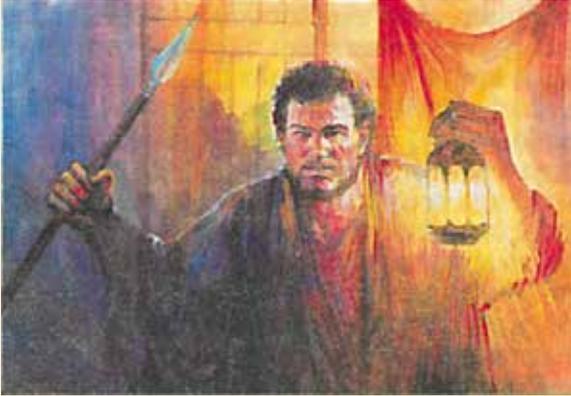


The Eucharist

7 August 2022 ✦ 19th SUNDAY IN ORDINARY TIME / C



In the Hebrew Bible, the story of the Exodus is told from the perspective of the children of Israel. The remarkable civilisation that was Ancient Egypt dwarfed that of Israel in most respects: history, wealth, size, culture. Over and against this mighty people, the Israelites could be described as a band of runaway slaves. Their greatest asset was their conviction that the Lord was on their side.



'Happy those servants whom the master finds awake when he comes.'

FIRST READING

(Wisdom 18:6-9)

The book of Wisdom is found in the Greek version of the Jewish Bible, and not in the Hebrew version. The second half of the book presents lessons which the Jewish people may take from the story of the Exodus. Today's excerpt focuses on the tenth and most devastating plague which the Egyptians, who held the children of Israel in slavery, had to endure: the destruction of the first-born male of humans and of animals, the event which finally induced Pharaoh to let the Israelites go.

SECOND READING

(Hebrews 11:1-2.8-19)

In this section of Hebrews, which is considered by many scholars to be a sermon rather than a letter, the author, or the speaker, seeks to persuade his listeners by employing examples and role models from Israel's history. Today we encounter Abraham, Sarah and Isaac. One of the themes in this reading is that heroes of faith died before what was promised to them was fulfilled – and still they remained faithful. This message is surely relevant today.

GOSPEL

(Luke 12:32-48)

Luke borrowed the general outline of his gospel from Mark. The 'infancy narrative' (chapters 1-2) at the beginning is complemented by the 'passion narrative' (chapters 22-23) at the end. The middle section may be divided into three: Jesus and disciples in Galilee; on a journey from Galilee to Jerusalem; and finally, in Jerusalem. Today's passage is taken from the journey section, which contains parables and other sayings of Jesus.

– Dr Gearard Ó Floinn

THE INTRODUCTORY RITES

Entrance Antiphon

(Cf. Ps 73:20.19.22.23)

**Look to your covenant, O Lord,
and forget not the life of your poor ones for ever.
Arise, O God, and defend your cause,
and forget not the cries of those who seek you.**

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

Amen.

Grace to you and peace from God our Father
and the Lord Jesus Christ.

And with your spirit.

Penitential Act

Brethren (brothers and sisters),
let us acknowledge our sins,
and so prepare ourselves to celebrate
the sacred mysteries.

A brief pause for silence follows.

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

And, striking their breast, they say:

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

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

Amen.

Lord, have mercy.

Lord, have mercy.

Christ, have mercy.

Christ, have mercy.

Lord, have mercy.

Lord, have mercy.

Gloria

**Glory to God in the highest, / and on earth peace to
people of good will. / We praise you, / we bless you, /
we adore you, / we glorify you, / we give you thanks for
your great glory, / Lord God, heavenly King, / O God,
almighty Father. / Lord Jesus Christ, Only Begotten
Son, / Lord God, Lamb of God, Son of the Father, /
you take away the sins of the world, / have mercy on
us; / you take away the sins of the world, / receive our
prayer; / you are seated at the right hand of the Father, /
have mercy on us. / For you alone are the Holy One, /
you alone are the Lord, / you alone are the Most High,
Jesus Christ, / with the Holy Spirit, / in the glory of God
the Father. Amen.**

Collect

Almighty ever-living God,
whom, taught by the Holy Spirit,
we dare to call our Father,

bring, we pray, to perfection in our hearts the spirit of adoption as your sons and daughters, that we may merit to enter into the inheritance which you have promised.

Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever. Amen.

THE LITURGY OF THE WORD

FIRST READING

(Wis 18:6-9)

A reading from the book of Wisdom.

That night had been foretold to our ancestors, so that once they saw what kind of oaths they had put their trust in they would joyfully take courage. This was the expectation of your people, the saving of the virtuous and the ruin of their enemies; for by the same act with which you took vengeance on our foes you made us glorious by calling us to you. The devout children of worthy men offered sacrifice in secret, and this divine pact they struck with one accord: that the saints would share the same blessings and dangers alike; and forthwith they had begun to chant the hymns of the fathers.

The word of the Lord.

Thanks be to God.

RESPONSORIAL PSALM

(Ps 32:1.12.18-20.22)

R Happy are the people the Lord has chosen as his own.

1. Ring out your joy to the Lord, O you just; for praise is fitting for loyal hearts. They are happy, whose God is the Lord, the people he has chosen as his own. **R**
2. The Lord looks on those who revere him, on those who hope in his love, to rescue their souls from death, to keep them alive in famine. **R**
3. Our soul is waiting for the Lord. The Lord is our help and our shield. May your love be upon us, O Lord, as we place all our hope in you. **R**

SECOND READING

(Heb 11:1-2.8-19)

(For Shorter Form read between ♦ ♦)

A reading from the letter to the Hebrews.

♦Only faith can guarantee the blessings that we hope for, or prove the existence of the realities that at present remain unseen. It was for faith that our ancestors were commended.

It was by faith that Abraham obeyed the call to set out for a country that was the inheritance given to him and his descendants, and that he set out without knowing where he was going. By faith he arrived, as a foreigner, in the Promised Land, and lived there as if in a strange country, with Isaac and Jacob, who were heirs with him of the same promise. They lived there in tents while he looked forward to a city founded, designed and built by God.

It was equally by faith that Sarah, in spite of being past the age, was made able to conceive because she believed that he who had made the promise would be faithful to it. Because of this, there came from one man, and one who was already as good as dead himself, more descendants

than could be counted, as many as the stars of heaven or the grains of sand on the seashore.♦

All these died in faith, before receiving any of the things that had been promised, but they saw them in the far distance and welcomed them, recognising that they were only strangers and nomads on earth. People who use such terms about themselves make it quite plain that they are in search of their real homeland. They can hardly have meant the country they came from, since they had the opportunity to go back to it; but in fact they were longing for a better homeland, their heavenly homeland. That is why God is not ashamed to be called their God, since he has founded the city for them.

It was by faith that Abraham, when put to the test, offered up Isaac. He offered to sacrifice his only son even though the promises had been made to him, and he had been told: It is through Isaac that your name will be carried on. He was confident that God had the power even to raise the dead; and so, figuratively speaking, he was given back Isaac from the dead.

The word of the Lord.

Thanks be to God.

GOSPEL ACCLAMATION

(Cf. Mt 11:25)

Alleluia, alleluia!
Blessed are you, Father,
Lord of heaven and earth,
for revealing the mysteries of the kingdom
to mere children.

Alleluia!

GOSPEL

(Lk 12:32-48)

(For Shorter Form read between ♦ ♦)



The Lord be with you.

And with your spirit.

A reading from the holy Gospel according to Luke.

Glory to you, O Lord.

♦Jesus said to his disciples:♦ 'There is no need to be afraid, little flock, for it has pleased your Father to give you the kingdom.

'Sell your possessions and give alms. Get yourselves purses that do not wear out, treasure that will not fail you, in heaven where no thief can reach it and no moth destroy it. For where your treasure is, there will your heart be also.

♦See that you are dressed for action and have your lamps lit. Be like men waiting for their master to return from the wedding feast, ready to open the door as soon as he comes and knocks. Happy those servants whom the master finds awake when he comes. I tell you solemnly, he will put on an apron, sit them down at table and wait on them. It may be in the second watch he comes, or in the third, but happy those servants if he finds them ready. You may be quite sure of this, that if the householder had known at what hour the burglar would come, he would not have let anyone break through the wall of his house. You too must stand ready, because the Son of Man is coming at an hour you do not expect.'♦

Peter said, 'Lord, do you mean this parable for us, or for everyone?' The Lord replied, 'What sort of steward, then, is faithful and wise enough for the master to place him over his household to give them their allowance of food at the proper time? Happy that servant if his master's arrival finds

him at this employment. I tell you truly, he will place him over everything he owns. But as for the servant who says to himself, "My master is taking his time coming," and sets about beating the menservants and the maids, and eating and drinking and getting drunk, his master will come on a day he does not expect and at an hour he does not know. The master will cut him off and send him to the same fate as the unfaithful.

'The servant who knows what his master wants, but has not even started to carry out those wishes, will receive very many strokes of the lash. The one who did not know, but deserves to be beaten for what he has done, will receive fewer strokes. When a man has had a great deal given him, a great deal will be demanded of him; when a man has had a great deal given him on trust, even more will be expected of him.'

The Gospel of the Lord.

Praise to you, Lord Jesus Christ.

PROFESSION OF FAITH

(Nicene Creed)

**I believe in one God,
the Father almighty,
maker of heaven and earth,
of all things visible and invisible.**

**I believe in one Lord Jesus Christ,
the Only Begotten Son of God,
born of the Father before all ages.
God from God, Light from Light,
true God from true God,
begotten, not made, consubstantial with the Father;
through him all things were made.
For us men and for our salvation
he came down from heaven,**

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

**and by the Holy Spirit was incarnate of the Virgin Mary,
and became man.**

**For our sake he was crucified under Pontius Pilate,
he suffered death and was buried,
and rose again on the third day
in accordance with the Scriptures.
He ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory
to judge the living and the dead
and his kingdom will have no end.**

**I believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son is adored
and glorified,
who has spoken through the prophets.**

**I believe in one, holy, catholic and apostolic Church.
I confess one Baptism for the forgiveness of sins
and I look forward to the resurrection of the dead
and the life of the world to come.**

Amen.

The priest introduces the Prayer of the Faithful.

THE LITURGY OF THE EUCHARIST

Pray, brethren (brothers and sisters),
that my sacrifice and yours

may be acceptable to God,
the almighty Father.

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

Prayer over the Offerings

Be pleased, O Lord, to accept the offerings of your Church,
for in your mercy you have given them to be offered
and by your power you transform them
into the mystery of our salvation.

Through Christ our Lord.

Amen.

EUCCHARISTIC PRAYER II

(Preface Proper)

The Lord be with you.

And with your spirit.

Lift up your hearts.

We lift them up to the Lord.

Let us give thanks to the Lord our God.

It is right and just.

It is truly right and just, our duty and our salvation,
always and everywhere to give you thanks,

Father most holy,
through your beloved Son, Jesus Christ,
your Word through whom you made all things,
whom you sent as our Saviour and Redeemer,
incarnate by the Holy Spirit and born of the Virgin.

Fulfilling your will and gaining for you a holy people,
he stretched out his hands as he endured his Passion,
so as to break the bonds of death and manifest
the resurrection.

And so, with the Angels and all the Saints
we declare your glory,
as with one voice we acclaim:

**Holy, Holy, Holy Lord God of hosts.
Heaven and earth are full of your glory.**

Hosanna in the highest.

Blessed is he who comes in the name of the Lord.

Hosanna in the highest.

You are indeed Holy, O Lord,
the fount of all holiness.

Make holy, therefore, these gifts, we pray,
by sending down your Spirit upon them like the dewfall,
so that they may become for us
the Body and ☩ Blood of our Lord Jesus Christ.

At the time he was betrayed
and entered willingly into his Passion,
he took bread and, giving thanks, broke it,
and gave it to his disciples, saying:

TAKE THIS, ALL OF YOU, AND EAT OF IT,
FOR THIS IS MY BODY,
WHICH WILL BE GIVEN UP FOR YOU.

In a similar way, when supper was ended,
he took the chalice

and, once more giving thanks,
he gave it to his disciples, saying:

TAKE THIS, ALL OF YOU, AND DRINK FROM IT,
FOR THIS IS THE CHALICE OF MY BLOOD,
THE BLOOD OF THE NEW AND ETERNAL COVENANT,
WHICH WILL BE POURED OUT FOR YOU AND FOR MANY
FOR THE FORGIVENESS OF SINS.

DO THIS IN MEMORY OF ME.

The mystery of faith.

**We proclaim your Death, O Lord,
and profess your Resurrection
until you come again.**

Therefore, as we celebrate
the memorial of his Death and Resurrection,
we offer you, Lord,
the Bread of life and the Chalice of salvation,
giving thanks that you have held us worthy
to be in your presence and minister to you.

Humbly we pray
that, partaking of the Body and Blood of Christ,
we may be gathered into one by the Holy Spirit.

Remember, Lord, your Church,
spread throughout the world,
and bring her to the fullness of charity,
together with **N.** our Pope and **N.** our Bishop
and all the clergy.

Remember also our brothers and sisters
who have fallen asleep in the hope of the resurrection,
and all who have died in your mercy:
welcome them into the light of your face.

Have mercy on us all, we pray,
that with the Blessed Virgin Mary, Mother of God,
with blessed Joseph, her Spouse,
with the blessed Apostles,
and all the Saints who have pleased you throughout
the ages,

we may merit to be coheirs to eternal life,
and may praise and glorify you
through your Son, Jesus Christ.

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

Amen.

THE COMMUNION RITE

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

Our Father, who art in heaven, ...

Deliver us, Lord, we pray, from every evil,
graciously grant peace in our days,
that, by the help of your mercy,
we may be always free from sin
and safe from all distress,
as we await the blessed hope
and the coming of our Saviour, Jesus Christ.

**For the kingdom,
the power and the glory are yours
now and for ever.**

Lord Jesus Christ,
who said to your Apostles:
Peace I leave you, my peace I give you,
look not on our sins,
but on the faith of your Church,

and graciously grant her peace and unity
in accordance with your will.

Who live and reign for ever and ever.

Amen.

The peace of the Lord be with you always.

And with your spirit.

*The priest may invite the people to exchange a sign of peace
and Christian fellowship. As the priest breaks the consecrated
Host the following is sung or said:*

Lamb of God, ...

Showing the Host to the people, the priest says:

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

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

Communion Antiphon

(Ps 147:12.14)

**O Jerusalem, glorify the Lord,
who gives you your fill of finest wheat.**

Prayer after Communion

May the communion in your Sacrament
that we have consumed, save us, O Lord,
and confirm us in the light of your truth.
Through Christ our Lord.

Amen.

THE CONCLUDING RITES

The Lord be with you.

And with your spirit.

May almighty God bless you in his kindness
and pour out saving wisdom upon you.

Amen.

May he nourish you always with the teachings of the faith
and make you persevere in holy deeds.

Amen.

May he turn your steps towards himself
and show you the path of charity and peace.

Amen.

And may the blessing of almighty God,
the Father, and the Son, ✠ and the Holy Spirit,
come down on you and remain with you for ever.

Amen.

Go forth, the mass is ended.

Thanks be to God.

Personal Prayer

Lord, may your kingdom come.

Take away all fear from my life and give me a strong
faith like Abraham, our father in faith. As I celebrate this
Eucharist I wait in joyful hope for the return of the Master.
Give me all I need each day: do not put me to the test.
Help me to recognise that nothing in life is more
important than preparation for the final encounter.
Deliver me from all evil, past, present and to come. For
the kingdom, the power, and the glory are yours, now
and for ever. Amen.