

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 from plainsong Mass XI "Orbis Factor"

1. **A** - gnus Dé- i, * qui tóllis peccá- ta mún- di : mi-se- ré-re nóbis. Agnus Dé- i, * qui tól- lis peccá- ta mún- di : mi-se-ré-re nóbis. Agnus Dé- i, * qui tóllis pec- cá- ta mún- di : dóna nóbis pácem.

K COMMUNION ANTIPHON

Optimam partem elegit sibi Maria, quae non auferetur ab ea in aeternum.

It is Mary who has chosen the better part; it must never be taken away from her.

Communion motet "Ego sum Panis Vivus" by Tomás Luis de Victoria (1548-1611)

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

L POST COMMUNION PRAYER

Populo tuo, quaesumus, Domine, adesto *Be present, most merciful Lord, to Thy people, and make those whom Thou hast imbuiisti, fac ad novitatem vitae de vetustate enriched with Thy heavenly mysteries to transire Per Christum Dominum nostrum. pass from their old ways to newness of life*

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

SIXTEENTH SUNDAY OF THE YEAR

St. Paul tells us today in the Second Reading, that even though Christ's sacrifice and sufferings are fully sufficient for our salvation from sin and death, nonetheless, we can unite our sufferings with Him for the good of the Church. This is why at Mass the priest invites us to pray: "... that my sacrifice and yours, may be acceptable to God, the Almighty Father". We are not praying that Christ's perfect sacrifice may be acceptable, for we know with certainty that it has already been accepted. We are praying that our own daily sacrifices, our sufferings and prayers, may be



joined to Christ's one perfect sacrifice offered for us on the Cross, and given to us to celebrate in the Mass. We pray that our own individual sacrifices may be joined to Christ's, so that as St. Paul says "we may make up what remains to be undergone by Christ for the sake of His Body the Church". After all, if we are members of Christ's Body, we are called to suffer with Him, and eventually to be glorified in Him in heaven. In the meantime, our sufferings are not without good cause because we can offer them, as we reply to the Priest at Mass "for the praise and glory of [God's] name, for our good and the good of all His holy Church."

A INTROIT

Ecce Deus adiuvat me, et Dominus susceptor est animae meae: averte mala inimicis meis, in veritate tua disperde illos, protector meus Domine. *Psalm.* Deus in nomine tuo salvum me fac: et in virtute tua iudica me.

Behold God is my helper, and the Lord is the protector of my soul: turn back the evils upon my enemies, and cut them off in Thy truth, O Lord my protector. Psalm Save me, O God, by Thy name, and deliver me in Thy strength.

Introductory rite - see Mass book page 3.

Kyrie & Gloria from "Little Mass No 2 in C." attrib. to Wolfgang Amadeus Mozart

B COLLECT

Propitiare, Domine, famulis tuis, et clementer gratiae tuae super eos dona multiplica, ut, spe, fide et caritate ferventes, semper in mandatis tuis vigili custodia perseverent. Per Dominum nostrum Jesum Christum.....Per omnia saecula saeculorum. Amen.

Be merciful, O Lord, unto Thy servants, and in Thy kindness multiply in them the gifts of Thy grace, so that being on fire with hope, faith and love, they may be ever watchful and persevere in doing what Thou commandest.

C First Reading is from the book of Genesis.

The Lord appeared to Abraham at the Oak of Mamre while he was sitting by the entrance of the tent during the hottest part of the day. He looked up, and there he saw three men standing near him. As soon as he saw them he ran from the entrance of the tent to meet them, and bowed to the ground. My lord, he said, I beg you, if I find favour with you, kindly do not pass your servant by. A little water shall be brought; you shall wash your feet and lie down under the tree. Let me fetch a little bread and you shall refresh yourselves before going further. That is why you have come in your servants direction. They replied, Do as you say. Abraham hastened to the tent to find Sarah. Hurry, he said, knead three bushels of flour and make loaves. Then running to the cattle Abraham took a fine and tender calf and gave it to the servant, who hurried to prepare it. Then taking cream, milk and the calf he had prepared, he laid all before them, and they ate while he remained standing near them under the tree. Where is your wife Sarah? they asked him. She is in the tent, he replied. Then his guest said, I shall visit you again next year without fail, and your wife will then have a son. Verbum Domini. **R. Deo gratias.**

D GRADUAL

Domine Dominus noster, quam ad- *O Lord our Lord, how admirable is Thy*
 mirabile est nomen tuum in universa *name, in the whole earth!* V. *For Thy mag-*
 terra! V. *Quoniam elevata est magnificentia nificence is elevated above the heavens.*
 tua super caelos.

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

It makes me happy to suffer for you, as I am suffering now, and in my own body to
 do what I can to make up all that has still to be undergone by Christ for the sake of
 his body, the Church. I became the servant of the Church when God made me responsible
 for delivering God's message to you, the message which was a mystery hidden for genera-
 tions and centuries and has now been revealed to his saints. It was God's purpose to reveal
 it to them and to show all the rich glory of this mystery to pagans. The mystery is Christ
 among you, your hope of glory: this is the Christ we proclaim, this is the wisdom in which
 we thoroughly train everyone and instruct everyone, to make them all perfect in Christ.

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

F GOSPEL ALLELUIA

Eripe me de inimicis meis, Deus meus: *Deliver me from my enemies, O my God:*
 et ab insurgentibus in me libera me. *and defend me from them that rise up*
against me.

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

At that time Jesus entered a village; and a woman named Martha received him into
 her house. And she had a sister called Mary, who sat at the Lord's feet and listened to
 his teaching. But Martha was distracted with much serving; and she went to him and said,
 "Lord, do you not care that my sister has left me to serve alone? Tell her then to help me."
 But the Lord answered her, "Martha, Martha, you are anxious and troubled about many
 things; one thing is needful. Mary has chosen the good portion, which shall not be taken
 away from her."

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

CREDO IV—see Mass
 book page 29 or 30
 At the end of the Bid-
 ding 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 dan-
 gers, O ever glorious and
 blessed Virgin.*

7. 
 UB tú-um praesi-di-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 cúnc-tis lí-be-ra nos sem-
 per, Vír-go glo-ri-ó-sa et be- ne-dí-cta.

Offertory Motet "Ave Maria" by Sir Edward Elgar (1857-1934)

*"Hail, Mary! Full of grace! The Lord is with thee. Blessed art thou among women, and
 blessed is the fruit of thy womb, Jesus. Holy Mary, mother of God, pray for us sinners, now
 and at the hour of our death. Amen."*

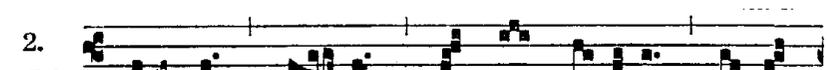
H PRAYER OVER THE GIFTS

Deus, qui legalium differentiam hostia- *O God, who hast solemnly established one*
 rum unius sacrificii perfectione sanxisti, *perfect sacrifice to replace the many victims*
 accipe sacrificium a devotis tibi famulis, et *of the Old Covenant, be pleased to accept*
 pari benedictione, sicut munera Abel, sancti- *this sacrifice from Thy devoted servants, and*
 fica, ut, quod singuli obtulerunt ad maiestatis *hallow it with the same blessing with which*
 tuae honorem, cunctis proficiat ad salutem.. *Thou didst hallow Abel's gifts; so that what*
 Per Christum Dominum nostrum. Amen. *each one offers here to honour Thy majesty,*
may advance the salvation of all.

J PREFACE

Vere dignum et justum est, *It is truly meet and right and incumbent upon us*
 aequum et salutare, nos tibi sem- *for our salvation that we should always and every-*
 per et ubique gratias agere: Domine, *where give thanks unto Thee, O Lord, holy Father,*
 sancte Pater, omnipotens aeterne Deus. *Almighty everlasting God.*
 Quia filios, quos longe peccati crimen *For Thou didst will that Thy children, estranged*
 abstulerat, per sanguinem Filii tui *from Thee by the stain of sin, should be gathered*
 Spiritusque virtute, in unum ad te de- *once more unto Thee by Thy Son's Blood and the*
 nuo congregare voluisti: ut plebs, de *Holy Spirit's power; so that Thy people, now*
 unitate Trinitatis adunata, in tuae *made one in the unity of the Blessed Trinity,*
 laudem sapientiae multiformis Christi *should be known as the Church, the Body of Christ*
 corpus templumque Spiritus nosceretur *and the Temple of the Holy Spirit, gathered to-*
 Ecclesia *gether in praise of Thy wisdom.*
 Et ideo, choris angelicis sociati, te lau- *Therefore, united with the angelic choirs, we*
 damus in gaudio confitentes: *praise Thee, joyfully confessing:*

Sanctus
 is from
 plain-
 song
 Mass XI
 "Orbis
 Factor"

2. 
 Anctus, * Sánctus, Sánctus 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.