

*st mary's catholic church
greenville, south carolina*



*third sunday of the year
23 january 2022*


 INTRODUCTORY RITES
 

Entrance Antiphon

Psalm 96.1, 6

O sing a new song to the Lord; sing to the Lord, all the earth. In his presence are majesty and splendor, strength and honor in his holy place.

Entrance Hymn

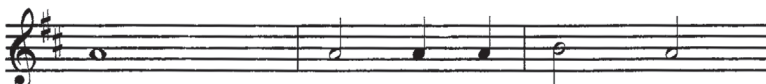
Jesus Shall Reign

Isaac Watts, 1674-1748

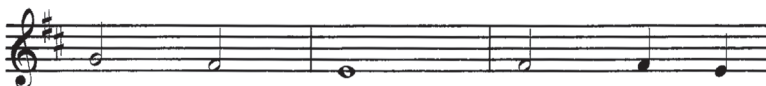
DUKE STREET L. M.
John Hatton, 1793



1. Je - sus shall reign wher - e'er the
 2. To him shall end - less prayer be
 3. Peo - ple and realms of ev - 'ry
 4. Bless - ings a - bound wher - e'er he
 5. Let ev - ery crea - ture rise and



sun Doth his suc - ces - sive
 made, And prais - es throug to
 tongue Dwell on his love with
 reigns; The prisoner leaps to
 bring Pe - cu - liar hon - ors



jour - neys run; His king - dom
 crown his head; His Name like
 sweet - est song; And in - fant
 lose his chains, The wea - ry
 to our King; An - gels de -



stretch from shore to shore,
 sweet per - fume shall rise
 voic - es shall pro - claim
 find e - ter - nal rest,
 scend with songs a - gain,



Till moons shall wax and wane no more.
 With ev - 'ry morn - ing sac - ri - fice.
 Their ear - ly bless - ings on his Name.
 And all the sons of want are blest.
 And earth re - peat the loud A - men.

Penitential Act

Confiteor

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,

All strike their breast, saying:

through my fault, through my fault, through my most grievous fault;

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.

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

People Amen.

Kyrie

Ky-ri - e, * e - le - i - son.
Chri - ste, e - le - i - son.
Ky - ri - e, e - le - i - son.
Ky - ri - e, * ** e - le - i - son.

Music: Vatican Edition VIII; acc. by Richard Proulx



Gloria

Gló-ri - a in ex-cél-sis De - o. Et in ter-ra pax ho-mí-ni-bus
bo - nae vo - lun - tá - tis. Lau-dá - mus te.
Be-ne-dí-ci-mus te. A-do-rá - mus te.
Glo-ri - fi - cá-mus te. Grá-ti - as á - gi - mus ti - bi
pro-pter ma-gnam gló - ri - am tu - am. Dó-mi-ne De-us, Rex cae -
lé - stis, De - us Pa - ter om - ní - po - tens.
Dó-mi - ne Fi - li u - ni - gé - ni - te, Je - su Chri - ste.
Dó-mi - ne De - us, A - gnus De - i, Fí - li - us Pa - tris.
Qui tol - lis pec - cá - ta mun - di, mi - se - ré - re no - bis.
Qui tol - lis pec - cá - ta mun - di, sú - sci - pe de - pre - ca - ti - ó -
nem no - stram. Qui se - des ad d é x - te - ram Pa - tris,
mi - se - ré - re no - bis. Quó - ni - am tu so - lus San - ctus.
Tu so - lus Dó - mi - nus. Tu so - lus Al - tís - si - mus,
Je - su Chri - ste. Cum San - cto Spí - ri - tu,
in gló - ri - a De - i Pa - tris. A - men.

Collect

✠ LITURGY OF THE WORD ✠

First Reading

Nehemiah 8.2-4a, 5-6, 8-10

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!”

Lector: The Word of the Lord.

People: Thanks be to God.



Responsorial Psalm

Psalm 19.8, 9, 10, 15

Psalm 19

Owen Alstott



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

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

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

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



Second Reading

1 Corinthians 12.12-30

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?

Lector: The Word of the Lord.

People: Thanks be to God.



Gospel Acclamation

Owen Alstott



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

Gospel

Luke 1.1-4; 4.14-21

Deacon: The Lord be with you.

People: And with your spirit.

Deacon: A reading from the holy Gospel according to Luke. **People: Glory to you, O 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."

Deacon: The Gospel of the Lord.

People: Praise to you, Lord Jesus Christ.

Homily



Profession of Faith *(spoken slowly and reverently)*

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,

Bow profoundly during these two 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.

The Bidding Prayers

The Collection

The offering is for the support of the parish, and envelopes for the Church in Latin America may also be placed in this collection.

Offertory Antiphon

Psalm 118.16, 17

*The right hand of the Lord has struck with power, the right hand of the Lord has exalted me;
I shall not die, but live, and declare the works of the Lord.*

Offertory Hymn

Let All Mortal Flesh Keep Silence

Liturgy of St. James, 5th Cent.
Paraphrased by Gerard Moultrie, 1829-1885

PICARDY 87.87.87
Traditional French Melody, 17th Cent.



1. Let all mor - tal flesh keep si - lence, and with fear and
 2. King of kings, yet born of Ma - ry, as of old on
 3. Rank on rank the host of hea - ven spreads its van - guard
 4. At his feet the six - winged ser - aph; cher - u - bim with



trem - bling stand; Pon - der noth - ing earth - ly mind - ed,
 earth he stood, Lord of lords in hu - man ves - ture,
 on the way, As the Light of Light de - scend - eth
 sleep - less eye, Veil their fac - es to the Pres - ence,



for with bless - ing in his hand Christ our God to earth de -
 in the Bod - y and the Blood He will give to all the
 from the realms of end - less day, That the powers of hell may
 as with cease - less voice they cry, "Al - le - lu - ia, Al - le -



scend - eth, our full hom - age to de - mand.
 faith - ful his own self for heav'n - ly food.
 van - ish as the dark - ness clears a - way.
 lu - ia, Al - le - lu - ia, Lord most high!"

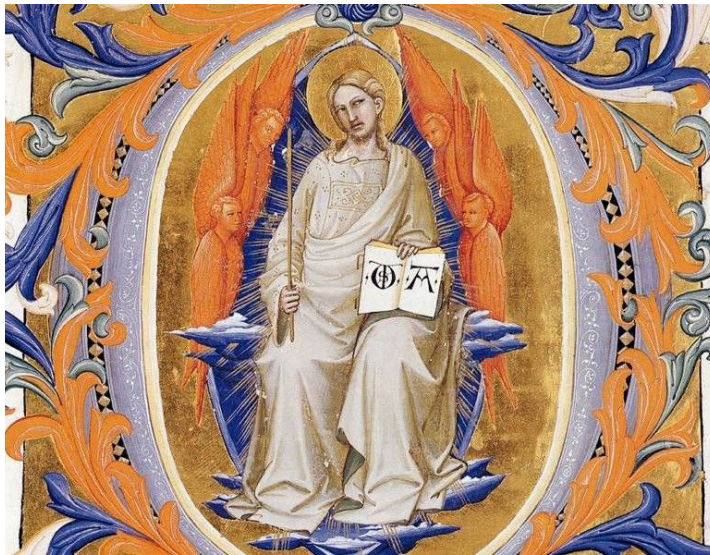
Offertory Anthem

Rejoice in the Lord Always

Anonymous

Philippians 4:4-7

Rejoice in the Lord always and again, I say, rejoice. Let your softness be known unto all men: the Lord is e'en at hand. Be careful for nothing; but in all prayer and supplication, let your petitions be manifest unto God with giving of thanks. And the peace of God which passeth all understanding, keep your hearts and minds through Christ Jesus. Amen.



Priest Pray, brethren,
that my sacrifice and yours
may be acceptable to God,
the Almighty Father.

People **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.**

Prayer Over the Offerings


 EUCHARISTIC PRAYER
 

Preface Dialogue

Priest: The Lord be with you. *Assembly:* And with your spir - it.
Priest: Lift up your hearts. *Assembly:* We lift them up to the Lord.
Priest: Let us give thanks to the Lord our God. *Assembly:* It is right and just.

Sanctus

San - ctus, * San - ctus, San -
 ctus Dó - mi - nus De - us Sá -
 ba - oth. Ple - ni sunt cae - li et
 ter - ra gló - ri - a tu - a. Ho - sán -
 na in ex - cé - sis. Be - ne - dí - ctus qui
 ve - nit in nó - mi - ne Dó - mi - ni. Ho - sán -
 na in ex - cé - sis.

Music: Vatican Edition VIII; acc. by Richard Proulx

Mystérium Fidei (The Mystery of Faith)

Two staves of musical notation in treble clef with a key signature of one sharp (F#). The first staff contains the melody for the first line of lyrics, and the second staff contains the melody for the second line. The lyrics are: "We pro - claim your Death, O Lord, and pro - fess your Res - ur - rec - tion un - til you come_ a - gain."

The Great Amen

arr. by Judy Franzen

People

A single staff of musical notation in treble clef with a key signature of one sharp (F#). The melody consists of a series of notes: a quarter note G4, a quarter note A4, a half note B4, a quarter note C5, a quarter note B4, a quarter note A4, a quarter note G4, and a half note F#4. The lyrics are: "A - men. A - men. A - men."



 COMMUNION RITE 

Priest At the Savior's command and formed by divine teaching, we dare to say:

***People* 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.**

Priest Deliver us, Lord, we pray, from every evil,
graciously grant peace in our days,
that, by the help of your mercy,
we may be always free from sin
and safe from all distress,
as we await the blessed hope
and the coming of our Savior, Jesus Christ.

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

Priest Lord Jesus Christ,
who said to your Apostles:
Peace I leave you, my peace I give you,
look not on our sins,
but on the faith of your Church,
and graciously grant her peace and unity
in accordance with your will.
Who live and reign for ever and ever.

***People* Amen.**

Priest The peace of the Lord be with you always.

***People* And with your spirit.**

Agnus Dei

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

Music: Vatican Edition VIII; acc. by Richard Proulx



Priest Behold the Lamb of God,
behold him who takes away the sins of the world.
Blessed are those called to the supper of the Lamb.

People **Lord, I am not worthy
that you should enter under my roof,
but only say the word
and my soul shall be healed.**

Look toward the Lord and be radiant; let your faces not be abashed.



AN ACT OF SPIRITUAL COMMUNION

LORD JESUS, I LOVE YOU ABOVE ALL THINGS.
HOW I LONG TO RECEIVE YOU WITH MY BROTHERS
AND SISTERS AT THE TABLE YOU HAVE PREPARED.
BUT SINCE I CANNOT AT THIS MOMENT RECEIVE YOU IN
THE HOLY SACRAMENT OF YOUR BODY AND BLOOD,
I ASK YOU TO FEED ME WITH THE MANNA OF YOUR HOLY SPIRIT
AND NOURISH ME WITH YOUR HOLY PRESENCE.

I UNITE MYSELF COMPLETELY TO YOU;
NEVER PERMIT ME TO BE SEPARATED FROM YOUR LOVE.

AMEN.

Communion Motets

Tantum ergo

Oreste Ravenello

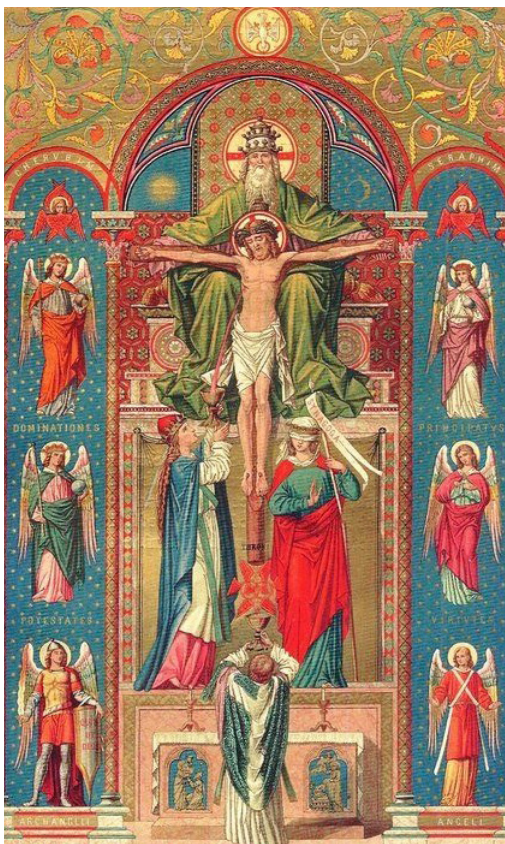
*Down in adoration falling, Lo! the sacred Host we hail,
Lo! o'er ancient forms departing Newer rites of grace prevail;
Faith for all defects supplying, Where the feeble senses fail.*

*To the everlasting Father, And the Son Who reigns on high
With the Holy Ghost proceeding Forth from Each eternally,
Be salvation, honor, blessing, Might and endless majesty. Amen.*

Ave verum corpus

Edward Elgar

*Hail the true body, born of the Virgin Mary: You who truly suffered and were sacrificed
on the cross for the sake of man. From whose pierced flank flowed water and blood:
Be a foretaste for us in the trial of death.*



Communion Hymn

Blessed Jesus, At Thy Word

Tobias Clausnitzer, 1619-1684
Trans. by Catherine Winkworth, 1827-1878

LIEBSTER JESU 78. 78. 88
Johann R. Ahle, 1625-1673
Harm. by Johann S. Bach, 1685-1750

1. Bless - ed Je - sus, at Thy word We are gath - ered
2. Glo - rious Lord, Thy - self im - part, Light of Light, from
3. Fa - ther, Son, and Ho - ly Ghost, Praise to Thee and

all to hear Thee; Let our hearts and souls be stirred
God pro - ceed - ing; O - pen Thou our ears and heart,
ad - o - ra - tion! Grant that we Thy Word may trust

Now to seek and love and fear Thee, By Thy teach - ings,
Help us by Thy Spir - it's plead - ing; Hear the cry Thy
And ob - tain true con - so - la - tion While we here be -

sweet and ho - ly, Drawn from earth to love Thee sole - ly.
peo - ple rais - es, Hear and bless our prayers and prais - es.
low must wan - der, Till we sing Thy prais - es yon - der. A - men.

✻ CONCLUDING RITES ✻

Priest The Lord be with you.

People **And with your spirit.**

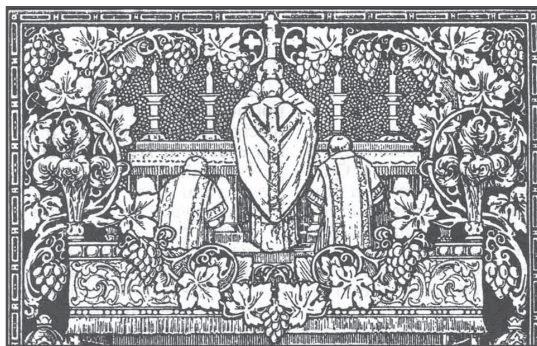
Priest May almighty God bless you, the Father, and the Son, and the Holy Spirit.

People **Amen.**

Deacon Go in peace.

People **Thanks be to God.**

During Mass at St Mary's, the priest and people face the same direction at the altar, a custom that was once universal in the Catholic Church but is now rare in the celebration of the modern liturgy. For an explanation of this practice, please visit our parish website, www.stmarysgvl.org, and look in the section called *Parish Links* for the essay entitled *Facing East to Pray*.



Page five: David Martin. *Ezra Reads the Book of the Law*. (17th century).

Page six: Illuminated initial from the Ferial Psalter, Spain. (c. 1485).

Page seven: Detail of fresco in the Visoki Decani Monastery, Kosovo. (14th century).

Page eleven: Lorenzo Monaco. From an antiphonary. (13th century).

Page thirteen: Tissot. *The Communion of the Apostles*. (19th century).

Page sixteen: King David from The Westminster Psalter, London. (c. 1200).

from the office of readings for the third sunday of the year

Christ is always present to his Church, especially in the actions of the liturgy. He is present in the sacrifice of the Mass, in the person of the minister (it is the same Christ who formerly offered himself on the cross that now offers by the ministry of priests) and most of all under the Eucharistic species. He is present in the sacraments by his power, in such a way that when someone baptizes, Christ himself baptizes. He is present in his word, for it is he himself who speaks when the holy Scriptures are read in the Church. Finally, he is present when the Church prays and sings, for he himself promised: *Where two or three are gathered in my name, I am there in their midst.*

Indeed, in this great work which gives perfect glory to God and brings holiness to men. Christ is always joining in partnership with himself his beloved Bride, the Church, which calls upon its Lord and through him gives worship to the eternal Father.

It is therefore right to see the liturgy as an exercise of the priestly office of Jesus Christ, in which through signs addressed to the senses man's sanctification is signified and, in a way proper to each of these signs, made effective, and in which public worship is celebrated in its fullness by the mystical body of Jesus Christ, that is, by the head and by his members.

Accordingly, every liturgical celebration, as an activity of Christ the priest and of his body, which is the Church, is a sacred action of a preeminent kind. No other action of the Church equals its title to power or its degree of effectiveness.

In the liturgy on earth we are given a foretaste and share in the liturgy of heaven, celebrated in the holy city of Jerusalem, the goal of our pilgrimage, *where Christ is seated at the right hand of God, as minister of the sanctuary and of the true tabernacle.* With the whole company of heaven we sing a hymn of praise to the Lord; as we reverence the memory of the saints, we hope to have some part with them, and to share in their fellowship; *we wait for the Savior, our Lord Jesus Christ, until he, who is our life, appears, and we appear with him in glory.*

By an apostolic tradition taking its origin from the very day of Christ's resurrection, the Church celebrates the paschal mystery every eighth day, the day that is rightly called the Lord's day. On Sunday the Christian faithful ought to gather together, so that by listening to the word of God and sharing in the Eucharist they may recall the passion, death and resurrection of the Lord Jesus and give thanks to God who *has given them a new birth with a lively hope through the resurrection of Jesus Christ from the dead.* The Lord's day is therefore the first and greatest festival, one to be set before the loving devotion of the faithful and impressed upon it, so that it may be also a day of joy and of freedom from work. Other celebrations must not take precedence over it, unless they are truly of the greatest importance, since it is the foundation and the kernel of the whole liturgical year.

- From the Constitution on the Sacred Liturgy of the Second Vatican Council

from the pastor

Dear Friends in Christ,

This Tuesday, 25 January, is the Feast of the Conversion of St. Paul, the Church's annual celebration of the day when Saul of Tarsus met the Lord Jesus on the Damascus Road — an event that changed Saul's life and the history of the world. 25 January is also each year the final day in a Week of Prayer for Christian Unity, an observance that begins on 18 January, the date in the old liturgical calendar which was the Feast of the Chair of St. Peter. So, the Week of Prayer for Christian Unity was devised to run between the twin feasts of the symbol of Peter's authority to teach and Paul's conversion to Christ, and this placement in the liturgical calendar shows us how Christian unity is to be found: through continuing conversion to the truth of the Gospel proclaimed authentically and authoritatively by the apostolic office of the Church.

In praying for Christian unity, we are asking God to restore full ecclesial communion to our separated brethren (both Orthodox and Protestant) in the one, true Church. But the restoration of that unity will be a world-historical event brought about only by the action of the Holy Spirit, and there is little that any of us can do to contribute directly to that lofty goal. There is, however, another dimension of Christian unity to which we can contribute personally, and it is both utterly simple and extremely difficult: we can each live in full communion with the Lord Jesus and his holy Church and do our best to show others how to do the same. This we do by radical conversion, deep fidelity, joyful discipleship, and courageous evangelism.

✠ Do I believe and profess everything the holy Catholic Church believes, teaches and proclaims to be revealed by God? Do I believe that the Holy Scriptures of the Old and New Testament are inspired by God and contain no errors in matters of faith and morals? Do I believe that the Catechism of the Catholic Church is an authentic compendium of the saving doctrine of the Lord Jesus and a faithful statement of Catholic teaching in full keeping with Sacred Scripture and Sacred Tradition? Do I surrender my intellect and will in the obedience of faith to the Gospel transmitted in and by the Catholic Church?

✠ Do I live according to the saving truth of the Gospel? Do I attend Mass every Sunday and holy day of obligation? Do I confess my sins regularly in the Sacrament of Penance? Do I bear witness to Christ by my manner of life and my behavior, both personal and professional? If married, am I married in the Catholic Church, or if not, do I refrain from receiving the sacraments? Do I make decisions, especially difficult decisions, according to the mind of Christ or simply according to my own wisdom? Do I live according to the Ten Commandments and Christ's Law of Love?

Believing and behaving lead to belonging. If I want to belong to Christ and his Church fully and faithfully, then I must believe the truth of God's Word and behave according to the truth of the Gospel by grace through faith. As the Church concludes the Week of Prayer for Christian Unity this Tuesday, let us be guided by Peter's faith and Paul's conversion to be committed Catholics and true witnesses to Christ.

Father Newman