

Entrance:

INTROIT Hymns (for the church year):

1 *Ad te levavi*

Entrance Antiphon: Psalm 25:1-3; vss.: Psalm 25:4-7 (*tune: St Bride*)

Sunday 28 November 2021

Liturgical Colour: Violet.

Mass Today

The Introductory Rites

All stand. The Priest approaches the altar with the ministers and venerates it while the Entrance Antiphon is sung:

Entrance Antiphon

Cf. Ps 24: 1-3

To you, I lift up my soul, O my God.
In you, I have trusted; let me not be put to shame.
Nor let my enemies exult over me;
and let none who hope in you be put to shame.

Sign of the Cross

All make the Sign of the Cross as the Priest says:

In the name of the Father, and of the Son, and of the Holy Spirit.

The people reply:

Amen.

Greeting

Either: The grace of our Lord Jesus Christ,

and the love of God,
and the communion of the Holy Spirit
be with you all.

Or: Grace to you and peace
from God our Father
and the Lord Jesus Christ.

Or: The Lord be with you.

The people reply:

And with your spirit.

Penitential Act

Brethren (brothers and sisters),
let us acknowledge our sins,
and so prepare ourselves to celebrate the sacred mysteries.

All recite together the formula of general confession:

**I confess to almighty God
and to you, my brothers and sisters,
that I have greatly sinned,
in my thoughts and in my words,
in what I have done and in what I have failed to do,**

And, striking their breast, they say:

**through my fault,
through my fault,
through my most grievous fault;
therefore I ask blessed Mary ever-Virgin,
all the Angels and Saints,
and you, my brothers and sisters,
to pray for me to the Lord our God.**

The absolution by the Priest follows:

May almighty God have mercy on us,
forgive us our sins,
and bring us to everlasting life.

Amen.

Either:

V. Lord, have mercy.

R. **Lord, have mercy.**

V. Christ, have mercy.

R. **Christ, have mercy.**

V. Lord, have mercy.

R. **Lord, have mercy.**

Or:

V. Kyrie, eléison.

R. **Kyrie, eléison.**

V. Christe, eléison.

R. **Christe, eléison.**

V. Kyrie, eléison.

R. **Kyrie, eléison.**

Collect

Let us pray.

Grant your faithful, we pray, almighty God,
the resolve to run forth to meet your Christ
with righteous deeds at his coming,
so that, gathered at his right hand,
they may be worthy to possess the heavenly kingdom.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God, for ever and ever.

Amen.

The Liturgy of the Word

All sit.

First reading

Jeremiah 33:14-16

I will make a virtuous Branch grow for David

See, the days are coming – it is the Lord who speaks – when I am going to fulfil the promise I made to the House of Israel and the House of Judah:

‘In those days and at that time,
I will make a virtuous Branch grow for David,
who shall practise honesty and integrity in the land.
In those days Judah shall be saved
and Israel shall dwell in confidence.
And this is the name the city will be called:
The-Lord-our-integrity.’

The word of the Lord.

All reply:

Thanks be to God.

Responsorial Psalm

Psalm 24(25):4-5,8-9,10,14

To you, O Lord, I lift up my soul.

Lord, make me know your ways.

Lord, teach me your paths.

Make me walk in your truth, and teach me:
for you are God my saviour.

To you, O Lord, I lift up my soul.

The Lord is good and upright.

He shows the path to those who stray,
He guides the humble in the right path,
He teaches his way to the poor.

To you, O Lord, I lift up my soul.

His ways are faithfulness and love
for those who keep his covenant and law.
The Lord’s friendship is for those who revere him;
to them he reveals his covenant.

To you, O Lord, I lift up my soul.

Second reading

1 Thessalonians 3:12-4:2

**May you be blameless when our Lord Jesus Christ comes
again**

May the Lord be generous in increasing your love and make you love one another and the whole human race as much as we love you. And may he so confirm your hearts in holiness that you may be blameless in the sight of our God and Father when our Lord Jesus Christ comes with all his saints.

Finally, brothers, we urge you and appeal to you in the Lord Jesus to make more and more progress in the kind of life that you are meant to live: the life that God wants, as you learnt from us, and as you are already living it. You have not forgotten the instructions we gave you on the authority of the Lord Jesus.

The word of the Lord.

Thanks be to God.

The assembly stands to sing the Gospel Acclamation to welcome the Gospel.

They remain standing in honour of the Gospel reading, the high point of the Liturgy of the Word.

Gospel Acclamation

Ps84:8

Alleluia, alleluia!

Let us see, O Lord, your mercy
and give us your saving help.

Alleluia!

At the ambo the Deacon, or the Priest, says:

The Lord be with you.

The people reply:

And with your spirit.

The Deacon, or the Priest:

A reading from the holy Gospel according to **N**.

Glory to you, O Lord.

Gospel

Luke 21:25-28,34-36

That day will be sprung on you suddenly, like a trap

Jesus said to his disciples: 'There will be signs in the sun and moon and stars; on earth nations in agony, bewildered by the clamour of the ocean and its waves; men dying of fear as they await what menaces the world, for the powers of heaven will be shaken. And then they will see the Son of Man coming in a cloud with power and great glory. When these things begin to take place, stand erect, hold your heads high, because your liberation is near at hand.

'Watch yourselves, or your hearts will be coarsened with debauchery and drunkenness and the cares of life, and that day will be sprung on you suddenly, like a trap. For it will come down on every living man on the face of the earth. Stay awake, praying at all times for the strength to survive all that is going to happen, and to stand with confidence before the Son of Man.'

The Gospel of the Lord.

All reply:

Praise to you, Lord Jesus Christ.

After the proclamation of the Gospel the congregation is seated.

The Homily

At the end of the Homily it is appropriate for there to be a brief silence for recollection.

The congregation then stands.

The Creed

The Nicene ("Niceno-Constantinopolitan") Creed

**I believe in one God,
the Father almighty,**

**maker of heaven and earth,
of all things visible and invisible.**

**I believe in one Lord Jesus Christ,
the Only Begotten Son of God,
born of the Father before all ages.
God from God,
Light from Light,
true God from true God,
begotten, not made, consubstantial with the Father;
through him all things were made.**

**For us men and for our salvation he came down from heaven,
At the words that follow, up to and including 'and became man', all bow.
and by the Holy Spirit was incarnate of the Virgin Mary,
and became man.**

**For our sake he was crucified under Pontius Pilate,
he suffered death and was buried,
and rose again on the third day
in accordance with the Scriptures.
He ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory
to judge the living and the dead
and his kingdom will have no end.**

**I believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son is adored and glorified,
who has spoken through the prophets.**

**I believe in one, holy, catholic and apostolic Church.
I confess one Baptism for the forgiveness of sins
and I look forward to the resurrection of the dead
and the life of the world to come. Amen.**

The Prayer of the Faithful (Bidding Prayers)

The Priest concludes the Prayer of the Faithful with a collect.

When the Liturgy of the Word has been completed, the people sit.

The Liturgy of the Eucharist

Offertory:

Laudate:

87 Creator of the stars (Conditor alme siderum) v.4

The Offertory

Blessed are you, Lord God of all creation,
for through your goodness we have received
the bread we offer you:
fruit of the earth and work of human hands,
it will become for us the bread of life.

If the Priest says the prayers aloud the assembly's acclamation is:

Blessed be God for ever.

Blessed are you, Lord God of all creation,
for through your goodness we have received
the wine we offer you:
fruit of the vine and work of human hands,
it will become our spiritual drink.

If the Priest says the prayers aloud the assembly's acclamation is:

Blessed be God for ever.

Pray, brethren (brothers and sisters),
that my sacrifice and yours
may be acceptable to God,
the almighty Father.

The people reply:

**May the Lord accept the sacrifice at your hands
for the praise and glory of his name,
for our good
and the good of all his holy Church.**

Prayer over the Offerings

Accept, we pray, O Lord, these offerings we make,
gathered from among your gifts to us,
and may what you grant us to celebrate devoutly here below

gain for us the prize of eternal redemption.
Through Christ our Lord.

Amen.

THE EUCHARISTIC PRAYER

Extending his hands, the Priest says:

The Lord be with you.

The people reply:

And with your spirit.

The Priest, raising his hands, continues:

Lift up your hearts.

The people:

We lift them up to the Lord.

The Priest, with hands extended, adds:

Let us give thanks to the Lord our God.

The people:

It is right and just.

The Priest continues with the Preface.

Preface

The two comings of Christ

It is truly right and just, our duty and our salvation,
always and everywhere to give you thanks,
Lord, holy Father, almighty and eternal God,
through Christ our Lord.

For he assumed at his first coming
the lowliness of human flesh,
and so fulfilled the design you formed long ago,
and opened for us the way to eternal salvation,
that, when he comes again in glory and majesty
and all is at last made manifest,
we who watch for that day

may inherit the great promise
in which now we dare to hope.

And so, with Angels and Archangels,
with Thrones and Dominions,
and with all the hosts and Powers of heaven,
we sing the hymn of your glory,
as without end we acclaim:

The Priest concludes the Preface with the people singing or saying aloud:

**Holy, Holy, Holy Lord God of hosts.
Heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.**

After this the congregation kneels for the remainder of the Eucharistic Prayer.

Eucharistic Prayer I: "The Roman Canon"

The Priest alone recites:

To you, therefore, most merciful Father,
we make humble prayer and petition
through Jesus Christ, your Son, our Lord:
that you accept
and bless ✠ these gifts, these offerings,
these holy and unblemished sacrifices,
which we offer you firstly
for your holy catholic Church.
Be pleased to grant her peace,
to guard, unite and govern her
throughout the whole world,
together with your servant **N.** our Pope
and **N.** our Bishop,
and all those who, holding to the truth,
stand on the catholic and apostolic faith.
Remember, Lord, your servants (**N.** and **N.**)
and all gathered here,
whose faith and devotion are known to you.

For them, we offer you this sacrifice of praise
or they offer it for themselves
and all who are dear to them:
for the redemption of their souls,
in hope of health and well-being,
and paying their homage to you,
the eternal God, living and true.

In communion with those whose memory we venerate,
especially the glorious ever-Virgin Mary,
Mother of our God and Lord, Jesus Christ,
and blessed Joseph, her Spouse,
your blessed Apostles and Martyrs,
Peter and Paul, Andrew,
(James, John,
Thomas, James, Philip,
Bartholomew, Matthew,
Simon and Jude;
Linus, Cletus, Clement, Sixtus,
Cornelius, Cyprian,
Lawrence, Chrysogonus,
John and Paul,
Cosmas and Damian)
and all your Saints;
we ask that through their merits and prayers,
in all things we may be defended
by your protecting help.
(Through Christ our Lord. Amen.)

Therefore, Lord, we pray:
graciously accept this oblation of our service,
that of your whole family;
order our days in your peace,
and command that we be delivered from eternal damnation
and counted among the flock of those you have chosen.
(Through Christ our Lord. Amen.)

Be pleased, O God, we pray,
to bless, acknowledge,
and approve this offering in every respect;

make it spiritual and acceptable,
so that it may become for us
the Body and Blood of your most beloved Son,
our Lord Jesus Christ.

On the day before he was to suffer,
he took bread in his holy and venerable hands,
and with eyes raised to heaven
to you, O God, his almighty Father,
giving you thanks, he said the blessing,
broke the bread
and gave it to his disciples, saying:

TAKE THIS, ALL OF YOU, AND EAT OF IT,
FOR THIS IS MY BODY,
WHICH WILL BE GIVEN UP FOR YOU.

In a similar way, when supper was ended,
he took this precious chalice
in his holy and venerable hands,
and once more giving you thanks, he said the blessing
and gave the chalice to his disciples, saying:

TAKE THIS, ALL OF YOU, AND DRINK FROM IT,
FOR THIS IS THE CHALICE OF MY BLOOD,
THE BLOOD OF THE NEW AND ETERNAL COVENANT,
WHICH WILL BE Poured OUT FOR YOU AND FOR MANY
FOR THE FORGIVENESS OF SINS.
DO THIS IN MEMORY OF ME.

After the words of Consecration the priest says:

The mystery of faith.

The people continue, acclaiming:

Either:

**We proclaim your Death, O Lord,
and profess your Resurrection
until you come again.**

Or:

**When we eat this Bread and drink this Cup,
we proclaim your Death, O Lord,**

until you come again.

Or:

**Save us, Saviour of the world,
for by your Cross and Resurrection
you have set us free.**

Therefore, O Lord,
as we celebrate the memorial of the blessed Passion,
the Resurrection from the dead,
and the glorious Ascension into heaven
of Christ, your Son, our Lord,
we, your servants and your holy people,
offer to your glorious majesty
from the gifts that you have given us,
this pure victim,
this holy victim,
this spotless victim,
the holy Bread of eternal life
and the Chalice of everlasting salvation.

Be pleased to look upon these offerings
with a serene and kindly countenance,
and to accept them,
as once you were pleased to accept
the gifts of your servant Abel the just,
the sacrifice of Abraham, our father in faith,
and the offering of your high priest Melchizedek,
a holy sacrifice, a spotless victim.
In humble prayer we ask you, almighty God:
command that these gifts be borne
by the hands of your holy Angel
to your altar on high
in the sight of your divine majesty,
so that all of us, who through this participation at the altar
receive the most holy Body and Blood of your Son,
may be filled with every grace and heavenly blessing.
(Through Christ our Lord. Amen.)

Commemoration of the Dead

Remember also, Lord, your servants **N.** and **N.**,

who have gone before us with the sign of faith
and rest in the sleep of peace.

Grant them, O Lord, we pray,
and all who sleep in Christ,
a place of refreshment, light and peace.

(Through Christ our Lord. Amen.)

To us, also, your servants, who, though sinners,
hope in your abundant mercies,
graciously grant some share
and fellowship with your holy Apostles and Martyrs:
with John the Baptist, Stephen,

Matthias, Barnabas,

(Ignatius, Alexander,

Marcellinus, Peter,

Felicity, Perpetua,

Agatha, Lucy,

Agnes, Cecilia, Anastasia)

and all your Saints;

admit us, we beseech you,

into their company,

not weighing our merits,

but granting us your pardon,

through Christ our Lord.

Through whom

you continue to make all these good things, O Lord;

you sanctify them, fill them with life,

bless them, and bestow them upon us.

*At the conclusion of the Eucharistic Prayer the Priest takes the chalice and the paten
with the host and, raising both, he alone says:*

Through him, and with him, and in him,

O God, almighty Father,

in the unity of the Holy Spirit,

all glory and honour is yours,

for ever and ever.

Amen.

The Communion Rite

The Lord's Prayer

The congregation stands and the Priest says:

At the Saviour's command
and formed by divine teaching, we dare to say:

Together with the people, he continues:

**Our Father, who art in heaven,
hallowed be thy name;
thy kingdom come,
thy will be done
on earth as it is in heaven.
Give us this day our daily bread,
and forgive us our trespasses,
as we forgive those who trespass against us;
and lead us not into temptation,
but deliver us from evil.**

The Priest alone continues, saying:

Deliver us, Lord, we pray, from every evil,
graciously grant peace in our days,
that, by the help of your mercy,
we may be always free from sin
and safe from all distress,
as we await the blessed hope
and the coming of our Saviour, Jesus Christ.

The people conclude the prayer, acclaiming:

**For the kingdom,
the power and the glory are yours
now and for ever.**

Then the Priest alone says aloud:

Lord Jesus Christ,
who said to your Apostles:
Peace I leave you, my peace I give you,
look not on our sins,
but on the faith of your Church,

and graciously grant her peace and unity
in accordance with your will.

Who live and reign for ever and ever.

The people reply:

Amen.

The Priest adds:

The peace of the Lord be with you always.

The people reply:

And with your spirit.

The Deacon, or the Priest, adds:

Let us offer each other the sign of peace.

*And all offer one another the customary sign of peace: a handclasp or handshake,
which is an expression of peace, communion, and charity.*

Breaking of the Bread

During the breaking of the host the following is sung or said:

**Lamb of God, you take away the sins of the world,
have mercy on us.**

**Lamb of God, you take away the sins of the world,
have mercy on us.**

**Lamb of God, you take away the sins of the world,
grant us peace.**

After the Lamb of God, the people kneel.

Invitation to Communion

*After his private prayers of preparation the Priest genuflects, takes the host and,
holding it slightly raised above the paten or above the chalice says aloud:*

Behold the Lamb of God,
behold him who takes away the sins of the world.
Blessed are those called to the supper of the Lamb.

And together with the people he adds once:

**Lord, I am not worthy
that you should enter under my roof,
but only say the word and my soul shall be healed.**

While the Priest is consuming the Sacrament, the Communion song begins. Its purpose is to express the communicants' spiritual unity through the unity of their voices, to show their joy, and to highlight more clearly the communal nature of their procession towards the Sacrament. In cases where nothing is sung, the Communion Antiphon may be recited, by some or all of the faithful, or by a lector, or even by the Priest himself after he has received Communion and before he distributes Communion to the faithful.

Communion Antiphon

Ps 84: 13

The Lord will bestow his bounty, and our earth shall yield its increase.

After the priest has reverently consumed the Body and Blood of Christ the communicants come forward in reverent procession, and make a preparatory act of reverence by bowing their head in honour of Christ's presence in the Sacrament. They receive Holy Communion standing. The Priest says:

The Body of Christ.

The communicant replies:

Amen.

When Communion is ministered under both kinds the minister of the Chalice raises it slightly and shows it to each of the communicants, saying:

Act of Spiritual Communion

If circumstances make the bodily reception of Communion impossible, one may wish to make use of a prayer of Spiritual Communion at this time.

My Jesus, I believe that you are present in the Most Blessed Sacrament.
I love you above all things,

and I desire to receive you into my soul.
Since I cannot now receive you sacramentally,
come at least spiritually into my heart.
I embrace you as if you were already there,
and I unite myself wholly to you.
Never permit me to be separated from you.
Amen.

St Alphonsus Liguori

or

At your feet, O my Jesus,
I prostrate myself and I offer you repentance of my contrite heart,
which is humbled in its nothingness and in your holy presence.
I adore you in the Sacrament of your love, the ineffable Eucharist.
I desire to receive you into the poor dwelling that my heart offers you.
While waiting for the happiness of sacramental communion, I wish to possess you
in spirit.

Come to me, O my Jesus, since I, for my part, am coming to you!

May your love embrace my whole being in life and in death.

I believe in you,

I hope in you,

I love you.

Amen.

Raphael, Cardinal Merry del Val

After the distribution of Communion, if appropriate, a sacred silence may be observed for a while, or a psalm or other canticle of praise or a hymn may be sung.

Holy Communion:

Laudate:

95 Come Saviour, come (Rorate caeli) v.4

Prayer after Communion

Let us pray.

May these mysteries, O Lord,
in which we have participated
profit us, we pray,

for even now, as we walk amid passing things,
you teach us by them to love the things of heaven
and hold fast to what endures.
Through Christ our Lord.

Amen.

The Concluding Rites

*Any brief announcements to the people follow here. Then the dismissal takes place.
Sometimes this takes a more elaborate form than that given below.*

Blessing

The Lord be with you.

And with your spirit.

May almighty God bless you,
the Father, and the Son, ✠ and the Holy Spirit.

Amen.

Dismissal

Then the Deacon, or the Priest himself, says:

Either: Go forth, the Mass is ended.

Or: Go and announce the Gospel of the Lord.

Or: Go in peace, glorifying the Lord by your life.

Or: Go in peace.

The people reply:

Thanks be to God.

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After the Dismissal:

Laudate:

38a Alma Redemptoris Mater (Solesmes Plainsong)

then straight into the final hymn:

Laudate:

92 Hark! a herald voice (*tune: Merton*) v.5