

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



*third sunday of easter
19 april 2026*


 INTRODUCTORY RITES
 

Entrance Antiphon

Psalm 66.1, 2, 3

Cry out with joy to God, all the earth; alleluia. O sing to the glory of his name, alleluia; O render him glorious praise, alleluia, alleluia.

Entrance Hymn

Alleluia, Sing to Jesus



1. Al - le - lu - ia! sing to Je - sus! His the scep - ter, His the
 2. Al - le - lu - ia! not as or - phans are we left in sor - row
 3. Al - le - lu - ia! Bread of An - gels, Thou on Earth, our food_our
 4. Al - le - lu - ia! King e - ter - nal, Thee the Lord of lords_ we



throne: Al - le - lu - ia! His the tri - umph, His the vic - to -
 now; Al - le - lu - ia! He is near_ us, faith be - lieves nor
 stay! Al - le - lu - ia! here the sin - ful flee to Thee from
 own; Al - le - lu - ia! born of Ma - ry, Earth Thy foot - stool,



ry_ a - lone; Hark! the songs of peace - ful Si - on thun - der
 ques - tions how: Though the cloud from sight re - ceived Him, when the
 day_ to day: In - ter - ces - sor, Friend of sin - ners, Earth's Re -
 heav'n Thy throne: Thou with - in_ the veil hast en - tered, Robed in



like_ a migh - ty flood; Je - sus out_ of ev - 'ry
 for - ty days_ were o'er, shall_ our hearts for - get_ His
 deem - er, plead_ for me, where the songs of all the
 flesh_ our great_ High Priest, Thou_ on Earth_ both Priest_ and



na - tion hath re - de-emed us by His blood.
 pro - mise, "I am with_ you ev - er - more."
 sin - less sweep a - cross_ the cry - stal sea.
 Vic - tim in the Eu - cha - ris - tic Feast.

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

The musical score for the Kyrie consists of four staves of music in G major and 4/4 time. The lyrics are: 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.
Gló - 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 - pé de - pre - ca - ti - ó -
nem no - stram. Qui se - des ad déx - 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.

First Reading

Acts of the Apostles 2.14, 22-33

Then Peter stood up with the Eleven, raised his voice, and proclaimed: “You who are Jews, indeed all of you staying in Jerusalem. Let this be known to you, and listen to my words. You who are Israelites, hear these words. Jesus the Nazorean was a man commended to you by God with mighty deeds, wonders, and signs, which God worked through him in your midst, as you yourselves know. This man, delivered up by the set plan and foreknowledge of God, you killed, using lawless men to crucify him. But God raised him up, releasing him from the throes of death, because it was impossible for him to be held by it. For David says of him: *I saw the Lord ever before me, with him at my right hand I shall not be disturbed. Therefore my heart has been glad and my tongue has exulted; my flesh, too, will dwell in hope, because you will not abandon my soul to the netherworld, nor will you suffer your holy one to see corruption. You have made known to me the paths of life; you will fill me with joy in your presence.*

“My brothers, one can confidently say to you about the patriarch David that he died and was buried, and his tomb is in our midst to this day. But since he was a prophet and knew that God had sworn an oath to him that he would set one of his descendants upon his throne, he foresaw and spoke of the resurrection of the Christ, that neither was he abandoned to the netherworld nor did his flesh see corruption. God raised this Jesus; of this we are all witnesses. Exalted at the right hand of God, he received the promise of the Holy Spirit from the Father and poured him forth, as you see and hear.”

Lector: The Word of the Lord.

People: Thanks be to God.



Responsorial Psalm

Psalm 16.1-2, 5, 7-8, 9-10, 11



Keep me, O God, for in you I take refuge;
I say to the LORD, "My Lord are you."
O LORD, my allotted portion and my cup,
you it is who hold fast my lot.

I bless the LORD who counsels me;
even in the night my heart exhorts me.
I set the LORD ever before me;
with him at my right hand I shall not be disturbed.

Therefore my heart is glad and my soul rejoices,
my body, too, abides in confidence;
because you will not abandon my soul to the netherworld,
nor will you suffer your faithful one to undergo corruption.

You will show me the path to life,
abounding joy in your presence,
the delights at your right hand forever.

Second Reading

1 Peter 1.17-21

Beloved: If you invoke as Father him who judges impartially according to each one's works, conduct yourselves with reverence during the time of your sojourning, realizing that you were ransomed from your futile conduct, handed on by your ancestors, not with perishable things like silver or gold but with the precious blood of Christ as of a spotless unblemished lamb.

He was known before the foundation of the world but revealed in the final time for you, who through him believe in God who raised him from the dead and gave him glory, so that your faith and hope are in God.

Lector: The Word of the Lord.

People: Thanks be to God.

Gospel Acclamation



Lord Jesus, open the Scriptures to us;
make our hearts burn while you speak to us. *Response.*

Gospel

Luke 24.13-35

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.

That very day, the first day of the week, two of Jesus' disciples were going to a village seven miles from Jerusalem called Emmaus, and they were conversing about all the things that had occurred. And it happened that while they were conversing and debating, Jesus himself drew near and walked with them, but their eyes were prevented from recognizing him. He asked them, "What are you discussing as you walk along?" They stopped, looking downcast. One of them, named Cleopas, said to him in reply, "Are you the only visitor to Jerusalem who does not know of the things that have taken place there in these days?" And he replied to them, "What sort of things?"

They said to him, "The things that happened to Jesus the Nazarene, who was a prophet mighty in deed and word before God and all the people, how our chief priests and rulers both handed him over to a sentence of death and crucified him. But we were hoping that he would be the one to redeem Israel; and besides all this, it is now the third day since this took place. Some women from our group, however, have astounded us: they were at the tomb early in the morning and did not find his body; they came back and reported that they had indeed seen a vision of angels who announced that he was alive. Then some of those with us went to the tomb and found things just as the women had described, but him they did not see." And he said to them, "Oh, how foolish you are! How slow of heart to believe all that the prophets spoke! Was it not necessary that the Christ should suffer these things and enter into his glory?" Then beginning with Moses and all the prophets, he interpreted to them what referred to him in all the Scriptures.

As they approached the village to which they were going, he gave the impression that he was going on farther. But they urged him, “Stay with us, for it is nearly evening and the day is almost over.” So he went in to stay with them. And it happened that, while he was with them at table, he took bread, said the blessing, broke it, and gave it to them. With that their eyes were opened and they recognized him, but he vanished from their sight. Then they said to each other, “Were not our hearts burning within us while he spoke to us on the way and opened the Scriptures to us?” So they set out at once and returned to Jerusalem where they found gathered together the eleven and those with them who were saying, “The Lord has truly been raised and has appeared to Simon!” Then the two recounted what had taken place on the way and how he was made known to them in the breaking of bread.

Deacon: The Gospel of the Lord.

People: Praise to you, Lord Jesus Christ.

Homily



Profession of Faith *(spoken slowly and reverently)*

The Apostles' Creed is the baptismal profession of faith of the Holy Roman Church, which is used in the administration of Baptism and at the renewal of our baptismal promises at Easter. For this reason, we use this text throughout Lent and Eastertide to profess our faith.

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

Bow profoundly during these 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.

The Bidding Prayers

The Collection

The offering is for the support of the parish. You may donate online using the link below:

[Please Click Here to Make a Donation to Saint Mary's Church](#)

Offertory Antiphon

Psalm 146.2

Praise the Lord, O my soul, all my life I will praise the Lord, I will sing praise to my God as long as I shall live, alleluia.

Offertory Hymn

I Know That My Redeemer Lives



1. I know that my Re - deem - er lives;
 2. He lives, to bless me with his love;
 3. He lives, and grants me dai - ly breath;
 4. He lives, all glo - ry to his name;



What joy the blest as - sur - ance gives!
 He lives, to plead for me a - bove;
 He lives, and I shall con - quer death;
 He lives, my Sav - ior still the same;



He lives, he lives, who once was dead;
 He lives, my hun - gry soul to feed;
 He lives, my man - sion to pre - pare;
 What joy the blest as - sur - ance gives;



He lives, my ev - er - last - ing Head!
 He lives, to help in time of need.
 He lives, to bring me safe - ly there.
 I know that my Re - deem - er lives!

Text: Samuel Medley, 1738-1799
Tune: DUKE STREET, LM; John Hatton, c.1710-1793

Offertory Anthem

He is Risen

Text: Cecil F Alexander; UNSER HERRSCHER

He is risen, He is risen: Tell it with a joyful voice; He hath burst his three days' prison; let the whole wide earth rejoice. Death is conquered, we are free, Christ has won the victory. Come ye sad and fearful hearted, with glad smile and radiant brow; Lent's long shadows have departed, all his woes are over now, and the passion that he bore: Sin and pain can vex no more. Come with high and holy hymning, chant our Lord's triumphant day; not one darksome cloud is dimming, yonder glorious morning ray, breaking o'er the purple east, brighter far our Easter feast.



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.**


 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 - céel - sis Be - ne - dí - ctus qui
 ve - nit in nó - mi - ne Dó - mi - ni. Ho - sán -
 na in ex - céel - sis.

Music: Vatican Edition VIII; acc. by Richard Proulx

 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.**

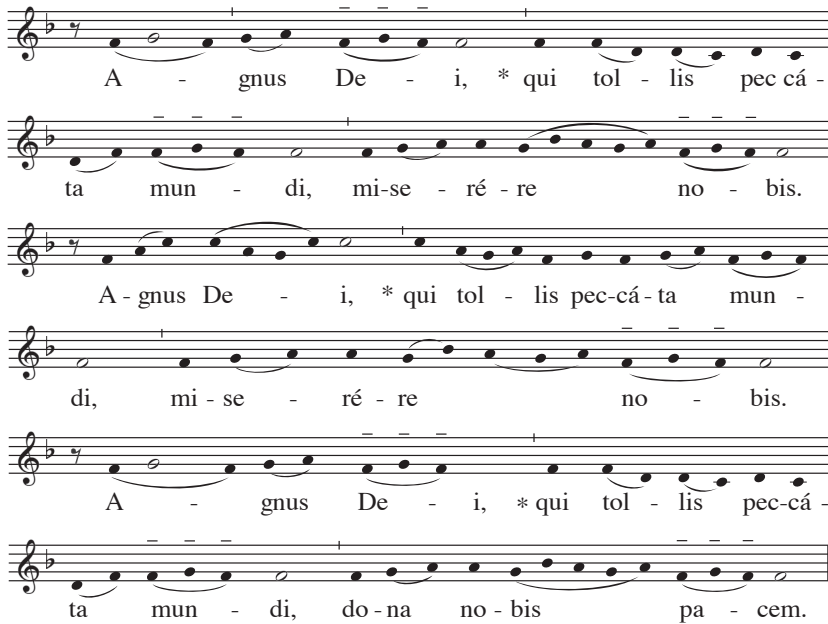
Priest Lord Jesus Christ,
who said to your Apostles:
Peace I leave you, my peace I give you,
look not on our sins,
but on the faith of your Church,
and graciously grant her peace and unity
in accordance with your will.
Who live and reign for ever and ever.

***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 XVIII; 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.**

The disciples recognized the Lord Jesus, alleluia, in the breaking of the bread, alleluia.



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

Jesu, Joy of Man's Desiring

Johann Sebastian Bach

Jesu, joy of man's desiring, holy wisdom, love most bright, drawn by thee, our souls aspiring soar to uncreated light. Word of God our flesh that fashioned with the fire of life impassioned, striving still to truth unknown, soaring, dying round thy throne. Through the way where hope is guiding, hark, what peaceful music rings, where the flock, in thee confiding, drink of joy from deathless springs. Theirs is beauty's fairest pleasure, theirs is wisdom's holiest treasure. Thou dost ever lead thine own in the love of joys unknown.

Regina cæli

Oreste Ravanello

*Regina caeli, laetare, alleluia,
Quia quem meruisti portare,
alleluia. Resurrexit sicut dixit,
alleluia. Ora pro nobis Deum,
alleluia.*

*Queen of heaven rejoice, alleluia.
For he whom you did merit to
bear, alleluia. Has risen, as he
said, alleluia. Pray for us to God,
alleluia.*



Communion Hymn

God With Hidden Majesty



1. God with hid - den maj - es - ty, lies in pres-ence here,
2. All my oth - er sens - es, can-not now per-ceive,
3. God lay stretched up - on the cross, on - ly man could die.
4. Wounds that doub-ting Thom-as saw, I could nev-er see,



I with deep de - vo - tion my true God re - vere;
 But my hear-ing, taught by faith, al - ways will be - lieve:
 Here up - on the al - tar God and man both lie;
 But I still ac-knowl-edge you my true God to be;



Whom this out-ward shape and form se - cret - ly con - tains,
 I ac - cept what - ev - er God the Son has said:
 This I firm - ly hold as true, this is my be - lief,
 Grant that I shall al - ways keep strong in faith and trust,



Christ in his di - vin - i - ty man-hood still re - tains.
 Those who hear the word of God, by the truth are fed.
 And I seek sal - va - tion, like the dy - ing thief.
 Guid - ed by my Sav - ior, mer - ci - ful and just.
 Guid-ed by my Sav - ior, mer - ci - ful and just.

5. Blest reminder of the death suffered for the world,
 Sacrament of living bread, health to every mind,
 Let my soul approach you, live within your grace,
 Let me taste the perfect joys time shall not efface,
 Let me taste the perfect joys time shall not efface.

Text: Asc. to Thomas Aquinas, 1227-1274; Tr. by Anthony G. Petti, b. 1932 © 1971, Faber Music Ltd.
 Tune: ADORATE DEVOTE 11 11 11 11; Mode V; Acc. by Richard Proulx, b. 1937 © 1986, GIA Publications, Inc.



✠ CONCLUDING RITES ✠

Priest The Lord be with you.

People **And with your spirit.**

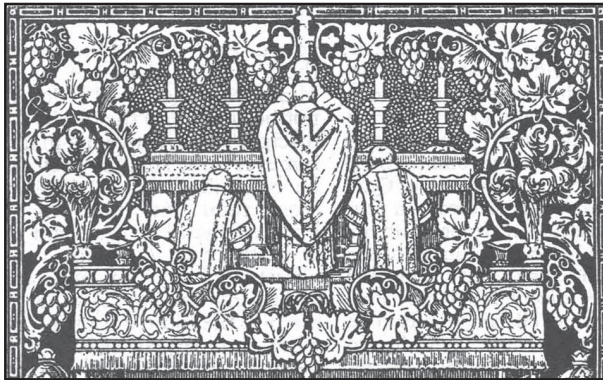
Priest May almighty God bless you, the Father, and the Son, and the Holy Spirit.

People **Amen.**

Deacon Go in peace. Alleluia. Alleluia.

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

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, smcgv1.org, and look in the section called *Parish Links* for the essay entitled *Facing East to Pray*.



Page one: Saint Mary’s Catholic Church, Greenville, SC. (20th century).

Page five: Fra Angelico. *St Peter Preaching in the Presence of St Mark*. (c. 1433).

Page eight: Raul Berzosa. *Supper at Emmaus*. (2021).

Page fifteen: Church of the Multiplication of the Loaves & Fish, Israel. (5th century).

from the office of readings for the third sunday of easter

No one may share the eucharist with us unless he believes that what we teach is true, unless he is washed in the regenerating waters of baptism for the remission of his sins, and unless he lives in accordance with the principles given us by Christ.

We do not consume the eucharistic bread and wine as if it were ordinary food and drink, for we have been taught that as Jesus Christ our Savior became a man of flesh and blood by the power of the Word of God, so also the food that our flesh and blood assimilates for its nourishment becomes the flesh and blood of the incarnate Jesus by the power of his own words contained in the prayer of thanksgiving.

The apostles, in their recollections, which are called gospels, handed down to us what Jesus commanded them to do. They tell us that he took bread, gave thanks and said: *Do this in memory of me. This is my body.* In the same way he took the cup, he gave thanks and said: *This is my blood.* The Lord gave this command to them alone. Ever since then we have constantly reminded one another of these things. The rich among us help the poor and we are always united. For all that we receive we praise the Creator of the universe through his Son Jesus Christ and through the Holy Spirit.

On Sunday we have a common assembly of all our members, whether they live in the city or the outlying districts. The recollections of the apostles or the writings of the prophets are read, as long as there is time. When the reader has finished, the president of the assembly speaks to us; he urges everyone to imitate the examples of virtue we have heard in the readings. Then we all stand up together and pray.

On the conclusion of our prayer, bread and wine and water are brought forward. The president offers prayers and gives thanks to the best of his ability, and the people give assent by saying, "Amen." The eucharist is distributed, everyone present communicates, and the deacons take it to those who are absent.

The wealthy, if they wish, may make a contribution, and they themselves decide the amount. The collection is placed in the custody of the president, who uses it to help the orphans and widows and all who for any reason are in distress, whether because they are sick, in prison, or away from home. In a word, he takes care of all who are in need.

We hold our common assembly on Sunday because it is the first day of the week, the day on which God put darkness and chaos to flight and created the world, and because on that same day our savior Jesus Christ rose from the dead. For he was crucified on Friday and on Sunday he appeared to his apostles and disciples and taught them the things that we have passed on for your consideration.

- From the first apology in defense of the Christians by Saint Justin, martyr
(b. 100; d. 165)

from the pastor

Dear Friends in Christ,

During Eastertide the Church directs our attention to the central place of Holy Baptism in Christian faith and life, and each year on Easter Sunday of the Resurrection of the Lord, all the baptized are asked to renew the promises of their Baptism. So this is the perfect time for us to consider a crucial question in the Church's life: who is eligible to be baptized?

Before answering that question, we must take notice of the fact that for many centuries, the vast majority of people who have been baptized were brought to the font as infants, but this statistical fact should not distract us from the theological truth that the meaning of the Baptism of children is fully revealed only in light of the Baptism of adults who come to saving faith in the Lord Jesus and then ask to be baptized. All seven of the sacred mysteries of the New Covenant are sacraments of faith, and the request of an adult to be baptized presupposes the gift of faith received as a prevenient grace leading to the second birth by water and the Holy Spirit through which one enters the Church as by a door. And no one would ask for Baptism who was not prepared to live the Christian faith by, at a bare minimum, coming to Mass each Sunday to be nourished by the Word of God and the Most Holy Eucharist.

In fact, in a certain sense we can say that we are baptized precisely so that we may attend Mass and receive the Body and Blood of the Savior, so those who do not intend to make Sunday Mass the center of their lives have no reason to ask for Baptism. But now we return to the statistical norm of infant Baptism and are immediately confronted with the strange custom of people who were baptized as children, have grown up to have their own children, and now ask to have their children baptized despite the fact that they seldom, if ever, come to Mass. And the same holds true for adults who are not coming to Mass but still ask for permission to serve as godparents or sponsors for the Baptism of a child.

So, who can be baptized? Those adults are eligible for Baptism who are prepared to make their own profession of faith and accept the most serious duty to practice the Catholic faith in every way, including attending Mass each Sunday and holy day of obligation. And those children are eligible for Baptism whose parents meet the same criteria as adults asking for Baptism. If the parents of a child are not practicing the faith by - at a bare minimum - attending Sunday Mass, then there is no founded hope that the child will be instructed in the Gospel and taught to follow the Lord Jesus in the Way of the Cross, and in that case, the Church cannot consent to baptize the child in question. This is not intended in any way as a punishment for the child or still less for the anguished grandparents who are practicing the faith and want their now grown children to do the same for the sake of the grandchildren, but it is an acknowledgment that the sacraments are not magic. For Holy Baptism to be a true sacrament of faith, there must be in those who request it - whether for themselves or for their children - a genuine intention to follow the Lord Jesus in every way, beginning and ending with the Sunday celebration of the Most Holy Eucharist.

Father Newman