

# St. Patrick Church

Thirty Third Sunday in Ordinary Time

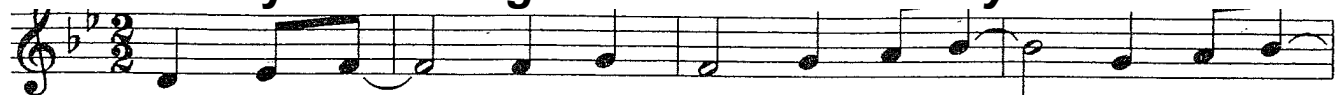
November 17, 2024



Lake Forest, IL

Father Jerry Gunderson, Administrator

# Entrance Hymn: *Though the Mountains May Fall* D. Schutte



Though the moun - tains may fall and the hills turn to dust,



yet the love of the Lord will stand

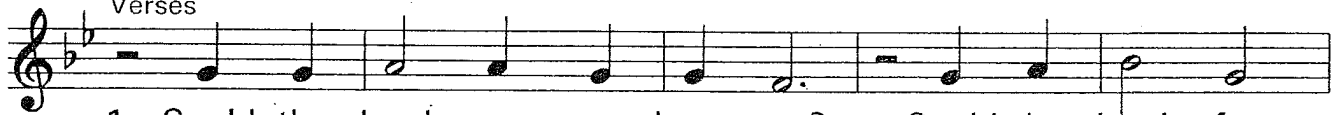


as a shel - ter for all who will call on his name.

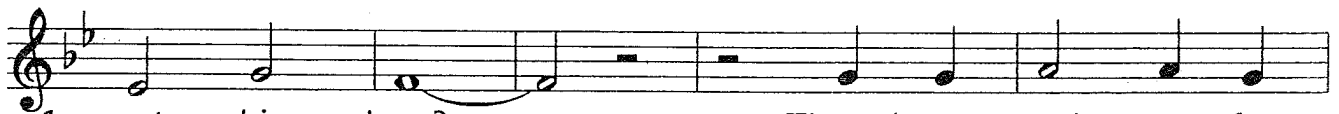


Sing the praise and the glo - ry of God.

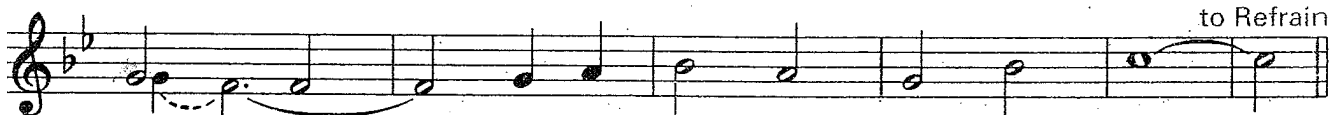
## Verses



- |  |                      |
|--|----------------------|
| 1. Could the Lord ev - er leave you?   | Could the Lord for - |
| 2. Should you turn and for - sake him, | he will gent - ly    |
| 3. Go to him when you're wea - ry;     | he will give you     |
| 4. As he swore to your fa - thers,     | when the flood de -  |



- |                      |                          |
|----------------------|--------------------------|
| 1. get his love?     | Though a moth - er for - |
| 2. call your name.   | Should you wan - der a - |
| 3. ea - gle's wings. | You will run, nev - er   |
| 4. stroyed the land, | he will nev - er for -   |



to Refrain

- |  |
|--|
| 1. sake her child, he will not a - ban - don you.  |
| 2. way from him, he will al - ways take you back.  |
| 3. tire, _____ for your God will be your strength. |
| 4. sake you; _____ he will swear to you a - gain.  |

Text based on Isaiah 54:6-10; 49:15; 40:31-32. Text and music © 1975, Daniel L. Schutte and OCP Publications. All

## **Penitential Rite and Glory to God:**

**Refer to the prayer cards in the Pews (Please Sing)**

### **Liturgy of the Word**

#### **First Reading: Daniel 12:1-3**

In those days, I Daniel heard this word of the Lord: "At that time there shall arise Michael, the great prince, guardian of your people; it shall be a time unsurpassed in distress since nations began until that time. At that time your people shall escape, everyone who is found written in the book.

"Many of those who sleep in the dust of the earth shall awake; some shall live forever, others shall be an everlasting horror and disgrace. "But the wise shall shine brightly like the splendor of the firmament, and those who lead the many to justice shall be like the stars forever."

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

#### **Responsorial Psalm: Psalm 16**

**R. You are my inheritance, O Lord!**

#### **Second Reading: Hebrews 10:11-14, 18**

Brothers and sisters: Every priest stands daily at his ministry, offering frequently those same sacrifices that can never take away sins. But this one offered one sacrifice for sins, and took his seat forever at the right hand of God; now he waits until his enemies are made his footstool.

For by one offering he has made perfect forever those who are being consecrated. Where there is forgiveness of these, there is no longer offering for sin. Alleluia

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

#### **Gospel Acclamation: *Alleluia***

## **Gospel Reading: Mark 13:24-32**

Jesus said to his disciples: "In those days after that tribulation the sun will be darkened, and the moon will not give its light, and the stars will be falling from the sky, and the powers in the heavens will be shaken. "And then they will see 'the Son of Man coming in the clouds' with great power and glory, and then he will send out the angels and gather his elect from the four winds, from the end of the earth to the end of the sky. "Learn a lesson from the fig tree. When its branch becomes tender and sprouts leaves, you know that summer is near. In the same way, when you see these things happening, know that he is near, at the gates. Amen, I say to you, this generation will not pass away until all these things have taken place. Heaven and earth will pass away, but my words will not pass away. "But of that day or hour, no one knows, neither the angels in heaven, nor the Son, but only the Father. "The Gospel of the Lord.

**ALL: Praise to you Lord Jesus Christ.**

## **Homily**

**Acceptance into the Order of Catechumen (8:00 A.M. Mass)**

**Prayers of the Faithful: Our Response: "Lord, hear our prayer"**

# Liturgy of The Eucharist

## Presentation Hymn: *There is A Longing*

A. Quigley



There is a long-ing in our hearts, O Lord, for you to re-



veal your - self to us. There is a long-ing in our hearts for



love we on - ly find in you, our God.

### Verses

1. For jus - tice,
2. For wis - dom,
3. For heal - ing,
4. Lord save us,



- |                      |                           |                  |    |
|----------------------|---------------------------|------------------|----|
| 1. for free - dom,   | for mer - cy:             | hear our prayer. | In |
| 2. for cour - age,   | for com - fort:           | hear our prayer. | In |
| 3. for whole - ness, | for new life:             | hear our prayer. | In |
| 4. take pit - y,     | light in our dark - ness. |                  | We |



### to Refrain

- |                 |           |                                    |
|-----------------|-----------|------------------------------------|
| 1. sor - row,   | in grief: | } be near, hear our prayer, O God. |
| 2. weak - ness, | in fear:  |                                    |
| 3. sick - ness, | in death: |                                    |
| 4. call you,    | we wait:  |                                    |

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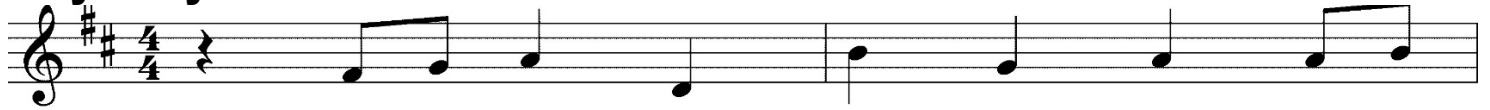
# Mass of Age to Age:

De Silva

Music: *Mass from Age to Age*, Chris de Silva, © 2010, GIA Publications, Inc.

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. Ho - san - na, ho -  
san - na, ho - san - na in the high - est. Bless - ed is he who  
comes in the name of the Lord. Ho - san - na, ho -  
san - na, ho - san - na in the high - est. Ho - san - na, ho -  
san - na, ho - san - na in the high - est.

## Mystery of Faith

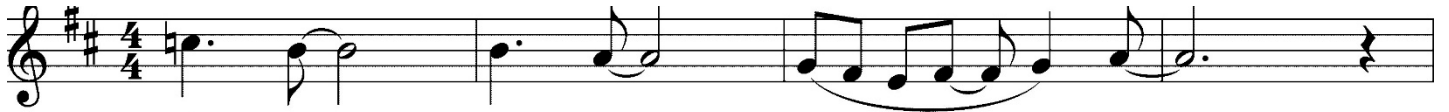


We pro-claim your Death, O Lord, and pro-

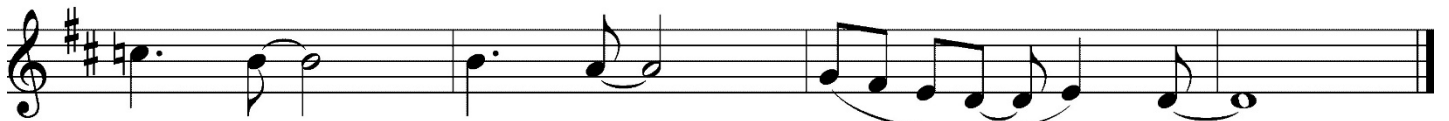


fess your Res - ur - rec - tion un - til you come a - gain.

## Amen



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



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

# Lamb of God

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

world, have mer-cy on us, Lamb of God. Lamb of

God, you take a-way the sins of the world, have

mer-cy on us, Lamb of God. Lamb of world,

grant us peace, grant us peace, grant us peace.

Music: *Mass from Age to Age*, Chris de Silva, © 2010, GIA Publications, Inc.

**OR Mass of Creation:**

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



# Communion Hymn: *You Are Near*

D. Schutte

Refrain

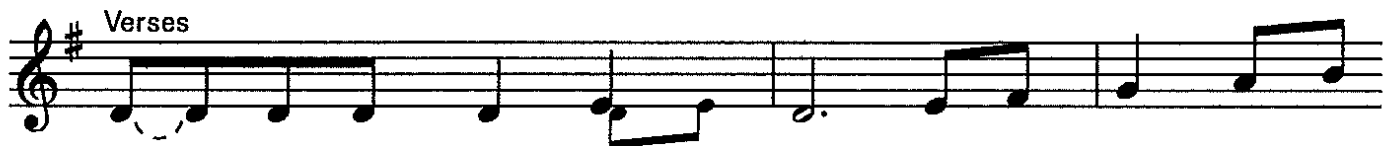


O Lord, I know you are near, stand-ing al-ways at my side. You



guard me from the foe, and you lead me in ways ev-er - last-ing.

Verses



1. Lord, you have searched my heart, and you know when I
2. Where can I run from your love? If I climb to the
3. You know my heart and its ways, you who formed me be-
4. Mar-vel-ous to me are your works; how pro - found are your



1. sit and when I stand. Your hand is up - on me, pro -
2. heav-ens you are there; if I fly to the sun - rise or
3. fore I was born, in the se - cret of dark - ness be -
4. thoughts, my Lord. E - ven if I could count them, they



to Refrain

1. tect - ing me from death, keep - ing me from harm.
2. sail be-yond the sea, still I'd find you there.
3. fore I saw the sun, in my moth - er's womb.
4. num-ber as the stars, you would still be there.

Text based on Psalm 139. Text and music © 1971, 2008, OCP. All rights reserved.

# Closing Hymn: *How Great Thou Art*

S. K. Hine

Verses



1. O Lord my God! When I in awe-some won-der Con - si - der
2. When through the woods and for-est glades I wan-der, And hear the
3. And when I think that God, his Son not spar-ing, Sent him to
4. When Christ shall come with shout of ac - cla - ma - tion And take me



1. all the \*worlds thy hands have made, I see the stars, I
2. birds sing sweet - ly in the trees; When I look down from
3. die, I scarce can take it in, That on the cross, my
4. home, what joy shall fill my heart! Then I shall bow in



1. hear the \*roll - ing thun - der, Thy pow'r through-out the
2. lof - ty moun-tain gran - deur And hear the brook, and
3. bur - den glad - ly bear - ing, He bled and died to
4. hum - ble ad - o - ra - tion, And there pro - claim, my

Refrain



1. u - ni - verse dis-played; Then sings my soul, my Sav-ior God to
2. feel the gen - tle breeze;
3. take a - way my sin;
4. God, how great thou art!



thee; How great thou art, how great thou art! Then sings my soul, my



Sav-ior God to thee; How great thou art, how great thou art!

\*Author's original words are "works" and "mighty." Text and music © 1953, 1981, Stuart K. Hine Trust.  
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## Reflection

Several years ago, the film 'The Pianist' won Best Picture at the Oscars. It's the true story of Wladyslaw Szpilman (Brody) who was a celebrated classical pianist in Warsaw during the 1930s. He came from an affluent and intellectual family. Like all Jews of Warsaw, in November of 1940 the Szpilmans are herded into the Jewish Ghetto. Unlike most of the others Wladyslaw comes out each day to work as a cocktail pianist in a Warsaw café. Polish Jews and Christians remember and admire his playing. So much so that in the summer of 1942 while the rest of his family are deported to Treblinka, Wladyslaw is rescued from the train by a Jewish collaborator. The Polish resistance hides him in Warsaw. When his whereabouts are discovered Wladyslaw goes on the run and survives in a city which barely survives the war.

Toward the end of the film there is a magnificent scene where the now-skeletal Wladyslaw is caught by a Nazi Army officer hiding in one of the few Warsaw houses left standing. He asks Szpilman what he did for a living, and then invites him to sit and play the piano in the drawing room of the house. In the midst of the almost total destruction of the world around them, Wladyslaw enables beauty to have the last word over the horror of war. It changes both men. It's the first time the pianist has played in years, and his concerto touches something human in the German soldier which leads him to protect Wladyslaw.

In today's Gospel we get a very vivid picture of how the end of the world might break in upon us. It's clear that Mark thought it was going to happen in the lifetime of some of his hearers. It didn't, and many generations later we're still waiting.

This is not to say that the reign of God doesn't regularly break in upon us. Wladyslaw's playing shows how music can do it. We believe that every day more good is done in the world than evil; else this world would destroy itself. And we hold that the source of all love is

**Christ.**

## **Reflection (Continued)**

**So, every time we are kind rather than cruel, patient rather than intolerant, generous rather than selfish, beautiful rather than ugly, the reign of God bursts into our lives.**

**One translation of verse 27 in today's Gospel reads, "Then he will send out the angels and gather together his elect from the four winds, from the ends of the earth to the ends of heaven." The whole idea of "the elect" has exercised the imagination of several generations of Christians ever since this verse was written. The Protestant Reformation was, in part, based on who Christ elects to be his own, how we get elected, and how we stay that way.**

**John Calvin was especially interested in this question and he rightly linked the goodness of our lives with those elected by Christ. But Calvin and many Catholic scholars have interpreted the meaning of this text too narrowly.**

**Remembering that Mark thinks the end of the world is soon, that his community is being persecuted for their Christian faith and that Christianity has not spread all that far by the time he writes this Gospel around 65 AD, it's somewhat surprising to read that the elect might be made up of people who come from the ends of the earth. We can safely assume that at this time not many people, beyond the Mediterranean basin, had heard about Christ. Even if this more generous and inclusive reading is not what Mark means when he refers to this world, it would be mean-spirited of us to imagine that all he means in reference to the elect in heaven are only those professing Christians who had died in his lifetime.**

**The more consoling reading of who is in the elect, is to understand it as including anyone, anywhere, whose life enables faith, hope, love, beauty, justice and peace to break in upon the world.**

**And so what makes being a Christian so special? We know who's**

**doing the electing and why, and we have each other as we struggle to live out Christ's reign every day—until he comes again.**

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