

FIFTEENTH SUNDAY IN ORDINARY TIME

THE ORDER OF MASS

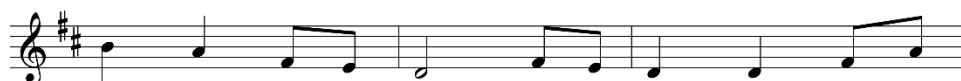
INTRODUCTORY RITES

OPENING HYMN

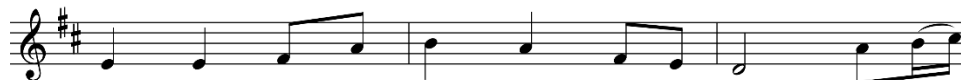
As We Gather at Your Table



1. As we gath - er at your Ta - ble, As we
 2. Turn our wor - ship in - to wit - ness In the
 3. Gra - cious Spir - it, help us sum - mon Oth - er



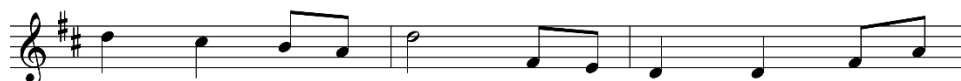
lis - ten to your word, Help us know, O God, your
 sac - ra - ment of life; Send us forth to love and
 guests to share that feast Where tri - um - phant Love will



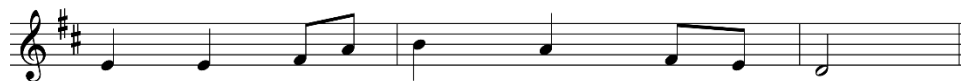
pres - ence; Let our hearts and minds be stirred. Nour - ish
 serve you, Bring - ing peace where there is strife. Give us,
 wel - come Those who had been last and least. There no



us with sa - cred sto - ry Till we
 Christ, your great com - pas - sion To for -
 more will en - vy blind us Nor will



claim it as our own; Teach us through this ho - ly
 give as you for - gave; May we still be - hold your
 pride our peace de - stroy, As we join with saints and



ban - quet How to make Love's vic - t'ry known.
 im - age In the world you died to save.
 an - gels To re - peat the sound - ing joy.

GREETING

■ In the name of the Father, and of the Son, and of the Holy Spirit.

■ Amen.

■ The Lord be with you.

■ And with your spirit.

PENITENTIAL ACT

■ Brothers and sisters, let us acknowledge our sins, and so prepare ourselves to celebrate the sacred mysteries.

A brief pause for silence follows.

Then all recite together the formula of general confession:

■ I confess to almighty God
and to you, my brothers and sisters,
that I have greatly sinned,
in my thoughts and in my words,
in what I have done and in what I have failed to do,

And, striking their breast, they say:

through my fault, through my fault,
through my most grievous fault;

Then they continue:

therefore I ask blessed Mary ever-Virgin,
all the Angels and Saints,
and you, my brothers and sisters,
to pray for me to the Lord our God.

The absolution by the Priest follows:


■ May almighty God have mercy on us,
forgive us our sins,
and bring us to everlasting life.

■ Amen.

KYRIE

The Kyrie, eleison (Lord, have mercy) invocations follow, unless they have just occurred in a formula of the Penitential Act.

Priest, deacon, or cantor, then all:



(Invocation)

1. K \acute{y} - ri - e, e - lé - i - son.
2. Chri - ste, e - lé - i - son.
3. K \acute{y} - ri - e, e - lé - i - son.

Music: *Mass of Light*, David Haas, © 1988, GIA Publications, Inc.

GLORIA

All:

Glo - ry to God in the high - est, and on
earth peace to peo - ple of good will. We praise you, we
bless you, we a - dore you, we glo - ri - fy you, we
give you thanks for your great glo - ry, Lord God,
heav - en - ly King, O God, al - mighty Fa - ther.

Choir (Cong. ad lib.):

Lord Je - sus Christ, On - ly Be - got - ten Son, Lord God, Lamb of
God, Son of the Fa - ther, you take a - way the
sins of the world, have mer - cy on us;
you take a - way the sins of the world, re - ceive our prayer;
you are seat - ed at the right hand of the Fa - ther, have
mer - cy on us.

The musical score is written on a single staff in G major (one flat) and 4/4 time. It begins with a treble clef and a key signature of one flat. The tempo/mood is indicated as 'All:'. The lyrics are placed below the notes. The score includes various musical notations such as rests, beams, and slurs. A change in time signature to 3/2 is shown for the final phrase, which then returns to 4/4. The piece concludes with a final whole note chord.

All:

For you a-lone are the Ho-ly One, you a-lone are the
 Lord, you a-lone are the Most High, Je - sus
 Christ, with the Ho-ly Spir-it, in the glo-ry of God the
 Fa - ther. A - men.

Text: ICEL, © 2010
 Music: *Holy Name of Jesus Mass*, Norah Duncan IV, © 2011, GIA Publications, Inc.

COLLECT

O God, who show the light of your truth
 to those who go astray,
 so that they may return to the right path,
 give all who for the faith they profess
 are accounted Christians
 the grace to reject whatever is contrary to the name of Christ
 and to strive after all that does it honor.
 Through our Lord Jesus Christ, your Son,
 who lives and reigns with you in the unity of the Holy Spirit,
 God, for ever and ever

■ Amen.

THE LITURGY OF THE WORD

FIRST READING

Is 55: 10-11

Thus says the LORD:

Just as from the heavens
the rain and snow come down
and do not return there
till they have watered the earth,
making it fertile and fruitful,
giving seed to the one who sows
and bread to the one who eats,
so shall my word be
that goes forth from my mouth;
my word shall not return to me void,
but shall do my will,
achieving the end for which I sent it.

■ The word of the Lord.

■ Thanks be to God.

RESPONSORIAL PSALM

Ps. 65: 10, 11, 12-13, 14, R.

R. (Lk 8:8) The seed that falls on good ground will yield a fruitful harvest.

You have visited the land and watered it;
greatly have you enriched it.
God's watercourses are filled;
you have prepared the grain.

R. (Lk 8:8) The seed that falls on good ground will yield a fruitful harvest.

Thus have you prepared the land: drenching its furrows,
breaking up its clods,
Softening it with showers,
blessing its yield.

R. (Lk 8:8) The seed that falls on good ground will yield a fruitful harvest.

You have crowned the year with your bounty,
and your paths overflow with a rich harvest;
The untilled meadows overflow with it,
and rejoicing clothes the hills.

R. (Lk 8:8) The seed that falls on good ground will yield a fruitful harvest.

The fields are garmented with flocks
and the valleys blanketed with grain.
They shout and sing for joy.

R. (Lk 8:8) The seed that falls on good ground will yield a fruitful harvest.

SECOND READING

Romans 8: 18-23

Brothers and sisters:

You are not in the flesh;
on the contrary, you are in the spirit,
if only the Spirit of God dwells in you.

Whoever does not have the Spirit of Christ does not belong to him.
If the Spirit of the one who raised Jesus from the dead dwells in you,
the one who raised Christ from the dead
will give life to your mortal bodies also,
through his Spirit that dwells in you.

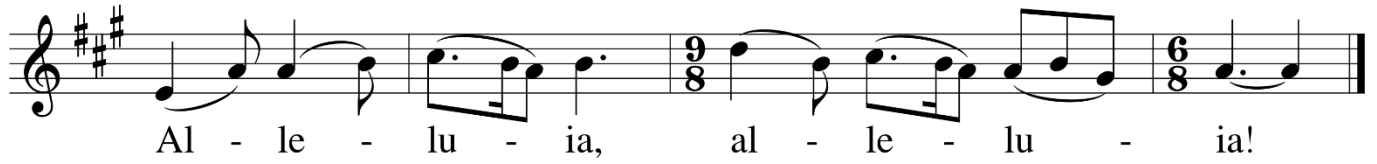
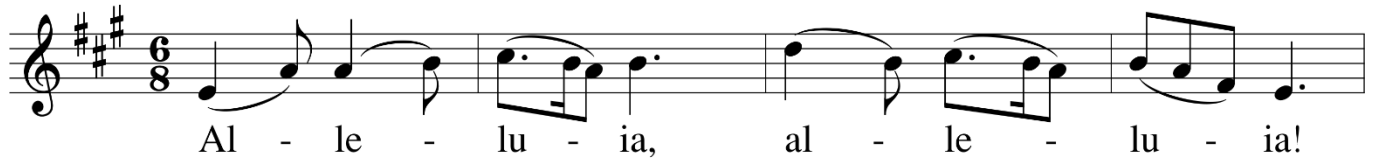
Consequently, brothers and sisters,
we are not debtors to the flesh,
to live according to the flesh.

For if you live according to the flesh, you will die,
but if by the Spirit you put to death the deeds of the body,
you will live.

■ The word of the Lord.

■ Thanks be to God.

GOSPEL ACCLAMATION



Text: Fintan O'Carroll and Christopher Walker
Music: Fintan O'Carroll and Christopher Walker
© 1985, Fintan O'Carroll and Christopher Walker. Published by OCP.

The seed is the word of God, Christ is the sower. **R.**

- The Lord be with you.
- And with your spirit.
- A reading from the holy Gospel according to Mark.
- Glory to you, O Lord.

On that day, Jesus went out of the house and sat down by the sea.
Such large crowds gathered around him
that he got into a boat and sat down,
and the whole crowd stood along the shore.
And he spoke to them at length in parables, saying:
"A sower went out to sow.
And as he sowed, some seed fell on the path,
and birds came and ate it up.
Some fell on rocky ground, where it had little soil.
It sprang up at once because the soil was not deep,
and when the sun rose it was scorched,
and it withered for lack of roots.
Some seed fell among thorns, and the thorns grew up and choked it.
But some seed fell on rich soil, and produced fruit,
a hundred or sixty or thirtyfold.
Whoever has ears ought to hear."

The disciples approached him and said,
"Why do you speak to them in parables?"
He said to them in reply,
"Because knowledge of the mysteries of the kingdom of heaven
has been granted to you, but to them it has not been granted.
To anyone who has, more will be given and he will grow rich;
from anyone who has not, even what he has will be taken away.
This is why I speak to them in parables, because
they look but do not see and hear but do not listen or understand.
Isaiah's prophecy is fulfilled in them, which says:
*You shall indeed hear but not understand,
you shall indeed look but never see.*
*Gross is the heart of this people,
they will hardly hear with their ears,
they have closed their eyes,*

*lest they see with their eyes
and hear with their ears
and understand with their hearts and be converted,
and I heal them.*

"But blessed are your eyes, because they see,
and your ears, because they hear.
Amen, I say to you, many prophets and righteous people
longed to see what you see but did not see it,
and to hear what you hear but did not hear it.

"Hear then the parable of the sower.
The seed sown on the path is the one
who hears the word of the kingdom without understanding it,
and the evil one comes and steals away
what was sown in his heart.
The seed sown on rocky ground
is the one who hears the word and receives it at once with joy.
But he has no root and lasts only for a time.
When some tribulation or persecution comes because of the word,
he immediately falls away.
The seed sown among thorns is the one who hears the word,
but then worldly anxiety and the lure of riches choke the word
and it bears no fruit.
But the seed sown on rich soil
is the one who hears the word and understands it,
who indeed bears fruit and yields a hundred or sixty or thirtyfold."

PROFESSION OF FAITH

■ 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,

*At the words that follow,
up to and including and became man, 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

- ...We pray to the Lord.
- ...Lord, hear our prayer.

LITURGY OF THE EUCHARIST

OFFERTORY SONG

Piano/Organ Solo

PRESENTATION AND PREPARATION OF THE GIFTS

■ Blessed are you, Lord God of all creation,
for through your goodness we have received
the bread we offer you:
fruit of the earth and work of human hands,
it will become for us the bread of life.

■ Blessed be God for ever.
By the mystery of this water and wine
may we come to share in the divinity of Christ
who humbled himself to share in our humanity.

■ Blessed are you, Lord God of all creation,
for through your goodness we have received
the wine we offer you:
fruit of the vine and work of human hands,
it will become our spiritual drink.

■ Blessed be God for ever.

With humble spirit and contrite heart
may we be accepted by you, O Lord,
and may our sacrifice in your sight this day
be pleasing to you, Lord God.
Wash me, O Lord, from my iniquity and cleanse me from my sin.

■ Pray, brothers and sisters,
that my sacrifice and yours
may be acceptable to God,
the almighty Father.

■ May the Lord accept the sacrifice at your hands for the praise and glory of his name, for our good and the good of all his holy Church.

PRAYER OVER THE OFFERINGS

Look upon the offerings of the Church, O Lord,
as she makes her prayer to you,
and grant that, when consumed by those who believe,
they may bring ever greater holiness.
Through Christ our Lord.

■ Amen.

THE EUCHARISTIC PRAYER

■ The Lord be with you.

■ And with your spirit.

■ Lift up your hearts.

■ We lift them up to the Lord.

■ Let us give thanks to the Lord our God.

■ It is right and just.

■ It is truly right and just, our duty and our salvation...

Therefore, overcome with paschal joy,
every land, every people exults in your praise
and even the heavenly Powers, with the angelic hosts,
sing together the unending hymn of your glory,
as they acclaim:

HOLY, HOLY, HOLY

4

Ho-ly, Ho-ly, Ho-ly Lord God of
hosts. Heav-en and earth are full of your glo-ry.
Ho-san-na in the high-est. Bless-ed is he who
comes in the name of the Lord. Ho-san-na in the
high-est. Ho-san-na in the high-est.

The musical score is written on five staves in 3/4 time with a key signature of two flats. It begins with a four-measure rest. The lyrics are: "Ho-ly, Ho-ly, Ho-ly Lord God of hosts. Heav-en and earth are full of your glo-ry. Ho-san-na in the high-est. Bless-ed is he who comes in the name of the Lord. Ho-san-na in the high-est. Ho-san-na in the high-est."

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Music: *Mass of Creation*, Marty Haugen, © 1984, 1985, 2010, GIA Publications, Inc.

■...**T**HE mystery of faith.

MEMORIAL ACCLAMATION B

When we eat this Bread and drink this Cup, we pro-
claim your Death, O Lord, un-til you come a-gain.

The musical score is written on two staves in 3/4 time with a key signature of two flats. The lyrics are: "When we eat this Bread and drink this Cup, we pro-claim your Death, O Lord, un-til you come a-gain."

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The Eucharistic Prayer culminates and concludes when the Priest sings or says:

■ Through him, and with him, and in him,
O God, almighty Father,
in the unity of the Holy Spirit,
all glory and honor is yours,
for ever and ever.

AMEN



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

The Priest invites all to join in the Lord's Prayer:

■ At the Savior's command and formed by divine teaching, we dare to say:

A musical score for the Lord's Prayer, consisting of five staves of music. The melody is simple and consists of quarter and eighth notes. The lyrics are: Our Fa - ther, who art in heav - en, hal - lowed be thy name; thy king - dom come, thy will be done on earth as it is in heav - en. Give us this day our dai - ly bread, and for - give us our tres - pass - es, as we for - give those who tres - pass a - gainst us; and lead us not in - to temp - ta - tion, but de - liv - er us from e - vil.

Priest: Deliver us, Lord...and the coming of our Savior, Jesus Christ.

A musical score for the response to the Lord's Prayer. It is written on a single staff in 4/4 time with a key signature of one flat. The melody consists of quarter and eighth notes. The lyrics are: For the king - dom, the pow'r, and the glo - ry are yours now and for ev - er.

SIGN OF PEACE

■ Lord Jesus Christ,
who said to your Apostles:
Peace I leave you, my peace I give you,
look not on our sins,
but on the faith of your Church,
and graciously grant her peace and unity in accordance with your will.
Who live and reign for ever and ever.

■ Amen.

■ The peace of the Lord be with you always

■ And with your spirit.

Then, if appropriate, the Deacon, or the Priest, adds:

■ Let us offer each other the sign of peace.

The people exchange a sign of peace, according to local custom.

LAMB OF GOD

Cantor: *Assembly:*

Lamb of God, you take a-way the sins of the

To repeat

world, have mer - cy on us.

Last time

world, grant us peace.

The musical score is written on a single treble clef staff in B-flat major. It consists of three lines of music. The first line is for the Cantor and Assembly, with lyrics 'Lamb of God, you take a-way the sins of the'. The second line is for the assembly, with lyrics 'world, have mer - cy on us.' and a 'To repeat' bracket above it. The third line is for the assembly, with lyrics 'world, grant us peace.' and a 'Last time' bracket above it. The time signatures are 3/4, 2/4, 4/4, 4/4, 3/4, 4/4, 4/4, and 4/4.

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

The faithful kneel after the "Agnus Dei" unless the Diocesan Bishop determines otherwise.

COMMUNION

■ Behold the Lamb of God,
behold him who takes away the sins of the world.
Blessed are those called to the supper of the Lamb.

■ Lord, I am not worthy
that you should enter under my roof, but only say the word
and my soul shall be healed.

You Satisfy the Hungry Heart

Refrain

You sat - is - fy the hun - gry heart With
 gift of fin - est wheat; Come give to us, O
 sav - ing Lord, The bread of life to eat.

Verses

1. As when the shep - herd calls his sheep, They
 2. With joy - ful lips we sing to you Our
 3. Is not the cup we bless and share The
 4. The mys - t'ry of your pres - ence, Lord, No
 5. You give your - self to us, O Lord; Then

know and heed his voice; So when you call your
 praise and grat - i - tude, That you should count us
 blood of Christ out - poured? Do not one cup, one
 mor - tal tongue can tell: Whom all the world can -
 self - less let us be, To serve each oth - er

D.C.

fam - 'ly, Lord, We fol - low and re - joice.
 wor - thy, Lord, To share this heav'n - ly food.
 loaf, de - clare Our one - ness in the Lord?
 not con - tain Comes in our hearts to dwell.
 in your name In truth and char - i - ty.

PRAYER AFTER COMMUNION

■ Having consumed these gifts, we pray, O Lord,
that, by our participation in this mystery,
its saving effects upon us may grow.
Through Christ our Lord.

■ The Lord Be with you.

■ *And* with your spirit.

■ May almighty God bless you,
the Father, the Son, and the Holy Spirit.

■ *Amen*.

There's a Wideness in God's Mercy



1. There's a wide-ness in God's mer-cy Like the wide-ness
 2. For the love of God is broad-er Than the meas-ures
 3. Trou-bled souls, why will you scat-ter Like a crowd of



of the sea; There's a kind-ness in God's jus-tice
 of the mind; And the heart of the E-ter-nal
 fright-ened sheep? Fool-ish hearts, why will you wan-der



Which is more than lib-er-ty. There is plen-ti-
 Is most won-der-ful-ly kind. If our love were
 From a love so true and deep? There is wel-come



ful re-demp-tion In the blood that has been shed;
 but more faith-ful, We should rest up-on God's word;
 for the sin-ner, And more grac-es for the good;



There is joy for all the mem-bers
 And our lives would be thanks-giv-ing
 There is mer-cy with the Sav-ior,



In the sor-rows of the Head.
 For the good-ness of our Lord.
 There is heal-ing in his blood.

Text: Frederick W. Faber, 1814–1863, alt.

Tune: IN BABILONE, 8 7 8 7 D; *Oude en Nieuwe Hollandse Boerenliedjes en Contredansen*, c.1710

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