

EUCCHARISTIC PRAYER I see Mass Book page 25 or 26.
 Acclamation after the Consecration: see Mass book page 18.
 The Lord's Prayer – see Mass book page 21.
 Agnus Dei is from the Mass by James Lyon

K COMMUNION ANTIPHON
 Qui manducat carnem meam, et Whosoever eats my flesh and drinks my
 bibit sanguinem meum, in me blood, remains in me and I in him, says the
 manet, et ego in eo, dicit Dominus. Lord.

Communion Motet is “Ave Verum Corpus”
 by Wolfgang Amadeus 1756-1791 Mozart (1756-1791)
 “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.”



The seed is the word of God

L POSTCOMMUNION PRAYER
 Sumptis muneribus, quaesumus, Having received Thy gifts, we pray Thee, O
 Domine, ut, cum frequentatione Lord, that by our frequent participation in this
 mysterii, crescat nostrae salutis effectus. mystery, the effect of salvation may grow within
 Per Christum Dominum nostrum. Amen us.

Organ Voluntary “Postlude in D” by Henry Thomas Smart (1813-1879)

VESPERS AND BENEDICTION
WILL BE SUNG HERE TONIGHT AT 7.30P.M.
 YOU ARE WELCOME TO TAKE THIS SHEET HOME
 BUT PLEASE DO NOT REMOVE THE MASS BOOK

FIFTEENTH SUNDAY OF THE YEAR

The
Seed
is



God's
Word

A INTROIT *But I will appear with*
 Ego autem cum iustitia apparebo in justice in Thy sight: I shall be satisfied
 conspectu tuo: satiabor, dum when Thy glory shall be made manifest.
 manifestabitur gloria tua. Psalm. Exaudi Domine Psalm. O Lord, hear my just cry, and
 iustitia mea: intende deprecationem meam. attend to my prayer.

Introductory rite - see Mass book page 3.
 Kyrie & Gloria from Mass of “St Christopher” by James Lyon (1872-1949)

B COLLECT *O God, who dost show the light of*
 Deus, qui errantibus, ut in viam possint Thy truth to those who stray, that
 redire, veritatis tuae lumen ostendis, da they may return to the right way,
 cunctis qui Christiana professione censentur, et illa give to all those who profess the
 respuere, quae huic inimica sunt nomini, et ea quae Christian Faith both to abhor
 sunt apta sectari. Per Dominum nostrum Jesum whatever is hateful to it, and to
 Christum...Per omnia saecula saeculorum. Amen. follow whatever is helpful.

C First Reading – from the Prophet Isaiah
 Thus says the Lord: As the rain and the snow come down from the heavens and do
 not return without watering the earth, making it yield and giving growth to provide
 seed for the sower and bread for the eating, so the word that goes from my mouth does not
 return to me empty, without carrying out my will and succeeding in what it was sent to do.
 Verbum Domini. **R. Deo gratias.**

D GRADUAL *Guard me, O Lord, as the pupil of Thine eye:*
 Custodi me, Domine, ut pupillam protect me beneath the shadow of Thy wings.
 oculi: sub umbra alarum tuarum protege me. May my judgement come forth from Thy
 V. De vultu tuo iudicium meum prodeat: face, and may mine eyes behold Thy justice.
 oculi tui videant aequitatem.

E Second Reading – from St. Paul's epistle to the Romans
 I think that what we suffer in this life can never be compared to the glory, as yet unre-
 vealed, which is waiting for us. The whole creation is eagerly waiting for God to re-
 veal his sons. It was not for any fault on the part of creation that it was made unable to attain
 its purpose, it was made so by God; but creation still retains the hope of being freed, like us,
 from its slavery to decadence, to enjoy the same freedom and glory as the children of God.
 From the beginning till now the entire creation, as we know, has been groaning in one great
 act of giving birth; and not only creation, but all of us who possess the first-fruits of the
 Spirit, we too groan inwardly as we wait for our bodies to be set free.

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

F GOSPEL ALLELUIA

Te decet hymnus, Deus, in Sion: et tibi reddetur votum in Jerusalem.

To Thee, O God, is due a song of praise in Sion; and the vow to Thee shall be fulfilled in Jerusalem.

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

At that time: Jesus went out of the house and sat beside the sea. And great crowds gathered about him, so that he got into a boat and sat there; and the whole crowd stood on the beach. And he told them many things in parables, saying: "A sower went out to sow. And as he sowed, some seeds fell along the path, and the birds came and devoured them. Other seeds fell on rocky ground, where they had not much soil, and immediately they sprang up, since they had no depth of soil, but when the sun rose they were scorched; and since they had no root they withered away. Other seeds fell upon thorns, and the thorns grew up and choked them. Other seeds fell on good soil and brought forth grain, some a hundredfold, some sixty some thirty. He who has ears, let him hear." Then the disciples came and said to him, "Why do you speak to them in parables?" And he answered them, "To you it has been given to know the secrets of the kingdom of heaven, but to them it has not been given. For to him who has will more be given, and he will have abundance; but from him who has not, even what he has will be taken away. This is why I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand. With them indeed is fulfilled the prophecy of Isaiah which says: 'You shall indeed hear but never understand, and you shall indeed see but never perceive. For this people's heart has grown dull, and their ears are heavy of hearing, and their eyes they have closed, lest they should perceive with their eyes, and hear with their ears, and understand with their heart, and turn for me to heal them.' But blessed are your eyes, for they see, and your ears, for they hear. Truly, I say to you, many prophets and righteous men longed to see what you see, and did not see it, and to hear what you hear, and did not hear it. "Hear then the parable of the sower. When any one hears the word of the kingdom and does not understand it, the evil one comes and snatches away what is sown in his heart; this is what was sown along the path. As for what was sown on rocky ground, this is he who hears the word and immediately receives it with joy; yet he has no root in himself, but endures for a while, and when tribulation or persecution arises on account of the word, immediately he falls away. As for what was sown among thorns, this is he who hears the word, but the cares of the world and the delight in riches choke the word, and it proves unfruitful. As for what was sown on good soil, this is he who hears the word and understands it; he indeed bears fruit, and yields, in one case a hundredfold, in another sixty, and in another thirty."

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 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 Gé-ní-trix : nó-stras de-pre-ca-ti-ó-nés ne despí-ci-as in ne-cé-si-tá-tibus : sed a per-í-cu-lis cú-nctis lí-be-ra nos sem-per, Ví-r-go glo-ri-ó-sa et be-ne-dí-cta.

Offertory Motet “Exultate Justi” by Ludovico Viadana (1564-1645)

"Let the just rejoice in the Lord: it is fitting for the upright to praise Him. Sing to Him to the psaltery and the ten-stringed lute. Make Him a new song: sing to Him well with strong voice"

H PRAYER OVER THE GIFTS

Respice, Domine, munera supplicantis Ecclesiae, et pro credentium sanctificationis incremento sumenda concede.

Look kindly, O Lord, upon Thy Church's gifts as she prays to Thee, and grant that they may be received for the increased sanctification of those who believe in Thee.

J PREFACE

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

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.

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, quae per inobedientiam amiseramus peccando.

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 obedience we are once more made fit to receive Thy gifts, who by disobedience had lost them.

Unde et nos, Domine, cum Angelis et Sanctis universis tibi confitemur, in exultatione dicentes:

Wherefore we also, Lord, together with all the Angels and Saints give praise unto Thee, singing in exultation:

Sanctus from the plainsong

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 nó-mine Dó-mi-ni. Ho-sánna in excél-sis.