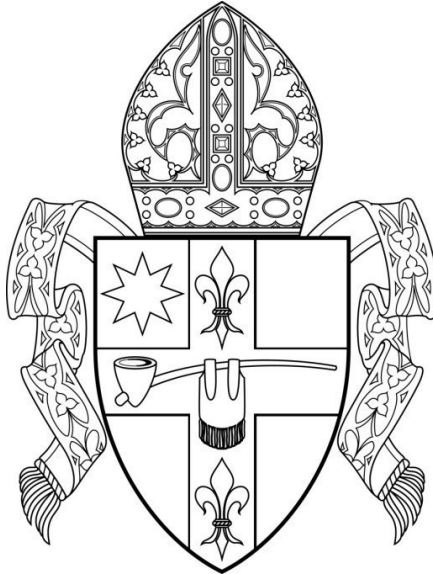


Cathedral of Saint Mary of the Immaculate Conception



Sheen Encounter Mass

Catholic Diocese of Peoria
Most Reverend Louis Tylka
Bishop of Peoria
June 29, 2024

INTRODUCTORY RITES

Prelude

Opening Hymn Praise, My Soul, the King of Heaven



1. Praise, my soul, the King of heav - en; To his
2. Praise him for his grace and fa - vor To our
3. Fa - ther - like he tends and spares us; Well our
4. Frail as sum-mer's flow'r we flour - ish; Blows the
5. An - gels, help us to a - dore him; Ye be -



1. feet thy trib - ute bring; Ran-somed, healed, re - stored, for -
2. fa - thers in dis - tress; Praise him still the same as
3. fee - ble frame he knows; In his hands he gen - tly
4. wind and it is gone. But while mor - tals rise and
5. hold him face to face; Sun and moon, bow down be -



1. giv - en, Ev - er - more his prais - es sing. Al - le -
2. ev - er, Slow to chide and swift to bless. Al - le -
3. bears us, Res - cues us from all our foes. Al - le -
4. per - ish, God en - dures un - chang - ing on. Al - le -
5. fore him, Dwell - ers all in time and space. Al - le -



1. lu - ia! Al - le - lu - ia! Praise the ev - er - last - ing King.
2. lu - ia! Al - le - lu - ia! Glo - rious in his faith - ful - ness.
3. lu - ia! Al - le - lu - ia! Wide - ly yet his mer - cy flows.
4. lu - ia! Al - le - lu - ia! Praise the high e - ter - nal one.
5. lu - ia! Al - le - lu - ia! Praise with us the God of grace.

Gloria

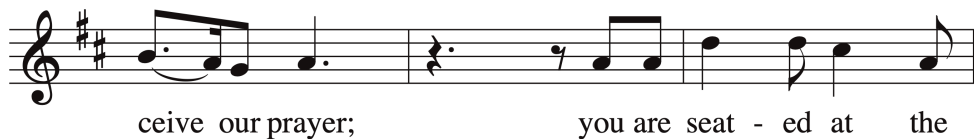


Glo - ry to God, glo - ry to God, glo-ry to God in the
high - est, and on earth peace, on earth peace to
peo - ple of good will. We praise you, we
bless you, we a - dore you, we glo - ri-fy you, we
give you thanks for your great glo-ry, Lord God,
heav - en-ly King, O God, al-might - y Fa - ther.
Lord Je - sus Christ, On - ly Be-got - ten Son,
Lord God, Lamb of God, Son of the Fa - ther, you
take a-way the sins of the world, have mer - cy on us;

The musical score is written on ten staves in treble clef with a key signature of two sharps (F# and C#). The time signature is 6/8, indicated by a '6' over an '8' in the first staff. The lyrics are written below the notes, with hyphens indicating syllables that span across multiple notes. The melody is simple and hymn-like, with a mix of quarter, eighth, and dotted notes. The final measure of the last staff is a whole note.



you take a-way the sins of the world re-



ceive our prayer; you are seat - ed at the




right hand of the Fa-ther, have mer-cy on us.



For you a-lone are the Ho-ly One,



you a-lone are the Lord, you a-lone are the



Most High, Je - sus, Christ,



with the Ho - ly Spir - it, in the glo-ry of God the



Fa - ther. A - men. A - men.

LITURGY OF THE WORD

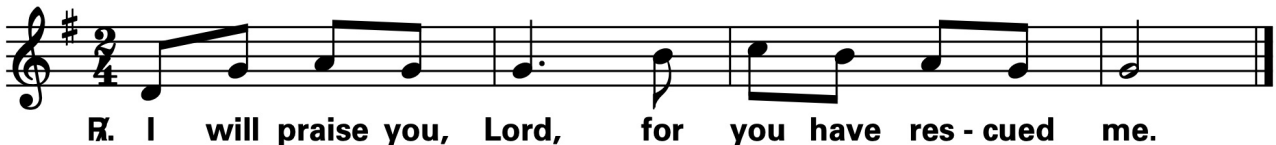
First Reading

Wisdom 1:13-15;2:23-24

God did not make death,
nor does he rejoice in the destruction of the living.
For he fashioned all things that they might have being;
and the creatures of the world are wholesome,
and there is not a destructive drug among them
nor any domain of the netherworld on earth,
for justice is undying.
For God formed man to be imperishable;
the image of his own nature he made him.
But by the envy of the devil, death entered the world,
and they who belong to his company experience it.

Responsorial

Psalm 107



Second Reading

2 Corinthians 8:7, 9, 13-15

Brothers and sisters:
As you excel in every respect, in faith, discourse,
knowledge, all earnestness, and in the love we have for you,
may you excel in this gracious act also.

For you know the gracious act of our Lord Jesus Christ,
that though he was rich, for your sake he became poor,
so that by his poverty you might become rich.
Not that others should have relief while you are burdened,
but that as a matter of equality
your abundance at the present time should supply their needs,

so that their abundance may also supply your needs,
that there may be equality.

As it is written:

*Whoever had much did not have more,
and whoever had little did not have less.*

Gospel Acclamation



Gospel Reading

Mark 5:21-43

When Jesus had crossed again in the boat
to the other side,
a large crowd gathered around him, and he stayed close to the sea.
One of the synagogue officials, named Jairus, came forward.
Seeing him he fell at his feet and pleaded earnestly with him, saying,
"My daughter is at the point of death.
Please, come lay your hands on her
that she may get well and live."
He went off with him,
and a large crowd followed him and pressed upon him.

There was a woman afflicted with hemorrhages for twelve years.
She had suffered greatly at the hands of many doctors
and had spent all that she had.
Yet she was not helped but only grew worse.
She had heard about Jesus and came up behind him in the crowd
and touched his cloak.
She said, "If I but touch his clothes, I shall be cured."
Immediately her flow of blood dried up.
She felt in her body that she was healed of her affliction.
Jesus, aware at once that power had gone out from him,
turned around in the crowd and asked, "Who has touched my clothes?"
But his disciples said to Jesus,
"You see how the crowd is pressing upon you,
and yet you ask, 'Who touched me?'"

And he looked around to see who had done it.
The woman, realizing what had happened to her,
approached in fear and trembling.
She fell down before Jesus and told him the whole truth.
He said to her, "Daughter, your faith has saved you.
Go in peace and be cured of your affliction."

While he was still speaking,
people from the synagogue official's house arrived and said,
"Your daughter has died; why trouble the teacher any longer?"
Disregarding the message that was reported,
Jesus said to the synagogue official,
"Do not be afraid; just have faith."
He did not allow anyone to accompany him inside
except Peter, James, and John, the brother of James.
When they arrived at the house of the synagogue official,
he caught sight of a commotion,
people weeping and wailing loudly.
So he went in and said to them,
"Why this commotion and weeping?
The child is not dead but asleep."
And they ridiculed him.
Then he put them all out.
He took along the child's father and mother
and those who were with him
and entered the room where the child was.
He took the child by the hand and said to her, "*Talitha koum*,"
which means, "Little girl, I say to you, arise!"
The girl, a child of twelve, arose immediately and walked around.
At that they were utterly astounded.
He gave strict orders that no one should know this
and said that she should be given something to eat.

Homily

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 our salvation he came down from heaven, 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 Son is adored and glorified, who has spoken through the prophets.

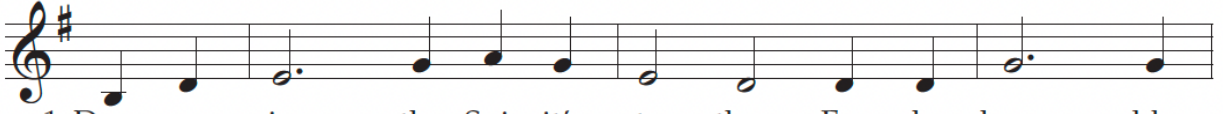
I believe in one, holy, catholic and apostolic Church. I confess one Baptism for the forgiveness of sins and I look forward to the resurrection of the dead and the life of the world to come. Amen.

General Intercessions

LITURGY OF THE EUCHARIST

Offertory Hymn

Draw us in the Spirit's Tether



1. Draw us in the Spir-it's te - ther, For when hum - bly
2. As the breth - ren used to gath - er In the name of
3. All our meals and all our liv - ing Make as sac - ra -



1. in thy name, Two or three are met to - geth - er, Thou art
2. Christ to sup, Then with thanks to God the Fa - ther Break the
3. ments of thee, That by car - ing, help-ing, giv - ing, We may



1. in the midst of them; Al - le - lu - ia! Al - le -
2. bread and bless the cup, Al - le - lu - ia! Al - le -
3. true dis - ci - ples be. Al - le - lu - ia! Al - le -



1. lu - ia! Touch we now thy gar - ment's hem.
2. lu - ia! So knit thou our friend - ship up.
3. lu - ia! We will serve thee faith - ful - ly.

Sanctus



Ho - ly, Ho - ly, Ho - ly Lord God of hosts.

Heav-en and earth are full of your glo - ry. Ho -

san - na in the high - est, ho - san - na in the

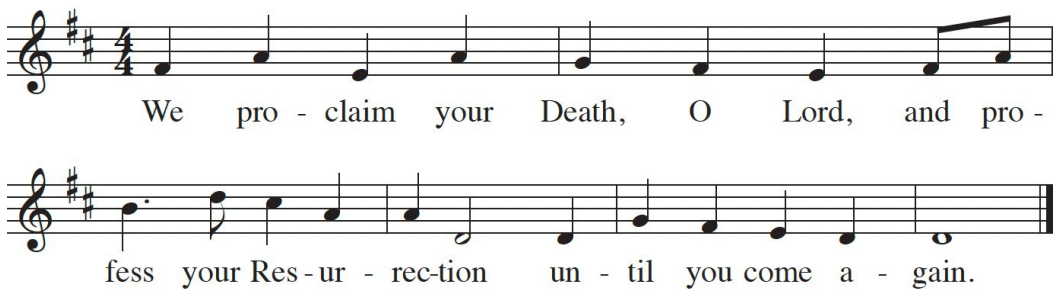
high - est. Bless - ed is he, bless - ed is he who

comes in the name of the Lord. Ho - san - na in the

high - est, ho - san - na in the high - est. Ho - san - na in the

high - est, ho - san - na in the high - est.

Memorial Acclamation



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

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

Great Amen

Two staves of music in G major (one sharp) and 4/4 time. The melody is simple and hymn-like, with lyrics written below the notes. The first staff ends with a long note on 'a'.

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

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

Lamb of God

Two staves of music in G major (one sharp) and 4/4 time. The first staff is for the Cantor and the second for the Assembly. The melody is simple and hymn-like, with lyrics written below the notes. The first staff ends with a long note on 'a'. The second staff has a repeat sign and a 'Last time' section.

Cantor: Lamb of God, *Assembly:* you take a-way the sins of the

Repeat as desired world, have mer-cy on us. *Last time* world, grant us peace.

Communion Hymn Soul of My Savior



1. Soul of my Sav - ior, sanc - ti - fy my breast;
2. Strength and pro - tec - tion may thy Pas - sion be;
3. Guard and de - fend me from the foe ma - lign;



1. Bod - y of Christ, be thou my sav - ing guest;
2. O bless - ed Je - sus, hear and an - swer me;
3. In death's drear mo - ments make me on - ly thine;



1. Blood of my Sav - ior, bathe me in thy tide;
2. Deep in thy wounds, Lord, hide and shel - ter me;
3. Call me and bid me come to thee on high,



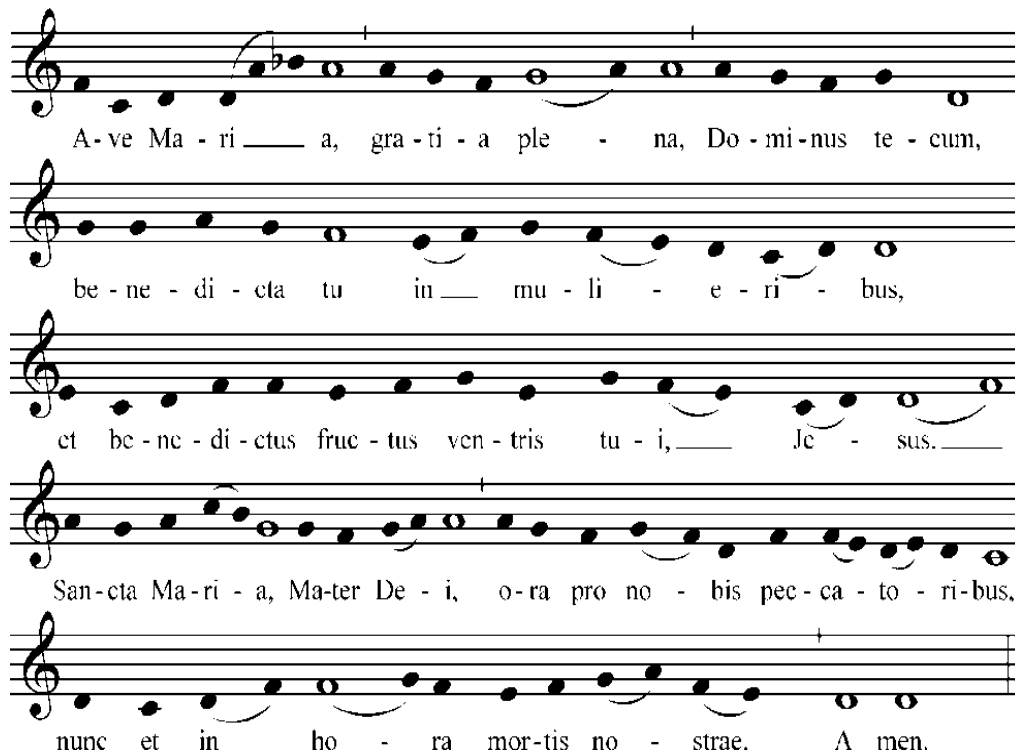
1. Wash me with wa - ter flow - ing from his side.
2. So shall I nev - er, nev - er part from thee.
3. Where I may praise thee with thy saints for aye.

Communion Meditation

CONCLUDING RITE

Dismissal

Ave Maria



A musical score for the Ave Maria, consisting of five staves of music in G major and 4/4 time. The melody is written in treble clef. The lyrics are printed below the notes, with hyphens indicating syllables that span across multiple notes. The score concludes with a double bar line.

A - ve Ma - ri — a, gra - ti - a ple - na, Do - mi - nus te - cum,
be - ne - di - cta tu in — mu - li - e - ri - bus,
et be - ne - di - ctus fruc - tus ven - tris tu - i, — Je - sus. —
San - cta Ma - ri - a, Ma - ter De - i, o - ra pro no - bis pec - ca - to - ri - bus,
nunc et in ho - ra mor - tis no - strae. A men.

Closing Hymn How Can I Keep from Singing?



1. My life flows on in end-less song. A -
2. Through all the tu - mult and the strife I
3. What though my joys and com-fort die? The
4. The peace of Christ makes fresh my heart, A



bove earth's lam - en - ta - tion I hear the clear though
hear that mu - sic ring - ing. It finds an ech - o
Lord my sav - ior liv - eth. What though the dark - ness
foun - tain ev - er spring-ing! All things are mine since



far - off hymn That hails a new cre - a - tion.
in my soul. How can I keep from sing-ing?
gath - er round? Songs in the night he giv - eth.
I am his! How can I keep from sing-ing?



No storm can shake my in-most calm While to that Rock I'm



cling-ing. Since Christ is Lord of heav-en and earth,



How can I keep from sing-ing?

Postlude