

21 sept.'69

17th Sunday p.PentecostCatholic Centre
Broadcast

Good morning, from the chapel at the Catholic Centre in Connaught Rd. Mass is about to begin in a few moments, and we invite you to stay with us and join in spirit with the people assembled here for prayer and worship. If you are in hospital or sick at home, or for some other reason cannot yourself be present in your own church this morning, we hope that this broadcast of the Mass being celebrated here may help you to pray and be an encouragement and consolation for you. This is the 17th Sun. after Pentecost; and in the scripture readings in the first part of the Mass, the liturgy of the Word, you will hear from St Matthew's gospel Our Lord's parable about a vineyard and the unprofitable and murderous tenants in it. It's really more an allegory than a parable, and Our Lord himself draws the conclusion. A related passage from Isaiah, in the O.T., forms the first of the three readings; and from the N.T. you'll hear part of St Paul's letter to the Philippians which, starting today is being read semi-continuously for the next few Sundays. Mass begins with an Entry Song and a hymn, as the priest and his assistants come to the altar — the verses today are from Ps 118, and the hymn, 'O holy lord, Father adored'.

Confit.: Kyrie:

Gloria: ORATIO — After the entry rite and the Prayer for today's assembly, the priest and congregation sit down to listen to the word of God in scripture. First, from Isaiah; and this is followed by the Responsory Ps 79.

Creed: After the scripture readings and homily by the celebrant of the Mass, the congregation stand to recite together a profession of faith in God's revelation of Himself, the Nicene Creed.

OFFERTORY:

Verses from ch.9 of the Book of Daniel, introducing the Offertory rite, the beginning of the second part of the Mass, the liturgy of the Eucharist. Just before that, you heard the Prayer of the Faithful, the intercessory prayers for the various needs of the Church which rounds off the liturgy of the Word. Now at the Offertory, the priest prepares on the altar the bread and wine needed for the thanksgiving prayer and action of the Eucharist and for the Holy Communion in which he and the congregation here will share in the table of Our Lord. This bread and wine, used by Our Lord at His Last Supper because they were the ordinary symbols of food and life, are our offerings, representing our selves. We've come to Mass because we wish to thank God for His goodness, and we do this by entering into the supreme prayer of thanksgiving which Christ Our Lord offered, in His own Body and Blood. We give our selves, as fully as we can (which is often not as generously as we ought), so that becoming partners in Christ's offering of Himself we may be acceptable to God our Father in giving Him the worship, praise and glory which is due from us. Most of the prayers of the Offertory are private prayers of the celebrant as he prepares the altar; this is the final one, before the formal Prayer over the Gifts which concludes the rite: **Suscipe sancta Trin.**

PREFACE:

The Canon, or Eucharistic Prayer of the Mass, begins now with a greeting and invitation, a special Sunday Preface and the sung 'Sanctus'. For today's celebration, the 3rd of the 4 Eucharistic Prayers now in use is the one you'll hear.

PER IPSUM That conclusion invoking the Blessed Trinity ends each of the Eucharistic Prayers. The Holy Communion rite, the sacrament of the Eucharist, begins now with our common recitation of the Our Father.

COMMUNION: (READER) Two verses from Ps 75, which are the antiphon for the Communion Song today. The celebrant of the Mass now receives in Holy Communion the Body and Blood of Christ, taking first the Sacred Host and then drinking ~~from~~ the chalice. Those of the congregation who wish to receive Holy Communion are now approaching the altar-rail, where the priest will come to give them the sacrament. As there are quite a number of communicants this will take some minutes, during which you may wish to pray quietly by yourself, or make your own spiritual communion with Our Lord while the people here receive Him in this sacrament. Ps 22 is often associated with the Eucharist or sung during Holy Communion — you may like to pray in these inspired words of poetry ~~and~~ prayer from the Old Testament: **Q Q Q (Grail)** Now, a hymn for communion-time, 'Soul of My Saviour' :

CHOIR :

The priest is still giving Holy Communion to the congregation; so, while he finishes doing so and then returns to the altar to clean and put away the sacred vessels used during Mass, we have a few moments in which to reflect on this Sacrament of the Eucharist this morning. It is of course the same Christ each of us meets in the Eucharist each time we receive Him. But we change — our moods are different, our immediate needs change, the thoughts or worries uppermost in our minds are not the same each time we come to Mass, the particular way we think of and regard Christ our Lord each time

we receive Him in Holy Communion varies. It depends on many things, including our state of soul and our prayer. And this is basically why there is a first part of the Mass, the liturgy of the Word — for listening ~~them~~ to the Word of God in scripture is intended to help and prepare us for meeting the Word of God, Jesus Christ, in the sacraments. If you wonder, as people sometimes do, whether it makes any difference to you to receive Holy Communion week after week or even day after day, because you never seem to notice any difference, well (presuming you are not merely repeating a routine habit without any thought of what you're doing) you should remember that it's always in slightly different circumstances that we meet Christ even in the same sacrament often repeated. One of those circumstances is the scripture message that prepares and accompanies the sacrament — like this morning's three readings. For instance, the vineyard parables of Isaiah and of our Lord Himself. Our Lord's story is clearly more than a parable; it's really an allegory about Himself, the son who was killed by those whom his father had given charge over his vineyard. It's the reality of Christ's rejection for our sakes that we celebrate in the Eucharist, and share with Him. His total acceptance of the mission given Him by His Father makes our obedience to God possible and allows us share His inheritance, if we associate ourselves with Him. Most of us are always inclined to keep something back from a total self-surrender to God — the Eucharist we celebrate and receive should keep the mind and attitude and example of Christ before our eyes, reminding us that He has inherited the promises of God; and if we wish to share with Him in this, as we're called to do, we must submit ourselves as He did and like Him produce the fruit God looks

for from His vineyard -- justice, charity, unity, harmony. Today's Eucharist can remind us that we can't make wine without grapes, even the wine that becomes for us the Body and Blood of Christ in the Eucharist. To offer that wine, so that we can share in Christ's paschal supper, we first have to have some fruit to offer, good fruit which must die to be transformed, ourselves. The way we live our Christian lives counts here; how much we have in ourselves, in our attitudes, concern for other people and in giving of ourselves for them, of the mind of Christ. None of us is perfect yet - we can always become still more like Christ, or less. Each Communion gives that sharing with Christ and one another which makes it possible to grow in unity with Him and bear the fruit of His love and care in the world around us -- but we've got to bear the fruit, tho' it's God's goodness and kindness which has planted the tree and nourished it. Grace, the sacraments, are not automatic things; they are always personal, as any love is. You can't live a good Christian life as if by accident -- it comes only through committing oneself to God in Christ, from the love of Christ which is in one's heart. It's in the Eucharist that one can most directly be united with Christ and learn from Him (if one keeps one's eyes and ears open) what is still lacking or missing or unhealthy in oneself which prevents Christ's love from flowering and producing the fruit He expects in our lives.

After giving Holy Communion to the congregation, the priest returned to the altar and cleaned and then put aside the chalice and paten. After a few moments of private thanksgiving, he now recites the final thanksgiving prayer of the Mass, and then gives the Blessing and Dismissal.

END: The Blessing and Dismissal conclude our celebration of Mass this morning, and as the priest & his assistants leave the altar we close this broadcast wh. has come to you from the chapel at Cat. Cen.

ably look down upon this people, upon whom your name is called, O God.

ALL SING : (See p. 1 or any suitable hymn from the Hymn book)

PRAYER OVER THE GIFTS

O Lord, humbly do we ask your majesty that by these holy things which we do we may be saved from sins past and future: through the same 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

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 : Vow to the Lord your God and bring gifts, all you who stand round about him: to him who is awesome, who humbles princes and is feared by all the kings of the earth.

ALL SING : (Hymn book No. 72)

F 5 - 1 1 | 1 - ? - | 1 1 2 2 | 3 - - - |
1 Soul of my Sa- viour, sanc- ti- fy my breast;

3 - 2 3 | 1 - ? - | ? 1 ? 6 | 5 - - - |
1 Bo- dy of Christ, be thou my sa- ving guest;

5 - 4 5 | 3 - 2 - | 5 5 4 5 | 3 - - - |
1 Blood of my Sa- viour, bathe me in thy tide,

2 4 3 2 | 1 - 4 - | 3 3 2 2 | 1 - - - ||
1 Wash me, Liv- ing wa- ter, flow- ing from his side.

PRAYER AFTER COMMUNION

P. Let us pray.

O God Almighty, may your holy sacrament cure our vices and give us your everlasting medicine: through the same 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. 271

ADVENIAT

SEVENTEENTH SUNDAY AFTER PENTECOST

ENTRY SONG

READER : Righteous are you, O Lord, and your judgments are just. Deal with your servant according to your mercy, and teach me your righteousness. Blessed are they whose way is innocent, who walk in the law of the Lord.

ALL : Glory be to the Father . . .

ALL SING : (Hymn book No. 1)

D 1 - | 3 4 5 - i - | 7 6 5 - 6. 5 | 4 3 2 - 3 4 |
1 O ho- ly Lord, Fa- ther a- dored, Our tres- pass- es con-

2 - 1 - || 1 - | 3 4 5 - i - | 7 6 5 - 6. 5 |
fess- ing, To you this day, Your chil- dren pray, Our

4 3 2 - 3 4 | 2 - 1 - || i - | 7 6 5 - i - |
ho- ly Faith pro- fess- ing; Fa- ther a- bove, Fold

7 6 5 - 5 - | 1 2 3 - 1 - | 3 #4 5 -
in your love Our songs of praise, The prayers we raise,

PRAYER OF THE ASSEMBLY

P. Let us pray.

O God, we ask you to help your people to avoid contact with Satan; and with pure minds to serve you the only God: through the same 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 Prophet Isaiah (5.1-7)

Let me sing to my friend the song of his love for his vineyard. My friend had a vineyard on a fertile hillside. He dug the soil, cleared it of stones, and planted choice vines in it. In the middle he built a tower, he dug a press there too. He expected it to yield grapes, but sour grapes were all that it gave. And now, inhabitants of Jerusalem and men of Judah, I ask you to judge between my vineyard and me. What could I have done for my

vineyard that I have not done? I expected it to yield grapes. Why did it yield sour grapes instead? Very well, I will tell you what I am going to do to my vineyard: I will take away its hedge for it to be grazed on, and knock down its wall for it to be trampled on. I will lay it waste, unpruned, undug; overgrown by the briar and the thorn. I will command the clouds to rain no rain on it. Yes, the vineyard of Yahweh Sabaoth is the House of Israel, and the men of Judah that chosen plant. He expected justice, but found bloodshed, integrity, but only a cry of distress.

ALL : Thanks be to God.

RESPONSORY PSALM (Psalm 79)

READER : The vineyard of Yahweh Sabaoth is the House of Israel.*

ALL : (repeat the refrain*)

READER : You cleared a space where it could grow, it took root and filled the whole country. Why have you destroyed its fences? Now anyone can go and steal its grapes.

ALL : (repeat the refrain*)

READER : The forest boar can ravage it and wild animals eat it. Please, Yahweh Sabaoth, relent! Look down from heaven, look at this vine

ALL : (repeat the refrain*)

READER : Visit it, protect what your own right hand has planted. They threw it on the fire like dung, but one look of reproof from you and they will be doomed.

ALL : (repeat the refrain*)

READER : Yahweh Sabaoth, bring us back, let your face smile on us and we shall be safe.

ALL : (repeat the refrain*)

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

(2.1-5)

BRETHREN : If our life in Christ means anything to you, if love can persuade at all, or the Spirit that we have in common, or any tenderness and sympathy, then be united in your convictions and united in your love, with a common purpose and a common mind. That is the one thing which would make me completely happy. There must be no competition among you, no conceit; but everybody is to be self-effacing. Always consider the other person to be better than yourself, so that nobody thinks of his own interests first but everybody thinks of other people's interests instead. In your minds you must be the same as Christ Jesus.

ALL : Thanks be to God.

ALLELUIA (All stand)

READER SINGS : (Alleluia, alleluia, alleluia)

ALL : (repeat)

READER : 'Blessings on the King who comes in the name of the Lord!'

ALL : (sing Alleluia)

READER : 'Peace in heaven and glory in the highest heavens!'

ALL : (sing Alleluia)

Third Reading: The continuation of the Holy Gospel

according to Matthew (21.33-46)

ALL : Glory be to thee, Lord.

At that time, Jesus told the chief priests this parable: 'There was a man, a landowner, who planted a vineyard; he fenced it round, dug a winepress in it and built a tower; then he leased it to tenants and went abroad. When vintage time drew near he sent his servants to the tenants to collect his produce. But the tenants seized his servants, thrashed one, killed another and stoned a third. Next he sent some more servants, this time a larger number, and they dealt with them in the same way. Finally he sent his son to them. "They will respect my son" he said. But when the tenants saw the son, they said to each other, "This is the heir. Come on, let us kill him and take over his inheritance." So they seized him and threw him out of the vineyard and killed him. Now when the owner of the vineyard comes, what will he do to those tenants?' They answered, 'He will bring those wretches to a wretched end and lease the vineyard to other tenants who will deliver the produce to him when the season arrives'. Jesus said to them, 'Have you never read in the scriptures: It was the stone rejected by the builders that became the keystone. This was the Lord's doing and it is wonderful to see? I tell you, then, that the kingdom of God will be taken from you and given to a people who will produce its fruit.' When they heard his parable, the chief priests and scribes realized he was speaking about them, but though they would have liked to arrest him they were afraid of the crowds, who looked on him as a prophet.

ALL : Praise be to thee, O Christ (Sit)

PRAYER OF THE FAITHFUL

PRIEST : The Lord be with you . . . By Baptism we have become God's own people; one in faith, one in hope, one in love. Let us ask him to deepen our love for him and for others.

LEADER : That he may bless the missions and all who work in them, and bring to his Church those who do not yet know Our Lord Jesus Christ, we pray to the Lord.

ALL : (Hear your people, have mercy, O Lord.)

That he may guide the minds and hearts of all our citizens that they may strive to know his will and to follow it, we pray to the Lord.

That the Holy Spirit may guide and inspire both clergy and laity in the work of preparing the diocesan convention, we pray to the Lord.

PRIEST : Be moved by our urgent petitions, Lord, to answer our prayer of faith. Let no hope be in vain, no entreaty fruitless: through Christ our Lord. ALL : Amen. (Sit)

OFFERTORY SONG

READER : I, Daniel, prayed to my God, saying: Hear, Lord, the prayers of your servant; show your favour to your sanctuary, and favour-