

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



*twenty-fifth sunday of the year
19 september 2021*

✻
INTRODUCTORY RITES
✻

Entrance Antiphon

Psalm 36.39, 40, 28; Psalm 77

I am the salvation of the people, says the Lord. Should they cry to me in any distress, I will hear them, and I will be their Lord for ever.

Entrance Hymn

Rejoice, The Lord is King

Based on Philippians 4:4
Charles Wesley, 1707-1788

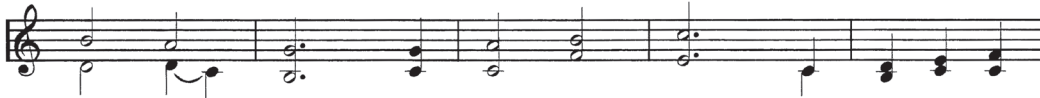
DARWALL'S 148th 66.66.88
John Darwall, 1731-1789



1. Re - joice, the Lord is King! Your Lord and King a - dore!
 2. The Lord, our Sav - ior, reigns, The God of truth and love;
 3. His king - dom can - not fail, He rules o'er earth and heav'n;
 4. Re - joice in glo - rious hope! Our Lord the judge shall come



Re - joice, give thanks, and sing, And tri - umph
 When he had purged our stains, He took his
 The keys of death and hell, Are to our
 And take his serv - ants up To their e -



ev - er - more:
 seat a - bove: Lift up your heart, lift up your voice!
 Je - sus giv'n:
 ter - nal home:



Re - joice, a - gain I say, re - joice! A - men.



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:

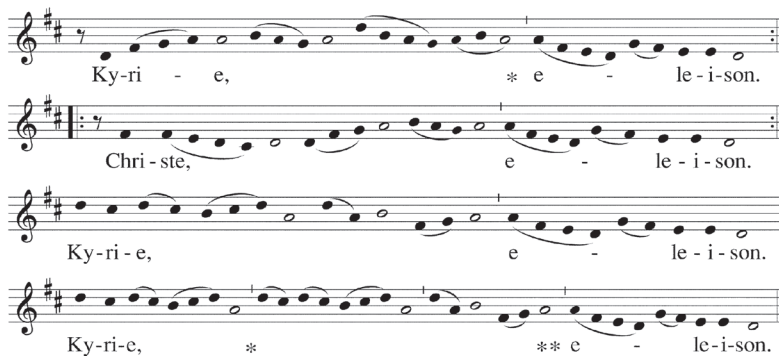
through my fault, through my fault, through my most grievous fault;

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

Wisdom 2.12, 17-20

The wicked say: Let us beset the just one, because he is obnoxious to us; he sets himself against our doings, reproaches us for transgressions of the law and charges us with violations of our training. Let us see whether his words be true; let us find out what will happen to him. For if the just one be the son of God, God will defend him and deliver him from the hand of his foes. With revilement and torture let us put the just one to the test that we may have proof of his gentleness and try his patience. Let us condemn him to a shameful death; for according to his own words, God will take care of him.

Lector: The Word of the Lord.

People: Thanks be to God.

Responsorial Psalm

Psalm 54.3-4, 5, 6, 8

Psalm 54 Owen Alstott

♩. The Lord up - holds my life.

O God, by your name save me,
and by your might defend my cause.
O God, hear my prayer;
hearken to the words of my mouth. *Response.*

For the haughty have risen up against me,
the ruthless seek my life;
they set not God before their eyes. *Response.*

Behold, God is my helper;
the Lord sustains my life.
Freely will I offer you sacrifice;
I will praise your name, O LORD, for its goodness. *Response.*

Second Reading

James 3.16-4.3

Beloved: Where jealousy and selfish ambition exist, there is disorder and every foul practice. But the wisdom from above is first of all pure, then peaceable, gentle, compliant, full of mercy and good fruits, without inconstancy or insincerity. And the fruit of righteousness is sown in peace for those who cultivate peace.

Where do the wars and where do the conflicts among you come from? Is it not from your passions that make war within your members? You covet but do not possess. You kill and envy but you cannot obtain; you fight and wage war. You do not possess because you do not ask. You ask but do not receive, because you ask wrongly, to spend it on your passions.

Lector: The Word of the Lord.

People: Thanks be to God.



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.*

Offertory Antiphon

Psalm 137.7

If I shall walk in the midst of tribulation, you will give me life, O Lord; and you will stretch forth your hand against the wrath of my enemies; and your right hand shall save me.

Offertory Hymn

Word of God, Come Down to Earth



1. Word of God, come down on earth, Liv - ing rain from
 2. Word e - ter - nal, throned on high, Word that brought to
 3. Word that caused blind eyes to see, Speak and heal our
 4. Word that speaks God's ten - der love, One with God be -



heav'n de - scend - ing; Touch our hearts and bring to birth
 life cre - a - tion, Word that came from heav'n to die,
 mor - tal blind - ness; Deaf we are: our heal - er be;
 yond all tell - ing, Word that sends us from a - bove,



Faith and hope and love un - end - ing. Word al - might - y,
 Cru - ci - fied for our sal - va - tion, Sav - ing Word, the
 Loose our tongues to tell your kind - ness. Be our Word in
 God the Spir - it, with us dwell - ing, Word of truth, to



we re - vere you; Word made flesh, we long to hear you.
 world re - stor - ing, Speak to us, your love out - pour - ing.
 pit - y spo - ken, Heal the world, by our sin bro - ken.
 all truth lead us, Word of life, with one Bread feed us.

Text: James Quinn, SJ, b.1919, © 1969. Used by permission of Selah Publishing Co., Inc., Kingston, N.Y.
Tune: LIEBSTER JESU, 7 8 7 8 88; Johann R. Ahle, 1625-1673; harm. by George H. Palmer, 1846-1926



Offertory Anthem

If Ye Love Me

Thomas Tallis

If ye love me, keep my commandments, and I will pray the Father that he shall bring you another comforter. That he may 'bide with you forever, e'en the spirit of truth.



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

Music: Vatican Edition VIII; acc. by Richard Proulx

Mystérium Fidei (The Mystery of Faith)

Two staves of musical notation in treble clef with a key signature of one sharp (F#). 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."

The Great Amen

arr. by Judy Franzen

People

A single staff of musical notation in treble clef with a key signature of one sharp (F#). The melody consists of a series of notes: a quarter note G4, a quarter note A4, a half note B4, a quarter note C5, a quarter note B4, a quarter note A4, a quarter note G4, and a half note F#4. The lyrics are: "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.**

You have laid down your precepts to be carefully kept; may my ways be firm in keeping your statutes.



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

Beati quorum via

*Beati quorum via integra est, qui
ambulant in lege Domini.*

Arlen Clarke

*Blessed are the undefiled in the way,
who walk in the law of the Lord.*



Panis angelicus

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

Claudio Casciolini

*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

Glorious Things of Thee Are Spoken

Based on Psalm 87: 3; Isaiah 33: 20-21
John Newton, 1725-1807

AUSTRIA 87. 87. D.
Franz Joseph Haydn, 1732-1809



1. Glo - rious things of thee are spo - ken, Si - on, cit - y of our God;
2. See, the streams of liv - ing wa - ters, Spring - ing from e - ter - nal love,
3. Round each hab - i - ta - tion hov - 'ring, See the cloud and fire ap - pear
4. Blest in - hab - i - tents of Si - on, Washed in the Re - deem - er's blood!



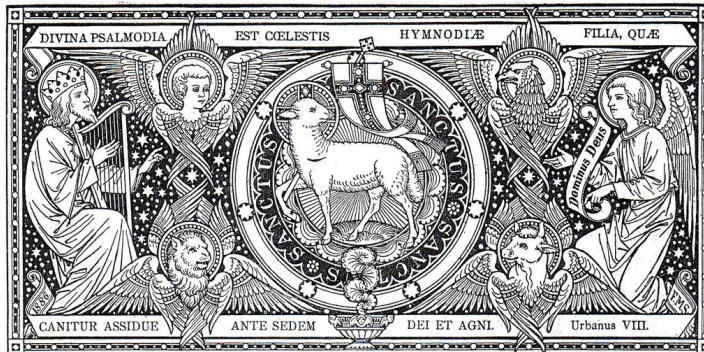
He whose word can - not be bro - ken, Formed thee for his own a - bode;
Well sup - ply thy sons and daugh - ters, And all fear of want re - move.
For a glo - ry and a cov - 'ring, Show - ing that the Lord is near.
Je - sus, whom their souls re - ly on, Makes them kings and priests to God.



On the Rock of A - ges found - ed, What can shake thy sure re - pose?
Who can faint, when such a riv - er Ev - er will their thirst as - suage?
Thus de - riv - ing from their ban - ner, Light by night, and shade by day,
'Tis his love his peo - ple rais - es O - ver self to reign as kings:



With sal - va - tion's walls sur - round - ed, Thou mayst smile on all thy foes.
Grace which, like the Lord, the giv - er, Nev - er fails from age to age.
Safe they feed up - on the man - na Which he gives them when they pray.
And as priests, his sol - emn prais - es Each for a thank - of - f'ring brings.



✻ 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 is now rare in the celebration of the modern liturgy. For an explanation of this practice, please visit our parish website, www.stmarysgvl.org, and look in the section called *Parish Links* for the essay entitled *Facing East to Pray*.



Page six: Antoine Ansiaux. *Christ Blessing The Children*. (1820).

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

Page fifteen: King David in Initial B, Ferial Psalter, Spain. (c.1485).

from the office of readings
for the twenty-fifth sunday of the year

You have failed to strengthen the weak, says the Lord. He is speaking to wicked shepherds, false shepherds, shepherds who seek their own concerns and not those of Christ. They enjoy the bounty of milk and wool, but they take no care at all of the sheep, and they make no effort to heal those who are ill. I think there is a difference between one who is weak (that is, not strong) and one who is ill, although we often say that the weak are also suffering from illness.

My brothers, when I try to make that distinction, perhaps I could do it better and with greater precision, or perhaps someone with more experience and insight could do so. But when it comes to the words of Scripture, I say what I think so that in the meantime you will not be deprived of all profit. In the case of the weak sheep, it is to be feared that the temptation, when it comes, may break him. The sick person, however, is already ill by reason of some illicit desire or other, and this is keeping him from entering God's path and submitting to Christ's yoke.

There are men who want to live a good life and have already decided to do so, but are not capable of bearing sufferings even though they are ready to do good. Now it is a part of the Christian's strength not only to do good works but also to endure evil. Weak men are those who appear to be zealous in doing good works but are unwilling or unable to endure the sufferings that threaten. Lovers of the world, however, who are kept from good works by some evil desire, lie sick and listless, and it is this sickness that deprives them of any strength to accomplish good works.

The paralytic was like that. When his bearers could not bring him in to the Lord, they opened the roof and lowered him down to the feet of Christ. Perhaps you wish to do this in spirit: to open the roof and to lower a paralytic soul down to the Lord. All its limbs are lifeless, it is empty of every good work, burdened with its sins, and weak from the illness brought on by its evil desires. Since all its limbs are helpless, and the paralysis is interior, you cannot come to the physician. But perhaps the physician himself is concealed within; for the true understanding of Scripture is hidden. Reveal therefore what is hidden, and thus you will open the roof and lower the paralytic to the feet of Christ.

As for those who fail to do this and those who are negligent, you have heard what was said to them: *You have failed to heal the sick; you have failed to bind up what was broken*. Of this we have already spoken. Man was broken by terrible temptations. But there is at hand a consolation that will bind what was broken: *God is faithful. He does not allow you to be tempted beyond your strength, but with the temptation he will also provide the way of escape, that you may be able to endure it*.

- From a sermon On Pastors by Saint Augustine, bishop

from the pastor

Dear Friends in Christ,

No matter how long you may have been coming to Mass at St Mary's, you are not recognized as a parishioner here unless you are registered. But what is a parish? In the first Christian centuries, dioceses were small in territory and in the number of baptized persons, and every town large enough to have walls around it usually had a cathedral. Except for those who lived in rural places, praying with the bishop in his cathedral was the primary experience of Christian faith and life, and priests assisted their bishops both in the cathedral and in private house churches or visits to the countryside.

In due course, though, as the Church spread geographically and demographically, the cathedral church was joined by other churches that were called parochial from the Greek word meaning a place of sojourn. The place in question was the home of the priest who cared for the nearby church, and so a parish church refers both to the people who gather to pray there and to the priest who is their shepherd. By the early middle ages, most Christians practiced their faith in parish churches and seldom went to their own cathedral unless they happened to live in the vicinity of their bishop or made a pilgrimage to his cathedral.

During the Catholic Reformation of the 16th century, the Council of Trent codified more than a thousand years of custom surrounding parish churches and gave clear legal definitions to the concept of a parish which still shape our practices today. The primary emphasis then was on the parish as a geographical or territorial reality, not unlike a diocese, and anyone who lived within the boundaries of the parish was obliged to worship in their proper parish. Room was also made, though, for a parish to exist for groups of people who are united by some personal quality, and these personal parishes still flourish, usually to provide pastoral care in a foreign language or for an ethnic group. Here in Greenville, for example, St Mary's and Our Lady of the Rosary are territorial parishes while St Anthony's is a personal parish for African Americans, Our Lady of La Vang is a personal parish for Vietnamese Americans, St Rafka is for Maronite Catholics, and our mission of San Sebastian is for anyone whose first language is Spanish.

In the years since the Second Vatican Council, the Church has come to think of a parish first as a distinct community of people rather than a territory on a map or a group gathered by race or language, and so now the identity of each parish tends to be derived from the intention of the people who go there to pray. In this sense, Catholics should join a parish where they are drawn to follow the Lord Jesus in the fellowship of other disciples, but whether a parish is primarily intentional, territorial, or personal, this much is true for all Catholics: no one can fully belong to more than one parish, and authentic Christian discipleship requires that we make and keep a commitment to only one community of disciples in which we are accountable for our way of life in the Way of the Cross. So, what is a parish? Our spiritual home.

Father Newman