

17 Nov. 1968

24th Sunday after Pentecost

Catholic
Centre
Broadcast

Good morning; and welcome again to join us here in the chapel at the Catholic Centre for a broadcast of the Mass. Those of you who may be sick, indisposed or for other reasons cannot yourself be present at Mass or in Church today may like to join in spirit with our worship and celebration here — it is for you, in particular, that we broadcast our Mass, so that you may have an opportunity of sharing in some way with our offering in this chapel. Today is the 24th Sunday after Pentecost, the second last, this year, in the annual cycle of our Sunday paschal celebrations. Next time Mass is broadcast we will be beginning the Advent season, and there'll be a new set of Scripture readings, three of them, instead of the present two, at all Sunday Masses throughout the year. This morning's readings will be from St Paul's letter to the Christians at Thessalonica, which gives a glimpse of their response to hearing God's word; and from St Matthew's Gospel, two parables of Our Lord about the kingdom of heaven — as a tiny seed which grows and grows, and as an agent of ferment, a leaven which affects and makes wholesome a much larger body than itself. The celebration of Mass begins with a preparatory rite, of prayer for God's mercy and forgiveness for our sins. As the celebrant comes to the altar, the congregation recite the Entry Song, with words from Jeremiah and Ps 84.

Confit.
Kyrie
Gloria,

ORATIO: After the prayer of today's assemble, the congregation sit down, to listen to God's word; first, from St Paul's first letter to the Thessalonians.

Gospel: The Gospel reading, from St Matthew's 13th chapter, is read by the celebrant of the Mass, Fr John Collins, who will then give the homily.

Creed: All stand to recite the Creed together, as a profession of faith and acceptance of God's revelation of Himself in Christ. Then follows the community Prayer of the Faithful.

Offert,: The celebration of the Eucharist begins with the preparatory rite of the Offertory. The bread and wine required for the memorial of Christ's Last Supper offering of Himself in sacrifice for us and for all mankind, these are now brought to the altar. The priest unveils the chalice, then takes the bread and makes a silent prayer of blessing over it. He then goes to the side of the altar, with the chalice, and one of the servers at the altar, representing the whole congregation, hands him a cruet of wine from which he pours into the chalice. He then puts in a small drop of water, again with a silent prayer: **Deus qui humanae..** Returning then to the centre of the altar, the priest makes a second prayer of blessing over the chalice; and bowing down prays: **In spiritu.... Veni Sanctificator...** All these prayers are recited silently because they pertain only to the priest who is preparing the gifts to be offered by the whole Church in the Eucharistic Prayer which will be begun in a moment. After briefly purifying his fingers at the side of the altar, before reciting the community prayer over the gifts the priest makes his final private prayer for God's acceptance of what we are about to do in celebrating the Eucharist: **Suscipe sancta Trin.**

Preface: The Eucharistic Canon of the Mass now begins with an exhortation and dialogue leading into the special Sunday preface and its concluding chant of the Sanctus.

Elevatn.: The priest raises the sacred Host for the congregation to see and worship.

Kneeling first in adoration, the priest ^{now} raises the consecrated chalice briefly.

Per Ipsum: At the end of the Canon, the prayers in preparation for the reception of Communion, the banquet of the Eucharist. First we recite together the prayer of our unity with one another and with Christ, the Our Father.

Fractio: The priest now breaks the consecrated Host over the chalice and the congregation sing:

Ecce: The priest now takes and eats the blessed Sacrament of Christ's body and blood given for us. He pauses briefly in private prayer, and then, uncovering the chalice, drinks from it the sacramental blood of Christ, reciting silently from Ps 115: **Quid retribuam..**

Taking the ciborium which holds the sacred hosts needed for the Communion of the faithful, the priest now goes to the altar-rail where the people kneel to receive in their mouth the sacrament of the Eucharist we have just offered and celebrated together. While the congregation was singing the Agnus Dei, Lamb of God who takes away the sins of the world.., the priest made two prayers before Communion which you may like to pray over slowly and use as prayers of spiritual communion with Christ and with His faithful assembled here: **QQQ**

Communion: While the congregation receives Holy Communion, you who are listening have some minutes to yourselves in which to pray and reflect on what you've heard, to join in spirit with the people here who are receiving Christ so that He may be the bond of love between all of us. As November is a month specially devoted to remembrance and prayers for our ~~dead~~ brethren who have died, there is a very special link between us and them through the death and resurrection of Christ which we have celebrated at Mass this morning, and this is a reality to be meditated on. A 4th century prayer, of St Ephrem, points up the present reality of the new life given us by Christ, which the sacraments bring to us here (especially the sacrament of the Eucharist) and which will reach its fulness in us after our mortal deaths, as we pray and hope that all our relatives, friends, benefactors who have died are now experiencing with Christ in His glory.

"We welcome thee in thy Sacrament, and within our bodies receive thee. Make us worthy to experience in the depths of our being the resurrection to renewed life for which we hope. Be thou the wings of our prayer, that our thoughts may move easily among heavenly things. Thy ~~treas~~ure is in us, along with the grace of our baptism, ever increasing in wealth at the table of thy Sacraments; let them be our possession, our guarantee of a future renewal of life. With what great beauty of soul we are endowed, we may judge from that spiritual beauty which, in mortal man, thy immortal will gave life to. Thy crucifixion, O Saviour, marked the end of thy earthly life; grant, we pray, that we may chasten our

minds to a more spiritual way of living. Thy resurrection, O Jesus, gave nobility and dignity to our spiritual life; may thy Sacraments mirror that nobility to us. Thy divine plan, O Saviour, is for a spiritualized world; grant us, then, to live in it as becomes spiritual men."

The Eucharist is the sacrament of Christ's death and resurrection. -- it is something we celebrate, in thanksgiving, because He has made us sharers in what He did, so that we could be also sharers for ever in the love and life of God, Father, Son and Holy Spirit. Human death is, then, transformed by Christ for us; and in this sacrament we have a sign of a life and a unity beyond the mortal life and unity with which we come here to celebrate Mass. Christ spoke of the seed which must die before the fruit can come -- He was speaking there of His own death; but He also spoke, as we heard in the Gospel read earlier this morning, of the kingdom of heaven as a mustard seed, as a yeast. In both parables, the striking point is the unexpected, unimaginable results (we've got so used to hearing about it, and knowing it by experience that we take it too much for granted). But the result, the fruit, of our hearing God's Word, and receiving Him into ourselves in the Eucharist, is equally beyond imagining, both in this life and for eternity. The seed of God's love and of His life implanted in us, is meant to blossom and bear fruit; it's in our power to take care of, nourish and strengthen this love and life given to us, not as something to be jealously kept to ourselves but to be shared with others, given to them, so that the whole of our world can be transformed by a new life and love which is God's.

ALLELUIA (If the Alleluia is sung, all stand; if it is not sung, all remain seated).

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

CHOIR : Out of the depths, I cry to you, O Lord, Lord, hear my voice! Alleluia.

GOSPEL. The grain of mustard seed; the leaven. (Matt. 13, 31-35)

PRAYER OF THE FAITHFUL

PRIEST : The Lord be with you . . . Let us pray to our risen Lord, who is living to make intercession for us.

LEADER : That all baptized into Christ / be more deeply committed to his love, we pray to the Lord. ALL : *Hear your people, have mercy, O Lord.*
For those called to be priests / and to the religious life, we pray to the Lord.

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

For Christians suffering trials; for all in need of help, we pray to the Lord.

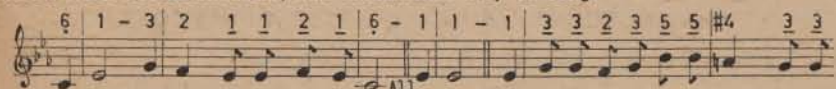
That all our young people be blessed; that they grow in charity and wisdom, we pray to the Lord.

That all the faithful departed / may enter eternal rest, we pray to the Lord.

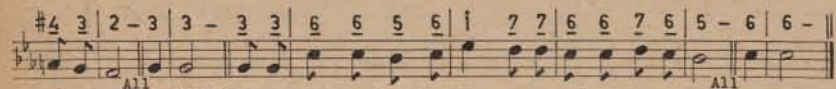
PRIEST : O God, our Father in heaven, in your kindness listen to our petitions, and generously heed our humble prayers. Through Christ our Lord.

ALL : Amen. (Sit)

AFTER THE CONSECRATION, this acclamation may be sung:

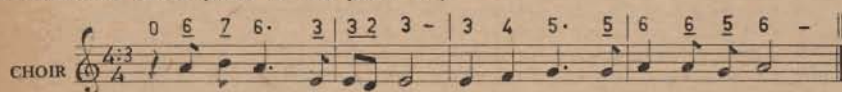


Your death, O Lord, we commemorate, A-MEN. Your glory as our Risen Lord, now we



celebrate A-MEN. Your return, as Lord in glory, together we await. A-MEN.

COMMUNION SONG (Mark 11 and psalm 129)



When you pray, the Lord says, ask with faith and you shall be heard.

ALL repeat the refrain, and again after each verse.

CHOIR : Therefore I say to you, whatsoever things you ask for in prayer, believe that you have received them and they will be yours. *Refrain.*

CHOIR : Out of the depths I cry to you, O Lord; Lord, hear my voice! O let your ears be attentive to the voice of my pleading. *Refrain.*

CHOIR : My soul is waiting for the Lord, I count on his word. My soul is longing for the Lord / more than watchman for daybreak. *Refrain.*

CHOIR (or ALL) : To the Father Almighty give glory, give glory to the Son, to the Spirit most holy give praise, whose reign is for ever. *Refrain.*

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

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Mass Leaflet

爾國臨格

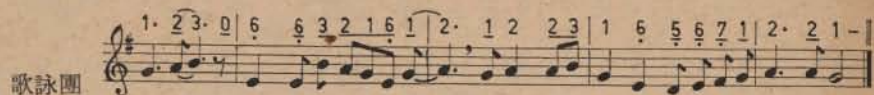
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ADVENIAT

降臨後第二十四主日

進臺詠

(耶肋未亞 29 及聖訓第 84 篇)



上主，和平的天主，是祢把我們聯合在祢聖愛內。

衆：(重句)

歌詠團：上主說：我所懷的計劃是和平的計劃，不是降災的計劃。你們必呼籲我，我也必俯允你們。從你們被擄所在的各國各地，我要重行聚集你們。

衆：(重句)

歌詠團：上主啊！祢已降福了祢的領域，救回了被擄的雅各伯。 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：上主說：我所懷的計劃是和平的計劃，不是降災的計劃。你們必呼籲我，我也必俯允你們。從你們被擄所在的各國各地，我要重行聚集你們。

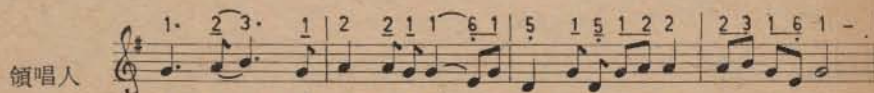
衆：(重句)

集禱經 (司鐸獨念)：全能的天主，求祢使我們時常懷念神靈之事，並以言以行，去實踐祢的聖意。因我們的主……。 衆：亞孟。(坐下)

書信 恭讀聖保祿宗徒致德撒洛尼前書 (1, 2-10)

弟兄們：我們不斷地為你們感謝天主，在祈禱時常常提起你們，時常在我們天主聖父台前想起你們因着信德所作的事，因着愛德所受的勞苦，因着希望我們主耶穌基督所有的恆心。天主所寵愛的弟兄呀！我們知道你們是怎樣蒙簡選的。我們不單是用言語向你們傳揚福音，而是賴着異能、因着聖神、並充滿自信力的；你們也知道：我們為了你們的緣故、在你們那裏採取的是什麼態度。你們效法了我們，也效法了主，在無數的患難中接受了天主的聖道，同時心裏充滿聖神的喜樂，結果你們成了馬其頓和亞該伊衆信友的模範。主的聖道不僅由你們轟轟烈烈傳到了馬其頓和亞該伊，而且你們對天主所有的信德也傳遍了各處，所以我們不用多費話。人人談論我們到了你們那裏，受到怎樣的歡迎，你們怎樣從偶像歸向了天主，來事奉活的、真實的天主，并且期待祂從死者中復活的聖子，從天降下；這聖子就是從未來義怒中搶救我們出來的耶穌。——這是上主的話。 衆：感謝天主。

答唱詠



上主，是祢救了我，我們永遠感謝祢。

衆：(重句)

領唱人：主啊！祢曾救我們脫離我們的仇人，使忌恨我們的，蒙受羞辱。我們整日依仗天主自詡，時時頌揚祢的名。 衆：（重句）

領唱人：吾主啊！求祢醒來，為何依舊沉睡呢？求祢興起，不要永遠予以擯棄。求祢起來，扶助我們，因祢的慈愛搭救我們。 衆：（重句）

亞肋路亞

領唱人：



衆：亞肋路亞。

領唱人：上主啊！我自深處向祢呼籲。吾主啊！求祢俯聽我的祈禱。

衆：亞肋路亞。

福音 ✕ 恭讀聖瑪竇福音 (13, 31-35)

衆：主，願光榮歸於祢。

那時候、耶穌給羣衆設了這個譬喻說：「天國好比一粒芥菜子，一個人拿了撒在自己田裏。這原是一切種子中最小的，但是發起來，比一切蔬菜都大，竟可成樹，天上的飛鳥也來棲在它的極枝上。」祢給他們又講了個譬喻：「天國好比酵母，一個婦人拿來和在三斗麵粉裏，一直等到全部發酵。」這一切都是耶穌用譬喻給羣衆講的；祢非用譬喻，不給他們講話。這為應驗先知的話：「我要開口說譬喻，講出創世以來的秘密。」

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：求使爲義而被難的弟兄，心志堅強，並減短磨煉他們的時間。

領：求使我們的親友，神形平安。

領：請爲已亡信友的靈魂祈禱，懇求審判人類的天主，賜以安息。

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：上主啊！我自深處向祢呼籲。吾主啊！求祢俯聽我的祈禱。

衆：上主啊！我自深處向祢呼籲。

獻禮經（司鐸獨念）：天主，我們懇求祢，使這祭獻洗淨、刷新、領導，並保佑我們。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 (谷11及聖詠第129篇)

領唱人：我實在告訴你們：你們祈禱時所求的一切，相信必可得到，你們就必能得到。



衆：（重句）

歌詠團：主，請俯聽我禱，請祢傾耳，俯聽我的禱聲。 衆：（重句）

歌詠團：我仰望上主，我的靈魂仰望祢的諾言！我的靈魂仰望我主，勝於守夜者期望黎明。 衆：（重句）

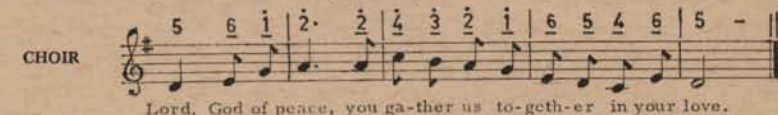
歌詠團：伊撒爾，請你信賴上主，因天主當有仁慈與救恩。祢將拯救伊撒爾脫離一切罪惡。 衆：（重句）

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）：天主，我們飽饜了天上的神筵，求祢使我們常渴慕真生命的神糧。因我們的主……。 衆：亞孟。

TWENTY-FOURTH SUNDAY AFTER PENTECOST

ENTRY SONG (Jeremiah 29 and psalm 84)



ALL repeat the refrain, and again after each verse.

CHOIR : I do not harbour thoughts of vengeance, says the Lord, but thoughts of peace. Cry to me when you will, and I will hear you. Wherever you are held in bondage, I will come and set you free. Refrain.

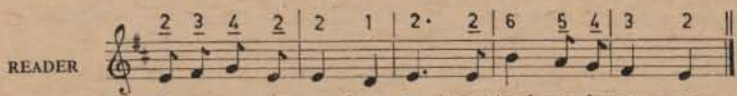
CHOIR : O Lord, you once favoured your land, and revived the fortunes of Jacob. Revive us now, God our helper; let us see, O Lord, your mercy. Refrain.

CHOIR (or ALL) : 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 : I do not harbour thoughts of vengeance, says the Lord, but thoughts of peace. Cry to me when you will, and I will hear you. Wherever you are held in bondage, I will come and set you free. Refrain.

EPISTLE. The response of Christians to the proclamation of the Gospel. (1 Thess. 1, 2-10)

RESPONSORY PSALM (Psalm 43) Our risen Lord is our salvation.



READER : It was you who saved us from our foes, it was you who put our foes to shame. All the day long our boast was in God, and we praised your name without ceasing. Refrain.