

4 Aug. 1968

9th SUNDAY AFTER PENTECOST

Catholic Centre
Broadcast

Good morning; and we welcome you to join in spirit with the congregation here in the chapel at the Catholic Centre on Connaught Rd. where Mass is about to be celebrated. If you are ill or convalescent or indisposed, and cannot yourself take part in our Christian community worship and celebration this Sunday, this broadcast of the Mass is intended more especially for you. Listening in to the Liturgy of the Church as it's celebrated, in a simple form, by the congregation in this small chapel, we hope you will be helped in your prayer and dedication to God our Father through Christ; encouraged in your Christian life and difficulties; and enlightened and consoled by hearing God's word and the community prayer of His people. Today is the 9th Sunday after Pentecost; and in the two scripture readings, the chants and the prayers of the day there is a theme of conflict between the world of Christ and without Him, of temptation, and of the possibility of failure. But it was Christ's seeming failure in His death which opened the way to His Resurrection and our redemption, which is what we're about to celebrate in the Eucharist now. We begin by reciting the Entry Song, as the priest and his assistants approach the sanctuary — these are verses from Ps 53, an appeal for God's help, strength and protection.

Confit.
Kyrie
Gloria
Prayer:

After the first section of the Liturgy of the Word, ending with that prayer for today's assembly, the congregation now sit to listen to God's word in Scripture, from St Paul's first letter to the Corinthians.

Gospel: The second scripture reading is from ch.19 of St Luke's Gospel. It will be read by the celebrant of the Mass, Fr Peter Morris, who will then give the Homily.

Creed: The congregation now stand to recite together the Creed; and this is followed by the Prayer of the Faithful, which concludes the Liturgy of the Word.

Offertory: The second part of the Mass, the Liturgy of the Eucharist, begins now with the preparatory rite known as the Offertory. At this point, the chalice and paten with the unleavened bread which is needed for the memorial and re-enactment of Christ's sacrifice of Himself in our name, are brought to the altar. The celebrant says a silent prayer of dedication over the bread; then he goes to the side of the altar, takes a cruet of wine and pours from it into the chalice, following this with a drop of water. Returning to the centre of the altar, he again recites privately a prayer of dedication, and calls God's blessing on the gifts which have been offered.

In spiritu.... Veni sanctificator....

The bread and wine are symbols of our offering of ourselves to God, of our desires and wishes to be faithful to Him and be united with him. Of ourselves, we cannot reach to Him, our faithfulness and loyalty are liable to fickleness and weakness. It's only by participating in Christ's complete obedience and dedication to His Father, in what is His failure to the eyes of people unable to see God's ways, that we can be acceptable to God and be strengthened in our efforts at faithfulness, by Christ's example and grace.

Taking part in the Mass, as today's formal prayer over the offerings reminds us, is always a further carrying on within us of Christ's victory and our redemption

PREFACE: The Eucharistic Prayer, of thanksgiving for all God has done for us in Christ, begins with an invitation to pray together, followed by the special Preface of Sundays and the singing of the Sanctus.

Elevation: After the words of consecration, the celebrant now raises the sacred Body of Christ for our adoration. He will do this also for the chalice.

Per Ipsum: The Eucharistic Prayer ends with that final Amen, as the celebrant holds up in offering the consecrated Host and chalice together. The rite for Holy Communion now follows, introduced by our reciting together the community prayer of all Christians, the Our Father.

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 meditation. Those of the congregation

who wish to receive Holy Communion have meantime lined up before the altar rail and down the centre of the chapel. The celebrant now takes the vessel, like a chalice, which holds the consecrated hosts and goes to give the Body of Christ to the communicants. While the Communion takes place, and this will take some minutes, we have some time to pray together with the communicants here and to meditate on the meaning and the presence of Christ in this sacrament, sign of His love.

... From the 10th century Book of Cerne: "It is thy clear command, O Christ, that we should have love for one another; and helped by thy grace, we can well fulfil that duty. Let, then, charity be firmly rooted in our hearts that brotherly affection, rather than narrow-minded dislike, be habitual in us. May the useless labour of hatred and the violence of malice be strangers to us.

And from the great Spanish mystic, St Teresa: "If we make no account of him, and after we have received him, go away from him to seek after baser objects, what can he do? Must he drag us by force to seek him because he loves to be known by us? No, for men did not treat him very well when he exposed himself to the gaze of all and told them plainly who he was. There were very few who believed in him. It is, therefore, a great mercy which he shows to us at all that His Majesty will allow us to understand that it is he himself who is present in the most holy Sacrament.

The sacrament of the Eucharist is the sign and reality of Christ's presence among us ; but the sign itself, Christ's Body and Blood made present under the separate appearances of bread and wine, immediately recalls His suffering and death, what seemed to be his ultimate failure. But it was nothing of the sort because His sacrifice of Himself, giving His Body and Blood for us, for all men, for the remission of sin, was His supreme act of obedience, love and loyalty to His Father — it was the way He passed from our mortal life to His risen, divine life. This is what He wants all of us to share with Him and with each other ;; "He who eats my flesh and drinks my blood abides in me and I in him" — this is what the Eucharist is and does, making us one with Him. There is nothing in our lives which can't be ~~made~~ taken up into our love and union with Christ — nothing, that is, except the only real failure of refusing to listen, obey, accept God's love given to us in Christ who is the Way and the Life; of refusing loyalty and faithfulness to Him. Sickness, sorrow, difficulty; honesty, integrity, truthfulness — whatever it is that is considered a failure from the point of view of the world's standards are, on Christ's standards and brought into ~~the~~ our devotion and faithfulness to Him, the ways His risen divine life grows in us and our world. The Eucharist brings about this transformation, carrying onwards, each time we worthily celebrate it and share Christ's paschal supper, the work of our redemption. In the gospel at Mass this morning we heard how Christ wept over the city of Jerusalem, because its people couldn't

see, couldn't recognise the time of God's visitation, nor accept His ways, His plans for their safety and salvation. Holy Communion is a sign and foretaste of heavenly life, the new Jerusalem where God is always with His people, who see Him, recognise, accept and love Him totally. But everyday we have to face to temptation, in one form or another, to go back to the old city, to be blinded to what God wants and asks of us, to refuse faithfulness to Him. Still, no matter what the difficulty or distress, we have God's word that the temptation will not be beyond our strength; and that strength has to come from our union and unity with Christ which is built up by our sharing, with our brethren, in Christ's sacrifice and the sacrament of His love; as we've been trying to do here this morning.

P.C.

The congregation now recites the Communion Song, which is a verse of St John's gospel about the Eucharist, and verses from Ps 102. Then the celebrant will recite 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. This broadcast of Mass today has come to you from the chapel at the Catholic Centre in Connaught Rd. Central.

PRAYER OF THE FAITHFUL

PRIEST : The Lord be with you . . . We pray to our Lord Jesus, who by dying and rising founded the Church, the New Jerusalem.

LEADER : That all peoples find their home in the Church; that all men become brothers in the New Jerusalem, we pray to the Lord.

ALL : Hear your People, have mercy, O Lord.
That the Jewish people recognize Christ / as the true Messiah sent to them, we pray to the Lord.

That cooperation increase between workers and employers / through justice, charity and goodwill, we pray to the Lord.

That those without hope and without joy / be granted help in their need, we pray to the Lord. ALL : Hear.

That all our young people be blessed, that they grow in wisdom and charity, we pray to the Lord. ALL : Hear.

PRIEST : O God, our refuge and our strength, hear the prayer of your Church, and grant that we may be worthy to receive what we ask with faith. Through Christ our Lord. ALL : Amen.

OFFERTORY ANTIPHON (Psalm 118). The servant of Christ finds joy in his law.

CHOIR : The commands of the Lord are right, they gladden the heart.

ALL : And his decrees are sweeter than honey, than honey from the comb. For your servant keeps them.

COMMEMORATION OF THE PASCHAL MYSTERY. Text for singing:

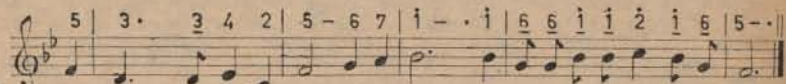
Your death, O Lord, we commemorate. Amen.

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

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

COMMUNION SONG (John 6 and psalm 102)

CANTOR : He who eats my flesh and drinks my blood abides in me and I in him.



CHOIR ALL The bread which I will give is my flesh, I give it for the life of the world.

ALL repeat the refrain.

CHOIR : My soul, give thanks to the Lord, all my being, bless his holy name. My soul, give thanks to the Lord / and never forget all his blessings. Refrain.

CHOIR : It is he who forgives all your guilt, who heals every one of your ills, who redeems your life from the grave, who crowns you with love and compassion. Refrain.

CHOIR : The Lord is compassion and love, slow to anger and rich in mercy. He does not treat us according to our sins nor repay us according to our faults. Refrain.

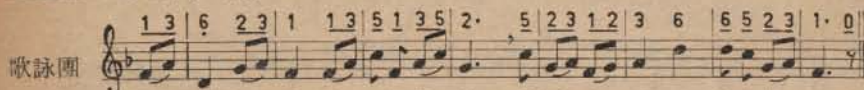
CHOIR : As a Father has compassion on his children, the Lord has pity on those who fear him. Praise the Father, the Son and Holy Spirit, both now and for ever. Amen. Refrain.

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

編輯兼發行：公教真理學會 准印者 承印者天主教福利會印刷訓練中心
香港干諾道中大昌大廈十八樓 白英奇 香港仔田灣街二十二號

降臨後第九主日

進臺詠 (聖詠第53篇)



主 爲我 牧，我 一無所 缺。祂 領我 到 茵茵的 草地。

衆：(重句)

歌詠團：看哪！天主是我的扶持者，吾主是我生命的衛護者。主、我的保護者啊！求祢使災禍反歸我的仇敵，求祢憑祢的忠信、消滅他們。 衆：(重句)

歌詠團：天主啊！求祢因祢的名拯救我，憑祢的威能解救我。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：看哪！天主是我的扶持者，吾主是我生命的衛護者。主、我的保護者啊！求祢使災禍反歸我的仇敵，求祢憑祢的忠信、消滅他們。 衆：(重句)

集禱經 (司鐸獨念)：主，求祢開張慈耳，俯聽我們懇求的禱聲；並且、爲能聽祢垂允我們的所求，望祢使我們單求合乎祢聖意的事。因我們的主……。

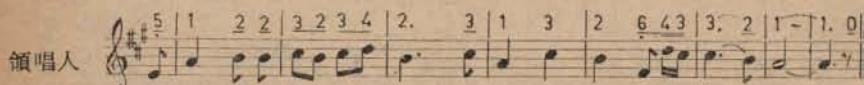
衆：亞孟。(坐下)

書信 恭讀聖保祿宗徒致格林多人前書 (10, 6-13)

弟兄們：我們不要貪戀惡事，如同我們的祖先一樣。我們不要崇拜偶像。如同他們中間的幾個人一樣，就如經上所記載的：「民衆坐下吃喝、起來嬉戲。」我們也不要淫亂，如同他們中間的幾個人一樣，他們犯了姦淫，在一天內就死了二萬三千人。我們也不可試探基督，如同他們中間的幾個人一樣，試探了主被蛇咬死。你們也不可抱怨，如同他們中間的幾個人一樣，抱怨了主被殲滅的天使殲滅了。這些事實，都是我們的前鑑、它們記載在聖經中，爲了警戒我們這些生於時代結束階段的人。所以、以爲自己站穩的人要小心，免得跌倒。願除了不超越人的力量的誘惑以外，你們不遇到任何誘惑。天主是忠誠的，祂必不讓你們受到超過你們力量的誘惑。遇到了誘惑，祂給你們佈置出路，使你們能够抗抵。——這是上主的話。

衆：感謝天主。

答唱詠



全地讚美天主 吧！歌詠祂 聖名的光 耀。

衆：(重句)

領唱人：上主、我們主！祢的名在普天下何其美哉！祢在高天彰顯了祢的莊嚴。

衆：(重句)

亞肋路亞

領唱人：



衆：亞肋路亞。

領唱人：我的天主啊！求祢救我於仇敵；求祢救我得脫免起而攻擊我的人。

衆：亞肋路亞。

福音 ✕ 恭讀聖路加福音 (19, 41-47)

衆：主，願光榮歸於祢。

那時候、耶穌走近了耶路撒冷，一望見城，就哭吊它、說：「假如你也認識了給你的平安的報告……無奈現在那些事瞞着你的眼。將有日子要臨到你：你的仇敵要用土壘包圍你，困住你，四面壓榨你，並要把你和你裏面的兒女粉碎；在你裏面，一塊石頭不留在一塊石頭上。因你沒有識得眷顧你的時候。」——耶穌進入聖殿，驅逐商人，對他們說：「經上寫着：『我的殿為祈禱之殿』，而你們却把它做成『賊窩』。」於是，耶穌天天在聖殿裏教訓人。

衆：基督，我們讚美祢。(坐下)

信友禱文

司：願主與你們同在。

衆：也與您的心靈同在。

司：各位兄弟姊妹們，我們大家熱心祈求天主俯聽我們的祈禱，賞賜我們所求的恩惠。

領：求使聖教廣揚。

領：求使政府首長，依公行事，推行公共利益。

領：求使為義而被難的弟兄，心志堅強，並減短磨煉他們的時期。

領：求使我們的親友，神形平安。

司：天主，求祢俯聽我們，垂允我們的祈求。因我們的主基督。

衆：亞孟。(坐下)

奉獻詠

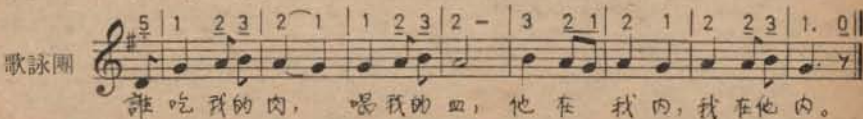
歌詠團：上主的命令是正直的，能快樂人的心胸。祂的判斷、比蜜甘美，比蜂蜜滴下的汁更香甜。 衆：我主啊！祢的僕人把那些細心恪守。

獻禮經 (司鐸獨念)：主，求祢使我們常能適當地參與神聖的奧蹟；因為每次舉行基督大祭的紀念，就是在我們身上實行救贖的工作。因我們的主……。

衆：亞孟。

成聖體後詠 主啊，我們記念祢的死亡，慶祝祢光榮復活，期待祢光榮再來。

領主詠 (聖詠第102篇)



衆：(重句)

歌詠團：我的靈魂啊！你要讚頌上主，我內裏所有的，都要讚頌祂的聖名。我的靈魂啊！你要讚頌上主，不要忘記祂的一切恩惠。 衆：(重句)

歌詠團：祂赦免了你的一切罪過，祂醫治了你的一切病症，祂救你的性命脫離死亡，且用仁慈和慈愛作你的冠冕。 衆：(重句)

歌詠團：上主是慈厚寬仁的，是易於恕宥和最仁慈的。祂沒有按我們的罪惡，對待我們，也沒有按我們的過犯，報應我們。 衆：(重句)

歌詠團：父親怎樣寬恕他的兒女，上主也怎樣寬恕敬畏祂的人。就是歸於那些遵守祂的約，記憶祂的律例而遵行的人。 衆：(重句)

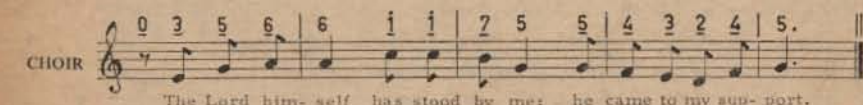
歌詠團(或衆)：光榮歸於父、及子、及聖神。起初如何，今日亦然，以至永遠，及世之世。亞孟。 衆：(重句)

領後經 (司鐸獨念)：主，伏望我們所領的聖事，淨化我們，並使我們精誠團結。

。因我們的主……。 衆：亞孟。

NINTH SUNDAY AFTER PENTECOST

ENTRY SONG (Psalm 53)



The Lord him-self has stood by me; he came to my support.

ALL repeat the refrain, and again after each verse.

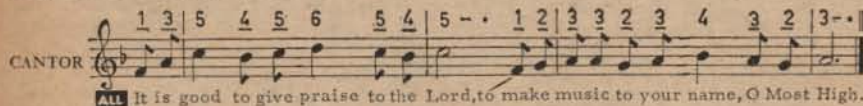
CHOIR: Behold, God is my helper, the Lord sustains my life. Turn back the evil upon my foes; in your faithfulness, destroy them, O Lord my protector. Refrain.

CHOIR: O God by your name save me, and by your might deliver me. Glory be to the Father and to the Son and to the Holy Ghost. As it was in the beginning, is now and ever shall be, world without end, Amen. Refrain.

CHOIR: Behold God is my helper, the Lord sustains my life. Turn back the evil upon my foes; in your faithfulness, destroy them, O Lord my protector. Refrain.

EPISTLE. God will not allow you to be tested above your powers. (1 Cor. 10, 6-13)

RESPONSORY PSALM (Psalm 8)



ALL It is good to give praise to the Lord, to make music to your name, O Most High.

ALL repeat.

CANTOR: How great is your name, O Lord, our God, through all the earth. Refrain.

CANTOR: Your majesty is higher than the heavens. Refrain.

ALLELUIA (Psalm 58)

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

CANTOR: Rescue me, God, from my foes; protect me from those who attack me. ALL: Alleluia.