

**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.**

**Agnus Dei is from the Mass by Palestrina**

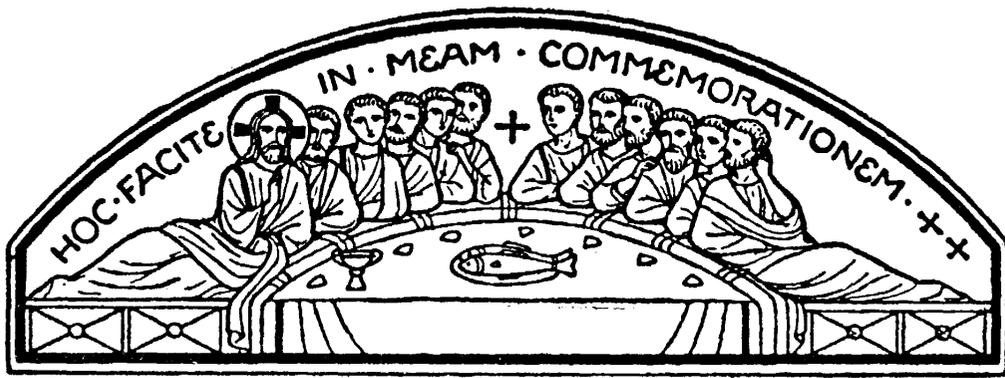
**COMMUNION ANTIPHON**

Dominus regit me, et nihil mihi deerit: in loco pascuae ibi me collocavit: super aquam refectiois educavit me.

*The Lord ruleth me, and I shall want nothing: He hath set me in a place of pasture: He hath brought me up on the water of refreshment.*

**Communion motet "O Sacrum Convivium" attributed to Estêvão de Brito (1570-1641**

*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 POST COMMUNION PRAYER**

Gratias tibi, Domine, referimus sacro munere vegetati, tuam clementiam implorantes, ut, per infusionem Spiritus tui, in quibus caelestis virtus introivit, sinceritatis gratia perseveret. Per Christum Dominum nostrum. Amen.

*We who have been nourished with Thy holy gift give thanks unto Thee, O Lord, and beseech Thee mercifully to grant that the grace of sincerity may persist in those whom the Holy Spirit has filled with His heavenly power*

**VESPERS AND BENEDICTION**

**WILL BE SUNG HERE TONIGHT AT 6.30 P.M**

YOU ARE WELCOME TO TAKE THIS SHEET HOME

**PLEASE DO NOT REMOVE THE MASS BOOK**

In the Gospel the intellectually sophisticated Sadducees who rejected the whole idea of the resurrection challenge our Lord to answer a conundrum which they say shows the impossibility of resurrection of the body. What happens in heaven to a woman who has been legitimately married to seven different men? Is she married to them all? Our Lord replies by revealing an important truth: the Resurrection of the Body *will* be our fulfilment in heaven, *but* it does not involve giving and taking in marriage.

In the ancient world, and again in many "New Age" circles today, there was (and is) a widespread belief that *if* there is any future for us beyond death, it will consist in being liberated from the body. This was the view of the Sadducees. Enlightenment and the afterlife are thought by many to need being "set free" from the prison of the body.

Although Our Lord teaches us that our true fulfilment and freedom in heaven *is* found in the resurrection of the body, nonetheless we will not experience this new life of the body straightaway after our death, but only on the Last Day. Heaven already exists for the saints even now, of course. But apart from Our Lady who already shares this fullness of life with her Son, even the saints will not know that fullness of heavenly glory promised to those who remain faithful to Him in this life until the resurrection on the Last Day.

**A INTROIT**

Intret oratio mea in conspectu tuo; inclina aurem tuam ad precem meam Domine. Psalm Domine Deus salutis meae: in die clamaui, et nocte coram te.

*Let my prayer come in before Thee: incline Thy ear to my petition, O Lord. Psalm O Lord, the God of my salvation: I have cried in the day and in the night before Thee.*

Introductory rite see Mass book page 3.

**Kyrie & Gloria: "Missa Brevis" by Giovanni Pierluigi da Palestrina (1525-1594)**

**B COLLECT**

Omnipotens et misericors Deus, universa nobis adversantia propitiatus exclude, ut, mente et corpore pariter expediti, quae tua sunt liberis mentibus exsequamur. Per Dominum nostrum Jesum Christum....Per omnia saecula saeculorum. Amen.

*Almighty and merciful God, in Thy kindness drive far away all that opposes us, so that invigorated in mind and body alike, we may do Thy will with minds set free.*

**C First Reading is taken from the second book of Maccabees.**

There were seven brothers who were arrested with their mother. The king tried to force them to taste pigs flesh, which the Law forbids, by torturing them with whips and scourges. One of them, acting as spokesman for the others, said, What are you trying to find out from us? We are prepared to die rather than break the Law of our ancestors. With his last breath the second brother exclaimed, Inhuman fiend, you may discharge us from this present life, but the King of the world will raise us up, since it is for his laws that we die, to live again for ever. After him, they amused themselves with the third, who on being asked for his tongue promptly thrust it out and boldly held out his hands, with these honourable words, It was heaven that gave me these limbs; for the sake of his laws I disdain them; from him I hope to receive them again. The king and his attendants were astounded at the young mans courage and his utter indifference to suffering. When this one was dead they subjected the fourth to the same savage torture. When he neared his end he cried, Ours is the better choice, to meet death at mens hands, yet relying on Gods promise that we shall be raised up by him; whereas for you there can be no resurrection, no new life.

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

## D GRADUAL

Dirigatur oratio mea sicut incensum in conspectu tuo, Domine. V. Elevatio manuum mearum sacrificium vespertinum. *Let my prayer be directed as incense in Thy sight, O Lord. V. The lifting up of my hands as evening sacrifice.*

## E Second Reading is from St. Paul's epistle to the Thessalonians.

May our Lord Jesus Christ himself, and God our Father who has given us his love and, through his grace, such inexhaustible comfort and such sure hope, comfort you and strengthen you in everything good that you do or say. Finally, brothers, pray for us; pray that the Lord's message may spread quickly, and be received with honour as it was among you; and pray that we may be preserved from the interference of bigoted and evil people, for faith is not given to everyone. But the Lord is faithful, and he will give you strength and guard you from the evil one, and we, in the Lord, have every confidence that you are doing and will go on doing all that we tell you. May the Lord turn your hearts towards the love of God and the fortitude of Christ. **Verbum Domini. R. Deo gratias**

## F ALLELUIA

Qui posuit fines tuos pacem, et adiecit frumenti satiat te. *He it is who makes peace firm upon your borders and feeds you with the finest wheat.*

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

At that time: There came to Jesus some Sadducees, those who say that there is no resurrection, and they asked him a question, saying, "Teacher, Moses wrote for us that if a man's brother dies, having a wife but no children, the man must take the wife and raise up children for his brother. Now there were seven brothers; the first took a wife, and died without children; and the second and the third took her, and likewise all seven left no children and died. Afterward the woman also died. In the resurrection, therefore, whose wife will the woman be? For the seven had her as wife." And Jesus said to them, "The sons of this age marry and are given in marriage; but those who are accounted worthy to attain to that age and to the resurrection from the dead neither marry nor are given in marriage, for they cannot die any more, because they are equal to angels and are sons of God, being sons of the resurrection. But that the dead are raised, even Moses showed, in the passage about the bush, where he calls the Lord the God of Abraham and the God of Isaac and the God of Jacob. Now he is not God of the dead, but of the living; for all live to him."

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

**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 praesí-dí-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 "Dextera Domini" by Orlando di Lasso (1532-1594)

*"The right hand of the Lord has done valiantly, the right hand of the Lord has exalted me; I shall not die, but I shall live, and recount the deeds of the Lord, Alleluia."*

## H PRAYER OVER THE GIFTS

Sacrificiis praesentibus, Domine, quaesumus, intende placatus, ut, quod passionis Filii tui mysterio gerimus, pio consequamur affectu. Per Christum Dominum nostrum. Amen. *We beseech Thee, O Lord, graciously to accept these sacrifices, so that Thy Son's Passion, which we celebrate here sacramentally, may permeate our lives*

## J PREFACE

Vere dignum et justum est, aequum et salutare, nos tibi semper et ubique gratias agere: Domine, sancte Pater, omnipotens aeternae Deus. Quia filios, quos longe peccati crimen abstulerat, per sanguinem Filii tui Spiritusque virtute, in unum ad te denovo congregare voluisti: ut plebs, de unitate Trinitatis adunata, in tuae laudem sapientiae multiformis Christi corpus templumque Spiritus nosceretur Ecclesia. Et ideo, choris angelicis sociati, te laudamus in gaudio confitentis: *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. For Thou didst will that Thy children, estranged from Thee by the stain of sin, should be gathered once more unto Thee by Thy Son's Blood and the Holy Spirit's power; so that Thy people, now made one in the unity of the Blessed Trinity, should be known as the Church, the Body of Christ and the Temple of the Holy Spirit, gathered together in praise of Thy wisdom. Therefore, united with the angelic choirs, we praise Thee, joyfully confessing:*

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.