

16 mar 1969

4th Sunday in Lent

Catholic Centre
Broadcast

Good morning, from the chapel at the Catholic Centre in Grand Building, Connaught Rd., Central. In just a few moments the Mass will begin, and we'd like to invite you to join in spirit with the prayer and worship of the small congregation here, especially if you're listening from a sick-bed, in hospital, or convalescing at home and miss being able to offer Mass in your parish church this morning. In our liturgical celebratn. of the Christian year we've reached the 4th Sunday in Lent, with Easter just three weeks away. For this reason, because Easter is the festival of our redemption and therefore, traditionally, a baptismal feast as well, the scripture readings these Sundays are chosen with an eye to explaining and instructn in the meaning of the sacrament of Baptism. Today's three selections stress the theme of faith as vision and light, light and enlightenment being a very old and favourite baptism imagery in Christian literature. But before we come to the proclamation and celebration of God's word in the first part of the Mass, there is a short rite of penitential prayer to prepare for what we're about to do at Mass this morning. As the priest and his assistants enter the sanctuary, the Entry Song for today, ~~some~~ ^{some} verses from the 66th chapter of Isaiah, are recited.

Confit.
Kyrie
ORATIO

After the formal prayer for today's assembly, the first of the scripture readings, about the call of Abraham. This is followed by a recitation from Ps 32, and then the second piece of scripture, St Paul's letter to the Christians of Colossae.

Gospel.

The Gospel reading is from St John, ch.9, about the blind man whose sight Jesus restored. Fr James Hurley will read it and then give the homily.

Creed

After listening to scripture and its exposition in the sermon, the congregation stand now to recite the Act of Faith, the Nicene Creed; and this is followed by the intercessory prayers for the Church.

Offert.

The Prayers of Intercession conclude the first part of the Mass which is a celebration of the Word -- God's revelation and our response in faith and prayer. With the Offertory verse the second part of the Mass begins, the celebration of the Eucharist, thanksgiving with Christ for His bringing us into the family of God's love through His passion, death and resurrection. Before the central prayer and action of the Eucharist, there is this preparatory rite in which the bread and wine needed for the offering of Christ's sacrifice ~~are~~ brought to the altar where the priest accepts them as tokens of our offering of ourselves to Christ, and makes them ready for the celebration of His Paschal Supper. This offertory rite is done in silence while the congregation sits; but the priest has a number of prescribed private prayers to accompany his actions. Pouring wine and a drop of water into the chalice, he prays: **Deus qui...** Raising the chalice in offering: **Offerimus... In spiritu.. Veni...**

Then comes the formal Prayer over the Gifts, introduced by an invitation to the congregation to join in this prayer and the offering of the Eucharist which is to follow.

Preface The Eucharistic Prayer we're using here this morning is the old Roman one, with the recent modifications in the English version. It begins with the Preface, the new one for the Sundays of Lent, and the singing of the Sanctus.

Consecr.: The priest now raises the consecrated Host for the congregation to see; and genuflects in reverence.

Per Ipsum After the Eucharistic Prayer, the Sacrament of the Eucharist, Holy Communion, for which we begin preparing now by reciting together the prayer taught by Christ, the Our Father

Ecce: The priest now receives the Body and Blood of Christ in Holy Communion, taking first the Host with the words: Q Q Q and then the chalice: **Quid retribuam...** Q Q Q

The people wishing to receive Holy Communion have meanwhile approached the altar-rail where in just a moment the priest will begin giving the sacrament. There'll be quite a few communicants so this will take a little time; and as they return to their places in the chapel for some minutes of private prayer and reflection, you may like to join them in spirit while I read for you two very old prayers for Lent which remind one of the coming celebration of Easter with Christ -- which is also part of the significance of Holy Communion today. **QQQ (Manual..)**

The scripture reading earlier in this Mass today focused on faith, with the imagery of light and vision. The Eucharist is, like Baptism which gives access to it, a sacrament of faith; and when in a few weeks we celebrate especially our incorporation in the death and resurrection of Christ, our being made sharers in His passover, by Baptism, it is in the celebration of the Easter

Eucharist that we'll do so, primarily. Because the Eucharist brings us to the centre of the Paschal mystery of Christ; the Eucharist is our most intimate sharing of Christ's life and love, in the community of God's people on earth. It is the sacrament of faith, in which we see and meet Christ; and it is the food of faith which strengthens faith and draws us closer to Christ and to one another in love of Him. Through this contact, as we understand and appreciate it more by prayer and reflection, our vision should widen; with the mind and heart of Christ we should as the saints have done, begin to see the world, its problems, joys, suffering, contradictions, with the eyes of God. You don't 'see' love with your physical eyes; there is a vision more important and of greater value than what a blind man is deprived of -- as Jesus taught the blind man to whom he restored the use of his eyes, and that man saw it. His whole life was transformed by what Jesus did for him and to him -- it wasn't just that he could now see; each of us is offered the same gift through faith, and if it hasn't noticeably affected us, if Baptism, the Eucharist, the other sacraments don't really make any difference in our lives, we ought to start wondering about just how intensely we do love God and how much we understand of what it means to have been called by Him to share in the inheritance of the saints in light, to use St Paul's phrase. The power of God has taken us out of darkness, weakness, hopelessness, futility, uncertainty, to transform us into His friends, members of His family. The full implications of this will be seen only gradually; but what we come to Mass for is to

thank God for all his mercies and gifts -- we come as a group, a community of faith to thank God together because His gift is given to us not only as individuals but to form us into a community; and, at Mass, the sign and cause of that unity is our receiving of Christ, each of us, in Holy Communion. But are we united, as Christians; has our faith really brought about a revolution in our lives? The answer to that, of course, can't be given in terms of politics or protest or any human yardstick. It's our conformity to Christ, our closeness to Him as a Person, that measures the depth of our faith and love. During Lent we should be renewing our devotion and commitment to Him, finding fresh meaning in what we did and what He did for us in Baptism, in order to celebrate together at Easter the great event and mystery of His passage out of this world back to His Father, opening the way for all of us to go with Him. Our Eucharist today is both a sign and a pledge of His being with us and our being united with Him when the time comes for each of us to suffer, to die, to enter into a new life with God our Father.

petitions, and generously heed our humble prayers. Through Christ our Lord.

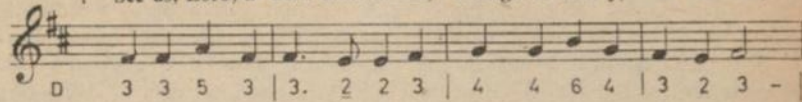
ALL : Amen. (*Sit*)

OFFERTORY SONG

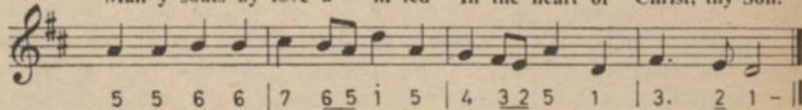
READER : Praise the Lord for he is good, sing to his name for he is gracious; whatsoever he will he does in heaven and earth.

ALL SING :

1 See us, Lord, a- bout thine al- tar, Though so man- y, we are one;



Man- y souls by love u- ni- ted In the heart of Christ, thy Son.



2 Hear our prayers, O loving Father, Hear in them thy Son, our Lord; Hear him speak our love and worship as we sing with one accord.

PRAYER OVER THE GIFTS

O Lord, we pray that you look with favour upon these sacrifices. May they assure both our devotion and our salvation: 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 CONSECRATION

ALL SING :

Your death, O Lord, we com- memo- rate, A- MEN.
Your glory as our Risen Lord, now we ce- le- brate. A- MEN.
Your re- turn, as Lord in glo- ry, to- geth- er we a- wait. A- MEN.

COMMUNION SONG

READER : Jerusalem, that is built as a city, which is well built. For there the tribes go up, the tribes of the Lord, to praise your name, O Lord.

ALL SING :

Hum- bly we a- dore thee, Christ, Re- deem- er King;
Thou art Lord of heav- en, thou to whom we sing.
God, the Might- y, thou hast come, bear- ing gifts of grace;
Son of Ad- am still thou art: Sav- iour to our race.

2 Jesus, Lord, we thank thee / for this wondrous Bread;
In our land thou dwellest, by thee we are fed.
We who share this Mystery / in thee are made one:
Ev'ry act we offer thee / in thy name is done.

PRAYER AFTER COMMUNION

P. Let us pray

O Merciful God, grant, we ask you, that we may celebrate with sincere service and always receive with faith this your holy mystery with which you constantly fill us: 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.

Mass Leaflet
No. 241

ADVENIAT

FOURTH SUNDAY IN LENT

ENTRY SONG

READER : Be glad, Jerusalem, and make an assembly, all you who love her: be happy and rejoice, all you who were in sorrow. That you may shout for joy, and be filled with the comfort of her bosom. I rejoiced when they said to me: we shall go into the house of the Lord.

ALL SING :

God of mer- cy and com- pas- sion, Look with pi ty up- on me.
Fa- ther, let me call thee Fa- ther, 'Tis thy child re- turns to thee.
*Je- sus, Lord, I ask for mer- cy; Let me not im- plore in vain;
All my sins I now de- test them, Ne- ver will I sin a- gain.
2 See our Saviour, bleeding, dying, on that cross of Calvary;
To that cross my sins have nailed him, yet he bleeds and dies for me.
Jesus, Lord . . .

PRAYER OF THE ASSEMBLY

P. Let us pray

Almighty God, we ask you to grant that we who suffer deservedly for our deeds may be relieved by the encouragement of your grace: 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 (*Sit*)

First Reading (Old Covenant): A reading from the Book of Genesis

(12, 1-8)

Yahweh said to Abram, 'Leave your country, your family and your father's house, for the land I will show you. I will make you a great nation; I will bless you and make your name so famous that it will be used as a blessing. I will bless those who bless you: I will curse those who slight you. All the tribes of the earth shall bless themselves by you.' So Abram went as Yahweh told him, and Lot went with him. Abram was seventy-five years old when he left Haran. Abram took his wife Sarai, his nephew Lot, all the possessions they had amassed and the people they had acquired in Haran. They set off for the land of Canaan, and arrived there. Abram passed through the land as far as Shechem's holy place, the Oak of Moreh. At that time the Canaanites were in the land. Yahweh appeared to Abram and said, 'It is to your descendants that I will give this land'. So Abram built there an altar for Yahweh who had appeared to him. From there he moved on to the mountainous district east of Bethel, where he pitched his tent, with Bethel to the west and Ai to the east. There he built an altar to Yahweh and invoked the name of Yahweh. ALL : Thanks be to God.

RESPONSORY PSALM (Psalm 32)

READER : *Yahweh, let your love rest on us as our hope has rested in you.

ALL : (repeat the refrain*)

READER : The word of Yahweh is integrity itself, all he does is done faithfully; he loves virtue and justice, Yahweh's love fills the earth.

ALL : (repeat the refrain*)

READER : But see how the eye of Yahweh is on those who fear him, on those who rely on his love, to rescue their souls from death and keep them alive in famine.

ALL : (repeat the refrain*)

READER : Our soul awaits Yahweh, he is our help and shield; our hearts rejoice in them, we trust in his holy name.

ALL : (repeat the refrain*)

Second Reading (New Covenant): Letter of St. Paul to the Colossians

(1, 9b-14)

BRETHREN : What we ask God is that through perfect wisdom and spiritual understanding you should reach the fullest knowledge of his will. So you will be able to lead the kind of life which the Lord expects of you, a life acceptable to him in all its aspects; showing the results in all the good actions you do and increasing your knowledge of God. You will have in you the strength, based on his own glorious power, never to give in, but to bear anything joyfully, thanking the Father who has made it possible for you to join the saints and with them to inherit the light. Because that is what he has done: he has taken us out of the power of darkness and created a place for us in the kingdom of the Son that he loves, and in him, we gain our freedom, the forgiveness of our sins.

ALL : Thanks be-to God.

ACCLAMATION (All stand)

READER SINGS :

Christ Lord of glo-ry, Christ Prince of na-tions, Christ our King of kings!

D 6 6 5 6 6 - ; 7 6 5 6 6 - ; 6 5 6 3 3 - ||

ALL : (repeat)

READER : 'I am the light of the world; anyone who follows me will not be walking in the dark; he will have the light of life'.

ALL : (sing the refrain)

Third Reading: The continuation of the Holy Gospel according to John

(1-13+24-38)

ALL : Glory be to thee, Lord.

At that time, as he went along, he saw a man who had been blind from birth. His disciples asked him, 'Rabbi, who sinned, this man or his parents, for him to have been born blind?' 'Neither he nor his parents sinned,' Jesus answered 'he was born blind so that the works of God might be displayed in him. As long as the day lasts I must carry out the work of the one who sent me; the night will soon be here when no one can work. As long as I am in the world I am the light of the world.' Having said this, he spat on the ground, made a paste with the spittle, put this over the eyes of the blind man, and said to him, 'Go and wash in the Pool of Siloam (a name that means 'sent'). So the blind man went off and washed himself, and came away with his sight restored. His neighbours and people who earlier had seen him begging said, 'Isn't this the man who used to sit and beg?'

Some said, 'Yes, it is the same one'. Others said, 'No, he only looks like him'. The man himself said, 'I am the man'. So they said to him, 'Then how do your eyes come to be open?' 'The man called Jesus' he answered 'made a paste, daubed my eyes with it and said to me, "Go and wash at Siloam"; so I went, and when I washed I could see.' They asked, 'Where is he?' 'I don't know' he answered. They brought the man who had been blind to the Pharisees. So the Jews again sent for the man and said to him, 'Give glory to God.' For our part, we know that this man is a sinner.' 'I don't know if he is a sinner; I only know that I was blind and now I can see'. They said to him, 'What did he do to you? How did he open your eyes?' He replied 'I have told you once and you wouldn't listen. Why do you want to hear it all again? Do you want to become his disciples too?' At this they hurled abuse at him: 'You can be his disciple,' they said 'we are disciples of Moses: we know that God spoke to Moses, but as for this man, we don't know where he comes from'. The man replied, 'Now here is an astonishing thing! He has opened my eyes, and you don't know where he comes from! We know that God doesn't listen to sinners, but God does listen to men who are devout and do his will. Ever since the world began it is unheard of for anyone to open the eyes of a man who was born blind; if this man were not from God, he couldn't do a thing.' Are you trying to teach us,' they replied 'and you a sinner through and through, since you were born!' And they drove him away. Jesus heard they had driven him away, and when he found him he said to him, 'Do you believe in the Son of Man?' 'Sir,' the man replied 'tell me who he is so that I may believe in him.' Jesus said, 'You are looking at him; he is speaking to you'. The man said 'Lord, I believe', and worshipped him.

ALL : Praise be to thee, O Christ.

PRAYER OF THE FAITHFUL

PRIEST : The Lord be with you. ALL : *And with you.*

PRIEST : Let us pray to Christ our Lord, the beloved Son of God the Father, to show us his mercy.

LEADER : For our holy Father Pope Paul, for the Bishops and priests of the Church, we pray to the Lord.

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

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

That the Diocesan Convention may contribute to a genuine renewal of the diocese in its people, its apostolate and its institutions. ALL : Hear.

That through the grace of the Holy Spirit and the cooperation of all, the Diocesan Convention may be able to tackle the problems that confront the Church in Hong Kong with courage, imagination and true wisdom. ALL : Hear.

That the Diocesan Convention may be the occasion of an interior renewal of the People of God in Hong Kong and a summons to them to make the fullest possible response to the call to holiness they received at baptism. ALL : Hear.

PRIEST : O God, our Father in heaven, in your kindness listen to our