

Good morning, from the chapel at the Catholic Centre in Connaught Rd. where Mass is about to begin. We'd like to invite you to join in spirit with the congregation here in this act of worship and prayer to God, especially if you're listening from a sick-bed or convalescence, or if you yourself for some reason cannot today take part in the community worship of your fellow-Christians.

Today is Passion Sunday; the beginning of the last two weeks before the great festival of Easter. During these two weeks the Liturgy of the Church focusses our attention and thoughts in prayer on the meaning of the sufferings and death of Christ to save us. In this way we'll be prepared to understand and celebrate the Pasch of Christ in the joy of Easter. From today, the crucifix at the altar and any statues in the church are veiled in purple, to help keep our thoughts in this Passiontime on the human suffering Christ accepted as the price of redeeming us. The figure of Christ on the cross remains veiled until Good Friday -- originally because the cross, symbol of Christ's triumph and victory over death, carried a glorious figure and was ornamented as a sign of joy. From today also, and for the same reasons, the joyful acclamation "Glory be to the Father..." is omitted from the chants and prayers of the Liturgy.

And now the Mass begins, with the celebrant standing before the altar leading the congregation in prayers of repentance and contrition.

**AUFER:** The celebrant now approaches the altar, kisses it in the centre and then leads the congregation in reciting the Entry Song, which today is taken from Ps 42, a prayer for deliverance.

**Epistle:** After the formal prayer for today's assembly, we listen to the Word of God in scripture. The first reading is from the Epistle to the Hebrews, explaining the new covenant established by Christ the new and eternal high-priest through His death for us.

**GOSPEL:** The Gospel reading is from St John in ch.8. It will be read by Fr Joseph Foley, who will then give the homily.

**CREED:** Now the congregation stand to recite together the Nicene Creed -- a profession of faith in God's revelation of himself to us. This is followed by the Prayer of the Faithful.

**OFFERTORY:** The Prayer of the Faithful closes the first part of the Mass. Now at the Offertory the preparation begins for the celebration of the Eucharist -- the great thanksgiving prayer of the Church with Christ and in Him, in which we recall and relive His thanksgiving the night before He suffered and died, and His passover through His suffering, death, resurrection and ascension to His Father and now ours through what He did for us. We wish to unite ourselves with Christ in his self-offering. As token of this, we provide the bread and wine

which through Christ's words of consecration will become for us ~~His~~ very Body of Blood given for us and to be given to us in Holy Communion. So now these offerings of bread and wine are brought to the altar. The priest pours wine into the chalice and then a small drop of water, with this silent prayer: *Deus qui humanae..*

*Offerimus tibi.... In spiritu... Veni..*

*Suscipe sancta Trinitas..*

This preparatory rite ends with a formal prayer over the offerings.

**PREFACE:**

Now follows the thanksgiving prayer of the Preface — today and until the end of Holy Week, it's the ~~Special~~ Preface of the Holy Cross ; and it leads into the central prayer and action of the Mass, the Eucharistic Canon.

**CONSECRATN.:**

After repeating Christ's words of consecration, the priest raises the sacred host, as he will the chalice also, for the silent adoration of the congregation here.

**PER IPSUM:**

After the prayer of the Canon, the Communion rite now begins, with the recitation together of the Lord's Prayer in preparatn. for receiving Christ's gift of Himself to us.

**FRACTIO:**

Breaking the sacred host over the chalice and dropping a particle of It into the Precious Blood, the priest prays:

*Haec Commixtio..*

( The final prayers before Communion are said privately *QQQ*

Now taking the Sacred Host the priest prays: *Q Q*

Then, before drinking from the chalice: *QQQ*

The congregation now approach ~~them~~ altar to receive in turn the Body and Blood of Christ in Holy Communion from the hands of the priest. As they receive Christ and return to their places to pray and give thanks to God in their hearts, we have some minutes during the communions, in which we can join in spirit with what is happening here now and reflect on the meaning of it this morning, the beginning of Passiontime.

Jesus Christ is now in glory with His <sup>F</sup>ather in heaven. But when He comes to us and we receive Him in Holy Communion, it is, as it was for His apostles at the Last Supper, under a sign that we receive His Body and Blood — this consecrated bread and wine IS His Body given up, broken, for us, His flesh for the life of the world ; it IS His blood shed for us on the cross of Galvary. So the very way we receive Him in this sacrament of the Eucharist is an immediate reminder of the condition for His resurrection, of the way in which He passed from this human mortal existence we experience now to the new and never-ending life of glory with His Father which He has made it possible for us to share. That way, ~~His~~ full acceptance of the human situation, including terrible suffering and death, is what will (or certainly should) be occupying our thoughts in prayer during the coming fortnight of Passiontime.

At Mass and in Holy Communion, we express a desire to join with Christ, to share His life and by receiving Him into ourselves to be more closely conformed to Him. But the Christ we receive is He who suffered, who has experienced human anguish and death too, but who has transformed these things by the way He lived through them and accepted them in glad and trusting dependence on His Father's will. He has transformed our sufferings and anguish, so that they need no longer be useless, unintelligible stupidities. He has made them meaningful because through them we share His life now, join with Him in what He suffered for our sakes and to bring mankind back to His Father's friendship. Growing into Christ's life, which Holy Communion gradually does to us, should help us see how every part of our human lives must become interwoven with Christ's life -- and ~~that~~ includes our difficulties, troubles, suffering, anguish, the things where there's no merely human meaning to explain them fully. With Christ, we can, and will, accept to the full, our vocation as human persons, meeting with faith and trusting hope, and love, what God our Father has planned for us. This is not a blind resignation to circumstances, or a stoical putting up with things -- Christ didn't go round looking for suffering for himself. But the time came for him, His Hour he called it, when He accepted in love the Way of the Cross which was His Father's will. ~~When~~ we've done our human best to right wrongs, fight evil, relieve pain and suffering, there'll still come what we cannot avoid -- and in accepting this with Christ we will know we're sharing His suffering and death which is

signified in the way we receive His life in Holy Communion.

**AFTER COMM.** The celebrant has now returned to the altar after giving Holy Communion. He cleans the chalice and paten, reciting privately as he does so these thanksgiving prayers QQ

(Communion over) the congregation now ~~recite together~~ <sup>join in reciting</sup> the Communion Song -- a verse from St Paul and part of Ps 115

**P C** The celebrant now says the final prayer of the Mass, and gives the Blessing and Dismissal.

**END** Mass has now ended; and as the celebrant and his assistants leave the altar we close this Passion Sunday broadcast of Sunday worship which you've heard from the chapel at the Catholic Centre in Connaught Rd, Central.

# 苦難第一主日

## 進臺詠 (聖詩第42篇)

歌詠團

我仰望的天主就是我的保障和助力。

衆：(重句)

歌詠團：天主啊！求祢爲我伸冤，向不仁者之民爲我辯屈，救我脫離不義與欺僞之徒；祢是我的力量、我的天主。 衆：(重句)

歌詠團：願祢現露祢的光輝與祢的忠義，好使它們引導我，帶我到祢的聖山，進祢的住所。 衆：(重句)

歌詠團：天主啊！求祢爲我伸冤，向不仁者之民爲我辯屈，救我脫離不義與欺僞之徒；祢是我的力量、我的天主。 衆：(重句)

集禱經 (司鐸獨念)：全能的天主，求祢以慈目垂視爲祢家庭的教會：使我們在肉身方面，蒙祢的洪恩而得到照管，在靈魂方面，獲祢的關注而得到護佑。因我們主……。

衆：亞孟。(坐下)

## 書信 恭讀聖保祿宗徒致希伯來書 (9, 11-15)

弟兄們：基督以未來真福的大司祭的身份來到了，祂經過了一處更大的美滿的帳幕，不是由人手所製成，那就是說：它不屬於受造的世界。祂並不帶着公羊和牡牛的血，却藉着祂自己的血一勞永逸地進了至聖所，掙來了永世的救贖之恩。公羊牡牛的血、和灑在染污的人身上那牡牛的灰，已經足以使他們恢復身體的潔淨，祝聖他們；那麼、基督藉着聖神、將自己作無玷的犧牲，奉獻於天主，祂的血豈不更能使我們良心潔淨，脫免使人喪亡的惡行，事奉永生的天主嗎？因此、祂作新約的中保；祂爲了清除舊約時代所犯的罪愆而死亡，使蒙簡選的人都承受預許給他們的、永世的遺產：在我們主耶穌基督內。——這是上主的話。 衆：感謝天主。

## 默思歌詠

領唱人

祂是我的天主，是我的救援。

衆：(重句)

領唱人：上主啊！求祢救我脫離我的仇敵，求祢教導我遵行祢的旨意。上主啊！祢救我脫離了那些狂怒的民族，並且舉我超過那起來反抗我的，又救我脫離橫暴的人。 衆：（重句）

領唱人：伊撒爾要說：從我幼年、仇敵便屢次攻擊我；從我幼年、他們便時常苦害我，却沒有克勝我。 衆：（重句）

領唱人：惡人如耕者在我背上扶犁而耕，他們常久的苦害我。但上主是公義的，祂割斷了惡人的繩索。 衆：（重句）

## 福音 ✕ 恭讀聖若望福音 (8, 46-59)

衆：主，願光榮歸於祢。

那時候、耶穌向猶太人羣衆說：「你們中誰能指証我有罪？如果我說真理，你們爲什麼不信我？從天主來的，聽天主的話。你們所以不聽，因爲你們不是從天主來的。」猶太人對祂說：「我們說祢是撒瑪利亞人，附魔的，不是說得對嗎？」耶穌回答說：「我並不附魔，但我尊敬我的父，而你們却侮辱我。我並不尋求我的光榮；尋求的、判斷的、自有一位。我切切實實告訴你們：遵守我道的，永遠不見死亡。」猶太人說：「現在我們知道祢是附魔的了。亞巴郎和先們已經死去；祢却說：『誰遵守我道的，永遠不嘗死味。』難道祢比我們的父、亞巴郎還大嗎？他死了，先知們也死了，祢自以爲誰？」耶穌回答說：「我若光榮自己，我的光榮算不了什麼。有我的父在光榮我；祂就是你們所說的你們的天主。你們不認識祂，我却認識祂；我若說不認識祂，我也像你們是說謊者；但是我認識祂，遵守祂的道。你們的父亞巴郎，歡欣踴躍地期望着我的『日子』；他見了這日子而喜樂。」猶太人因此對祂說：「祢還沒有五十歲，而祢竟然見了亞巴郎嗎？」耶穌說：「我切切實實告訴你們：亞巴郎未有以前，我已存在。」他們就拿起石頭要向祂投去，耶穌就隱去，走出聖殿。

衆：基督，我們讚美祢。（坐下）

## 信友禱文

司：願主偕同你們。

衆：也偕同您的心神。

司：親愛的兄弟姊妹們，主耶穌基督爲着愛祂的聖父與我們世人，甘心情願交付自己以作犧牲；歷盡苦難，飲盡苦爵。現在正當祂的「時刻」來到，我們一齊同聲祈禱。

領：請爲我們的教會祈禱，求主賜她在跟隨救主，受苦受難的途中，克勝惡魔的障礙，勇往直前。



領：請爲治理地方者祈禱，求主賜他們鞠躬盡瘁，爲大眾服務。

領：請爲普世人類祈禱，求主賜他們勇毅堅忍，不畏縮，不懈怠，每人負起自己的責任。

領：現在我們彼此代禱，求主賜我們瞭解生於憂患的真義，堅心定志，跟隨救主耶穌走人世的苦路。

領：求主使我們的望教者，能捨棄世俗，尋獲真理，收斂自己的心思念慮，歸向唯一的救主。

司：仁慈的天主聖父，請垂視祢的家庭。祢的聖子曾爲她甘心自投於惡人之手，忍受十字架的劇苦。因我們的主基督。

衆：亞孟。（坐下）

**奉獻詠** 歌詠團：上主啊！我要全心稱謝祢，求祢賞報祢的僕人；

衆：我將生存，爲遵守祢的話。上主啊！求祢照祢的言語，使我復生。

**獻禮經**（司鐸獨念）：主，祈望這獻儀，解除我們邪惡的桎梏，並給我們引得祢的慈恩。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**（聖詩第115篇）

領唱人：主說：「這是我的體，將爲你們交付的。這是由我血所立新約的爵。你們每次領此，該爲紀念我而作。」

歌詠團

我的君王，我的天主，俯聽我哀禱的聲音吧！

衆：（重句）

歌詠團：我仍然信，雖然這樣說：「我太可憐了。」當我心神彷徨的時候，我說：「人都是虛詐不實的。」

衆：（重句）

歌詠團：我將何以酬報上主，爲祢賜與我的一切？我要向上主還我的誓願，在祢的衆民面前。

衆：（重句）

歌詠團：上主啊！我是祢的僕人，我是祢的僕人，祢釋放了我的束縛。我要向祢呈獻感謝的祭祀，要稱呼上主的名。

衆：（重句）

歌詠團：我要向上主還我的誓願，在祢的衆民面前，在上主的宮庭中，耶路撒冷啊！在你中間。

衆：（重句）

**領後經**（司鐸獨念）：主，我們的天主，求祢臨佑我們；望祢對於領了聖體而復了元氣的人，不斷地加以祢保護的助佑。因我們主……。

衆：亞孟。

## FIRST SUNDAY IN PASSIONTIDE

**ENTRY SONG** (Psalm 42). We accompany our Lord in his struggle against evil by fidelity to his Father; with him we must remain faithful to the end, and God will deliver us.

CHOIR

Lord, do not withdraw your help, look to my defence.

ALL repeat the refrain.

CHOIR : Defend me, O God, and plead my cause / against a godless nation. From deceitful and cunning men rescue me, since you are my God and my stronghold. *Refrain.*

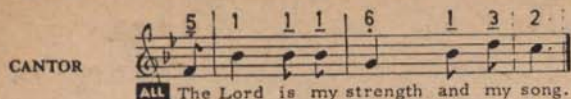
CHOIR : O send forth your light and your truth; let these be my guide. Let them bring me to your holy mountain / to the place where you dwell. *Refrain.*

CHOIR : Why are you cast down, my soul, why groan within me? Hope in God; I will praise him still, my saviour and my God. *Refrain.*

CHOIR : Defend me, O God and plead my cause / against a godless nation. From deceitful and cunning men / rescue me, O God. *Refrain.*

**EPISTLE.** Our High Priest is the mediator of the new Covenant. (Hebrews 9, 11-15).

RESPONSORY PSALM (from psalms 142, 17 & 128). The suffering Servant prays.



ALL repeat.

CANTOR : Lord, rescue me from my enemies; yet teach me to do your will. You, Lord, will save me from my raging foes, and will make me triumph over those who assail me. From man's wickedness you rescue me.

*Refrain.*

CANTOR : "Countless their assaults from the days of my youth" — let this be Israel's song — "Countless their assaults since the days of my youth, yet they have never overpowered me." *Refrain.*

CANTOR : These sinners, deep are the furrows they have made on my back; inveterate their cruelty. Yet the Lord is just; it is their own necks he will break. *Refrain.*

GOSPEL. "Who are you claiming to be?" (John 8, 46-59)

PRAYER OF THE FAITHFUL

PRIEST : The Lord be with you . . . Let us ask Christ our High Priest to intercede for men.

LEADER : For our holy Father Pope Paul, for all bishops, priests and deacons, we pray to the Lord. ALL : *Hear your people, have mercy, O Lord.* For the sick, the poor and the lonely, and for all suffering oppression, we pray to the Lord.

That those estranged from God / may open their hearts to his grace, we pray to the Lord.

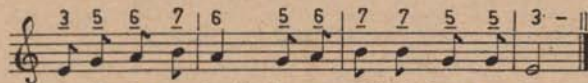
For all catechumens in the Church, and for those who teach them the faith, we pray to the Lord.

For our parents, benefactors and friends, and those for whom we have been asked to pray, we pray to the Lord.

PRIEST : O God, our refuge and our strength, hear the prayer of your Church, and grant that we may be worthy to receive what we ask with faith. Through Christ our Lord. ALL : Amen. (*Sit*)

COMMUNION SONG (Psalm 115). In gratitude, God's Servant promises fidelity.

CANTOR : This is my body, given up for you. This cup, says the Lord, is the new covenant in my blood. Whenever you drink it, do this for a commemoration of me.



CHOIR I will give you thanks for your faithful love, my God.

ALL repeat the refrain, and again after each verse.

CHOIR : I trusted, even when I said: "I am sorely afflicted," and when I said in my alarm: "No man can be trusted". *Refrain.*

CHOIR : How can I repay the Lord for his goodness to me? My vows to the Lord I will fulfil before all his people. *Refrain.*

CHOIR : Your servant, Lord, your servant am I; you have loosened my bonds. A thanksgiving sacrifice I make: I will call on the Lord's name. *Refrain.*

CHOIR : My vows to the Lord I will fulfil before all his people, in the courts of the house of the Lord, in your midst, O Jerusalem. *Refrain.*

Additional psalm verses from version of The Grail (England) with permission.

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