

**ENTRANCE ANTIPHON**

O sing a new song to the Lord;  
sing to the Lord, all the earth.  
In his presence are majesty and splendour,  
strength and honour in his holy place.

**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,  
direct our actions according to your good  
pleasure,  
that in the name of your beloved Son  
we may abound in good works.  
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.

**FIRST READING**

Neh 8:2-6, 8-10

A reading from the book of Nehemiah  
Ezra the priest brought the Law before the  
assembly, consisting of men, women, and  
children old enough to understand. This was the  
first day of the seventh month. On the square  
before the Water Gate, in the presence of the  
men and women, and children old enough  
to understand, he read from the book from  
early morning till noon; all the people listened  
attentively to the Book of the Law.

Ezra the scribe stood on a wooden dais  
erected for the purpose. In full view of all the  
people – since he stood higher than all the  
people – Ezra opened the book; and when he  
opened it all the people stood up. Then Ezra  
blessed the Lord, the great God, and all the  
people raised their hands and answered, 'Amen!  
Amen!' then they bowed down and, face to the  
ground, prostrated themselves before the Lord.  
And Ezra read from the Law of God, translating  
and giving the sense, so that the people  
understood what was read.

Then Nehemiah – His Excellency – and Ezra,  
priest and scribe, (and the Levites who were  
instructing the people), said to all the people,  
'This day is sacred to the Lord your God. Do not  
be mournful, do not weep.' For the people were  
all in tears as they listened to the words of the  
Law.

He then said, 'Go, eat the fat, drink the sweet  
wine, and send a portion to the man who has  
nothing prepared ready. For this day is sacred  
to our Lord. Do not be sad: the joy of the Lord is  
your stronghold.'

The word of the Lord.  
Thanks be to God.

**PSALM**

Ps 18:8-10, 15

Response:

**Your words are spirit, Lord, and they are life.**

- The law of the Lord is perfect,  
it revives the soul.  
The rule of the Lord is to be trusted,  
it gives wisdom to the simple. **(R.)**
- The precepts of the Lord are right,  
they gladden the heart.  
The command of the Lord is clear,  
it gives light to the eyes. **(R.)**
- The fear of the Lord is holy,  
abiding for ever.  
The decrees of the Lord are truth  
and all of them just. **(R.)**
- May the spoken words of my mouth,  
the thoughts of my heart,  
win favour in your sight, O Lord,  
my rescuer, my rock! **(R.)**

**SECOND READING**

1 Cor 12:12-30

A reading from the first letter of St Paul to the  
Corinthians Shorter form (12:12-14, 27) read  
between >>

>Just as a human body, though it is made up  
of many parts is a single unit because all these  
parts, though many, make one body, so it is with  
Christ. In the one Spirit we were all baptised,  
Jews as well as Greeks, slaves as well as citizens,  
and one Spirit was given to us all to drink.

Nor is the body to be identified with any one  
of its many parts. < If the foot were to say, 'I am  
not a hand and so I do not belong to the body',  
would that mean that it stopped being part of  
the body? If the ear were to say, 'I am not an  
eye, and so I do not belong to the body', would  
that mean that it was not a part of the body? If  
your whole body was just one eye, how would  
you hear anything? If it was just one ear, how  
would you smell anything?

Instead of that, God put all the separate parts  
into the body on purpose. If all the parts were  
the same, how could it be a body? As it is, the  
parts are many but the body is one. The eye  
cannot say to the hand, 'I do not need you', nor  
can the head say to the feet, 'I do not need you.'

What is more, it is precisely the parts of  
the body that seem to be the weakest which  
are the indispensable ones; and it is the least  
honourable parts of the body that we clothe  
with the greatest care. So our more improper  
parts get decorated in a way that our more  
proper parts do not need. God has arranged the  
body so that more dignity is given to the parts  
which are without it, and that there may not be  
disagreements inside the body, but that each  
part may be equally concerned for all the others.  
If one part is hurt, all parts are hurt with it. If  
one part is given special honour, all parts enjoy it.

>Now you together are Christ's body; but  
each of you is a different part of it. < In the  
Church, God has given the first place to  
apostles, the second to prophets, the third to  
teachers; after them, miracles, and after them  
the gift of healing; helpers, good leaders, those  
with many languages. Are all of them apostles,  
or all of them prophets, or all of them teachers?  
Do they all have the gift of miracles, or all  
have the gift of healing? Do all speak strange  
languages, and all interpret them?

The word of the Lord.

Thanks be to God.

**GOSPEL ACCLAMATION**

**Alleluia, alleluia! The Lord has sent me to  
bring the good news to the poor,  
to proclaim liberty to captives. Alleluia!**

**GOSPEL**

Lk 1:1-4; 4:14-21

A reading from the holy Gospel according to  
Luke

Seeing that many others have undertaken to  
draw up accounts of the events that have taken  
place among us, exactly as these were handed  
down to us by those who from the outset were  
eyewitnesses and ministers of the word, I in my  
turn, after carefully going over the whole story  
from the beginning, have decided to write an  
ordered account for you, Theophilus, so that  
your Excellency may learn how well founded the  
teaching is that you have received.

Jesus, with the power of the Spirit in him,  
returned to Galilee; and his reputation spread  
throughout the countryside. He taught in their  
synagogues and everyone praised him.

He came to Nazara, where he had been  
brought up, and went into the synagogue on  
the sabbath day as he usually did. He stood up  
to read and they handed him the scroll of the  
prophet Isaiah. Unrolling the scroll he found the  
place where it is written:

The spirit of the Lord has been given to me,  
for he has anointed me.

He has sent me to bring the good news to the  
poor,

to proclaim liberty to captives

and to the blind new sight,

to set the downtrodden free,

to proclaim the Lord's year of favour.

He then rolled up the scroll, gave it back to  
the assistant and sat down. And all eyes in the  
synagogue were fixed on him. Then he began to  
speak to them, 'This text is being fulfilled today  
even as you listen.'

The Gospel of the Lord.

Praise to you, Lord Jesus Christ.

**PROFESSION OF FAITH**

**I believe in God,  
the Father almighty,  
Creator of heaven and earth,  
and in Jesus Christ, his only Son, our Lord,**

*(all bow during the next two lines)*

**who was conceived by the Holy Spirit,  
born of the Virgin Mary,  
suffered under Pontius Pilate,  
was crucified, died and was buried;  
he descended into hell;  
on the third day he rose again from the dead;  
he ascended into heaven,  
and is seated at the right hand of God the  
Father almighty;  
from there he will come to judge the living  
and the dead.**

**I believe in the Holy Spirit,  
the holy catholic Church,  
the communion of saints,  
the forgiveness of sins,  
the resurrection of the body,  
and life everlasting. Amen.**

**PRAYER OVER THE OFFERINGS**

Accept our offerings, O Lord, we pray,  
and in sanctifying them  
grant that they may profit us for salvation.  
Through Christ our Lord. Amen.

**COMMUNION ANTIPHON**

**Look toward the Lord and be radiant;  
let your faces not be abashed.**

**PRAYER AFTER COMMUNION**

Grant, we pray, almighty God,  
that, receiving the grace  
by which you bring us to new life,  
we may always glory in your gift.  
Through Christ our Lord. Amen.

# Sunday Message

3RD SUNDAY IN ORDINARY TIME

THE WORD

Year C • 26 January 2025 • Colour: Green • Psalter Week 3

## START SPREADING THE (GOOD) NEWS

LK 1:1-4; 4:14-21



It's no wonder his listeners are astonished. Here is one of their own, the son of a local carpenter, making such an extraordinary statement, and making it with such authority. Quoting a text from the prophet Isaiah, Jesus tells them that the spirit of the Lord is upon him and has anointed him to bring good news to the afflicted.

And what good news it is; far better than the boldest manifesto of even the most ambitious political party. Liberty to captives, sight to the blind, freedom for the oppressed, a year of favour from the Lord. And, unlike political manifestoes, this isn't an empty pledge. This is happening, Jesus tells them, right here right now, even as he speaks.

It's the kind of good news everyone longs to hear and to believe - an end to suffering, to selfishness, and to all that weighs them down, the promise of a new way of living and relating, the assurance of a new kind of world, the world as it should be.

And the amazing thing is that making this good news happen is not impossible at all. Every time we follow the way of Jesus and live his truth, we are making it real. ■

### SAY

"Lord, help me to proclaim the good news to all who need to hear it."

### DO

Make a point of trying to communicate only good news this week.

Try to be grateful for all the good things in your life.

### PRAY

Many people today feel lost, broken, burdened. Remember them in this Mass. Pray for them.

### LEARN

The good news that Jesus announced to the people of Nazareth all those centuries ago he announces to us too

We are all called to proclaim the good news

The Christian is one who follows the example of Jesus



### REFLECT

Once every four years an extraordinary event takes place in Washington DC: the inauguration of the newly elected or re-elected president of the United States. It doesn't have the pageantry of a British royal coronation or of the installation of a pope, but it is a solemn moment. The president swears on a bible to uphold, protect and defend the constitution of the United States, "so help me God."

The president then delivers an inaugural address – outlining his or her vision for the next four years and for America's future.

Most inaugural addresses have been largely forgotten. Only a few are regarded as great: Lincoln's second, just 700 words long, with its talk of reconciliation after the bitter civil war; Franklin D. Roosevelt's first in 1933, at the height of the great depression, when he assured a forlorn people: "You have nothing to fear but fear itself." John Kennedy's in 1961, when he challenged Americans to

work together to build a better world: "Ask not what your country can do for you; ask what you can do for your country."

One address, delivered on a biting cold Washington morning in 1841, was so long that the new president, William H. Harrison, picked up a chill, which led to his death from pneumonia just one month later, making him the first president to die in office.

Today's Gospel includes what you could call Jesus' inaugural address. He has gone to the synagogue in his home town and is invited to do the reading.

But when he stands up, he ignores the reading for the day and chooses instead a section from the prophet Isaiah. It speaks about a mysterious figure who has been empowered by the Spirit to bring Good News to the poor, to proclaim liberty to captives, new sight to the blind, to set the downtrodden free, and announce a year

of God's favour, when debts would be cancelled and everyone would be given a new start. Many Jews believed this person would be the Messiah. In choosing this reading and this moment, Jesus is announcing that he is that Messiah.

You can imagine how taken aback his listeners must have felt when they heard Jesus speak those words.

Jesus' choice of Isaiah's words is a deliberate call to hope. He is inaugurating a new 'year of favour,' especially for the poor. It is an inclusive, all-embracing, liberating vision.

The good news he announced to his townspeople in Nazareth at the beginning of his public ministry he announces to us today also. God's favour is with us. As his followers, all we need to do is to listen to him, heed his words, and live according to his vision. ■