

Good morning, from the chapel of the Immaculate Heart of Mary at the Catholic Centre in Connaught Rd. The Mass which you are about to hear in this broadcast is the regular 11 o'clock Sunday Low Mass in this chapel; not being a parish church, it's a Said Mass (not sung), as there's no regular choir nor indeed a very fixed congregation — people come to this chapel from various parishes because of its convenience of time and situation, and it caters for visitors and tourists as well. The live broadcasting of the Mass is intended especially for those of you who are sick or indisposed, or who for other reasons cannot yourself be present at Mass today. We invite you to join us in spirit as we here celebrate our redemption through Christ, praying and worshipping God our Father together, listening to His word and offering ourselves with Christ's sacrifice of obedience, in this celebration of His Paschal Mystery. Today is the 6th Sunday after Pentecost; and in ~~both of the Scripture readings at today's Mass~~ we'll be reminded of the reality and meaning of two of the Sacraments, the two most fundamental ones, our Baptism (which is St Paul's theme) — and the Eucharist which St Mark describes and which we're about to celebrate now. The Entry Song, from Ps 27, is recited as the priest and his assistants make their way to the sanctuary.

Confit.
Kyrie
Gloria
Prayer:

After the Prayer for today's assembly, concluding the first section of the Liturgy of the Word, the congregation now sit to listen to the first Scripture reading, from St Paul's letter to the Romans. This is followed by a Responsory Ps & the Alleluia

Gospel: The celebrant of the Mass, Fr James Tarpey, now reads the Gospel and will then give the Homily.

CREED: The Creed is now recited; and will be followed by the Prayer of the Faithful which concludes the Liturgy of the Word.

Offertory: The Offertory antiphon, from Ps 16, which has just been recited, marks the beginning of the Liturgy of the Eucharist — the preparatory rite known as the Offertory. These short verses are all that now remain in the liturgical books of the psalm or hymn that used to be sung at this point while the offerings of the faithful were brought in procession to the altar. This rite, in which the bread and wine needed for the memorial of Christ's offering of Himself at His last supper are brought to the altar and prepared for ^{the} Eucharistic Prayer which is to follow; this rite is soon to be simplified and shortened but made more expressive, with the inclusion again of a procession to the altar. At present, as is happening now the priest takes the bread and pours wine and a drop of water into the chalice, praying silently the prescribed prayers as he does so. After invoking God's blessing on our offerings, symbols of our self-giving to Him, the priest goes to the side of the altar to purify his fingers — again a remainder of a formerly necessary action after receiving the various gifts presented by the congregation in the Offertory procession. (Returning to the centre of the altar, he prays: *Suscipe..*)

This preparatory rite ends with the formal prayer over the gifts or offerings:

PREFACE: The Eucharistic Prayer begins now with an invitation to pray together; then comes the ordinary Sunday Preface in honour and

praise of the Trinity, and the singing of the Sanctus.

Elevation: After repeating Christ's words at His Last Supper, the celebrant now raises the Body of Christ for the congregation's adoration. He will do this also with the chalice.

PER IPSUM: On these final words of the Eucharistic Prayer, the priest raises up in offering the consecrated Host and Chalice together

The rite for Holy Communion now begins, with our common recitation of the Lord's Prayer.

Fractio: The priest now breaks the sacred Host over the chalice, and drops a particle into it.

The final prayers of preparation for Holy Communion are said privately: Q Q Q

Taking the Body of Christ, the priest prays: Q Q Q

Then, before drinking from the chalice: Q Q Q

COMMUNION; After receiving the Body and Blood of Christ himself, the priest covers the chalice and spends a moment or two in private prayer. Meanwhile the congregation who wish to receive Christ in this sacrament of the Eucharist approach the sanctuary rail in front of the altar. The celebrant takes the ciborium he's used to hold the hosts consecrated at this Mass and goes to give Holy Communion. While he does so, and this will take some minutes, we have time for some brief reflection on this Sacrament, sign, of Christ's love for mankind and especially for those who have been made one body with Him by

being, in St Paul's words we heard earlier, 'taken up into Him by Baptism'. The Communion Song, which properly belongs to this part of the Mass, will be recited after the congregation have all received Communion and have had some moments for personal prayer and reflection.

I used the word 'ciborium' a moment ago -- a Latin name for the silver or gold-plated vessel, rather like a chalice except that it has a covering lid, which is used to hold the small hosts that are consecrated at Mass for the communion of the faithful. 'Ciborium' is derived from the Latin word for food: recalling that the Body of Christ we receive is, as He said, food indeed, the food and nourishment of eternal life. 'The Bread which I give is my flesh, given for the life of the world'. 'My flesh is true nourishment and my blood true drink'. 'He who eats my flesh and drinks my blood lives in me, and I in Him'. These quotations are from the gospel of St John where they are part of Jesus' explanation of what He meant by the miracle of multiplying bread and fish to feed a multitude. They are obviously, too, an explanation of the Sacrament of His body and blood given for us on Calvary which Jesus left to His apostles at His Last Supper, with the injunction to do as He had just done for them. When St Mark, in the passage of his gospel we had read for us this morning, recounts the incident of Jesus feeding a hungry crowd who'd come to listen to Him and follow Him out into a desert place, it's the mystery of the Eucharist he's teaching us about too. The obvious thing about the miracle Jesus performed in the desert is that the people there were fed, so that they didn't have

to go a long journey home without sustenance. Every miracle of Jesus recorded in the Gospels is a sign, pointing to a deeper reality. The true and real bread Jesus meant to give, and in fact gave at his Last Supper, is His own Body and Blood with which we are to be truly fed in a sacred banquet which is a foretaste of that eternal life of joy and happiness with our Father in heaven which the Scripture so often describes under the image of a wedding-feast, a meal together, a celebration in the company of friends. We all need bread and food for the health, vitality and even survival of our ordinary human, mortal lives; the new ~~human~~ divine life in us, given in Baptism which makes us ~~one with~~ ^{one with} Christ, has also to be nourished and strengthened. The intimate friendship and closeness to our Father, with and through Christ Our Lord, which in heaven will be always preserved by ~~our~~ ^{our} being in the presence of God seeing Him face to face, is not in this life so firmly established in us yet that we can't lose it by our own fault, sin, infidelity and carelessness. Our Christ-life here needs its food and nourishment, the presence of Christ in us. The word of God is this nourishment -- above all, the Word made Flesh, who lived our human experience, died and rose from death for us, giving us His very flesh to eat in this sacrament of the Eucharist to make us one with Him and draw us ever closer to Him. Receiving in this way the Food of Life, we can't forget or ignore the fact that so very many of the people He loves and for whom He died do not have enough food for ordinary human life. The sheer physical hunger of much of today's world is a brutal reality which must shake our

consciences; it must be our concern to do something about it, because we believe in Christ and His love, because we know of His ^{human} concern for a hungry crowd, because we believe in His presence in the sacrament of the Eucharist under the sign of food where He gives himself to us that we, made one with Him, may bring His love to others.

The congregation now recites the Communion Song, from Ps 26, while the celebrant, having finished giving Holy Communion, cleans and puts away the chalice and ciborium before saying the final thanksgiving prayer of the Mass.

The Blessing and Dismissal bring the Mass to an end, and the celebrant and his assistants leave the altar. The Mass this morning has been broadcast to you from the chapel at the Catholic Centre in Connaught Road, Central.

ALLELUIA (Psalm 30)

CANTOR : Alleluia. (For music, see page 2) ALL : Alleluia.

CHOIR : In you, O Lord, I take refuge. Let me never be put to shame. In your justice, set me free and rescue me. Bow down your ear to me; make haste and come to free me. ALL : Alleluia.

GOSPEL. The multiplication of the loaves. (Mark 8, 1-9)**PRAYER OF THE FAITHFUL**

PRIEST : The Lord be with you. . . . We commend the universal needs of the Church to Christ our Lord.

LEADER : That those who are Christ's by baptism / may grow in unity and love, we pray to the Lord.

ALL : Hear your people, have mercy, O Lord.

That those who govern our lives / may rule with wisdom and justice, we pray to the Lord.

That the poor and starving of the world / may be helped by the charity of Christians, we pray to the Lord.

For peace and understanding among nations, for peoples menaced by war, we pray to the Lord.

For doctors and nurses, and for the sick people in their care, we pray to the Lord.

PRIEST : O God, our Father in heaven, in your kindness listen to our petitions and graciously heed our humble prayers. Through Christ our Lord.

ALL : Amen. (Sit)

OFFERTORY ANTIPHON (Psalm 16)

CHOIR : Uphold my steps in your paths, let me not falter.

ALL : Bend your ear and hear my words; make your wonderful mercies manifest. For you save those who trust in you.

COMMEMORATION OF THE PASCHAL MYSTERY. Text for singing:

Your death, O Lord, we commemorate. Amen.

Your glory as our risen Lord, now we celebrate. Amen.

Your return as Lord in glory together we await. Amen.

COMMUNION SONG (Psalm 26)

CANTOR : I will go up to your altar and joyfully offer my sacrifice, singing and praising the Lord.

CHOIR

I will go to the al-tar of God, the God of my glad-ness and joy.

ALL repeat the refrain, and again after each verse.

CHOIR : The Lord is my light and my help, whom shall I fear? The Lord is the stronghold of my life, before whom shall I shrink? ALL : Refrain.

CHOIR : It is your face, O Lord, that I seek, hide not your face. Dismiss not your servant in anger; you have been my help. ALL : Refrain.

CHOIR : I am sure I shall see the Lord's goodness / in the land of the living. Hope in God, hold firm and take heart. Hope in the Lord. ALL : Refrain.

CHOIR : Praise the Father, the Son and Holy Spirit, both now and for ever, the God who is, who was, and is to come / at the end of the ages. ALL : Refrain.

Additional psalm verses from version of The Grail (England) with permission.

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Mass Leaflet

No. 206

爾國臨格

ADVENIAT

降臨後第六主日**進臺詠 (聖詠第27篇)**

歌詠團

我是百姓的救護, 我要永遠做他們的上主。

衆：(重句)

歌詠團：上主是祂百姓的勇力，是祂傅油者（即基督信民）得救的保障。上主啊！求祢拯救祢的百姓，祝福祢的遺業，引領他們，直到永遠。衆：(重句)

歌詠團：上主啊！我向祢呼籲。我的磐石啊！求祢不要對我緘口不語；祢若對我沉默不答，我便要像陷於深坑的人。衆：(重句)

歌詠團(或衆)：光榮歸於父、及子、及聖神。起初如何，今日亦然，以至永遠，及世之世。亞孟。衆：(重句)

歌詠團：上主是祂百姓的勇力，是祂傅油者（即基督信民）得救的保障。上主啊！求祢拯救祢的百姓，祝福祢的遺業，引領他們，直到永遠。衆：(重句)

集禱經 (司鐸獨念)：全能的天主，祢是一切美善的根源；求祢在我們胸中銘刻愛慕祢聖名的情懷，並增加我們恭敬祢的熱心，以便祢培育我們一切的美德，並因祢的眷顧、將培育了的加以保全。因我們的主……。

衆：亞孟。(坐下)

書信 恭讀聖保祿宗徒致羅馬人書 (6, 3-11)

弟兄們：我們這些領了洗而和基督耶穌結合的人，都是在祂的死亡中受洗的。我們藉着聖洗、像祂一樣進入死亡，同祂一起埋葬了；那麼、基督藉着祂聖父的榮耀怎樣自死者中復活，我們也要怎樣度新的生活。如果我們因着與祂相似的死亡，同祂接合為一，我們更要因着與祂相似的復活、同祂接合為一。我們知道：我們身上的舊人，和祂一起被釘於十字架上，使我們犯罪的身體毀滅，我們也不再作罪惡的奴隸。人一死，便不再把罪歸於他了。如果我們與基督同死了，我們確信：我們也要與祂同生。我們知道：基督既然自死者中復活，就不會再死，死亡也不能再統治祂了。祂死了，祂永久死於罪惡；祂活着，祂是活於天主的。你們同樣要把自己視為死於罪惡，並因着我們主基督耶穌而生活於天主的人。——這是上主的話。

衆：感謝天主。

答唱詠

領唱人

我的天主啊！我向祢舉起我的靈魂。

衆：(重句)

領唱人：上主啊！求祢聊且迴目，憐恤祢的僕人。主，祢世代代做了我們的避難所。衆：(重句)

