

10 Aug. 1969

11th Sunday after PentecostCatholic Centre  
Broadcast

Good morning; and welcome to join with us here in the chapel at the Catholic Centre in Connaught Rd. In just a few moments the Mass will be beginning, and we invite you, especially if you are ill or confined to your home this morning, to join with us in spirit as we offer our worship of prayer, praise and thanksgiving to God. In the liturgy for today, the 11th Sunday after Pentecost, the readings of scripture are taken from the O.T. Book of Deuteronomy, the Letter of St Paul to the Romans and St Matthew's gospel in the semi-continuous reading of which during this ~~month~~<sup>year</sup> we have now reached ch. 18, Our Lord's parable about an unmerciful debtor which He told as an illustration of how and why we must be forgiving. The homily on the scriptures will be given by the celebrant of the Eucharist, Fr Joseph Mallin SJ. This first part of today's liturgy is preceded by a rite of preparation, of prayer in contrition and praise of God's goodness whose mercy and forgiveness we implore. Before that, and while the celebrant and his assistants approach the altar, the Entry Song verses from Ps 67 are recited, with the hymn: Praise to the Holiest.

Confit, Kyrie, Gloria

**ORATION:** The formal Prayer for our assembly today is followed by the first of the scripture readings, after which part of Ps 36 is recited as a meditation-prayer by the reader and congregation.

**ed:** After the scripture and sermon, this first part of the liturgy continues with a profession of faith as we recite the Nicene Creed together.

**OFFERTORY:** A verse from Ps 29 introduces the second part of the Mass, the liturgy of the Eucharist — and first, the preparatory rite of the Offertory where the altar, the bread and the chalice are made ready for the prayer and action of the Eucharist. This rite is known as the Offertory for it's the time when the congregation's offerings are made of the gifts needed for the Eucharist. The bread and wine now being brought to the altar by the celebrant's assistants are being brought in the name of us all and are provided <sup>through</sup> by the offerings given in the collection made at this point during the Mass. But these offerings are really symbolic of our desire to share with one another in the Eucharist, and especially, to offer ourselves totally to God so that we may be able to share in Christ's complete and saving sacrifice of Himself in love and obedience to His Father. We wish to offer ourselves to Him so that in sharing the Body and Blood of Christ in the Sacrament of the Eucharist, we may be transformed in and by the divine love of Christ. At the altar, the priest first takes the bread, with this silent prayer of offering: **Suscipe...** Then, having poured wine and a drop of water into the chalice he makes this prayer: **Offerimus tibi...** Bowing deeply in supplication, he prays: **In spiritu... Veni...** (The priest now goes to the side of the altar where he briefly washes his fingers) The Offertory rite ends with the formal Prayer over the Gifts which is special to each celebration.

**PREFACE:** The Prayer of the Eucharist, which is the central part of the Mass, begins now with a short dialogue between priest and people, the Preface for Sundays of the year, and the sung 'Sanctus'. The Eucharistic Prayer today will be the third, of the four now in use.

**PER IPSUM:** The Prayer of the Eucharist ends, as always, with that invocation of the Trinity. Now follows the preparation for Holy Communion, beginning with the common recitation of the Our Father.

**COMMUNION:** (READER) The verse for the Communion Song today, which has just been read, is from the O.T. Book of Proverbs. Meanwhile, after his own private prayers of preparation during the singing of the Agnus Dei, the priest has now received in Holy Communion the Body and Blood of Christ, saying as <sup>he</sup> took the sacred Host: The Body of Christ preserves my soul for everlasting life; and then, before drinking from the chalice: *Q Q Quid retribuam...* The people who are to communicate are now filing up to the altar-rail, and the priest takes the ciborium with the small hosts for the peoples' communion and goes to begin giving the sacrament. As he gives the consecrated Host to each one, he says to them: The Body of Christ, to which the communicant replies Amen in an act of faith and acceptance of God's gifts. You who are listening and are unable for one reason and another to receive Christ in Holy Communion today may like, at this time, to make your own spiritual communion. To help you, I'll read the first of the priest's three prescribed prayers just before his own communion. This one follows immediately after the Agnus Dei and will in fact become a common prayer of priest and people together in the final revision of the Mass liturgy which we'll begin to use at the end of this year. *Q Q Domine qui dixisti.* And a very old prayer, part of an invocation of God's protectn., which is particularly suitable for a time of Holy Communion: "Christ with me, Christ before me, Christ behind me; Christ in me, Christ beneath me, Christ above me; Christ on my right,

Christ on my left; Christ where I lie, Christ where I sit, Christ where I arise; Christ in the heart of every man who thinks of me, Christ in the mouth of every man who speaks of me, Christ in every eye that sees me, Christ in every ear that hears me". As the congregation go ~~xxx~~ <sup>to</sup> the altar and return to their places for personal prayer and thanksgiving, a hymn for Communion time, 'See us Lord about thy altar'

**CHOIR:**

In the few minutes left while the priest continues and concludes giving Holy Communion to the people here, we have time for some reflection on this Sacrament, or, if you like, to pray in union of spirit with the people who have just received Christ in their hearts and souls at this Mass. The Eucharist is the sacrament above all, of unity and union — a sign which brings about the reality of what it signifies. That is what it is meant to do; and it does so by the presence, power and activity of Christ Himself in this sign — unless we ourselves put some obstacle in the way and prevent it from really being a sign or producing the grace and fruit, the reality, which Christ gave it to us to bring about. Coming here together to pray, to take part in the Eucharist and to receive in faith this sacrament is already some sign or indication of our common interest, common faith, unity with one another; and it extends beyond this little chapel to every assembly (even of only one or two people) meeting today to celebrate Our Lord's Paschal supper; it extends too, to all who are with us in spirit, who would wish to be part of this assembly but who are prevented from being with us by illness or other circumstances keeping them away. Receiving this sacramt.

together, in the one and same liturgy, is a sign of unity among us; but it can't be or remain just as surface unity such as brings any crowd of people together — it is a sacrament of faith and faith (as the reading from St Paul earlier in this Mass shd. recall) is a matter of the heart, as well as its external expression in what we say and do. The gospel we heard also reminds us that we must forgive, from our hearts; God's mercy, kindness and goodness to us is so great that, if we only begin to understand and appreciate it, there can be no room in our hearts and attitudes for any different sentiments or ways of dealing with our fellow-men whom He also loves. The Eucharist we receive together is, first of all, a sign of God's love; for it is the sacrament of Christ's Body and Blood given and shed for us so that we could enter and share the friendship, the life and love of God, Father, Son and Holy Spirit. The unity Christ desires is a union between ourselves, and between us and Him — it's a union of persons, and that means our whole selves must be engaged heart and soul. So we pray that all of us may receive this sacrament worthily, so that Christ's love can open our minds and hearts to Him and to all the people whom He gave His life, and still ~~gives~~ gives His life, to save and bring to the family of God.

The Communion are now ended, and the priest returns to the altar, putting into the tabernacle the Hosts that remain. After cleaning & putting away the chalice and paten used at Mass, he will recite the final thanksgiving prayer & give the Blessing.

**END:** The Blessing & Dismissal bring this liturgy to an end and the priest leaves the altar. So we conclude this broadcast of Mass wh. has come to you this morning from the chapel at the Cath. Centre in Connaught Rd. Central