

Cathedral Church of St Mary, Newcastle upon Tyne — www.stmaryscathedral.org.uk

27 January 2013 (Year C) — Mass at 11.30 am

The Third Sunday of Ordinary Time

Entry Antiphon

All ye Angels of God, fall down and worship before him:
Syon heard, and was exceeding joyful,
and the daughters of Juda were glad.

—words: *Adorate eum* (cf. Ps 97/V96:7–8, Coverdale tr., 1535);
music: plainsong (Anglican Use Gradual)

Hymn

All sing:

1. The Master came to bring good news,
the news of love and freedom,
to heal the sick, to seek the poor,
to build the peaceful kingdom.
2. The Law's fulfilled through Jesus Christ,
the man who lived for others,
the law of Christ is: Serve in love
our sisters and our brothers.
3. To seek the sinners Jesus came,
to live among the friendless,
to show them love that they might share
the kingdom that is endless.
4. Forgive us, Lord, as we forgive
and seek to help each other.
Forgive us, Lord, and we shall love
to pray and work together.

—words: Ralph Finn (b.1941);
music: 'Dominus regit me', J B Dykes (1823–76)

The Lord be with you. (or similar words)

All: **And with your spirit.**

Penitential Act

All say:

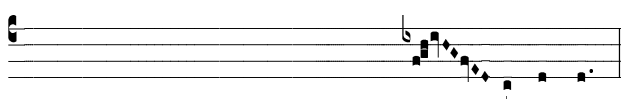
**I confess to almighty God
and to you, my brothers and sisters,
that I have greatly sinned
in my thoughts and in my words,
in what I have done
and in what I have failed to do,
(and, striking their breast, all say:)
through my fault, through my fault,
through my most grievous fault;
(then all continue:)
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.

. . . and bring us to everlasting life.

All: **Amen.**

All sing the response ('eleison') after each invocation:



1 Kyrie: 2 Christe: 3 Kyrie: 4 Kyrie: e - le - i - son.

(Lord, have mercy. Christ, have mercy. Lord, have mercy)

—music: 10th-cent. plainsong (Mass XI, Orbis factor)

Gloria

At the start after the choir, then between verses,
all sing:



Glo - ry, glo - ry to God in the high - est



and on earth peace to peo-ple of good will.

After the final refrain, all add:



Glo - ry to God in the high - est.

—music: Franz Schubert (1797–1828), Mass in F ('Deutsche Messe')
adapted by HB (2012)

First Reading

Nehemiah 8:2–6.8–10

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.

All: **Thanks be to God.**

Responsorial Psalm

from Psalm 18

All sing the response:



1. 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.
2. The precepts of the Lord are right, they gladden the heart.
The command of the Lord is clear, it gives light to the eyes.
3. The fear of the Lord is holy, abiding for ever.
The decrees of the Lord are truth and all of them just.
4. May the spoken words of my mouth, the thoughts of my heart,
win favour in your sight, O Lord, my rescuer, my rock!

—music: Andrew Moore
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Second Reading

1 Corinthians 12:12–30 (or 12:12–14.27)

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 so 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.]

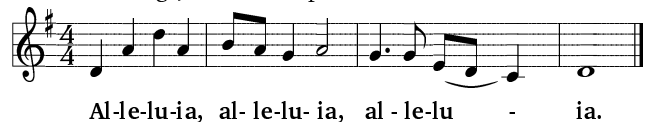
Now you together are Christ’s body; but each of you is a different part of it. [In the Church, God has given the first place to apostles, the second to prophets, the third to teachers; after them, miracles, and after them the gift of healing; helpers, good leaders, those with many languages. Are all 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.

All: **Thanks be to God.**

Gospel Acclamation

The choir sings, then all repeat:



Choir:

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

All sing again:

Alleluia, alleluia, alleluia.

—music: Andrew Moore (b.1954)

Gospel

The Lord be with you. **And with your spirit.**

A reading from the holy gospel according to Luke.

Glory to you, O Lord.

Luke 1:1–4; 4:14–21

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.

All: **Praise to you, Lord Jesus Christ.**

Creed

All sing the refrain:



Cre - do. Cre - do. A - men.

(I believe. I believe. Amen.)

—music: based on plainsong

Prayer of the Faithful

Each prayer ends: Lord, in your mercy . . .

All respond: **Hear our prayer.**

All are invited to pray: **Hail Mary, full of grace . . .**

Offertory Antiphon

The right hand of the Lord hath the pre-eminence;
the right hand of the Lord bringeth mighty things to
pass: I shall not die, but live,
and declare the works of the Lord.

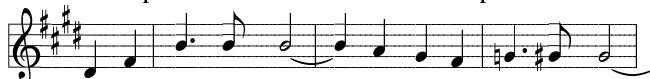
—words: *Dextera Domini* (Ps 118/V117:16–17, Coverdale tr., 1535);
music: plainsong (Anglican Use Gradual)

Hymn

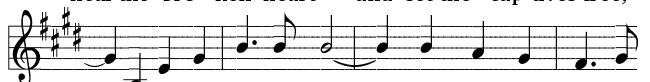
All sing three times:



The Spi-rit of the Lord is now up-on me to



heal the bro - ken heart and set the cap-tives free,



to op-en pri-son doors and make the blind to



see. The Spi-rit of the Lord is now on me.

—words and music: anon.

**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.**

Eucharistic Prayer

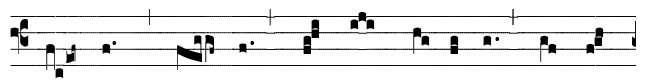
The Lord be with you. **And with your spirit.**

Lift up your hearts. **We lift them up to the Lord.**

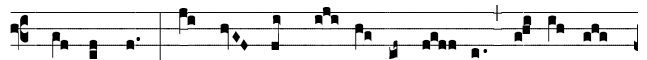
Let us give thanks to the Lord our God.

It is right and just.

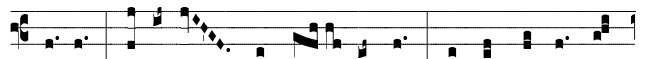
All sing (from *):



San- ctus, * San - ctus, San-ctus Do-mi-nus De - us



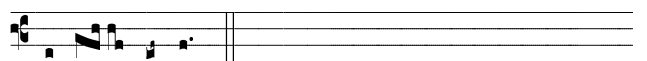
Sa- ba-oth. Ple- ni sunt cae-li et ter- ra glo-ri- a



tu- a. Ho-sanna in ex - cel- sis. Be-ne-dictus qui



ve-nit in no- mi-ne Do-mi-ni. Ho-sanna



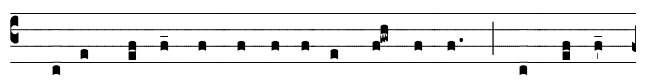
in ex - cel- sis.

(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.)

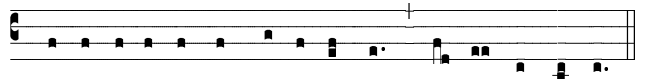
—music: 11th-cent. plainsong (Mass XI, Orbis factor)

Priest: *Mysterium fidei* or The mystery of faith.

The cantor sings first, then all repeat:



Mortem tu-am annunti- amus Do-mi-ne, et tu-am



re-surrec-ti- o-nem confi- te-mur, do-nec ve - ni- as.

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

—music: plainsong (Roman Missal)

Priest: . . . for ever and ever.

All sing:



A - men.

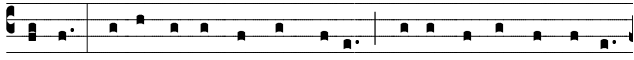
—music: plainsong (Roman Missal)

Communion Rite

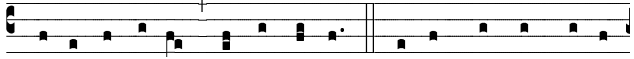
All sing the Lord's Prayer in Latin:



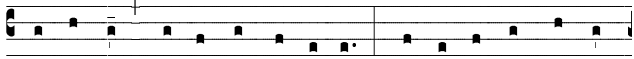
Pa-ter noster, qui es in caelis, sancti- fi- cetur nomen



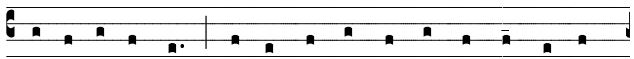
tu-um. Adve-ni-at regnum tuum. Fi-at volun-tas tu-a



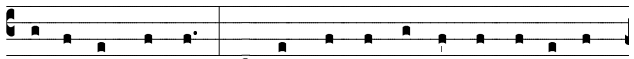
sic-ut in cae-lo et in ter-ra. Panem nostrum co-ti-



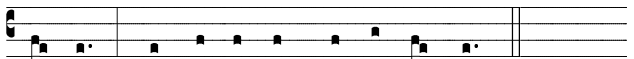
di- a-num da no-bis ho-di- e. Et di-mit-te no- bis



de-bi- ta nostra, sic-ut et nos di- mit-ti- mus de-bi-



tor-i- bus nostris. Et ne nos in-du-cas in ten-ta- ti



o - nem. Sed li - be - ra nos a ma - lo.

(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.)

—music: plainsong

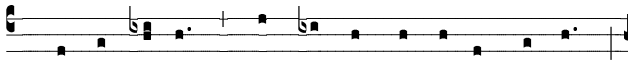
... as we await the blessed hope
and the coming of our Saviour, Jesus Christ.

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

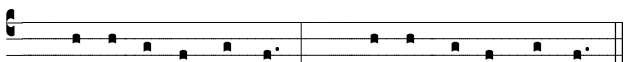
The peace of the Lord be with you always.

And with your spirit.

All sing three times, the third time with 'dona nobis
pacem':



Agnus De-i, qui tol-lis pec-ca- ta mundi



1-2: mi-se-re-re no-bis. 3: do-na no-bis pa-cem.

*(Lamb of God, you take away the sins of the world:
have mercy on us. ... grant us peace.)*

—music: plainsong (Litany of Loreto)

**Lord, I am not worthy
that you should enter under my roof,**

**but only say the word
and my soul shall be healed.**

Communion Antiphon

All wondered at the gracious words:
which proceeded out of his mouth.

—words: *Mirabantur omnes* (Luke 4:22, Coverdale tr., 1535);
music: plainsong (Anglican Use Gradual)

The choir sings:

Lead me, Lord, lead me in thy righteousness,
make thy ways plain before my face.
For it is thou, Lord, thou, Lord, only,
that makest me dwell in safety.

—words: Psalm 5.8, 4.9;
music: Samuel Sebastian Wesley (1810–1876)

Blessing and Dismissal

The Lord be with you. **And with your spirit.**

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

Go in peace, glorifying the Lord by your life. (*or similar
words*) **Thanks be to God.**

Hymn

All sing:

1. Hail to the Lord's Anointed, great David's greater Son!
Hail, in the time appointed, his reign on earth begun!
He comes to break oppression, to set the captive free,
to take away transgression, and rule in equity.

2. He shall come down like showers upon the fruitful
earth;

and love, joy, hope, like flowers, spring in his path to
birth;

before him, on the mountains, shall peace the herald go;
and righteousness, in fountains, from hill to valley flow.

3. Kings shall fall down before him, and gold and incense
bring;

all nations shall adore him, his praise all people sing;
to him shall prayer unceasing and daily vows ascend,
his kingdom still increasing, a kingdom without end.

4. O'er every foe victorious, he on his throne shall rest;
from age to age more glorious, all-blessing and all-blest.
The tide of time shall never his covenant remove;
his name shall stand for ever: that name to us is love.

—words: James Montgomery (1771–1854)
music: S S Wesley (1810–76)

**If you think you might like to join the choir, please see the
organist, David Allison, or the choirmaster, Howard Baker,
after Mass. There are no formal auditions.**

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