

12 oct 1969

20th Sunday p. PentecostCatholic Centre
Broadcast

Good morning once again from the chapel at the Catholic Centre in Connaught Rd. where Mass is shortly to begin. We welcome you and invite you to join in spirit with the congregation in this small chapel as we offer our prayer and worship to God this morning, offering with Christ our Lord His sacrifice of love and obedience to His Father and ours so that we may be united with Him and with each other in the sharing of His risen life. If you are sick, in hospital, or confined to your home this morning, we hope that this broadcast of Mass will be of special help and encouragement to you in making your own prayer this Sunday and offering your life with Christ in the service of God's glory. Today is the 20th Sunday of the season after Pentecost, a time when we celebrate the continuing presence of Christ in His Church until His second coming in completion of His Paschal Mystery. In the scripture readings for Mass today you'll hear the last extract to be read from St Paul's letter to the Philippians; and in the gospel, two encounters of Our Lord with the Pharisees, on the question of which is the greatest commandment, and about who the Messiah is. Mass begins as the priest and his assistants approach the altar while the Entry Song is recited (verses from the Book of Daniel and Ps 118) and a hymn sung -- 'O holy Lord, Father adored'.

Confit.: Kyrie:

Gloria: ORATIO * After the entry and preparatory rite, the opening prayer of today's Liturgy has just been recited. Now the celebrant and congregation sit down to listen to the first reading from scripture, about the choice of David as King, which is related to part of the gospel passage which will follow

CREED :

After the scripture readings and homily by the celebrant of the Mass, Fr Sean Coghlan, all stand to recite together the Nicene Creed, a profession of faith in God's revealing of Himself.

OFFERTORY:

The beginning of Ps 136 introduces the Offertory rite, the beginning of the Liturgy of the Eucharist, the second part of the Mass. In the new order of Mass which comes into use at the beginning of December this year, this rite has been simplified somewhat to make its purpose and meaning clearer. Basically, it is preparation of the bread and wine needed for the prayer and action of the Eucharist -- bread and wine which we present and offer as gifts symbolising our giving of our selves to God with and in Christ. **CHOIR**

PREFACE:

The Eucharistic Prayer (or Canon) of the Mass begins now, with a greeting and invitation to participate. In today's celebration, we're using the 4th of the Eucharistic Prayers, which has its own special Preface.

PER IPSUM:

After the Prayer of the Eucharist, we begin now the preparation for the Sacrament of the Eucharist in Holy Communion; and first the Christian community prayer, the Our Father.

COMMUNION:

The ~~verse~~ antiphon for the Communion Song, today from Ps 118. While the 'Agnus Dei' was being sung, the celebrant of the Mass was saying the three ^{final} prayers of preparation for Holy Communion prescribed for him in the missal. Now, after showing the sacred Host to the congregation during that prayer adapted from the gospel: Lord I am not worthy, the priest receives in Holy Communion the Body and Blood of Christ, taking first the Host and then drinking from the chalice. While the people who wish to receive Holy Communion now approach the altar and

the priest goes to give them the Sacrament of the Eucharist, you who are listening may like to make your own spiritual communion with Christ our Lord. To help you, perhaps I might read for you the three prayers I just mentioned from the missal

Domine qui dix. QQQ The giving of Holy Communion to the congregation here will take some minutes more, before the priest returned to the altar and having cleaned and put away the sacred vessels used during the Mass recites the final thanksgiving prayer. The interval is meant to be a period for personal meditation, thanksgiving and praise to God - and this can be expressed in a suitable hymn. So, before continuing with reflection on this sacrament this morning, let's listen to the singing of a well-known hymn for Communion time: Soul of my Saviour. **CHOIR:**

- The Eucharist is the sacrament of unity and charity between us, the bond of which is Christ Himself. But it's not a kind of automatic thing which willy-nilly makes us united or makes us love our neighbour, as Christ told us we must do. We are, and remain, free persons when we receive Christ in Holy Communion; receiving into ourselves His body and blood, His life, we do have within us **His** power and strength to live as He did, to do what He wants us to do -- if our hearts and minds are really as open to Him as we can honestly make them. The unity and charity we pray and hope for, which it is the Church's purpose to bring about and witness to in the world, is not a merely human creation, an ideal thought up by men but a work of God which we cannot achieve alone, which we cannot achieve without God's love being alive in us. **This** is why the Eucharist is the food of Christian life, and the source of unity and charity in the

Church. [In the Eucharist this morning we are united (because it is the same Christ we receive, in the same faith and communion with one another) with the representatives of the bishops of the world who are meeting now in Rome. We pray for them and for the enlightenment of the Holy Spirit for them in their deliberations because they are the centres around which unity in the community of God's people is built, and through whom we are united in the Church with the community of the Apostles and St Peter and with Christ who first called them to Himself to be His witnesses.]

→ What binds us to each other as Christians is not race, birth, colour, nationality, education or any of the ordinary common interests that go to weld any community of people together, but Christ living in us: "that they may be one as You Father in me, and I in you.. that they may be one in us". To love one's neighbour is not, for a Christian, an optional thing or a duty to be fulfilled by a minimum of avoidance of positive ill-will towards another -- the way we love others is the way we express our love for Christ Himself: "You are to love one another as I have loved you" -- that's the measure Christ has laid down for us; and all of us, I suppose, realise at least vaguely how really demanding that is, and how impossible ^{without} ~~with~~ the power and strength of His life and love working in us. (Our Lord asked the Pharisees what was their opinion of the Christ, whose son they thought he was -- we know, with the certainty of the faith we've received from Him who He is in whom we put our confidence.) Loving Him, if it means anything to love a Person, means having trust in Him and committing ourselves to Him, and trying to live up to what He expects of us, being ready to be taken out ^{of} the narrow limits of our selves, beyond the limits to which we think we can go or

are willing to go. If we don't really expect or even want God's love to make any difference in us, is it not because we don't really know who He is, have not grown to believe enough in Him, to hope enough in Him, to love Him with an undivided love. The Eucharist, each time we meet Christ here, should be making us grow in this way.

The Communion now over, the priest has returned to the altar where after cleaning the chalice and paten (and saying two short private prayers of thanksgiving which are prescribed for him in the missal,) he will recite the final thanksgiving prayer of the Mass and give the Blessing and Dismissal.

END:

The Mass now ended, the priest and his assistants leave the altar as the congregation here begins to disperse. You have been listening to this broadcast of the Mass direct from the chapel at the Catholic Centre in Connaught Rd. Central.

For Pope Paul and his brother bishops now meeting in synod,
we pray to the Lord:

That the Holy Spirit may guide and inspire us in renewing our Christian lives,
we pray to the Lord:

That those who govern our lives may rule with wisdom and justice,
we pray to the Lord:

For those who are sick and suffering, that they may feel the special care of God for them,
we pray to the Lord:

That we may enjoy lasting peace and freedom from all danger,
we pray to the Lord:

AFTER CONSECRATION

Dy - ing you de - stroyed our death ris - ing you re -
stored our life, Lord Je - sus, come in glo - ry.

COMMUNION SONG

READER : Remember, Lord, what you said to your servant, giving me hope; this was a comfort to me in my affliction.

ALL SING : (Hymn book No. 72)

I Soul of my Sa - viour, sanc - ti - fy my breast;
I Bo - dy of Christ, be thou my sa - ving guest;
I Blood of my Sa - viour, bathe me in thy tide,
I Wash me, Liv - ing wa - ter, flow - ing from his side.

PRAYER AFTER COMMUNION

P. Let us pray.

O Lord, to make us worthy of your holy gifts, grant that we may always obey your commandments: 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.

TWENTIETH SUNDAY AFTER PENTECOST

ENTRY SONG

READER : All you did to us, Lord, you did in true judgment, because we have sinned against you, and have not obeyed your commandments, but give glory to your name, and deal with us in your abundant mercy. 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)

O ho - ly Lord, Fa - ther a - dored, Our tres - pass - es con -
fess - ing, To you this day, Your chil - dren pray, Our
ho - ly Faith pro - fess - ing; Fa - ther a - bove, Fold
in your love Our songs of praise, The prayers we raise,

PRAYER OF THE ASSEMBLY

P. Let us pray.

O Lord, we ask you to give your faithful people peace and pardon. May they be cleansed of their sins and serve you with a peaceful mind: 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 First Book of Samuel (16.1+10-13b)

In those days, Yahweh said to Samuel, 'How long will you go on mourning over Saul when I have rejected him as king of Israel? Fill your horn with

oil and go. I am sending you to Jesse of Bethlehem, for I have chosen myself a king among his sons.' Jesse presented his seven sons to Samuel, but Samuel said to Jesse, 'Yahweh has not chosen these'. He then asked Jesse, 'Are these all the sons you have?' He answered, 'There is still one left, the youngest; he is out looking after the sheep'. Then Samuel said to Jesse, 'Send for him; we will not sit down to eat until he comes'. Jesse had him sent for, a boy of fresh complexion, with fine eyes and pleasant bearing. Yahweh said, 'Come, anoint him, for this is the one'. At this, Samuel took the horn of oil and anointed him where he stood with his brothers; and the spirit of Yahweh seized on David and stayed with him from that day on.

ALL : Thanks be to God.

RESPONSORY PSALM (Psalm 131)

READER : The Lord God will give him the throne of his ancestor David.*

ALL : (repeat the refrain*)

READER : Yahweh swore to David and will remain true to his word, 'I promise that your own son shall succeed you on the throne.'

ALL : (repeat the refrain*)

READER : 'I will bless her virtuous with riches, provide her poor with food, vest her priests in salvation and her devout shall shout for joy.'

ALL : (repeat the refrain*)

READER : 'Here, I will make a horn sprout for David, here, I will trim a lamp for my anointed, whose enemies I shall clothe in shame, while his crown bursts into flower.'

ALL : (repeat the refrain*)

Second Reading (New Covenant): Letter of St. Paul to the Philippians (4.8-9)

BRETHREN : Fill your minds with everything that is true, everything that is noble, everything that is good and pure, everything that we love and honour, and everything that can be thought virtuous or worthy of praise. Keep doing all the things that you learnt from me and have been taught by me and have heard or seen that I do. Then the God of peace will be with you.

ALL : Thanks be to God.

ALLELUIA (All stand)

READER SINGS : (Alleluia, alleluia, alleluia)

ALL : (repeat)

READER : 'I give you a new commandment: love one another'

ALL : (sing Alleluia)

READER : 'Just as I have loved you, you also must love one another.'

ALL : (sing Alleluia)

Third Reading: The continuation of the Holy Gospel according to Matthew (22.34-46)

ALL : Glory be to thee, Lord.

At that time, when the Pharisees heard that Jesus had silenced the Sadducees they got together and, to disconcert him, one of them put a question, 'Master, which is the greatest commandment of the Law?' Jesus said, 'You must love the Lord your God with all your heart, with all your soul, and with all your mind. This is the greatest and the first commandment. The second resembles it: You must love your neighbour as yourself. On these two commandments hang the whole Law, and the Prophets also.' While the Pharisees were gathered round Jesus put to them this question, 'What is your opinion about the Christ? Whose son is he?' 'David's' they told him. 'Then how is it' he said 'that David moved by the Spirit, calls him Lord, where he says: The Lord said to my Lord: Sit at my right hand and I will put your enemies under your feet? If David can call him Lord, then how can he be his son?' Not one could think of anything to say in reply, and from that day no one dared to ask him any further questions.

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

PRAYER OF THE FAITHFUL

PRIEST : The Lord be with you . . . God reminds us that here we have no abiding city, and that we should live as exiles. Let us ask him to increase the virtue of hope in our hearts and to place our confidence ever more deeply in him.

LEADER : That God 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.

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 : O God, our refuge and our strength, listen to the devout prayers of you Church, you who are the source of compassion: and grant that what we ask in faith, we may obtain: through Christ our Lord.

ALL : Amen. (Sit)

OFFERTORY SONG

READER : By the waters of Babylon we sat down and wept, when we remembered you, Sion.

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

PRAYER OVER THE GIFTS

May these mysteries bring us heavenly healing, O Lord. May they cleanse our hearts from all evil: 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.