st mary's catholic charch greenville, south carolina



twentieth sanoay of the year 14 august 2022



Entrance Antiphon

Psalm 84.10-11

Turn your eyes, O God, our shield; and look on the face of your anointed one; one day within your courts is better than a thousand elsewhere.

Entrance Hymn

Jesus Shall Reign

DUKE STREET L. M.

Isaac Watts, 1674-1748 John Hatton, 1793 Je 1. sus shall reign wher e'er the 2. То him shall end be less prayer -3. Peo of 'ry ple and realms ev 4. Bless ings bound wher e'er he а -5. Let ev - ery crea ture rise and sun Doth his ces sive suc made, And prais - es throng to tongue Dwell his love with on reigns; The prisoner leaps to bring Pe cu - liar hon ors _ e jour His king dom neys run; crown his head; His Name like And fant sweet est song; in lose his chains, The wea ry to our King; An gels de stretch shore, from shore to sweet fume shall rise per voic es shall pro claim find е ter nal rest, scend with gain, songs а σ Till moons shall wax and wane no more. With ev - 'ry ri fice. morn ing sac -Their ear ly bless _ ings on his Name. And all the sons of want are blest. And the loud Α men. earth re peat

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,

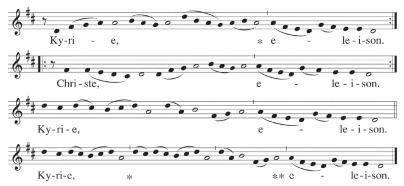
All strike their breast, saying:

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

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 0 bo-nae vo-lun-tá - tis. Lau-dá mus te. te . Be-ne-dí-ci-mus te. A - do - rá mus te. Glo-ri - fi - cá-mus te. Grá-ti - as á - gi - mus 0 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 déx-te-ram Pa-tris, ••••••••• mi-se-ré-re no - bis. Quó-ni - am tu so - lus San - ctus. Tu so-lusDó - mi - nus.Tu so-lusAl - tís - si-mus, Je - su Chri - ste. Cum San - cto Spí - ri - tu, in gló-ri - a De - i Pa tris. men.

First Reading

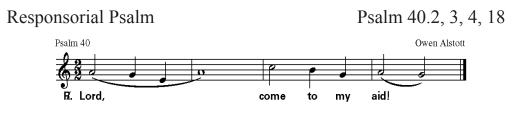
Jeremiah 38.4-6, 8-10

In those days, the princes said to the king: "Jeremiah ought to be put to death; he is demoralizing the soldiers who are left in this city, and all the people, by speaking such things to them; he is not interested in the welfare of our people, but in their ruin." King Zedekiah answered: "He is in your power"; for the king could do nothing with them. And so they took Jeremiah and threw him into the cistern of Prince Malchiah, which was in the quarters of the guard, letting him down with ropes. There was no water in the cistern, only mud, and Jeremiah sank into the mud.

Ebed-melech, a court official, went there from the palace and said to him: "My lord king, these men have been at fault in all they have done to the prophet Jeremiah, casting him into the cistern. He will die of famine on the spot, for there is no more food in the city." Then the king ordered Ebed-melech the Cushite to take three men along with him, and draw the prophet Jeremiah out of the cistern before he should die.

Lector: The Word of the Lord.

People: Thanks be to God.



I have waited, waited for the LORD, and he stooped toward me. *Response*.

The LORD heard my cry. He drew me out of the pit of destruction, out of the mud of the swamp; he set my feet upon a crag; he made firm my steps. *Response*.

And he put a new song into my mouth, a hymn to our God. Many shall look on in awe and trust in the LORD. *Response*.

Though I am afflicted and poor, yet the LORD thinks of me. You are my help and my deliverer; O my God, hold not back! *Response*.

Second Reading

Brothers and sisters: Since we are surrounded by so great a cloud of witnesses, let us rid ourselves of every burden and sin that clings to us and persevere in running the race that lies before us while keeping our eyes fixed on Jesus, the leader and perfecter of faith. For the sake of the joy that lay before him he endured the cross, despising its shame, and has taken his seat at the right of the throne of God. Consider how he endured such opposition from sinners, in order that you may not grow weary and lose heart. In your struggle against sin you have not yet resisted to the point of shedding blood.

Lector: The Word of the Lord.

People: Thanks be to God.



Gospel Acclamation



My sheep hear my voice, says the Lord; I know them, and they follow me. *Response*.

Gospel

Luke 12.49-53

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.

Jesus said to his disciples: "I have come to set the earth on fire, and how I wish it were already blazing! There is a baptism with which I must be baptized, and how great is my anguish until it is accomplished! Do you think that I have come to establish peace on the earth? No, I tell you, but rather division. From now on a household of five will be divided, three against two and two against three; a father will be divided against his son and a son against his father, a mother against her daughter and a daughter against her mother, a mother-in-law against her daughter-in-law against her mother."

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 St Mary's Capital Campaign may also be placed in an offering plate found at the doors of the church.



Offertory Antiphon

Psalm 34.8, 9

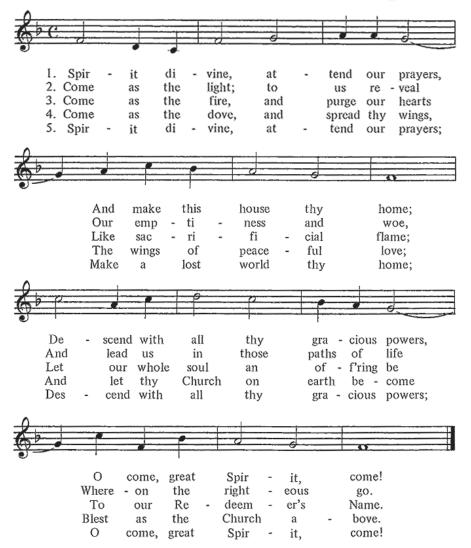
The angel of the Lord shall encamp around those who fear him to rescue them, and shall deliver them. O taste and see that the Lord is sweet.

Offertory Hymn

Spirit Divine, Attend Our Prayers

Andrew Reed, 1788-1862

GRAEFENBERG C.M. Johann Crugger, 1598-1662



Offertory Anthem

Behold the Tabernacle of God

William H Harris

Behold, the tabernacle of God is with men, and the Spirit of God dwelleth within you. For the temple of God is holy, which temple ye are. For the love of whom ye do this day celebrate the joys of the temple with a season of festivity. Alleluia.

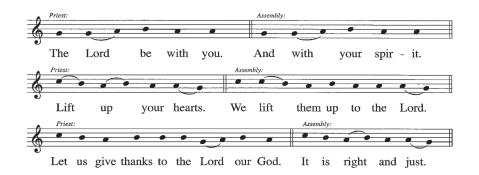


- Priest Pray, brethren, that my sacrifice and yours may be acceptable to God, the Almighty Father.
- **People** May the Lord accept the sacrifice at your hands for the praise and glory of his name, for our good and the good of all his holy Church.

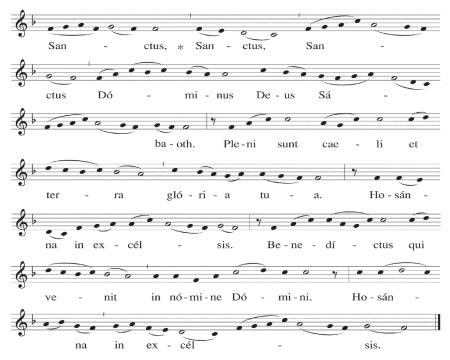
Prayer Over the Offerings

EUCHARISTIC PRAYER

Preface Dialogue

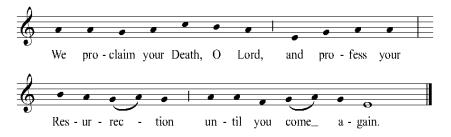


Sanctus



Music: Vatican Edition VIII; acc. by Richard Proulx

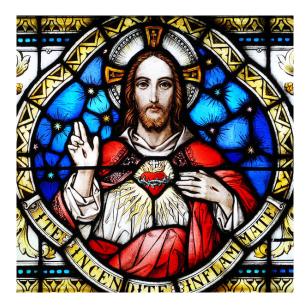
Mystérium Fídei (The Mystery of Faith)



The Great Amen

arr. by Judy Franzen



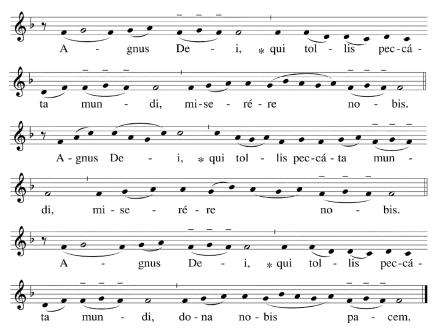


Communion Rite

- *Priest* At the Savior's command and formed by divine teaching, we dare to say:
- PeopleOur 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.
- PriestDeliver 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



- PriestBehold 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.

Communion Antiphon

With the Lord there is mercy; in him is plentiful redemption.



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

The Eyes of All Wait Upon Thee O Lord

William H Harris

The eyes of all wait upon thee, and thou givest them their meat in due season. Thou openest thine hand, and satisfieth the desire of every living thing.

Jesu dulcis memoria

Tomás Luis de la Victoria

Jesu, the very thought of thee, with sweetness fills the breast; but sweeter far thy face to see and in thy presence rest. No voice can sing, nor heart can frame, nor can the memory find a sweeter sound than thy blest name, O Savior of mankind. Oh hope of every contrite heart, oh joy of all the meek, to those who fall how kind thou art, how good to those who seek. Jesus, our only joy be thou, as thou our prize will be: Jesus be thou our glory now and through eternity. Amen.



ICH GLAUB AN GOTT 87. 87 with Refrain Mainz Gesangbuch, 1870 Martin B. Hellriegel, b. 1891 Harm. by Robert J. Batastini, b. 1942 -1. To Je Christ, our sov - 'reign King, Who sus 2. Thy reign ex tend, Ο King be - nign, То 3. To Thee Thy church, great We and to King, - tion, All the world's Sal is praise and hom - age va ev - 'ry land - tion; For and na in Thy King-dom, pledge our hearts' ob la - tion; Un - til be - fore Thy do bring and thanks and we ad - tion. -0 ra Lord di - vine, lone va - tion. A we find sal throne we sing in end - less ju bi la - tion. --Christ Je Vic tor! sus. Christ Je Vic sus, tor! -_ Christ Je Vic tor! sus, _ 0 Christ Je -Rul Christ sus _ er! Je sus, -Christ Je sus Rul er! Christ Je _ sus, Christ Je -Rul Christ sus Je _ er! sus, Θ O Lord Re - deem and er! Lord and Re - deem er! Lord and Re - deem er! \mathbf{H} \mathbf{H} \mathbf{H} \mathbf{H} \mathbf{H}



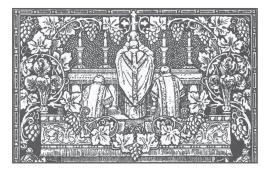
Priest The Lord be with you.

People And with your spirit.

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

DeaconGo in peace.PeopleThanks 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, <u>www.stmarysgvl.org</u>, and look in the section called *Parish Links* for the essay entitled *Facing East to Pray*.



Page one: Pietro Cavallini. *The Prophet Jeremiah*. Basilica of Santa Maria in Trastevere. Rome. (13th century).

Page six: Basilica of San Vitale, Ravenna, Italy. (6th century).

Page ten: Jean Auguste Dominique Ingres. Virgin with the Host. (1852).

Page fifteen: Rafael. Disputation of the Holy Sacrament (detail). (1509).

Page sixteen: Lorenzo Monaco. The Intercession of Christ and the Virgin. (1401).

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

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

You are the salt of the earth. It is not for your own sake, he says, but for the world's sake that the word is entrusted to you. I am not sending you into two cities only or ten or twenty, not to a single nation, as I sent the prophets of old, but across land and sea, to the whole world. And that world is in a miserable state. For when he says: *You are the salt of the earth*, he is indicating that all mankind had lost its savor and had been corrupted by sin. Therefore, he requires of these men those virtues which are especially useful and even necessary if they are to bear the burdens of many. For the man who is kindly, modest, merciful and just will not keep his good works to himself but will see to it that these admirable fountains send out their streams for the good of others. Again, the man who is clean of heart, a peacemaker and ardent for truth will order his life so as to contribute to the common good.

Do not think, he says, that you are destined for easy struggles or unimportant tasks. *You are the salt of the earth.* What do these words imply? Did the disciples restore what had already turned rotten? Not at all. Salt cannot help what is already corrupted. That is not what they did. But what had first been renewed and freed from corruption and then turned over to them, they salted and preserved in the newness the Lord had bestowed. It took the power of Christ to free men from the corruption caused by sin; it was the task of the apostles through strenuous labor to keep that corruption from returning.

Have you noticed how, bit by bit, Christ shows them to be superior to the prophets? He says they are to be teachers not simply for Palestine but for the whole world. Do not be surprised, then, he says, that I address you apart from the others and involve you in such a dangerous enterprise. Consider the numerous and extensive cities, peoples and nations I will be sending you to govern. For this reason I would have you make others prudent, as well as being prudent yourselves. For unless you can do that, you will not be able to sustain even yourselves.

If others lose their savor, then your ministry will help them regain it. But if you yourselves suffer that loss, you will drag others down with you. Therefore, the greater the undertakings put into your hands, the more zealous you must be. For this reason he says: *But if the salt becomes tasteless, how can its flavor be restored? It is good for nothing now, but to be thrown out and trampled by men's feet.*

When they hear the words: *When they curse you and persecute you and accuse you of every evil*, they may be afraid to come forward. Therefore he says; "Unless you are prepared for that sort of thing, it is in vain that I have chosen you. Curses shall necessarily be your lot but they shall not harm you and will simply be a testimony to your constancy. If through fear, however, you fail to show the forcefulness your mission demands, your lot will be much worse, for all will speak evil of you and despise you. That is what being trampled by men's feet means."

Then he passes on to a more exalted comparison: *You are the light of the world*. Once again, "of the world": not of one nation or twenty cities, but of the whole world. The light he means is an intelligible light, far superior to the rays of the sun we see, just as the salt is a spiritual salt. First salt, then light, so that you may learn how profitable sharp words may be and how useful serious doctrine. Such teaching holds in check and prevents dissipation; it leads to virtue and sharpens the mind's eye. *A city set on a hill cannot be hidden; nor do men light a lamp and put it under a basket*. Here again he is urging them to a careful manner of life and teaching them to be watchful, for they live under the eyes of all and have the whole world for the arena of their struggles.

- From a homily on Matthew by Saint John Chrysostum, bishop (b. 347; d. 14 September 407)

from the pastor

Dear Friends in Christ,

The word disciple means student, and with the arrival of the new school year, there are many opportunities at Saint Mary's to be diligent students of the Lord Jesus.

"An Introduction to Catholicism" is the course which includes the Rite of Christian Initiation for Adults, and anyone who wants to learn more about Catholic Christianity is invited to take this course which meets on Wednesday evenings at 6.30 pm beginning 7 September. This course is for three different groups of people: 1) those who are not yet Catholic but who are curious about or feel drawn to the Catholic Church, 2) those Catholics who have been away from the Church for some time and are returning to a regular practice of the faith, and 3) those adult Catholics who were baptized as children but never received the Sacrament of Confirmation. There is no cost for this class, but registration on the parish website is required.

All children in the parish from grades one through eight must receive Christian formation from one of three sources: 1) a Catholic school, 2) a Catholic homeschool, or 3) religious education on Wednesday evenings. If your children are not in our parish school or another Catholic school or homeschool, they need to attend our Wednesday evening classes which begin on 7 September, and registration is available on our parish website. Also, if you have children in a Catholic homeschool or at St Joseph's School, please notify Linda Jackson, our Director of Catechesis, so that we are aware that they are receiving religious education elsewhere. And please note that all children who are preparing for First Confession, First Communion, or Confirmation must be registered with our parish office and receiving formation for these sacraments.

One of the most important cultural conflicts of our time is over the relationship of gender and biological sex, and on Saturday 24 September, the Center for Evangelical Catholicism will offer a conference entitled "Sex, Gender, and Personal Identity." Mary Rice Hasson, Director of the Person and Identity Project at the Ethics and Public Policy Center in Washington, and our own Father Jonathan Duncan will speak about an authentically Christian way of approaching these vexing questions. The cost is \$25, and registration is required.

The Second Vatican Council was the most important event in the life of the Catholic Church since the Protestant Reformation, and the Council opened in October 1962. But six decades after the Council started its work, there are still sharp disagreements in the Church about the meaning and consequences of the Council's teaching. To mark the 60th anniversary of the Council's opening and address those continuing controversies, George Weigel has written a new book called "To Sanctify the World: The Vital Legacy of Vatican II" which will be published in early October, and he will be at Saint Mary's on Saturday 15 October to speak about his new book. Registration information will be available soon, so please save the date now.

Father Newman