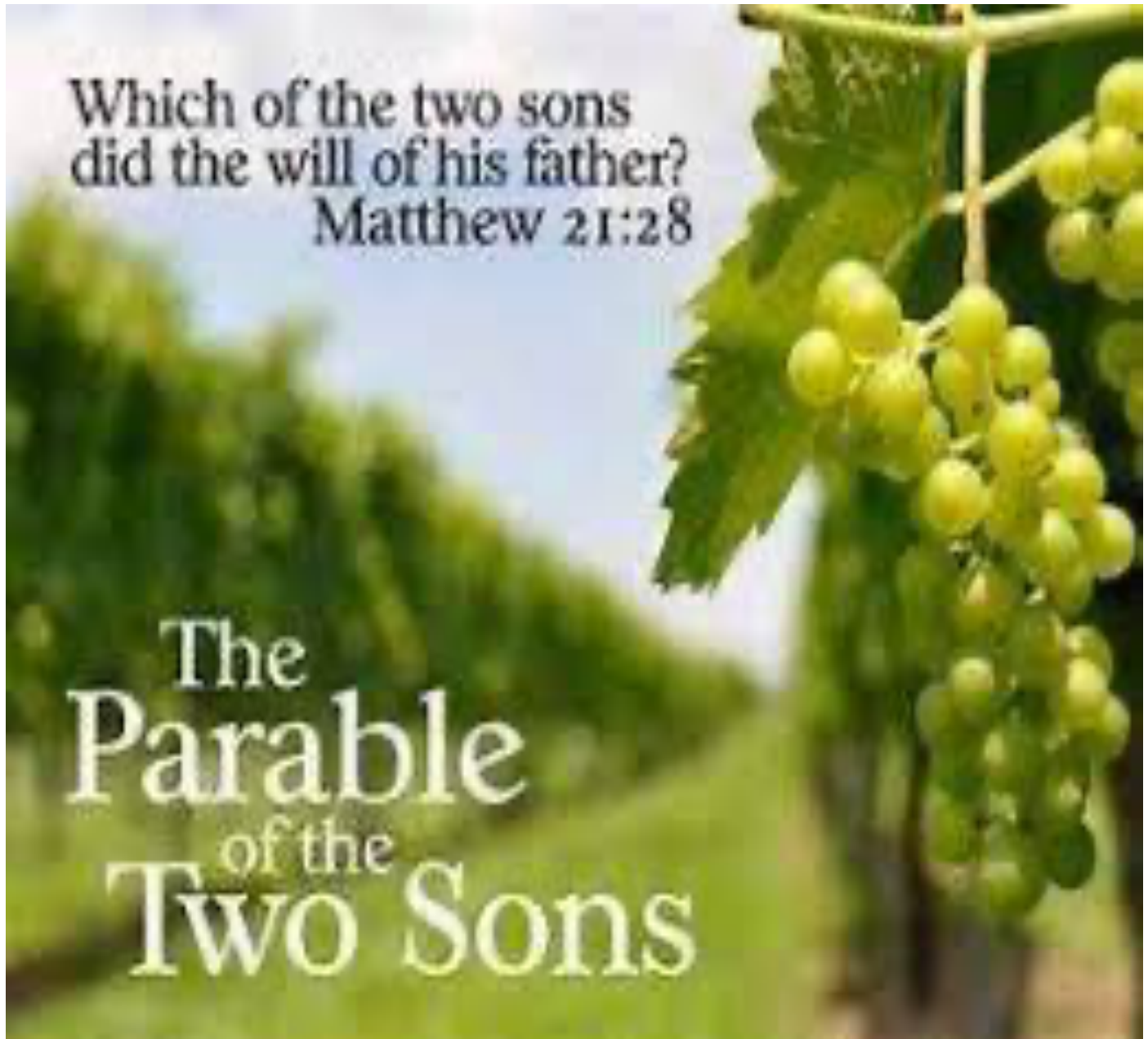


St. Patrick Church

October 1, 2023

Twenty Sixth Sunday in Ordinary Time

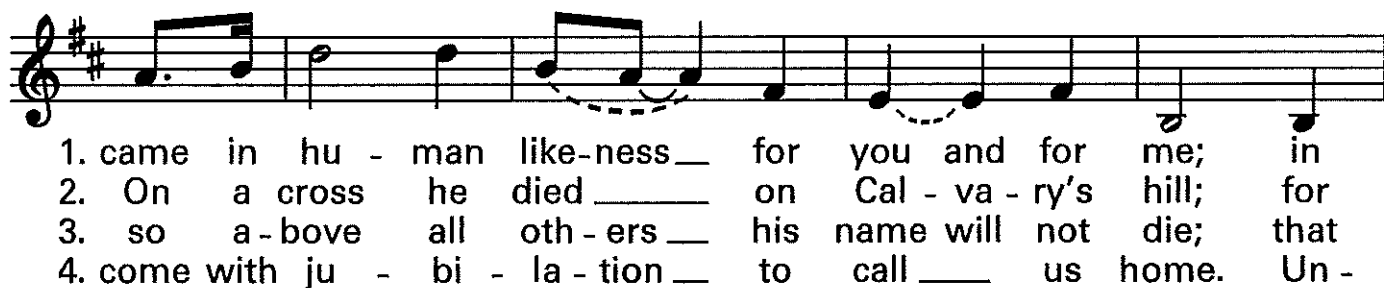
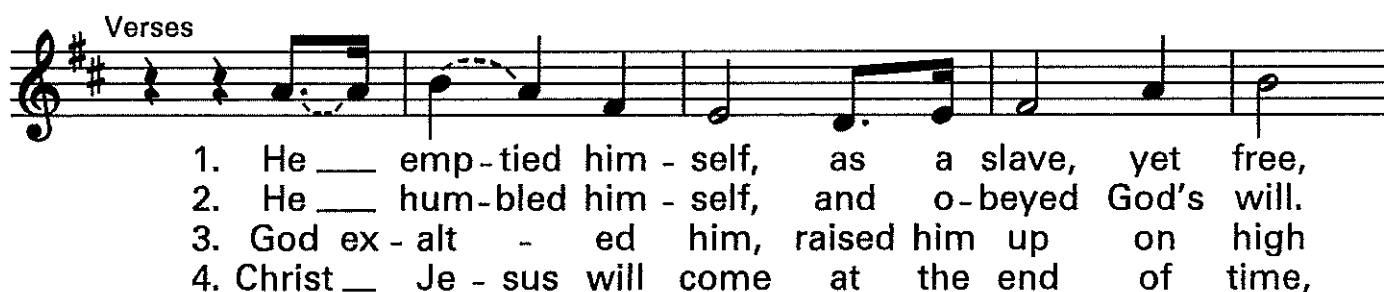


Lake Forest, IL

Monsignor Robert Dempsey, Pastor

Entrance Hymn: *At the Name of Jesus*

C. Walker



Refrain text: Caroline Maria Noel, 1817-1877. Verses text based on Philippians 2.

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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: Ezekiel 18:25-28

Thus says the Lord: You say, "The Lord's way is not fair!" Hear now, house of Israel: Is it my way that is unfair, or rather, are not your ways unfair? When someone virtuous turns away from virtue to commit iniquity, and dies, it is because of the iniquity he committed that he must die. But if he turns from the wickedness he has committed, he does what is right and just, he shall preserve his life; since he has turned away from all the sins that he has committed, he shall surely live, he shall not die.

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

Responsorial Psalm: 25

O. Alstott

(R.) Remember your mercies, O Lord.

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Second Reading: Philippians 2:1-11

Brothers and sisters: If there is any encouragement in Christ, any solace in love, any participation in the Spirit, any compassion and mercy, complete my joy by being of the same mind, with the same love, united in heart, thinking one thing. Do nothing out of selfishness or out of vainglory; rather, humbly regard others as more important than yourselves, each looking out not for his own interests, but also for those of others.

Have in you the same attitude that is also in Christ Jesus, who, though he was in the form of God, did not regard equality with God something to be grasped.

Rather, he emptied himself, taking the form of a slave, coming in human likeness; and found human in appearance, he humbled himself, becoming obedient to the point of death, even death on a cross. Because of this, God greatly exalted him and bestowed on him the name which is above every name, that at the name of Jesus every knee should bend, of those in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

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

Gospel Acclamation: *Alleluia*

Gospel Reading: Matthew 21:28-32

Jesus said to the chief priests and elders of the people:
“What is your opinion? A man had two sons.
He came to the first and said,
‘Son, go out and work in the vineyard today.’
He said in reply, ‘I will not,’
but afterwards changed his mind and went.
The man came to the other son and gave the same order.
He said in reply, ‘Yes, sir,’ but did not go.
Which of the two did his father's will?”
They answered, “The first.”
Jesus said to them, “Amen, I say to you,
tax collectors and prostitutes
are entering the kingdom of God before you.
When John came to you in the way of righteousness,
you did not believe him; but tax collectors and prostitutes did.
Yet even when you saw that, you did not later change your
minds and believe him.” The Gospel of the Lord

All: Praise to you Lord Jesus Christ

Liturgy of the Eucharist

Presentation Hymn: *The Cry of the Poor*



The Lord hears the cry of the poor. Bless-ed be the Lord.

Verses: Slightly faster



- | | |
|---|-------------|
| 1. I will bless the Lord at all times, | with praise |
| 2. Let the low - ly hear and be glad: | the Lord |
| 3. Ev - 'ry spir - it crushed, God will save; | will be |
| 4. We pro - claim your great - ness, O God, | your praise |



- | | |
|-------------------------------|-------------------------------------|
| 1. ev - er in my mouth. | Let my soul glo - ry in the |
| 2. lis - tens to their pleas; | and to hearts bro - ken, God is |
| 3. ran - som for their lives; | will be safe shel - ter for their |
| 4. ev - er in our mouth; | ev - 'ry face bright - ened in your |



- | | | | |
|-----------|---------------|---------|--------------|
| 1. Lord, | who will hear | the cry | of the poor. |
| 2. near, | who will hear | the cry | of the poor. |
| 3. fears, | and will hear | the cry | of the poor. |
| 4. light, | for you hear | the cry | of the poor. |

Text: Based on Psalm 34:2-3, 18-19a, 19b-20, 4.

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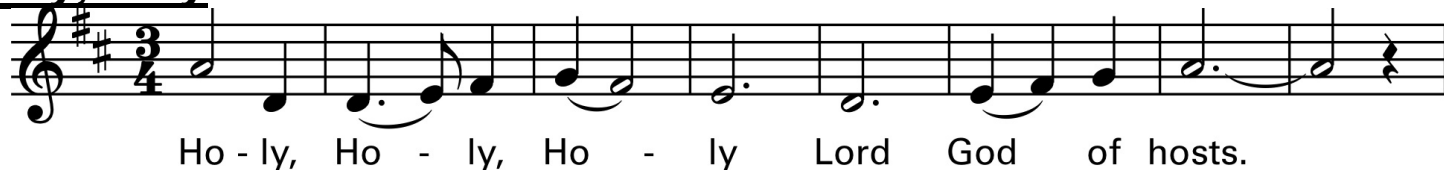
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Mass of Spirit and Grace

R. Manalo

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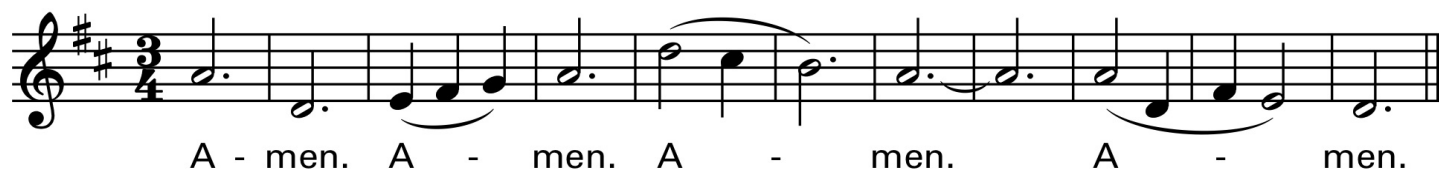
Holy, Holy



Mystery of Faith



Great Amen



Lamb of God

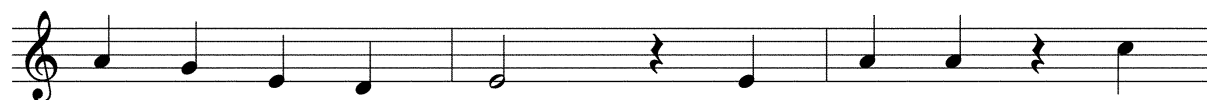


Communion Hymn: *Remember Your Love*

Ducote



Re - mem - ber your love and your

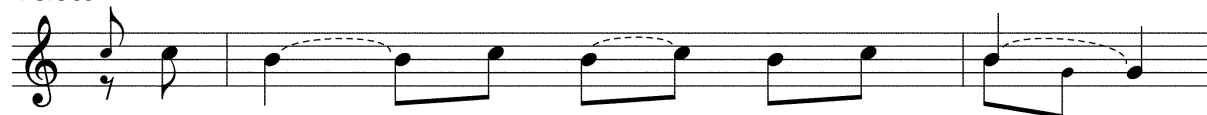


faith - ful - ness, O Lord. Re - mem - ber your

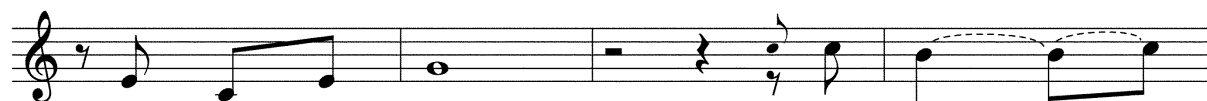


peo - ple and have mer - cy on us, Lord.

Verses



1. The Lord is my light and my sal - va - tion,
2. If you dwelt, O Lord, up - on our sin - ful - ness,
3. O Lord, hear the sound of my call
4. As watch - man who waits up - on the day - light,
5. Be - fore all the moun - tains were be - got - ten



whom should I fear?
then who could stand?
and an - swer me.
wait for the Lord.
and earth took shape,

The Lord is my
But with you there is
My heart cries
I trust in your
e - ven then, O



life and my ref - uge,
mer - cy and for - give - ness
out for your pres - ence;
kind - ness and re - demp - tion;
Lord, you were our ref - uge

when I call God hears.
and a guid - ing hand.
it is you I seek.
and your faith - ful word.
through - out ev - 'ry age.

D.C.

Text: Psalm 27; Mike Balhoff, b.1946

Tune: Darryl Ducote, b.1945, and Gary Daigle, b.1957

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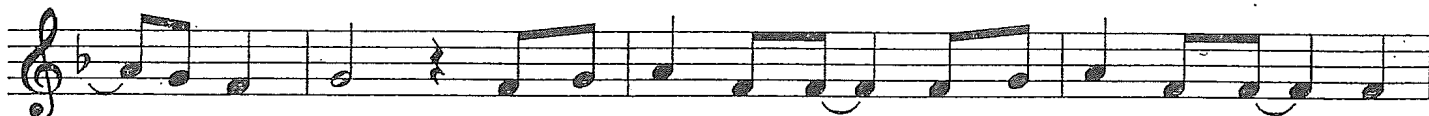
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Closing Hymn: *God Has Chosen Me*

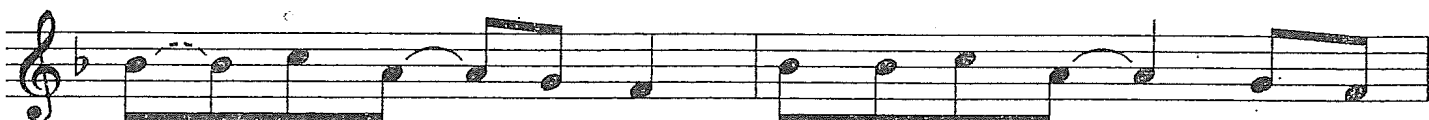
B. Farrell



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

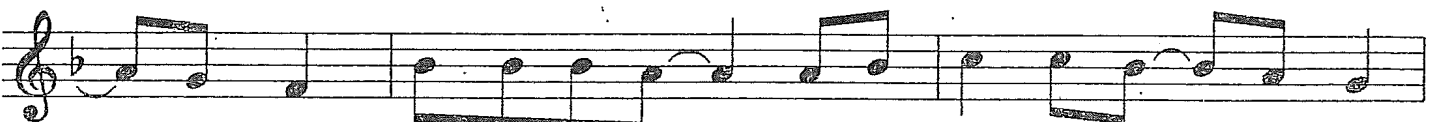


1. bring — new sight to those search-ing for light: God has
2. bring — to birth a new king-dom on earth: God has
3. raise up the voice with no pow - er or choice: God is

Refrain



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.

Gospel Reflection

A young priest was sent by his bishop to a parish that had a “red light district” within its boundaries. On his first day in the parish a nun, who had worked in the area for many years, took him on a tour of her beat, the area where all the women-in-prostitution were plying their trade. As they went along Sister introduced the priest to her friends Bubbles, Ginger, and Calamity Jane. “Sister it’s fantastic that you know these women so well,” he said. “Don’t worry,” replied Sister, “you’ll know them in no time as well, and they’ll know you by name too.”

Seized by panic, the young priest had visions of the bishop, the parish priest or, worse still, his mother coming to visit and walking with him down the street as Bubbles, Ginger, and Calamity Jane all wave and call out across the road, “Hello Father.” Who would ever believe he only knew them pastorally?

“Truly I tell you that prostitutes and tax collectors are going ahead of you into the kingdom of God.”

The preaching of Jesus attracted all sorts of people who lived at the fringes of, or were oppressed by, Palestinian society. Jesus’ message was especially attractive to them. Tensions among the huge variety of Jesus’ disciples, between the rich and the poor, men and women, the Jews and Gentiles, the socially respectable and those with outrageous backgrounds continued after his death throughout the next decades, during which the Gospels were written.

It’s hard for us to imagine what a diverse and scandalous group in many respects, the first fathers and mothers of our faith were seen to be. Imagine, if you will, the fuss that would still be created if the local bishop was seen constantly dining with women in prostitution,

drug dealers or known terrorists. People would be outraged, but the bishop would be doing nothing short of following Jesus' example. This situation gives us a little insight into how affronted the Chief Priests and Pharisees were by Jesus and, in turn, by his disciples' behavior.

For Jesus there was never a lost case, or a person beyond help. He didn't just spend time with the poor and broken of his society, but offered them a new way of life, an opportunity to start again and redemption from their destructive behavior. He went to where they were, as they were. And we do the same because this is precisely what God has done for us. God didn't wait for us to "talk the talk" before we could "walk his walk." Jesus came to us when we were religiously dumb and immobile and showed us how to speak, what to say and where to walk.

The Christian walk and talk is meant to have a profound impact on our daily lives, our concerns, our priorities and compassion. So much so that if, over a period of time, what we celebrate here each Sunday makes no inroads into our family life and workplace, our professional life, our business practices and our relationships, then we should ask ourselves what we are doing here.

And, what's worse, we could even miss the ongoing revelation of Christ's presence in the poor, weak, and vulnerable of our own society. We constantly look for Christ in the spectacular and the wonderful and he comes to us in the least of our brother and sisters.

May this Eucharist give us the strength to not only "look good," but to "be good," to start over if we need to, and do our best to live out the faith we profess. May it strengthen us to find the Lord where he is, and not keep looking in the places where we would prefer him to be.