mea. *ready: I will sing, and will give praise*
to Thee, my glory.

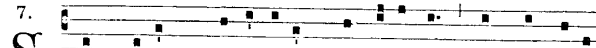
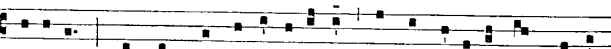

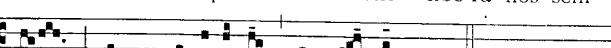
G GOSPEL. A reading from the Holy Gospel according to St. Mark.

At that time: John said to Jesus, "Teacher, we saw a man casting out demons in your name, and we forbade him, because he was not following us." But Jesus said, "Do not forbid him; for no one who does a mighty work in my name will be able soon after to speak evil of me. For he that is not against us is for us. For truly, I say to you, whoever gives you a cup of water to drink because you bear the name of Christ, will by no means lose his reward. "Whoever causes one of these little ones who believe in me to sin, it would be better for him if a great millstone were hung round his neck and he were thrown into the sea. And if your hand causes you to sin, cut it off; it is better for you to enter life maimed than with two hands to go to hell, to the unquenchable fire. And if your foot causes you to sin, cut it off; it is better for you to enter life lame than with two feet to be thrown into hell. And if your eye causes you to sin, pluck it out; it is better for you to enter the kingdom of God with one eye than with two eyes to be thrown into hell, where their worm does not die, and the fire is not quenched. *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 praesí-di-um confúgimus, * sáncta Dé-i

Génitrix : nóstras depre-ca-ti-ónes ne despí-ci-as in ne-ces-

sí-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 "Ave Virgo Sanctissima"

by Francisco Guerrero (1528-1599)

"Hail, most holy virgin, most blessed Mother of God, bright star of the sea. Hail ever glorious precious pearl, beautiful as the lily, shining and perfumed like the rose."



H 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.

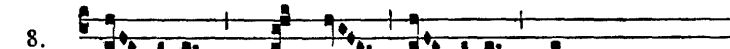
J PREFACE

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. *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.*

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. *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.*

Et ideo cum Angelis et Archangelis, cum Thronis et Dominationibus, cumque omni militia caelestis exercitus, hymnum gloriae tuae canimus, sine fine dicentes: *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 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.