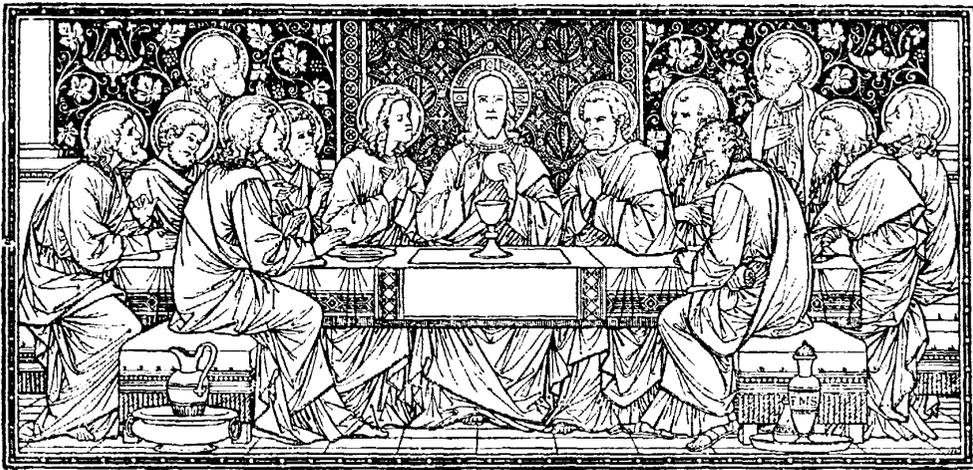


EUCCHARISTIC PRAYER I—Roman Canon—see Mass book page 12
 Acclamation after the Consecration—see Mass book page 18
 The Lord's Prayer—see Mass book page 21
 The Agnus Dei from the Mass by Peeters

K COMMUNION ANTIPHON *We shall rejoice in Thy salvation; and in the Name of the Lord our God shall we be made great.*
 Laetabimur in salutari tuo: et in nomine Domini Dei nostri magnificabimur.

Communion Motet is "O Sacrum Convivium" by Thomas Tallis (1505-1585)
O Sacred Banquet in which Christ is received, the memory of His Passion is renewed; the mind is filled with grace, and the pledge of future glory is given to us. Alleluia.



L POST COMMUNION PRAYER *May Thy sacraments bring to perfection in us, O Lord, that which they contain, so that what we now do in signs and symbols, we may attain in reality.*
 Perficiant in nobis, Domine, quaesumus, tua sacramenta quod continent, ut, quae nunc specie gerimus, rerum veritate capiamus. Per Christum Dominum nostrum. Amen

Organ Voluntary: "Fantasia in C minor" by Johann Sebastian Bach 1685-1750

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

Commenting on the relationship between sight and believing as suggested by today's Gospel, Cardinal Newman writes: "To know God and Christ, in Scripture language, seems to mean to live under the conviction of His presence, who is to our bodily eyes unseen. It is, in fact, to have faith, according to St. Paul's account of faith, as the substance and evidence of what is invisible. It is faith, but not faith such as a heathen might have, but Gospel faith; for only in the Gospel has God so revealed Himself, as to allow of that kind of faith which may be called, in a special manner, knowledge. The faith of heathens was blind; it was more or less a moving forward in the darkness, with hand and foot; - therefore the Apostle (I.e. St.



Paul) says, "if haply they might feel after Him." But the Gospel is a manifestation, and therefore addressed to the eyes of our mind. Faith is the same principle as before, but with the opportunity of acting through a more certain and satisfactory sense. We recognise objects by the eye at once; but not by the touch. We know them when we see them, but scarcely till then. Hence it is, that the New Testament says so much on the subject of spiritual knowledge. For instance, St. Paul prays that the Ephesians may receive "the spirit of wisdom and revelation in the knowledge of Christ, the eyes of their understanding being enlightened."

A INTROIT
 Laetetur cor quaerentium Dominum.
 Quaerite Dominum et confirmamini,
 quaerite faciem eius semper. *Psalm.* Confitemini Domino, et invocate nomen eius: annuntiate inter gentes opera eius.

Let the hearts that seek the Lord rejoice! Seek the Lord and be strengthened, always seek His face. Psalm: Confess unto the Lord, and call upon His Name; proclaim His works to the Gentiles!

Introductory rite—see Mass book page 3.

Kyrie & Gloria from "Mass of St. Joseph" by Flor Peeters (1903-1986)

B COLLECT
 Omnipotens sempiternae Deus, da nobis fidei, spei et caritatis augmentum, et, ut mereamur assequi quod promittis, fac nos amare quod praecipis. Per Dominum nostrum Jesum Christum...Per omnia saecula saeculorum. Amen.

O Almighty and eternal God, give unto us an increase in faith, hope and love, and so that we may be worthy to receive what Thou promises, make us to love what Thou commandest.

C First Reading is taken from the prophet Jeremiah.
 The Lord says this: Shout with joy for Jacob! Hail the chief of nations! Proclaim! Praise! Shout: The Lord has saved his people, the remnant of Israel! See, I will bring them back from the land of the North and gather them from the far ends of earth; all of them: the blind and the lame, women with child, women in labour: a great company returning here. They had left in tears, I will comfort them as I lead them back; I will guide them to streams of water, by a smooth path where they will not stumble. For I am a father to Israel, and Ephraim is my first-born son. Verbum Domini. **R. De o gratias.**

D GRADUAL

Unam petii a Domino, hanc requiram, ut inhabitem in domo Domini. V. Ut videam voluptatem Domini: et protegar a templo sancto eius.

One thing I have asked of the Lord, this will I seek after: that I may dwell in the house of the Lord. V That I may see the Lord's desire and find protection in His holy Temple.

E Second Reading is taken from the letter to the Hebrews.

Every high priest has been taken out of mankind and is appointed to act for men in their relations with God, to offer gifts and sacrifices for sins; and so he can sympathise with those who are ignorant or uncertain because he too lives in the limitations of weakness. That is why he has to make sin offerings for himself as well as for the people. No one takes this honour on himself, but each one is called by God, as Aaron was. Nor did Christ give himself the glory of becoming high priest, but he had it from the one who said to him: You are my son, today I have become your father, and in another text: You are a priest of the order of Melchizedek, and for ever. Verbum Domini. **R Deo gratias.**

F GOSPEL ALLELUIA

Lauda, Jerusalem, Dominum: lauda *O praise the Lord, Jerusalem, Sion give Deum tuum Sion. praise to your God.*

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

At that time: as Jesus was leaving Jericho with his disciples and a great multitude, Bartimae'us, a blind beggar, the son of Timae'us, was sitting by the roadside. And when he heard that it was Jesus of Nazareth, he began to cry out and say, "Jesus, Son of David, have mercy on me!" And many rebuked him, telling him to be silent; but he cried out all the more, "Son of David, have mercy on me!" And Jesus stopped and said, "Call him." And they called the blind man, saying to him, "Take heart; rise, he is calling you." And throwing off his mantle he sprang up and came to Jesus. And Jesus said to him, "What do you want me to do for you?" And the blind man said to him, "Master, let me receive my sight." And Jesus said to him, "Go your way; your faith has made you well." And immediately he received his sight and followed him on the way.

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

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.

7. **S** UB tú-um praesi-dí-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 cúntis líbe-ra nos sem-per, Vírgo glo-ri-ó-sa et be- ne-dí-cta.

Offertory Motet "Ave Maria" by Alonso Lobo (1555-1617)

"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

Respice, quaesumus, Domine, munera quae tuae offerimus maiestati, ut, quod nostro servitio geritur, ad tuam gloriam potius dirigatur. Per Christum Dominum nostrum. Amen.

Look down, we pray Thee O Lord, upon the gifts which we offer to Thy majesty, so that what is done by us in serving Thee may rightly be ordered to Thy glory.

J PREFACE

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

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.

In quo vivimus, movemur et sumus, atque in hoc corpore constituti non solum pietatis tuae cotidianos experimur effectus, sed aeternitatis etiam pignora iam tenemus. Primitias enim Spiritus habentes, qui suscitavit Jesum a mortuis, paschale mysterium speramus nobis esse perpetuum.

In whom we live and move, and have our being, and as we are established as members of this Body, not only do we experience the daily effects of Thy loving mercy, but also hold the pledges of eternal life. For we have been given the first fruits of the Spirit who raised Jesus from the dead, and therefore can hope to share in the paschal mystery for ever.

Unde et nos tibi gratias agimus, et tuas virtutes cum Angelis praedicamus, dicentes:

Wherefore we, too, give thanks unto Thee, and proclaim Thy greatness with the Angels as we sing

Sanctus is from Mass IV "Cunctipotens Genitor Deus"

8. **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. Benedíctus qui vé-nit in nó-mine Dó-mini. Ho-sánna in ex-cél-sis.