

EUCCHARISTIC PRAYER I - Roman Canon - see Mass book page 13

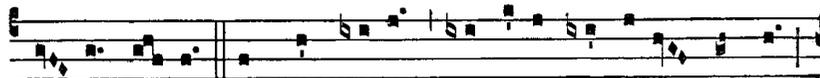
Acclamation after the consecration - see Mass book page 17 or 18

The Lord's Prayer - see Mass book page 20 or 21.

6.

A

-gnus Dé- i, * qui tóllis peccáta mún- di : mi-se-



ré- re nó- bis. Agnus Dé- i, * qui tóllis peccáta mún- di :



mi-se-ré- re nó- bis. Agnus Dé- i, * qui tóllis peccáta



mún- di : dóna nó- bis pá- cem.

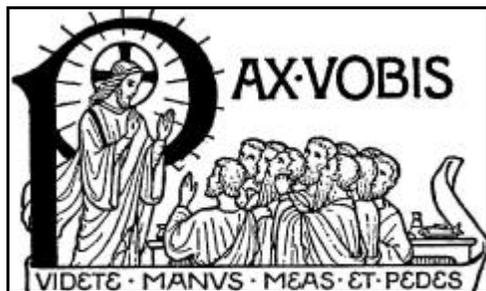
Agnus Dei is from Mass IV "Cunctipotens Genitor Deus"

K COMMUNION ANTIPHON

Unam petii a Domino, hanc requiram: ut inhabitem in domo Domini omnibus diebus vitae meae.

One thing I seek: to dwell in the house of the Lord all the days of my life.

The Communion motet is the **Gustate et Videte** by **Henrich Issac (1450-1517)**
Taste and see how sweet the Lord is : blessed the man who trusts in Him"



L POST COMMUNION PRAYER

Haec tua, Domine, sumpta sacra communio, sicut fidelium in te unionem praesignat, sic in ecclesia tua unitatis operetur effectum. Per Christum Dominum nostrum. Amen.

Lord, as this holy communion which we have received foreshadows the union of the faithful with Thee, so may it bring about the effect of unity in Thy Church.

VESPERS AND BENEDICTION

WILL BE SUNG HERE TONIGHT AT 7.30 P.M.

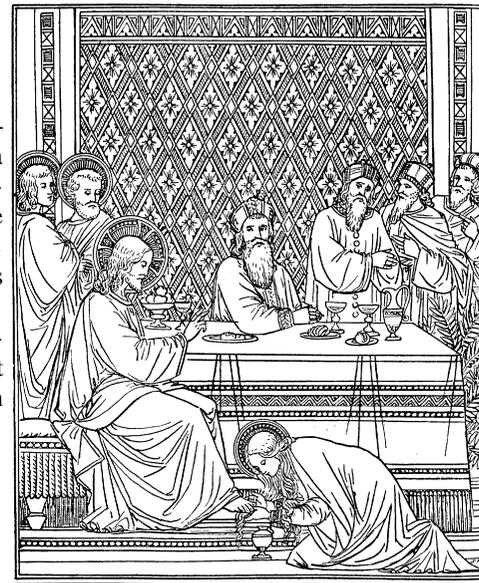
YOU ARE WELCOME TO TAKE THIS SHEET HOME

PLEASE DO NOT REMOVE THE MASS BOOK

ELEVENTH SUNDAY OF THE YEAR

A INTROIT

Exaudi Domine vocem meam, qua clamavi ad te: Adjutor meus esto, ne derelinquas me neque despicias me, Deus salutaris meus. *Psalm.* Dominus illuminatio mea, et salus mea: quem timebo?



Lord hear my voice when I call to Thee. Thou art my help; do not cast me away, do not desert me, God my Saviour. Psalm. The Lord is my light and my help, whom do I fear?

Introductory rite—see Mass book page 3.

Kyrie & Gloria from Spatzen Messe (KV258) by Wolfgang Amadeus Mozart (1756-1791)

B COLLECT

Deus, in te sperantium fortitudo, invocationibus nostris adesto propitius, et, quia sine te nihil potest mortalis infirmitas, gratiae tuae praesta semper auxilium, ut, in exsequendis mandatis tuis, et voluntate tibi et actione placeamus. Per Dominum nostrum Jesum Christum.... Amen.

O God, the strength of those who hope in Thee, graciously give ear to us as we call upon Thee; and since our mortal frailty can do nothing without Thee, ever grant us the aid of Thy grace, so that in following Thy commandments we may please Thee both in will and in deed. Through our Lord...

C First Reading is taken from the book of Samuel.

Nathan said to David, The Lord the God of Israel says this, I anointed you king over Israel; I delivered you from the hands of Saul; I gave your masters house to you, his wives into your arms; I gave you the House of Israel and of Judah; and if this were not enough, I would add as much again for you. Why have you shown contempt for the Lord, doing what displeases him? You have struck down Uriah the Hittite with the sword, taken his wife for your own, and killed him with the sword of the Ammonites. So now the sword will never be far from your House, since you have shown contempt for me and taken the wife of Uriah the Hittite to be your wife. David said to Nathan, I have sinned against the Lord. Then Nathan said to David, The Lord, for his part, forgives your sin; you are not to die. **Verbum Domini. R. Deo gratias.**

D GRADUAL

Protector noster aspice Deus, et respice super servos tuos. V. Domine Deus virtutem, exaudi preces servorum tuorum.

Behold, O God our protector, and look down upon Thy servants. V. O Lord God of hosts, hear the prayers of Thy servants.

E Second Reading is taken from St. Paul's epistle to the Galatians.

We acknowledge that what makes a man righteous is not obedience to the Law, but faith in Jesus Christ. We had to become believers in Christ Jesus no less than you had, and now we hold that faith in Christ rather than fidelity to the Law is what justifies us, and that no one can be justified by keeping the Law. In other words, through the Law I am dead to the Law, so that now I can live for God. I have been crucified with Christ, and I live now not with my own life but with the life of Christ who lives in me. The life I now live in this body I live in faith: faith in the Son of God who loved me and who sacrificed himself for my sake. I cannot bring myself to give up God's gift; if the Law can justify us, there is no point in the death of Christ. Verbum Domini. R. **Deo gratias**

F GOSPEL ALLELUIA

Domine, in virtute tua laetabitur rex: et *The King shall rejoice in Thy strength, O Lord*
super salutare tuum exsultabit vehementer *Thy saving help makes Him exceedingly joyful*

G GOSPEL— A reading from the Holy gospel according to St. Luke.

At that time: One of the Pharisees asked Jesus to eat with him, and he went into the Pharisee's house, and took his place at table. And behold, a woman of the city, who was a sinner, when she learned that he was at table in the Pharisee's house, brought an alabaster flask of ointment, and standing behind him at his feet, weeping, she began to wet his feet with her tears, and wiped them with the hair of her head, and kissed his feet, and anointed them with the ointment. Now when the Pharisee who had invited him saw it, he said to himself, "If this man were a prophet, he would have known who and what sort of woman this is who is touching him, for she is a sinner." And Jesus answering said to him, "Simon, I have something to say to you." And he answered, "What is it, Teacher?" "A certain creditor had two debtors; one owed five hundred denarii, and the other fifty. When they could not pay, he forgave them both. Now which of them will love him more?" Simon answered, "The one, I suppose, to whom he forgave more." And he said to him, "You have judged rightly." Then turning toward the woman he said to Simon, "Do you see this woman? I entered your house, you gave me no water for my feet, but she has wet my feet with her tears and wiped them with her hair. You gave me no kiss, but from the time I came in she has not ceased to kiss my feet. You did not anoint my head with oil, but she has anointed my feet with ointment. Therefore I tell you, her sins, which are many, are forgiven, for she loved much; but he who is forgiven little, loves little." And he said to her, "Your sins are forgiven." Then those who were at table with him began to say among themselves, "Who is this, who even forgives sins?" And he said to the woman, "Your faith has saved you; go in peace." Soon afterward he went on through cities and villages, preaching and bringing the good news of the kingdom of God. And the twelve were with him, and also some women who had been healed of evil spirits and infirmities: Mary, called Mag'dalene, from whom seven demons had gone out, and Joan'na, the wife of Chuza, Herod's steward, and Susanna, and many others, who provided for them out of their means.

Credo III—see Mass book page 27 or 28

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.

Verbum Domini **R** *Anc tibi Christe,*

S UB tú-um praesi-di-um confúgimus, * sáncta Dé-í
Génitrix : nóstras depre-ca-ti-ónes ne despí-cias in ne-ces-
sí-tá-tibus : sed a per-í-cu-lis cúntctis líbe-ra nos sem-
per, Vírgo gló-ri-ó-sa et be- ne-dícta.

Offertory Motet "Laudabo Dominum" by Henry Purcell (1659-1695)

I will praise the Lord all my life. Do not put your trust in princes. Blessed is he whose helper is Jacob's God; his hope is in the Lord, his God. In peace will I sleep and take my rest, since Thou alone, O Lord, hast made me secure. I will praise the Lord all my life.

H PRAYER OVER THE GIFTS

Deus, qui humani generis ultramque *O God, Who dost nourish both human body*
substantiam praesentium munerum et *and spirit in these gifts of food and suste-*
alimento vegetas et renovas sacramento, *nance, and dost renew us by Thy Sacra-*
tribue, quaesumus, ut eorum et corporibus *ment; grant, we beseech Thee, that our*
nostris subsidium non desit et mentibus. Per *minds and bodies may never lack the sup-*
Christum Dominum nostrum. Amen. *port they lend us.*

J PREFACE

Vere dignum et justum est, *It is truly meet and right and incumbent upon*
aequum et salutare, nos tibi sem- *us for our salvation that we should always*
per et ubique gratias agere: Domine, *and everywhere give thanks unto Thee, O*
sancte Pater, omnipotens aeternae Deus: *Lord, holy Father, almighty everlasting God.*

Ad cuius immensam gloriam pertinere *We acknowledge that it was to Thy great*
cognoscimus ut mortalibus tua deitate *glory that Thou camest to the aid of mortal*
succurreres; sed et nobis provideres de *men by Thy divine power; and also that Thou*
ipsa mortalitate nostra remedium, et per- *didst make our own mortality the source of*
ditos quosque unde perierant, inde sal- *our healing, so that by the very means which*
vares, per Christum Dominum nostrum. *had brought about our loss, even so might we*
be saved, through Christ our Lord.

Per quem maiestatem tuam adorat exer- *Through whom the angelic army adores Thy*
citus Angelorum, ante conspectum tuum *majesty, eternally rejoicing in Thy presence.*
in aeternitate laetantium. Cum quibus et *Together with them do Thou graciously grant*
nostras voces ut admitti iubeas, depreca- *that our voices may be joined, singing with*
mur, socia exsultatione dicentes: *them in exultation.*

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. We acknowledge that it was to Thy great glory that Thou camest to the aid of mortal men by Thy divine power; and also that Thou didst make our own mortality the source of our healing, so that by the very means which had brought about our loss, even so might we be saved, through Christ our Lord.

Through whom the angelic army adores Thy majesty, eternally rejoicing in Thy presence. Together with them do Thou graciously grant that our voices may be joined, singing with them in exultation.

Sanctus is from Mass IV "Cunctipotens Genitor Deus"

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. Benedictus qui vé-nit in nó-
mine Dó-mini. Ho-sánna in ex-cél-sis.