

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



*third sunday of the year  
22 JANUARY 2023*

✻ 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

Only Begotten, Word of God Eternal



1. On - ly - be - got - ten,            Word of God e-  
 2. Ho - ly this tem - ple            where our Lord is  
 3. Lord, we be - seech you,            as we throng your  
 4. God in Three Per - sons,            Fa - ther ev - er-



ter - nal,            Lord of cre - a - tion,            mer - ci - ful and  
 dwell - ing,            This is none oth - er            than the gate of  
 tem - ple,            By your past bless - ings,            by your pres - ent  
 liv - ing,            Son co - e - ter - nal,            ev - er - bless - ed



might - y,            Hear now your ser - vants,            when their tune - ful  
 heav - en;            Stran - gers and pil - grims,            seek - ing homes e-  
 boun - ty,            Smile on your chil - dren,            and with ten - der  
 Spir - it,            Yours be the glo - ry,            praise and ad - or-



voic - es            Rise to your pres - ence.  
 ter - nal,            Pass through its por - tals.  
 mer - cy            Hear our pe - ti - tions.  
 a - tion,            Now and for ev - er.

Text: *Christe cunctorum dominator alme*; Latin, 9th C.; Tr. by Maxwell J. Blacker, 1822-1888  
 Tune: ISTE CONFESSOR 11 11 11 5; Rouen Church Melody; Harm. by Carl Schalk, b.1929, © 1969, Concordia Publishing House



# 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:*

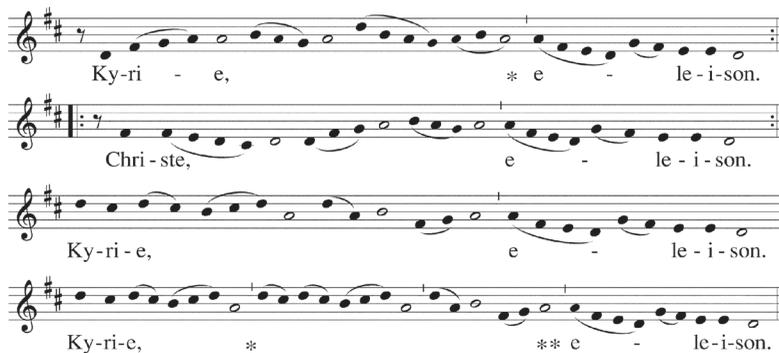
through my fault, through my fault, through my most grievous fault;

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

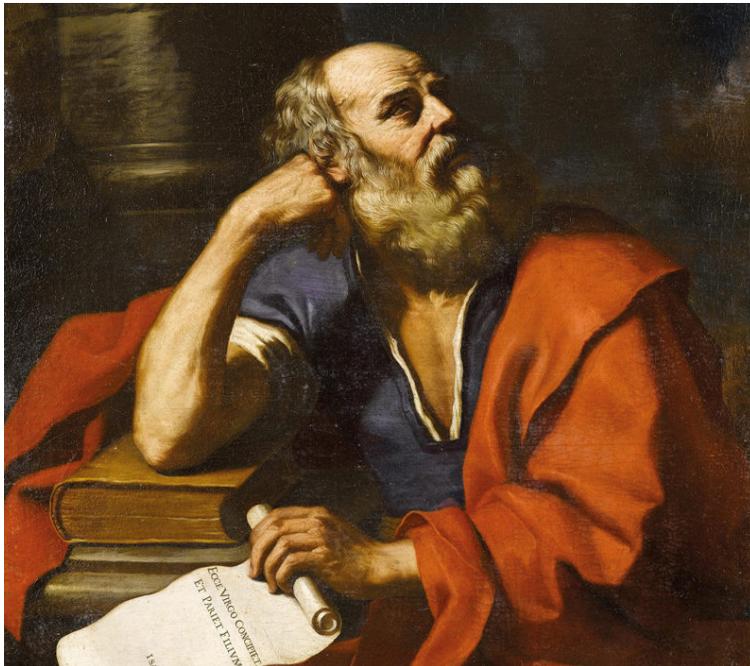
Isaiah 8.23-9.3

First the Lord degraded the land of Zebulun and the land of Naphtali; but in the end he has glorified the seaward road, the land west of the Jordan, the District of the Gentiles.

Anguish has taken wing, dispelled is darkness: for there is no gloom where but now there was distress. The people who walked in darkness have seen a great light; upon those who dwelt in the land of gloom a light has shone. You have brought them abundant joy and great rejoicing, as they rejoice before you as at the harvest, as people make merry when dividing spoils. For the yoke that burdened them, the pole on their shoulder, and the rod of their taskmaster you have smashed, as on the day of Midian.

Lector: The Word of the Lord.

**People: Thanks be to God.**



# Responsorial Psalm

Psalm 27.1, 4, 13-14

Psalm 27

Owen Alstott



The LORD is my light and my salvation;  
whom should I fear?  
The LORD is my life's refuge;  
of whom should I be afraid? *Response.*

One thing I ask of the LORD;  
this I seek:  
To dwell in the house of the LORD  
all the days of my life,  
that I may gaze on the loveliness of the LORD  
and contemplate his temple. *Response.*

I believe that I shall see the bounty of the LORD  
in the land of the living.  
Wait for the LORD with courage;  
be stouthearted, and wait for the LORD. *Response.*



## Second Reading

## 1 Corinthians 1.10-13, 17

I urge you, brothers and sisters, in the name of our Lord Jesus Christ, that all of you agree in what you say, and that there be no divisions among you, but that you be united in the same mind and in the same purpose. For it has been reported to me about you, my brothers and sisters, by Chloe's people, that there are rivalries among you. I mean that each of you is saying, "I belong to Paul," or "I belong to Apollos," or "I belong to Cephas," or "I belong to Christ." Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul? For Christ did not send me to baptize but to preach the gospel, and not with the wisdom of human eloquence, so that the cross of Christ might not be emptied of its meaning.

Lector: The Word of the Lord.

**People: Thanks be to God.**



## Gospel Acclamation

Owen Alstott



Jesus proclaimed the Gospel of the kingdom  
and cured every disease among the people. *Response.*

## Gospel

Matthew 4.12-23

Deacon: The Lord be with you.

**People: And with your spirit.**

Deacon: A reading from the holy Gospel according to Matthew.

**People: Glory to you, O Lord.**

When Jesus heard that John had been arrested, he withdrew to Galilee. He left Nazareth and went to live in Capernaum by the sea, in the region of Zebulun and Naphtali, that what had been said through Isaiah the prophet might be fulfilled: *Land of Zebulun and land of Naphtali, the way to the sea, beyond the Jordan, Galilee of the Gentiles, the people who sit in darkness have seen a great light, on those dwelling in a land overshadowed by death light has arisen.* From that time on, Jesus began to preach and say, “Repent, for the kingdom of heaven is at hand.”

As he was walking by the Sea of Galilee, he saw two brothers, Simon who is called Peter, and his brother Andrew, casting a net into the sea; they were fishermen. He said to them, “Come after me, and I will make you fishers of men.” At once they left their nets and followed him. He walked along from there and saw two other brothers, James, the son of Zebedee, and his brother John. They were in a boat, with their father Zebedee, mending their nets. He called them, and immediately they left their boat and their father and followed him.

He went around all of Galilee, teaching in their synagogues, proclaiming the gospel of the kingdom, and curing every disease and illness among the people.

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 a collection plate found at each door of the church.*


 LITURGY OF THE EUCHARIST
 

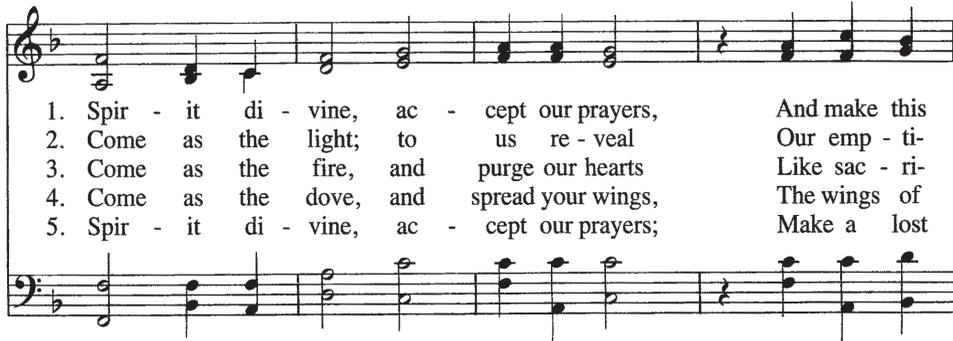
Offertory Antiphon

Psalm 118.16, 17

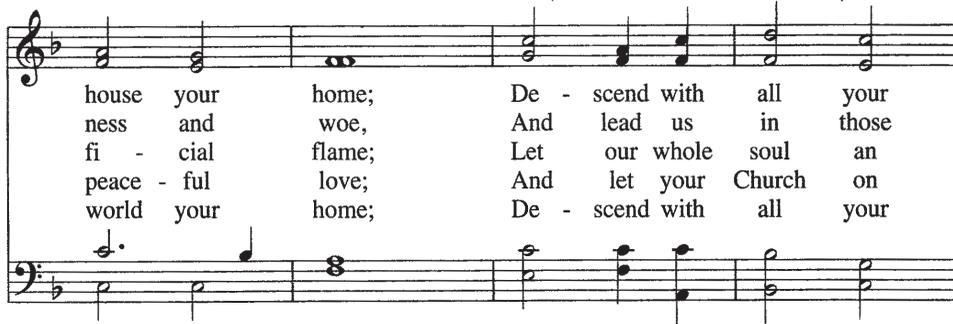
*The right hand of the Lord has struck with power, the right hand of the Lord has exalted me; I shall not die, but live, and declare the works of the Lord.*

Offertory Hymn

Spirit Divine, Accept Our Prayers



1. Spir - it di - vine, ac - cept our prayers,                      And make this  
 2. Come as the light; to us re - veal                      Our emp - ti-  
 3. Come as the fire, and purge our hearts                      Like sac - ri-  
 4. Come as the dove, and spread your wings,                      The wings of  
 5. Spir - it di - vine, ac - cept our prayers;                      Make a lost



house your home;                      De - scend with all your  
 ness and woe,                      And lead us in those  
 fi - cial flame;                      Let our whole soul an  
 peace - ful love;                      And let your Church on  
 world your home;                      De - scend with all your



gra-cious powers,                      O come, great Spir - it,                      come!  
 paths of life                      Where all the right - eous                      go.  
 of - f'ring be                      To our Re - deem - er's                      Name.  
 earth be - come                      Blest as the Church a -                      bove.  
 gra-cious powers;                      O come, great Spir - it,                      come!

Text: Andrew Reed, 1788-1862, alt.  
 Tune: GRAEFENBERG, CM; Johann Crüger, 1598-1662

## Offertory Anthem

*Tantum ergo*

*Oresto Ravanello*

*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.*



*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 - lis. Be - ne - dí - ctus qui  
 ve - nit in nó - mi - ne Dó - mi - ni. Ho - sán -  
 na in ex - cé - lis.

Music: Vatican Edition VIII; acc. by Richard Proulx

## Mystérium Fidei (The Mystery of Faith)

Two staves of musical notation in G major, 4/4 time. The first staff contains the melody for the first line of text, 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."

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 G major, 4/4 time, with a treble clef and a key signature of one sharp (F#). The melody consists of a series of quarter notes: G4, A4, B4, C5, B4, A4, G4. The lyrics are: "A - men. A - men. A - men."

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.**

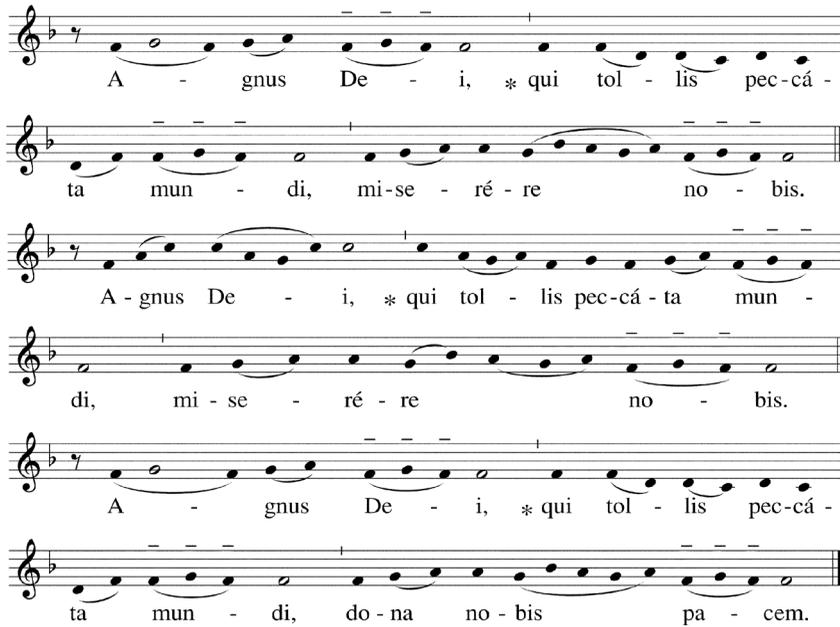
*Priest* Lord Jesus Christ,  
who said to your Apostles:  
Peace I leave you, my peace I give you,  
look not on our sins,  
but on the faith of your Church,  
and graciously grant her peace and unity  
in accordance with your will.  
Who live and reign for ever and ever.

***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

*Ave verum corpus*

*Robert Pearsall*

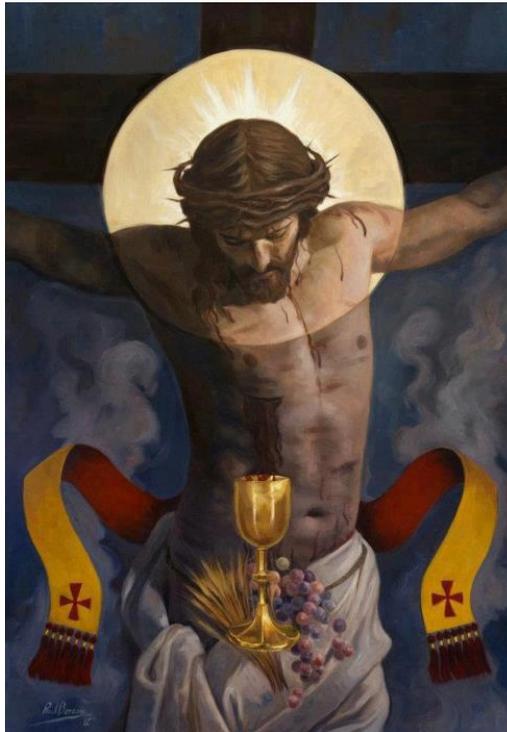
*Hail the true body, born of the Virgin Mary: You who truly suffered and were sacrificed on the cross for the sake of man. From whose pierced flank flowed water and blood: Be a foretaste for us in the trial of death.*

*Panis angelicus*

*Arlen Clarke*

*Panis angelicus  
Fit panis hominum;  
Dat panis coelicus  
Figuris terminum:  
O res mirabilis!  
Manducat Dominum  
Pauper, servus et humilis.*

*The bread of the angels  
becomes the bread of man;  
the bread of heaven  
is given a bounded form.  
O wondrous thing!  
The poor, the slave and the humble man  
feed on their lord.*



Communion Hymn

How Good the Name of Jesus Sounds

1. How good the name of Je - sus sounds To  
 2. It makes the wound - ed spir - it whole, And  
 3. Blest Name! the rock on which we build, Our  
 4. O Je - sus, Shep - herd, Guard - ian, Friend, Our

all be - liev - ing ears! It soothes our sor - rows,  
 calms the trou - bled mind; His man - na for each  
 shield and rest - ing place, Our nev - er - fail - ing  
 Proph - et, Priest and King, Our Lord, our Life, our

heals our wounds, And drives a - way our fears.  
 hun - gry soul, The lost and wear - y find.  
 com - fort, filled With bless - ings of his grace.  
 Way, our End, Ac - cept the praise we bring.

Text: John Newton, 1725-1807, alt.  
 Tune: ST. PETER, CM; Alexander R. Reinagle, 1799-1877



✻ 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.

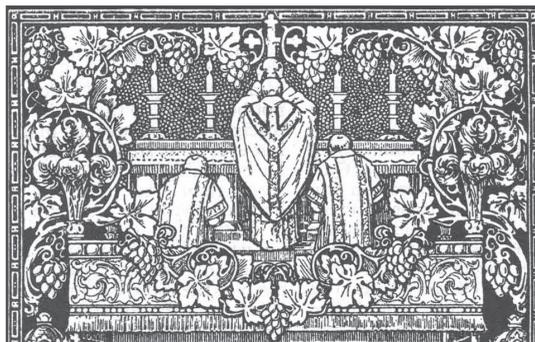
***People*** Amen.

*Deacon* Go in peace.

***People*** Thanks be to God.

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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](http://www.stmarysgvl.org), and look in the section called *Parish Links* for the essay entitled *Facing East to Pray*.



*Page one:* Lippo Memmi. *Saint Paul*. Altarpiece panel from the church of San Francesco, San Gimignano, Tuscany. (c. 1330).

*Page five:* Bartolomeo Gennarisaiah. *The Prophet Isaiah*. (17th century).

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

*Page seven:* Tissot. *The calling of Peter and Andrew*. (19th century).

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

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

*Page seventeen:* Raul Berzosa. *Sign of the Cross*. (21st century).

## 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 Wednesday, 25 January, is the Feast of the Conversion of Saint 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 Saint 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 Wednesday, let us be guided by Peter's faith and Paul's conversion to be committed Catholics and true witnesses to Christ.

Father Newman