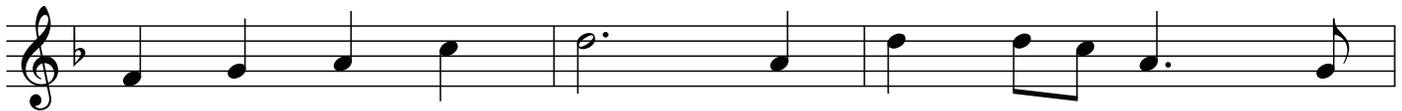


**Singing Our Faith**  
**17th Sunday in Ordinary Time – July 28, 2019**

**Forgive Our Sins**



1. “For - give our sins as we for - give,” You  
2. How can your par - don reach and bless The  
3. In blaz - ing light your cross re - veals The  
4. Lord, cleanse the depths with - in our souls And



taught us, Lord, to pray; But you a - lone can  
un - for - giv - ing heart That broods on wrongs and  
truth we dim - ly knew: How small are oth - ers'  
bid re - sent - ment cease. Then, by your mer - cy



grant us grace To live the words we say.  
will not let Old bit - ter - ness de - part?  
debts to us, How great our debt to you!  
rec - on - ciled, Our lives will spread your peace.

Text: Rosamond E. Herklots, 1905–1987, alt., © Oxford University Press  
Tune: DETROIT, CM; Supplement to *Kentucky Harmony*, 1820; harm. by Gerald H. Knight, 1908–1979

Sunday’s readings speak of prayer and relationship, causing us to examine our relationships with God and with one another. Catechism 2559 defines prayer as “The raising of one's mind and heart to God or the requesting of good things from God.” **Click here to read more about that.** We must remember that we have

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access to prayer and relationship with God through the New Covenant, instituted by Jesus.

This Sunday's opening hymn immerses us in this mystery of prayer and relationship. If we skim the text, we see how it focuses heavily on God's saving action: *you taught, you alone can grant, your pardon, your cross, your mercy*, and so on. This hymn not only reminds us how to pray, but why we come to Mass on Sunday.

**“How great our debt to you.”**

We can often get caught in the rut of making a bullet point list, running through it, Amen, and done. Not only that, we already know the answer we want from God! Unfortunately, that's not what it's about. The Catechism says that “Christian prayer is a covenant relationship between God and man in Christ. It is the action of God and of man, springing forth from both the Holy Spirit and ourselves, wholly directed to the Father, **in union with the human will of the Son of God made man.**” That's the whole “thy kingdom come, thy will be done” bit that we say at every Mass. Do we mean that? “... **but you alone can grant us grace to live the words we say.**”

Stephen Eros

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