

# 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

Verses



1. Sing of the Lord's good-ness, Fa - ther of all wis - dom,  
2. Pow - er he has wield - ed, hon - or is his gar - ment,  
3. Cour - age in our dark - ness, com - fort in our sor - row,  
4. Praise him with your sing - ing, praise him with the trum - pet,

1. come to him and bless his name. Mer - cy he has shown us,  
2. ris - en from the snares of death. His word he has spo - ken,  
3. Spir - it of our God most high; so - lace for the wear - y,  
4. praise God with the lute and harp; praise him with the cym - bals,

1. his love is for - ev - er, faith - ful to the end of days.  
2. one bread he has bro - ken, new life he now gives to all.  
3. par - don for the sin - ner, splen - dor of the liv - ing God.  
4. praise him with your danc - ing, praise God till the end of days.

Refrain



Come, then, all you na - tions, sing of your Lord's good-ness, mel - o - dies  
of praise and thanks to God. Ring out the Lord's glo - ry, praise him with  
your mu - sic, wor - ship him and bless his name.

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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.

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

**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

## Presentation Hymn: *Bread of Life*

Fisher



1. Bread of life and cup of hope, we come as gift to  
2. Lov-ing Lord, Cre - a - tor God, o - pen our eyes to  
3. Liv-ing Word, O Son of God, your love shows us the



1. you.            y Change our hearts; fill us with peace. Trans-form our  
2. see            the good that lives in each of us, that called the  
3. way            that we may live in har - mo - ny, and from you



1. lives a - new.                    O - pen our eyes so that we might see  
2. world to be.                    And when we fail to \_ see the good,  
3. nev - er stray.                   Wipe all op-pres-sion \_ from our midst;



1. your pres-ence in one an - oth - er.            Your life, poured out in  
2. when friend-ships fal - ter and crum-ble,        give us the cour-age  
3. give us a love for all peo-ple.                Your song of jus - tice



1. love to-day,                    u - nites us all in you.  
2. to for-give                    that we may live in peace.  
3. sing in us,                    to live for peace to - day.

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**Mass of Age to Age**

**DeSilva**

**Holy, Holy- Mystery of Faith- Great Amen- Lamb of God**

# Communion Hymn: *Hold On to Love*

Manibussan

Verses

1a. There is a place for the sad - ness.  
 1b. When pain and con - fu - sion seem end - less,  
 2a. When ter - ror and fear o - ver-whelm us,  
 2b. When vi - o - lence seeks to de - stroy us,  
 3a. When ha - tred is used to di - vide us,  
 3b. When pre - ju - dice pos - es as free - dom,

1a. Hold on to Love. There is a sea - son of glad -  
 1b. hold on to Love. We cul - ti - vate heal - ing through kind -  
 2a. hold on to Love. Cour-age and faith will sus - tain  
 2b. hold on to Love. Acts of com-pas - sion re - store  
 3a. hold on to Love. Wis-dom and truth re - u - nite  
 3b. hold on to Love. Dig - ni - ty means "all are wel -

1a. - ness. Hold on to Love.  
 1b. - ness. Hold on to Love  
 2a. us. Hold on to Love.  
 2b. us. Hold on to Love.  
 3a. us. Hold on to Love.  
 3b. - come!" Hold on to Love.

Refrain

Hold on to Love, where hope is found. Hold on to Love,

where joy a - bounds. Hold on to Love,

where grace and mer - cy's o - ver - flow - ing.

Hold on to Love.

# Closing Hymn: *I Am the Bread of Life*

Toolan



1. I am the Bread of life. \_\_\_\_\_ You who come to me
2. The bread that \_\_\_\_\_ I will give \_\_\_\_\_ is my flesh for the
3. Un - less \_\_\_\_\_ you \_\_\_\_\_ eat \_\_\_\_\_ of the flesh of the
4. I am the Res - ur - rec - tion, \_\_\_\_\_ I \_\_\_\_\_
5. Yes, Lord, \_\_\_\_\_ I be - lieve \_\_\_\_\_ that \_\_\_\_\_ you \_\_\_\_\_



1. shall not \_\_\_\_\_ hun - ger; \_\_\_\_\_ and who be - lieve in me shall not thirst. \_\_\_\_\_
2. life of the world, \_\_\_\_\_ and if you eat \_\_\_\_\_ of this bread, \_\_\_\_\_
3. Son of \_\_\_\_\_ Man \_\_\_\_\_ 7 and \_\_\_\_\_ drink \_\_\_\_\_ of his blood, and
4. am the \_\_\_\_\_ life. \_\_\_\_\_ If you be - lieve \_\_\_\_\_ in \_\_\_\_\_ me, \_\_\_\_\_
5. are the \_\_\_\_\_ Christ, \_\_\_\_\_ 7 the \_\_\_\_\_ Son \_\_\_\_\_ of \_\_\_\_\_ God, \_\_\_\_\_



1. No one can come to me \_\_\_\_\_ un - less the \_\_\_\_\_ Fa - ther beck - ons. \_\_\_\_\_
2. you shall \_\_\_\_\_ live for ev - er, \_\_\_\_\_ you shall \_\_\_\_\_ live for ev - er. \_\_\_\_\_
3. drink \_\_\_\_\_ of his blood, \_\_\_\_\_ you shall not have life with - in you. \_\_\_\_\_
4. e - ven \_\_\_\_\_ though you die, \_\_\_\_\_ you shall \_\_\_\_\_ live for ev - er. \_\_\_\_\_
5. who \_\_\_\_\_ have \_\_\_\_\_ come \_\_\_\_\_ in - to \_\_\_\_\_ the \_\_\_\_\_ world. \_\_\_\_\_



And I will raise \_\_\_\_\_ you up, and I will raise \_\_\_\_\_ you



up, and I will raise \_\_\_\_\_ you up on the last \_\_\_\_\_ day.

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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