

29 august 1971

13th Sun. after PentecostCatholic Centre
Broadcast

Good morning once again, from the chapel at the Catholic Centre where in a few moments the celebration of Mass for today, the 13th Sun. after Pentecost will be beginning. We welcome you to join in spirit with the people here, in prayer, thanksgiving and worship of God on this Day of the Lord. And especially if you are ill, at home or convalescing, or for some other reason cannot yourself take part with your fellow-Christians today in the community celebration of your parish, we hope that being able to hear and follow the celebration of Mass in this little chapel will be a help and consolation for you. If you're not familiar with the liturgy of the Mass, a word or two may help: the first part is concerned with the reading from Scripture, and includes the sermon, profession of faith, and community prayers. The second part is the Eucharist, the thanksgiving prayer and action of the Church united with Christ in worship and sacrifice and adoration, and the sacrament of the Eucharist in Holy Communion. The scripture readings for today are from St Luke's gospel in ch.14, the N.T. Letter to the Hebrews (both of which are being read semi-continuously these Sundays), and from the O.T, Book of Sirach, a passage chosen as a parallel to the gospel passage. And now, as the priest and his assistants enter the altar-area of the chapel, the introductory rite begins with a hymn and prayers of repentance and praise to God.

CHOIR

Intro:Kyrie:Gloria:ORATIO

The prayer for today's assembly, ending the introductory rite. Priest and people now sit down to listen to the first of the Scripture readings, from the O.T.; and this is followed by a responsory prayer from Ps 68

Creed: After the readings of scripture, and the homily given by the celebrant of this morning's Mass, Fr Fergus Cronin, all stand to recite together the Nicene Creed as a profession of faith in God's revealing of himself.

Offert.: After the prayers of general intercession, which conclude the first part of the Mass, we come to the Offertory rite, the preparation for the liturgy of the Eucharist. At the altar, the priest receives from his assistants the bread and wine needed for the celebration of the Eucharist -- these are presented in the name of the whole congregation, symbols of our livelihood and our offering of ourselves to God in union with Christ's redeeming offering and sacrifice of Himself in love and obedience to His Father.

CHOIR

Preface: The formal Prayer over the gifts ends the preparatory rite of the Offertory; and now we begin the central Prayer of the Eucharist, which this morning will be the 4th of the 4 Eucharistic Prayers now in use. It begins with an invitation to participate.

PATER: The Prayer and action of the Eucharist ends, as always, with that praise and offering to God the Father. Now the preparation for the sacrament of the Eucharist in Holy Communion begins with the common recitation of the 'Our Father'.

Communion: A verse from the Bk of Wisdom as an antiphon for Communion-time, a verse that has been long associated with the sacrament of the Eucharist and is used regularly in the Benediction service. The priest, meanwhile, receives Holy Communion eating first the sacred Host and then drinking from the chalice of the Blood of Christ. Those of the congregation wishing to communicate now begin to go up to the altar-rail at the front of the chapel,

where in a few moments the priest will come to give them the Blessed Sacrament. Then, as they return to their places one by one for a few minutes of personal private prayer and thanksgiving, there is some time before the end of the Mass during which you may like to join with them in spirit in personal prayer, while the communion time hymn is sung.

CHOIR

While the priest continues to give Holy Communion for another few minutes, there's a little time in which you might like to reflect briefly with me on this sacrament and on the readings of scripture we listened to earlier in the Mass. We call the Eucharist, or Holy Communion, a sacrament; a sacred event which is a direct meeting with Christ Himself, in which He is present and active in us, which has its own present reality of the bodily presence of Christ and is a sign, a living real sign, of other realities too, making them present and active too. So the Eucharist joins us with the Christ who lived, suffered, died and rose from death for us in Palestine long ago; with the Christ who spoke to people, talked with them, taught them, in the message and words that have been recorded in the gospels and in the particular section of that 'good news' we heard earlier this morning. The Eucharist also takes us forward, giving us a present beginning and promise, to the final fulfillment of what God wants for mankind and what Christ invites us to and makes it possible for us to reach — the unity and joy and happiness of sharing the divine life of God and His love. It may be possible, sometimes, to get a glimpse of what that fullness of Life may be like; but it is, really, beyond human imagining and anything we can experience in a finite world and Pilgrim situation.

The best image of it that Scripture gives (and Our Lord Himself used the same imagery) is that of a wedding-banquet — though we should also be aware of the rich symbolism and meaning attached to that in the custom and culture of the biblical people (Not every modern wedding-dinner or breakfast, in practice, carries quite the same significance!). Although the gospel reading today does give us Jesus talking about banquets and ordinary good manners and courtesy at them, the direct intention of His words is not exactly the image of the Kingdom of God, yet at this Eucharist we can think about it in this context of God's love and invitation and sharing of life & joy. For a person who is in communion with God, is united with Him and trying to love will surely be doing what Christ recommends in today's gospel — or at least be conscious of trying to do so; humble, because he knows who God is and all that He has done and continues to do for him; because he sees the presence of Christ in each of his fellowmen; courteous, kind, thoughtful of others, generous and self-giving, because he is trying to love others as God loves him; not looking for reward, pay-off or kick-back, because his relations with other people are not a business-deal, and true love is its own reward, making him more loving and so, more closely united with God and with the community of men whom Christ gathers together around His cross. If few Christians in fact live up to that description of them, it is only because ~~they're~~ ^{we're} not yet saints, perfect, fully inspired and transformed by the love of Christ. It's all the more reason why we need the word of Christ in the scripture and the presence and action of Christ in the Eucharist to take hold of us and overcome our resistance to being changed by the love of God given to us and inviting us to share together and

with Him divine life.

The giving of Holy Communion is now over, and the priest has returned to the altar where, after a few moments cleaning and putting away the chalice and vessels used during Mass, he will recite the final thanksgiving prayer and then give the Blessing and Dismissal.

End: The Blessing and Dismissal conclude the celebration of Mass and the priest and his assistants now leave the altar. And here also, as the people begin to disperse, we end this broadcast of the Mass for today, which you've been listening to direct from the chapel at the Catholic Centre in Connaught Rd. Central.

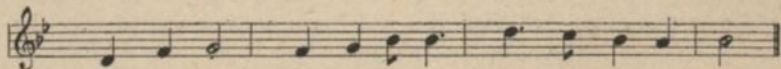
Offertory Song

ALL SING : (See page 1 or any suitable hymn from the Hymn Book.)

Prayer over the Gifts

O Lord, look with favour upon your people and their gifts. Let this offering move you to compassion and grant us forgiveness for our sins and a speedy answer to our prayers. Through Christ our Lord. ALL : Amen.

Memorial Acclamation



Christ has died, Christ is ris-en, Christ will come a - gain.

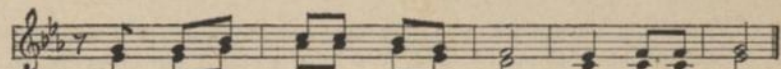
(Acclamation after the prayer 'Deliver us')

(For the kingdom, the power, and the glory are yours, now and for ever.)

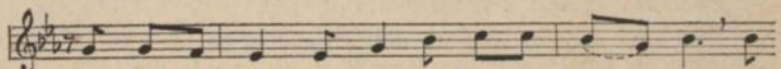
Communion Song

LEADER : You have given us bread from heaven, O Lord, all delicate and sweet to taste.

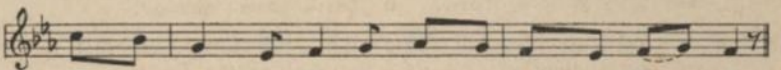
ALL SING :



REF. Where love and char-i-ty a-bide, there God is found.



1. The love of Christ has gath-ered us to- geth- er, And
2. Since we are one in bod- y, you now live with us; Oh,
3. Here in our midst, let ev- 'ry per-son find the Lord; He
4. U- ni- ted here with all the children of the Lord, We



1. in this love we find the source of all our glad- ness.
2. grant that in our lives we may be one in serving you.
3. calms the quarreling na- tions, bring- ing peace and joy to all.
4. seek to see the glorious light of Christ, the ris- en Lord.

Prayer after Communion

O Lord, may the reception of your sacrament bring us ever nearer to our eternal redemption. Through Christ our Lord. ALL : Amen.

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(Cum approbatione ecclesiastica)

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Mass Leaflet

No. 372

ADVENIAT

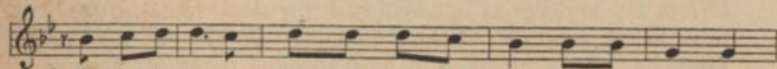
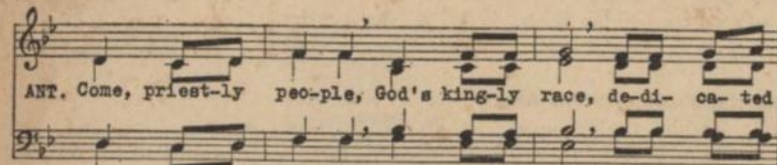
22ND ORDINARY SUNDAY

(13th Sunday After Pentecost)

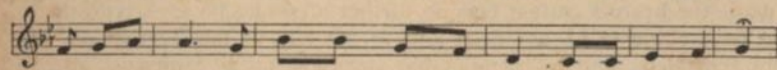
Entry Song

LEADER : Advert to your covenant, O Lord, and forget not forever the lives of the poor. Arise, O Lord, defend your own cause; and be not unmindful of the cries of those who seek you.

ALL SING :



1. We sing to you, O Christ, be- lov- ed Son of the Fa- ther.
2. We sing to you, O Son born of Mar- y the Vir- gin.
3. We sing to you, O Light bring- ing men out of dark- ness.
4. We sing to you, Mes- si- ah fore- told by the pro- phets,
5. We sing to you, The Way to the Fa- ther in heav- en.
6. We sing to you, O Priest of the new dis- pen- sa- tion.
7. We sing to you, O Lamb put to death for the sin- ner.
8. We sing to you, The Shep- herd who leads to the king- dom.



1. We give you praise, O Wis- dom ev- er- last- ing, and Word of God.
2. We give you praise, Our Bro- ther born to heal us, our sav- ing Lord.
3. We give you praise, O guid- ing Light, who shows us the way to heav- en.
4. We give you praise, O Son of Da- vid and Son of Ab- ra- ham.
5. We give you praise, The Way of Truth, and Way of all grace and light.
6. We give you praise, Our Peace, sealed by the blood of the sac- ri- fice.
7. We give you praise, O Vic- tim, im- mo- lat- ed for all man- kind.
8. We give you praise, Who gath- er all your sheep in the one true fold.

Opening Prayer

P. Let us pray.

Almighty and eternal God, deepen our faith, our hope and our charity,

— 1 —

so that we may attain what you have promised and love what you have commanded. We make our prayer through our Lord Jesus Christ, your Son, who lives and reigns with you and the Holy Spirit, one God, for ever and ever.
ALL : Amen.

First Reading

A reading from the book of Sirach (3:17-18, 20, 28-29)

My son, perform your tasks in meekness; then you will be loved by those whom God accepts. The greater you are, the more you must humble yourself; so you will find favour in the sight of the Lord. For great is the might of the Lord; he is glorified by the humble. The affliction of the proud has no healing, for a plant of wickedness has taken root in him. The mind of the intelligent man will ponder a parable, and an attentive ear is the wise man's desire.—This is the Word of the Lord.

ALL : Thanks be to God.

Responsorial Psalm (Psalm 68)

READER : But let the righteous be joyful; let them exult before God; let them be jubilant with joy! Sing to God, sing praises to his name; his name is the Lord, exult before him!

ALL : God, in your goodness, you have made a home for the poor.

READER : Father of the fatherless and protector of widows is God in his holy habitation. God gives the desolate a home to dwell in; he leads out the prisoners to prosperity.

ALL : God, in your goodness, you have made a home for the poor.

READER : Rain in abundance, O God, thou didst shed abroad; thou didst restore thy heritage as it languished; thy flock found a dwelling in it; in thy goodness, O God, thou didst provide for the needy.

ALL : God, in your goodness, you have made a home for the poor.

Second Reading

A reading from the letter to the Hebrews (12, 18-19, 22-24a)

You have not come to what may be touched, a blazing fire, and darkness, and gloom, and a tempest, and the sound of a trumpet, and a voice whose words made the hearers entreat that no further messages be spoken to them. But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering, and to the assembly of the first-born who are enrolled in heaven, and to a judge who is God of all, and to the spirits of just men made perfect, and to Jesus, the mediator of a new covenant.—This is the Word of the Lord.

ALL : Thanks be to God.

Alleluia (All Stand)

READER SING : (Alleluia, Alleluia.)

ALL : (repeat)

READER : Open our hearts, O Lord, to listen to the words of your Son.

ALL : (repeat the refrain)

Gospel

A reading from the holy gospel according to Luke (14:1, 7-14)

ALL : Glory to you, Lord.

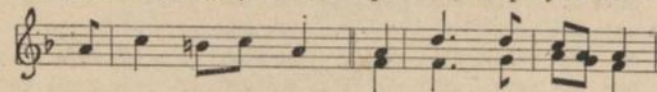
One sabbath when Jesus went to dine at the house of a ruler who belonged to the Pharisees, they were watching him. Now he told a parable to those who were invited, when he marked how they chose the places of honour, saying to them, "When you are invited by any one to a marriage feast, do not sit down in a place of honour, lest a more eminent man than you be invited by him; and he who invited you both will come and say to you, 'Give place to this man,' and then you will begin with shame to take the lowest place. But when you are invited, go and sit in the lowest place, so that when your host comes he may say to you, 'Friend, go up higher'; then you will be honoured in the presence of all who sit at table with you. For every one who exalts himself will be humbled, and he who humbles himself will be exalted." He said also to the man who had invited him, "When you give a dinner or a banquet, do not invite your friends or your brothers or your kinsmen or rich neighbours, lest they also invite you in return, and you be repaid. But when you give a feast, invite the poor, the maimed, the lame, the blind, and you will be blessed, because they cannot repay you. You will be repaid at the resurrection of the just."—This is the Word of the Lord.

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

General Intercessions

PRIEST : There will always be a conflict between the spirit of the world and the Holy Spirit of God. We have pledged ourselves to be followers of Christ. Let us ask him in this Mass to give us the grace ever to seek first the things of God.

LEADER : That God may watch over, protect, and guide his Church, and especially our Holy Father Pope Paul, we pray to the Lord.



We pray you, O Lord. O Lord, have mer-cy.

LEADER : That God may bless all those who work for peace, that they may achieve this holy purpose, we pray to the Lord.

That God may remove all strife and bitterness from those who are at variance, so that they may serve him in true brotherly love, we pray to the Lord.

That God may bless the families of this parish, that, following the example of Nazareth, they may show forth the Christian virtues, we pray to the Lord.

PRIEST : Be moved by our urgent petition, Lord, to answer our prayer of faith. Let no hope be in vain, no entreaty fruitless: through Christ our Lord.

ALL : Amen. (Sit)