

LITURGY NOTES

Summer 2023

In This Issue

In issue of *Liturgy Notes* we cover the readings and music suggestions for Ordinary Time in the summer, through to the end of August. There is a note on liturgy in summer “down time” and appended at the end are intercessions for each Sunday for the current year of prayer.

Liturgy During Cottage Season

In most parishes, many of the aspects of parish life slow down in the summer, or even take a break. Following the rhythm of the school year, family vacations, and time at the cottage, parish activities enter into a relaxing lull. (Of course, for parishes *in* cottage country, things may be picking up!) Many, many people get at least some time for relaxation and refreshment, preparing to ramp up again with renewed vigour after Labour Day.

The liturgy, however, just keeps on going. The liturgical calendar knows nothing about this yearly rhythm, and the Sundays of Ordinary Time continue along as they always do. Sunday is always Sunday, regardless of the time of year. Even in this “ordinary” season, it’s a celebration of the “day of the Lord”: entering into the death and resurrection of Christ, coming together as the baptismal priesthood, and experiencing a foretaste of the kingdom of God. None of this is diminished when we’re otherwise experiencing some “down time.” Practically speaking, especially for some liturgical ministries, this is a bit of a conundrum. The challenge is to figure out how to honour everyone’s changing calendars during this time, allow some personal renewal, and still make sure our Sunday liturgies are celebrated appropriately fully.

For some ministries it is straightforward to keep on going, and scheduling works the way it always does: there can always be at least one lector for the readings; there can usually be found enough ministers of communion to serve the needs of the number of people in the assembly. Homilies should never be skipped on Sundays, and can get the same care as usual, even if a lack of air conditioning might call for them to be mercifully just a little shorter on occasion.

Sometimes the biggest change is for musicians, especially choirs. It’s often the established practice that choirs simply take the summer off. Rehearsals are put on hold. Yet, especially with smaller groups, it’s worth asking singers if they can keep on going. A “skeleton crew” of singers can sustain their ministry among the assembly, even without weekly rehearsals, making use of music that’s familiar to all. And there’s no need to pare back the music, reciting what would normally be sung; even a single cantor can lead the assembly in just as many “parts of the mass” as always. The music might be a lot simpler, with fewer people and only familiar music, but even then the sung liturgy is still fully functioning.

June 18, 2023

11th Sunday in Ordinary Time, A

Breaking Open the Word

First Reading: Exod 19:1–6a

After three months of journeying, the Israelites prepare to officially enter into the covenant with YHWH at Mount Sinai. Moses acts as the people's intermediary, representing Israel to YHWH and relaying YHWH's instructions to the people. By establishing a covenant with Israel, God enters into a unique relationship with a chosen people. In Hebrew, the word *qadosh* (holy), has at its root the sense of separateness. What is holy is that which is set apart from all other things. God declares that they will be a "holy nation," distinct from all other peoples. And yet, they are also to be a "priestly kingdom." The role of the priests was to mediate between God and the people; thus, Israel is called to make God known to others.

Responsorial Psalm: Psalm 100

The responsorial psalm celebrates the unique role of Israel as God's chosen people.

Second Reading: Romans 5:6–11

In the first century, the honour/shame system of expectations had an enormous influence on people's behavior and social customs. Since honour was both powerful, yet extremely fragile, one would only act in such a way that would maintain or add to one's social prestige. This included all aspects of a person's life: from which stalls at the market you would frequent, to whom you would marry. Stoic philosophers even mused that if you were to offer your life for someone, it was acceptable to do so for a person of the same or greater honour. But you would not want to die in place of a person of lower honour, because then, in your death, you would be dishonoured (or shamed).

When Paul explains the magnitude of Christ's self-offering, he draws from the social norms

of the honour/shame system. He points out that when Jesus offered his life for others, people who are beneath him in terms of honour, he takes on the shame of others while elevating them (and us) to new life.

Gospel: Matthew 9:36–10:8

After seeing how many people have gathered to hear his word, Jesus responds by investing the twelve apostles with the authority to exorcise and heal. Initially, the apostles are told to limit their ministry to Israel, avoiding both Gentiles and the Samaritans. By the end of the Gospel, however, Jesus will commission the believers to go to all nations. The initial focus on Israel alone reflects the Gospel of Matthew's emphasis on revealing Jesus' messianic identity first to the covenanted people.

Reflection

As we return to ordinary time, the theme of today's liturgy of the word is covenant. God chooses to enter into a special relationship with a chosen people, and the people are meant to witness to this relationship with their lives. In the New Testament writings, participation in the covenant is extended to all who believe in Jesus as the messiah. How do we, individually and in our parishes, demonstrate that we share in this covenant through Christ Jesus?

Reflecting the Word in Song

Anthem (T. Conry)

G 494 / GP 13

As We Gather At Your Table (NETTLETON)

CBW 583

Christians, Let Us Love One Another (PICARDY)

CBW 595

The Eyes and Hands of Christ (T. Kendzia)

SS 234

For the Healing of the Nations (WESTMINSTER ABBEY)

CBW 503

For You Are My God (J. Foley)

CBW 483 / G 436 / GP 72

God Has Chosen Me (B. Farrell)	G 488
Gift of Finest Wheat (R. Kreutz)	CBW 603
Go Make of All Disciples (ELLACOMBE)	CIS 6.28
Go to the World (ENGELBERG)	CBW 508
Lord, Whose Love in Humble Service (IN BABILONE)	CBW 507
The Summons (J. Bell)	CIS 6.39 / SS 230
We Live to Love (C. Stephan & S. Hart)	SS 367
We Will Follow (D. Brennan et al)	SS 239

June 25, 2023

12th Sunday in Ordinary Time, A

Breaking Open the Word

First Reading: Jeremiah 20:10-13

In Jeremiah 20, the prophet voices a heart-wrenching lament for the sufferings he has endured through his prophetic ministry. As God's spokesperson, Jeremiah has had to give up the opportunity to have his own family (Jeremiah 16), and he has lost many friends in the process of relaying the word of God. Why? Jeremiah's message was decidedly unwelcome: he recognized that the Babylonian empire was incredibly powerful and that the coming destruction and exile was inevitable. According to Jeremiah, the reason for the downfall of Judah and Jerusalem was that the worship of YHWH was inauthentic—mere lip-service—and that the king relied too much on past victories rather than striving to live a faithful life himself.

In the reading for today, we hear a portion of Jeremiah's lament, followed by his assertion that God would always be with him "like a dread warrior." In the face of taunting and

temptation, Jeremiah remains true to his message and his commitment to YHWH. The whole reading takes the shape of a lament psalm, moving from complaint, to an expression of trust, to praise.

Responsorial Psalm: Psalm 69

Psalm 69 is a lengthy psalm of individual lament. The psalmist expresses his suffering at the hands of others, his confidence in God's steadfast love, and an invocation to praise. It forms a suitable counterpart to the first reading.

Second Reading: Romans 5:12-15

Paul engages in some thoughtful theological work, explaining how Jesus' death and resurrection could be effective to save all people. It is helpful to keep in mind that in the ancient world, the customary way of making reparation to YHWH (if one was Jewish) or to the gods (if one was pagan), was by making a sacrificial offering of some sort. It would have been novel to be told that one only had to believe that Jesus had been raised from the dead because of the fullness of his self-gift. We can imagine that some early Christians would have felt antsy about this—what if believing was not enough?

Paul uses two strategies. The first is an analogy: just as death and sin entered the world through one man (Adam), so too has grace entered the world through one man (Jesus). The second strategy is a style of Jewish argumentation known as "light to heavy" (*qal wahomer*), which argues that if X is such, then Y is that much more. Accordingly, Paul says, "For if the many died through the one man's trespass, *much more surely* have the grace of God and the free gift in the grace of the one man, Jesus Christ, abounded for the many." That is, since God is obviously more powerful than any man, God's gift of grace must be more than the effect of Adam's sin.

Gospel: Matthew 10:26-33

This gospel passage follows on the commissioning of the twelve apostles in last week's Gospel lection. Jesus warns them what

to expect when they are ministering in public—it won't always be easy! Just like Jeremiah faced persecution, so too will the apostles encounter hostility and rejection. Jesus' message is that they should have confidence in the integrity of their message. God the Father who knows all will be aware of all of their efforts. Using a light to heavy argument (as seen above in Paul's letter), Jesus notes how sparrows, though worth pennies in human standards, are still so valued by God that "not one of them will fall to the ground," unless it is the Father's will. How much more, therefore, will the Father ensure the success of the task of spreading his word?

Reflection

The readings today reflect on the challenges of spreading the good news. As we near the end of the school year, this might be particularly meaningful for students and educators. What are the hurdles one must overcome in witnessing to the gospel among one's peers? Or, thinking back to September, what are the moments of joy that have happened during the school year, and can these be newly seen as signs of God at work?

Reflecting the Word in Song

Amazing Grace (NEW BRITAIN) CBW 480 / SS 265
 Be Not Afraid (B. Dufford) CBW 481 / G 430 / GP 24 / SS 271
 Behold the Lamb (M. Willett) G 592
 Christ, Be Our Light (B. Farrell) CIS 6.31 / SS 207
 Christ the Made the Sure Foundation (WESTMINSTER ABBEY) CBW 430
 Eye Has Not Seen (M. Haugen) CBW 482 / G 450
 Go to the World (ENGELBERG) CBW 508
 I Have Loved You (J.M. Joncas) G 351 / GP 92

Lord of All Hopefulness CBW 497
 O Bless the Lord (J. Michaels) CBW 562
 O God Beyond All Praising (THAXTED) CBW 561
 Praise to the Lord the Almighty (LOBE DEN HERREN) CBW 564
 You Are Near (D. Schutte) CBW 487 / G 428 / GP 242
 Your Grace is Enough (M. Maher) SS 374

July 2, 2023

13th Sunday in Ordinary Time, A

Breaking Open the Word

First Reading: 2 Kings 4:8-12a, 14-16

Today we read a small portion of a much longer story, in which the Shunamite woman demonstrates her faith and her leadership. In the portion we read today, she recognizes that Elisha is a man of God and insists on providing a space for him to rest when he comes near her home. Her generosity and her authority are exceptional, and Elisha wishes to repay her in kind. Although it is not included in our lection, his first gesture is to offer that a good word be put for her to the king or the commander of the army (2 Kings 4:13), but she declines, saying "I live among my own people," that is, "I have enough recognition and security in my own community" (2 Kings 4:13). Elisha's servant, Gehazi, notes that the woman does not have a son and that her husband is old. In Ancient Israel, women were dependent on the male head of the household, and if the woman's husband were to die, she would be destitute without a male relation. Although the woman has already declared "I live among my own people," Elisha promises that in due time she will "embrace a son." Unfortunately, the lection does not continue so that we can hear her reaction, but it is something like, "you'd

better not be kidding me!” (2 Kings 4:16). Later, when the child is severely ill, the woman brings her son back to Elisha, who heals him.

Responsorial Psalm: Psalm 89

The psalm praises God’s steadfast love and recognizes that those who participate in praise of God are blessed.

Second Reading: Romans 6:3–4, 8–11

Paul develops an extraordinary theology of baptism in Romans 6. Immersion ceremonies were not uncommon in the ancient world, and would have been repeated, as needed, depending on the traditions of a given group. Yet, Paul is adamant that baptism into Christ is not simply one baptism among many: it is the definitive, once-for-all baptism through which a believer enters into new life. To develop this theologically, Paul likens baptism into Christ as burial. A person can die only once, and be buried only once. So too, one’s baptism is as if one is buried with Christ, and one’s rising from the water is a sharing in the resurrection by entering into new life. Paul explains that what has died is sin and its effects, and so the new life a believer enters, is one that is “dead to sin and alive to God in Christ Jesus.”

Gospel: Matthew 10:37–42

In this challenging passage, Jesus establishes a hierarchy of relationships. It is helpful once again to consider the honour/shame system of the first century, as well as the term that Jesus uses for “worth” in this passage: *axios*. The word “*axios*” means “worthy, estimable, of equal value, comparable to, suitable, or deserving.” In other words, Jesus is saying that unless a person loves him above all others, that person is not suitable to be in Jesus’ company. Under normal and expected circumstances, this term might be used with respect to an important public figure, in order to designate who was appropriate company for that person. If you were considered “worthy” to be in the company of an elite member of society, you would expect to benefit materially from this association. Notice how, immediately, Jesus dispels any notion of personal gain. The person

is “worthy” to be with him, and loves him above even his or her family, must be willing to take up their cross to follow him. As Curtis Mitch and Edward Sri observe, this is the first reference to the cross in Matthew’s gospel, and it refers to the cross a disciple must embrace. In the first century, “taking up one’s cross” did not have the metaphorical sense it has today; rather, it would have been a horrific notion, infused with shame and suffering.

In the next paragraph, Jesus declares that showing welcome to each other also welcomes him and the one who sent him (i.e. the Father). The showing of hospitality to each other is akin to welcoming him, and merits the reward of the righteous.

This passage is laden with many components of the honour/shame system, and the pendulum swings back and forth between the two poles. The notion of social worth summons all the strategies people would use to increase their social status. The cross is the preeminent symbol of shame. Hospitality and welcome return to the realm of honour, and the gestures associated with a dignified household. Proper hospitality is rewarded with righteousness. Can we trace a message through all of these contextual elements? Jesus seems to be teaching his disciples that if they are following him for fame, fortune, and prestige, they have come to the wrong person. He is a demanding teacher, requiring total commitment and trust from his disciples. Yet softens his teaching in the second paragraph, for showing welcome and hospitality to, for example, one’s father or mother, would simultaneously show them honour, welcome Jesus, and therefore be “worthy” to be his disciple.

Reflection

Children, mothers, and fathers. Today’s first reading and gospel share a familial theme, and comment how intertwined these relationships are with one’s relationship with God. This weekend is also Canada Day weekend, a holiday that took on a difficult complexity following the discovery of unmarked graves in Kamloops in 2021, and the ongoing discoveries since

then. Pope Francis' visit to Canada in 2022 signalled to Catholics across the country how important it is to make his words of apology our own. The readings this weekend invite sombre reflection on times when we collectively and individually have put other relationships ahead of our relationship with Jesus, forgetting to offer "even a cup of cold water to one of these little ones" (Matt 10:42). Let us be a church of reconciliation, of welcome, and new life.

Reflecting the Word in Song

As We Gather At Your Table (NETTLETON)	CBW 583
Be Not Afraid (B. Dufford)	CBW 481 / G 430 / GP 24 / SS 271
Christ, Be Our Light (B. Farrell)	CIS 6.31
Christians, Let Us Love One Another (PICARDY)	CBW 595
I Will Choose Christ (T. Booth)	SS 220
Lift High the Cross (CRUCIFER)	CBW 435
Lord Jesus, We Must Know You (ST. THEODULPH)	CBW 517
Many and One (S. Angrisano, S. Hart, D. Liles)	SS 331
A Rightful Place (S. Angrisano)	SS 202
The Servant Song (R. Gillard)	G 476
The Summons (J. Bell)	CIS 6.39 / SS 230
Take Up Our Cross (S. Hart & M. Byrd)	SS 354
Take Up Your Cross (ERHALT UNS, HERR)	CBW 353
You Have Anointed Me (M. Balhoff et al)	G 483 / GP 81

July 9, 2023

14th Sunday in Ordinary Time, A

Breaking Open the Word

First Reading: Zechariah 9:9-10

Zechariah was a prophet who lived in the early post-exilic period, around 520 BC. He was a contemporary of the Prophet Haggai, and together they worked to restore the ritual practices in Jerusalem during the restoration period. Zechariah's prophecies anticipate a priestly and kingly leadership for the people, and eventually these shaped the messianic hopes of Israel. When Jesus enters Jerusalem on a donkey, he likely had Zechariah's prophecy in mind. The return of the successor of David to the holy city was a sign that the Day of the Lord (the in-breaking of the Kingdom of God), had begun.

Responsorial Psalm: Psalm 145

Psalm 145 is the final Davidic psalm of the psalter. It is a declaration of God's grace and mercy, and an invocation to praise.

Second Reading: Romans 8: 9, 11-13

Today's second reading is a portion of Romans 8, in which Paul differentiates between life in the flesh (*sarx*) and life in the Spirit (*pneuma*). Paul is not denying corporeal existence (as would shape the later gnostic heresies), but rather to assert that believers in Christ are not "debtors" (that is, beholden) to the demands of the flesh. Instead, believers can be confident that their "mortal bodies" will be given life in the Spirit, just as Christ was raised from the dead. The message is that believers should not be preoccupied with physical luxuries, but seek a higher, longer-lasting reward.

Gospel: Matthew 11:25-30

As a teacher, Jesus shared in the wisdom traditions of Israel. There were many ways of talking about wisdom; it was both a virtue that a person cultivated, and a personified aspect of God (in Greek, *sophia*). To have wisdom was to

possess an appropriate level of deference and awe of God and to strive to live a life of moderation, self-control, and compassion. Sometimes, wisdom was described as something for which a person would constantly hunger and thirst (Sir 24:21). Elsewhere, Wisdom personified invites those who are willing to take up her yoke in order to receive instruction (Sir 51:26). Jesus, building on these traditions, shares that the wisdom he offers is really quite simple (a child can understand!) and that the burden is light. He hopes to teach his followers that a life of trust in God does not have to be complicated. He offers a relationship to the Father through his own self, and promises that this will be an opportunity for rest. The concept of rest connects with *sabbath*, the rest that commemorates God's work of creation and salvation.

Reflection

Opposites abound in today's readings! The arrival of a great king, but on a donkey; flesh and spirit; taking up a yoke, but one that is light and finding rest. Have you ever been in a situation that seems to be growing ever more complicated, when suddenly a simple solution presents itself and the relief is like a cool glass of water on a hot day. Today's readings are an invitation to simplicity. We can hear Jesus' voice saying, "Dear one, it doesn't have to be complicated: Love me. Love me by loving and caring for your neighbour, and by loving and caring for creation. Love me by listening to the Word, and sharing in the bread and wine. That's it!"

Reflecting the Word in Song

All You Who Seek a Comfort Sure (KINGSFOLD)
CBW 425

Amazing Grace (NEW BRITAIN)
CBW 480 / SS 265

Be Not Afraid (B. Dufford)
CBW 481 / G 430 / GP 24 / SS 271

Come to Me (J.M. Joncas)
G 459

Come to the Water (J. Foley)
G 340 / GP 52 / SS 281

Come to Us (R. Cooney)
G 538 / GP 53

For You Are My God (J. Foley)
CBW 483 / G 436 / GP 72

Gather Your People (B. Hurd)
CIS 6.12

Give Us Your Peace (J. Manibusan, S. Hart)
SS 299

Led By the Spirit (KINGSFOLD)
CIS 6.18

Like a Shepherd (B. Dufford)
CBW 490 / G 251 / GP 125

Lord, Whose Love in Humble Service
(IN BABILONE OR BEACH SPRING)
CBW 444

Make Your Home in Me (B. Walther)
SS 324

O God Our Help in Ages Past (ST. ANNE)
CBW 644

We Shall Rise Again (J. Young)
G 558

July 16, 2023

15th Sunday in Ordinary Time, A

Breaking Open the Word

First Reading: Isaiah 55:10-11

This reading comes from a part of the Book of Isaiah that is usually dated to the restoration period in Judah (around 500 – 450 BC). This excerpt is part of a longer passage that uses feasting imagery to invite believers to share in the abundance God offers. In the verses we read today, God declares that his Word is active and effective. It is not static or misleading. Politically speaking, the "word" of a king would refer to his commands, promises, and decrees. In the tumultuous context of Isaiah's day, duplicity and ruthlessness meant few "words" could be truly trusted. In contrast to the empty words of human rulers, God offers

assurances that his commitment to the good of the people is steadfast.

Responsorial Psalm: Psalm 65

Psalm 65 celebrates YHWH for his ongoing care for creation.

Second Reading: Romans 8:18–23

Paul employs the metaphor of labour pains to describe how a new era of human history begins in Christ Jesus. Paul had to grapple with the reality that the coming of the Messiah did not eradicate human suffering, but rather, in some cases, entailed *more* suffering. However, his apocalyptic worldview meant that he was able to understand suffering as temporary, if necessary and agonizing. For this reason the metaphor of birthing pains is quite suitable: once labour has begun, it is inescapable, yet at the same time it will come to an end.

Gospel: Matthew 13:1–23

Jesus' parable of the sower and the seeds illustrates the need for resilience and commitment in faith. His explanation to the disciples helps the hearer orient herself or himself to be the type of soil that will allow for the flourishing of the "word of the kingdom." The image of "good soil" harkens back to the fertile ground of creation, from which the first man and woman were created, and upon which the garden of Eden was established.

We should also consider the role of the sower. Instinctively, we recognize this figure as God the Father, Son, and Holy Spirit. However, sharing in the ministry of the church, are we not called to participate in the role of sowing seeds of the kingdom? Notice that the sower does not aim for only the good soil. In many ways, this sower is a lousy gardener, for why would you waste seed on rocky or thorny ground? Yet the parable illustrates God's overflowing abundance and persistent offer of relationship. All are invited to be enlivened by the Word.

Reflection

We are now in the days of high summer, and it may be time in our churches when weddings are taking place in our parishes, entailing the presence of people who may not be accustomed to being in church. Today's readings remind us to be welcoming and gentle with these faces. How might our words and actions of hospitality "plant a seed" in new soil?

Reflecting the Word in Song

Anthem (T. Conry)	G 494 / GP 13
Canticle of the Sun (M. Haugen)	CBW 542 / G 342
Christians, Lift Up Your Hearts (SALVE FESTA DIES)	CBW 585
Faith and Truth and Love Bestowing (BEACH SPRING)	CIS 6.40
For the Fruit of All Creation (AR HYD Y NOS)	CBW 532
Glory and Praise to Our God (D. Schutte)	G 380 / GP 74
God, Whose Almighty Word (MOSCOW)	CBW 513
Praise to You, O Christ Our Savior (B. Farrell)	CBW 442 / G 360
Rain Down (J. Cortez)	SS 228
Seed, Scattered and Sown (D. Feiten)	CBW 604 / G 601
Sow the Word (K. Zavelli, S. Janco)	G 361
A Sower's Seed Fell On a Path (KINGSFOLD)	CIS 6.38
With One Voice (R. Manalo)	SS 232
The Word is in Your Heart (B. Moore)	G 363
Word of God, Come Down on Earth (LIEBSTER JESU)	CBW 429

July 23, 2023

16th Sunday in Ordinary Time, A

Breaking Open the Word

First Reading: Wisdom 12:13–16–19

These beautiful verses from the Book of Wisdom (or Wisdom of Solomon), recount God's attributes as the sole God. Rather than describing God in terms of ferocious power, God is depicted as caring, merciful, just, and patient. In turn, the author prompts his readers to consider what real power is: is it brute strength, or tenderness?

Responsorial Psalm: Psalm 86

In this psalm attributed to David, the psalmist asks that God hear his prayer and come to his aid. The psalm celebrates God's mercy and steadfast love.

Second Reading: Romans 8:26–27

Paul develops a thoughtful pneumatology of grace in this brief excerpt. He describes the role of the Holy Spirit as the one who provides us with the words for the prayers we seek to utter. Since the Spirit acts according to the will of God, Paul says, believers can be assured that they are praying as they ought when they believe and trust they are praying through the help of the Spirit.

Gospel: Matthew 13:24–43

Jesus teaches about the kingdom of heaven in three different parables. In each case, the kingdom begins as something small that has the potential to grow and spread. The images of seeds and leaven would have been everyday items in the ancient world, and Jesus' hearers would be familiar with these agricultural and domestic items. Jesus' images are of growth that starts small and develops from within. Rather than a "top-heavy" notion of change or power, the kingdom Jesus describes seeks out the small crevices, takes root, and mixes in until everything is touched. Interestingly, in the first parable of the householder with the

good seed, and the enemy who sows weeds, Jesus explicitly teaches that the enemy seed should take root, lest the good seed be uprooted during its removal. At harvest time, the healthy plants and weeds will be distinguished from one another. This is a reference to the judgment at the end of days (often referred to as the harvest). Jesus' parable alludes to the importance of free will: each person should be given the chance to become a healthy plant, and not be uprooted prematurely.

Reflection

Today's readings emphasize God's wisdom and compassion, as well as the gentle strength of the Kingdom. It is a reminder to spread the good news through our own tenderness and hospitality, rather than through militancy or exactitude.

Reflecting the Word in Song

- All Creatures of Our God and King
(LASST UNS ERFREUEN) CBW 543 / SS 203
- All the Ends of the Earth (B. Dufford)
G 378 / GP 7
- Amazing Grace (NEW BRITAIN)
CBW 480 / SS 265
- Bring Forth the Kingdom (M. Haugen)
G 468
- Change Our Hearts (R. Cooney)
G 285
- City of God (D. Schutte)
CBW 345 / G 485 / GP 43
- Faith and Truth and Love Bestowing
(BEACH SPRING) CIS 6.40
- For the Fruit of All Creation (AR HYD Y NOS)
CBW 532
- Gracious God (J. Manibusan)
SS 157
- Joyful, Joyful, We Adore You (HYMN TO JOY)
CBW 511
- Like a Shepherd (B. Dufford)
CBW 490 / G 251 / GP 125

Morning Has Broken (BUNESSAN)
CBW 651 / G 546

Praise to You, O Christ Our Savior (B. Farrell)
CBW 442 / G 360

There is a Longing (A. Quigley)
CIS 6.15 / SS 366

Word of God, Come Down on Earth
(LIEBSTER JESU)
CBW 429

July 30, 2023

17th Sunday in Ordinary Time, A

Breaking Open the Word

First Reading: 1 Kings 3:5–12

The tradition of Solomon's great wisdom comes from this passage. After he has become king, Solomon has a dream in which God invites him to make a request. Rather than asking for great wealth or power, Solomon asks for the ability to discern between good and evil, that is, to become wise. Rather than the woman and man in the Garden of Eden, who took without asking, Solomon's humble request pleases God, who grants him this ability. The story is a lesson about humility and the origins of wisdom in God.

Responsorial Psalm: Psalm 119

Psalm 119 is the longest psalm in the psalter. In 176 verses, arranged as an eight-fold acrostic, the psalmist extolls the great gift of the torah, since it provides a way for a person to live in harmony with God.

Second Reading: Romans 8:28–30

Paul emphasizes that the unexpected revelation of the messiah as a poor craftsman from Galilee was not a fluke or a making-the-best-of-it manoeuvre on God's part, but rather was part of God's plan from the beginning. God's providence and foreknowledge is an important theological point, otherwise some might try to suggest that God's covenant with Israel simply didn't work out, it was a mistake

and now God is trying again with the Gentiles. Paul is vehemently against this position. Everything that God has done through humanity has been for a purpose, and God does not revoke the covenantal gifts he offers. For those who have found themselves in the path of God's revelation through the Son, God calls them to bring others into the faith.

Gospel: Matthew 13:44–52

Jesus continues to teach about the Kingdom of Heaven using parables. In the first two parables, he describes how the Kingdom of Heaven is like a precious find that, once discovered, the person sells all they have in order to possess it. In the third parable, the Kingdom of Heaven is like a net cast into the sea, that draws in fish of every kind, which are sorted into good and bad. These parables illustrate the desirability of the Kingdom, and also how the inbreaking of the Kingdom will affect everyone.

Reflection

Today's readings explore various aspects of the virtues of discernment and wisdom. These are attributes that come from God, define part of God's own character, and foster the ability to receive God's gifts with wonder and gratitude. How do we invite God into our own moments of discernment and wisdom?

Reflecting the Word in Song

Blest Be the Lord (D. Schutte)
G 437 / GP 31

Bring Forth the Kingdom (M. Haugen)
G 468

Christians, Let Us Love One Another (PICARDY)
CBW 595

Eye Has Not Seen (M. Haugen)
CBW 482 / G 450

Glory and Praise to Our God (D. Schutte)
G 380 / GP 74

Go Make of All Disciples (ELLACOMBE)
CIS 6.28

Go to the World (ENGELBERG)

	CBW 508
I Send You Out (J. Angotti)	
	SS 214
Let All Things Now Living (ASH GROVE)	
	CBW 534
Lord Jesus, We Must Know You (ST. THEODULPH)	
	CBW 517
Lord, You Give the Great Commission (ABBOT'S LEIGH)	
	CBW 691
A Rightful Place (S. Angrisano)	
	SS 202
There is a Longing (A. Quigley)	
	CIS 6.15 / SS 366
Word of God, Come Down on Earth (LIEBSTER JESU)	
	CBW 429

August 6, 2023

Transfiguration of the Lord, A

Breaking Open the Word

First Reading: Daniel 7:9-10, 13-14

The Book of Daniel was written during a period of persecution in Judea. Antiochus IV Epiphanes, a Seleucid king, ruled over Judea from 175-164 BC. He was a brutal leader and tormented the Jews living under his command. The Book of Daniel is an example of apocalyptic literature, that envisions a future restoration after a period of persecution. In the portion that we read today, Daniel has a vision of the Ancient of Days seated on a throne in a heavenly court. As he is waited on by his attendants, one "like a son of man" comes to the Ancient of Days and receives everlasting dominion and kingship from him. In Daniel's time, this vision would have provided hope and anticipation that the Day of the Lord was near at hand.

Jesus clearly has this passage in mind when he refers to himself as the "Son of Man" (see Matt 13:37, for example). This indicates that Jesus'

self-understanding included the knowledge that he had been designated and sent by God the Father to inaugurate the era of the Kingdom of Heaven.

Responsorial Psalm: Psalm 97

Psalm 97 is a royal psalm celebrating YHWH's kingship over all of creation.

Second Reading: 2 Peter 1:16-19

Peter recalls the experience of the mountain-top revelation of Jesus' identity in order to dispel any notion that they are following "cleverly devised myths." The word *muthos* can also mean "fable or story," and it would have been the expected genre for stories of the Greek gods and goddesses. Peter is clear that his experience on the mountain with Jesus is *not* like one of the traditional tales of godly exploits, but is a true memory of an event in which he participated. Peter exhorts his readers and hearers to "be attentive to this as to a lamp shining in a dark place." The sharing of his testimony of the experience brings Christ's light into the world.

Gospel: Matthew 17:1-9

Peter, James, and John have an overwhelming experience of awe on the mountain top. Their beloved teacher, Jesus, completely transfigures before them, and they witness him talking with Moses and Elijah. Just as Peter suggests that they should stay a little longer, the theophany intensifies, with the bright cloud (signifying God's glory) overshadowing them, and a voice proclaiming Jesus' identity and authority. The whole experience is an ocular and aural onslaught, and they fall to the ground in fear. They rise only after Jesus touches them and says, "Get up, and do not be afraid."

The transfiguration takes place just after Jesus tells Peter he is the rock of the church (16:18) and looks forward to his suffering (16:21). The event on the mountain is a pivotal moment, connecting Jesus' baptism (during which the voice from heaven proclaimed his identity as God's Son), to his death and resurrection. Curiously, Jesus instructs his three companions not to say anything about the

experience until after he is raised from the dead. How difficult it must have been to not speak about what they experienced! In the second reading, Peter does refer to the transfiguration, and we get a glimpse of how he may have remembered the Transfiguration during the darkest moments—Jesus’ horrific death and three days’ absence—drawing on its memory “until the day dawns and the morning star” rose in his heart (2 Pet 1:19). For Peter, sharing his experience of Jesus’ Transfiguration would always, therefore, be filtered through the experience of loss and new life in the paschal mystery. We, too, encounter the Transfiguration through the knowledge of Jesus’ death and resurrection.

Reflection

In Greek, the word “transfigured” comes from the root *metamorphóo*, meaning, “to change form, to change shape.” The three apostles witness Jesus in a different form that anticipates the glory of his resurrection. The Feast of the Transfiguration is an invitation to be open to newness and change that will bring us closer to God in our own lives.

Reflecting the Word in Song

Alleluia! Sing to Jesus (HYFRYDOL)	CBW 426
Christ, Be Our Light (B. Farrell)	CIS 6.31 / SS 207
Christ, You are the Fullness (ARIRANG)	CBW 431
Dwelling Place (J. Foley)	G 418 / GP 63
Eye Has Not Seen (M. Haugen)	CBW 482 / G 450
From Glory to Glory (J. Francois, A. Assad)	SS 119
I Am the Light of the Lord (G. Hayakawa)	G 355
In Christ There is no East or West (MCKEE)	CBW 529
O Bless the Lord (J. Michaels)	CBW 562

O Raise Your Eyes on High (MORNING SONG)	CBW 366
Open My Eyes (J. Manibusan)	SS 337
Praise to You, O Christ, Our Savior (B. Farrell)	CBW 442 / G 360
Transfigure Us, O Lord (B. Hurd)	SS 164
Tree of Life (M. Haugen)	CBW 373 / G 288
You are the Way (NICOLAUS)	CBW 441

August 13, 2023

19th Sunday in Ordinary Time, A

Breaking Open the Word

First Reading: 1 Kings 19:9, 11–13

After a fiery confrontation with the prophets of Baal in 1 Kings 18, Elijah flees to Mt. Horeb (Sinai) to escape Queen Jezebel who seeks his life. Baal was an important god in the Canaanite pantheon, who was revered as the god of thunder and rain. He was often depicted holding a lightning bolt and supported by clouds. Through the prophets of Baal, the people asked for a sign—fire from heaven—to indicate would intervene for them. However, Baal’s prophets failed to evoke a response, while Elijah mediated a fantastical demonstration of fire on behalf of YHWH (1 Kings 18). In the passage we read today, YHWH manifests to Elijah in a “sound of sheer silence,” after *not* being in the wind, earthquake, or fire (1 Kings 19:11–13). In this way, YHWH demonstrates that he is not just a god among other gods, comparable to Baal in terms of controlling the elements. Rather, YHWH can reveal himself in smallness and silence.

Responsorial Psalm: Psalm 85

Psalm 85 is a petition for God to continue to demonstrate *hesed* (steadfast love) and to sustain the people.

Second Reading: Romans 9:1-5

Romans 9 is a pivotal chapter in the letter. Here Paul broaches the topic that troubles him the most, namely, that his fellow Jews do not recognize Jesus as the Messiah. Paul will think deeply through this turn of events, but he is convinced of at least two things: first, the messiah definitely comes from Israel, and second, that God will not revoke the promises made to Israel. Thus, while he is sorrowed by the difficulty in having his own people recognize Jesus as Messiah, Paul considers this to be within God's purview and God's time.

Gospel: Matthew 14:22-33

As Mark 6:45-51 and John 6:16-21, Jesus walks on the turbulent sea after feeding the multitude. It is only in Matthew's gospel that Peter questions Jesus' identity, making it conditional on being able to walk on the sea with him. Notice the strong creation resonances in this scene. The sea is choppy because of the wind, yet in Genesis 1, it is the wind/Spirit hovering over the water that brings order into chaos. In the gospel reading, Jesus' presence on the water does the same. When Peter demands a proof of Jesus' identity, all goes well until he "noticed the wind," after which he becomes afraid and begins to sink. Here there are resonances with the Egyptians who sink as the waters cover them (Exodus 15). Peter cries out, "Lord, save me!" and in Aramaic this would have sounded something like, "*Yaho, jeshui!*"—a play on Jesus' own name. Peter recognizes Jesus identity, not in the moment of sharing in divine power, but in his vulnerability and need for salvation.

Reflection

Today's readings call to mind the famous poem "Footprints" by Margaret Fishback Powers, in which the first-person of the poem discovers Jesus was constantly accompanying her. Through both the first reading and the gospel, we are reminded that grand displays of power are not the only ways God acts in our lives, but rather, constantly, God is present in gentleness and care.

Reflecting the Word in Song

- Amazing Grace (NEW BRITAIN) CBW 480 / SS 265
- Be Not Afraid (B. Dufford)
CBW 481 / G 430 / GP 24 / SS 271
- Be With Me Lord (M. Haugen)
CBW 357 / G 79
- Dwelling Place (J. Foley)
G 418 / GP 63
- Eternal Father, Strong to Save (MELITA)
CBW 492
- The Hand of the Lord Feeds Us (S. Janco)
CIS 6.3
- Here I Am, Lord (D. Schutte)
CBW 520 / SS 250
- How Can I Keep From Singing (R. Lowry)
G 427 / SS 216
- I Am For You (R. Cooney)
G 506
- Jesus, I Trust in You (A. McDonell, S. Hart)
SS 316
- A Living Faith (ST. CATHERINE)
CBW 447
- Lord of All Hopefulness
CBW 497
- O God, Our Help in Ages Past (ST. ANNE)
CBW 644
- On Eagle's Wings (J.M. Joncas)
G 433 / GP / SS 333
- You Are Near (D. Schutte)
CBW 487 / G 428 / GP 242

August 20, 2023

20th Sunday in Ordinary Time, A

Breaking Open the Word

First Reading: Isaiah 56:1, 6-7

This reading is from the part of Isaiah known as Third Isaiah, which was written during the restoration period following the Babylonian exile (ca. 500-450 BC). Here the prophet

expresses a universalist theology of salvation, which envisions a time when all people will worship YHWH and the covenant will expand to include Gentiles.

Responsorial Psalm: Psalm 67

Psalm 67 is an invitation to all people to praise God.

Second Reading: Romans 11:13–15, 29–32

A great deal of care must be taken with this reading today, to avoid vilifying Judaism, and to remember the important instructions of *Nostra Aetate* (1965). Paul seems to want to use reverse psychology to resolve the challenging situation of Israel's non-acceptance of Jesus as the Messiah. He is impassioned and proposes that maybe if Israel sees that others have come to believe in the one God through Jesus, they too will believe that Jesus is Messiah. Importantly, Paul insists that God does not revoke the gifts and calling he has offered—that is, the covenantal promises. Thus, even though many in Israel do not recognize Jesus as Messiah, their covenantal relationship with God still stands. Why? It would be a terrible reputation for God to be a god who breaks promises or reneges on a covenant. How could we trust God to be steadfast in the face of our own limitations? Therefore, Paul insists that God is constant and extends mercy to all.

Gospel: Matthew 15:21–28

"I was sent only to the lost sheep of the host of Israel." In the first century, many Jews lived outside of Judea and Galilee in diaspora communities that would be far from the centre of worship in Jerusalem. At first Jesus understands his ministry to be intended to reach those Jews who had fallen away in their observances, yet his reputation as a healer has reached others as well. In Matthew's version of this story, Jesus encounters a Canaanite woman, whose heritage was traditionally opposed to Israel in the Old Testament. She addresses him formally as "Lord, Son of David," and requests that he heal her daughter. Undaunted by Jesus' rebuff, she insists that he recognize that even the "crumbs" of revelation

reach those who may not be the intended recipients. Suddenly, the horizon of Jesus' ministry gets wider! He commends her faith and her daughter is healed instantly.

Reflection

Have you ever had the experience of realizing that someone unconnected with the Church had revealed Christ to you in a new way? Today's readings urge Christians to keep open minds and hearts, to perceive the love of Christ and revelation of his person outside of the boundaries of our communities.

Reflecting the Word in Song

- All For Your Glory (D. Schutte) CIS 6.26
- All People That On Earth Do Dwell
(OLD HUNDREDTH) CBW 578
- All the Ends of the Earth (B. Dufford) G 378 / GP 7
- Bread for the World (B. Farrell) CIS 6.1 / SS 240
- Change Our Hearts (R. Cooney) G 285 / GP 39
- Come to the Water (J. Foley) G 340 / GP 52 / SS 281
- Great God of Mercy (ISTE CONFESSOR) CBW 361
- Healer of Our Every Ill (M. Haugen) CBW 363 / G 642
- Jesus, I Trust in You (A. McDonell, S. Hart) SS 316
- Lord, You Give the Great Commission (ABBOT'S LEIGH) CBW 691
- O Christ You Speak the Names of God (MORNING SONG) CIS 6.35
- Praise the One Who Breaks the Darkness
(NETTLETON OF HYFRYDOL) CBW 582
- There is a Longing (A. Quigley) CIS 6.15 / SS 366

We Cannot Measure How You Heal (J. Bell)
G 401

We Walk By Faith (M. Haugen)
CBW 495 / G 414

August 27, 2023

21st Sunday in Ordinary Time, A

Breaking Open the Word

First Reading: Isaiah 22:15, 19–23

Set during the time of the Assyrian siege of Jerusalem, the prophet declares that Shebna, the secretary of the palace, will be replaced by Eliakim son of Hilkiyah. The situation seems to be that Shebna has constructed a tomb for himself, which was interpreted as a sign of lack of trust that YHWH would save them from the Assyrians. Accordingly, Eliakim takes over as secretary, and has supervision over the household of the Davidic dynasty.

Responsorial Psalm: Psalm 138

Psalm 138 celebrates God's steadfast love (*hesed*) for the people.

Second Reading: Romans 11:33–36

Continuing last week's reading from Romans, Paul muses on the mystery of God's ways. It is a mark of wisdom that Paul recognizes that certain judgments and decisions of God are beyond the scope of human understanding.

Gospel: Matthew 16:13–20

Jesus asks his disciples, "Who do people say the Son of Man is?" and they give a variety of answers, including John the Baptist, Elijah, Jeremiah, or one of the prophets. We can see that there was an expectation that these figures would return and undertake the task of restoring Israel. Jesus then asks, "But who do you say I am?" and in this moment Simon Peter makes his messianic confession. Jesus tells him that this could be known only through revelation from God the Father, and blesses him. Because of his testimony, Jesus, playsing

on Peter's name, says that he is now the rock, the foundation stone of the Church, and bestows Peter with "the keys of the Kingdom of Heaven." Peter's leadership comes through his moment of recognition of Jesus' identity.

Reflection

"But who do you say that I am?" Let us carry this question and ponder it, for it is asked of us just as much as it is asked of Peter and the disciples. How would we answer it when we consider who Jesus is? How would we answer it concerning ourselves in our relationship with Jesus?

Reflecting the Word in Song

Alleluia! Sing to Jesus (HYFRYDOL)
CBW 426

All For Your Glory (D. Schutte)
CIS 6.26

Christ is Made the Sure Foundation
(WESTMINSTER ABBEY)
CBW 430

Christ is the King (GELOBT SEI GOTT)
CBW 387

Christ the Lord (S. Hart & R. Feduccia)
SS 194

Church of God (M. Daly)
CBW 581 / G 472

Come, Now is the Time to Worship
(B. Doerksen)
SS 284

Glory and Praise to Our God (D. Schutte)
G 380 / GP 74

Holy God, We Praise Thy Name
(GROSSER GOTT)
CBW 555 / SS 311

I Am the Bread of Life (S. Toolan)
G 597

Jesus Christ, Yesterday, Today and Forever
(S. Toolan)
G 540

Praise to You, O Christ Our Savior (B. Farrell)
CBW 442 / G 360

Shout to the Lord (D. Zschech)	SS 350
10,000 Reasons (M. Redman)	SS 270
You are the Way (NICOLAUS)	CBW 441

Credits:

Scripture commentary and reflections by Andrea Di Giovanni. Music suggestions by Janet Loo. Editing and notes (where not otherwise indicated) by Rev. Michael Béchard and Christian McConnell. Copyright © 2023 Liturgy Office, Diocese of London. All rights reserved.

“Pentecost Vigil” from *Bulletin Inserts for the Liturgical Life of the Parish: The Liturgical Year*. Copyright © 2020 Archdiocese of Chicago: Liturgy Training Publications. All rights reserved. Written by Paul Turner. Used with permission.



Intentions for Sunday Masses

The following intercessions are for your use to support vocations to the priesthood in our diocese. Please consider including them in your Sunday Mass intentions.

Pentecost Sunday

As we begin this Year of Prayer for vocations to the priesthood, that the Holy Spirit may bless our diocese with men responding to Christ's call to follow him as priests, we pray to the Lord.

The Most Holy Trinity

That the mystery of the love of the Blessed Trinity, manifest in the gift of Jesus Christ, will strengthen many men to respond to that love as priests, we pray to the Lord.

The Most Holy Body & Blood of Christ

That all Catholics will adore the great gift of the Holy Eucharist given to them by Jesus Christ at the hands of his priests and that those chosen to nourish his body as priests will inspire many more to follow him, we pray to the Lord.

Eleventh Sunday in Ordinary Time

That more men may be called to serve God's people as priests in our diocese, we pray to the Lord.

Twelve Sunday in Ordinary Time

For men discerning the call to be priests, we pray to the Lord.

Thirteenth Sunday in Ordinary Time

That all those called to serve Christ and his Church in the priesthood will courageously answer the call, we pray to the Lord.

Fourteenth Sunday in Ordinary Time

For all the priests who serve our diocese, that grateful for their calling, they will heed the Lord's invitation to find rest in him, we pray to the Lord.

Fifteenth Sunday in Ordinary Time

That the church in our diocese today may be like the rich soil yielding a harvest of hundredfold, especially for vocations to the priesthood.

Sixteenth Sunday in Ordinary Time

That the grace of God the Father will draw more men to follow Jesus as priests who will follow God's will and seek the good of those they serve, we pray to the Lord.

Seventeenth Sunday in Ordinary Time

For all those who are discerning a vocation to the priesthood, that they may be willing to give up everything to follow Christ, we pray to the Lord.

The Transfiguration of the Lord

For all those who have dedicated their lives to the priesthood, that this feast of our Lord's transfiguration may flood their souls with a renewed vision of faith to give them strength in sharing their vocation, we pray to the Lord.

Nineteenth Sunday in Ordinary Time

That men may have the courage to discern their vocation, especially to the priesthood, knowing that Christ is always with us, we pray to the Lord.

Twentieth Sunday in Ordinary Time

For all those who are troubled in the discernment of their vocation, especially to the priesthood, that the Holy Spirit will bless them with encouragement, insight, and the grace of perseverance, we pray to the Lord.

Twenty-first Sunday in Ordinary Time

That trusting in Christ's words to Peter, all those called to follow the Lord as priests will recognize the gift of their call and follow him faithfully, we pray to the Lord.

Twenty-second Sunday in Ordinary Time

That all men pursuing a vocation to the priesthood will have the discipline and perseverance to follow in the path of Christ, we pray to the Lord.

Twenty-third Sunday in Ordinary Time

For the faithful response of all those being called by Christ to take up their crosses and follow Him as priests, we pray to the Lord.

Twenty-fourth Sunday in Ordinary Time

That those whom God calls to be instruments of his love and mercy in this world will have the courage, generosity, and strength to say yes, especially to the priesthood, and that they will receive the support of their families and friends, we pray to the Lord.

Twenty-fifth Sunday in Ordinary Time

That there will be an abundance of labourers chosen by the Lord to serve as priests, we pray to the Lord.

Twenty-sixth Sunday in Ordinary Time

For all those who are considering a vocation to the priesthood, that they may receive the graces of clarity in discerning the Father's will, we pray to the Lord.

Twenty-seventh Sunday in Ordinary Time

That men will be open to the voice of the Lord, asking the Holy Spirit and our Blessed Mother to help them recognize and answer his call to serve him as a priest in our diocese, we pray to the Lord.

Twenty-eighth Sunday in Ordinary Time

That from the many called to holiness in Christ, those chosen to follow him more closely in the priesthood will respond with humble readiness, we pray to the Lord.

Twenty-ninth Sunday in Ordinary Time

For a growth in reverence for the gift and mystery of vocations, especially to the priesthood, and a readiness to give to God what is God's in response to his call, we pray to the Lord.

Thirtieth Sunday in Ordinary Time

That men will be encouraged to love God and their neighbour with the love of Christ and follow him generously when chosen to serve others in the priesthood, we pray to the Lord.

Thirty-first Sunday in Ordinary Time

That, through the intercession of all the saints, the Lord will grant men from our community an openness to discern the priesthood, we pray to the Lord.

Thirty-second Sunday in Ordinary Time

That young men will be open to God's call in their lives and respond generously to give their lives to Him in the service of the Church, especially as priests, we pray to the Lord.

Thirty-third Sunday in Ordinary Time

That the Diocese of London will continuously be blessed with good and faithful servants following Christ as priests, we pray to the Lord.

Our Lord Jesus Christ, King of the Universe

That Christ the King, who brought peace through his death on the cross, will choose many men and preach his love as priests, we pray to the Lord.

1st Sunday of Advent

That the hearts and minds of those called to serve the Lord as priests will not be lacking in any spiritual gift but will continue to be enriched in Christ, we pray to the Lord.

2nd Sunday of Advent

For all those chosen by Christ to "prepare the way of the Lord" in their hearts and the hearts of his people as priests, we pray to the Lord.

3rd Sunday of Advent

That men called by the Lord to be messengers of His Word as priests will zealously proclaim the good news of salvation, we pray to the Lord.

4th Sunday of Advent

That the faithful response, "Behold, I come to do your will, O Lord," will be voiced by each person discerning a call to serve Christ especially as priests, we pray to the Lord.

Christmas Day

That Catholic families will pray for and nurture the gift of vocations to the priesthood from among their sons, we pray to the Lord.

Feast of the Holy Family

That Catholic mothers and fathers will help their children grow, become strong in their faith and filled with the wisdom of God by fostering openness to vocations, especially to the priesthood, we pray to the Lord.

Solemnity of Mary, Mother of God

That in union with Mary, the Mother of God, we who have received the spirit of her son into our hearts will pray with zeal for vocations to the priesthood in our diocese, we pray to the Lord.

The Epiphany

That our young men will learn to open the treasure of their unique vocation, especially to the priesthood, through prayer and adoring Christ the King by their faithfulness to his call, we pray to the Lord.

Second Sunday in Ordinary Time

That like Samuel, all baptized Catholics will be faithful to their call to follow Christ, especially those chosen for the unique consecration of the priesthood, we pray to the Lord.

Third Sunday in Ordinary Time

For a prompt and determined response on the part of all men called by Jesus to proclaim the Kingdom of Heaven as priests, we pray to the Lord.

Fourth Sunday in Ordinary Time

For those called to serve as priests, that amazed at the authority with which he speaks his invitation, they will be faithful to his choice of them, we pray to the Lord.

Fifth Sunday in Ordinary Time

We pray in gratitude for the countless priests who have so selflessly laboured in building up the kingdom of God over the years, that God will reward them generously for their sacrifice, we pray to the Lord.

Sixth Sunday in Ordinary Time

For a true understanding that faithfulness to one's unique vocation is necessary in order to do all for the glory of God, especially to the priesthood, we pray to the Lord.

First Sunday of Lent

That the generous lives of those who preach that the kingdom of God is at hand will invite our young men to consider a vocation to the priesthood, we pray to the Lord.

Second Sunday of Lent

For all priests, who bring us to the mountain of Christ at every Mass and feed us with His transforming love in the sacraments, and for an increase in vocations to the priesthood, we pray to the Lord.

Third Sunday of Lent

For all seeking to discover their vocations, especially to the priesthood, that they will take heart that they are not alone on the journey and be assured of God's great love for them, we pray to the Lord.

Fourth Sunday of Lent

That God, who is rich in mercy, will bless those called to serve him and his Church as priests with faithfulness to their vocations, we pray to the Lord.

Fifth Sunday of Lent

That God's name will be glorified by all the faithful who love and serve the Church, especially those called to serve as priests, we pray to the Lord.

Palm Sunday of the Lord's Passion

That in imitation of Christ who emptied himself for our salvation, more men will share in his passion for souls through a vocation to the priesthood, we pray to the Lord.

Easter Sunday

That men will joyfully answer the call of the Lord to proclaim His life, death and resurrection as priests, we pray to the Lord.

Second Sunday of Easter

For an increase in holiness for all God's people, especially those sent in Jesus' name as priests to proclaim God's great love and mercy, we pray to the Lord.

Third Sunday of Easter

For an increased awareness among our young people of the closeness of the Lord in their vocation discernment and their responsibility to recognize and follow Him, especially as priests, we pray to the Lord.

Fourth Sunday of Easter

For all those called to lay down their lives as priests, that they will be faithful witnesses to the Good Shepherd in our midst, we pray to the Lord.

Fifth Sunday of Easter

That parents, as branches on God's vine, will cultivate in their children the knowledge of God's great love and the call God gives to each one so they will have the ability to discern whatever it is God wants them to be, especially to the priesthood, we pray to the Lord.

Sixth Sunday of Easter

For all those chosen by the Lord to go and bear fruit as priests that they will respond to his love with conviction in their vocations, we pray to the Lord.

Ascension of the Lord

That Christ, from his seat in heaven, will bless and guide all those called to serve him as priests, we pray to the Lord.

Pentecost Sunday

That the Holy Spirit may bless our good works and efforts through this Year of Prayer for priestly vocations and that those now discerning their vocations as priests will be guided by the Holy Spirit to respond to the Lord's call with generous hearts, we pray to the Lord.