

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



*twenty-third sUNDAY of the year  
8 SEPTEMBER 2024*


 INTRODUCTORY RITES
 

Entrance Antiphon

Psalm 119.137, 124

*You are just, O Lord, and your judgment is right; treat your servant in accord with your merciful love.*

Entrance 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

# 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.  
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 délix-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 35.4-7a

Thus says the LORD: Say to those whose hearts are frightened: Be strong, fear not! Here is your God, he comes with vindication; with divine recompense he comes to save you. Then will the eyes of the blind be opened, the ears of the deaf be cleared; then will the lame leap like a stag, then the tongue of the mute will sing. Streams will burst forth in the desert, and rivers in the steppe. The burning sands will become pools, and the thirsty ground, springs of water.

Lector: The Word of the Lord.

**People: Thanks be to God.**





The God of Jacob keeps faith forever,  
 secures justice for the oppressed,  
 gives food to the hungry.  
 The LORD sets captives free.

The LORD gives sight to the blind;  
 the LORD raises up those who were bowed down.  
 The LORD loves the just;  
 the LORD protects strangers.

The fatherless and the widow the LORD sustains,  
 but the way of the wicked he thwarts.  
 The LORD shall reign forever;  
 your God, O Zion, through all generations. Alleluia.



Second Reading

James 2.1-5

My brothers and sisters, show no partiality as you adhere to the faith in our glorious Lord Jesus Christ. For if a man with gold rings and fine clothes comes into your assembly, and a poor person in shabby clothes also comes in, and you pay attention to the one wearing the fine clothes and say, “Sit here, please,” while you say to the poor one, “Stand there,” or “Sit at my feet,” have you not made distinctions among yourselves and become judges with evil designs?

Listen, my beloved brothers and sisters. Did not God choose those who are poor in the world to be rich in faith and heirs of the kingdom that he promised to those who love him?

Lector: The Word of the Lord.

**People: Thanks be to God.**

## Gospel Acclamation



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

## Gospel

Mark 7.31-37

Deacon: The Lord be with you.

**People: And with your spirit.**

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

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

Again Jesus left the district of Tyre and went by way of Sidon to the Sea of Galilee, into the district of the Decapolis. And people brought to him a deaf man who had a speech impediment and begged him to lay his hand on him. He took him off by himself away from the crowd. He put his finger into the man's ears and, spitting, touched his tongue; then he looked up to heaven and groaned, and said to him, "*Ephphatha!*" — that is, "Be opened!" — And immediately the man's ears were opened, his speech impediment was removed, and he spoke plainly. He ordered them not to tell anyone. But the more he ordered them not to, the more they proclaimed it. They were exceedingly astonished and they said, "He has done all things well. He makes the deaf hear and the mute speak."

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 offering is for the support of the parish and the Campaign for Buildings and Grounds.  
You may donate online using the link below:*

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



## Offertory Antiphon

Daniel 9.4, (2), 17, 19

*I, Daniel, prayed to my God, saying: Hear, O Lord, the prayers of your servant; show your face upon your holy place, and fav'rably look down upon this people upon whom your name is invoked, O God.*

## Offertory Hymn

### All You Who Seek A Comfort Sure



1. All you who seek a com - fort sure In sad - ness and dis - tress,  
 2. Now hear him as he speaks to us Those words for ev - er blest:



What - ev - er sor - row bur - dens you, What - ev - er griefs op - press:  
 "All you who la - bor, come to me, And I will give you rest."



When Je - sus gave him - self for us And died up - on the tree,  
 O heart a - dored by saints on high, And hope of sin - ners here,



His heart was pierced for love of us; He died to set us free.  
 We place our ev - 'ry trust in you And lift to you our prayer.

Text: *Quicumque certum quaeritis*; Latin, 18th C.; Tr. by Edward Caswall, 1814-1878, alt.  
 Tune: KINGSFOLD, CMD; English Traditional; Harm. by Ralph Vaughan Williams, 1872-1958. © Oxford University Press



## Offertory Anthem

*Sicut cervus desiderat*

*Sicut cérvus desiderat ad fōntes aquárum: ita desiderat ánima méa ad te, Déus. Sitívit ánima méa ad Déum vívum: quando véniam et apparébo ante fáciem Déi méi? Fuérunt mihi lácrymae méae pánes díe ac nócte, dum dicitur mihi quotidie: Ubi est Déus téus?*

*Giovanni Pierluigi da Palestrina*

*As the hart yearns for the water springs: so longs my soul for thee, O God! My soul has thirsted for the living God: When shall I come and appear before his presence? My tears have been my bread by day and also by night, while it is said to me daily: Where is your God?*



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

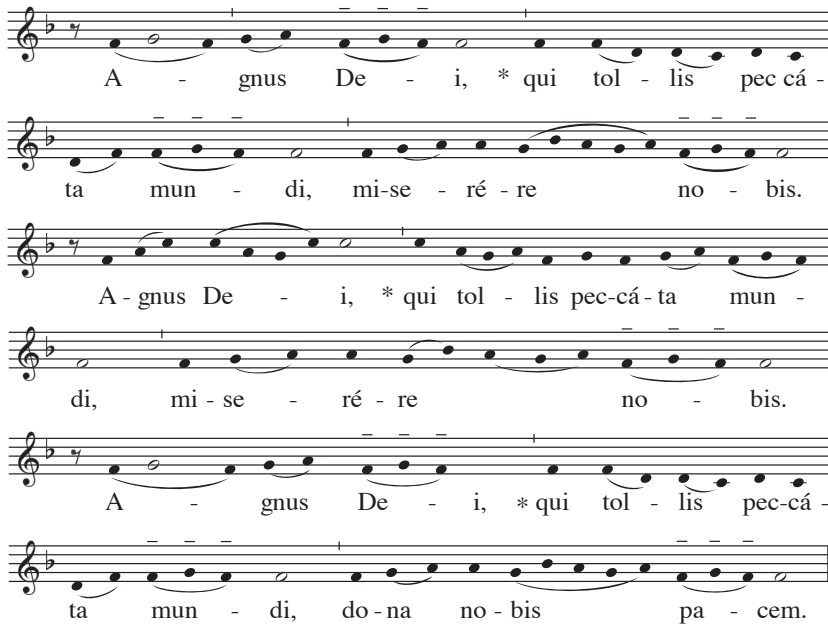
*Priest* Lord Jesus Christ,  
who said to your Apostles:  
Peace I leave you, my peace I give you,  
look not on our sins,  
but on the faith of your Church,  
and graciously grant her peace and unity  
in accordance with your will.  
Who live and reign for ever and ever.

***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.**

*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.**

Communion Antiphon

Psalm 42.2-3

*Like the deer that yearns for running streams, so my soul is yearning for you, my God; my soul is thirsting for God, the living God.*



***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

*Immense is the Wisdom of the Lord*  
*Sirach 15.18-19*

*Chant; Emily Cortes*

*Immense is the wisdom of the Lord! He is mighty in power and all seeing. The eyes of God are on those who fear Him; He understands man's every deed. Amen.*

*Adoro Te, O Panis Coelice*

*St Thomas Aquinas; Belgian Melody*

*Adoro Te, O panis coelice, O Domine, O Deus maxime. Sanctus, sanctus, sanctus, sine fine sanctus. Semper Tibi gloria sacra sit sub hostia. Nos famulos, O Deus, respice, et gratia nos semper refice. Sanctus, Sanctus, Sanctus, sine fine Sanctus, semper tibi gloria sacra sit sub hostia.*





# Communion Hymn

# Now Thank We All Our God

Martin Rinkart, 1586-1649  
Trans. by Catherine Winkworth, 1827-1878

NUN DANKET 67.67.66.66  
Johann Crüger, 1598-1662  
Harm. by Felix Mendelssohn, 1809-1847



1. Now thank we all our God with heart and hands and voice,  
2. O may this gracious God through all our life be near us,  
3. All praise and thanks to God the Father now be given,



Who wondrous things hath done, in whom his world rejoices;  
with ever joyful hearts and blessed peace to cheer us;  
The Son, and Spirit blest, who reigns in highest heaven,



Who from our mothers' arms, hath blessed us on our way  
Pre-serve us in his grace, and guide us in distress,  
Eternal, Triune God, whom earth and heaven adore;



With countless gifts of love, and still is ours to-day.  
And free us from all sin, till heaven we possess.  
For thus it was, is now, and shall be evermore. Amen.





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



*Page one:* Philippe de Champagne. *Christ Healing the Deaf-Mute (detail)*. (c. 1650).

*Page five:* Tissot. *Isaiah*. (19th century).

*Page seven:* Domenico Maggiotto. *Ephphatha*. (18th century).

*Page nine:* The Good Shepherd. Mausoleum of Galla Placidia, Rome. (c. 425).

*Page ten:* Zanobi Strozzi. *King David in Initial B*. (c. 1450).

*Page fifteen:* Jobst & Bucevski. Three Hierarchs Church, Chernivtsi, Ukraine. (1870).

*Page sixteen:* Stained Glass Inc. *Panel 12525*. (21st century).

## from the office of readings for the twenty-third sunday of the year

The Lord then goes on to say: *Blessed are those who hunger and thirst for righteousness, for they shall be filled.* This hunger is not for any bodily food, this thirst is not for any earthly drink: it is a longing to be blessed with righteousness, and, by penetrating the secret of all mysteries, to be filled with the Lord himself.

Happy is the soul that longs for the food of righteousness and thirsts for this kind of drink; it would not seek such things if it had not already savored their delight. When the soul hears the voice of the Spirit saying to it through the prophet: *Taste and see that the Lord is good,* it has already received a portion of God's goodness, and is on fire with love, the love that gives joy of the utmost purity. It counts as nothing all that belongs to time; it is entirely consumed with desire to eat and drink the food of righteousness. The soul lays hold of the true meaning of the first and great commandment: *You shall love the Lord God with your whole heart, and your whole mind and your whole strength,* for to love God is nothing else than to love righteousness.

Finally, just as concern for one's neighbor is added to love of God, so the virtue of mercy is added to the desire for righteousness, as it is said: *Blessed are the merciful, for God will be merciful to them.*

Remember, Christian, the surpassing worth of the wisdom that is yours. Bear in mind the kind of school in which you are to learn your skills, the rewards to which you are called. Mercy itself wishes you to be merciful, righteousness itself wishes you to be righteous, so that the Creator may shine forth in his creature, and the image of God be reflected in the mirror of the human heart as it imitates his qualities. The faith of those who live their faith is a serene faith. What you long for will be given you; what you love will be yours for ever.

Since it is by giving alms that everything is pure for you, you will also receive that blessing which is promised next by the Lord: *Blessed are the pure of heart, for they shall see God.* Dear friends, great is the happiness of those for whom such a reward is prepared. Who are the clean of heart if not those who strive for those virtues we have mentioned above? What mind can conceive, what words can express the great happiness of seeing God? Yet human nature will achieve this when it has been transformed so that it sees the Godhead *no longer in a mirror or obscurely but face to face* – the Godhead that no man has been able to see. In the inexpressible joy of this eternal vision, human nature will possess what eye has not seen or ear heard, what man's heart has never conceived.

- From a sermon on the beatitudes by Saint Leo the Great, pope  
(b. 400; d. 10 November 461)

## *from the pastor*

Dear Friends in Christ,

The First Principle of Evangelical Catholicism is: “The Lord Jesus Christ is the crucified and risen Savior of all mankind, and no human person can fully understand his life or find his dignity and destiny apart from a personal friendship with the Lord Jesus. It is not enough to know who Jesus is; we must know Jesus.”

The first claim made here is absolute and uncompromising: Jesus of Nazareth is the only savior of the entire human race and his identity as the Messiah is finally and fully revealed in his suffering, death, and Resurrection. In an age that prizes individual choice above all else, this claim is often rejected as offensive, but in every age Christ is a stumbling block: “For Jews demand signs and Greeks seek wisdom, but we preach Christ crucified, a stumbling block to Jews and folly to Gentiles, but to those who are called, both Jews and Greeks, Christ is the power of God and the wisdom of God.” (1 Cor 1:22-24) The Lord Jesus is either the Son of God, or he is not. He was either conceived without a human father, or he was not. He is either the Second Person of the Most Holy Trinity, or he is not. And on the answers to these questions turns the entire Christian religion, because Jesus of Nazareth (in C.S. Lewis’s famous formulation) is one of only three things: a liar, a lunatic, or the Lord.

Next, if Jesus is Lord (meaning the eternal Word by whom and for whom all things were made) then the next part of the first principle follows: our lives are unintelligible until we know the Lord Jesus and live as his students and his friends. To Catholics of a certain age, this claim will sound strange because at times in our recent history there was insufficient emphasis in catechesis on the necessity of a personal friendship with the Lord Jesus, and for this reason the very language sounds Protestant and decidedly un-Catholic. But the best of Catholic tradition, taught by the Church and lived by the saints, always puts a true human relationship with the Lord Jesus in first place, as Joseph Cardinal Ratzinger explained in his homily to the College of Cardinals on the day before he was elected Benedict XVI: “Our redemption is brought about in this communion of wills: being friends of Jesus, to become friends of God. The more we love Jesus, the more we know him, the more our true freedom develops and our joy in being redeemed flourishes. Thank you, Jesus, for your friendship!”

That is why it is not enough to know who Jesus is; rather, we must know Jesus. And we come to know Jesus in the Holy Scriptures, in the Sacraments of the Church, in prayer both alone and with other Christians, in service to the least of his brethren, and - above all - in the “breaking of the bread,” the Most Holy Eucharist. Becoming Evangelical Catholics means that we must seek to know Christ in all of these ways on a regular basis and open our hearts and minds to him as he reveals himself for our salvation and the salvation of the world.

Father Newman