

CONTINUITY
The Mass Broadcast
Radio Station WFOK
Church of the Gesu
Milwaukee, Wisconsin

NINETEENTH SUNDAY AFTER PENTECOST

Good morning, friends,

Sunday morning, the clock at 10:00, the dial at 860, the Mass Broadcast from the Church of the Gesu on West Wisconsin Avenue at 12th Street in Milwaukee. Celebrant of the High Mass today, the 19th Sunday after Pentecost, is Father _____.
The Gesu mixed choir, under the direction of John Leicht, will sing the Mass of _____ by _____.
John Leicht at the organ.

After arranging the chalice in the middle of the altar and opening the book to the Mass of today, the priest comes to the foot of the altar and says there the prayers of penitence and sorrow for sin which always mark the beginning of Mass. When he has finished these, he says ORANUS, "Let us pray", and then as he goes up the steps to the altar, he prays as follows:

Let us pray. We beg of You, Lord, to take away from us all our sins, that with pure hearts we may be worthy to enter the Holy of Holies, through Christ, our Lord. Amen.

Arrived at the altar, he kisses the altar out of reverence for the relics of the martyrs contained in the altar stone, and says this prayer:

We beg of You, Lord, by the merits of Your Saints, whose relics are here, and of all the Saints, that You would be so kind as to pardon all my sins. Amen.

Then he goes to the left, to the Mass-book or missal, and there reads the Introit. The word Introit in Latin means "he goes in". This prayer was originally said or sung rather as the priest entered the sanctuary; that is why it is called the Introit. For this, the 19th Sunday after Pentecost, the Introit is taken from Psalm 77, and reads as follows in English:

I am the refuge of my people, the Lord says; when they cry out to me in time of trouble, I will always listen to them, and prove myself their Lord for ever. Listen, my people, to this testament of mine: do not turn a deaf ear to the words I utter.

Back at the middle of the altar, after the Introit, the priest, alternating with the server, recites the Kyrie Eleison, which the choir has been singing.

At the close of the choir's sung Kyrie, the priest, as you have heard, has intoned the Gloria. We listen to the choir singing this beautiful hymn of praise and adoration.

At the end of the sung Gospel, the priest goes to the middle of the altar, descends and takes his place at the sedelia or seat at the right of the sanctuary, while the people are addressed in a short sermon. Preacher for today is Father Joseph J. Holleran, Director of the Archdiocesan Cana Program. Father Holleran will today give the first of two sermons on the Family and the Mass. He will first read the Gospel of the Sunday and then preach his sermon. Father Holleran.

You have just heard the sermon of Father Joseph J. Holleran, Director of the Archdiocesan Cana Program on the Family and the Mass. Father Holleran will preach his second sermon on this same subject next Sunday.

Back at the altar again after the sermon, the celebrant will shortly intone the Credo, singing CREDO IN UNUM DEUM, "I believe in one God". The choir takes up the song.

At the end of the sung Credo, the priest has returned to the altar and you have heard him sing the DOMINUS VOBISCUM, "The Lord be with you". The choir has answered ET CUM SPIRITU TUO, "And with your spirit", and now the priest has sung the OREMUS, "Let us pray", and is reading the Offertory Verse for this 19th Sunday after Pentecost, taken from Psalm 137, Verse 7. It is a beautiful statement of our absolute trust in God.

Though affliction surround my path, you preserve me, Lord: it is your power that confronts my enemies' malice, your right hand that rescues me.

Now the priest takes the green silken veil which has been covering the chalice up to this point, folds it and lays it on the altar, to his right. Then, holding the Paten, the golden saucer-like dish on which rests the host which he will consecrate later on, he offers the host to God with this beautiful prayer:

Accept, O Holy Father, Almighty and Eternal God, this spotless host, which I, Your unworthy servant, offer to You, my living and true God, for my numberless sins, offenses, and negligences, for all here present, and for all those who believe in Christ, both living and dead, that it may help them and me to gain eternal salvation. Amen.

After the offering of the bread, the priest takes wine and a few drops of water into the chalice and after offering it at the middle of the altar and praying for all mankind, he goes again to the right of the altar for the ritual washing of hands, and then back to the middle where he bows with his hands folded on the altar and makes a prayer to the Most Holy Trinity for the acceptance of the sacrifice. Then turning to the people in the ORATE FRATRES, he asks them to pray for him. While he is reading the Secret or quiet prayers of the Mass, first of all that for the 19th Sunday after Pentecost, which reads in English as follows:

We beg you, Lord, that these gifts which we are offering in the sight of your majesty may help us on the way to salvation.

During the singing of the Gloria, the priest has been seated at the right of the sanctuary. He now has returned to the altar and sung the DOMINUS VOBISCUM and OREMUS, as you have heard, and is now chanting the first of the Collects. The first of these prayers, for today, the 19th Sunday after Pentecost, reads as follows in English:

Almighty and merciful God, have pity, and shut out all things that war against us, so that with bodies and souls unencumbered and minds at peace we may accomplish your will.

After the choir's AMEN, the priest begins the Epistle, taken from St. Paul's letter to the Ephesians, chapter the 4th, verses 23rd to 28th. It is a strong and beautiful exhortation to a renewal of spiritual living, to adherence to truth and putting away of falsehood. It reads as follows in English:

Brethren: be renewed in the spirit of your mind, and put on the new man, which has been created according to God in justice and holiness of truth. Wherefore, put away lying and speak truth each one with his neighbor, because we are members of one another. "Be angry and do not sin": do not let the sun go down upon your anger; do not give place to the devil. He who was wont to steal, let him steal no longer; but rather let him labor, working with his hands at what is good, that he may have something to share with him who suffers need.

After the Epistle, the priest reads the Gradual and Alleluia verse, taken for today from Psalm 140. The prayer will be recognized as part of the same psalm, which, in a Solemn High Mass, the priest recites while he incenses the altar.

Welcome as incense-smoke let my prayer rise up before thee, Lord. When I lift up my hands, let it be acceptable as the evening sacrifice.
Alleluia, alleluia. Praise the Lord and call upon his name; tell the story of his doings for all the nations to hear.
Alleluia.

Now at the left side of the altar, the priest is chanting a rather lengthy Gospel, for today taken from St. Matthew, Chapter 22, verses 1-14. It gives the parable of the wedding feast. You remember how the King, giving the marriage feast for his son sent out his servants to all those whom he had invited, but they did not come. He then sent His servants out to ask other people to come to the feast. Among these was one who had no wedding garment. He who comes to the wedding feast without a wedding-garment belongs to the Church by faith but has no charity, which virtue is justly called the wedding-garment because it was the property of the Creator when He united Himself to the Church; in other words He who came by charity among men, willed that this charity should be the wedding-garment of those whom He united to Himself. That is perfect charity by which we love our neighbor in God and cherish our enemy because of God.

PER OMNIA SAECULA SAECULORUM the priest chants, the choir answers AMEN. Then there follows a brief colloquy between priest and choir after which the celebrant sings, as on all the Sundays after Pentecost, the Preface of the Most Blessed Trinity. We now hear Father _____ chanting this beautiful prayer in the ancient Gregorian Chant.

At the end of the Preface, the priest bows low before the altar and in a low voice says the Sanctus:

Holy, Holy, Holy, Lord God of Hosts, the heavens and the earth are full of Your glory. Hosanna in the highest. Blessed is He that comes in the Name of the Lord. Hosanna in the Highest.

This the choir now sings.

The sound of the bell tells us that once more the great King is about to come to our altar, the King Who invites all to His wedding feast, thieves, robbers, harlots, young and old, but they must come with their wedding garment. Remember St. Paul's words in the Epistle of today: "Be renewed in the spirit of your mind and put on the new man, which has been created according to God in justice and holiness of truth," and accept the King's invitation. Come to His court and into His presence with your wedding garment of charity.

The priest bows over the host, pronounces the words of consecration:

THIS IS MY BODY

He genuflects as the bell rings and holds up the host for all to see. The King has come again, the Same Who told the parable in today's Gospel, the Same Who died for us on Calvary, the Same Who will one day be our judge when the time of mercy is past. Bowed over the uncovered chalice now, the priest says the words of consecration:

For this is the chalice of my blood of the new and eternal testament: the mystery of faith: which for you and for many shall be shed unto the remission of sins.

The priest genuflects, the bell rings, the priest holds the chalice high for all to see, containing now, no longer any wine, but the body and blood, the soul and divinity of our Lord and Saviour, Jesus Christ, under the appearances of Wine. He covers the chalice, genuflects, continues with the prayers of the Mass while the choir sings the Benedictus.

One of the prayers the priest says shortly after the consecration is this prayer for all of us and all sinners:

To us also, sinners, and yet Your servants, who hope in the multitude of Your mercies, be so kind as to give some share and fellowship with Your holy apostles and martyrs: with John, Stephen, Mattheus, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, and all Your Saints. Be so good as to admit us into their company, judging us not on what we deserve, but freely granting us pardon through Christ our Lord.

May we share the fellowship of Christ, the King, and all those who have accepted the invitation to the King's marriage feast.

Now the priest is chanting the Pater Noster, the "Lord's Prayer".

After the choir's response, the priest continues with the prayers of the Mass and as he drops a particle of the host into the chalice, he prays as follows:

May this mingling and consecrating of the Body and Blood of our Lord Jesus Christ help us who receive Him to gain eternal life. Amen.

Then bowing before the altar, he strikes his breast humbly as he three times recites the prayer "Lamb of God Who takes away the sins of the world, have mercy on us". This we hear the choir singing.

Meanwhile, the priest has received his own communion and is now, with the assistance of other priests, distributing Holy Communion to the people.

(DURING COMMUNION, READ FROM SOME SUCH BOOKLET AS "HEART SPEAKS TO HEART")

Meanwhile, the priest has finished his distribution of Holy Communion, replaced the ciboria in the tabernacle, and neatly arranged the chalice at the middle of the altar, covering it again with the green silken veil. Then he goes to the right, to the missal, where he reads the Communion Verse, for today taken from Psalm 118. It reads as follows in English:

Above all else it binds us, the charge you have given us to keep! How shall my steps be surely guided to keep faith with your covenant?

After the DOMINUS VOBISCUM, and the choir's ET CUM SPIRITU TUO, which you have just heard, the priest chants now the Post Communion prayers. The first is the one assigned for the 19th Sunday after Pentecost. It reads as follows in English:

Lord, may your healing work gently rid us of our waywardness and make us ever hold fast to your commandments.

After the DOMINUS VOBISCUM and ITA MISSA EST, the priest turns to the altar again and says a prayer to the Holy Trinity and then turning toward the people blesses them with a great sign of the cross. "In the name of the Father, and of the Son, and of the Holy Ghost, Amen".

Then at the left of the altar, he reads the beginning of the Gospel of St. John. The Last Gospel finished, the priest goes to the middle of the altar, takes the chalice, bows, descends, genuflects, takes his biretta, and leaves the sanctuary, and once more the Mass is finished.

Catholics know, of course, that they cannot fulfil their obligation of attending Sunday Mass merely by listening to a Mass Broadcast; however, we feel that Catholics and non-Catholics alike can profit greatly from a program such as this. Please help to spread the good work and tell your friends about this broadcast.

The celebrant of the Mass today was Father _____.
The sermon was delivered by Father Joseph J. Holleran, Director of the
Archdiocesan Cana Program. The Gesu mixed choir, under the direction of
John Leicht, sang the Mass _____ Y _____ by _____
John Leicht at the organ. Your narrator for today, Father John F. Abbick
of the Society of Jesus, your commentator, as usual, Father Alban J.
Dachauer of the same Society, both of the faculty of Marquette University
Thank you for listening. Be sure to turn in again next Sunday, same time,
same station, for the Mass Broadcast from Gesu Church. God Bless you.
We return you to our studios.