

Sanctus Mass I:

EUCCHARISTIC PRAYER I (Roman Canon) - see Mass book page 12.

Agnus Dei Mass I:



Sanctus, * Sanctus, Sanctus Dóminus De- us Sába- oth. Ple- ni sunt cae- li et terra

gló- ri- a tu- a. Ho- sánna in ex- célsis. Be- ne- díctus qui ve- nit in nómine Dó- mi- ni. Ho- sánna in ex- cé- sis.

Agnus De- i, * qui tol- lis peccá- ta mun- di: mi- se- ré- re no- bis. Agnus De- i, * qui tol- lis peccá- ta mun- di: mi- se- ré- re no- bis. Agnus De- i, * qui tol- lis peccá- ta mun- di: dona no- bis pa- cem.

EUCCHARISTIC PRAYER I – (Roman Canon) see Mass book page 12. N.b. For the acclamation after the Consecration –see Mass book page 18 The Lord’s Prayer–see Mass book page 21

K COMMUNION ANTIPHON

Mitte manum tuam, et cognosce loca clavorum, alleluia; et noli esse incredulus, sed fidelis, alleluia, alleluia.

Give me your hand, and see where the nails were fixed, alleluia; be no longer unbelieving, but believe! Alleluia.

Communion Motet “Haec Dies” by Giovanni Pierluigi da Palestrina (1525-1594)
‘This is the day which the Lord hath made: let us rejoice and be glad in it’

L POST COMMUNION

Concede, quaesumus, omnipotens Deus, ut paschalis perceptio sacramenti continua in nostris mentibus perseveret. Per Christum Dominum nostrum. Amen.

Grant we beseech Thee, O Almighty God, that the Paschal sacrament we have received may remain continuously in our minds. Through Christ our Lord. Amen.

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

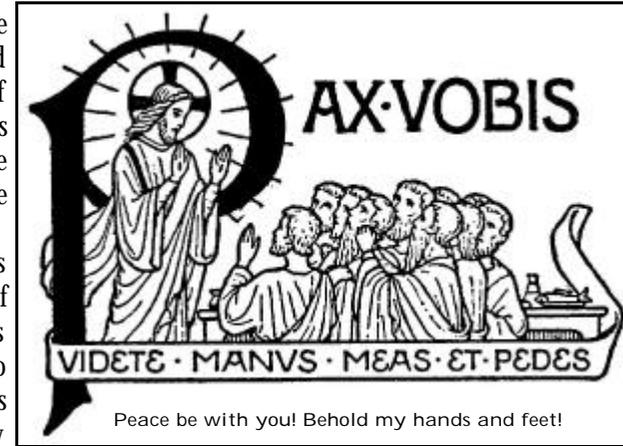
VESPERS AND BENEDICTION
WILL BE SUNG HERE TONIGHT AT 7.30P.M.
YOU ARE VERY WELCOME TO TAKE THIS SHEET HOME, PLEASE DO NOT REMOVE THE MASS BOOK



SECOND SUNDAY OF EASTERTIDE (LOW SUNDAY)

The Introit and Collect of Today's Mass speak of the new life of the baptised.

Today's Gospel tells of the appearances of Our Lord to the Apostles both on the day of His resurrection, and exactly one week later, that is, today. On this second occasion He shows His glorified wounds, just as they are represented in the Paschal Candle, and Thomas recognises His "Lord and God". During Eastertide, there are several changes to the Liturgy of the Word. In the first place, the First reading is not taken from the Old



Peace be with you! Behold my hands and feet!

Testament as is usual; Instead, we hear a Reading from the Acts of the Apostles, which tells us of the preaching of the Apostles under the power of the Holy Spirit.

Secondly, in place of the Gradual between the first and second readings, there is another Alleluia verse, which is effectively a "Responsorial Psalm", with "alleluia" as its response. This reflects the love of the Church for the sound of the word "Alleluia", of which we had been deprived throughout the austerities of Lent.

A INTROIT

Quasi modo geniti infantes, alleluia: rationale, sine dolo lac concupiscite, alleluia, alleluia, alleluia. *Psalm.* Exultate Deo adiutori nostro: jubilate Deo Jacob. *As newborn babes, alleluia: desire the rational milk without guile, alleluia, alleluia, alleluia. Ps. Rejoice to God our helper: sing aloud to the God of Jacob.*

Introductory rite – see Mass book page 3. Kyrie and Gloria from “Missa No. 2 in C” by Wolfgang Amadeus Mozart (1756-1791)

B COLLECT

Deus misericordiae sempiternae, qui in ipso paschalis festi recursu fidem sacratae tibi plebis accendis, auge gratiam quam dedisti, ut digna omnes intellegentia comprehendant, quo lavacro abluti, quo spiritu regenerati, quo sanguine sunt redempti. Per Dominum nostrum Jesum Christum... *O God of everlasting mercy, who by the yearly celebration of the paschal feast dost rekindle the faith of the People consecrated to Thee, increase the grace Thou hast given, that all may rightly understand the baptism by which they have been washed clean, the Spirit by Whom they are re-born, and the Blood by which they have been redeemed. Through our Lord Jesus Christ Thy Son who lives and reigns with Thee in the unity of the same Holy Spirit, God, for ever and ever Amen.*

C First reading is taken from the Acts of the Apostles

The whole community remained faithful to the teaching of the apostles, to the brotherhood, to the breaking of bread and to the prayers. The many miracles and signs worked through the apostles made a deep impression on everyone. The faithful all lived together and owned everything in common; they sold their goods and possessions and shared out the proceeds among themselves according to what each one needed. They went as a body to the Temple every day but met in their houses for the breaking of bread; they shared their food gladly and generously; they praised God and were looked up to by everyone. Day by day the Lord added to their community those destined to be saved.

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

D ALLELUIA PSALM

In die resurrectionis meae, dicit Dominus, praecedam vos in Galileam. *On the day of my resurrection, saith the Lord, I will go before you into Galilee.*

E Second reading is taken from the First Epistle of St. Peter.

Blessed be God the Father of our Lord Jesus Christ, who in his great mercy has given us a new birth as his sons, by raising Jesus Christ from the dead, so that we have a sure hope and the promise of an inheritance that can never be spoilt or soiled and never fade away, because it is being kept for you in the heavens. Through your faith, God's power will guard you until the salvation which has been prepared is revealed at the end of time. This is a cause of great joy for you, even though you may for a short time have to bear being plagued by all sorts of trials; so that, when Jesus Christ is revealed, your faith will have been tested and proved like gold - only it is more precious than gold, which is corruptible even though it bears testing by fire - and then you will have praise and glory and honour. You did not see him, yet you love him; and still without seeing him, you are already filled with a joy so glorious that it cannot be described, because you believe; and you are sure of the end to which your faith looks forward, that is, the salvation of your souls.

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

F GOSPEL ALLELUIA

Alleluia Post dies octo, ianuis clausis, stetit Jesus in medio discipulorum suorum, et dixit: Pax vobis. *(The Alleluia is not repeated, but replaced by the Sequence.)*

After eight days, the doors being shut, Jesus stood in the midst of His disciples, and said: Peace be to you. .

SEQUENCE

Victimae paschali laudes immolent Christiani. Agnus redemit oves: Christus innocens Patri reconciliavit peccatores. Mors et vita duello confluxere mirando: dux vitae mortuus, regnat vivus. Dic nobis, Maria, quid vidisti in via? "Sepulchrum Christi viventis: et gloriam vidi resurgentis. Angelicos testes, sudarium et vestes. Surrexit Christus spes mea: praecedet suos in Galileam." Scimus Christum surrexisse a mortuis vere: tu nobis victor Rex, miserere. Amen. Alleluia.

To the Paschal Victim, Christians offer a sacrifice of praise. The Lamb has ransomed His sheep; the innocent Christ has reconciled sinners with the Father. Death and life confronted each other in a prodigious battle; the Prince of life who died, now lives and reigns. "Tell us, Mary, what did you see upon the way?" "I saw the sepulchre of the living Christ; I saw the glory of the Risen One. I saw the angels, His witnesses, the shroud and the garments. Christ, my Hope, is risen; He will go before His own into Galilee". We know that Christ is truly risen from the dead; O Victorious King, have mercy on us. Amen.

G GOSPEL is taken from the Holy Gospel according to John.

At that time: On the evening of that day, the first day of the week, the doors being shut where the disciples were, for fear of the Jews, Jesus came and stood among them and said to them, "Peace be with you." When he had said this, he showed them his hands and his side. Then the Disciples were glad when they saw the lord. Jesus said to them again, "peace be with you, As the

Father has sent me, even so I send you." And when he had said this, he breathed on them, and said to them, "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained." Now Thomas, one of the twelve, called the Twin, was not with them when Jesus came. So the other disciples told him, "We have seen the Lord." But he said to them, "Unless I see in his hands the print of the nails, and place my finger in the mark of the nails, and place my hand in his side, I will not believe." Eight days later, his disciples were again in the house, and Thomas was with them. The doors were shut, but Jesus came and stood among them, and said, "Peace be with you." Then he said to Thomas, "Put your finger here, and see my hands; and put out your hand, and place it in my side; do not be faithless, but believing." Thomas answered him, "My Lord and my God!" Jesus said to him, "Have you believed because you have seen me? Blessed are those who have not seen and yet believe." Now Jesus did many other signs in the presence of the disciples, which are not written in this book; but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name.

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

CREDO IV—see Mass book page 29 or 30

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.



Offertory Motet: Alleluia Cognoverunt discipuli” by William Byrd (1543-1623)

“Alleluia. The disciples recognised the Lord Jesus in the breaking of bread. Alleluia.”

H PRAYER OVER THE GIFTS

Suscipe, quaesumus, Domine, plebis tuae oblationes, ut, confessione tui nominis et baptis- mate renovati, sempiternam beatitudinem consequantur. Per Christum Dominum nostrum. Amen.

Accept, we beg Thee, O Lord, Thy people's offerings, so that renewed by confessing Thy Name and by Baptism, they may attain everlasting blessedness. Through Christ our Lord. Amen.

J PREFACE

Vere dignum et justum est, æquum et salutare: Te quidem, Domine, omni tempore confiteri, sed in hac potissimum die gloriosius prædicare, cum Pascha nostrum immolatus est Christus. Ipse enim verus est Agnus qui abstulit peccata mundi. Qui mor-tem nostram moriendo destruxit, et vitam resurgendo reparavit.

It is truly meet and incumbent upon us for our sal- vation at all times to acknowledge Thee, O Lord, but chiefly and more exultantly on this day when Christ our Paschal offering was slain.

For He is that very Lamb who has taken away the sins of the world, who by His death has destroyed out death and by His rising again has restored to us everlasting life.

Qua propter, profusis paschalibus gaudiis, totus in orbe terrarum mundus exultat.

Wherefore, out of abounding Paschal joy, the whole world breaks into praise, and the heavenly spirits and angelic powers likewise sing the praise of Thy glory, saying evermore:

Sed et supernae virtutes atque angelicae potestates hymnum gloriae tuae concinunt, sine fine dicentes