

# St. Patrick Church

January 28, 2024

Fourth Sunday in Ordinary Time

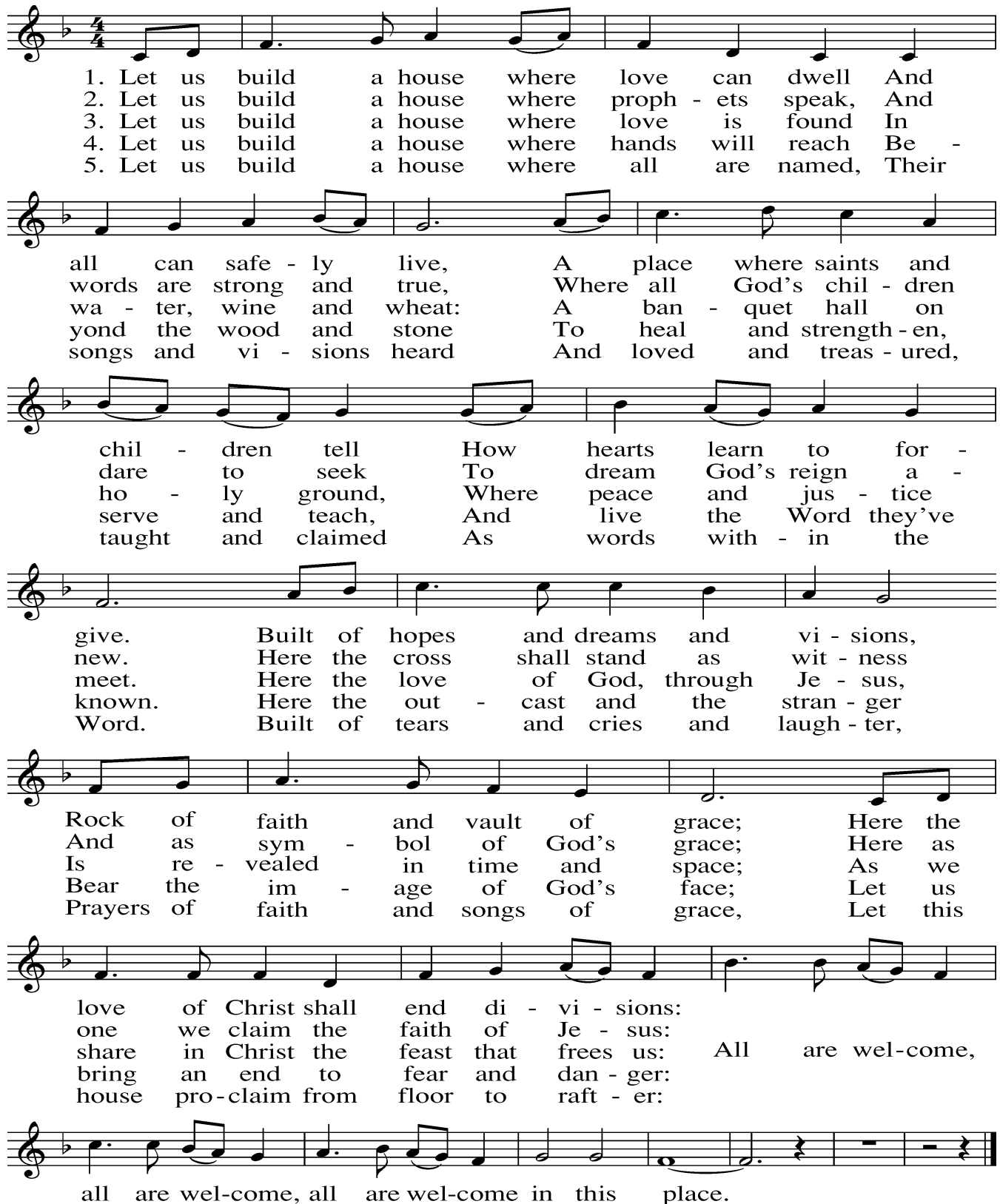


Lake Forest, IL

Monsignor Robert Dempsey, Pastor

# Entrance Hymn: *All Are Welcome*

Manibusan



1. Let us build a house where love can dwell And  
2. Let us build a house where proph - ets speak, And  
3. Let us build a house where love is found In  
4. Let us build a house where hands will reach Be -  
5. Let us build a house where all are named, Their

all can safe - ly live, A place where saints and  
words are strong and true, Where all God's chil - dren  
wa - ter, wine and wheat: A ban - quet hall on  
yond the wood and stone To heal and strength - en,  
songs and vi - sions heard And loved and treas - ured,

chil - dren tell How hearts learn to for -  
dare to seek To dream God's reign a -  
ho - ly ground, Where peace and jus - tice  
serve and teach, And live the Word they've  
taught and claimed As words with - in the

give. Built of hopes and dreams and vi - sions,  
new. Here the cross shall stand as wit - ness  
meet. Here the love of God, through Je - sus,  
known. Here the out - cast and the stran - ger  
Word. Built of tears and cries and laugh - ter,

Rock of faith and vault of grace; Here the  
And as sym - bol of God's grace; Here as  
Is re - vealed in time and space; As we  
Bear the im - age of God's face; Let us  
Prayers of faith and songs of grace, Let this

love of Christ shall end di - vi - sions:  
one we claim the faith of Je - sus:  
share in Christ the feast that frees us: All are wel - come,  
bring an end to fear and dan - ger:  
house pro - claim from floor to raft - er:

all are wel - come, all are wel - come in this place.

Text: Marty Haugen, b. 1950  
Tune: TWO OAKS, 9 6 8 6 8 7 10 with refrain; Marty Haugen, b. 1950  
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## Penitential Rite

### Heritage Mass Glory to God

O. Alstott

Glory to God in the highest, and on earth peace to people of good will. We praise you, we bless you, we adore you, we glorify you, we give you thanks for your great glory, Lord God, heavenly King, O God, almighty Father. Lord Jesus Christ, Only Begotten Son, Lord God, Lamb of God, Son of the Father, you take away the sins of the world, have mercy on us; you take away the sins of the world, receive our prayer; you are seated at the right hand of the Father, have mercy on us. For you alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen.

## Liturgy of the Word

### First Reading: Deuteronomy 18\_15-20

Moses spoke to all the people, saying:

"A prophet like me will the LORD, your God, raise up for you from among your own kin; to him you shall listen. This is exactly what you requested of the LORD, your God, at Horeb on the day of the assembly, when you said, 'Let us not again hear the voice of the LORD, our God, nor see this great fire any more, lest we die. 'And the LORD said to me, 'This was well said.

I will raise up for them a prophet like you from among their kin, and will put my words into his mouth; he shall tell them all that I command him. Whoever will not listen to my words which he speaks in my name, I myself will make him answer for it.

But if a prophet presumes to speak in my name an oracle that I have not commanded him to speak, or speaks in the name of other gods, he shall die."

The Word of the Lord. **All: Thanks be to God.**

## **Responsorial Psalm: Psalm 95**

**O. Alstott**

**(R.) If today, you hear His voice, harden not your hearts.**

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## **Second Reading: 1 Corinthians 7:32-35**

Brothers and sisters: I should like you to be free of anxieties. An unmarried man is anxious about the things of the Lord, how he may please the Lord. But a married man is anxious about the things of the world, how he may please his wife, and he is divided. An unmarried woman or a virgin is anxious about the things of the Lord, so that she may be holy in both body and spirit. A married woman, on the other hand, is anxious about the things of the world, how she may please her husband. I am telling you this for your own benefit, not to impose a restraint upon you, but for the sake of propriety and adherence to the Lord without distraction. The Word of the Lord. All: **Thanks be to God.**

## **Gospel Acclamation: *Alleluia* (Please Sing)**

## **Gospel Reading: Mark 1:21-28**

Then they came to Capernaum, and on the Sabbath he entered the synagogue and taught. The people were astonished at his teaching, for he taught them as one having authority and not as the scribes. In their synagogue was a man with an unclean spirit; he cried out, "What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are—the Holy One of God!" Jesus rebuked him and said, "Quiet! Come out of him!" The unclean spirit convulsed him and with a loud cry came out of him. All were amazed and asked one another, "What is this? A new teaching with authority. He commands even the unclean spirits and they obey him."

His fame spread everywhere throughout the whole region of Galilee. The Gospel of the Lord.

**ALL: Praise to you Lord Jesus Christ.**

## **Homily**

### **Niceno-Constantinopolitan Creed: *All Stand***

**I believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible.**

**I believe in one Lord Jesus Christ, the Only Begotten Son of God, born of the Father before all ages.**

**God from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father; through him all things were made.**

**For us men and for our salvation  
he came down from heaven, all bow  
and by the Holy Spirit was incarnate of the Virgin  
Mary, and became man.**

**For our sake he was crucified under Pontius Pilate,  
he suffered death and was buried, and rose again on the third  
day in accordance with the Scriptures.**

**He ascended into heaven and is seated at the right hand of the  
Father. He will come again in glory to judge the living and the  
dead and his kingdom will have no end.**

**I believe in the Holy Spirit, the Lord, the giver of life,  
who proceeds from the Father and the Son,  
who with the Father and the Son is adored and glorified, who  
has spoken through the prophets.**

**I believe in one, holy, catholic and apostolic Church.**

**I confess one Baptism for the forgiveness of sins  
and I look forward to the resurrection of the dead  
and the life of the world to come. Amen.**

**Prayer of the Faithful:**

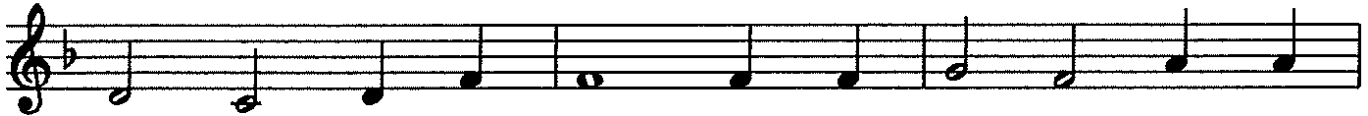
**Our response: *“Lord, hear Our Prayer.”***

## Liturgy of the Eucharist

### Presentation Hymn: *Healing River of the Spirit* Beach Spring



1. Heal - ing riv - er of the Spir - it, Bathe the  
2. Well - spring of the heal - ing Spir - it, Stream that  
3. Liv - ing stream that heals the na - tions, Make us



1. wounds that liv - ing brings. Plunge our pain, our sin, our  
2. flows to bring re - lease, As we gain our selves, our  
3. chan - nels of your pow'r. All the world is torn by



1. sad - ness Deep be - neath your sa - cred springs.  
2. sen - ses, May our lives re - flect your peace.  
3. con - flict; Wars are rag - ing at this hour.



1. Wea - ry from the rest - less search - ing That has  
2. Grate - ful for the flood that heals us, May your  
3. Sav - ing Spir - it, move a - mong us, Guide our



1. lured us from your side, We dis - cov - er in your  
2. church en - act your grace. As we meet both friend and  
3. wind - ing hu - man course, Till we find our way to -



1. pres - ence Peace the world can - not pro - vide.  
2. strang - er, May we see our Sav - ior's face.  
3. geth - er, Flow - ing home - ward to our Source.

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Music: *The Sacred Harp*. 1844.

## **Mass of Creation**

**M. Haugen**

Music: *Mass of Creation*, Marty Haugen, © 1984, 1985, GIA Publications, INC.

### **Holy, Holy**

***Holy, holy, holy, Lord God of hosts. Heaven and earth are full of your glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest. Hosanna in the highest.***

### **Mystery of Faith**

***When we eat this bread and drink this cup, we proclaim your death, O Lord, until you come again.***

### **Great Amen**

### **The Lord's Prayer (Spoken)**

***Our Father, Who art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil.***

### **Lamb of God**

***Lamb of God, you take away the sins of the world, have mercy on us.***

***Lamb of God, you take away the sins of the world, have mercy on us.***

***Lamb of God, you take away the sins of the world, grant us peace.***

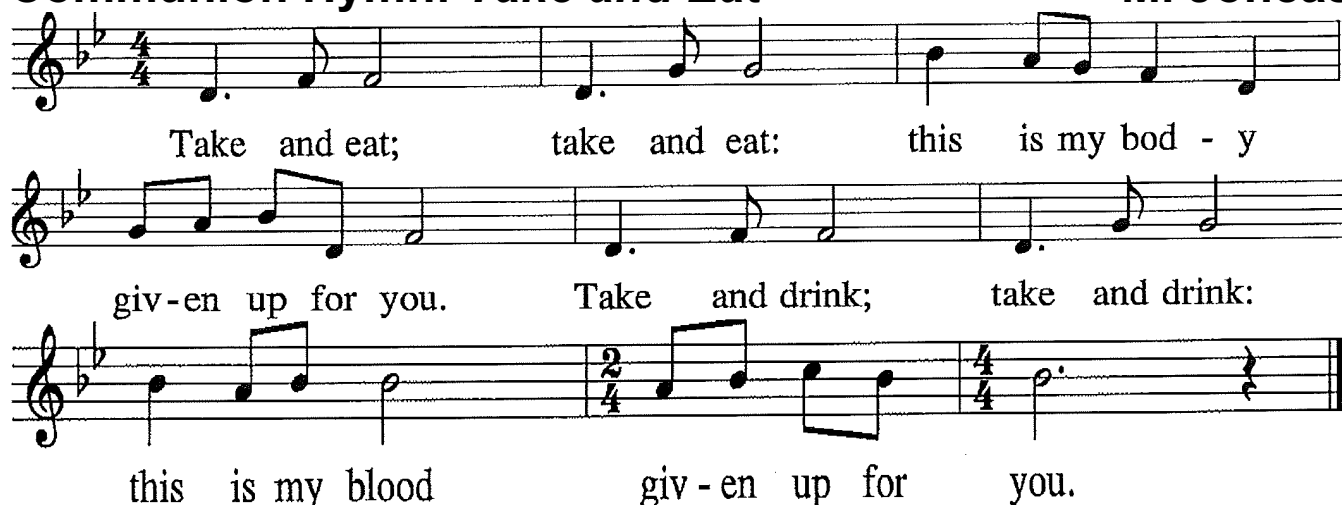
### **Or: Angus Dei**

***Angus Dei, qui tolis pecatta mundi misere nobis. Angus Dei, qui tolis pecatta mundi misere nobis. Angus Dei, qui tolis pecatta mundi dona nobis pacem.***

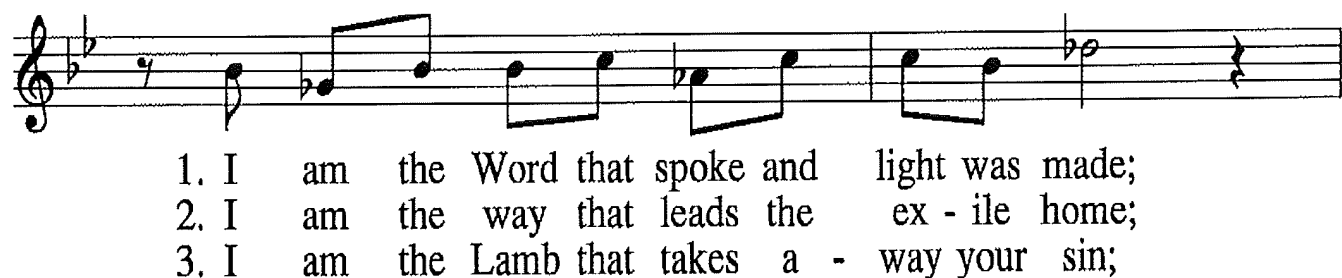


# Communion Hymn: *Take and Eat*

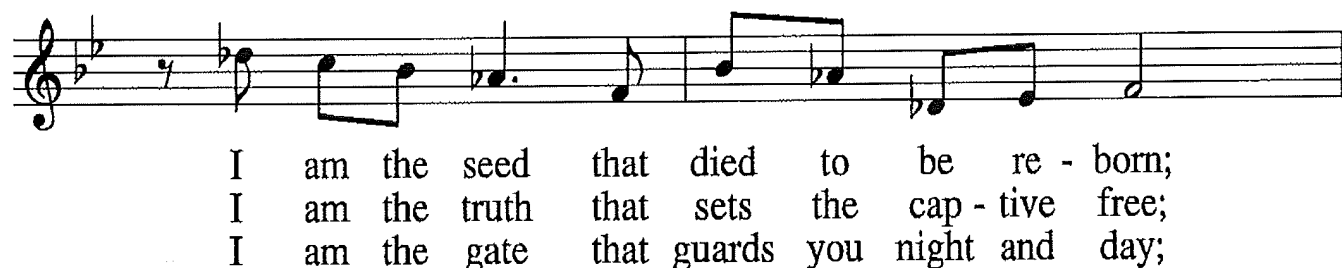
M. Joncas



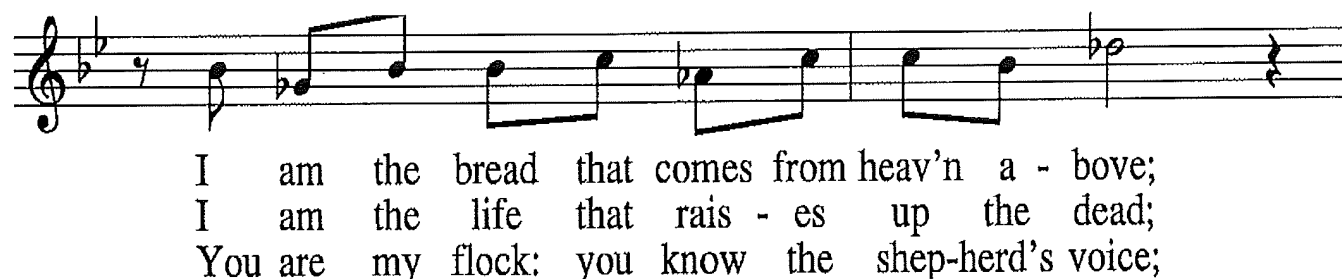
Take and eat; take and eat: this is my bod - y  
giv-en up for you. Take and drink; take and drink:  
this is my blood giv-en up for you.



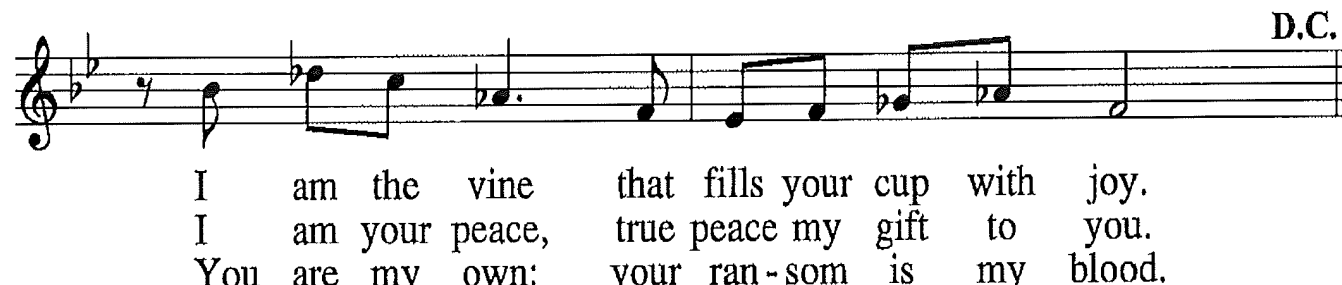
1. I am the Word that spoke and light was made;  
2. I am the way that leads the ex - ile home;  
3. I am the Lamb that takes a - way your sin;



I am the seed that died to be re - born;  
I am the truth that sets the cap - tive free;  
I am the gate that guards you night and day;



I am the bread that comes from heav'n a - bove;  
I am the life that rais - es up the dead;  
You are my flock: you know the shep-herd's voice;



I am the vine that fills your cup with joy.  
I am your peace, true peace my gift to you.  
You are my own; your ran - som is my blood.

D.C.

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# Closing Hymn: *God Has Chosen Me*

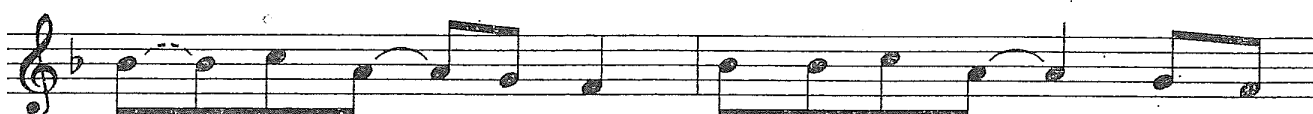
**B. Farrell**



1. God has cho-sen me, God has cho-sen me to bring good news
2. God has cho-sen me, God has cho-sen me to set a - light
3. God is call-ing me, God is call-ing me in all whose cry



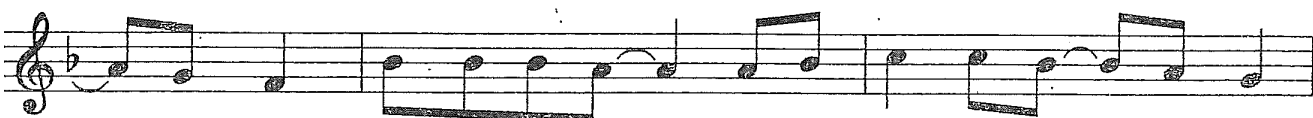
1. to the poor. God has cho-sen me, God has cho-sen me to
2. a new fire. God has cho-sen me, God has cho-sen me to
3. is un-heard. God is call-ing me, God is call-ing me to



1. bring — new sight to those search-ing for light: God has
2. bring — to birth a new king-dom on earth: God has
3. raise up the voice with no pow - er or choice: God is



1. cho - sen me, cho - sen me: And to tell the world
2. cho - sen me, cho - sen me:
3. call - ing me, call - ing me:



that God's king-dom is near, to re - move op-pres - sion and



break down fear, yes, God's time is near, God's time is near,



God's time is near, God's time is near.

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## Reflection

We've all had to put up with boring speeches or sermons from time to time, whether it be from politicians, preachers, at school speech nights or the local service or sports club. Every now and then though we come across someone who really arrests our attention. It mightn't be only that he or she puts words together well; it's often a combination of that and something in the content that strikes a chord. Maybe we are even envious of the obvious gift that person has. This is surely how Jesus came across to those people in the synagogue. This was someone quite different; they had had their share of the run of the mill scribes with their tired old platitudes. Here was someone who really meant what he said and was able to back it up with fearless engagement with a power from which they shrank in ignorance and doubt.

It is not without importance that this is the first public appearance of Jesus in the Gospel of Mark. Over the next few weeks we will witness the popular acceptance of Jesus as he battles with a force that takes various forms—physical sickness, opposition from entrenched mindsets, the accusation of collusion with the enemy itself. This is the “gospel”, the good news that Jesus invites the people to accept readily by changing their lives.

The same “gospel” is offered to us for we are dealing with a power that can change our lives, not merely a set of nice, pious sayings. Too often we reduce the gospels to that and so remain relatively unmoved by the dynamic challenge they contain

## Reflection (Continued)

As we know, in that society possession by “unclean spirits” was a general term that covered all kinds of conditions for which we today have medical or social explanations and sophisticated labels. We can therefore approach these stories with a type of superiority as if they either don’t occur anymore or are best left to experts to deal with. Yet isn’t it true that all of us are “possessed” in different ways by forces over which we have to admit to having little or no control? Some people are enslaved by addictions to drugs, alcohol, food, gambling, and so on. Many of us suffer from more subtle addictions so that we don’t even want to admit to ourselves, let alone to anyone else, that we are virtually powerless to control them. All of us know deep down that many of our habits and ways of dealing with others are so much a part of our make up that we can do little to change them.

The people who acclaimed Jesus realized that he had something special that could influence them to change their lives. The authority and healing power of Jesus is present today in his body, the Church, through the Sacraments, but also in the love, care, and compassion of every community of faith. We only have to look around us when we are gathered for the Eucharist to name it and accept it. It is when the Church is able to back up teaching and doctrine with the same concern for the troubled lives of ordinary people that it is most effective in continuing the mission of Jesus. That is why in the Gospels he is always accompanied by followers learning how to be genuine “fishers of men.”