

Parish of Blaris

Sunday 13 June 2021
The Eleventh Sunday of Ordinary Time

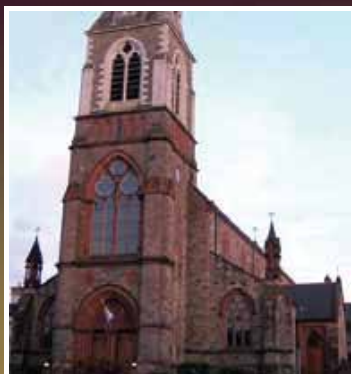
**ST. PATRICK'S CHURCH
LIVE WEBSTREAMING OF MASSES
MONDAY - SATURDAY: 10.00AM
SUNDAY: 10.00AM & 12 NOON**

**NEW ARRANGEMENTS RE. WEEKDAY MASSES,
ST. PATRICK'S CHURCH CAN BE FOUND IN
BULLETIN NOTICES**

Please note many parishes in the Diocese have webcams installed which provide live coverage of various Masses taking place daily throughout the Diocese. These can be accessed by visiting www.downandconnor.org Links to Parish Webcams. Live Church webcam links: CHURCH SERVICES. TV & MCN MEDIA CHURCH WEBCAMS

'The kingdom of God is like a mustard seed which at the time of its sowing in the soil is the smallest of all the seeds on earth; yet once it is sown it grows into the biggest shrub of them all.'

Mark 4:30-32



Fr. Dermot McCaughan, PP: 028 9266 2341
Fr. Eamon Magorrian, CC: 028 9266 2348
Fr. Eddie McGee, Assistant Priest

Parish Office Opening Hours:
Monday-Friday 10.30am-4.00pm.
Closed 1.00pm-2.00pm.

Parish Office: 028 9266 0206 Fax: 028 9266 5690
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www.parishofblaris.org

INTRODUCTORY RITES

Congregation stands

**Entrance Hymn or
Entrance Antiphon**

Cf. Ps 26:7,9

All: **O Lord, hear my voice, for I have called to you;
be my help.
Do not abandon or forsake me, O God, my Saviour!**

GREETING

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

All: **Amen**

Priest: The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all.

All: **And with your spirit.**

PENITENTIAL ACT

Priest: Brothers and sisters, let us acknowledge our sins, and so prepare ourselves to celebrate the sacred mysteries.

Priest: Lord Jesus, you raise us to new life:
Lord, have mercy. **Lord, have mercy.**

Priest: Lord Jesus, you forgive us our sins:
Christ, have mercy. **Christ, have mercy.**

Priest: Lord Jesus, you feed us with your body and blood:
Lord, have mercy. **Lord, have mercy.**

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

All: **Amen**

GLORIA

All: **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.**

THE COLLECT

Priest: Let us pray.

Pause for silent prayer

Priest: O God, strength of those who hope in you,
graciously hear our pleas,
and, since without you mortal frailty can do nothing,

grant us always the help of your grace,
that in following your commands
we may please you by our resolve and our deeds.
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.

All: **Amen.**

THE LITURGY OF THE WORD

Congregation Sits

FIRST READING

A reading from the prophet Ezekiel

17:22-24

The Lord says this:

‘From the top of the cedar,
from the highest branch I will take a shoot
and plant it myself on a very high mountain.
I will plant it on the high mountain of Israel.
It will sprout branches and bear fruit,
and become a noble cedar.
Every kind of bird will live beneath it, every winged
creature rest in the shade of its branches.
And every tree of the field will learn that I,
the Lord, am the one
who stunts tall trees and makes the low ones grow,
who withers green trees and makes the withered
green.
I, the Lord, have spoken, and I will do it.’

The word of the Lord

All: **Thanks be to God.**

RESPONSORIAL PSALM

Ps 91:2-3, 13-16. R cf. v.2

(R) It is good to give you thanks, O Lord.

1. It is good to give thanks to the Lord
to make music to your name, O Most High,
to proclaim your love in the morning
and your truth in the watches of the night. **(R)**
2. The just will flourish like the palm-tree
and grow like a Lebanon cedar. **(R)**
3. Planted in the house of the Lord
they will flourish in the courts of our God,
still bearing fruit when they are old,
still full of sap, still green,
to proclaim that the Lord is just.
In him, my rock, there is no wrong. **(R)**

SECOND READING

A reading from the second letter of St Paul to the Corinthians
5:6-10

We are always full of confidence when we remember that to live in the body means to be exiled from the Lord, going as we do by faith and not by sight – we are full of confidence, I say, and actually want to be exiled from the body and make our home with the Lord. Whether we are living in the body or exiled from it, we are intent on pleasing him. For all the truth about us will be brought out in the law court of Christ, and each of us will get what he deserves for the things he did in the body, good or bad.

The word of the Lord.

All: **Thanks be to God.**

Congregation stands

ACCLAMATION

Jn 15:15

All: Alleluia, alleluia!
I call you friends, says the Lord,
because I have made known to you
everything I have learnt from my Father.
Alleluia!

GOSPEL

Priest: The Lord be with you.

All: **And with your spirit.**

Priest: A reading from the holy
Gospel according to Mark

4:26-34

All: **Glory to you, O Lord.**

Jesus said to the crowds: 'This is what the kingdom of God is like. A man throws seed on the land. Night and day, while he sleeps, when he is awake, the seed is sprouting and growing; how, he does not know. Of its own accord the land produces first the shoot, then the ear, then the full grain in the ear. And when the crop is ready, he loses no time: he starts to reap because the harvest has come.'

He also said, 'What can we say the kingdom of God is like? What parable can we find for it? It is like a mustard seed which at the time of its sowing in the soil is the smallest of all the seeds on earth; yet once it is sown it grows into the biggest shrub of them all and puts out big branches so that the birds of the air can shelter in its shade.'

Using many parables like these, he spoke the word to them, so far as they were capable of understanding it. He would not speak to them except in parables, but he explained everything to his disciples when they were alone.

The Gospel of the Lord.

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

Congregation sits

HOMILY

Congregation stands

THE CREED

All: **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 and for our salvation
he came down from heaven,**

(bow your head up to the words 'and became man')

**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.**

PRAYER OF THE FAITHFUL

Congregation sits

THE LITURGY OF THE EUCHARIST

Offertory Procession

*The gifts of bread and wine which will become the Lord's body
and blood are brought to the altar.*

The celebrant raises the host on the paten saying:

Priest: Blessed are you, Lord God of all creation,
for through your goodness we have received
the bread we offer you:
fruit of the earth and work of human hands,
it will become for us the bread of life.

All: **Blessed be God for ever.**

*The celebrant pours wine and a little water into the
chalice, saying quietly:*

Priest: By the mystery of this water and wine
may we come to share in the divinity of Christ
who humbled himself to share in our humanity.

*The celebrant then raises the chalice above the
altar and says:*

Blessed are you, Lord God of all creation,
for through your goodness we have received
the wine we offer you:
fruit of the vine and work of human hands,
it will become our spiritual drink.

All: **Blessed be God for ever.**

Bowing, the celebrant says quietly:

Priest: With humble spirit and contrite heart
may we be accepted by you, O Lord,
and may our sacrifice in your sight this day
be pleasing to you, Lord God.

Then the celebrant washes his hands, saying quietly:

Wash me, O Lord, from my iniquity
and cleanse me from my sin.

Pray, brothers and sisters, that my sacrifice and
yours may be acceptable to God,
the almighty Father.

All: **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

Priest: O God, who in the offerings presented here, provide for the twofold needs of human nature, nourishing us with food and renewing us with your Sacrament, grant, we pray, that the sustenance they provide may not fail us in body or in spirit. Through Christ our Lord.

All: **Amen**

Congregation stands

EUCCHARISTIC PRAYER III

Priest: The Lord be with you.

All: **And with your spirit.**

Priest: Lift up your hearts.

All: **We lift them up to the Lord.**

Priest: Let us give thanks to the Lord our God.

All: **It is right and just.**

PREFACE (I in Ordinary Time)

Priest: It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God, through Christ our Lord.

For through his Paschal Mystery, he accomplished the marvellous deed, by which he has freed us from the yoke of sin and death, summoning us to the glory of being now called a chosen race, a royal priesthood, a holy nation, a people for your own possession, to proclaim everywhere your mighty works, for you have called us out of darkness into your own wonderful light.

And so, with Angels and Archangels, with Thrones and Dominions, and with all the hosts and Powers of heaven, we sing the hymn of your glory, as without end we acclaim:

ACCLAMATION

All: **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.**

Congregation kneels

Priest: You are indeed Holy, O Lord, and all you have created rightly gives you praise, for through your Son our Lord Jesus Christ, by the power and working of the Holy Spirit, you give life to all things and make them holy, and you never cease to gather a people to yourself, so that from the rising of the sun to its setting a pure sacrifice may be offered to your name.

Therefore, O Lord, we humbly implore you: by the same Spirit graciously make holy these gifts we have brought to you for consecration, that they may become the Body and + Blood of your Son our Lord Jesus Christ, at whose command we celebrate these mysteries.

For on the night he was betrayed he himself took bread, and, giving you thanks, he said the blessing, broke the bread 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, giving you thanks, he said the blessing, and gave the chalice 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.

Priest: The mystery of faith.

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

Priest: Therefore, O Lord, as we celebrate the memorial of the saving Passion of your Son, his wondrous Resurrection and Ascension into heaven, and as we look forward to his second coming, we offer you in thanksgiving this holy and living sacrifice.

Look, we pray, upon the oblation of your Church and, recognising the sacrificial Victim by whose death you willed to reconcile us to yourself, grant that we, who are nourished by the Body and Blood of your Son and filled with his Holy Spirit, may become one body, one spirit in Christ.

May he make of us an eternal offering to you, so that we may obtain an inheritance with your elect, especially with the most Blessed Virgin Mary, Mother of God, with blessed Joseph, her spouse, with your blessed Apostles and glorious Martyrs with Saint Patrick and with all the Saints, on whose constant intercession in your presence we rely for unflinching help.

May this Sacrifice of our reconciliation, we pray, O Lord, advance the peace and salvation of all the world. Be pleased to confirm in faith and charity your pilgrim Church on earth, with your servant Francis our Pope and N. our Bishop, the Order of Bishops, all the clergy, and the entire people you have gained for your own.

Listen graciously to the prayers of this family, whom you have summoned before you: in your compassion, O merciful Father, gather to yourself all your children scattered throughout the world. To our departed brothers and sisters and to all who were pleasing to you at their passing from this life, give kind admittance to your kingdom. There we hope to enjoy for ever the fullness of your glory through Christ our Lord, through whom you bestow on the world all that is good.

Priest: 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.

All: **Amen.**

Congregation stands

THE COMMUNION RITE

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

All: **Our Father, who art in heaven,
hallowed be thy name;
thy kingdom come,
thy will be done on earth as it is in heaven.
Give us this day our daily bread,
and forgive us our trespasses,
as we forgive those who trespass against us;
and lead us not into temptation,
but deliver us from evil.**

Priest: 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.

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

Priest: 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.

All: **Amen.**

Priest: The peace of the Lord be with you always.
All: **And with your spirit.**

Priest: May this mingling of the Body and Blood of our Lord
Jesus Christ bring eternal life to us who receive it.

All: **Lamb of God, you take away the sins of the world,
have mercy on us.**

**Lamb of God, you take away the sins of the world,
have mercy on us.**

**Lamb of God, you take away the sins of the world,
grant us peace.**

Congregation kneels

The celebrant says quietly:

Lord Jesus Christ, Son of the living God,
who, by the will of the Father
and the work of the Holy Spirit,
through your Death gave life to the world,
free me by this, your most holy Body and Blood,
from all my sins and from every evil;
keep me always faithful to your commandments,
and never let me be parted from you.

INVITATION TO HOLY COMMUNION

Priest: 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.

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

Priest: May the Body of Christ
keep me safe for eternal life.

Priest: May the Blood of Christ
keep me safe for eternal life.

COMMUNION ANTIPHON

Ps 26:4

All: **There is one thing I ask of the Lord,
only this do I seek:
to live in the house of the Lord all the days of my life.**

Purifying the chalice the celebrant says quietly:

What has passed our lips as food, O Lord,
may we possess in purity of heart,
that what has been given to us in time
may be our healing for eternity.

PRAYER AFTER COMMUNION

Congregation kneels

Priest: Let us pray.
As this reception of your Holy Communion, O Lord,
foreshadows the union of the faithful in you,
so may it bring about unity in your Church.
Through Christ our Lord.

All: **Amen**

THE CONCLUDING RITES

Priest: The Lord be with you.

All: **And with your spirit.**

Priest: May the peace of God,
which surpasses all understanding,
keep your hearts and minds
in the knowledge and love of God,
and of his Son, our Lord Jesus Christ.

All: **And with your spirit.**

Priest: 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.

All: **Amen**

*Then the celebrant, with hands joined and facing the
people, says:*

Priest: Go and announce the Gospel of the Lord.

All: **Thanks be to God.**

DOWN AND CONNOR KNOCK VIRTUAL PILGRIMAGE



We welcome you to join us for our Diocesan Knock Virtual Pilgrimage this afternoon, Sunday 13th June 2021. The ceremonies will be streamed live on the shrine website www.knockshrine.ie and on Knock Shrine Facebook page. The programme will commence with Rosary at 2.30pm and Mass will be celebrated at 3pm by Fr. Richard Gibbons, Rector of the Shrine. Bishop Treanor will give a short message of welcome to the people of our Diocese by means of a video, which will be shown at 2.55pm.

You are invited to place a Petition by visiting the Knock Shrine Website and all the Petitions will be before the Altar during the Mass. You may also request that a candle be lit for your intentions.

We encourage as many of you as possible to participate and pray that next year we may gather, as a Diocese, in person again at our National Shrine of Our Lady of Knock.

RECENTLY DECEASED: Anna Mulholland: Vera Kennedy

ANNIVERSARIES: Fr Vincent Leonard; Fr Charles Denvir: Eileen McCaughan: Deirdre Horsman



ST. ALOYSIUS P.S.

Every blessing and good wish to the children from Primary 4 who received the Sacrament of First Communion yesterday.

Thanks to the teachers, parents and anyone who helped in the preparation of the children for the Sacrament.

OFFERTORY ENVELOPES

If you are a new resident in Parish of Blaris, or have not been receiving a box of offertory envelopes and wish to, please contact the Parish Office. An invitation was sent out with the each box of parish envelopes to consider setting up a Standing Order for contributions instead of using envelopes. Thank you to all those who have already opted to donate by this method. Standing Order Forms are available from Parish Office tel. 028 992 660206 or email stpatriksparish@hotmail.com

SACRAMENTS OF FIRST PENANCE AND FIRST HOLY COMMUNION PRIMARY 4 PUPILS – SEPTEMBER 2021

SACRAMENT OF CONFIRMATION PRIMARY 7 PUPILS – SEPTEMBER 2021

Parents of children attending **SCHOOLS OTHER THAN PARISH SCHOOLS** who wish to have their child prepared for the Sacraments in 2022 are requested to contact the Parish Office as soon as possible.



*Congratulations to Fr. Eamon & Fr. Dermot
who this week between them celebrated a total of one hundred years of priesthood!*

DIPLOMA IN PASTORAL THEOLOGY

Drumalis Retreat Centre, in association with St Patrick's Pontifical College, Maynooth, invite applications for this two-year, part-time, intensive course which begins in September 2021. Further information available at <http://www.drumalis.co.uk>, by emailing maura@drumalis.co.uk or by phoning Drumalis during office hours (Mon-Fri, 9 am – 5 pm), 028 2827 2196/2827 6455.

PRAYER FOR HEALING AT BEDTIME

Jesus, through the power of the Holy Spirit, go back into my memory as I sleep.

Every hurt that has ever been done to me...heal that hurt.

Every hurt that I have caused to another person...heal that hurt.

All the relationships that have been damaged in my whole life that I am not aware of...heal those relationships.

But Lord, if there is anything that I need to do...if I need to go to a person because he is still suffering from my hand,
bring to my awareness that person.

I choose to forgive, and I ask to be forgiven.

Remove what bitterness may be in my heart, Lord, and fill the empty spaces with your love.

Thank you, Jesus. Amen.

Gospel Commentary

The great enemy of religious teaching is rationalism: not only the rationalism of the listeners, but especially that of teachers and preachers. As the scholar F.M. Cornford wrote, drawing no doubt on long experience of academic meetings, "It is often the best policy to argue weakly against the side you favour." In rejecting your argument the others might embrace the position you appear to reject. Applying this, we might say that a good method for preachers would be to argue weakly against faith and virtue! Without a doubt arguing weakly in their favour makes sceptics and atheists of many.

But there is a better and time-honoured way of teaching, especially in the East. It is the story or parable. This is how Jesus taught. Rabbis would sometimes use images and tell stories, but it was Jesus' preferred way of teaching the crowds. "He did not speak to them except in parables" (today's reading). The scholars say that many of the 'explanations' of parables given in the gospels (for example, Mt 13:18-23) are not "Jesus material," that is, they were not given by Jesus himself.

An argument speaks to the mind alone, but a story appeals to the whole person: mind and heart and imagination. If an argument is not understood straight away it is lost, but a story tends to stay in the memory, enlightening the mind and heart at a later time when the person is ready to grasp its meaning. We are not often, certainly not always, in the mood to hear arguments, but we are always ready to hear a story or to look at an image. Our mind is often the most barricaded part of our personality, honed over a lifetime (it may be) for defence, but the imagination is usually more sympathetic and receptive.

People believed that the Kingdom of God would come through a cataclysmic display of God's power, so the impact of these parables must have been startling. Tiny seeds, lost to view, germinating in the soil and slowly developing by a power of their own and not through human intervention... There is nothing there for the human ego to latch onto and control; it happens whether I am awake or asleep. "I will bless the Lord...who even at night directs my heart" (Psalm 15). There is a humility and depth about this that should prevent us from thinking of Christian teaching as another campaign.

In the first reading at today's Mass, Ezekiel used the image of growth. But notice how he used it. "From the top of the cedar, from the highest branch I will take a shoot and plant it myself on a very high mountain..." Images of height and magnificence, not depth and humility. It shows a clear contrast between the Old and the New Testaments. Could anything be humbler than a small seed lying hidden in the earth?

+

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