

Concluding Hymn

This Day God Gives Me



1. This day God gives me strength of high heav - en,
2. This day God sends me strength to sus - tain me,
3. God's way is my way, God's shield is round me,
4. Ris - ing, I thank you, might - y and strong One,



1. sun and moon shin - ing, flame in my hearth,
2. might to up - hold me, wis - dom as guide.
3. God's host de - fends me, sav - ing from ill.
4. King of cre - a - tion, giv - er of rest,

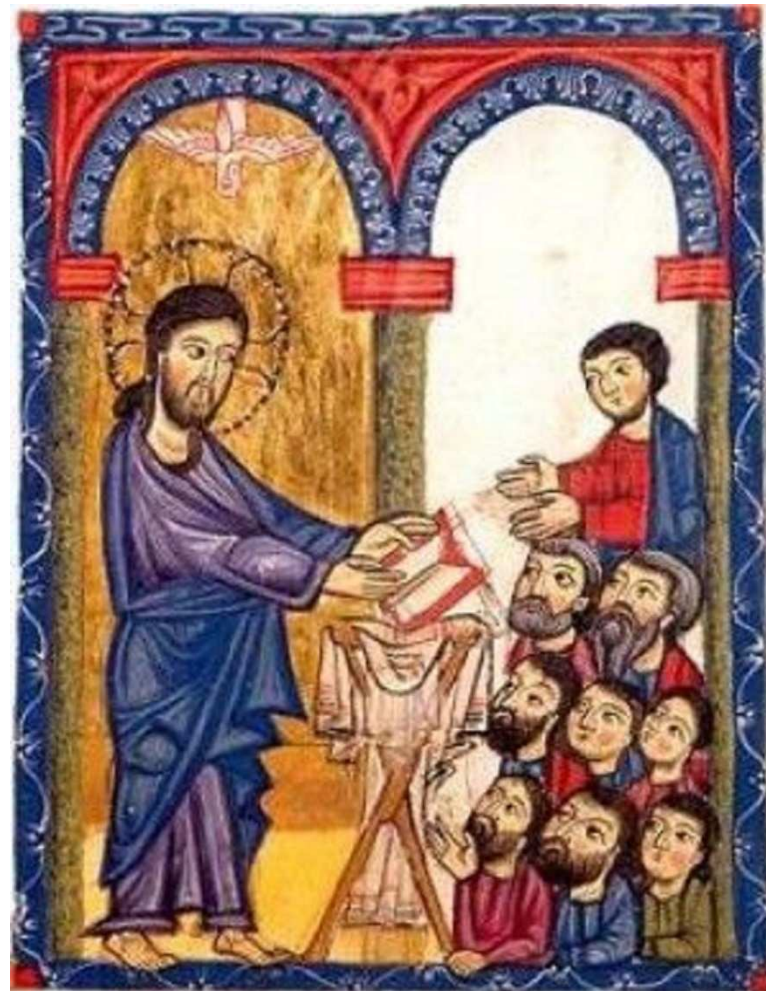


1. flash - ing of light - ning, wind in its swift - ness,
2. Your eyes are watch - ful, your ears are lis - t'ning,
3. An - gels of heav - en, drive from me al - ways
4. firm - ly con - fess - ing three-ness of Per - sons,



1. deeps of the o - cean, firm - ness of earth.
2. your lips are speak - ing, friend at my side.
3. all that would harm me, stand by me still.
4. one - ness of God - head, Trin - i - ty blest.

Third Sunday in Ordinary Time



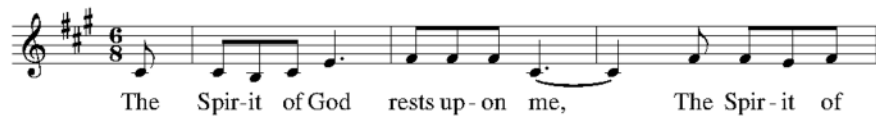
“Today this Scripture passage is fulfilled in your hearing.”

(Cycle C)

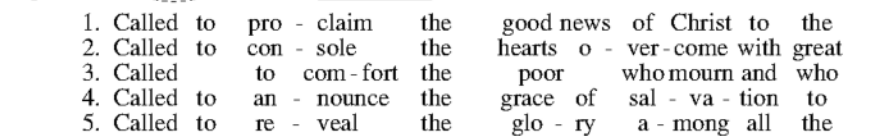
INTRODUCTORY RITES

Opening Hymn

The Spirit of God (Verses 1-4)



Verses



poor.
sor-row.
weep. My spir-it re-joic-es in God, my Sav-ior.
all.
peo-ple.

Prayer after Communion

God, all-powerful Father,
may the new life you give us increase our love
and keep us in the joy of your kingdom.

We ask this in the name of Jesus the Lord.

R. Amen.

CONCLUDING RITES

Prayer over the People (13)

∇. The Lord be with you.

R. And also with you.

∇. Bow your heads and pray for God's blessing.

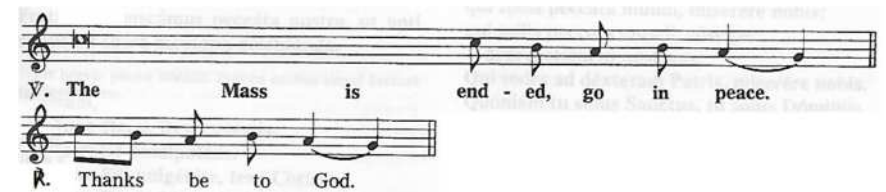
Lord,
help your people to seek you with all their hearts
and to deserve what you promise.
Grant this through Christ our Lord.

R. Amen.

∇. And may the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you forever.

R. Amen.

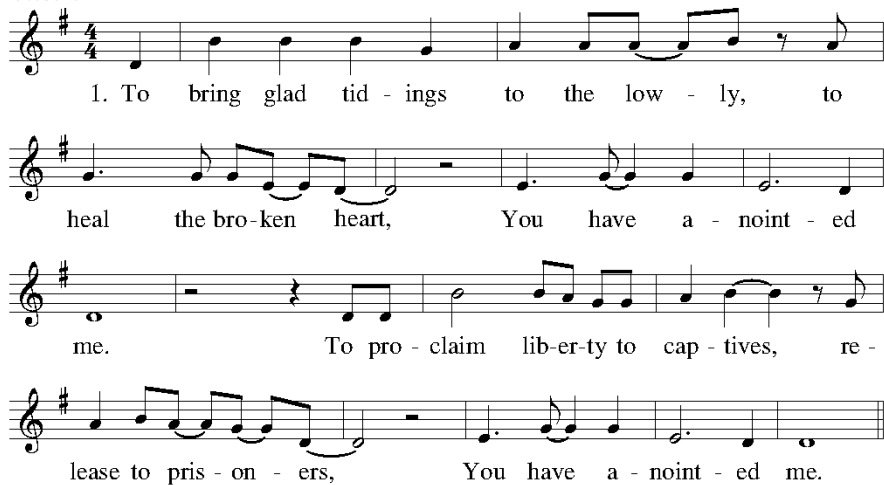
Dismissal




Communion Meditation

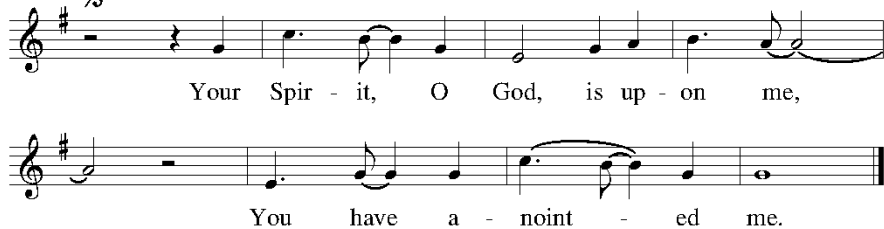
You Have Anointed Me

Verse 1



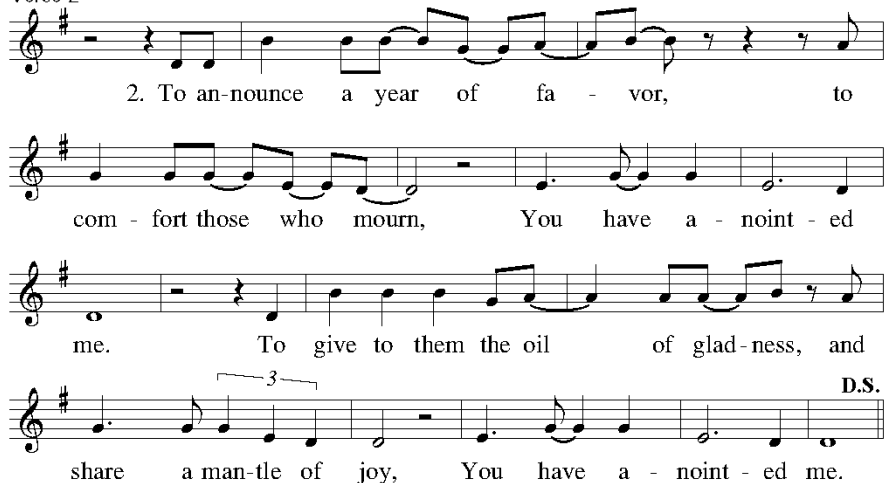
1. To bring glad tid - ings to the low - ly, to
heal the bro - ken heart, You have a - noint - ed
me. To pro - claim lib - er - ty to cap - tives, re -
lease to pris - on - ers, You have a - noint - ed me.

Refrain 



Your Spir - it, O God, is up - on me,
You have a - noint - ed me.

Verse 2



2. To an - nounce a year of fa - vor, to
com - fort those who mourn, You have a - noint - ed
me. To give to them the oil of glad - ness, and
share a man - tle of joy, You have a - noint - ed me. **D.S.**

Greeting

∇. In the Name of the Father, and of the Son, and of the Holy Spirit.

R̄. Amen.

∇. The grace and peace of our Lord, Jesus Christ,
the Love of God
and the Fellowship of the Holy Spirit be with you always.

R̄. And also with you.

PENITENTIAL RITE (C2)

(Kyrie XVIII Deus Genitor Alme)

Invitation to reflect on our faults and failings.

∇ To prepare ourselves to celebrate these sacred mysteries,
let us call to mind our faults and failings
and ask our heavenly Father in his mercy
for his healing and forgiveness.

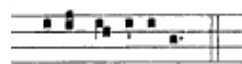
Pause for silent reflection.

∇ Lord Jesus, you came to gather the nations
into the peace of God's kingdom:



K 4. Y - ri - e * e - lé - i - son. *ij.*

∇ You come in word and sacrament to strengthen us in holiness:



Christe e - lé - i - son. *ij.*

∇ You will come in glory with salvation for your people:



Ký - ri - e e - lé - i - son. *ij.* Ký - ri - e * e - lé - i - son.

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

R̄ Amen.

Gloria

Priest/cantor: *All:*

V
G Ló-ri-a in excélsis De-o. Et in terra pax homí-
Choir: *All:*
ni-bus bonæ vo-luntá-tis. Laudá-mus te. Bene-dí-cimus
te. Ado-rá-mus te. Glo-ri-fi-cámus te. Grá-ti-as á-gimus
ti-bi propter magnam gló-ri-am tu-am. Dómi-ne De-us,
Rex cæ-lé-stis, De-us Pa-ter omní-pot-ens. Dómi-ne Fi-li
u-ni-gé-ni-te, Je-su Chri-ste. Dómi-ne De-us, Agnus
De-i, Fí-li-us Pa-tris. Qui tollis peccá-ta mun-di, mi-se-
ré-re no-bis. Qui tollis peccá-ta mundi, sú-sci-pe depre-
ca-ti-ónem no-stram. Qui sedes ad déxte-ram Pa-tris, mi-
se-ré-re no-bis. Quó-ni-am tu so-lus sanctus. Tu so-lus

Ÿ. This is the Lamb of God who takes away the sins of the world.
Happy are those who are called to his supper.

**Ŕ. Lord, I am not worthy to receive you,
but only say the word
and I shall be healed.**

*To those receiving Communion (by intinction), the celebrant
says:*

Ÿ. The body and blood of Christ.

Ŕ. Amen.

Exchange of Peace

Ÿ. Lord Jesus Christ, you said to your apostles: I leave you peace, my peace I give you. Look not on our sins, but on the faith of your Church, and grant us the peace and unity of your kingdom where you live for ever and ever.

R. Amen.

Ÿ. The Peace of the Lord be with you always.

R. And also with you.

Ÿ. Let us offer each other a sign of peace.

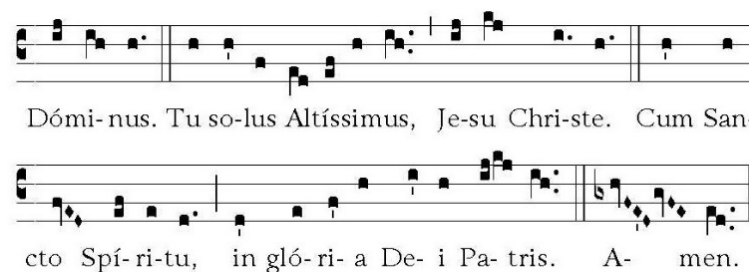
Breaking of the Bread

(Agnus Dei XVIII Deus Genitor Alme)

As the bread is broken, we sing or say:



A -gnus De- i, * qui tol-lis peccá-ta mundi : mi-se-
ré-re no- bis. Agnus De- i, * qui tol-lis peccá-ta mundi :
mi-se-ré-re no- bis. Agnus De- i, * qui tol-lis peccá-ta mun-
di : do-na no-bis pa-cem.



Dómi-nus. Tu so-lus Altíssimus, Je-su Chri-ste. Cum San-
cto Spí-ri-tu, in gló-ri-a De- i Pa- tris. A- men.

**Glory to God in the highest,
and peace to his people on earth.
Lord God, heavenly King, almighty God and Father,
we worship you, we give you thanks,
we praise you for your glory.
Lord Jesus Christ, only Son of the Father,
Lord God, Lamb of God,
you take away the sin of the world: have mercy on us;
you are seated at the right hand of the Father:
receive our prayer.
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.**

Opening Prayer

Almighty Father,
the love you offer
always exceeds the furthest expression of our human longing,
for you are greater than the human heart.

Direct each thought, each effort of our life,
so that the limits of our faults and weaknesses
may not obscure the vision of your glory
or keep us from the peace you have promised.

We ask this through Christ our Lord.

R. Amen.

LITURGY OF THE WORD

Reading 1 (*Neh 8:2-4a, 5-6, 8-10*)

A reading from the book of Nehemiah.

Ezra the priest brought the law before the assembly,
which consisted of men, women,
and those children old enough to understand.
Standing at one end of the open place that was before the Water Gate,
he read out of the book from daybreak till midday,
in the presence of the men, the women,
and those children old enough to understand;
and all the people listened attentively to the book of the law.
Ezra the scribe stood on a wooden platform
that had been made for the occasion.
He opened the scroll
so that all the people might see it
— for he was standing higher up than any of the people —;
and, as he opened it, all the people rose.
Ezra blessed the LORD, the great God,
and all the people, their hands raised high, answered,
“Amen, amen!”
Then they bowed down and prostrated themselves before the LORD,
their faces to the ground.
Ezra read plainly from the book of the law of God,
interpreting it so that all could understand what was read.
Then Nehemiah, that is, His Excellency, and Ezra the priest-scribe
and the Levites who were instructing the people
said to all the people:
“Today is holy to the LORD your God.
Do not be sad, and do not weep”—
for all the people were weeping as they heard the words of the law.
He said further: “Go, eat rich foods and drink sweet drinks,
and allot portions to those who had nothing prepared;
for today is holy to our LORD.
Do not be saddened this day,
for rejoicing in the LORD must be your strength!”

∇. This is the Word of the Lord.

R. Thanks be to God.

COMMUNION LITURGY

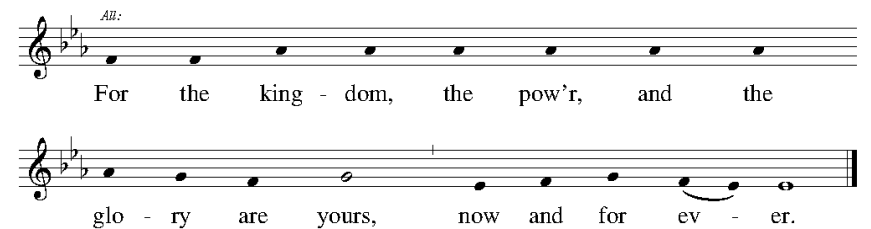
The Lord's Prayer

∇. We pray confidently in the words our Savior taught us:



Our Fa - ther, who art in heav - en, hal - lowed be thy name;
thy king - dom come; thy will be done on earth as it
is in heav - en. Give us this day our dai - ly bread;
and for - give us our tres - pass - es as we for - give
those who tres - pass a - gainst us; and lead us not
in - to temp - ta - tion, but de - liv - er us from e - vil.

∇. Deliver us, Lord, from every evil, and grant us peace in our day. In your mercy keep us free from sin and protect us from all anxiety as we wait in joyful hope for the coming of our Savior, Jesus Christ.



All:
For the king - dom, the pow'r, and the
glo - ry are yours, now and for ev - er.

(Sanctus XVIII Deus Genitor Alme)



Sanctus, * Sanctus, Sanctus Dómi-nus De-us
Sába-oth. Ple-ni sunt cæ-li et terra gló-ri-a
tu-a. Ho-sánna in excélsis. Bene-díctus qui ve-nit
in nómi-ne Dómi-ni. Ho-sánna in excél-sis.

Eucharistic Prayer (III)

The celebrant prays the Eucharistic Prayer. After the consecration, the celebrant sings:

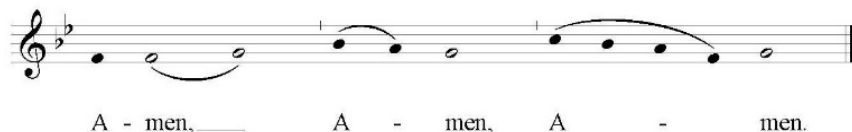
Ÿ. Let us proclaim the mystery of faith.



Christ has died, Christ is ris-en, Christ will come a - gain.

The celebrant concludes the Eucharistic Prayer.

Through him, with him and in him
in the unity of the Holy Spirit
all glory and honor are yours, Almighty Father
Forever and ever.



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

Responsorial Psalm (Ps 19:8, 9, 10, 15)



Your words, O Lord, are Spir - it and life.

The law of the LORD is perfect,
refreshing the soul;
The decree of the LORD is trustworthy,
giving wisdom to the simple.

Ŗ. Your words, Lord, are Spirit and life.

The precepts of the LORD are right,
rejoicing the heart;
The command of the LORD is clear,
enlightening the eye.

Ŗ. Your words, Lord, are Spirit and life.

The fear of the LORD is pure,
enduring forever;
The ordinances of the LORD are true,
all of them just.

Ŗ. Your words, Lord, are Spirit and life.

Let the words of my mouth and the thought of my heart
find favor before you,
O LORD, my rock and my redeemer.

Ŗ. Your words, Lord, are Spirit and life.

Reading 2 (I Cor 12:12-30)

A reading from the first letter of Paul to the Corinthians

Brothers and sisters:

As a body is one though it has many parts,
and all the parts of the body, though many, are one body,
so also Christ.

For in one Spirit we were all baptized into one body,
whether Jews or Greeks, slaves or free persons,
and we were all given to drink of one Spirit.

Now the body is not a single part, but many.
 If a foot should say,
 “Because I am not a hand I do not belong to the body, “
 it does not for this reason belong any less to the body.
 Or if an ear should say,
 “Because I am not an eye I do not belong to the body, “
 it does not for this reason belong any less to the body.
 If the whole body were an eye, where would the hearing be?
 If the whole body were hearing, where would the sense of smell be?
 But as it is, God placed the parts,
 each one of them, in the body as he intended.
 If they were all one part, where would the body be?
 But as it is, there are many parts, yet one body.
 The eye cannot say to the hand, “I do not need you, “
 nor again the head to the feet, “I do not need you.”
 Indeed, the parts of the body that seem to be weaker
 are all the more necessary,
 and those parts of the body that we consider less honorable
 we surround with greater honor,
 and our less presentable parts are treated with greater propriety,
 whereas our more presentable parts do not need this.
 But God has so constructed the body
 as to give greater honor to a part that is without it,
 so that there may be no division in the body,
 but that the parts may have the same concern for one another.
 If one part suffers, all the parts suffer with it;
 if one part is honored, all the parts share its joy.

Now you are Christ’s body, and individually parts of it.
 Some people God has designated in the church
 to be, first, apostles; second, prophets; third, teachers;
 then, mighty deeds;
 then gifts of healing, assistance, administration,
 and varieties of tongues.
 Are all apostles? Are all prophets? Are all teachers?
 Do all work mighty deeds? Do all have gifts of healing?
 Do all speak in tongues? Do all interpret?

☩. This is the Word of the Lord.

R. Thanks be to God.

Preface and *Sanctus* (Sundays in Ordinary Time III)

The salvation of mankind by a man

☩. The Lord be with you. R. And al - so with you. ☩. Lift up your hearts.
 R. We lift them up to the Lord. ☩. Let us give thanks to the Lord our God.
 R. It is right to give him thanks and praise.

The celebrant recites or sings the Preface:

Father, all-powerful and ever-living God,
 we do well always and everywhere to give you thanks.

We see your infinite power
 in your loving plan of salvation.
 You came to our rescue by your power as God,
 but you wanted us to be saved by one like us.
 Mankind refused your friendship,
 but humanity itself was to restore it
 through Jesus Christ our Lord.

Through him the angels of heaven offer their prayer of adoration
 as they rejoice in your presence for ever.
 May our voices be one with theirs
 in their triumphant hymn of praise:

LITURGY OF THE EUCHARIST

Offering of the Gifts

☩. Blessed are you, Lord, God of all creation. Through your goodness we have this bread to offer, which earth has given and human hands have made. It will become for us the bread of life.

℟. Blessed be God for ever.

☩. Blessed are you, Lord, God of all creation. Through your goodness we have this wine to offer, fruit of the vine and work of human hands. It will become our spiritual drink.

℟. Blessed be God for ever.

Prayer over the Gifts

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

**℟. 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 Church.**

Lord,
receive our gifts.
Let our offerings make us holy
and bring us salvation.

Grant this through Christ or Lord.

℟. Amen.

Gospel Acclamation (Cf. Lk 4:18)



The Lord sent me to bring glad tidings to the poor,
and to proclaim liberty to captives.



Gospel (Lk 1:1-4; 4:14-21)

☩. The Lord be with you.

℟. And also with you.

☩. A reading from the Holy Gospel according to Mark.

*The celebrant and the people mark a cross on their foreheads (mind),
their lips (speech) and over their hearts, asking the Lord to open them
to his Word.*

℟. Glory to you Lord.

Since many have undertaken to compile a narrative of the events that have been fulfilled among us, just as those who were eyewitnesses from the beginning and ministers of the word have handed them down to us, I too have decided, after investigating everything accurately anew, to write it down in an orderly sequence for you, most excellent Theophilus, so that you may realize the certainty of the teachings you have received.

Jesus returned to Galilee in the power of the Spirit, and news of him spread throughout the whole region. He taught in their synagogues and was praised by all.

He came to Nazareth, where he had grown up,
and went according to his custom
into the synagogue on the sabbath day.
He stood up to read and was handed a scroll of the prophet Isaiah.
He unrolled the scroll and found the passage where it was written:

*The Spirit of the Lord is upon me,
because he has anointed me
to bring glad tidings to the poor.
He has sent me to proclaim liberty to captives
and recovery of sight to the blind,
to let the oppressed go free,
and to proclaim a year acceptable to the Lord.*

Rolling up the scroll, he handed it back to the attendant and sat down,
and the eyes of all in the synagogue looked intently at him.
He said to them,
“Today this Scripture passage is fulfilled in your hearing.”

R̄. Praise to you, Lord, Jesus Christ.



Homily

Nicene Creed

**We believe in one God, the Father, the Almighty,
maker of heaven and earth, of all that is seen and unseen.**

**We believe in one Lord, Jesus Christ, the only Son of God,
eternally begotten of the Father,
God from God, Light from Light, true God from true God,
begotten, not made, one in Being with the Father.**

Through him all things were made.

For us and for our salvation he came down from heaven:

All bow at these two lines

**by the power of the Holy Spirit
he was born of the Virgin Mary, and became man.**

**For our sake he was crucified under Pontius Pilate;
he suffered, died, and was buried.**

**On the third day he rose again in fulfillment of 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.**

**We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son.
With the Father and the Son he is worshipped and glorified.
He has spoken through the Prophets.
We believe in one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.**

General Intercessions

*The celebrant invites the congregation to pray and offers several
prayer intentions. Each concludes, “We pray to the Lord.”*

R̄. Lord, hear our prayer.

*The celebrant concludes the intercessions with a final short prayer
ending with “. . . through Christ, our Lord.”*

R̄. Amen.