

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.

PENITENTIAL ACT

Lord Jesus, you healed the sick:
 Lord, have mercy. **Lord, have mercy.**
 Lord Jesus, you forgave sinners:
 Christ, have mercy. **Christ, have mercy.**
 Lord Jesus, you give yourself to heal us and bring us strength:
 Lord, have mercy. **Lord, have mercy.**
 May almighty God have mercy on us... **Amen.**

THE 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.



OPENING PRAYER

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....

LITURGY OF THE WORD

FIRST READING *Isaiah 8: 23 – 9:3*

A reading from the prophet Isaiah

In days past the Lord humbled the land of Zebulun and the land of Naphtali, but in the days to come he will confer glory on the Way of the Sea on the far side of Jordan, province of the nations. The people that walked in darkness has seen a great light; on those who live in a land of deep shadow a light has shone. You have made their gladness greater, you have made their joy increase; they rejoice in your presence as men rejoice at harvest time, as men are happy when they are dividing the spoils. For the yoke that was weighing on him, the bar across his shoulders, the rod of his oppressor, these you break as on the day of Midian.



The word of the Lord. Thanks be to God.

RESPONSORIAL PSALM *Ps. 26:1.4.13-14*

R. The Lord is my light and my help.

1. The Lord is my light and my help; whom shall I fear?
 The Lord is the stronghold of my life; before whom shall I shrink? **[R]**
2. There is one thing I ask of the Lord, for this I long, to live in the house of the Lord, all the days of my life,
 to savour the sweetness of the Lord, to behold his temple. **[R]**
3. I am sure I shall see the Lord's goodness in the land of the living.
 Hope in him, hold firm and take heart. Hope in the Lord! **[R]**

SECOND READING *1 Corinthians 1:10-13.17*

A reading from the 1st letter of St. Paul to the Corinthians

I appeal to you, brothers, for the sake of our Lord Jesus Christ, to make up the differences between you, and instead of disagreeing among yourselves, to be united again in your belief and practice. From what Chloe's people have been telling me, my dear brothers, it is clear that there are serious differences among you. What I mean are all these slogans that you have, like: 'I am for Paul', 'I am for Apollos', 'I am for Cephas', 'I am for Christ'. Has Christ been parcelled out? Was it Paul that was crucified for you? Were you baptised in the name of Paul?

For Christ did not send me to baptise, but to preach the Good News, and not to preach that in the terms of philosophy in which the crucifixion of Christ cannot be expressed.

The word of the Lord. Thanks be to God.

GOSPEL ACCLAMATION

Alleluia, alleluia! Jesus proclaimed the Good News of the kingdom and cured all kinds of sickness among the people. Alleluia!

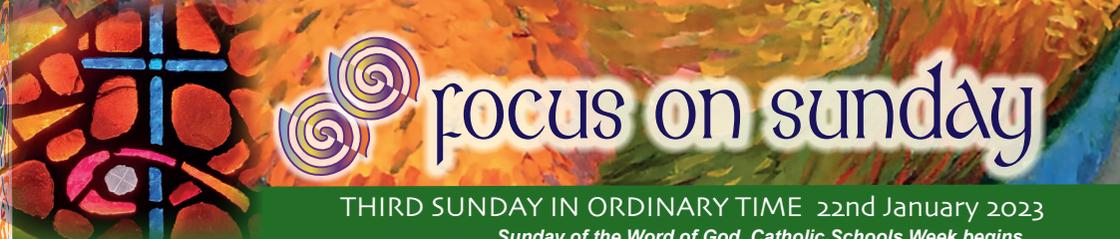
GOSPEL *Matthew 4:12-23 (or * 4:12-17 italics)*

A reading from the holy Gospel according to Matthew.

**Hearing that John had been arrested Jesus went back to Galilee, and leaving Nazareth he went and settled in Capernaum, a lakeside town on the borders of Zebulun and Naphtali. In this way the prophecy of Isaiah was to be fulfilled:*

*Land of Zebulun! Land of Naphtali!
 Way of the sea on the far side of Jordan,
 Galilee of the nations!
 The people that lived in darkness has seen a great light;
 on those who dwell in the land and shadow of death a light has dawned.*

*From that moment Jesus began his preaching with the message, 'Repent, for *the kingdom of heaven is close at hand.*' As he was walking by the Sea of Galilee he saw two brothers, Simon, who was called Peter, and his brother Andrew; they were making a cast in the lake with their net, for they were fishermen. And he said to them, 'Follow me and I will make you fishers of men.' And they left their nets at once and*



focus on sunday

THIRD SUNDAY IN ORDINARY TIME 22nd January 2023
 Sunday of the Word of God. Catholic Schools Week begins

The gospel and the life of Jesus makes true the words: "The people that walked in darkness has seen a great light". Christian life is a calling that this may continue to happen in every age, every place and in every society.



Follow me and I will make you fishers of men

followed him. Going on from there he saw another pair of brothers, James son of Zebedee and his brother John; they were in their boat with their father Zebedee, mending their nets, and he called them. At once, leaving the boat and their father, they followed him. He went round the whole of Galilee teaching in their synagogues, proclaiming the Good News of the kingdom and curing all kinds of diseases and sickness among the people.

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

APOSTLES' CREED

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

All bow for following 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.

LITURGY OF THE EUCHARIST

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.

AFTER THE CONSECRATION

The mystery of faith. When we eat this Bread and drink this Cup, we proclaim your Death, O Lord, until you come again.

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.



In today's Gospel, Jesus begins his ministry with the first of many 'gatherings'. Matthew interprets Jesus' arrival in Galilee as fulfilment of the prophet Isaiah's declaration that a 'great light' would shine in the darkness. The reference to 'Galilee of the Gentiles' offers a clue as to who will be gathered and included in Jesus' mission. Fishing metaphors feature heavily throughout Matthew's Gospel. Jesus starts his ministry in the fishing village of Capernaum by gathering a crew of disciples – two sets of brothers, all fishermen. In terms of social status, fishermen were low down in the pecking order. Their occupation was precarious at best, leaving them economically vulnerable, and they had to pay taxes to the Roman Empire, which made them unpopular. They might seem an unlikely choice for a Messiah starting his mission. Simon (Peter) and Andrew are casting their net out when Jesus calls them, quipping 'Follow me, and I will make you fish for people.' Similarly, James and John abandon their net-mending 'immediately' to follow him. They are 'all in'. The mission has momentum; these fisherfolk are needed as the sea is ripe for fishing. Their task will be to draw others in, and the net will be cast indiscriminately, far and wide. Later, Jesus will compare the kingdom of heaven to a 'dragnet', catching fish of every kind (Mt 13:47).

When we join together for liturgy, we often begin by acknowledging our 'gathering', indicating that we are being called out of our ordinary, everyday lives to gather as community, aware of God's presence among us. We are also called every day into God's service, invited to repentance, a change of heart. Like the disciples, we are called, and we call; we are gathered, and we gather. When we are drawn in by Jesus, we extend the same open welcome to others. The kingdom is at hand, and Jesus' net gathers indiscriminately, regardless of social or economic status. This week, we might reflect on how we gather as community and how we welcome others.

Jane Mellett & Triona Doherty, The Deep End – A Journey with the Sunday Gospels in the Year of Matthew, Messenger, Dublin 2022.

Liturgical texts: concordat cum originali: *Dermot Farrell, Archbishop of Dublin. Other texts: cum permissu: †Dermot Farrell, Archbishop of Dublin. Excerpts from the English translation of the Roman Missal. © 2010, International Committee on English in the Liturgy Corporation. All rights reserved. Used with permission. The Jerusalem version of the Scripture is copyright Darton, Longman & Todd & Doubleday & Co. Inc. Responsorial psalms are copyright The Grail & or Geoffrey Chapman Ltd. Published by Logos Publications, 26 Tolkia Valley Business Park, Ballygogan Rd, Glasnevin, D11 WK38 Phone (01 830 6751).