

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 is
from Mass XI
“Orbis Factor”

K COMMUNION ANTIPHON

Dominus firmamentum meum, et *The Lord is my firmament and my*
refugium meum, et liberator meus: *refuge, who sets me free: my God is my*
Deus meus adiutor meus. *helper*

The Communion Motet - “Ego sum Panis Vivus” by William Byrd (1543-1623)

“I am the living bread which has come down from heaven. Whoever shall eat of this bread will live for ever”.

L POSTCOMMUNION PRAYER

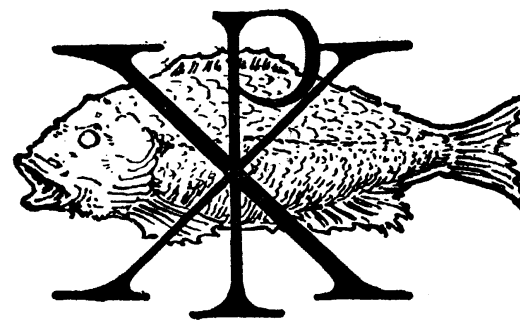
Tua nos, Domine, medicinalis operatio, *O Lord, may Thy healing work*
et a nostris perversitatibus clementer *mercifully free us from our sinful ways,*
expediat, et ad ea quae sunt recta perducatur. *and direct us to all that is right.*
Per Christum Dominum nostrum. Amen. *Through Christ our Lord. Amen.*

**Organ Voluntary “Introduction and Fugue in E minor”
by Josef Rheinberger (1839-1901)**

**YOU ARE REMINDED THAT
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.**

TENTH SUNDAY OF THE YEAR

Today's picture shows two ancient Christian symbols, which can be found, for instance, in the catacombs in Rome. The fish is a secret sign of Christ, understood by the persecuted Christians, because it refers both to the Eucharist (reminiscent of the Feeding of the Five thousand which prefigured it) and because the Greek word for fish, *ichthys*, forms an 'acrostic'. I.e. The first letter of each of the words in the



following phrase (in Greek, of course!) spells *Ichthys*: “Jesus Christ, Son of God, Saviour.” The letters X and P, which are superimposed on the fish, are, of course, not Latin letters, but Greek.

The ‘X’ stands for our ‘Ch’ and the ‘P’ for our ‘R’. Taken together they give us **Chr**, recognisably the first letters of the word: “Christ”.

A INTROIT

Dominus illuminatio mea, et salus mea, *The Lord is my light and my salvation. Who*
quem timebo? Dominus defensor vitae *shall frighten me? The Lord is the defender*
meae, a quo trepidabo? qui tribulant me *of my life. Who shall make me tremble? It is*
inimici mei, infirmati sunt, et cederunt. *my enemies and my foes who stumble and*
Psalm. Si consistant adversum me castra: non fall. Psalm. Though an army encamp
timebit cor meum. *against me my heart would not fear.*

Introductory Rite –see Mass book page 3.

Kyrie and Gloria from “Missa Ave Maria” by Francisco de Peñalosa (1470-1528)

B COLLECT

Deus, a quo bona cuncta procedunt, tuis *O God, from whom all good things do*
largire supplicibus, ut cogitemus, te *proceed, grant us, Thy suppliants, that*
inspirante, quae recta sunt, et, te gubernante, *by Thine inspiration we may ponder what*
eadem faciamus. Per Dominum nostrum Jesum *is right, and by Thy direction do the*
Christum...per omnia saecula saeculorum..Amen *same. Through Our Lord, Jesus Christ...*

C First reading — A reading from the prophet Hosea.

Let us set ourselves to know the Lord; that he will come is as certain as the dawn,
his judgement will rise like the light, he will come to us as showers come, like spring
rains watering the earth. What am I to do with you, Ephraim? What am I to do with you,
Judah? This love of yours is like a morning cloud, like the dew that quickly disappears. This
is why I have torn them to pieces by the prophets, why I slaughtered them with the words
from my mouth, since what I want is love, not sacrifice; knowledge of God, not holocausts.
Verbum Domini. **R. Deo gratias.**

D GRADUAL *O Lord, be favourable towards us*
 Propitius esto Domine peccatis nostris: *although we are sinners: lest the heathen*
 nequando dicant gentes: Ubi est Deus *people say, "Where is their God?" Help*
 eorum? V. Adiuva nos, Deus salutaris noster: et *us, O God our salvation: and set us free*
 propter honorem nominis tui Domine, libera nos. *for the honour of Thy Name.*

E Second reading is from the epistle of St. Paul to the Romans.
 Though it seemed Abraham's hope could not be fulfilled, he hoped and he believed, and through doing so he did become the father of many nations exactly as he had been promised: Your descendants will be as many as the stars. Even the thought that his body was past fatherhood - he was about a hundred years old - and Sarah too old to become a mother, did not shake his belief. Since God had promised it, Abraham refused either to deny it or even to doubt it, but drew strength from faith and gave glory to God, convinced that God had power to do what he had promised. This is the faith that was 'considered as justifying him'. Scripture however does not refer only to him but to us as well when it says that his faith was thus 'considered'; our faith too will be 'considered' if we believe in him who raised Jesus our Lord from the dead, Jesus who was put to death for our sins and raised to life to justify us.
 Verbum Domini. **R. Deo gratias**

F ALLELUIA
 Deus, qui sedes super thronum, et *God, who art seated above Thy throne and dost*
 iudicas aequitatem: esto refugium *judge justly: be Thou the refuge of the poor in*
 pauperum in tribulatione. *their distress.*

G GOSPEL— A reading from the holy gospel according to St Matthew.
 At that time: As Jesus passed on His way, he saw a man called Matthew sitting at the tax office; and he said to him, "Follow me." And he rose and followed him. And as he sat at table in the house, behold, many tax collectors and sinners came and sat down with Jesus and his disciples. And when the Pharisees saw this, they said to his disciples, "Why does your teacher eat with tax collectors and sinners?" But when he heard it, he said, "Those who are well have no need of a physician, but those who are sick. Go and learn what this means, 'I desire mercy, and not sacrifice.' For I came not to call the righteous, but sinners."
 Verbum Domini. **R. Laus, tibi Christe.**

CREDO I—see Mass book page 25 ior 26
 At the end of the Bidding Prayers we sing this Easter Antiphon to Our Lady.

O Queen of Heaven, rejoice, alleluia. For He whom thou wast made worthy to bear, alleluia, has risen as He said, alleluia. Pray for us to God, alleluia.

6. **R** Egina caeli * laetare, alle-lu-ia : Qui-a quem me-
 ru- isti portare, alle-lu-ia : Resurrexit, sic-ut dixit, alle-
 lu-ia : Ora pro nobis De-um, alle-lu- ia.



Offertory Motet “Gaude Virgo Maria” by Tomás Luis de Victoria (1548-1611)
Rejoice, Virgin Mary, you alone have destroyed all heresies in the whole world, Alleluia

H PRAYER OVER THE GIFTS
 Respice, Domine, quaesumus, nostram *Look down mercifully, we beg Thee, O*
 propitius servitatem, ut quod offerimus *Lord, upon our service, so that our offering*
 sit tibi munus acceptum, et nostrae caritatis *may be accepted by Thee, and may also*
 augmentum. *bring about an increase in our love.*

J PREFACE
 Vere dignum et iustum est, aequum et *It is truly meet and right and incumbent upon*
 salutare, nos tibi semper et ubique *us for our salvation that we should always and*
 gratias agere: Domine, sancte Pater, *everywhere give thanks unto Thee, O Lord,*
 omnipotens aeternae Deus: per Christum *holy Father, Almighty everlasting God,*
 Dominum nostrum. *through Christ Our Lord.*

Qui, humanis miseratus erroribus, de *Who, having compassion on erring man,*
 Virgine nasci dignatus est. Qui crucem *vouchsafed to be born of the Virgin, endured*
 passus, a perpetua morte nos liberavit et, a *the cross, freed us from everlasting death, rose*
 mortuis resurgens, vitam nobis donavit *again from the dead, and has given to us*
 aeternam. *eternal life.*

Et ideo cum Angelis et Archangelis, cum *Wherefore with angels and archangels, with*
 Thronis et Dominationibus, cumque omni *thrones and dominations and with all the*
 militia caelestis exercitus, hymnum gloriae *company of heaven, we sing the hymn of Thy*
 tuae animus, sine fine dicentes: *glory, evermore saying:*

Sanctus is
 from Mass
 XI “Orbis
 Factor”

2. **S** Anctus, * Sántctus, Sántctus Dóminus Dé- us
 Sá-ba-oth. Plé-ni sunt caé-li et tér-ra gló-ri- a
 tú- a. Hosánna in ex- célsis. Benedíctus qui vé-nit
 in nó-mine Dómini. Hosánna in ex- célsis.

