

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



*twenty-seventh sunday of the year
6 october 2024*


 INTRODUCTORY RITES
 

Entrance Antiphon

Esther 4.17

Within your will, O Lord, all things are established and there is none that can resist your will. For you have made all things, the heaven and the earth, and all that is held within the circle of heaven; you are the Lord of all.

Entrance Hymn

Love Divine, All Loves Excelling

Charles Wesley, 1707-1788

HYFRYDOL 87. 87. D.
Rowland H. Prichard, 1811-1887



1. Love di - vine, all loves ex - cel - ling, Joy of heaven, to earth come down!
2. Come, al - might - y to de - liv - er, Let us all thy life re - ceive;
3. Fin - ish then thy new cre - a - tion, Pure and spot - less let us be;



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



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

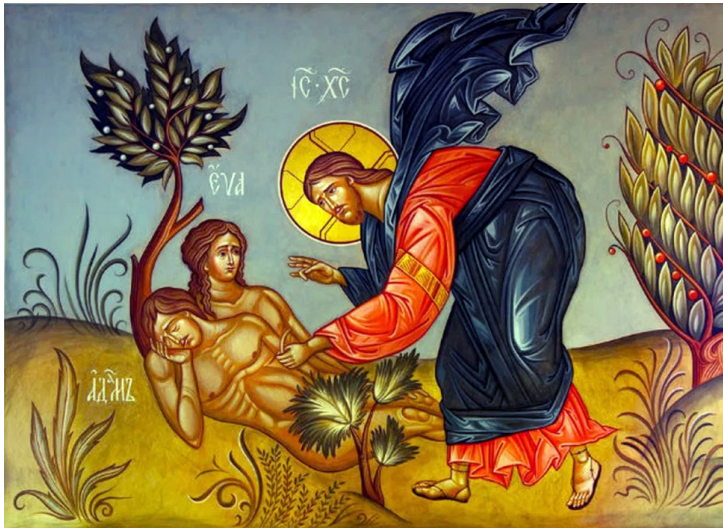
Genesis 2.18-24

The LORD God said: “It is not good for the man to be alone. I will make a suitable partner for him.” So the LORD God formed out of the ground various wild animals and various birds of the air, and he brought them to the man to see what he would call them; whatever the man called each of them would be its name. The man gave names to all the cattle, all the birds of the air, and all wild animals; but none proved to be the suitable partner for the man.

So the LORD God cast a deep sleep on the man, and while he was asleep, he took out one of his ribs and closed up its place with flesh. The LORD God then built up into a woman the rib that he had taken from the man. When he brought her to the man, the man said: “This one, at last, is bone of my bones and flesh of my flesh; this one shall be called ‘woman,’ for out of ‘her man’ this one has been taken.” That is why a man leaves his father and mother and clings to his wife, and the two of them become one flesh.

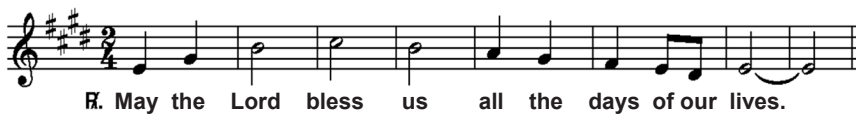
Lector: The Word of the Lord.

People: Thanks be to God.



Responsorial Psalm

Psalm 128.1-2, 3, 4-5, 6



Blessed are you who fear the LORD,
who walk in his ways!
For you shall eat the fruit of your handiwork;
blessed shall you be, and favored.

Your wife shall be like a fruitful vine
in the recesses of your home,
your children like olive plants
around your table.

Behold, thus is the man blessed
who fears the LORD.
The LORD bless you from Zion:
may you see the prosperity of Jerusalem
all the days of your life.

May you see your children's children.
Peace be upon Israel!



Second Reading

Hebrews 2.9-11

Brothers and sisters: He “for a little while” was made “lower than the angels,” that by the grace of God he might taste death for everyone.

For it was fitting that he, for whom and through whom all things exist, in bringing many children to glory, should make the leader to their salvation perfect through suffering. He who consecrates and those who are being consecrated all have one origin. Therefore, he is not ashamed to call them “brothers.”

Lector: The Word of the Lord.

People: Thanks be to God.

Gospel Acclamation



If we love one another, God remains in us
and his love is brought to perfection in us. *Response.*

Gospel

Mark 10.2-16

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.

The Pharisees approached Jesus and asked, “Is it lawful for a husband to divorce his wife?” They were testing him. He said to them in reply, “What did Moses command you?” They replied, “Moses permitted a husband to write a bill of divorce and dismiss her.” But Jesus told them, “Because of the hardness of your hearts he wrote you this commandment. But from the beginning of creation, *God made them male and female. For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh.* So they are no longer two but one flesh. Therefore what God has joined together, no human being must separate.” In the house the disciples again questioned Jesus about this. He said to them, “Whoever divorces his wife and marries another commits adultery against her; and if she divorces her husband and marries another, she commits adultery.”

And people were bringing children to him that he might touch them, but the disciples rebuked them. When Jesus saw this he became indignant and said to them, “Let the children come to me; do not prevent them, for the kingdom of God belongs to such as these. Amen, I say to you, whoever does not accept the kingdom of God like a child will not enter it.” Then he embraced them and blessed them, placing his hands on them.

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. You may donate online using the link below:

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

Offertory Antiphon

Job 1; 2.7

There was a man in the land of Hus, whose name was Job, simple, and upright, and fearing God, whom Satan besought that he might tempt, and power was given him from the Lord over his possessions and his flesh; and he destroyed all his substance and his children; and wounded his flesh also with a grievous ulcer.

Offertory Hymn

O God, Almighty Father



1. O God, al-might - y Fa - ther, Cre - a - tor of all things, The
2. O Je - sus, Word in - car - nate, Re - deem-er most a - dored, All
3. O God, the Ho - ly Spir - it, Who lives with - in our soul, Send



heav - ens stand in won - der, While earth your glo - ry sings.
glo - ry, praise, and hon - or Be yours, O sov-'reign Lord.
forth your light and lead us To our e - ter - nal goal.



O most ho - ly Trin - i - ty, Un - di - vid - ed u - ni - ty,



Ho - ly God, might - y God, God im - mor - tal be a - dored!

Text: *Gott Vater sei gepriesen*; Anon; Tr. by Irvin Udulutsch, OFM Cap., fl.1959, alt. © 1959, The Liturgical Press
Tune: GOTT VATER SEI GEPRIESEN, 76 76 with refrain; *Limburg Gesangbuch*, 1838; Harm. by Healey Willan, 1880-1968, © 1958, Ralph Jusko Publications, Inc.



Offertory Anthem

Ubi caritas

Chant, Mode VI

*Where true love and charity are found, God himself is there.
Since the love of Christ has brought us all together,
Let us then rejoice and be glad, all together,
Let ev'ryone fear and love God all together,
And let us love one another with sincere hearts.*

*Where true love and charity are found, God himself is there.
Therefore, when we gather as one, all together,
Let us be as one in the Lord, all together,
May careless thought, action, or deed not divide us;
Let Christ, our God, dwell among us, in every heart.*

*Where true love and charity are found, God himself is there.
Let us with the blessed ones see thy great beauty,
Christ, our God, eternally throned in great splendor,
There to possess joy without end, all together,
For infinite ages of ages, for evermore.*



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.**

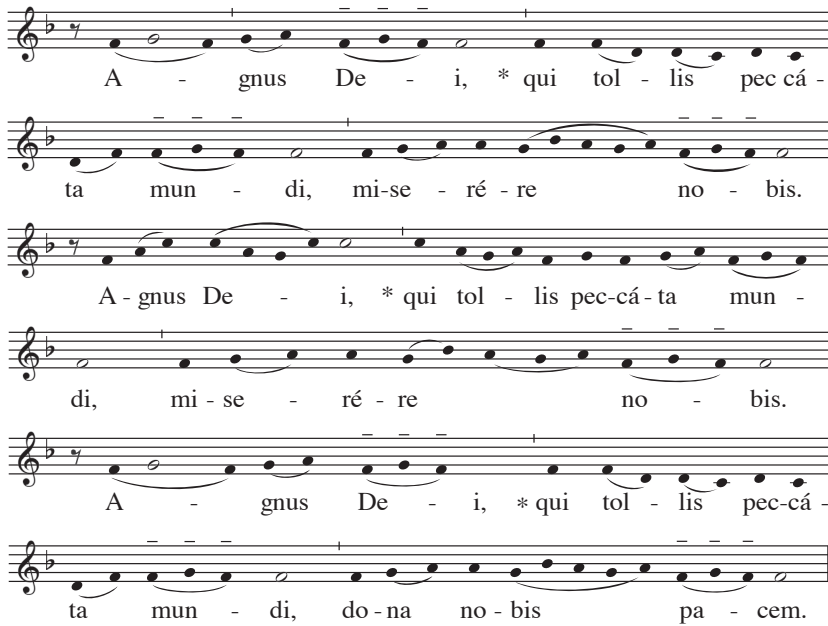
Priest Lord Jesus Christ,
who said to your Apostles:
Peace I leave you, my peace I give you,
look not on our sins,
but on the faith of your Church,
and graciously grant her peace and unity
in accordance with your will.
Who live and reign for ever and ever.

***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.**

The Lord is good to those who hope in him, to the soul that seeks him.



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.

O God of Loveliness

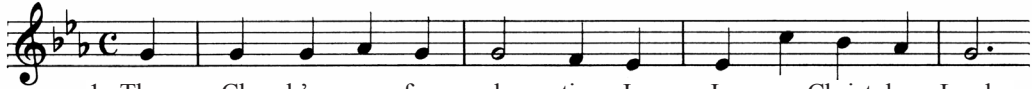
Alfonso M. de Liguori, arr. Adam Pajan

O God of loveliness, O Lord of Heaven above, how worthy to possess my heart's devoted love. So sweet Thy countenance, so gracious to behold that one, one only glance to me were bliss untold. Thou art blest Three in One, yet undivided still, Thou art the One alone, whose love my heart can fill. The heav'ns and earth below were fashioned by Thy Word, how amiable art Thou, my ever dearest Lord. To think Thou art my God—O thought forever blest! My heart has overflowed with joy within my breast. My soul so full of bliss, is plunged as in a sea, deep in the sweet abyss of holy charity. O Loveliness supreme, and Beauty infinite, O ever flowing Stream and Ocean of delight, O Life by which I live, my truest Life above, to Thee alone I give my undivided love.



Communion Hymn

The Church's One Foundation



1. The Church's one foun - da - tion Is Je - sus Christ her Lord;
2. E - lect from ev - ery na - tion, Yet one o'er all the earth,
3. 'Mid toil and trib - u la - tion, And tu - mult of her war,
4. Yet she on earth hath un - ion With God, the Three in One,



She is His new cre - a - tion By wa - ter and the word;
Her char - ter of sal - va - tion, One Lord, one faith, one birth,
She waits the con - sum - ma - tion Of peace for ev - er - more;
And mys - tic sweet com - mun - ion With those whose rest is won.



From heaven He came and sought her To be His ho - ly bride;
One ho - ly name she bless - es, Par - takes one ho - ly food,
Till with the vi - sion glo - rious, Her long - ing eyes are blest,
O hap - py ones and ho - ly! Lord, give us grace that we



With His own blood He bought her, And for her life He died.
And to one hope she press - es, With ev - ery grace en - dued.
And the great Church vic - to - rious Shall be the Church at rest.
Like them, the meek and low - ly, On high may dwell with Thee.

Text: Timothy T'ingfang Lew, 1891-1947, alt., © Christian Conference of Asia
Tune: AURELIA, 7 6 7 6 D; Samuel S. Wesley, 1810-1876



✠ CONCLUDING RITES ✠

Priest The Lord be with you.

People **And with your spirit.**

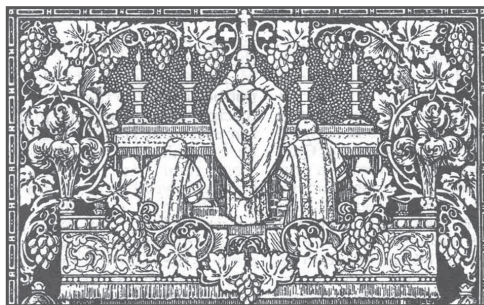
Priest May almighty God bless you, the Father, and the Son, and the Holy Spirit.

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



Page one: Michael P. McDunn. Detail of reredos, Saint Mary’s Catholic Church, Greenville, SC. (21st century).

Page five: Anonymous. *The Creation of Eve*. (21st century).

Page fourteen: Monte Cassino Abbey Crypt, Italy. (16th century.)

Page fifteen: Pantocrator mosaic. Hagia Sophia, Istanbul. (1261).

from the office of readings for the twenty-seventh Sunday of the year

A spiritual guide should be silent when discretion requires and speak when words are of service. Otherwise he may say what he should not or be silent when he should speak. Indiscreet speech may lead men into error and an imprudent silence may leave in error those who could have been taught. Pastors who lack foresight hesitate to say openly what is right because they fear losing the favor of men. As the voice of truth tells us, such leaders are not zealous pastors who protect their flocks, rather they are like mercenaries who flee by taking refuge in silence when the wolf appears.

The Lord reproaches them through the prophet: *They are dumb dogs that cannot bark.* On another occasion he complains: *You did not advance against the foe or set up a wall in front of the house of Israel, so that you might stand fast in battle on the day of the Lord.* To advance against the foe involves a bold resistance to the powers of this world in defense of the flock. To stand fast in battle on the day of the Lord means to oppose the wicked enemy out of love for what is right.

When a pastor has been afraid to assert what is right, has he not turned his back and fled by remaining silent? Whereas if he intervenes on behalf of the flock, he sets up a wall against the enemy in front of the house of Israel. Therefore, the Lord again says to his unfaithful people: *Your prophets saw false and foolish visions and did not point out your wickedness, that you might repent of your sins.* The name of the prophet is sometimes given in the sacred writings to teachers who both declare the present to be fleeting and reveal what is to come. The word of God accuses them of seeing false visions because they are afraid to reproach men for their faults and thereby lull the evildoer with an empty promise of safety. Because they fear reproach, they keep silent and fail to point out the sinner's wrongdoing.

The word of reproach is a key that unlocks a door, because reproach reveals a fault of which the evildoer is himself often unaware. That is why Paul says of the bishop: *He must be able to encourage men in sound doctrine and refute those who oppose it.* For the same reason God tells us through Malachi: *The lips of the priest are to preserve knowledge, and men shall look to him for the law, for he is the messenger of the Lord of hosts.* Finally, that is also the reason why the Lord warns us through Isaiah: *Cry out and be not still; raise your voice in a trumpet call.*

Anyone ordained a priest undertakes the task of preaching, so that with a loud cry he may go on ahead of the terrible judge who follows. If, then, a priest does not know how to preach, what kind of cry can such a dumb herald utter? It was to bring this home that the Holy Spirit descended in the form of tongues on the first pastors, for he causes those whom he has filled, to speak out spontaneously.

- From the *Pastoral Guide* by Saint Gregory the Great, pope
(b. 540; d. 12 March 604)

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