

Today's Gospel Reading runs together the introduction St. Luke wrote at the beginning of his Gospel, with the opening of the account of Our Lord's public ministry. St. Luke describes Our Lord's return from His baptism by St. John the Baptist to Galilee. He goes to the Synagogue in Nazareth on the Sabbath, as is customary among the Jews. It is also customary for one of the men of the synagogue to stand up, read a passage from the Scriptures, and comment on it. It is this that St. Luke describes happening for us in this passage. Our Lord reads a famous passage from Isaiah: "The Spirit of the Lord is upon me, He has anointed me", which He then explains refers to Himself: "This passage is being fulfilled today in me even as you, the people of Nazareth, listen to me."

A INTROIT

Adorate Deum omnes angeli eius: *Adore God, all you His angels: Sion heard, audivit, et laetata est Sion: et and was glad: and the daughters of Juda exsultaverunt filiae Iudae. Psalm. Dominus rejoiced. Psalm The Lord hath reigned, let regnavit, exsultet terra: laentur insulae multae. the earth rejoice: let many islands be glad.*

Introductory rite - see Mass book page 3.

Kyrie and Gloria from the Mass for four voices by Domenico Scarlatti (1685-1757)

B COLLECT

Omnipotens sempiterne Deus, dirige actus *Almighty and eternal God, direct our nostros in beneplacito tuo, ut in nomine actions according to Thy good will, so dilecti Filii tui mereamur bonis operibus abundare. that in Thy beloved Son's Name we Per Dominum nostrum Jesum Christum... Per may be worthy to abound in good omnia saecula saeculorum. Amen. works*

C First Reading is taken from the book of Nehemiah

Ezra the priest brought the Law before the assembly, consisting of men, women, and children old enough to understand. This was the first day of the seventh month. On the square before the Water Gate, in the presence of the men and women, and children old enough to understand, he read from the book from early morning till noon; all the people listened attentively to the Book of the Law. Ezra the scribe stood on a wooden dais erected for the purpose. In full view of all the people - since he stood higher than all the people - Ezra opened the book; and when he opened it all the people stood up. Then Ezra blessed the Lord, the great God, and all the people raised their hands and answered Amen! Amen!; then they bowed down and, face to the ground, prostrated themselves before the Lord. And Ezra read from the Law of God, translating and giving the sense, so that the people understood what was read. Then Nehemiah - His Excellency - and Ezra, priest and scribe (and the Levites who were instructing the people) said to all the people, This day is sacred to the Lord your God. Do not be mournful, do not weep. For the people were all in tears as they listened to the words of the Law. He then said, 'Go, eat the fat, drink the sweet wine, and send a portion to the man who has nothing prepared ready. For this day is sacred to our Lord. Do not be sad: the joy of the Lord is your stronghold.' Verbum Domini. **R. Deo gratias.**

D GRADUAL

Timebunt gentes nomen tuum, Domine, *The Gentiles shall fear Thy name, O et omnes reges terrae gloriam tuam. V. Lord, and all the kings of the earth Thy Quoniam aedificavit Dominus Sion, et videbitur in maiestate sua. glory. V. For the Lord hath built up Sion: and He shall be seen in His glory.*

The Agnus Dei is from the Mass by Scarlatti

K COMMUNION ANTIPHON

Comedite pingua, et bibite mulsum, et *Eat fat meats, and drink sweet wine, mittite partes eis qui non praepraverunt and send portions to them that have not prepared for themselves; because it is sibi: sanctus enim dies Domini est, nolite the holy day of the Lord; be not sad, contristari: gauium etenim Domini est fortitudo for the joy of the Lord is our strength. nostra.*

Communion motet "Jesu, dulcis memoria" by Tomás Luis de Victoria (1548-1611)

"Jesu, the very thought of Thee with sweetness fills my breast, but sweeter far Thy face to see, and in Thy presence rest."

L POST COMMUNION

Praesta nobis, quaesumus, omnipotens *Grant, we beseech Thee, O almighty Deus, ut, vivicationis tuae gratiam God, that following in the way of Thy consequentes, in tuo semper munere gloriamur. life-giving grace, we may always glory Per Christum Dominum nostrum. Amen. in Thy gift.*

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

E Second Reading from St. Paul's first Epistle to the Corinthians.

Just as a human body, though it is made up of many parts, is a single unit because all these parts, though many, make one body, so it is with Christ. In the one Spirit we were all baptised, Jews as well as Greeks, slaves as well as citizens, and one Spirit was given to us all to drink. Nor is the body to be identified with any one of its many parts. If the foot were to say, 'I am not a hand and so I do not belong to the body', would that mean that it stopped being part of the body? If the ear were to say, 'I am not an eye, and so I do not belong to the body,' would that mean that it was not a part of the body? If your whole body was just one eye, how would you hear anything? If it was just one ear, how would you smell anything? Instead of that, God put all the separate parts into the body on purpose. If all the parts were the same, how could it be a body? As it is, the parts are many but the body is one. The eye cannot say to the hand, 'I do not need you,' nor can the head say to the feet, 'I do not need you.' What is more, it is precisely the parts of the body that seem to be the weakest which are the indispensable ones; and it is the least honourable parts of the body that we clothe with the greatest care. So our more improper parts get decorated in a way that our more proper parts do not need. God has arranged the body so that more dignity is given to the parts which are without it, and so that there may not be disagreements inside the body, but that each part may be equally concerned for all the others. If one part is hurt, all parts are hurt with it. If one part is given special honour, all parts enjoy it. Now you together are Christ's body; but each of you is a different part of it. < In the Church, God has given the first place to apostles, the second to prophets, the third to teachers; after them, miracles, and after them the gift of healing; helpers, good leaders, those with many languages. Are all of them apostles, or all of them prophets, or all of them teachers? Do they all have the gift of miracles, or all have the gift of healing? Do all speak strange languages, and all interpret them?

Verbum Domini. **P. Deo gratias.**

F ALLELUIA

Dominus regnavit, exsultet terra: laetentur *The Lord reigns, let the earth rejoice: let many islands be glad.*

G GOSPEL—a reading from the Holy Gospel according to St Luke.

Inasmuch as many have undertaken to compile a narrative of the things which have been accomplished among us, just as they were delivered to us by those who from the beginning were eyewitnesses and ministers of the word, it seemed good to me also, having followed all things closely for some time past, to write an orderly account for you, most excellent Theophilus, that you may know the truth concerning the things of which you have been informed. And Jesus returned in the power of the Spirit into Galilee, and a report concerning him went out through all the surrounding country. And he taught in their synagogues, being glorified by all. And he came to Nazareth, where he had been brought up; and he went to the synagogue, as his custom was, on the Sabbath day. And he stood up to read; and there was given to him the book of the prophet Isaiah. He opened the book and found the place where it was written, "The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord." And he closed the book, and gave it back to the attendant, and sat down; and the eyes of all in the synagogue were fixed on him. And he began to say to them, "Today this scripture has been fulfilled in your hearing."

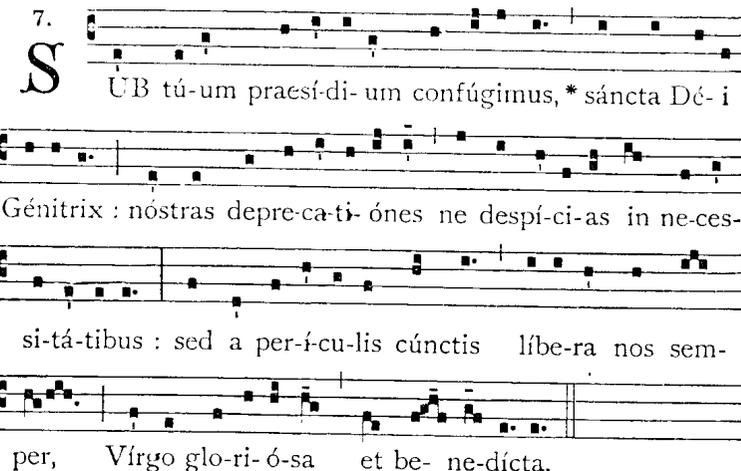
Verbum Domini. **R. Laus. tibi Christe.**

CREDO IV—see Mass book page 29 or 30

At the end of the Bidding Prayers we sing this 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. 

Offertory Motet “Ego sum Panis Vivus” by Giovanni Pierluigi da Palestrina 1525-1594
“I am the Living Bread which has come down from heaven. Whoever shall eat of this bread will live for ever”.

H PRAYER OVER THE GIFTS

Munera nostra, Domine, suscipe placatus, *Be pleased, O Lord, to receive our* quae sanctificando nobis, quaesumus, salutaria *gifts; grant that they may be for us* fore concede. Per Christum Dominum nostrum. *both saving and sanctifying.*

J PREFACE

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

Ad cuius immensam gloriam pertinere cognoscimus ut mortalibus tua deitate succurreres; sed et nobis provideres de ipsa mortalitate nostra remedium, et perditos quosque unde perierat, inde salvares, per Christum Dominum nostrum.

Per quem maiestatem tuam adorat exercitus Angelorum, ante conspectum tuum in aeternitate laetantium. Cum quibus et nostras voces ut admitti iubeas, deprecamur, socia exultatione dicentes:

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.

EUCHARISTIC PRAYER I - Roman Canon - see Mass book page 12

Acclamation after the consecration - see Mass book page 18

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

Sanctus is from plainsong Mass XII "Pater cuncta" (see overleaf for music)