

**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,  
one God, for ever and ever.  
Amen.

**FIRST READING**

Jonah 3:1-5,10

A reading from the prophet Jonah.

The word of the Lord was addressed to  
Jonah: "Up!" he said "Go to Nineveh, the  
great city, and preach to them as I told you  
to." Jonah set out and went to Nineveh in  
obedience to the word of the Lord. Now  
Nineveh was a city great beyond compare:  
it took three days to cross it. Jonah went  
on into the city, making a day's journey. He  
preached in these words, "Only forty days  
more and Nineveh is going to be destroyed."  
And the people of Nineveh believed in God;  
they proclaimed a fast and put on sackcloth,  
from the greatest to the least.

God saw their efforts to renounce their  
evil behaviour. And God relented: he did not  
inflict on them the disaster which he had  
threatened.

The word of the Lord.  
Thanks be to God.

**PSALM**

Psalm 24

Response:

Lord, make me know your ways.

1. Lord, make me know your ways.  
Lord, teach me your paths.  
Make me walk in your truth, and teach me:  
for you are God my saviour. (R.)

2. Remember your mercy, Lord,  
and the love you have shown from of old.  
In your love remember me,  
because of your goodness, O Lord. (R.)

3. The Lord is good and upright.  
He shows the path to those who stray.  
He guides the humble in the right path;  
he teaches his way to the poor. (R.)

**SECOND READING**

1 Cor 7:29-31

A reading from the first letter of St Paul to the  
Corinthians.

Brothers, our time is growing short. Those  
who have wives should live as though they  
had none, and those who mourn should live  
as though they had nothing to mourn for;  
those who are enjoying life should live as  
though there were nothing to laugh about;  
those whose life is buying things should live  
as though they had nothing of their own;  
and those who have to deal with the world  
should not become engrossed in it. I say this  
because the world as we know it is passing  
away.

The word of the Lord.  
Thanks be to God.

**GOSPEL ACCLAMATION**

Alleluia, alleluia!

The kingdom of God is close at hand;  
believe the Good News.  
Alleluia!

**GOSPEL**

Mark 1:14-20

A reading from the holy Gospel according to  
Mark.

After John had been arrested, Jesus went  
into Galilee. There he proclaimed the Good  
News from God. "The time has come" he  
said "and the kingdom of God is close at  
hand. Repent, and believe the Good News."

As he was walking along by the Sea  
of Galilee he saw Simon and his brother  
Andrew casting a net in the Lake - for they  
were fishermen. And Jesus said to them,  
"Follow me and I will make you into fishers  
of men." And at once they left their nets and  
followed him.

Going on a little further, he saw James  
son of Zebedee and his brother John; they  
too were in their boat, mending their nets.  
He called them at once and, leaving their  
father Zebedee in the boat with the men he  
employed, they went after him.

The Gospel of the Lord.  
Praise to you, Lord Jesus Christ.

**PROFESSION OF FAITH**

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 for our salvation

he came down from heaven,  
(all bow during the next three lines)  
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 the 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.

**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.

21 JANUARY 2018

# Sunday Message

THIRD SUNDAY IN ORDINARY TIME

THE WORD

Year B • Season Colour: Green • Psalter week 3



A NEW  
START

The gospel today tells us that the time of John the Baptist is over and that the ministry of Jesus has begun. Jesus has been prepared for this by being baptised and tested.

We are given a summary of what Jesus' preaching was all about: *the time has come and the kingdom of God is close at hand. Repent and believe the Good News.* The theme of the kingdom of God is at the heart of Jesus' preaching, which he carries out not simply by what he says, but also by what he does: his miracles are actually *works of power* by which God's kingdom penetrates situations where human life is threatened and people experience the kingdom as saving power. The proper response to the preaching of Jesus is a change of heart (repentance) and faith. A change of heart is shown in a new way of living, and faith involves trust in Jesus and in the Good News. In Jesus the kingdom has arrived but is not yet complete: that will happen with his Second Coming. What it brings is also *hope*, that God is with us, here and now in all the difficulties of our human and Christian life. ■

## REFLECT

The notions of *king and kingdom* may be difficult for many people. The idea of someone having a right to rule others simply because of their birth and parentage is not one which most people would accept any more. Also, the term *kingdom* may not be particularly helpful, as it suggests a place or even an institution such as the church. However, any term we use of God we use by *analogy*: we are saying in effect that this is one way in which we try to express our understanding of the divine mystery. Throughout the Hebrew scriptures, the writers often refer to the Lord as the King of Israel. In the Gospel according to John, we find that title given to Jesus by Nathaniel, one of the first disciples, and it is the description, ironically accurate, which is pinned above him on the cross.

Perhaps it might help if we consider that in the Hebrew bible, Israel is considered to be a people under the Lord, living by the divine Law. The Church today is portrayed as the People of God, living by the gospel teachings of Jesus. In both cases, this is a free choice: it is a covenant relationship which is ideally freely and gratefully accepted. The people of Israel were given a choice by Joshua. Jesus proclaims the Kingdom but does not try to force people into accepting his message, it is up to the individual to make up her or his own mind. That, in many ways, is the function of the gospel of Mark: it is a *narrative proclamation of the Christ event*. It does not set out to prove that Jesus is the "Son of God": its purpose is to engage the reader or hearer in the unfolding story of Jesus of Nazareth, so that they may believe that no power, human or otherwise, can defeat the kingdom of God. ■

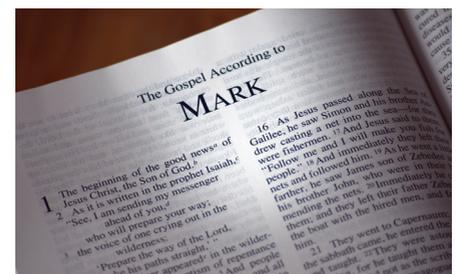
## LEARN

Another possible expression for *the kingdom of God* is *the reign of God*.

"Hallowed by thy name" is another way of saying "Thy kingdom come."

"Thy will be done on earth as it is in heaven" is also another version of "Thy kingdom come."

The gospel of Mark is a proclamation of belief in Jesus presented as a story.



## SAY

Your kingdom come!

## DO

As you go about your daily business remember that the kingdom of God is within you already.