

1 Mar 1970  
5 Mar 1972  
17 Mar 1974

3rd Sunday in Lent

Catholic Centre  
Broadcast

Good morning to you once again, from the chapel at the Catholic Centre where in a few moments the Mass for today will be beginning. If you are ill, at home or in hospital, or for some other reason cannot yourself be present with your fellow-Christians at worship this morning, we hope this broadcast of Mass will be a help and encouragement to you, and <sup>help</sup> (enable) you to join in spirit with the community prayer and worship of the Church today. This is the third Sunday of the season of Lent; and as Easter and its celebration approach, the important themes of Lent are brought out in the scripture readings chosen for these Sundays [— St John's gospel is used, which is the gospel of faith and the signs of faith;] the sacraments of Baptism and the Eucharist are prominent in the instruction the Church intends to impart through the reading of scripture during this season of repentance and conversion in preparation for celebrating the mystery of Christ's Pasch. Today's readings focus on [who Christ really is, and the <sup>Life of the Spirit He gives</sup> new covenant as between God and man established in His blood through his cross and resurrection.] But before the reading of scripture, there is the introductory rite and prayers which begins now with the singing of an Entry Song as the celebrant of the Mass and his assistants approach the altar.

*the need we all have to REPENT, to learn who Christ is and how to be His true disciples.*

**Penit.: Kyrie: ORATIO**

After the introductory rite and the Prayer for today's assembly, the congregation sit down now to listen to the first, O.T., scripture, which is followed by part of Ps <sup>95 103</sup> 18 recited as a mediation prayer *on the mercy of God.*

**Creed:**

The Creed, a profession of faith, is recited now, in response to the Word of God we've heard proclaimed in scripture.

**OFFERT.:**

The Prayer of the Faithful concludes the first part of the Mass, the Liturgy of the Word; now, in the Offertory rite, the Liturgy of the Eucharist begins, with the priest taking the bread and wine which are required for the Eucharist and are provided through the gifts and offerings of the faithful, as signs of their offering of themselves to the service of God.

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**PREFACE:**

After the Prayer over the Gifts, the central Eucharistic prayer begins now, with its special Preface for the Sundays of Lent. This morning you'll hear the 3rd of the 4 Euch. prayer

**Per Ipsum:**

The Eucharist Prayer ends with that doxology and offering to the Father of Christ's sacrifice for us. The preparation for Holy Communion begins now with the recitation of the Our Father.

**Communion:**

After raising the sacred Host for the congregation's adoration the priest now receives Christ's Body and Blood in Holy Communion, praying quietly as he does so: 'May the Body of Xt. bring me to everlasting life / May the Blood of Christ bring me to everlasting life'. Meanwhile, as the people begin to approach the altar for Communion, the Communion Song is sung:

**CHOIR.**

*by the choir. today is from St Francis Xavier College & school for the blind.*

As the congregation continues to approach the altar to receive Our Lord in Holy Communion, and people return to their places in the chapel for some minutes of personal prayer and thanksgiving, we have a short time of silence in the Mass. You who are listening in and are joined with the people here in spirit may like to use this time for your own private prayer and reflection. Meanwhile, until the Communion are over and the

priest is ready to recite the final prayers of the Mass and give the Blessing and dismissal, perhaps some thoughts on the Eucharist and Lent may be helpful. Lent is a time of conversion

- repentance and preparation — its summit is in the Easter celebration of the Eucharist in union with Our Lord's Pasch.
- From ~~its~~ beginning, Lent has been focussed on renewal of the Christian community — renewal from within, through penance, fasting, prayer in order to come together for the celebration of Our Lord's Passion, death and Resurrection with greater understanding and deeper awareness of God's love for mankind; renewal from outside, in that through the sacrament of Baptism administered in the Paschal celebration of Easter night, new members of Christ would take their places among the People of God, people whose conversion, faith and dedication to Christ should recall for the rest of us the meaning and commitment of our own Baptism into the dying and rising of Christ. Lent is also a Christian declaration (or manifesto) that there is a reality beyond the immediate present of the material world we live in; we are a Pilgrim People, sharing the promise and the beginnings of a new Life beyond death which Christ has opened to us and offered to us. Eastertime is a sign of this life beyond; [so, Lent emphasised some of the distinctive features of Christian life in this world — its community, its forward-looking purpose, its faith, the response to God's call and will for mankind, the sacraments, the place of Christ and His suffering and death in the lives of all of us. The Eucharist, in which we worship God today and through which His love and His life are shared among men, this Eucharist is the sign of Christian life in all its reality. A hymn,

attributed to St Thomas Aquinas, in honour of the Blessed Eucharist speaks of it as a sacred banquet in which Christ is our food, in which His Passion is remembered and presented, our souls are filled with grace and a pledge is given to us of the glory to come. Recent years have seen a great development in our general appreciation of the Eucharist — Lent should be an opportunity to deepen that appreciation and understanding, to learn more fully what is involved in this

→ sign of Christ's love and His presence. [So is the Eucharist] For it is a sign, as Christ personally was a sign for the men among whom He lived: but, as this morning's gospel reminds us, not everybody saw through to understanding who He was, because <sup>of the blindness of</sup> their hearts (were not right, they hadn't got faith or conversion) For the Eucharist too, for it to be fully effective in our lives and make us carriers of God's love to the people around us, we need our faith and repentance, continued conversion and renewal so that we can see more clearly <sup>Christ who brings us the light, and</sup> what ~~the~~ Eucharist is. It is, for instance, our gratitude and thanksgiving to God for everything He has done for us in Christ — a gratitude that is or should be, carried into every moment of life, expressing itself (as obedience to the Law expressed for the people of Israel) in doing what is God's will in love; His will in our relations with one another, in our attitudes to His poor, underprivileged, helpless, hopeless, ~~strangers~~, sick, in the way we live our Christian life and look on life. Through the Eucharist, it should be Christ's face, His presence that we see and seek in the world around us; He who is the power and wisdom of God has brought to the world, through His dying and rising for us, a reality, good news which it needs the

discipline of Lent to hear and see -- foolishness and impossible, indeed, for those who will not seek or see beyond the passing wonders and sensations (we're given daily as news and the opinions of the instant pundits) which <sup>are</sup> ~~is~~ presented as the world's wisdom.

The Communion are now over, and the priest replaces in the tabernacle the hosts that remain over. Then he briefly cleans the chalice and patens that have been used during Mass and Holy Communion, and these are removed from the altar by one of the assistants. After a few moments of silent prayer, the celebrant now recites the concluding prayer of today's Mass.

After giving the Blessing and Dismissal (which form the closing rite of the Mass), the priest ~~with~~ his assistants leaves the altar. As he does so, the congregation begins to disperse; and so, here we end this broadcast of Mass for today, the <sup>2nd</sup> ~~3rd~~ <sub>4th</sub> Sunday of Lent, which you have heard from the small chapel at the Catholic Centre in Connaught Rd., Central.

cesan Convention and assist them in their discussions for the good of the diocese, we pray to the Lord.

**PRIEST :** God, who are moved to have mercy even on the greatest sinner, look kindly on our humble prayers and enlighten our hearts, so that we may have strength to fulfil your commandments: though Christ our Lord. **ALL :** Amen. (Sit)

### Offertory Song

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

### Prayer over the Gifts

May this offering cleanse us from our sins, O Lord, and may it sanctify your servants in body and soul for the celebration of this sacrifice. Through Christ our Lord. **ALL :** Amen.

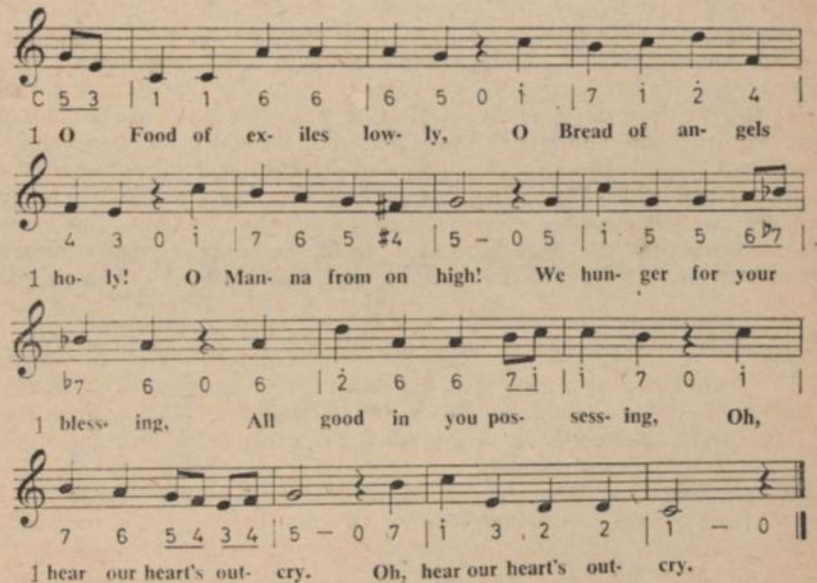
### After Consecration

(As usual on Sunday)

### Communion Song

**READER :** The sparrow has found herself a home, and the turtledove a nest in which to lay her young—your altars, O Lord of hosts, my king and my God! Blessed are they who dwell in your house; they shall praise you forever and ever.

**ALL SING :** (Hymn Book No. 71)



C 5 3 | 1 1 6 6 | 6 5 0 i | 7 i 2 4 |  
1 O Food of ex-iles low-ly, O Bread of an-gels  
4 3 0 i | 7 6 5 #4 | 5 - 0 5 | i 5 5 6 b7 |  
1 ho-ly! O Man-na from on high! We hun-ger for your  
b7 6 0 6 | 2 6 6 2 i | i 7 0 i |  
I bless-ing, All good in you pos-sess-ing, Oh,  
7 6 5 4 3 4 | 5 - 0 7 | i 3 2 2 | 1 - 0 ||  
I hear our heart's out-cry. Oh, hear our heart's out-cry.

### Prayer after Communion

**P.** Let us pray.


O God, you have allowed us to share in this great sacrament. In your mercy free us also from all guilt and danger of sin. Through Christ our Lord. **ALL :** Amen.

## THIRD SUNDAY IN LENT

### Entry Song

**READER :** My eyes are ever toward the Lord, for he shall free my feet from the snare. Look upon me, and have pity on me, for I am alone and wretched.

**ALL SING :** (Hymn Book No. 79)



D 1 3 5 5 5 5 - i 7 5 6 5 - :  
In-cline thine ear, O Lord, And show us mer-cy,  
i 5 2 4 5 3 3 2 1 - ||  
For we have sinned a-gainst thee.  
3 3 1 2 2 3 6 6 5 6 4 3 3 - :  
I Might-y king of heav-en, our Re-deem-er, Sa-viour,  
5 5 5 5 3 - 4 5 6 5 4 3 2 - :  
Con-trite eyes are raised un-to thee in sor-row.  
5 6 7 i 5 - 5 2 4 3 3 2 1 - ||  
Christ Je-sus hear us, Plead-ing for thy mer-cy.

### Prayer of the Assembly

**P.** Let us pray.

O almighty God, fulfill the petitions of the humble; and defend us with your right hand of power: 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 Exodus (20: 1-17)**

God spoke all these words. He said, 'I am the Lord your God who brought you out of the land of Egypt, out of the house of slavery. You shall have no gods except me. You shall not make yourself a carved image

or any likeness of anything in heaven or on earth beneath or in the waters under the earth; you shall not bow down to them or serve them. For I, the Lord your God, and a jealous God and I punish the father's fault in the sons, the grandsons, and the great-grandsons of those who hate me; but I show kindness to thousands of those who love me and keep my commandments. You shall not utter the name of the Lord your God to misuse it, for the Lord will not leave unpunished the man who utters his name to misuse it. Remember the sabbath day and keep it holy. For six days you shall labour and do all your work, but the seventh day is a sabbath for the Lord your God. You shall do no work that day, neither you nor your son nor your daughter nor your servants, men or women, nor your animals nor the stranger who lives with you. For in six days the Lord made the heavens and the earth and the sea and all that these hold, but on the seventh day he rested; that is why the Lord has blessed the sabbath day and made it sacred. Honour your father and your mother so that you may have a long life in the land that the Lord your God has given to you. You shall not kill. You shall not commit adultery. You shall not steal. You shall not bear false witness against your neighbour. You shall not covet your neighbour's house. You shall not covet your neighbour's wife, or his servant, man or woman, or his ox, or his donkey, or anything that is his.' — This is the word of the Lord.

ALL : Thanks be to God.

#### Responsory Psalm (Psalm 18)

READER : The law of the Lord is perfect, it revives the soul. The rule of the Lord is to be trusted, it gives wisdom to the simple.

ALL : You, Lord, have the message of eternal life.\*

READER : The precepts of the Lord are right, they gladden the heart. The command of the Lord is clear, it gives light to the eyes.

ALL : (repeat the refrain\*)

READER : The fear of the Lord is holy, abiding for ever. The decrees of the Lord are truth and all of them just.

ALL : (repeat the refrain\*)

READER : They are more to be desired than gold, than the purest of gold and sweeter are they than honey, than honey from the comb.

ALL : (repeat the refrain\*)

#### Second Reading (New Covenant):

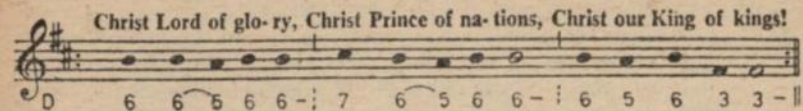
##### A reading from the first letter of St. Paul to the Corinthians (1: 22-25)

And so, while the Jews demand miracles and the Greeks look for wisdom, here are we preaching a crucified Christ; to the Jews an obstacle that they cannot get over, to the pagans madness, but to those who have been called, whether they are Jews or Greeks, a Christ who is the power and the wisdom of God. For God's foolishness is wiser than human wisdom, and God's weakness is stronger than human strength. — This is the word of the Lord.

ALL : Thanks be to God.

Acclamation (All stand)

READER SINGS :



ALL : (repeat)

READER : I am the resurrection and the life, says the Lord, whoever believes in me will never die.

ALL : (repeat the refrain)

#### Third Reading:

##### A reading from the holy Gospel according to John (2: 13-25)

ALL : Glory to you, Lord.

Just before the Jewish Passover Jesus went up to Jerusalem, and in the Temple he found people selling cattle and sheep and pigeons, and the money changers sitting at their counters there. Making a whip out of some cord, he drove them all out of the Temple, cattle and sheep as well, scattered the money changers' coins, knocked their tables over and said to the pigeon-sellers, 'Take all this out of here and stop turning my Father's house into a market.' Then his disciples remembered the words of scripture: Zeal for your house will devour me. The Jews intervened and said, 'What sign can you show us to justify what you have done?' Jesus answered, 'Destroy this sanctuary, and in three days I will raise it up.' The Jews replied, 'It has taken forty-six years to build this sanctuary: are you going to raise it up in three days?' But he was speaking of the sanctuary that was his body, and when Jesus rose from the dead, his disciples remembered that he had said this, and they believed the scripture and the words he had said. During his stay in Jerusalem for the Passover many believed in his name when they saw the signs that he gave, but Jesus knew them all and did not trust himself to them; he never needed evidence about any man; he could tell what a man had in him.' — This is the gospel of the Lord.

ALL : Praise to you, Lord Jesus Christ (Sit)

#### Prayer of the Faithful

PRIEST : At our baptism we said "No" to Satan and "Yes" to Christ. But as long as life lasts the conflict will continue. The victory is only certain so long as we cling humbly to God. Let us ask Our Blessed Lady in this Mass to enable us to hear the word of God and keep it.

LEADER : That God may give his heavenly grace to all his people, and especially to this congregation here present, we pray to the Lord. (ALL : Hear your people, have mercy, O Lord.)

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

That God may protect all who travel by land, sea, or air, that they may come safely to their destinations, we pray to the Lord. That the Holy Spirit may enlighten the delegates to the Dio-