

17 Dec.1967

3rd Sunday of Advent (Gaudete) Catholic Centre Broadcast.

Good morning. We welcome you to join us this morning here at the Catholic Centre Chapel in Connaught Road, Central. In a few moments the Mass will begin. If you are listening from a sick-bed or convalescence, or if you are for some reason unable to attend Mass or go to Church yourself today, perhaps you'd like to join in spirit with the congregation assembled here to worship and pray together and to celebrate the Eucharist -- the mystery of Christ's redeeming passion, death and resurrection.

Our celebration, prayers and worship this Sunday look towards the coming feast of Christmas. Today is the 3rd of the 4 Sundays of Advent. It's called 'Gaudete' Sunday, from the opening Latin word, 'Rejoice', of the Entrance Hymn. So, while we look forward to the celebration of Christ's birth at Christmas, and with eagerness and longing for His future coming in glory, we also rejoice today because Christ has come to us, redeemed us and is with us now. The Gospel reading is about St John the Baptist and his role in preparing us for the coming of Christ.

The celebrant of the Mass has now arrived before the altar and we begin with prayers of repentance and asking God's mercy.

AUFER

The celebrant now approaches the altar and kisses it in the centre. Then he will lead the recitation of the Entry Song, which is followed by the singing of the Kyrie, and then the formal prayer of today's Mass; being Advent, the Gloria is not recited.

EPISTLE

The first scripture reading this morning is a message of joy and encouragement written by St Paul, from prison, to his young model community at Philippi. The passage is from the 4th chapter of his letter.

GOSPEL

The 2nd reading is from St John's Gospel in the 1st chapt. describing St John the Baptist's position. It will be read by Fr Gerard Casey who will then preach the homily.

CREED

Now comes the recitation of the Nicene Creed, an Act of Faith in ~~the~~ God and his revelation to us through Jesus Christ whose Gospel we've had read and preached to us. Following the Creed will be the Prayer of the Faithful.

OFFERTORY

The Prayer of the Faithful closes the first part of the Mass which has been a liturgy of prayer and petition, of listening to and responding to the word of God. Now, beginning with the Offertory verse which was taken from Ps 84, we've come to the central section of the Mass, the Eucharistic liturgy. At this point, in preparation for the offering of Christ's Paschal sacrifice in the memorial of his passion, death and resurrection, bread and wine are brought to the altar.

There the priest accepts them, as a symbol of the offering of ourselves in worship ~~through~~ and obedience to God. He says a private prayer, first over the white unleavened bread; then, going to the side of the altar, he pours the wine into the golden chalice together with a little drop of water, reciting as he does so a prayer which <sup>is adapted from an old.</sup> ~~is adapted from an old.~~ special Christmas thanksgiving: QQ Knox (Deus qui humanae...)

After offering the wine, the priest then prays, still silently:

In spiritu humil.  
Veni Sanctificator  
Suscipe sancta Trin.

The Offertory rite ends with the formal prayer over the gifts, which is preceded by an invitation to the congregation to pray together with the priest offering this Mass.



PREFACE

And now the thanksgiving prayer of the Preface, leading into the singing of the Sanctus, in praise of the Trinity.

CANON

This is now the central prayer and action of the Mass, the Canon. Its climax is the account and repetition of Christ's words and actions at his Last Supper when, taking bread and wine, He changed them into His own body and blood given in sacrifice for the salvation of mankind. In the person of Christ, whose power he has been given at his ordination, the priest through the words of Christ will then change our gifts of bread and wine into Christ's own offering of himself to His Father; and this giving of himself, we will share most intimately later in holy communion.

On our behalf the priest prays: AMERICAN CANON.

CONSSCRATION:

After repeating the words of consecration, the priest raises the ~~Body~~ Sacred Body of Christ for the congregatn's adoration QQQ

The priest now in the same way raises the chalice containing the Precious Blood. Then he continues with the recalling of the Pascal Mystery: QQ Q

PER IPSUM:

These final words of the Canon are said aloud as the priest raises together in offering to God the Sacred Host & chalice. The recitation of the 'Our Father' begins the preparation for receiving Christ in the Communion.

COMMUNION:

The final prayers before Communion are said privately: Q Q Q

The priest now receives Christ in holy communion, taking first the sacred Host, saying: Q Q

Then before drinking from the chalice: Q Q Q

Now the congregation approach the altar to receive Christ from the hands of the priest; to each, as he gives communion, he says 'The Body of Christ', to which the communicant answers 'Amen' -- a short, familiar word which is at once a prayer of faith, an act of homage and an acceptance of the great gift of His love which Our Lord gives to us in this wonderful sacrament of the Eucharist. Having received, each returns to his place to pray in quiet communion with Christ within him, and to make his own act of thanksgiving for the great grace he's been given by God our Father.

When he has finished giving holy communion to the people, the priest will return to the altar where he will clean the chalice and put it away, reciting meanwhile these prescribed prayers of thanksgiving: Q Q Q

While communion is being given, we have some minutes to reflect on the meaning of this sacrament being received today in Advent, in preparation for Christmas. For it is the same Christ we receive now and whose coming to us we will celebrate next week. The child who was born for us in Bethlehem nearly



5

2,000 years ago, came to offer His perfect human life to His Father to show us how to live in friendship with God and to make it possible for us to be united with Him. Through his suffering, death and resurrection, he achieved this for mankind, but also left us the means of always making direct personal contact with him, everywhere and at all times. He, now in glory with His Father, would be with us still. This is the significance of the Mass we offer and the Communion we receive.

'O come, O come Emmanuel' is an old Advent hymn. We're longing for the coming of Christ. 'Emmanuel' means 'God with us' -- this was the promise the Old Testament looked forward to. Emmanuel came: the child at Bethlehem was God among men. But he still comes. Christ received in Communion is God-with-us in a very close and intimate sense, for there He makes us really one with Him. He is our Emmanuel today far more really than in the mere commemoration of the day on which he was born. That was a once-for-all historic event, a truly world-shaking event. But now, because he lives in glory as our redeemer, He still comes to us, He is still being born in the hearts and souls of men who come to know him, who meet him in the sacrament of Baptism where they begin to share his life. It is his life we live by and which is nourished in this Food of Life that is our Holy Communion.

'Come, Lord Jesus' was an urgent prayer of the first Christians. You'll find it in St Paul's writing and in the Revelation of St John, the last book of the Bible. It is our Advent prayer, for Christ's coming at Christmas, for his

6

coming in the sacraments we receive, especially ~~in~~ the Eucharist, and for his final coming in glory. For then too, he will be our Emmanuel, and we will be with him. Until that last day, our receiving Him in communion is a pledge and a foretaste of the final and lasting union of Christ with us in the joy and happiness of Our Father's house. Come, Lord Jesus

Let us pray briefly now with the congregation here making their thanksgiving.      Q Q Q      (Aquin, Soul..)

The giving of Communion has now ended, and the congregation will recite together the Communion Song, the words of which are from the Book of Isaiah and the 84th Ps.

The celebrant now says the final prayer of the Mass, in thanksgiving for Christ's coming to us. Then he will give the Blessing and the dismissal.

With that our celebration of the Eucharist, our worship and prayer in the Mass this morning is over. The celebrant and his assistants leave the altar and the congregation begins to disperse. You have heard this broadcast of Mass from the chapel at the Catholic Centre in Connaught Rd. Central.







## 亞肋路亞

Vll a



領唱人：亞肋路亞, 亞肋路亞, 亞肋路亞。

衆：(重句)

領唱人：主啊！求祢振起祢的權能，來拯救我們。 衆：(重句)

**福音** ✕ 恭頌聖若望福音 (1, 19-28) 衆：主，願光榮歸於祢。

那時候，猶太人從耶路撒冷、派遣司祭和肋味屬的人來問若翰：「你是誰？」他直認不諱，聲明說：「我不是基督。」他們又問他：「那麼是誰？是厄里亞嗎？」他說：「不是。」「是先知嗎？」他回答說：「不。」於是他們問他說：「你是誰？好使我們回報遣我們來的人。你自己說：你究竟是誰？」他說：「一如先知依撒意亞所說的，我是『曠野中呼者之聲：修直主的道路吧！』」被遣來的，是些法利塞人。他們問他說：「你不是基督，又不是厄里亞，又不是先知，那麼為什麼授洗？」若翰回答他們說：「我用水授洗；但在你們中，有一位你們不認識的，『後我而來，走在我前』的，就是祂；我給祂解鞋帶也當不起。」——這事發生在伯大尼，約但的那邊，若翰授洗的地方。

衆：基督，我們讚美祢。(坐下)

**信友禱文** 司：願主借同你們。 衆：也借同您的心神。

司：各位教友，在這將臨期間，望大家加倍熱心祈求仁慈天主；當初耶穌降來塵世，傳福音於貧窮者，撫慰憂傷者，求主賜今日貧乏子民，均能認識真理，獲得救援。

領：求主領導治理聖教會。

領：求主恩賜和平。

領：求主拯救被壓迫的人。

領：求主賜我們常能醒寤祈禱，迎接主的降臨。

司：天主，祢是我們的避難所，我們的力量；祢的教會，憑祢所賦予的虔誠，向祢懇切祈禱。求祢俯聽我們，凡我們以信心所求於祢的，求祢恩賜我們。因我們的主基督。

衆：亞孟。(坐下)

## 奉獻詠

歌詠團：上主啊！祢已降福了祢的領域，救回了被擄的雅各伯。

衆：祢赦免了祢百姓的罪惡；遮蓋了他們一切的過犯。

**獻禮經** (司鐸獨念)：主，惟願我們祭獻的犧牲、永常見獻於祢：以完成這神聖奧蹟的建立本旨，並以使祢的救恩在我們身上妙然實現。因我們主……。

衆：亞孟。

**成聖體後詠** 主啊，我們記念祢的死亡，慶祝祢光榮復活，期待祢光榮再來。

**領主詠** (依35, 及聖詠第84篇)

領唱人：你們該告訴心怯的人說：「應該奮勇，毋須畏懼！看哪！我們的天主要來！祂要拯救我們。」



歌詠團 耶路撒冷, 起來吧! 看看上主所給你的喜樂。

衆：(重句)

歌詠團：我要聆聽上天主所說的話：祂要向自己的子民和虔敬者，並一切回心轉意皈依祂的人，說和平的話語。 衆：(重句)

歌詠團：仁愛和忠實，彼此趨迎；正義與溫良，互相親善。忠實由地間生出，正義從天上出現。 衆：(重句)

歌詠團(或衆)：光榮歸於父、及子、及聖神。起初如何，今日亦然，以至永遠，及世之世。亞孟。 衆：(重句)

**領後經** (司鐸獨念)：主，我們求祢慷慨仁慈，使由此聖事所得的神祐，以洗去我們的罪惡、準備我們善過即將來臨的聖節。因我們主……。 衆：亞孟。

## THIRD SUNDAY IN ADVENT

ENTRY SONG (Phil. 4 and psalm 84)



Be joy-ful in the Lord! Be joy-ful, he is near!

ALL repeat the refrain, and again after each verse.

CHOIR : Be always joyful in the Lord; I say it again: be joyful. Let your serenity be manifest to all men; for the Lord is near. Have no anxiety, but in everything make your requests known to God in prayer. Refrain.

CHOIR : O Lord, you once favoured your land and revived the fortunes of Jacob. Will you not restore again our life that your people may rejoice in you? Refrain.

CHOIR : Glory be to the Father and to the Son and to the Holy Ghost. As it was in the beginning, is now and ever shall be, world without end, Amen. Refrain.

CHOIR : Be always joyful in the Lord; I say it again: be joyful. Let your serenity be manifest to all men; for the Lord is near. Have no anxiety, but in everything make your requests known to God in prayer. Refrain.

EPISTLE. The Lord is near. (Phil. 4, 4-7)

RESPONSORY PSALM (Psalm 79)



Your love be up-on us, O Lord, as we place all our hope in you.

ALL repeat the refrain.

READER : Lord, you sit enthroned above the cherubim, rouse up your might and come. Refrain.

READER : O Shepherd of Israel, hear us, you who lead your people like a flock. Refrain.

ALLELUIA. (If the Alleluia is sung, all stand; if it is not sung, all remain seated.)

CANTOR : Alleluia. (For music, see page 2). ALL : Alleluia.

CHOIR : Lord, rouse up your might and come to save us. ALL : Alleluia.