Good morning, from the chapel at the Catholic Centre where Mass
is about to begin. We invite you to listen and join in spirit
with the congregation here in our worship and prayer this
morning, especially any of you who are sick or confined to your
home today and cannot be present to take part in Sunday Mass
in your parish church with your fellow Christians at the
Eucharist. Today is the eighth Sunday after Pentecost; and the
N.T. scripture readings in the first part of the Mass continue
the consecutive pattern that's being used in this season of the
year — in St Matthew's gospel, we've reached ch.15, and in St
Paul's Letter to the Romans, ch.8. The O.T. reading is chosen
in connection with the Gospel extract which is concerned with
genuine religion and practice being a matter of the heart, of
personal, interior, attitude — not merely external observance.
The extract from St Paul is not tailored to fit this theme, but
it does in fact fit in, as he's talking about the action of the
Holy Spirit in a Christian, in his prayer and love of God.
But before the celebration and proclaiming of God's word in the
Mass, there is the preparatory rite which of common prayer and
contrition which begins now with the Entry Song verses from Ps
47 and a hymn, as the priest and his assistants approach the
sanctuary.

Confit.Kyrie.Gloria

ORATIO: The Prayer for today's assembly is followed by the
first of the scripture readings, from the prophet Isaiah, after
which part of Ps 39 is recited as a meditation-prayer.

CREDO :   After the reading of scripture and the sermon, the liturgy
continues with our profession of faith in God's word, as we
recite together the Nicene Creed.

OFFERTORY: The short verse from Ps 17 is an antiphon to introduce the
beginning of the second part of the Mass, the liturgy of the
Eucharist. We're now at the Offertory rite where, after listen-
ing to the word of God, and making our response in prayer and
petition, we prepare for the great thanksgiving prayer of the
Eucharist. At the altar, the priest makes ready the offerings
which are required for the memorial of Christ's Pasch and which
will become for us His Body and Blood. The congregation, mean-
while, are seated during this offertory rite which is done in
silence,... an opportunity for private prayer and making oneself
ready in spirit to join in the offering and prayer of the
Eucharist. In the new order of the Mass, however, which we'll
be using from next December, there are two prayers to be recited
by the priest and congregation together if there is no hymn sung
during this rite — otherwise, they'll be recited privately by
the priest, as he does now. While I've been speaking, he's taken
the paten with the large round and flat bread, and raised it in
a gesture of offering and prayer; and the same with the chalice of win
into which he also put a drop of water, with the prayer: Deus
qui humanae.. Bowing low at the centre of the altar he prays:
Suscipe sancta..   The Offertory rite ends with a formal
invitation to prayer and participation, and then the Prayer over
the Gifts.

REFACE: The central part of the Mass, the Prayer of the Eucharist, begins now. First a short dialogue between priest and people, then the Preface (one of the new ones for Sundays), the sung 'Sanctus' and, today, the first Eucharistic Prayer, the familiar Roman Canon.

PER IPSUM: That invocation of the Trinity concludes the Eucharistic Prayer. Now the Communion rite begins, first with the common prayer of the Christian community we say together, the Our Father.

COMMUNION: As the priest receives in Holy Communion the Body and Blood of Christ, the Antiphon for the Communion Song is recited — a verse from Ps 33. Now, as the priest replaces on the altar the chalice from which he has communicated, and takes the ciborium, the vessel holding the consecrated Hosts for the communion of the congregation, people begin to file up to the altar-rail where they will receive the Blessed Sacrament from the hands of the priest. It will take some minutes for the Communions of the congregation here; during this time, while the people go and return to their places for personal prayer and thanksgiving, you who are listening at home or in hospital may like to join with their prayers. During the singing of the 'Lamb of God', the priest recited his own, prescribed, prayers of preparation for Communion; I'll read them for you now: QQ Domine qui dixist Finally, before the Communion hymn is sung, here is a prayer of praise and thanksgiving from the Litrugy of St John: "How shall we acknowledge thy goodness, O Lord, kind God, for this renewal of our salvation ? How can we begin to praise thee sufficiently ? Yet, as far as we can, we do adore, glorify and

praise thee, and thine only Son, and the life-giving Spirit. We beseech thy goodness and thy mercy for the liberty and the salvation of the whole world, for the safety of the living and peace for the departed, for the hungry and needy, for the relief of the sick and the comfort of those who sorrow. Do thou come to them all with thy graces and let thy mercies give them new life. Bless thy people and guard thine inheritance."

CHOIR: HYMN - See us Lord.....

We have a few moments now while the priest concludes the giving of Holy Communion in wh. to reflect a little on this sacrament, especially in the light of the scripture readings we heard earlier.   Of its nature, a sacrament is an external sign and action which anyone can perceive; though being also signs of faith, the full meaning, significance and effect of the sacraments can only be seen, known and understood in faith. But they are not magic; they're not merely a ritual whose correct performance is the first important thing — they are actions of God and man, and so the human action involved must be really human, and personal. So in this Eucharist, whose purpose is to make us one with Christ and with one another in Him, we wish and try sincerely to give ourselves entirely and with open hearts to Christ. None of us is perfect or confirmed in grace; but through this sacrament which nourishes Christian life, the Holy Spirit of Christ is given us the helper of our weakness, to pray in us so that our prayer and approach to God can be acceptable to Him, in keeping with what He intends of us and for us.

Holy Communion doesn't automatically make us more charitable
more kind, thoughtful, considerate, concerned for others; doesn't
make us immune from hypocrisy, lip-service, routine, keeping
outward observances without any heart in what we're doing....
But coming to the Eucharist with hearts already open to Christ,
His power and life working in us will enable us to be gradually
transformed into His likeness. The food of life, the Body of
Christ which we receive into ourselves becomes the source of
all good in our lives, all the love, concern, personal involve-
ment with God and with our fellow-men that there is in our lives.

Holy Communion is not a selfish or a self-centred action —
it is the sacrament of God's love, in which we're caught up,
and love can't be self-centred or selfish. So it's not just for
ourselves or by ourselves that we receive this sacrament, but
in the worshipping assembly of a Christian community with whom
we're joined by Christ, a community which has a mission and a
responsibility to the larger community of mankind as a whole and
the people among whom we live. To be carriers of God's love to
them, we who've been privileged to know God's love first must
be ourselves in love with God — it is the Eucharist which shd.
most of all teach us that love and bring us into vital contact
with it... and vital means living, alive, lively.

P.C.   Having finished giving Holy Communion, the priest returns to
the altar where he recites his own prayers of thanksgiving
while briefly cleaning and putting away the sacred vessels used
during Mass. And now the final community prayer of thanksgiving
followed by the Blessing and Dismissal.

END: After the Blessing & dismissal, the priest & his assistants leave
the altar & the congregation begins to disperse. This broadcast of
Mass this morning has come from the chapel at the Cath.Cent. ConnRd