

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



*twenty-seventh sunday of the year
2 october 2022*

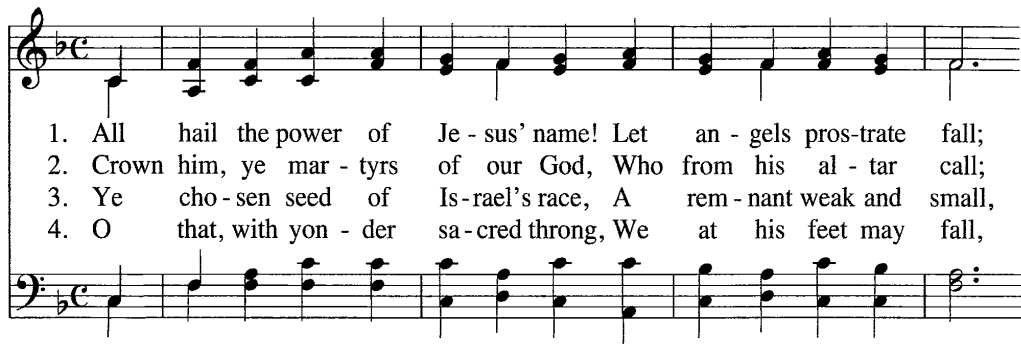
Entrance Antiphon

Esther 4.17

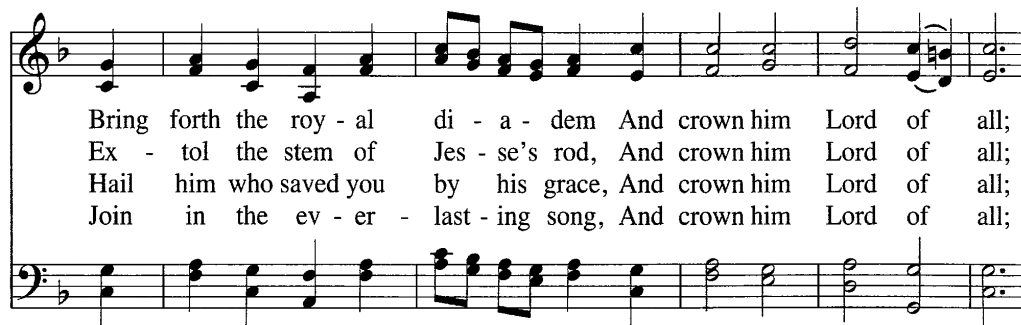
Within your will, O Lord, all things are established and there is none that can resist your will. For you have made all things, the heaven and the earth, and all that is held within the circle of heaven; you are the Lord of all.

Entrance Hymn

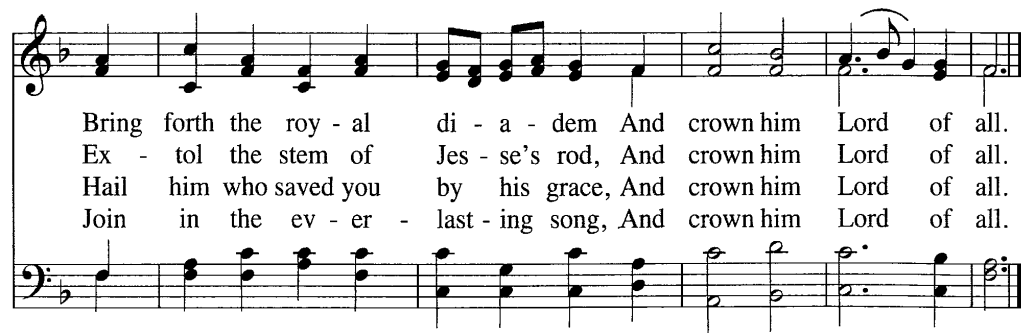
All Hail the Power of Jesus' Name



1. All hail the power of Je - sus' name! Let an - gels pros - trate fall;
2. Crown him, ye mar - tyrs of our God, Who from his al - tar call;
3. Ye cho - sen seed of Is - rael's race, A rem - nant weak and small,
4. O that, with yon - der sa - cred throng, We at his feet may fall,



Bring forth the roy - al di - a - dem And crown him Lord of all;
Ex - tol the stem of Jes - se's rod, And crown him Lord of all;
Hail him who saved you by his grace, And crown him Lord of all;
Join in the ev - er - last - ing song, And crown him Lord of all;



Bring forth the roy - al di - a - dem And crown him Lord of all.
Ex - tol the stem of Jes - se's rod, And crown him Lord of all.
Hail him who saved you by his grace, And crown him Lord of all.
Join in the ev - er - last - ing song, And crown him Lord of all.

Text: Edward Perronet, 1726-1792; Alt. by John Rippon, 1751-1836, alt.
Tune: CORONATION, CM with repeat; Oliver Holden, 1765-1844

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

Habakkuk 1.2-3; 2.2-4

How long, O LORD? I cry for help but you do not listen! I cry out to you, “Violence!” but you do not intervene. Why do you let me see ruin; why must I look at misery? Destruction and violence are before me; there is strife, and clamorous discord. Then the LORD answered me and said: Write down the vision clearly upon the tablets, so that one can read it readily. For the vision still has its time, presses on to fulfillment, and will not disappoint; if it delays, wait for it, it will surely come, it will not be late. The rash one has no integrity; but the just one, because of his faith, shall live.

Lector: The Word of the Lord.

People: Thanks be to God.

Responsorial Psalm

Psalm 95.1-2, 6-7, 8-9

Psalm 95

Owen Alstott



Come, let us sing joyfully to the LORD;
let us acclaim the Rock of our salvation.
Let us come into his presence with thanksgiving;
let us joyfully sing psalms to him. *Response.*

Come, let us bow down in worship;
let us kneel before the LORD who made us.
For he is our God,
and we are the people he shepherds, the flock he guides. *Response.*

Oh, that today you would hear his voice:
“Harden not your hearts as at Meribah,
as in the day of Massah in the desert,
where your fathers tempted me;
they tested me though they had seen my works.” *Response.*

Second Reading

2 Timothy 1.6-8, 13-14

Beloved: I remind you to stir into flame the gift of God that you have through the imposition of my hands. For God did not give us a spirit of cowardice but rather of power and love and self-control. So do not be ashamed of your testimony to our Lord, nor of me, a prisoner for his sake; but bear your share of hardship for the gospel with the strength that comes from God.

Take as your norm the sound words that you heard from me, in the faith and love that are in Christ Jesus. Guard this rich trust with the help of the Holy Spirit that dwells within us.

Lector: The Word of the Lord.

People: Thanks be to God.



Gospel Acclamation

Owen Alstott



The word of the Lord remains for ever.

This is the word that has been proclaimed to you. *Response.*

Gospel

Luke 17.5-10

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.**

The apostles said to the Lord, “Increase our faith.” The Lord replied, “If you have faith the size of a mustard seed, you would say to this mulberry tree, ‘Be uprooted and planted in the sea,’ and it would obey you.

“Who among you would say to your servant who has just come in from plowing or tending sheep in the field, ‘Come here immediately and take your place at table’? Would he not rather say to him, ‘Prepare something for me to eat. Put on your apron and wait on me while I eat and drink. You may eat and drink when I am finished’? Is he grateful to that servant because he did what was commanded? So should it be with you. When you have done all you have been commanded, say, ‘We are unprofitable servants; we have done what we were obliged to do.’”

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


 LITURGY OF THE EUCHARIST
 

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

Thou Art the Way

George Washington Doane, 1799-1859

DUNDEE (French) C. M.
Scottish Psalter, 1615



1. Thou art the Way; to thee a - lone From
 2. Thou art the Truth; thy word a - lone True
 3. Thou art the Life; the rend - ing tomb Pro -
 4. Thou art the Way, the Truth, the Life; Grant

sin and death we flee; And he who would the
 wis - dom can im - part; Thou on - ly canst in -
 claims thy con - quering arm; And those who put their
 us that way to know, That truth to keep, that

Fa - ther seek Must seek him, Lord, by Thee.
 form the mind And pur - i - fy the heart.
 trust in thee Nor death nor hell shall harm.
 life to win, Whose joys e - ter - nal flow.


 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

 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.**

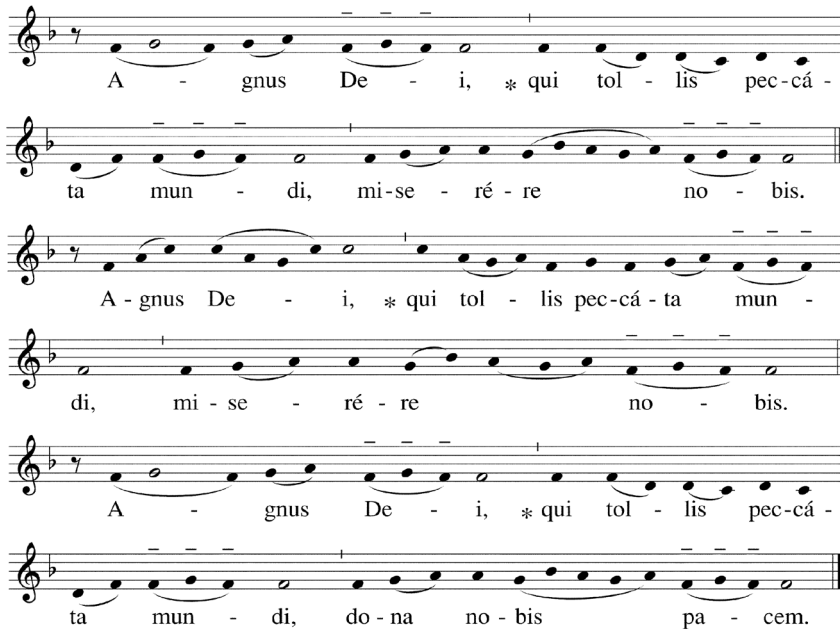
Priest Lord Jesus Christ,
who said to your Apostles:
Peace I leave you, my peace I give you,
look not on our sins,
but on the faith of your Church,
and graciously grant her peace and unity
in accordance with your will.
Who live and reign for ever and ever.

***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.

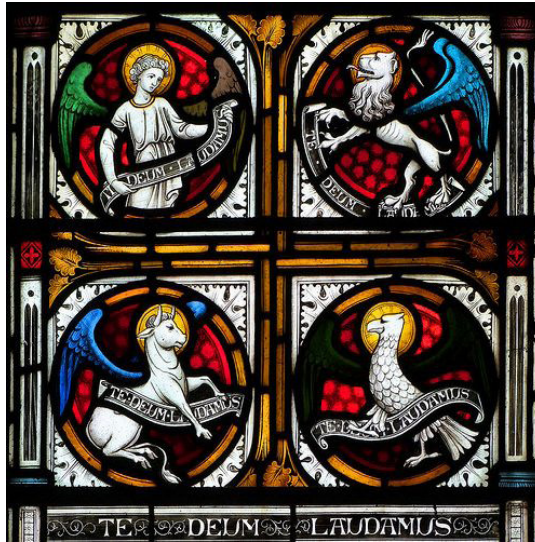
Music: Vatican Edition VIII; acc. by Richard Proulx



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.**

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 dulcis memoria

Tomás Luis de 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.

Psalm 33

Tune: Palms

Rejoice in the LORD, you righteous; it is good for the just to sing praises. Praise the LORD with the harp; play to him upon the psaltery and lyre. Sing for him a new song; sound a fanfare with all your skill upon the trumpet. For the word of the LORD is right, and all his works are sure. He loves righteousness and justice; the loving-kindness of the LORD fills the whole earth. By the word of the LORD were the heavens made, by the breath of his mouth all the heavenly hosts. He gathers up the waters of the ocean as in a water-skin and stores up the depths of the sea. Let all the earth fear the LORD; let all who dwell in the world stand in awe of him. For he spoke, and it came to pass; he commanded, and it stood fast. The LORD brings the will of the nations to naught; he thwarts the designs of the peoples. But the LORD's will stands fast for ever, and the designs of his heart from age to age. Happy is the nation whose God is the LORD! happy the people he has chosen to be his own! The LORD looks down from heaven, and beholds all the people in the world. From where he sits enthroned he turns his gaze on all who dwell on the earth. He fashions all the hearts of them and understands all their works. There is no king that can be saved by a mighty army; a strong man is not delivered by his great strength. The horse is a vain hope for deliverance; for all its strength it cannot save. Behold, the eye of the Lord is upon those who fear him, on those who wait upon his love, to pluck their lives from death, and to feed them in time of famine. Our soul waits for the LORD; he is our help and our shield. Indeed, our heart rejoices in him, for in his holy Name we put our trust. Let your loving-kindness, O LORD, be upon us, as we have put our trust in you.



Communion Hymn

Let All Mortal Flesh Keep Silence

Liturgy of St. James, 5th Cent.
Paraphrased by Gerard Moutrie, 1829-1885

PICARDY 87.87.87
Traditional French Melody, 17th Cent.

Unison

1. Let all mor - tal flesh keep si - lence, and with fear and
2. King of kings, yet born of Ma - ry, as of old on
3. Rank on rank the host of hea - ven spreads its van - guard
4. At his feet the six - winged ser - aph; cher - u - bim with

trem - bling stand; Pon - der noth - ing earth - ly mind - ed,
earth he stood, Lord of lords in hu - man ves - ture,
on the way, As the Light of Light de - scend - eth
sleep - less eye, Veil their fac - es to the Pres - ence,

for with bless - ing in his hand Christ our God to earth de -
in the Bod - y and the Blood He will give to all the
from the realms of end - less day, That the powers of hell may
as with cease - less voice they cry, "Al - le - lu - ia, Al - le -

scend - eth, our full hom - age to de - mand.
faith - ful his own self for heav'n - ly food.
van - ish as the dark - ness clears a - way.
lu - ia, Al - le - lu - ia, Lord most high!"

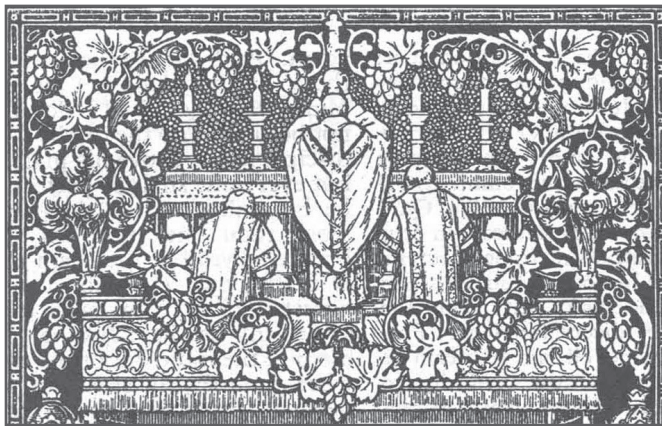
✠ CONCLUDING RITES ✠

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 one: Michael P. McDunn. Detail of reredos, St Mary's Catholic Church, Greenville, SC.

Page seven: Duccio. (13th century).

Page ten: The Council of Jerusalem.

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,

In my preaching and teaching, I urge all Catholics to read and study the Bible regularly, and from those who accept that invitation, I often get this question: Which Bible should I use? The translation which we hear read aloud at Mass is called the New American Bible, and I do not recommend this translation for your private prayer or study because it is deeply flawed in several respects. The only thing to recommend its use is that hearing and reading the same text makes it easier to commit Bible verses to memory, which is an indispensable discipline for us all.

The Bible has been translated from Hebrew and Greek into English many times in the past four centuries, and each translation has its own advantages and disadvantages. In my estimation two of the best translations in recent decades are the English Standard Version, Catholic Edition and the Revised Standard Version, Second Catholic Edition. Both of these translations are updates of the line of English Bible translations that began with the King James Version of 1611 and continued with the English Revised Version of 1885, the American Standard Version of 1901, and the Revised Standard Version of 1952 and 1971.

The English Standard Version, Catholic Edition is the Bible found in the pews of Saint Mary's Church, and it is published by the Augustine Institute. This translation is available in several different styles (hard cover, soft cover, leather cover, etc), all of which can be found at catholicbible.org. This is the version I now use for my private prayer and study, and I find it to be a very fine updating of the venerable Revised Standard Version.

Another outstanding adaption of the RSV is the Revised Standard Version, Second Catholic Edition, a translation which is available in several formats from the websites of three publishers: Ignatius Press at ignatius.com, Midwest Theological Forum at theologicalforum.org, and Ascension Press at ascensionpress.com.

Of local interest to us at Saint Mary's, the cover of the Ignatius Bible is adorned with an image of the Lord Jesus in glory surrounded by the Four Evangelists, and that beautiful art is the work of our parishioner, Chris Pelicano.

Any one of these Bibles would be a splendid resource for beginning your own study of Holy Scripture, but the most important thing is not which tool you use but that you begin to read and pray with the written Word of God in the Bible. For Christians, of course, the texts of the New Testament are of greatest importance, but the New Testament is unintelligible without the Old, and so a well educated Christian must have some knowledge and understanding of the entirety of the Holy Bible. As Saint Augustine heard from the voice of a child at the time of his conversion: Take and read!

Father Newman