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2nd Sunday after Easter

Catholic Centre  
Broadcast

28 Apr 1968

Good morning; and welcome to join in spirit with the congregation here at the Catholic Centre chapel where Mass is about to be celebrated. This broadcast of the Mass is intended particularly for you who through illness or other reasons cannot yourself today take part in this Sunday community worship and prayer to God. We hope that you will be helped by what you hear to pray, to turn your thoughts towards God.

Today is the second Sunday after Easter, and we're still celebrating that great festival of joy. Easter really continues until Pentecost, in 5 weeks' time; all this period, the liturgy of the Church insistently recalls the central Christian fact — the death and resurrection of Christ for all mankind. This second Sunday in the season is traditionally known as Good Shepherd Sunday, from the Gospel passage which is read at Mass today. In recent years, this day has also been marked as a day of special prayer for vocations to the priesthood and religious life — for the men and women who are needed to serve the Christian community, to build it up and be leaders in its task of bringing the good news of the resurrection of Christ to those who have not yet recognised His voice and been joined to His flock.

The celebrant of the Mass has now entered the sanctuary and, standing before the altar facing the congregation, he begins the preparatory prayers of contrition and repentance.

**AUFER:** Going to the altar, the celebrant kissed it in the centre, and will now lead the recitation of the Entry Song, verses from the joyous thanksgiving Ps.32 After that come the Kyrie, Gloria and the Prayer of today's Assembly.

**EPISTLE:** Listening now to the Word of God in scripture, we hear first a reading from the first letter of St Peter where he points out how through Christ's acceptance of death for us we've been brought together in Christ and with Him.

**GOSPEL:** The Gospel reading, about Christ the Good Shepherd, is from St John, ch.10. It will be read By Fr Patrick McGovern, who will also give the homily.

**CREED.** Having heard the Word of God in scripture and the homily, the congregation now respond by standing to recite together an act of faith in God's word, the Nicene Creed. This will be followed by the Prayers for the needs of the Church.

**OFFERTORY:** The second part of the Mass, the Eucharistic liturgy, begins now with the offering and preparation of the bread and wine for the consecration and memorial of Christ's offering of Himself at His Last Supper, before His Passover. Eucharist means thanksgiving; and the Eucharistic prayer which is the centre of the Mass is a prayer of thanksgiving to God for all His great mercies. In it we recall, celebrate and live with Christ His return to His father and ours through his death, resurrection, ascension. We prepare now to unite ourselves



with Christ in His Passover; the bread and wine, symbols of our life and livelihood, symbolise also our desire to be totally united with Christ and thus share with Him the life and joy of His resurrection which He wants all mankind to share. As he prepares the offerings at the altar, the priest prays privately:

Offerimus tibi... In spiritu... Veni.... Suscipe S.Trin.

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

**PREFACE:** The Eucharistic prayer begins now with an invitation to the congregation in whose name the prayer is said; then follows the special Eastertime thanksgiving preface to the Canon of the Mass.

**CONSECRATN:** After repeating Christ's words of consecration over the bread, the priest raises the sacred Host for the congregation's adoration, then kneels himself.

He now raises the consecrated chalice, as before.

**PER IPSUM:** After the Eucharistic Prayer, the Communion rite, which opens with our recitation together of the prayer taught by Christ, the 'Our Father'.

**FRACTIO:** The sacred Host is now broken and a small piece dropped into the chalice ~~mm~~ as the priest prays: Haec Commixt...

The final prayers in preparation for Holy Communion are said privately: QQQQ

Taking the consecrated bread: QQQQ

Before drinking from the chalice: QQQQ

The congregation has now begun to file up to the altar-rail to receive the Body and Blood of Christ in Holy Communion. As they do so, and return to their places in this small chapel, for a few moments of private prayer and thanksgiving, we have a little time before the concluding prayers of the Mass for some reflection on the meaning of this Eastertime communion. We have offered to God our Father in worship the gift He himself has given us, thanking him ~~and~~ praising him for the great thing he has done on our behalf in His Son, Jesus Christ. We have desired to join ourselves and to become part of Christ's one perfect sacrifice of love towards His Father, to follow in His footsteps and become alive with a new life which is now his and which he won for us by His loving obedience and self-sacrifice.

Jesus Christ at His last supper enabled us to make present always and everywhere His self-offering and entry into the everlasting life in the Spirit. His Body given for us, His Blood shed for us on Calvary ARE 'the Bread of eternal life and the cup of everlasting salvation' we've offered. Now in Holy Communion it is this Bread of Life, His flesh, which is our food. It is the food of life -- and that life is something beyond and much more than the mortal life and the perishable body into which we receive it. Christ rose from death to a new life;



and the whole point of it is that this new life is in fact the real destiny of all human life, not only His. We're NOT merely what we may sometimes feel we are — isolated, unimportant, passing shadows on the face of the earth, destined to oblivion. Christ has opened up for us the way to God and life in the family and friendship of God. We'll have to accept the fortunes and misfortunes of human life as He did (He's shown us how), and pass through human death before we can fully enjoy our destiny — but already in this life we can begin, in fact must begin, to live with the new life in the spirit which is now Christ's. Already we've begun to live in the friendship of God and the life of the Trinity. The Body of Christ received in Holy Communion is living, risen, and makes us live, is the food of life. It is what joins us together most intimately, makes of all of us one flock, one community, one family. In the most real sense, the Good Shepherd has given his life for his sheep, to gather us into one fold. The reality of that is the family life of God, where Christ is one with His Father and the Holy Spirit in love. The sign of it, for us who still live in this temporary world of preparation and signs is the community of love, the Church, in which we meet and live with Christ. It's He through his death and resurrection who has called us together into one flock, and feeds us with His own flesh and blood to strengthen and develop in us and between us His risen life of love and unity with God. In the joy of Easter, it is Holy Communion, a communion between our lives and His, and among ourselves, that unites us in hope and inspires us to bring the message of this new life to others through the way it transforms or should transform our own lives

**AFTER COMM.:** Returning to the altar after giving Holy Communion, the priest now cleans the chalice and paten, reciting silently as he does so these prayers of thanksgiving: QQQQ

Before the final prayer of the Mass, the congregation will now join in reciting the Communion Song, a verse from the Gospel of today \* Ps 22

The celebrant now recites the concluding prayer of today's assembly and then gives the Blessing and Dismissal.

**END**

With that, the Mass has ended and the celebrant and his assistants leave the altar. You've heard this Eastertime broadcast of Mass from the Catholic Centre Chapel in Connaught Road, Central.





## 福音 ✕ 恭讀聖若望福音 (10, 11-16)

衆：主，願光榮歸於祢。

那時候、耶穌對法利塞人說：「我是善牧，善牧爲自己的羊貢獻自己的生命。傭工並非牧人，羊不是他自己的，他見狼來了，就拋棄羊而逃走，狼就攫取羊而驅散羊羣；傭工逃走，因爲他是傭工，他並不關心羊羣。我是善牧，我認識我的羊，我的羊認識我，如同父認識我，我認識父一樣。我并且爲羊捨掉我的性命。我還有別的羊，不屬這羊棧，而這些羊我也該領他們來，他們將聽我的聲音，而成爲一棧一牧。」

衆：基督，我們讚美祢。(坐下)

## 信友聽文

司：願主偕同你們。

衆：也偕同您的心神。

司：各位兄弟姊妹們，我們的主耶穌基督已由死者中復活，在慶祝祂的勝利凱旋的喜樂中，別忘了這是我們將來復活常生的先聲，現在我們向祂祈禱。

領：求主護佑我們的教宗保祿，本教區主教白英奇，徐輔理主教，和全世界的各級神長，使他們能領導天主的子民，日進於德。



領：求主賜我們富有傳教熱誠、且聖德充沛的司鐸，並賜響應聖召者以堅心修道之志。

領：求主以響應聖召之心，賜予更多的青年人。

領：請爲我們的教區總修院及其全體成員祈禱。

領：求使爲人父母者，因兒子響應司鐸聖召而喜悅。

領：求使尙未信仰基督的人士，獲得福音的光照。

司：至聖聖父，請垂視一切與祢聖子同死同生的信友，賜他們在世不斷更新，日後同享光榮。因我們的主基督。

衆：亞孟。(坐下)

## 奉獻詠

歌詠團：天主、我的天主啊！從清晨我的心神尋覓祢。

衆：因祢的名、我向祢舉起我的雙手祈禱，亞肋路亞。

獻禮經 (司鐸獨念)：主，祈望這神聖的祭獻常把祢施聖化的降福供予我們；望此聖祭能將於奧禮中所進行的救恩，藉它的德能靈驗地完成。因我們主...  
...

衆：亞孟。

## 成聖體後詠





## 頌主詠 (聖詩第22篇)

頌唱人：我是善牧，亞肋路亞。我認識我的羊，我的羊也認識我。亞肋路亞，亞肋路亞。

歌詠團



主 為 我 牧，我 一 無 所 缺。祂 領 我 到 茵 茵 的 草 地。

衆：(重句)

歌詠團：因着祂的聖名，祂領回我的靈魂走上義德之道。即使走過陰谷，我也不怕危險，因為祂與我同在。祂的木杖和棍棒，成了我的安慰。衆：(重句)

歌詠團：在我仇敵前祂給我設筵；用油敷我首，使我杯盈溢。衆：(重句)

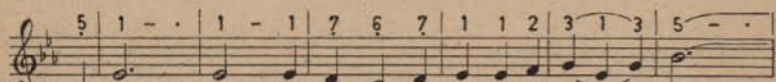
歌詠團：幸福與慈藹，將永伴我生，上主聖殿裏，我永居無間。衆：(重句)

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)

頌後經 (司鐸獨念)：全能的天主，我們已獲得了祢用以賜予生命的恩寵；求祢恩賜我們、能常常以得祢此洪恩而榮耀。因我們主……。衆：亞孟。

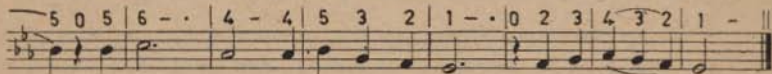
## SECOND SUNDAY AFTER EASTER

### ENTRY SONG (Psalm 32)



The Lord fills the earth with his love, al-le-lu-ia.

CHOIR



He spoke, and the heavens were made, al-le-lu-ia.

ALL repeat the refrain, and again after each verse.

CHOIR : Ring out your joy to the Lord, O you just; for praise is fitting for loyal hearts. Refrain.

CHOIR : The Lord looks on those who revere him, on those who hope in his love, to rescue their souls from death. Refrain.

CHOIR (or ALL) : Glory be to the Father . . . Refrain.

EPISTLE. Christ, Servant and Shepherd. (1 Peter 2, 21-25)

### ALLELUIA

CHOIR : Alleluia. (For the music, see page 1) ALL : Alleluia.

CHOIR : The disciples recognized the Lord Jesus when he broke bread for them. ALL : Alleluia.

CHOIR : I am the good shepherd. I know my sheep and my own know me. ALL : Alleluia.

GOSPEL. The Good Shepherd. (John 10, 11-16)

## PRAYER OF THE FAITHFUL

**PRIEST** : The Lord be with you . . . Let us pray to Christ our Lord, Shepherd and High Priest of the Church.

**LEADER** : That the flock of Christ on earth / grow in unity and love, we pray to the Lord.



Lord of glo-ry, hear our prayer.

That he would send us zealous and holy priests, and grant perseverance to all preparing for the priesthood, we pray to the Lord.

That he would grant to many young men the generosity to answer his call to the priesthood, we pray to the Lord.

For the diocesan seminary and for all who live and work therein, we pray to the Lord.

That parents may rejoice when their sons are called to the priesthood, 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*)

## OFFERTORY ANTIPHON (Psalm 62)

**CHOIR** : God, my God, I keep watch for you from early morning.

**ALL** : Invoking your name, I raise my hands in prayer. Alleluia!

## MEMORIAL OF CHRIST'S DEATH AND GLORY (Text for singing)

Your death, O Lord, we commemorate. Amen.

Your glory as our Risen Lord, now we celebrate. Amen.

Your return as Lord in glory, together we await. Amen.

## COMMUNION SONG (John 10 and psalm 22). Christ, our Shepherd and our Host.

**CANTOR** : I am the good shepherd, alleluia. I know my sheep and my own know me, alleluia, alleluia.

**CHOIR** : *My shepherd is the Lord. Nothing indeed shall I want.*

**ALL** repeat the refrain. (For music, see Gelineau: 24 Psalms)

**CHOIR** : The Lord is my shepherd; there is nothing I shall want. Fresh and green are the pastures / where he gives me repose. Near restful waters he leads me, to revive my drooping spirits. *Refrain.*

**CHOIR** : He guides me along the right path; he is true to his name. If I should walk in the valley of darkness / no evil would I fear. You are there with your crook and your staff; with these you give me comfort. *Refrain.*

**CHOIR** : You have prepared a banquet for me / in the sight of my foes. My head you have anointed with oil; my cup is overflowing. *Refrain.*

**CHOIR** : Surely goodness and kindness shall follow me / all the days of my life. In the Lord's own house shall I dwell / for ever and ever. *Refrain.*

**CHOIR (OR ALL)** : To the Father and Son give glory, give glory to the Spirit. To God who is, who was and who will be for ever and ever. *Refrain.*

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

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