

St. Patrick Church

October 2, 2022

Twenty Seventh Sunday in Ordinary Time



Increase Our Faith- Luke 17: 5

Lake Forest, IL

Monsignor Robert Dempsey, Pastor

Entrance Hymn: *We Walk by Faith*

Shanti



1., 5. We walk by faith, and not by sight: No
2. We may not touch his hands and side, Nor
3. Help then, O Lord, our un - be - lief, And
4. That when our life of faith is done In



gra - cious words we hear Of him who spoke as
fol - low where he trod; Yet in his prom - ise
may our faith a - bound; To call on you when
realms of clear - er light We may be - hold you



none e'er spoke, But we be - lieve him near,
we re - joice, And cry "My Lord and God!"
you are near, And seek where you are found:
as you are In full and end - less sight.

Text: Henry Alford, 1810-1871, alt.

Tune: SHANTI, CM; Marty Haugen, b.1950, © 1984, GIA Publications, Inc.

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Penitential Rite

Glory to God

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: Habakkuk 1:2-3, 2:2-4

How long, O Lord? I cry for help but you do not listen!
I cry out to you, "Violence!" but you do not intervene.
Why do you let me see ruin; why must I look at misery?
Destruction and violence are before me; there is strife, and
clamorous discord. Then the Lord answered me and said:
Write down the vision clearly upon the tablets, so that one can
read it readily. For the vision still has its time, presses on to
fulfillment, and will not disappoint; if it delays, wait for it,
it will surely come, it will not be late. The rash one has no integrity;
but the just one, because of his faith, shall live.

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

Responsorial Psalm: Psalm 95

O. Alstott

If today you hear his voice, harden not your hearts.

Music: Owen Alstott, © 1977, 1990, OCP
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Second Reading: Timothy 1:6-8, 13-14

Beloved: I remind you, to stir into flame the gift of God that you
have through the imposition of my hands. For God did not give
us a spirit of cowardice but rather of power and love and self-control.
So do not be ashamed of your testimony to our Lord,
nor of me, a prisoner for his sake; but bear your share of hardship
for the gospel with the strength that comes from God.

Take as your norm the sound words that you heard from me,
in the faith and love that are in Christ Jesus. Guard this rich trust
with the help of the Holy Spirit that dwells within us.

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

Gospel Acclamation: *Alleluia*

Gospel Reading: Luke 17:5-10

The apostles said to the Lord, "Increase our faith."

The Lord replied, "If you have faith the size of a mustard seed, you would say to this mulberry tree, 'Be uprooted and planted in the sea,' and it would obey you. "Who among you would say to your servant who has just come in from plowing or tending sheep in the field, 'Come here immediately and take your place at table'? Would he not rather say to him, 'Prepare something for me to eat. Put on your apron and wait on me while I eat and drink.

You may eat and drink when I am finished'? Is he grateful to that servant because he did what was commanded? So should it be with you. When you have done all you have been commanded, say, 'We are unprofitable servants; we have done what we were obliged to do.'" The Gospel of the Lord.

ALL: Praise to you, Lord Jesus Christ

Homily

Niceno-Constantinopolitan Creed:

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, 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: *Shelter Me, O God*

B. Hurd

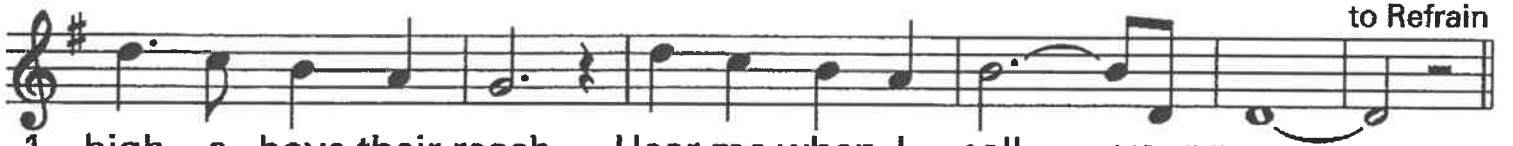


Shel-ter me, O God; hide me in the shad-ow of your wings. You a-lone



are my hope.

- Verses
1. When my foes sur-round me, set me
 2. As a moth - er gath - ers her ____
 3. Though I walk in dark - ness, through the



1. high a - bove their reach. Hear me when I call your name.
2. young be-neath her care, gath-er me in - to your arms.
3. nee-dle's eye of death, you will nev-er leave my side.

Text: Based on Psalms 16, 61; Luke 13:34. Text and music © 1984, Bob Hurd.

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Mass of Angels and Saints

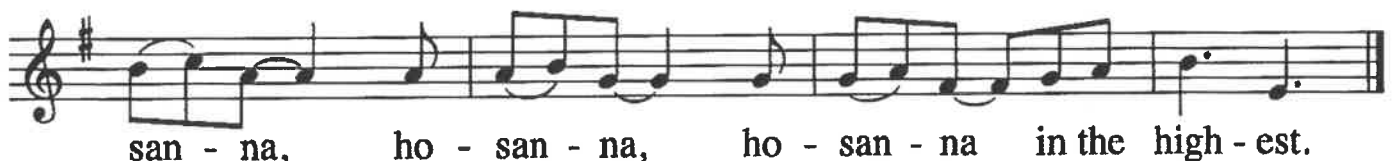
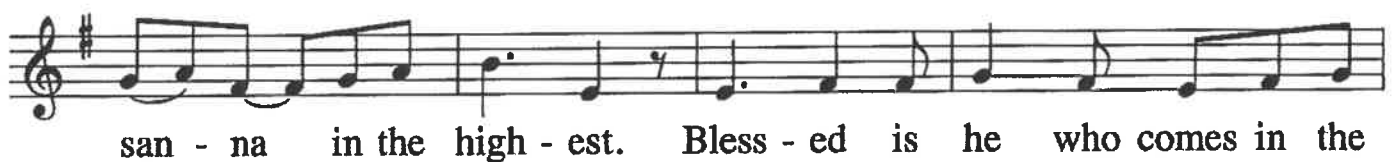
S. Janco

Text: ICEL, © 2010

Music: *Mass of the Angels and Saints*, Steven R. Janco, © 1996, 2010, GIA Publications, Inc.

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Holy, Holy



Mystery of Faith

Two staves of musical notation in G major and 6/8 time. The first staff contains the lyrics: "We pro - claim your Death, O Lord, and pro -". The second staff contains the lyrics: "fess your Res - ur - rec - tion un - til you come a - gain." The music features a mix of quarter, eighth, and sixteenth notes with various rests and phrasing slurs.

We pro - claim your Death, O Lord, and pro -
fess your Res - ur - rec - tion un - til you come a - gain.

Amen

Two staves of musical notation in G major and 6/8 time. The first staff contains the lyrics: "A - men. a - men. a - men." The second staff contains the lyrics: "A - men, a - men, a - men." The music consists of a simple melodic line with phrasing slurs and a final fermata on the last note.

A - men. a - men. a - men.
A - men, a - men, a - men.

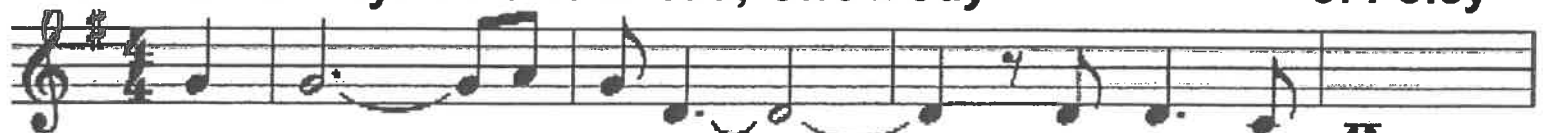
Lamb of God

Two staves of musical notation in G major and 4/4 time. The first staff contains the lyrics: "Have mer - cy on us." The second staff contains the lyrics: "Grant us peace. Grant us peace." The second staff is divided into two parts: "Cantor:" and "All:". The music features a simple melodic line with phrasing slurs and a final fermata on the last note.

Have mer - cy on us.
Cantor: Grant us peace. All: Grant us peace.

Communion Hymn: *One Bread, One Body*

J. Foley



One bread, one bod-y, one Lord of all,



one cup of bless-ing which we bless. And we, though



man-y, through-out the earth, we are one bod-y in this

Verses



one Lord.

- | | |
|--------------------------|----------------|
| 1. Gen-tile or Jew, | ser-vant or |
| 2. Man-y the gifts, | man-y the |
| 3. Grain for the fields, | scat-tered and |

to Refrain



- | | | |
|-----------|-------------------|----------|
| 1. free, | wom-an or man, | no more. |
| 2. works, | one in the Lord | of all. |
| 3. grown, | gath-ered to one, | for all. |

Text: Based on 1 Corinthians 10:16-17; 12:4, 12-13, 20; Galatians 3:28; Ephesians 4:4-6; The Didache 9.
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Closing Hymn: *Praise to the Lord*

Lobe Den Herren



1. Praise to the Lord, the Al - might - y, the King of cre -
2. Praise to the Lord, a - bove all things so won - drous - ly
3. Praise to the Lord, who will pros - per your work and de -
4. Praise to the Lord! O let all that is in me a -



1. a - tion! O my soul, praise him, for
2. reign - ing, Shel - t'ring you un - der his
3. fend you; Sure - ly his good - ness and
4. dore him! All that has life and breath,



1. he is your health and sal - va - tion!
2. wings, and so gent - ly sus - tain - ing.
3. mer - cy shall dai - ly at - tend you.
4. come now with prais - es be - fore him!



1. Come, all who hear: Now to his al - tar draw
2. Have you not seen All that is need - ful has
3. Pon - der a - new What the Al - might - y can
4. Let the "A - men!" Sound from his peo - ple a -



1. near, Join - ing in glad ad - o - ra - tion!
2. been Sent by his gra - cious or - dain - ing?
3. do As with his love he be - friends you.
4. gain, Glad - ly with praise we a - dore him!

Text: 14 14 47 8; Joachim Neander, 1650–1680; tr. by Catherine Winkworth, 1827–1878, alt.
Music: Ernewerten Gesangbuch. Stralsund. 1665.

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Reflection

Today's Gospel highlights what a different world Jesus and the earliest Christians lived in by comparison with us today. Jesus and Luke's community unquestionably believed in slavery. In all the Gospels Jesus regularly draws on the image of a slave to make points about duty, respect or responsibility. In other passages Jesus and St Paul advocate for the just treatment of slaves or servants, but it was an institution in their world that they never questioned. They never told the slaves to make a bid for freedom. They never told Christian slave owners to set their slaves free.

Like society generally, the Church, for most of its history, followed this line. Much to our shame, when the tide rightly turned against slavery in the 18th and 19th centuries, the Church was, generally, very slow to be converted to the emancipation movement and take a stand against the colonialism and racism that slavery enshrined.

Our movement on the question of slavery is a wonderful study in the development of doctrine. Not all social realities that Jesus assumed in his day continue to be relevant to our world. It took Society 1800 years, and the Church a bit longer still, to see slavery for what it is—an assault on the children of God—both servant and master. It shows how we have to keep carefully discerning the movement of the Holy Spirit and God's guidance in the light of new thinking.

The image of the slave in today's Gospel is invoked to underline our response to God's goodness. Our work for God is seen to be totally disproportionate to the gifts we have been given. Holding, as we do, that life, creation, all talents, gifts, and, in our case, security and peace are fruits of God's love, Jesus is right to highlight which side of the ledger is more generous.

To serve God in the world, in response to his invitation, is a privilege. We share in his creativity, compassion, hospitality, and care. And often, through us, others come to know God and judge if Christian faith is sincere. As respondents to many surveys tell us, they may like who Jesus is and his teaching in the Gospel, but the stumbling block for their joining us is the way they see that faith lived out in the Church.

Many of us, however, struggle on heroically to serve God as best we can. Our faith gives purpose and meaning to our work in the world. As difficult as it can be to love others and live peacefully, we know this is God's desire and intention for the world. Every act of kindness that we perform extends God's kingdom, nothing is too small, nothing is insignificant. If all of us lived out Christian teaching, the world would be transformed overnight. It is not that our virtues and values have been found wanting, it's more that they are not fully tried out.

May this Eucharist, then, give us a sense of the dignity we have by being called as servants or slaves, friends and family of Jesus Christ the Lord.