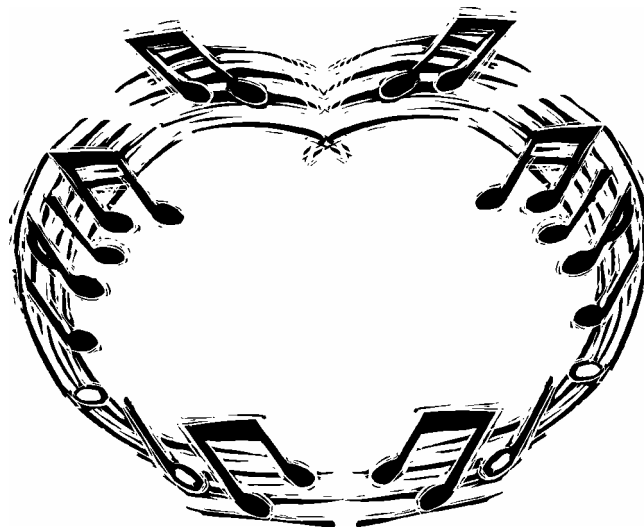


Music Planning Guide

MATTHEW CYCLE A

ADVENT---FIFTH SUNDAY ORDINARY

Please consult the Ordo for Sundays



Below are the keys to the music planning guides.

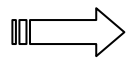
GC = Gather Comprehensive

RS = Ritual Song

WOR = Worship, 3rd Edition

BB = Breaking Bread

MI = Music Issue



Music in these books is often also found in the "Heritage Missal"

JS = Journey Songs

GP = Glory and Praise Comprehensive Edition

PMB = People's Mass Book

WC = We Celebrate

(1) – First Reading

(Ps) – Psalm

(2) – Second Reading

(G) – Gospel

Holy Day of Obligation during Advent

IMMACULATE CONCEPTION – December 8

Psalm of the Day: 98

Today's feast is about the conception of Mary, not about Mary's conception of Jesus. The conception of Mary by Anna as immaculate, that is, as free from original sin, is not taught in the Scriptures; it is a mystery that derives from her future role as the mother of the Lord. It is, in other words, a conclusion derived from the Church's understanding of who Jesus is and Mary's role as Theotokos, Mother of the Lord. The readings, therefore, focus on Mary's relationship to Jesus and, indirectly, to the church.

Genesis 3:9-15, 20. The story of the "original sin" was interpreted by the church as suggesting that we are all bound by the failure of our first parents, subject to punishment for their sin. It became church teaching that Mary was freed from this burden by a special gift of God, to prepare her for her mission as the mother of Jesus. The Latin translation of this story gave Eve's name as "Eva," and made it possible for some Latin Christmas carols to pun that "Ave" (the angel's greeting to Mary) "fit ex Eva" ("Ave" was shaped from "Eva.")

Ephesians 1:3-6, 11-12. Knowing how desperately humans would mess things up by misusing the gift of freedom, God planned to send Christ Jesus and to unite us to the Holy One. Passages like this led early Christian teachers to conclude that Mary, as part of that plan, would have been prepared by God.

Luke 1:26-38. Earlier (and somewhat inaccurate) translations of this announcement story were used to argue for Mary's freedom from sin. The Latin translations called her "gratia plena," "full of grace," and theologians argued that she could not be "full of grace" if she were subject to original sin. That translation tradition is echoed in the translation we are currently using, but the story, in any translation, certainly makes the point that Mary was a central part of God's plan to save humanity from its sin.

Songs for the Liturgy

A Message Came to a Maiden Young (G)

All Who Claim the Faith of Jesus (G)

Ave Maria (G)

Be It Done unto Me (G)

Canticle of the Turning (2)

Hail Mary (G)

Hail Mary: Gentle Woman (G)

I Am for You, v 2 (G)
I Say "Yes," Lord/Digo "Sí," Señor (G)
I Sing a Maid (G)
Immaculate Mary (G)
Joy to You (G)
Magnificat/Canticle of Mary (2)
Mary, Full of Grace (G)
Mary, How Lovely the Light of Your Glory (G)
No Wind at the Window (G)
O Holy Mary (G)
O Sanctissima
Praise We the Lord This Day (G)
Savior of the Nations, Come (G)
She Will Show Us the Promised One (G)
Sing of Mary (G)
Sing We of the Blessed Mother (G)
Sion, Sing (G)
Stainless the Maiden (2)
The Angel Gabriel from Heaven Came (G)

FIRST SUNDAY OF ADVENT

Psalm of the Day: 122

"It is the hour now for you to awake from sleep." When is the messianic age? When will the Day of the Lord dawn to put an end to injustice and suffering? The answer suggested by the Eucharist we celebrate is this: "Now is the day of salvation." God is present among us, transforming us into the presence of God's reign. Can we allow God to work in us and through us for the transformation of the world?

Isaiah 2:1-5. The prophet's messianic hopes are centered on Jerusalem and its Temple Mount, but he also sees Jerusalem as the source for worldwide peace.

Romans 13:11-14. Faith has moral consequences. Christians should live now as if the reign of God had already dawned. We should "put on the Lord Jesus Christ."

Matthew 24:37-44. It's clear that Jesus preached an "apocalyptic" view of the messianic age, one that saw the coming of the Messiah as a sudden arrival determined only by God's will, apart from whatever was happening in history. This passage reflects that view: The Day of the Lord will come suddenly and unexpectedly, like a thief in the night.

Songs for the Liturgy

A Season of Light (1)
Advent Gathering (2)
Awake, Awake, Fling Off the Night (G)
Awake, O Sleeper (2)
Christ the Light Is Coming (1,2,G)
City of God, Jerusalem (1,Ps)
Come, Light of the World (1)
Come, Lord, and Tarry Not (G)
Come to Set Us Free (1)
Creator Alme Siderum, Latin/English (G)
Hills of the North, Rejoice (G)
In the Day of the Lord (1)
Levanto Mi Alma (Peña)

Maranatha (1,2,G)
My Lord! What a Morning (G)
Now Is the Time Approaching (1)
Now the Day of the Lord Is at Hand (2,G)
O Come, Lord Jesus (1)
O, How I Long to See (1,Ps)
People, Look East (2)
Proclaim the Joyful Message (1)
Ps 25: To You, O Lord (G)
Save Us, O Lord (G)
Sleepers, Wake! A Voice Astounds Us (G)
Soon and Very Soon (1,G)
The Advent of Our God (G)
The Dawn of Day (1,G)
The Day Is Near (1)
The King Shall Come When Morning Dawns (2,G)
Wait for the Lord (G)
Wake, Awake (G)
When the King Shall Come Again (1)
When the Lord in Glory Comes (1,G)
You Clouds of Heaven, Open Wide (G)

SECOND SUNDAY OF ADVENT

Psalm of the Day: 72

One day at a time. Our faith and its practice require that we live the faith each day, not just waiting around for some future perfect time but living the Gospel now and putting into practice the morality of the reign of God. No matter how much we might wish for a time of complete justice and absolute peace, any justice and peace we might find in this world will only come about if we live it now.

Isaiah 11:1-10. The prophet longs for an ideal ruler, one descended from the family of David, who will bring true justice and peace to Israel and to the whole world.

Romans 15:4-9. This passage from the end of the Letter to the Romans offers general encouragement to harmonious living between Jews and Gentiles in the community for two reasons: to promote unity in worship ("that with one accord you may with one voice glorify the God and Father of our Lord Jesus Christ") and so that the church may give common witness "for the glory of God."

Matthew 3:1-12. This summary of John's preaching focuses on two things: his call to immediate repentance, that is, to an immediate change in behavior without reliance on any privilege or sense of election; and his call to look for the coming of one "mightier than I," the expected messiah.

Songs for the Liturgy

A Season of Light (1,Ps)
A Voice Cries Out (G)
Advent Antiphon (G)
Arise, O Jerusalem (1)
Behold a Virgin Bearing Him (G)
Christ Is Coming: Prepare the Way (G)
Christ the Light Is Coming (1,G)
Come to Set Us Free (1,2)
Comfort, Comfort, O My People (1,G)
Comfort My People (1,G)

Every Valley (G)
Hail to the Lord's Anointed (Ps)
Let the Valleys Be Raised (G)
Lo, How a Rose E'er Blooming (1)
Maranatha (1)
Now Is the Time Approaching (1,Ps)
O Come, Lord Jesus (G)
O Come, O Come, Emmanuel (1)
O Day of Peace (1)
O, How I Long to See (1)
On Jordan's Bank (G)
People, Look East (1,G)
Prepare! the Lord Is Near (G)
Prepare the Way of the Lord (G)
Prepare Ye the Way (G)
Priestly People, v 5 (G)
Proclaim the Joyful Message (1)
Ready the Way (G)
Take Comfort, My People (1,G)
Walk in the Reign (1)

THIRD SUNDAY OF ADVENT

Psalm of the Day: 146

Are you the one?" The signs reveal the presence of Christ: healing, restoration, good news preached to the poor, a growing acceptance of God's Name. Even the least in the reign of God can make some of these signs.

Isaiah 35:1-6,10. To a people suffering from defeat and occupation, the prophet promises a divine healing that will restore not only the people but even the desert and the dry lands.

James 5:7-10. What do you do when you don't see signs of the divine presence? Wait. God's revelation is not far away.

Matthew 11:2-11. John, in prison, is one of those having trouble finding God's hand in current events. Jesus' response to his question is: When you see these things happening--healing, restoration of life, good news to the poor--then you know that the hand of God is at work. But there is a question: Do people have enough insight, even in the case of rather strange characters like John, to discern God's hand? What did you go out to see?

Songs for the Liturgy

Advent Gathering (1,G)
Awake! Awake, and Greet the New Morn (1,G)
Be Light for Our Eyes (1,G)
Come, O Long Expected Jesus (1,G)
Creator Alme Siderum--Latin/English (1,G)
Each Winter as the Year Grows Older (G)
Flow River Flow (1)
God Has Chosen Me (1,Ps,G)
God of All People (G)
Hail to the Lord's Anointed (1,G)
Hold Me in Life (G)

Lo, How a Rose E'er Blooming (1)
Maranatha (1)
O Come, Divine Messiah (1,G)
On Jordan's Bank (G)
Patience, People (2)
People, Look East (1)
People of the Night (2)
Proclaim the Joyful Message (1,G)
Ps 85: Lord, Let Us See Your Kindness (1)
Ready the Way (1)
The Spirit of God (G)
The Voice of God Goes Out through All the World (G)
Walk in the Reign (1)
When the King Shall Come Again (1,G)
You Have Anointed Me (1,Ps,G)
Your Mercy Like Rain (1,G)

FOURTH SUNDAY OF ADVENT

Psalm of the Day: 24

Signs that need interpretation: The birth of a child in a royal house; the pregnancy of a young woman before marriage. How is the hand of God at work in our world? Do we wait for the heavens to be ripped asunder as a sign of God's presence, or can we find that presence in something as simple and everyday as the birth of a child?

Isaiah 7:10-14. The current translation emphasizes the traditional interpretation of this passage in light of Mary's virginal conception of Jesus. In its original context, it is a prophecy about liberation coming through the royal house of Judah, even though that seems unlikely in the political context of the time.

Romans 1:1-7. Paul introduces himself to a community that does not know him. He identifies himself as a slave of Christ Jesus whose ministry is to be an apostle to the Gentiles. How do we introduce ourselves to people? How do they get to know us?

Matthew 1:18-24. Matthew's account of Jesus' birth begins by focusing on Joseph and his struggle in accepting a pregnant Mary as his wife. How do we practice discernment? How do we prepare ourselves to hear the word of God?

Songs for the Liturgy

All Who Claim the Faith of Jesus (1,G)
Ave Maria--Latin/English
Awake! Awake, and Greet the New Morn (G)
Behold a Virgin Bearing Him (1,G)
Emmanuel (1)
God of Adam, God of Joseph (G)
Hail Mary: Gentle Woman (1,G)
Immaculate Mary (1,G)
Joseph, Be Our Guide and Pattern (G)
Let the King of Glory Come (Ps)
Lift Up Your Heads (Ps)
Lo, How a Rose E'er Blooming (1,G)
Magnificat/Canticle of Mary (2)
O Come, O Come, Emmanuel (1)
O Holy Mary (1,G)

Priestly People, v 2 (G)
Savior of the Nations, Come (G)
See How the Virgin Waits (1,G)
Sing of Mary, Pure and Lowly (1,G)
The Angel Gabriel from Heaven Came (1,G)
The Coming of Our God (1)
The God Whom Earth and Sea and Sky (1,G)
The King of Glory (1,Ps)
Within Our Hearts Be Born (G)
You Clouds of Heaven, Open Wide (Ps)

NATIVITY OF OUR LORD

See readings from lectionary for Vigil, Mass at Midnight, Mass at Dawn, and Mass during the Day

Songs for the Liturgy

Today's liturgy should be full of the sound of familiar carols. For the Masses at Midnight and at Dawn, choose carols that evoke the images of the Christmas story: Bethlehem, manger, angels, shepherds. For the Mass during the Day, look for hymns and songs that proclaim that Christ is born this day, as the Word made flesh continues to dwell among us.

A Child Is Born in Bethlehem (Midnight, Dawn)
A Stable Lamp Is Lighted (Midnight)
Angels from the Realms of Glory (Midnight, Dawn)
Angels We Have Heard on High (Midnight, Dawn)
Awake, Awake and Greet the New Morn (Midnight)
Away in a Manger (Midnight)
Before the Marvel of This Night (Midnight)
Born of Peace (Vigil, Midnight)
Bread of Life (All Masses) JS 819 (Christmas verses)
Carol at the Manger (Midnight)
Child of Mercy (Midnight)
Child of the Poor (Midnight)
Christ Was Born on Christmas Day (All Masses)
Cry Out with Joy and Gladness (Vigil, Midnight)
From Heaven Above (Midnight)
Gentle Night (Midnight)
Gloria (All Masses)
Gloria, Gloria (All Masses)
Go, Tell It on the Mountain (Midnight, Dawn)
God Rest You Merry, Gentle. (Midnight, Dawn)
Good Christian Friends, Rejoice (All Masses)
Hark! the Herald Angels Sing (All Masses)
How Brightly Beams the Morning Star (Dawn)
In Deepest Night (All Masses)
Infant Holy, Infant Lowly (Midnight, Dawn)
It Came upon the Mid. Clear (Midnight)
Jesus Is Born (Midnight, Dawn)
Joy to the World (Day)
Joyful Is the Dark (Midnight)
Lo, How a Rose (Vigil, Midnight, Dawn)

Lord, Today (Midnight, Dawn)
Nativity Carol (Midnight)
Now the Christ Child Is Born for Us (Midnight, Dawn)
O Come, All Ye Faithful (All Masses)
O Come, Little Children (Midnight, Dawn)
O Little Town of Bethlehem (Vigil, Midnight)
Of the Father's Love Begotten (Day)
Rise Up, Shepherd, and Follow (Midnight)
See amid the Winter's Snow (Midnight, Dawn)
Silent Night (Midnight)
Song of the Stable (Midnight, Dawn)
The Aye Carol (Midnight)
The First Nowell (Midnight)
The Lord Is Come (All Masses)
The Snow Lay on the Ground (Midnight)
The Virgin Mary Had a Baby Boy (Midnight, Day)
'Twas in the Moon of Wintertime (Midnight, Dawn)
Wake from Your Sleep (Dawn)
What Child Is This (Midnight, Dawn)
Where Shepherds Lately Knelt (Midnight, Dawn)
While Shepherds Watched (Midnight)
Who Has Known (Midnight)

FEAST OF THE HOLY FAMILY

Psalm of the Day: 128

Actions have consequences far beyond what we may imagine. So, for example, care of parents "atones for sins," and acceptance of divine forgiveness leads us to forgive others "as the Lord has forgiven" us. Taking care of one's family and moving them to a safer place may also lead to unexpected results. Sir 3:2-6,12-14. The reasons given for caring for parents are not those we might expect in our society. It is not because they cared for us, or we owe it to them, or society would look ill on us if we neglect our parents, but rather it's because such care is part of the divine order and a sign of God's care for all of us. Colossians 3:12-21. Paul's letters (and those that imitate his style) always include a description of appropriate behavior for those who believe in Christ. Here, that list begins with the principles for peaceful community life, and then it extends those (for anyone who uses the full text) to relations between husbands and wives. In Paul's time, wives were considered property, so his command that husbands love their wives was, in that time, radical. Matthew 2:13-15,19-23. Both Matthew and Luke deal with two places associated with Jesus' birth and life: Bethlehem and Nazareth. While Luke has Mary and Joseph living in Nazareth and moving to Bethlehem for Jesus' birth (see the reading for Christmas Midnight), Matthew presumes that they live in Bethlehem when Jesus is born and then move to Nazareth, in far-off Galilee, for protection. All of this, though, is presented as part of the divine plan.

Songs for the Liturgy

Child of Gladness (G)
Christ, You Are the Fullness (2)
Come, Sing a Home and Family (G)
Coventry Carol (G)
Faith, Hope and Love (2)
Faithful Family (2)

For the Beauty of the Earth (2)
God Is Love (2)
God Made from One Blood (1)
God of Adam, God of Joseph (G)
God's Holy Family
How Happy You Who Fear the Lord (Ps)
Love One Another (2)
Once in Royal David's City (G)
Our Father, by Whose Name (1,2,G)
Sing of Mary (G)
The Aye Carol
The Greatest Gift (2)
The Snow Lay on the Ground (G)
Ubi Caritas (2)
United as One (2)
What Child Is This (G)
When Love Is Found (2)
Where Charity and Love Prevail (2)
Where There Is Love (2)

SOLEMNITY OF EPIPHANY

Psalm of the Day: 72

A further reflection of the meaning of Christmas: Christ is the light and the savior of the whole world. He came from the Jews and fulfilled Israel's hopes for salvation from God. A point that was strongly contested in the early church--salvation is not limited to the Jews. It is for everyone.

Isaiah 60:1-6. God is compared to the sun dawning over Jerusalem, which will draw all nations (and the wealth of the nations) to a city that lies, as the prophet speaks, in ruins. The gifts of the nations are echoed in the gospel text.

Ephesians 3:2-3, 5-6. This announcement is what makes it possible for most of us to be Christian: God's plan is that "the Gentiles are coheirs [with the Jews], members of the same body, and copartners in the promise in Christ Jesus."

Matthew 2:1-12. The story of the "magi [astrologers] from the east" puts in graphic form the Christian belief that the meaning of Christmas is for the nations; it is not limited to one group of people or one country. It also shows how the presence of Christ causes division: It makes some people (Herod) fearful; it leads others (the magi) to rejoice. The tradition that there were three astrologers comes from the fact that there are three gifts mentioned in the narrative.

Songs for the Liturgy

All the Ends of the Earth (1)
Angel Voices Richly Blending (G)
Angels, from the Realms of Glory (G)
Arise, O Jerusalem (1)
As with Gladness Men of Old (G)
Behold That Star (G)
Brightest and Best (1)
City of God (1)
Earth Has Many a Noble City (G)
From All That Dwell below the Skies (Ps,2)
Good Christian Friends, Rejoice (G)

How Brightly Beams the Morning Star (1)
 Jesus Shall Reign (Ps)
 Lord, Today (1)
 Now the Christ Child Is Born for Us, v 5 (G)
 Of the Father's Love Begotten (1)
 One Bread, One Body (2)
 Sing We Now of Christmas, vss 4-5 (G)
 Sion, Sing! (1)
 Song of Gathering (1,2,G)
 Songs of Thankfulness and Praise (G)
 The First Nowell (G)
 The Lord Is Come (1)
 The Virgin Mary Had a Baby Boy (G)
 'Twas in the Moon of Wintertime (G)
 We Three Kings (G)
 What Child Is This, v 3 (G)
 What Star Is This (G)
 Wonderful and Great, v 4 (1,Ps,G)
 You Are the Voice (1)

BAPTISM OF THE LORD

Psalm of the Day: 29 (Common Psalm: 72)

Beginning with baptism . . . Jesus' ministry began with his baptism. Where and when did our ministry begin? How are we living out our baptism in imitation of the life and ministry of the Savior?

Isaiah 42:1-4, 6-7. The "servant" described by Isaiah is an enigmatic figure that may stand for the prophet himself, the "poor ones" of Israel, or the whole nation. Because of the way Jesus died, Christians saw in the sufferings of the servant an image of the One who brought life from death. In this passage the servant is anointed with the divine spirit and acts with mercy and gentleness.

Acts 10:34-38. At the end of a dramatic passage in which Peter accepts the call to baptize non-Jews, he summarizes the gospel message: Jesus was anointed by the spirit of God to bring "healing to all those oppressed by the devil," and that "healing" applies to all who are called by God.

Matthew 3:13-17. In Matthew's version of the baptism story, John acknowledges Jesus' superiority, but it is only Jesus who sees the Spirit of God "descending like a dove." Presumably it is also only Jesus who hears the voice naming him God's "beloved Son," since there is no reaction from John or the crowd.

Songs for the Liturgy

A Living Hope (2,G)
 All the Ends of the Earth (G)
 All You Who Are Thirsty (G)
 Arise, Your Light Is Come! (1)
 Baptized in Water (G)
 Before the Sun Burned Bright (G)
 Come, Taste and See (G)
 God Sends Us His Spirit (G)
 Here Am I (1) RS 822
 Joy to the World (1)
 Now in This Banquet, vss 3-4 (1)
 O Christ, the Great Foundation (G)
 O God of Love, O King of Peace (Ps)
 O Healing River (G)

Praise to You, O Christ Our Savior (G)
Priestly People, v 1 (1,G)
Send Down the Fire (G)
Song of the Holy Spirit (G)
Song over the Waters (G)
Songs of Thankfulness and Praise (G)
The Church of Christ in Every Age (1)
The Church's One Foundation (G)
The Spirit of God (G)
The Voice of God (1,G)
There Is One Lord (G)
Wade in the Water (G)
Waters of Love (Ps,G)
We Shall Draw Water (1)
When Jesus Came to Jordan (G)
When John Baptized by Jordan's River (G)
Wonderful and Great (Ps)
You Are the Voice (G)

SECOND SUNDAY IN ORDINARY TIME

Psalm of the Day: 40

Isaiah 49:3, 5-6. The "Songs of the Servant" describe a figure who may be a future prophet or the nation itself. The church has applied all four of the "Servant Songs" to Jesus.

1 Corinthians 1:1-3. The first of an extended set of readings (semi-continuous) from this important letter. Paul introduces himself and describes how he views the community at Corinth.

John 1:29-34. In Year A, most of the gospel readings are taken from Matthew, but the Second Sunday in each cycle reads from John--either John the Baptist's witness to Jesus or, in Year C, the account of the wedding at Cana. In today's text, John gives witness to Jesus as the "Lamb of God who takes away the sins of the world." In this version of the baptism account, it is John who sees the Spirit descend on Jesus (compare with Matthew's version, read on the Feast of the Baptism in Year A).

Songs for the Liturgy

All Are Welcome (2)
All the Ends of the Earth (1)
Be Light for Our Eyes (1,Ps,G)
Christ Is the World's Light (1,G)
Church of God (2)
Forth in the Peace of God (1)
God Has Chosen Me (1,Ps,G)
Hail to the Lord's Anointed (1,G)
Here I Am, Lord (1,Ps,G)
Hope of the World (1,G)
I Say "Yes," Lord/Digo "Sí," Señor (Ps)
Lord of Glory (1)
Make Me a Channel of Your Peace (1)
Out of Darkness (2)
Praise to You, O Christ, Our Savior (1,G)
Priestly People/Pueblo de Reyes, v 9 (2,G)
Proclaim to All the Nations (1,G)

Send Me, Jesus (1,Ps,G)
Song of the Body of Christ (2)
Songs of Thankfulness and Praise (G)
The Christ of God (G)
The King of Glory (1,G)
The Light of Christ (1,G)
The Son of God Proclaim (1,G)
The Spirit of God (1,2,G)
The Voice of God Goes Out (1)
We Form One Church (2)
We, the Body of Christ (G)
When Jesus Came Preaching the Kingdom of God (1,G)

THIRD SUNDAY IN ORDINARY TIME

Psalm of the Day: 27

We are introduced to Matthew's "fulfillment" theme: Jesus fulfills the prophecies of the One who is to come. This theme is often the model for the relationship between the first reading and the gospel in the Lectionary. We also hear the call of the core members of the Twelve.

Isaiah 8:23--9:3. The "land of Zebulun and Naphtali" (quoted directly in the gospel) was the territory of the northernmost tribes of Israel; in Jesus' day this area was called Galilee. Now that this area is at peace once more, the prophet is given hope that a king of David's line will come to fulfill the hope for peace throughout the country.

1 Corinthians 1:10-13, 17. Paul gets to the first major problem in the Corinthian community: People are fighting over "authentic" Christianity, depending on who evangelized them. Paul points out that all the believers belong to Christ.

Matthew 4:12-23. Jesus, who came from Galilee, made Capernaum the center of his mission. Matthew summarizes Jesus' call for repentance and recounts the call of the first disciples, Jesus' closest allies.

Songs for the Liturgy

All Are Welcome (2)
Arise, Shine (1,G)
Arise, Shine Forth (1,G)
Be Light for Our Eyes (1,Ps,G)
Before the Sun Burned Bright (G)
Blest Are We (1,Ps,G)
Bring Forth the Kingdom (G)
City of God (1,G)
Draw Us in the Spirit's Tether (2)
Gifts That Last (G)
God Has Chosen Me (G)
Good News (G)
Happy Those Who Hear the Word of God (1,G)
Here I Am, Lord (Ps,G)
I Am the Light of the World (1,G)
I Danced in the Morning (G)
I Heard the Voice of Jesus Say, v 2 (1,Ps,G)
I Received the Living God (G)
I Say "Yes," Lord/Digo "Sí," Señor (G)
In Christ There Is a Table Set for All (2)

In Christ There Is No East or West (2)
 Life-Giving Bread, Saving Cup (2)
 Lord, Today, vss 2,5 (1)
 Lord, When You Came/Pescador de Hombres (G)
 Lord, Who at Your First Eucharist (2)
 Many Are the Light Beams (1,Ps,G)
 O Christ, the Great Foundation (2)
 One Bread, One Body (2)
 One Is the Body (2)
 One Lord (2)
 Out of Darkness (2)
 Pan de Vida (2)
 Sing a New Church (2)
 Sion, Sing (1,G)
 Speak, Lord (1,G)
 The Church's One Foundation (2)
 The Light of Christ (1,G)
 The Lord Is My Light (Ps)
 The Spirit of God (G)
 The Voice of God Goes Out (G)
 There Is One Lord/Un Sólo Señor (2)
 There's a Spirit in the Air (G)
 This Little Light of Mine (1,Ps,G)
 Two Fishermen (G)
 Ubi Caritas (2)
 We Are Many Parts (2)
 When Jesus Came Preaching the Kingdom of God (G)
 Where Charity and Love Prevail (2)
 Whom Shall I Send? (G)
 Word of God, Come Down on Earth (G)
 You Have Anointed Me (G)

FOURTH SUNDAY IN ORDINARY TIME

Psalm of the Day: 146

In every age there is a "remnant" whose only hope is God and whose only treasure is faith.

Zephaniah 2:3; 3:12-13. Originally "the remnant" were either those who were left behind after Judah was conquered by Babylon or the exiles taken away from the land--those who were so poor that all they had left was their faith in God. But this title was spiritualized to mean those who placed their faith in God first, above any possessions.

1 Corinthians 1:26-31. This reading accords fairly well with today's other readings. Paul reminds the Corinthians that they don't have much to boast about. All they have, in fact, is faith.

Matthew 5:1-12. The "beatitudes" praise those who constitute the faithful "remnant" and promise them a reward for their fidelity. Matthew also connects persecuted Christians with this remnant as a way to offer them hope.

Songs for the Liturgy

Anthem (1,G)

At the Table of the World (1,G)
Be Not Afraid, v 2 (G)
Beatitudes (G)
Blessed Are the Poor (G)
Blest Are They (G)
Bread for the World Broken (G)
Bring Forth the Kingdom (1,G)
Canticle of the Turning (1,G)
Earthen Vessels (2)
For the Healing of the Nations (1,G)
Gather Us In (1,G)
I Am the Light of the World (G)
Jesus Still Lives (G)
Lead Me, Lord (G)
Let Justice Roll Like a River (1,G)
Make Me a Channel of Your Peace (G)
Make Us True Servants (G)
Many Are the Light Beams (G)
O Blessed Are the Poor in Spirit (G)
O Breathe on Me, O Breath of God (G)
Seek the Lord (1)
Taste and See (1,G)
The Kingdom of God (1,G)
The People of God (G)
The Servant Song (G)
'Tis the Gift to Be Simple (G)
We Are Called (1,G)
We Are Chosen (2)
We Are the Light of the World (G)
What Does the Lord Require (G)

FIFTH SUNDAY IN ORDINARY TIME

Psalm of the Day: 112

Should Christians be involved with "the world" or withdrawn from it; caring only for the members of their own community or caring for all outcasts and people in need; focused on their own salvation or on the salvation of the whole world? These question has haunted the church through the centuries. Today's readings suggest involvement rather than withdrawal.

Isaiah 58:7-10: In a bleak period in Israel's history, the prophet calls on people to care for the poor and oppressed. If they do, he promises, they will share in the "messianic" time to come, when the "glory of the Lord" will shine for all to see.

1 Corinthians 2:1-5: Paul claims that his preaching was not the kind of thing that would attract people, since he spoke only of the cross of Christ. Therefore, the Corinthian community wasn't swayed by eloquence into belief, but by the action of God.

Matthew 5:13-16: This passage immediately follows the Beatitudes in Matthew's "Sermon on the Mount," and it expresses the belief that Christ's followers should not hide their faith, but act boldly, shining out like a lamp in a dark place or a city on a hill.

Songs for the Liturgy

Anthem (1,G)

Be Like the Sun (1,G)
Be Thou My Vision (1,G)
Blest Are We (G)
Bring Forth the Kingdom (G)
Christ Is Alive (1,2)
Christ's Church Shall Glory in His Power (1,2,G)
City of God (G)
Come, My Way, My Truth, My Life (G)
Gather Us In (G)
God Has Chosen Me (G)
Happy Those Who Hear the Word of God (G)
I Am the Light of the World (1,G)
I Want to Walk as a Child of the Light (1,G)
Lord, Whose Love in Humble Service (1,2,G)
Now in This Banquet, esp. vss. 5-6 (1,G)
Only This I Want (2)
Out of Darkness (1,G)
Prayer of Peace (1,G)
Receive in Your Heart (G)
There's a Spirit in the Air (1)
This Little Light of Mine (1,G)
Those Who See Light (1,G)
Tree of Life (2)
We Are Called (1,G)
We Are the Light of the World (G)
We Are Walking in the Light (1,G)
What Does the Lord Require (1)
What You Hear in the Dark (G)
Whatsoever You Do (1)

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