

1 Dec. 1968

FIRST SUNDAY OF ADVENT

Catholic Centre  
Broadcast

Good morning; and we welcome especially those of you listening to this broadcast of the Mass from a sick-bed at home or in hospital, or from convalescence which prevents you from being present at Mass or in Church in person this morning. And we invite all of you to join with us gathered here in the chapel at the Catholic Centre as we celebrate the Eucharist together in our community prayer and worship. Today marks the beginning of the Advent season of preparation for Christmas, and the beginning of a new cycle of the Church's liturgical year. In this diocese of Hong Kong, today has been chosen to begin using the first of the three new annual cycles of scripture reading in the first part of the Mass, the liturgy of the Word. This will mean that a greater selection of the whole Bible will be used at Sunday Masses over a three-year period. Simultaneously with this (which will soon become the ordinary practice of the universal church), today also begins the use of three scripture readings, in place of the familiar two, for Mass on Sunday -- one from the Old Testament, one from the New and finally the Gospel. Our celebration begins with the recitation of the Entry Song and a hymn for the season, 'O come, divine Messiah'. The priest then recites the penitential prayers before the altar

Confit.

Kyrie.

ORATIO:

After the prayer of today's Assembly, the congregation sit to listen to a reading from Isaiah on the Lord gathering all peoples into the lasting peace of God's kingdom.

The second reading is from St Paul's first letter to the Corinthians, on waiting for the revealing of our Lord Jesus Christ.

The third reading is from St Matthew's Gospel, in ch. 24. It's read by the priest who leads this celebration, Fr Edward Collins, who then gives the homily.

**CREED:** The congregation stand to recite the Creed together, an act of faith in God's word and revelation. The Prayer of the Faithful follows.

**Offert.:** The Offertory antiphon introduces the beginning of the second part of the Mass, the celebration of the Eucharist. At this point, in the rite known as the Offertory, the people's gifts of themselves to God through and with Christ in this offering of Mass, which are symbolised in the bread and wine themselves symbols of life and which are needed for the sacramental making present through His power/of Christ's Last Supper offering of Himself for all of us -- these gifts are now brought to the priest at the altar. First he takes the bread, making a gesture of offering/setting it aside for the transformation into Christ's Body and Blood brought about by the memorial re-enactment of Christ's Pascal Supper in the central Eucharistic prayer of the Mass. Then he takes the chalice of wine and a drop of water and makes a similar offering of it: *Offerimus tibi.* Bowing down, the priest prays: *In Spiritu.. Veni sanctif...* Then he goes to purify his fingers at the side of the altar. Now, an invitation to prayer, followed by the formal Prayer over the Gifts.



**Preface:** A short dialogue of priest and congregation introduces the Eucharistic Prayer, or Canon, of the Mass which begins with the 'Preface' for Sundays and the sung 'Sanctus'

**Elev.:** After pronouncing the words of institution of the Eucharist, the priest raises the Sacred Host, then kneels in adoration.

**Per Ipsum:** The Canon of the Mass ends with this doxology, or prayer of praise and glory to God. The rite of preparation for sharing the sacrament of the Eucharist begins now, with the prayer of unity, the Our Father.

**Ecce :** While the congregation were singing the Agnus Dei, Lamb of God., the priest continued with his own private prayers of preparation for receiving Christ in this sacrament of His unity, love and peace. These prayers are printed in the altar-missal for the priest to say at this time; you who are listening may like to use them too, as prayers to help you make your own spiritual communion with Christ and with His members here in this chapel whose worship and prayer you've been joining with during this broadcast of Mass. Q Q Q

The priest is now giving Holy Communion to those of the congregation who've come up to the altar-rail to share in this sacrament, this banquet of Christ's love and redemption. Before doing so, he communicated himself, taking first the sacred Body of Christ, and then drinking from the chalice of His Blood. In giving Communion, he says to each communicant as he shows him the sacred Host: 'The Body of Christ' -- to which the communicant answers in a brief, familiar word, 'Amen', which is at once an act of faith in Christ's presence, acceptance of His word

and revelation, and of all He has done to bring us into union with His Father, through His suffering, dying and rising again for all mankind. 'Amen' means the desire to be united with Christ in all He's done for us; to be united with Him in the present, in this sacrament in which we meet Him as part of our daily lives; to meet Him and be united with Him in His second and final coming in glory into the world in which we live, on the Day of the Lord to which we look forward. / As the congregation receive Holy Communion, there are some minutes now for personal prayer and recollection for those present at this celebration here; those of you who've been following our act of worship by yourselves, at home or elsewhere, may wish to join in these few minutes of private meditation, reflecting on what you heard in the Homily earlier on, or on the significance of this Advent-time Eucharist.

The coming of Christ which we await and should be always prepared for and on which the Advent season intends to focus our attention isn't just a simple anniversary celebration of the birth of Christ in human flesh at Bethlehem. It's part of the faith we profess, mentioned in the Nicene Creed we recited together earlier in this Mass ('He will come again in glory to judge both the living and the dead'), that we believe in Christ's return in glory for the final, definitive establishment of His kingdom of justice and love at the culmination of time and the changing world we know. How, as well as when this will happen, what it'll be like, we can't know, but we accept it as a reality on the word of Christ. Like everything else we accept on God's word because we accept Him, this trusting faith



needs to be nourished, - by prayer and the effort of understanding it as best we can, but most especially by the actual meeting with Christ and being strengthened by Him which is the effect and purpose of the sacraments. In the Eucharist above all, this union with Him is particularly brought about day by day or as often as one receives this sacrament. It's a union with <sup>the</sup> present Christ, risen from death for us after showing us how human life can be made divine; it's an acceptance by us of the need and desire to be made like Christ in our living and working in this world into which we, like Him, have been sent; and the Eucharist is also a sign for the future, a sign of the unity of all mankind in the Body of Christ, in love of one another in the company of God our Father, in sharing together the joy and happiness He has prepared for all of us in the everlasting banquet of eternal life. Because the Eucharist is a pledge of this, when we receive this sacrament, in faith and hope and love, we are nourished and strengthened in our belief and trust, so that the fact of Christ's coming may not remain a kind of pious dream which has no relevance to our present situation, but become instead part of our outlook on life, an inspiration to realise the urgency of the work we have to do for our fellowmen, socially, and in allowing them the opportunity of coming to know and recognise the love of God for them and what the whole purpose of human life is.



## PRAYER OVER THE GIFTS

P. O Lord, may these offerings cleanse us by their strength. May they make us more holy, and bring us to their Creator: through Jesus Christ, your Son, our Lord, who is God, living and reigning with you in the unity of the Holy Spirit for ever and ever. ALL : Amen.

## AFTER THE CONSECRATION

ALL SING :

6 | 1 - 3 | 2 1 1 2 1 | 6 - 1 | 1 - 1 | 3 3 2 3 5 5 | #4 3 3

Your death, O Lord, we com-memo-rate, A-MEN. Your glory as our Risen Lord, now we

#4 3 | 2 - 3 | 3 - 3 3 | 6 6 5 6 | 1 7 7 | 6 6 7 6 | 5 - 6 | 6 - ||

ce-le-brate. A-MEN. Your re-turn, as Lord in glo- ry, to- geth- er we a- wait. A-MEN.

## COMMUNION SONG

READER : The Lord will give his goodness; our land shall yield her fruit.

ALL SING :

F 6 | 1 3 3 3 | 2 4 3 2 | 1 - - 2 | 3 1 6 1 |

1. O come, O come, Em- ma- nu- el, And ran- som cap- tive  
2. O come, thou Wis- dom Son di- vine, Our weak- en'd wills to  
3. O come, thou Sprout of Je- sus's tree, Free us from Sa- tan's

2 7 6 5 | 6 - - 2 | 2 6 6 7 | 1 - 7 6 |

1. Is- ra- el That mourns in earth- ly ex- ile  
2. thee in cline! And shed thy light o'er life's dark  
3. ty- ran- ny! From fires of hell thy peo- ple

5 - - 1 | 2 3 3 3 | 2 4 3 2 | 1 ||

1. here, Un- til the Son of God ap- pear.  
2. way, Lest, lured by sin, we go as- tray.  
3. save And give us vic- tr'y o'er the grave.

5 | 5 - - 3 | 3 - - 3 | 2 4 3 2 |

Re- joice! Re- joice! O Is- ra

1 - - 2 | 3 1 6 1 | 2 7 6 5 | 6 - - ||

el. To you shall come Em- ma- nu- el.

## PRAYER AFTER COMMUNION

P. Let us pray

Lord, may we receive your mercy in the midst of your temple. May we worthily prepare for the coming feast of our redemption: through Jesus Christ, your Son, our Lord, who is God, living and reigning with you in the unity of the Holy Spirit for ever and ever. ALL : Amen.

## FIRST SUNDAY OF ADVENT

### ENTRY SONG

READER : To you, Lord, I have lifted up my soul. My God, I put my trust in you, let me not be put to shame, nor let my enemies laugh at me; for none of them who wait on you shall be confounded.

ALL SING:

G 5 | 1 2 3 3 | 4 3 2 | 1 7 6. 2 | 1 7 6 5 0 |

O come, di- vine Mes- si- ah! O Word of God, and Ma- ry's Son

5 | 1 2 3 3 | 4 3 5 | 3 3 2 1 2 | 1. 1 0 |

we long to see your tri- umph When sin and death are done

2. 2 1 7 | 1. 1 0 | 2. 2 1 7 | 1. 1 1 |

1. Dear Sa- viour, haste! Come, come to earth. Dis-  
2. Lord Je- sus, come! Come, to our earth, and  
3. Lord Je- sus, come! Come, to your own. With

4 3 2 5 | 4 3 2 5 | 4 3 2 1 | 7 1 2 ||

1. ple the night and show your face And bid us hail the dawn of grace.  
2. there be- gin to ban- ish sin And bring us all to heav'n- ly birth.  
3. ea - get eyes we watch the skies Till on the clouds you take your throne!

### PRAYER OF THE ASSEMBLY

P. Let us pray.

O Lord, stir up your power and come! May we deserve your protection. Deliver us from the threatening dangers of our sins, you who live and reign with God the Father in the unity of the Holy Spirit, God, for ever and ever.

### First Reading (Old Covenant): A reading from the prophet Isaiah (2, 1-5).

The vision of Isaiah son of Amoz, concerning Judah and Jerusalem. In the days to come the mountain of the Temple of Yahweh shall tower above the mountains and be lifted higher than the hills. All the nations will stream to it, peoples without number will come to it; and they will say: 'Come, let us go up to the mountain of Yahweh, to the Temple of the God of Jacob that he may teach us his ways so that we may walk in his paths; since the Law will go out from Zion, and the oracle of Yahweh from Jerusalem'. He will wield authority over the nations and adjudicate between many peoples; these will hammer their swords into ploughshares, their spears into sickles. Nation will not lift sword against nation, there will be no more training for war. O House of Jacob, come, let us walk in the light of Yahweh. ALL : Thanks be to God.



## RESPONSORY PSALM (Psalm 121)

READER : "How I rejoiced when they said to me, 'Let us go to the house of Yahweh!'"

ALL : (repeat the refrain.)

READER : And now our feet are standing in your gateways, Jerusalem. Jerusalem restored! The city, one united whole!

ALL : (repeat the refrain.)

READER : Pray for peace in Jerusalem, 'Prosperity to your houses!' Peace inside your city walls! Prosperity to your palaces!

ALL : (repeat the refrain.)

## Second Reading (New Covenant): From the letter of St. Paul to the Corinthians (1, 4-9).

BRETHREN : I never stop thanking God for all the graces you have received through Jesus Christ. I thank him that you have been enriched in so many ways, especially in your teachers and preachers; the witness to Christ has indeed been strong among you so that you will not be without any of the gifts of the Spirit while you are waiting for our Lord Jesus Christ to be revealed; and he will keep you steady and without blame until the last day, the day of our Lord Jesus Christ, because God by calling you has joined you to his Son, Jesus Christ; and God is faithful. ALL : Thanks be to God.

## ALLELUIA (All stand)

READER SINGS :



ALL : (repeat)

READER : Yahweh, show us your love, grant us your saving help.

ALL : (sing Alleluia)

## Third Reading: The continuation of the Holy Gospel according to Matthew (24, 36-44).

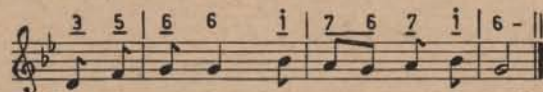
At that time, Jesus said to his disciples:

As for that day and hour, nobody knows it, neither the angels of heaven, nor the Son, no one but the Father only. As it was in Noah's day, so will it be when the Son of Man comes. For in those days before the Flood people were eating, drinking, taking wives, taking husbands, right up to the day Noah went into the ark, and they suspected nothing till the Flood came and swept all away. It will be like this when the Son of Man comes. Then of two men in the fields one is taken, one left; of two women at the millstone grinding, one is taken, one left. So stay awake, because you do not know the day when your master is coming. You may be quite sure of this that if the householder had known at what time of the night the burglar would come, he would have stayed awake and would not have allowed anyone to break through the wall of his house. Therefore, you too must stand ready because the Son of Man is coming at an hour you do not expect. ALL : Praise be to thee, O Christ.

## PRAYER OF THE FAITHFUL

PRIEST : The Lord be with you . . . Let us ask our Lord Jesus Christ to come to us with his gifts of salvation.

LEADER : That the Church of Christ grow strong / to prepare for the coming of Christ, we pray to the Lord.



ALL : Hear your peo-ple, have mer- cy, O Lord.

That the Church throughout the world / grow in unity and love we pray to the Lord. ALL : Hear.

That Christians suffering oppression / may be given courage and strength, we pray to the Lord. ALL : Hear.

For the lonely, the sick and the dying / and for all in need of help, we pray to the Lord. ALL : Hear.

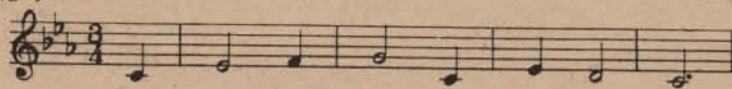
For all catechumens in the Church / and those who teach them the faith, we pray to the Lord. ALL : Hear.

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. (Sit)

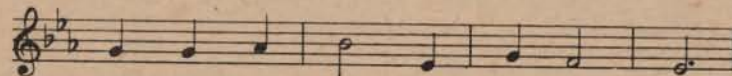
## OFFERTORY ANTIPHON

READER : To you, Lord, I have lifted up my soul. My God, I put my trust in you, let me not be put to shame, nor let my enemies laugh at me; for none of them who wait on you shall be confounded.

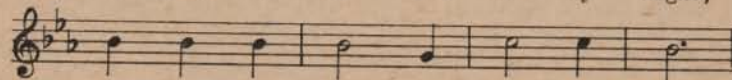
ALL SING :



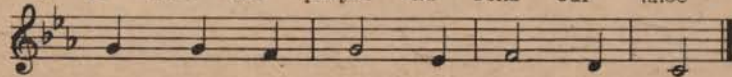
1. Be - hold a Vir - gin bear - ing Him  
2. Be - hold our Hope and Life and Light,



1. Who comes to save us from our sin;  
2. The prom - ise of the ho - ly night;



1. The proph- ets cry: pre - pare His way!  
2. We lift our prayer and bend our knee



1. Make straight His paths to Christ- mas day.  
2. To His great love and maj - es - ty.