

Entrance Procession:

Laudate: **683 O worship the King** — *Words: Robert Grant, 1779-1838, based on Psalm 103*

Tune: HANOVER — *by William Croft, 1678-1727*

Sunday 13 June 2021

Liturgical Colour: Green.

Mass Today

The Introductory Rites

All stand. The Priest approaches the altar with the ministers and venerates it while the Entrance Antiphon is sung:

Entrance Antiphon

Cf. Ps 26: 7, 9

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

Sign of the Cross

All make the Sign of the Cross as the Priest says:

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

The people reply:

Amen.

Greeting

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

Or: Grace to you and peace

from God our Father
and the Lord Jesus Christ.

Or: The Lord be with you.

The people reply:

And with your spirit.

Penitential Act

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

All recite together the formula of general confession:

**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.**

The absolution by the Priest follows:

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

Amen.

Either:

V. Lord, have mercy.

Or:

V. Kyrie, eléison.

R. Lord, have mercy.

V. Christ, have mercy.

R. Christ, have mercy.

V. Lord, have mercy.

R. Lord, have mercy.

R. Kyrie, eléison.

V. Christe, eléison.

R. Christe, eléison.

V. Kyrie, eléison.

R. Kyrie, eléison.

The 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

Let us pray.

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,
God, for ever and ever.

Amen.

The Liturgy of the Word

All sit.

First reading

Ezekiel 17:22-24

I will plant a shoot on the high mountain of Israel

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 reply:

Thanks be to God.

Responsorial Psalm

Psalm 91(92):2-3,13-16

It is good to give you thanks, O Lord.

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.

It is good to give you thanks, O Lord.

The just will flourish like the palm tree
and grow like a Lebanon cedar.

It is good to give you thanks, O Lord.

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.

It is good to give you thanks, O Lord.

Second reading

2 Corinthians 5:6-10

**We want to be exiled from the body and make our
home with the Lord**

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.

Thanks be to God.

The assembly stands to sing the Gospel Acclamation to welcome the Gospel.

They remain standing in honour of the Gospel reading, the high point of the Liturgy of the Word.

Gospel Acclamation

Jn15:15

Alleluia, alleluia!

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

Or:

Alleluia, alleluia!
The seed is the word of God, Christ the sower;
whoever finds this seed will remain for ever.
Alleluia!

At the ambo the Deacon, or the Priest, says:

The Lord be with you.

The people reply:

And with your spirit.

The Deacon, or the Priest:

A reading from the holy Gospel according to **N.**

Glory to you, O Lord.

Gospel

Mark 4:26-34

**The kingdom of God is a mustard seed growing into
the biggest shrub of all**

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 reply:

Praise to you, Lord Jesus Christ.

After the proclamation of the Gospel the congregation is seated.

The Homily

At the end of the Homily it is appropriate for there to be a brief silence for recollection.

The congregation then stands.

The Creed

The Nicene ("Niceno-Constantinopolitan") 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.**

Offertory/Preparation of the Gifts:

HON: 506 Sweet Heart of Jesus — *Words: Sr Marie Josephine*

Tune: FONS AMORIS — *Traditional melody*

The Prayer of the Faithful (Bidding Prayers)

The Priest concludes the Prayer of the Faithful with a collect.

When the Liturgy of the Word has been completed, the people sit.

The Liturgy of the Eucharist

The Offertory

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.

If the Priest says the prayers aloud the assembly's acclamation is:

Blessed be God for ever.

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.

If the Priest says the prayers aloud the assembly's acclamation is:

Blessed be God for ever.

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

The people reply:

**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

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.

Amen.

THE EUCHARISTIC PRAYER

Extending his hands, the Priest says:

The Lord be with you.

The people reply:

And with your spirit.

The Priest, raising his hands, continues:

Lift up your hearts.

The people:

We lift them up to the Lord.

The Priest, with hands extended, adds:

Let us give thanks to the Lord our God.

The people:

It is right and just.

The Priest continues with the Preface.

Preface

The Paschal Mystery and the People of God

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:

The Priest concludes the Preface with the people singing or saying aloud:

**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.**

After this the congregation kneels for the remainder of the Eucharistic Prayer.

Eucharistic Prayer III

The Priest alone says:

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.

After the words of Consecration the priest says:

The mystery of faith.

The people continue, acclaiming:

Either:

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

Or:

**When we eat this Bread and drink this Cup,
we proclaim your Death, O Lord,
until you come again.**

Or:

**Save us, Saviour of the world,
for by your Cross and Resurrection
you have set us free.**

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, recognizing 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 **N.:** *the Saint of the day or Patron Saint*)
and with all the Saints,
on whose constant intercession in your presence
we rely for unfailing 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 **N.** 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.

At the conclusion of the Eucharistic Prayer the Priest takes the chalice and the paten with the host and, raising both, he alone says:

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

The Lord's Prayer

The congregation stands and the Priest says:

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

Together with the people, he continues:

**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.**

The Priest alone continues, saying:

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.

The people conclude the prayer, acclaiming:

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

Then the Priest alone says aloud:

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.

The people reply:

Amen.

The Priest adds:

The peace of the Lord be with you always.

The people reply:

And with your spirit.

And all offer one another the customary sign of peace: a handclasp or handshake, which is an expression of peace, communion, and charity.

Breaking of the Bread

During the breaking of the host the following is sung or said:

**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.**

After the Lamb of God, the people kneel.

Invitation to Communion

After his private prayers of preparation the Priest genuflects, takes the host and, holding it slightly raised above the paten or above the chalice says aloud:

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.

And together with the people he adds once:

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

While the Priest is consuming the Sacrament, the Communion song begins. Its purpose is to express the communicants' spiritual unity through the unity of their voices, to show their joy, and to highlight more clearly the communal nature of their procession towards the Sacrament. In cases where nothing is sung, the Communion Antiphon may be recited, by some or all of the faithful, or by a lector, or even by the Priest himself after he has received Communion and before he distributes Communion to the faithful.

Communion Antiphon

Ps 26: 4

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.

Or:

Jn 17: 11

Holy Father, keep in your name those you have given me,
that they may be one as we are one, says the Lord.

After the priest has reverently consumed the Body and Blood of Christ the communicants come forward in reverent procession, and make a preparatory act of reverence by bowing their head in honour of Christ's presence in the Sacrament. They receive Holy Communion standing. The Priest says:

The Body of Christ.

The communicant replies:

Amen.

Holy Communion:

Laudate: **938 Soul of my Saviour** — *Ascribed to John XXII, 1249-1334*

Tune: ANIMA CHRISTI — *W.J. Maher, 1823-1877*

Act of Spiritual Communion

If circumstances make the bodily reception of Communion impossible, one may wish to make use of a prayer of Spiritual Communion such as the following:

My Jesus, I believe that you are present in the Most Blessed Sacrament.
I love you above all things,
and I desire to receive you into my soul.
Since I cannot now receive you sacramentally,
come at least spiritually into my heart.

I embrace you as if you were already there,
and I unite myself wholly to you.
Never permit me to be separated from you.
Amen.

St Alphonsus Liguori

or

At your feet, O my Jesus,
I prostrate myself and I offer you repentance of my contrite heart,
which is humbled in its nothingness and in your holy presence.
I adore you in the Sacrament of your love, the ineffable Eucharist.
I desire to receive you into the poor dwelling that my heart offers you.
While waiting for the happiness of sacramental communion, I wish to
possess you in spirit.

Come to me, O my Jesus, since I, for my part, am coming to you!
May your love embrace my whole being in life and in death.

I believe in you,

I hope in you,

I love you.

Amen.

Raphael, Cardinal Merry del Val

After the distribution of Communion, if appropriate, a sacred silence may be observed for a while, or a psalm or other canticle of praise or a hymn may be sung.

Prayer after Communion

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.

Amen.

The Concluding Rites

Any brief announcements to the people follow here. Then the dismissal takes place. Sometimes this takes a more elaborate form than that given below.

Blessing

The Lord be with you.
And with your spirit.

May almighty God bless you,
the Father, and the Son, ✠ and the Holy Spirit.
Amen.

Dismissal

Then the Deacon, or the Priest himself, says:

Either: Go forth, the Mass is ended.

Or: Go and announce the Gospel of the Lord.

Or: Go in peace, glorifying the Lord by your life.

Or: Go in peace.

The people reply:

Thanks be to God.

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