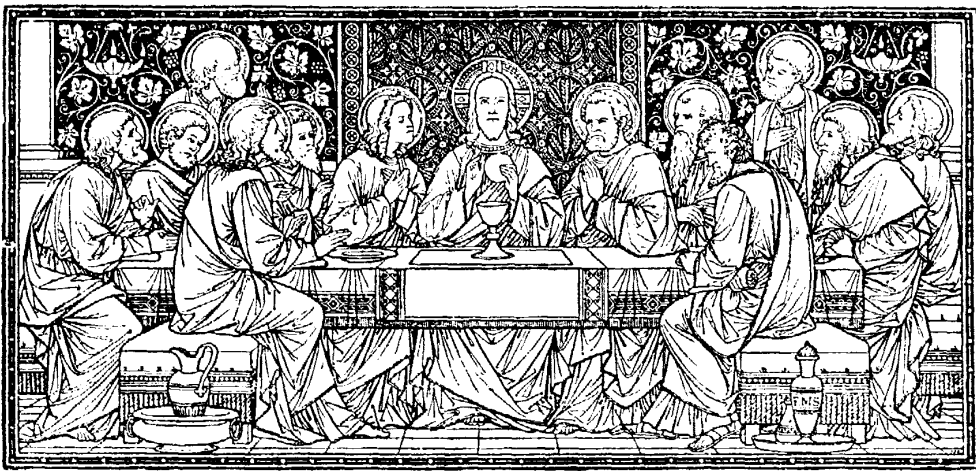


EUCCHARISTIC PRAYER I—Roman Canon—see Mass book page 12
 Acclamation after the Consecration—see Mass book page 18
 The Lord's Prayer—see Mass book page 21
 The Agnus Dei from the Mass by Peeters

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

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 re-
 newed; 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 perfec-
 Perficiant in nobis, Domine, quaesumus, tion in us, O Lord, that which they
 tua sacramenta quod continent, ut, quae contain, so that what we now do in
 nunc specie gerimus, rerum veritate capiamus. signs and symbols, we may attain in
 Per Christum Dominum nostrum. Amen reality.*

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 sempiternus 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 promisest, 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 re-
 turning 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 proteger a tem-
plo 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.*

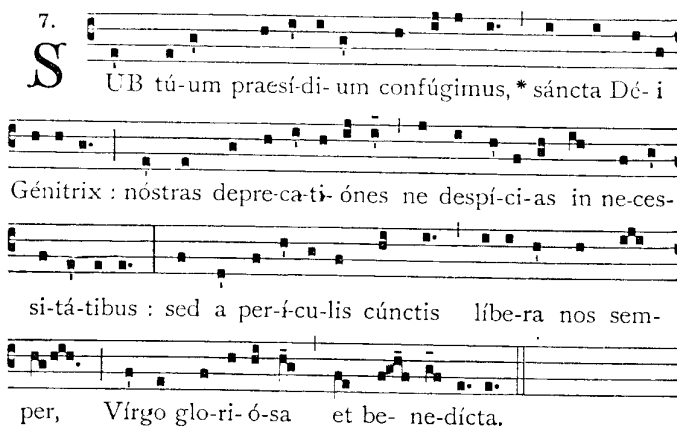
E Second Reading is taken from the letter to the Hebrews.
Every high priest has been taken out of mankind and is appointed to act for men in
their relations with God, to offer gifts and sacrifices for sins; and so he can sympa-
thise with those who are ignorant or uncertain because he too lives in the 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 Do mini. **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. De-
spise not our petitions in
our necessities, but deliver
us from all dangers, O ever
glorious and blessed Vir-
gin.*

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 cúntis líbe-ra nos sem-
per, Vírgo glo-ri-ó-sa et be- ne-dícta.

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, om-
nipotens aeternae Deus:

*It is truly meet and right and incumbent
upon us for our salvation that we should al-
ways 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 pieta-
tis tuae cotidianos experimur effectus, sed
aeternitatis etiam pignora iam tenemus.
Primitias enim Spiritus habentes, qui sus-
citavit Jesum a mortuis, paschale myste-
rium 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 vir-
tutes 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. 

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.