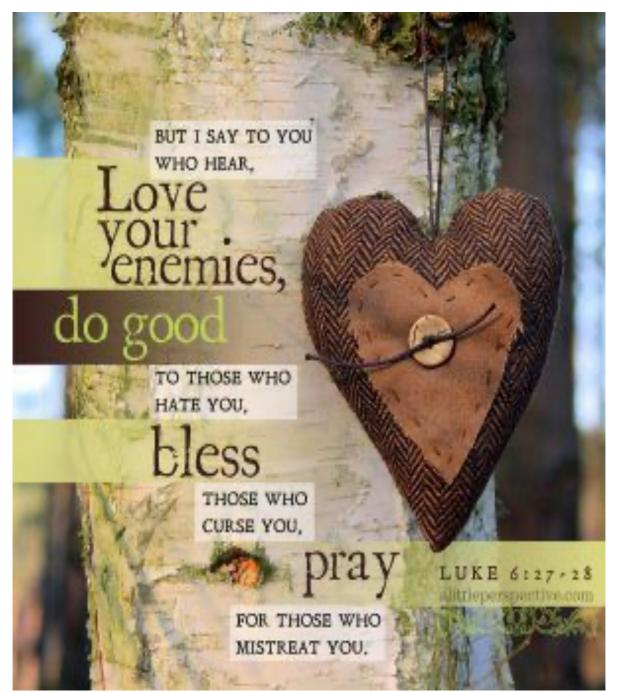
St. Patrick Church February 23, 2025 Seventh Sunday in Ordinary Time



Father Jerry Gunderson, Administrator Lake Forest, Illinois Entrance Hymn: Sing of the Lord's Goodness

Sands



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Penitential Rite and Glory to God Please refer to the prayer cards for the text of these prayers

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Liturgy of the Word

First Reading: 1 Samuel 26:2, 7-9, 12-13, 22-23

In those days, Saul went down to the desert of Ziph with three thousand picked men of Israel, to search for David in the desert of Ziph. So David and Abishai went among Saul's soldiers by night and found Saul lying asleep within the barricade, with his spear thrust into the ground at his head and Abner and his men sleeping around him.

Abishai whispered to David: "God has delivered your enemy into your grasp this day. Let me nail him to the ground with one thrust of the spear; I will not need a second thrust!" But David said to Abishai, "Do not harm him, for who can lay hands on the LORD's anointed and remain unpunished?" So David took the spear and the water jug from their place at Saul's head, and they got away without anyone's seeing or knowing or awakening. All remained asleep, because the LORD had put them into a deep slumber.

Going across to an opposite slope, David stood on a remote hilltop at a great distance from Abner, son of Ner, and the troops. He said: "Here is the king's spear. Let an attendant come over to get it. The Lord will reward each man for his justice and faithfulness. Today, though the Lord delivered you into my grasp, I would not harm the Lord's anointed."The Word of the Lord. All: Thanks be to God

Responsorial Psalm: #103 The Lord is Kind and Merciful.

Second Reading: 1 Corinthians 15:45-49

Brothers and sisters: It is written, *The first man, Adam, became a living being,* the last Adam a life-giving spirit. But the spiritual was not first; rather the natural and then the spiritual. The first man was from the earth, earthly; the second man, from heaven. As was the earthly one, so also are the earthly, and as is the heavenly one, so also are the heavenly. Just as we have borne the image of the earthly one, we shall also bear the image of the heavenly one.

Gospel Acclamation: Alleluia

Gospel Reading: Luke 6:27-38

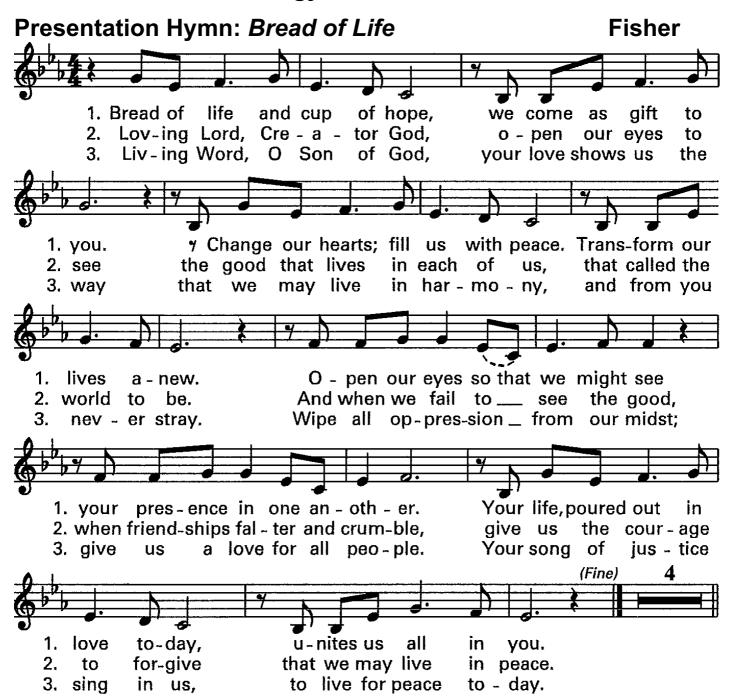
Jesus said to his disciples: "To you who hear I say, love your enemies, do good to those who hate you, bless those who curse you, pray for those who mistreat you. To the person who strikes you on one cheek, offer the other one as well, and from the person who takes your cloak, do not withhold even your tunic. Give to everyone who asks of you, and from the one who takes what is yours do not demand it back. Do to others as you would have them do to you. For if you love those who love you, what credit is that to you? Even sinners love those who love them. And if you do good to those who do good to you, what credit is that to you? Even sinners do the same. If you lend money to those from whom you expect repayment, what credit is that to you? Even sinners lend to sinners, and get back the same amount. But rather, love your enemies and do good to them, and lend expecting nothing back; then your reward will be great and you will be children of the Most High, for he himself is kind to the ungrateful and the wicked. Be merciful, just as your Father is merciful. "Stop judging and you will not be judged. Stop condemning and you will not be condemned. Forgive and you will be forgiven. Give, and gifts will be given to you; a good measure, packed together, shaken down, and overflowing, will be poured into your lap. For the measure with which you measure will in return be measured out to you. The Gospel of the Lord. All: Praise to you, Lord Jesus Christ

Homily

Niceno-Constantinopolitan Creed: Please refer to the prayer cards in the pew for the text of this prayer.

Intercessory Prayers: Please respond "Lord, hear our prayer"

Liturgy of the Eucharist

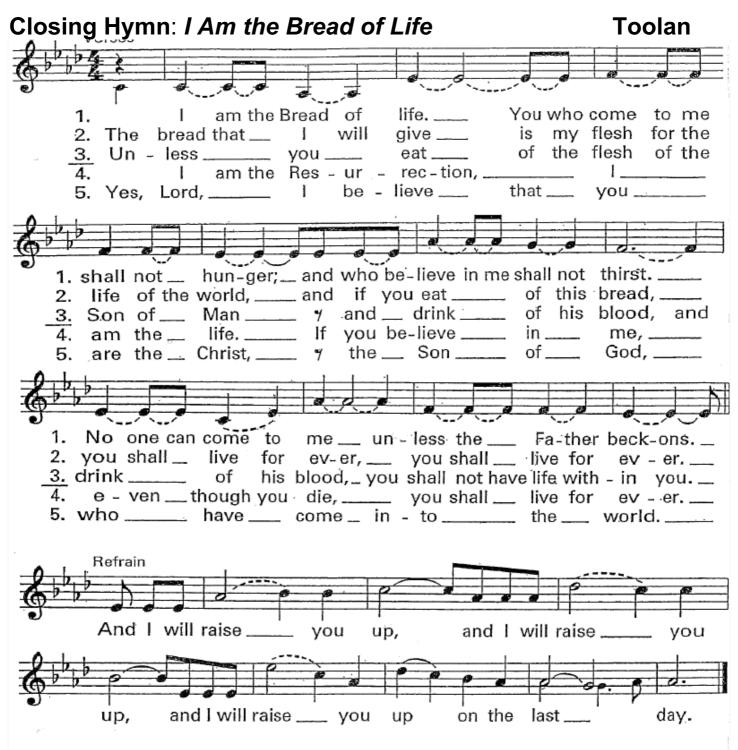


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Mass of Age to Age DeSilva Holy, Holy- Mystery of Faith- Great Amen- Lamb of God



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Text: John 6:35-58; 11:25-27; English, Susan Toolan, RSM. Text and music @ 1970, 2003, GIA Publications Inc. All

Reflection

The radical teaching that was begun in last week's gospel as the beatitudes and woes is continued in this week's challenge to be forgiving, compassionate, and generous in the same way that God expresses abundant love. As with the blessings and curses of the Beatitudes passage, this teaching continues the challenge to act against cultural and social expectations. Who would be surprised if you were to express hatred for an enemy or for someone who hates you or treats you badly? But Jesus tells his disciples to love their enemies and to do good to those who hate them. His instruction is contrary to the 'normal' way of doing things-and that's exactly the message Jesus wanted to convey! Rather than a spiteful, vengeful God who keeps score and punishes wrongdoing, Jesus presents a compelling image of a God of unbounded compassion and abundant generosity. In this passage we find one version of the Golden Rule that appears repeatedly throughout the gospels (as well as most other religious traditions): "Treat others as you would like them to treat you." It is followed up with a comment that it takes no effort to treat well people whom you like—anybody can do that. The challenge is to treat people you don't like as you would like to be treated yourself. In a society that had very strict rules about the way to treat different people and clearly established boundaries between different groups, this was a tough ask by Jesus. Bear in mind also that there was an occupying army in the country and Jesus was encouraging the people to treat even their enemies, the Romans, with love, compassion, and forgiveness. This was a radical and challenging teaching!

What a powerful message Jesus delivered to people who were subjugated and oppressed by an invading army. It would have been easy, and somehow "natural," for the people of Palestine to hate the Roman occupiers and to seek revenge upon them. How confronting then for Jesus to say, "love your enemies"! He tells the people that the way to live God's way in this situation was to be compassionate towards the oppressors; that when they rob you of your cloak to present them with your shirt as well. To do otherwise is to become like the oppressors themselves. Meeting hatred with hatred never ended hatred. The compassion of God is a very strong theme that runs through the Gospel of Luke. Throughout the gospel, the compassion and mercy of God is emphasized and a defining feature of the gospel is the number of healings and parables that relate to people who were regarded as the outcasts of society. In this gospel, Jesus is the embodiment of God's compassion. Jesus wants all people to experience first hand the abundant love God holds for them. Today's gospel passage is a reminder that when we experience God's compassion we are also called to show it to others.

Presenting your other cheek when someone has already struck you is usually seen as a pacifist action. However, a completely different interpretation can be made. If a man were to strike an inferior, it would be as a backhand strike—only equals fought with fists or open hands. Having been struck on one cheek with a backhand, offering the other cheek makes it impossible to again be struck with a backhand. The only option for the striker would be with

an open hand—as equals fight. So, turning the other cheek can be interpreted as claiming your status as an equal.

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