st mary's catholic charch greenville, south carolina



eighteenth sunday of the year 1 august 2021



Entrance Antiphon

Psalm 70.2, 6

O God, come to my assistance; O Lord, make haste to help me! You are my rescuer, my help; O Lord, do not delay.

Entrance Hymn

Love Divine, All Loves Excelling





Fix in us thy hum-ble dwell - ing, All thy faith - ful mer - cies crown. Sud - den - ly re - turn and nev - er, Nev - er more thy tem - ples leave. Let us see thy great sal - va - tion Per - fect - ly re - stored in thee!



Je - sus, thou art all com - pas - sion, Pure un - bound - ed love thou art; Thee we would be al - ways bless - ing, Serve thee as thy hosts a - bove, Changed from glo - ry in - to glo - ry, Till in heaven we take our place,



Vis - it us with thy sal - va - tion, En - ter ev - ery trem - bling heart.

Pray, and praise thee with - out ceas - ing, Glo - ry in thy prec - ious love.

Till we cast our crowns be -fore thee, Lost in won - der, love, and praise.



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:

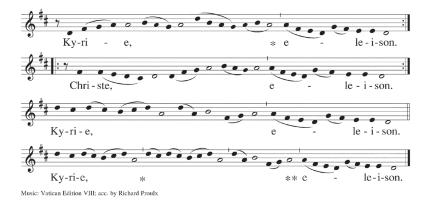
through my fault, through my fault, through my most grievous fault;

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





Gloria





First Reading

Exodus 16.2-4, 12-15

The whole Israelite community grumbled against Moses and Aaron. The Israelites said to them, "Would that we had died at the LORD's hand in the land of Egypt, as we sat by our fleshpots and ate our fill of bread! But you had to lead us into this desert to make the whole community die of famine!"

Then the LORD said to Moses, "I will now rain down bread from heaven for you. Each day the people are to go out and gather their daily portion; thus will I test them, to see whether they follow my instructions or not.

"I have heard the grumbling of the Israelites. Tell them: In the evening twilight you shall eat flesh, and in the morning you shall have your fill of bread, so that you may know that I, the LORD, am your God."

In the evening quail came up and covered the camp. In the morning a dew lay all about the camp, and when the dew evaporated, there on the surface of the desert were fine flakes like hoarfrost on the ground. On seeing it, the Israelites asked one another, "What is this?" for they did not know what it was. But Moses told them, "This is the bread that the LORD has given you to eat."

Lector: The Word of the Lord. **People: Thanks be to God.**





What we have heard and know, and what our fathers have declared to us, we will declare to the generation to come the glorious deeds of the LORD and his strength and the wonders that he wrought. *Response*.

He commanded the skies above and opened the doors of heaven; he rained manna upon them for food and gave them heavenly bread. *Response*.

Man ate the bread of angels, food he sent them in abundance.
And he brought them to his holy land, to the mountains his right hand had won. *Response*.

Second Reading

Ephesians 4.17, 20-24

Brothers and sisters: I declare and testify in the Lord that you must no longer live as the Gentiles do, in the futility of their minds; that is not how you learned Christ, assuming that you have heard of him and were taught in him, as truth is in Jesus, that you should put away the old self of your former way of life, corrupted through deceitful desires, and be renewed in the spirit of your minds, and put on the new self, created in God's way in righteousness and holiness of truth.

Lector: The Word of the Lord. **People: Thanks be to God.**



Gospel Acclamation



One does not live on bread alone, but on every word that comes forth from the mouth of God. *Response*.

Gospel John 6.24-35

Deacon: The Lord be with you. **People: And with your spirit.**

Deacon: A reading from the holy Gospel according to John. People: Glory to you, O Lord.

When the crowd saw that neither Jesus nor his disciples were there, they themselves got into boats and came to Capernaum looking for Jesus. And when they found him across the sea they said to him, "Rabbi, when did you get here?" Jesus answered them and said, "Amen, amen, I say to you, you are looking for me not because you saw signs but because you ate the loaves and were filled. Do not work for food that perishes but for the food that endures for eternal life, which the Son of Man will give you. For on him the Father, God, has set his seal." So they said to him, "What can we do to accomplish the works of God?" Jesus answered and said to them, "This is the work of God, that you believe in the one he sent." So they said to him, "What sign can you do, that we may see and believe in you? What can you do? Our ancestors ate manna in the desert, as it is written: *He gave them bread from heaven to eat.*" So Jesus said to them, "Amen, amen, I say to you, it was not Moses who gave the bread from heaven; my Father gives you the true bread from heaven. For the bread of God is that which comes down from heaven and gives life to the world."

So they said to him, "Sir, give us this bread always." Jesus said to them, "I am the bread of life; whoever comes to me will never hunger, and whoever believes in me will never thirst."

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

Homily

क्रव्स क्रव्स क्रव्स

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 St Mary's Capital Campaign may also be placed in this collection.

LITURGY OF THE EUCHARIST

Offertory Antiphon

Exodus 32.11, 12, 13, 14

Moses prayed in the sight of the Lord his God, and said: Why, O Lord, is your indignation kindled against your people? Let the anger of your mind cease; remember Abraham, Isaac, and Jacob, to whom you swore to give a land flowing with milk and honey. And the Lord was appeared from doing the evil which he had spoken of doing against his people.

Offertory Hymn

Father, We Thank Thee

Greek, from the *Didache*, c. 110 Trans. by F. Bland Tucker, b. 1895 RENDEZ A DIEU 98. 98. D. Louis Bourgeois, c. 1510 - c. 1561



- 1. Fa ther, we thank thee who has plant ed Thy ho-ly Name with-in our hearts.
 2. Watch o'er thy Church, O Lord, in mer cy, Save it from e vil, guard it still,

Knowl - edge and faith and life im - mor - tal Je - sus thy Son to us im - parts.

Per - fect it in thy love, u - nite it, Cleansed and con-formed un - to thy will.



Thou, Lord, didst make all for thy plea - sure, Didst give man food for all his days.

As grain, once scat - ter'd on the hill - sides, Was in this bro-ken bread made one,



Giv - ing in Christ the Bread e - ter - nal; Thine is the power, be thine the praise. So from all lands thy Church be gath - er'd In - to thy king-dom by thy Son.

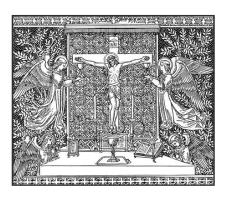
Offertory Anthem

Nobis datus

Tomás Luis de la Victoria

Now, my tongue the mystery telling Of the glorious Body sing, And the Blood, all price excelling, Which the Gentiles' Lord and king, In a Virgin's womb once dwelling, for this world's ransoming.

Given for us, and condescending
To be born for us below,
He, with men in converse blending,
Dwelt the seed of truth to sow,
Till he Closed with wondrous ending,
His most patient life of woe.



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,

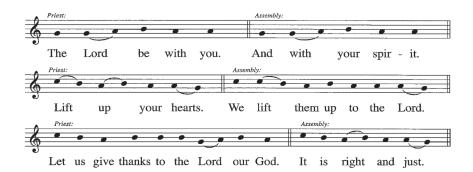
for our good

and the good of all his holy Church.

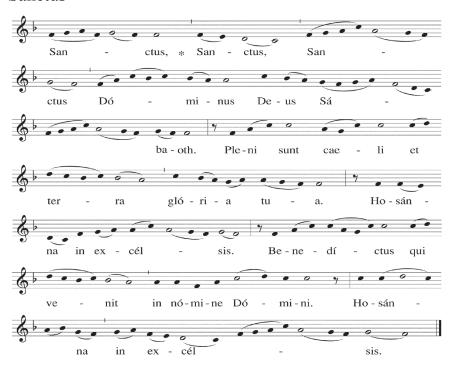
Prayer Over the Offerings

EUCHARISTIC PRAYER

Preface Dialogue

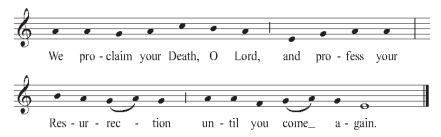


Sanctus



Music: Vatican Edition VIII; acc. by Richard Proulx

Mystérium Fídei (The Mystery of Faith)



The Great Amen

arr. by Judy Franzen





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



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.

You have given us, O Lord, bread from heaven, endowed with all delights and sweetness in ev'ry taste.



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 Motet

Jesus, My Light

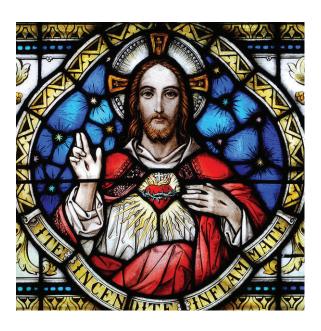
Peter Kwasniewski

Jesus, my Light, who shines in the darkness, pierce through the night. Bring warmth to the starkness. Christ, you are death to sin; You cause new life within. Give me this glorious grace: Show me your holy face. Banish my sadness. Fill me with gladness.

Jesus, my Life, who quickens all creatures. Your works are rife with love's beauteous features. Thus, you can cleanse my heart: Restore your work of art! Fashion the image new until it looks like you. Word ever spoken, beauty unbroken.

Jesus, my love, whose care is so tender, never enough is all I can render. Clothed with your constant aid, how could I be afraid? When all creation pales your friendship never fails. Lord, come to win me. Come, dwell within me.

Jesus, my Lord, I kneel to your glory; My love outpoured, my life is your story. Your myst'ries are my bread. Christ, King, you are my Head. Draw me into your heart. Never let me depart. I fall before you; Lord, I adore you.



DUNDEE (French) C. M. Scottish Psalter, 1615 George Washington Doane, 1799-1859 1. Thou art the Way; thee From to lone 2. Thou art the Truth; thy True word a lone 3. Thou the Life; the ing Pro art rend tomb 4. Thou Way, art the the Truth, the Life; Grant sin and death we flee; And he who would the wis dom can im - part; Thou in on 1y canst claims thy con - quering arm; And their those who put us that That way know, truth to keep, that Fa ther seek Must seek him, Lord, by Thee. the form mind And heart. pur i fy the trust in thee Nor death nor hell shall harm. life Whose to win, joys nal flow. е ter

Concluding Rites

Priest The Lord be with you.People And with your spirit.

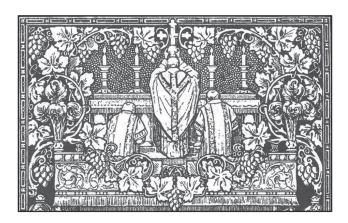
Priest May almighty God bless you, the Father, and the Son, and the Holy Spirit.

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 until recently has been rare in the Ordinary Form of the Roman Rite. For an explanation of this practice, please visit our parish website, www.smcgvl.org, and look for the link entitled Facing East to Pray.



Page five: The Maciejowski Bible, folio 9v. (c. 1250).

Page twelve: Benedictine Sisters of Perpetual Adoration Chapel, Clyde, MO.

Page fifteen: Brother Max Schmalzlann. Christ, Eternal High Priest. (c 1911).

Benedictine Sisters of Perpetual Adoration Chapel, Clyde, MO.

2003, ABC Music Co. All rights reserved OneLicense net License #1-701853

from the office of readings for the eighteenth sanday of the year

Greetings, sons and daughters. In the name of the Lord who loves us, peace be to you.

Because the Lord has granted you an abundance of blessings, I rejoice immeasurably in your blessed and glorious company. You have received abundantly that indwelling grace which is the Spirit's gift, and for this reason I hope in my own salvation and I give thanks all the more when I see the bountiful fullness of the Lord's Spirit pouring over you. I have longed so much for you that when I saw you I was overwhelmed.

I am now convinced and fully aware that I have learned much by speaking with you, for the Lord accompanied me on the road to righteousness, and so I am driven in all ways to love you more than my own life. For surely there is a great store of faith and charity within you because of your hope for life in Christ. Therefore, I have been thinking that if my concern for you inspires me to pass on to you a portion of what I have received, then I will be rewarded for ministering to souls such as yours. Consequently, I am writing you, that you may have perfect knowledge along with your faith.

The Lord has given us these three basic doctrines: hope for eternal life, the beginning and end of our faith; justice, the beginning and end of righteousness; and love, which bears cheerful and joyous witness to the works of righteousness. Now the Lord has made the past and present known to us through his prophets, and he has given us the ability to taste the fruits of the future beforehand. Thus, when we see prophecies fulfilled in their appointed order, we ought to grow more fully and deeply in awe of him. Let me suggest a few things—not as a teacher, but as one of you—which should bring you joy in the present situation.

When evil days are upon us and the worker of malice gains power, we must attend to our own souls and seek to know the ways of the Lord. In those times reverential fear and perseverance will sustain our faith, and we will find need of forbearance and self-restraint as well. Provided that we hold fast to these virtues and look to the Lord, then wisdom, understanding, knowledge and insight will make joyous company with them.

Truly, the Lord has revealed to us through the prophets that he has no need of sacrifice, burnt offerings or oblations. He says in one place: Your endless sacrifices, what are they to me? says the Lord. I have had my fill of holocausts; I do not want the fat of your lambs, nor the blood of your bulls and goats, nor your presence in my sight. Indeed, who has made these demands of you? No more will you trample my courts. Your sacrifices of fine flour are in vain; your incense is loathsome to me; I cannot bear your feasts of the new moon, nor your sabbaths.

- From the beginning of a letter attributed to Barnabas

from the pastor

Dear Friends in Christ,

The Fifth Principle of Evangelical Catholicism is: "The sacred liturgy, through which the seven Sacraments are celebrated and the Hours of praise are prayed, makes present to us the saving mysteries of the Lord Jesus. The liturgy must therefore be celebrated in such a way that the truth of the Gospel, the beauty of sacred music, the dignity of ritual form, the solemnity of divine worship, and the fellowship of the baptized assembled to pray are kept together in organic unity."

Protestants who become Catholics often remark that they miss the sense of fellowship they experienced in their former congregations - the feeling of belonging to a group of friends in a spiritual family rather than joining a crowd of random strangers coming together for a common purpose as at an athletic event or concert. This is part of what I mean in the Fifth Principle by "the fellowship of the baptized assembled to pray."

One of the ways that sense of fellowship is fostered in Protestant congregations is that people in the pews speak to each other in conversational voices before worship begins. This is often called visiting, and it can help form a group of people into a spiritual family. But Catholics do not speak to each other in the pews before Mass because we are speaking to God: preparing in silent prayer to participate in the sacred liturgy by turning our hearts and minds to the Throne of Grace so that the truth of the Gospel, the beauty of sacred music, the dignity of ritual form, and the solemnity of divine worship can unite us body and soul as closely as possible to the Lord Jesus Christ.

But such a Christ-centered way of praying in union with the whole Church around the world should not impede us from finding other ways to foster fellowship in our parishes, and that is why lingering after Mass to converse with each other, joining other Catholics in service to those in need, and participating in parish social and recreational events are so important. Look for ways to cultivate friendships with those you see around you in the pews so that the vertical and horizontal dimensions of parish life reinforce each other rather than compete with each other.

And if you want to understand more deeply why the Church asks us to pray as we do, I recommend two short texts. The first to read is *Sacrosanctum Concilium*, the Constitution on the Sacred Liturgy of the Second Vatican Council; it is only a few pages long, and the text is available online. Then read *The Spirit of the Liturgy* by Joseph Ratzinger (later Pope Benedict XVI), a beautiful meditation on the nature and purpose of liturgical worship by the finest theological mind of our time. The psalmist sings that we are created "to worship the Lord in the beauty of holiness," and the sacred liturgy is meant always to lead us to the Lord Jesus. An essential part of the New Evangelization is the full and faithful celebration of the sacred liturgy, and that is what we strive for in all our prayer. Let us go together to the source and summit of the Church's life and find there a glimpse of the New and Eternal Jerusalem.

Father Newman