

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



*sunday of divine mercy  
11 april 2021*


 INTRODUCTORY RITES
 

Entrance Antiphon

1 Peter 2.2

*Like newborn infants, alleluia, you must long for the pure, spiritual milk, that in him you may grow to salvation, alleluia, alleluia.*

Entrance Hymn

At The Lamb's High Feast



1. At the Lamb's high feast we sing Praise to our vic -  
 2. Where the Pas - chal blood is poured, Death's dark an - gel  
 3. Might - y vic - tim from the sky, Hell's fierce powers be -  
 4. East - er tri - umph, East - er joy, This a - lone can



to - rious King. Who has washed us in the tide  
 sheathes his sword; Is - rael's hosts tri - umph - ant go  
 neath you lie; You have con - quered in the fight,  
 sin de - stroy; From sin's power, Lord, set us free



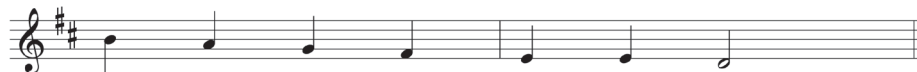
Flow - ing from his pierc - ed side; Praise we him, whose  
 Through the wave that drowns the foe. Praise we Christ, whose  
 You have brought us life and light: Now no more can  
 New - born souls in you to be. Fa - ther, who the



love di - vine Gives his sa - cred Blood for wine,  
 blood was shed, Pas - chal vic - tim, Pas - chal bread;  
 death ap - pall, Now no more the grave en - thrall;  
 crown shall give, Sav - ior, by whose death we live,



Gives his Bod - y for the feast,  
 With sin - cer - i - ty and love  
 You have o - pened par - a - dise,  
 Spir - it, guide through all our days,



Christ the vic - tim, Christ the priest.  
 Eat we man - na from a - bove.  
 And in you your saints shall rise.  
 Three in One, your name we praise.

Text: *Ad regias agni dapes*; Latin, 4th C.; tr. by Robert Campbell, 1814-1868  
 Tune: SALZBURG, 77 77 D; Jakob Hintze, 1622-1702; harm. by J.S. Bach, 1685-1750

# 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

Acts of the Apostles 4.32-35

The community of believers was of one heart and mind, and no one claimed that any of his possessions was his own, but they had everything in common. With great power the apostles bore witness to the resurrection of the Lord Jesus, and great favor was accorded them all. There was no needy person among them, for those who owned property or houses would sell them, bring the proceeds of the sale, and put them at the feet of the apostles, and they were distributed to each according to need.

Lector: The Word of the Lord.

**People: Thanks be to God.**

## Responsorial Psalm

Psalm 118.2-4, 13-15, 22-24

Psalm 118

Owen Alstott



**℟. Give thanks to the Lord for he is good, his love is ev-er - last - ing.**

Let the house of Israel say,  
“His mercy endures forever.”  
Let the house of Aaron say,  
“His mercy endures forever.”  
Let those who fear the LORD say,  
“His mercy endures forever.” *Response.*

I was hard pressed and was falling,  
but the LORD helped me.  
My strength and my courage is the LORD,  
and he has been my savior.  
The joyful shout of victory  
in the tents of the just. *Response.*

The stone which the builders rejected  
has become the cornerstone.  
By the LORD has this been done;  
it is wonderful in our eyes.  
This is the day the LORD has made;  
let us be glad and rejoice in it. *Response.*

## Second Reading

1 John 5.1-6

Beloved: Everyone who believes that Jesus is the Christ is begotten by God, and everyone who loves the Father loves also the one begotten by him. In this way we know that we love the children of God when we love God and obey his commandments. For the love of God is this, that we keep his commandments. And his commandments are not burdensome, for whoever is begotten by God conquers the world. And the victory that conquers the world is our faith. Who indeed is the victor over the world but the one who believes that Jesus is the Son of God?

This is the one who came through water and blood, Jesus Christ, not by water alone, but by water and blood. The Spirit is the one that testifies, and the Spirit is truth.

Lector: The Word of the Lord.

**People: Thanks be to God.**



## Victimæ paschali laudes (Choir)

## Sequence

*Christians, to the Paschal Victim offer your thankful praises!*

*A Lamb the sheep redeems; Christ, who only is sinless,  
Reconciles sinners to the Father.*

*Death and life have contended in that combat stupendous:  
The Prince of life, who died, reigns immortal.*

*Speak, Mary, declaring what you saw, wayfaring.  
“The tomb of Christ, who is living, the glory of Jesus’ resurrection;*

*Bright angels attesting, the shroud and napkin resting.  
Yes, Christ my hope is arisen; to Galilee he goes before you.”*

*Christ indeed from death is risen, our new life obtaining.  
Have mercy, victor King, ever reigning! Amen. Alleluia!*

# Gospel Acclamation

Owen Alstott



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You believe in me, Thomas, because you have seen me, says the Lord; blessed are those who have not seen me, but still believe! *Response.*

## Gospel

John 20.19-31

Deacon: The Lord be with you.

**People: And with your spirit.**

Deacon: A reading from the holy Gospel according to John. **People: Glory to you, O Lord.**

On the evening of that first day of the week, when the doors were locked, where the disciples were, for fear of the Jews, Jesus came and stood in their midst and said to them, "Peace be with you." When he had said this, he showed them his hands and his side. The disciples rejoiced when they saw the Lord. Jesus said to them again, "Peace be with you. As the Father has sent me, so I send you." And when he had said this, he breathed on them and said to them, "Receive the Holy Spirit. Whose sins you forgive are forgiven them, and whose sins you retain are retained."

Thomas, called Didymus, one of the Twelve, was not with them when Jesus came. So the other disciples said to him, "We have seen the Lord." But he said to them, "Unless I see the mark of the nails in his hands and put my finger into the nailmarks and put my hand into his side, I will not believe."

Now a week later his disciples were again inside and Thomas was with them. Jesus came, although the doors were locked, and stood in their midst and said, "Peace be with you." Then he said to Thomas, "Put your finger here and see my hands, and bring your hand and put it into my side, and do not be unbelieving, but believe." Thomas answered and said to him, "My Lord and my God!" Jesus said to him, "Have you come to believe because you have seen me? Blessed are those who have not seen and have believed."

Now Jesus did many other signs in the presence of his disciples that are not written in this book. But these are written that you may come to believe that Jesus is the Christ, the Son of God, and that through this belief you may have life in his name.

Deacon: The Gospel of the Lord.

**People: Praise to you, Lord Jesus Christ.**

## Homily

## Profession of Faith *(spoken slowly and reverently)*

*The Apostles' Creed is the baptismal profession of faith of the Holy Roman Church, which is used in the administration of Baptism and at the renewal of our baptismal promises at Easter. For this reason, we use this text throughout Lent and Eastertide to profess our faith.*

I believe in God,  
the Father almighty,  
Creator of heaven and earth,  
and in Jesus Christ, his only Son, our Lord,

*Bow profoundly during these two lines:*

who was conceived by the Holy Spirit,  
born of the Virgin Mary,

suffered under Pontius Pilate,  
was crucified, died and was buried;  
he descended into hell;  
on the third day he rose again from the dead;  
he ascended into heaven,  
and is seated at the right hand of God the Father almighty;  
from there he will come to judge the living and the dead.

I believe in the Holy Spirit,  
the holy catholic Church,  
the communion of saints,  
the forgiveness of sins,  
the resurrection of the body,  
and life everlasting. Amen.

## The Bidding Prayers

### The Collection

*The offering is for the support of the parish.*





Offertory Antiphon

Matthew 28.2, 5, 6

*The Angel of the Lord came down from heaven and said to the women:  
"The One whom you seek has risen, as he said he would," alleluia, alleluia.*

Offertory Hymn

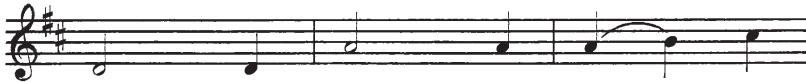
That Easter Day With Joy Was Bright

Latin, 5th Cent.  
Hymnal Version, 1939

PUER NOBIS L. M.  
Adapt. by Michael Praetorius, 1571-1621  
Harm. by George R. Woodward, 1848-1934



1.	That	Eas -	ter	Day	with	joy	was
2.	His	ris -	en	flesh	with	ra -	diance
3.	O	Je -	sus,	King	of	gen -	tle -
4.	O	Lord	of	all,	with	us	a -
5.	All	praise,	O	ris	-	en	Lord,
							we



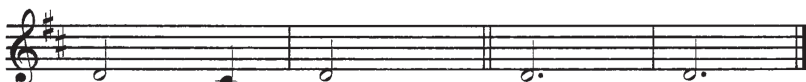
bright,	The	sun	shone	out	with	and	ful
glowed;	His	wound	-	ed	hands	our	ful
ness,	Do	thou	thy	-	self	our	ful
bide	In	this	our	joy	-	ful	ful
give	To	thee,	who,	dead,	-	a	-



fair	-	er	light,	When	to	their	long -
feet	he	showed;	Those	scars	their	sol -	emn
hearts	pos -	sess	That	we	may	give	thee
Eas	-	ter -	From	ev -	'ry	wea -	pon
gain	dost	live;	To	God	the	Fa -	ther



eyes	re -	stored,	The a -	pos -	tles	saw	their
wit -	ness	gave	That	Christ	was	ris -	en
all	our	days	The	will -	ing	trib -	ute
death	can	wield	Thine	own	re -	deemed	for -
e -	qual	praise,	And	God	the	Ho -	ly



ris	-	en	Lord.				
from	the	grave.					
of	our	praise.					
ev -	er -	shield.					
Ghost,	we	raise.					

A - men.

## Offertory Anthem

*I Will Magnify the Lord*

*Michael Corfè*

*I will magnify thee, O Lord, for thou hast set me up and made me to triumph in thy salvation.*



*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. The first staff contains the melody for the first line of lyrics, and the second staff contains the melody for the second line. The notes are simple, mostly quarter and eighth notes, with some rests.

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 quarter notes: A, - , men. A, - , men. A, - , men. The notes are placed on the first, second, and third lines of the staff.

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.**

## Communion Antiphon

John 20.27

*Bring your hand and feel the place of the nails, alleluia; and do not be unbelieving but believing, alleluia.*





## *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

*Nobis datus*

*Tomás Luis de la Victoria*

*Now, my tongue the mystery telling, of the glorious Body sing,  
And the Blood, all price excelling, which the Gentiles' Lord and king,  
In a Virgin's womb once dwelling, for this world's ransoming.*

*Given for us, and condescending, to be born for us below,  
He, with men in converse blending, dwelt the seed of truth to sow,  
Till he closed with wondrous ending, his most patient life of woe.*



*Psalm 118*

*Anglican Chant*

<sup>1</sup> Give thanks to the LORD, for he is good; his mercy endures forever. <sup>2</sup> Let Israel now proclaim, "His mercy endures forever." <sup>3</sup> Let the house of Aaron now proclaim, "His mercy endures forever." <sup>4</sup> Let those who fear the LORD now proclaim, "His mercy endures forever." <sup>5</sup> I called to the LORD in my distress; the LORD answered by setting me free. <sup>6</sup> The LORD is at my side, therefore I will not fear; — what can anyone do to me? <sup>7</sup> The LORD is at my side to help me; I will triumph over those who hate me. <sup>8</sup> It is better to rely on the LORD than to put any trust in rulers. <sup>9</sup> It is better to rely on the LORD than to put any trust in rulers. <sup>10</sup> All the ungodly encompass me; in the name of the LORD I will repel them. <sup>11</sup> They hem me in, they hem me in on every side; in the name of the LORD I will repel them. <sup>12</sup> They swarm about me like bees; they blaze like a fire of thorns; in the name of the LORD I will repel them. <sup>13</sup> I was pressed so hard that I almost fell, but the LORD came to my help. <sup>14</sup> The LORD is my strength and my song, and he has become my salvation.

# Communion Hymn

# Crown Him With Many Crowns

Revelation 19: 12  
 Matthew Bridges, 1800-1894  
 Godfrey Thring, 1823-1903

DIADEMATA S. M. D.  
 George J. Elvey, 1816-1893

1. Crown him with man - y crowns, The Lamb up - on his throne;  
 2. Crown him the Lord of life, Who tri - umphed o'er the grave,  
 3. Crown him the Lord of love, Be - hold his hands and side,  
 4. Crown him the Lord of peace, Whose power a scep - tre sways  
 5. Crown him the Lord of years, The Po - ten - tate of time,

Hark! how the heaven - ly an - them drowns All mu - sic but its own.  
 And rose vic - to - rious in the strife For those he came to save.  
 Rich wounds yet vis - i - ble a - bove In beau - ty glo - ri - fied.  
 From pole to pole, that wars may cease, Ab - sorbed in prayer and praise.  
 Cre - a - tor of the roll - ing spheres, In - ef - fa - bly sub - lime.

A - wake, my soul, and sing Of him who died for thee,  
 His glo - ries now we sing, Who died and rose on high,  
 No an - gel in the sky Can ful - ly bear that sight,  
 His reign shall know no end, And round his pierc - ed feet  
 All hail, Re - deem - er, hail! For thou hast died for me;

And hail him as thy match - less King Through all e - ter - ni - ty.  
 Who died, e - ter - nal life to bring, And lives that death may die.  
 But down - ward bends his burn - ing eye At mys - ter - ies so bright.  
 Fair flowers of Par - a - dise ex - tend Their fra - grance ev - er sweet.  
 Thy praise and glo - ry shall not fail Through - out e - ter - ni - ty.

✠ 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. Alleluia. Alleluia.

***People***     **Thanks be to God. Alleluia. Alleluia.**

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



Thank you to all parishioners who generously contributed to our Easter Memorial Flowers.

*Page six:* Hubert and Jan van Eyck. *Adoration of the Lamb (detail)*. (1432).

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

*Page fifteen:* Caravaggio. *The Incredulity of Saint Thomas*. (1601).

*Page sixteen:* Brother Max Schmalzlann. *Christ, Eternal High Priest*. (c. 1911).  
Benedictine Sisters of Perpetual Adoration Chapel, Clyde, MO.

*Page seventeen:* Franz Mayer of Munich. St Mary Help of Christians  
Catholic Church, Aiken, SC.

## from the office of readings for the second sunday of easter

I speak to you who have just been reborn in baptism, my little children in Christ, you who are the new offspring of the Church, gift of the Father, proof of Mother Church's fruitfulness. All of you who stand fast in the Lord are a holy seed, a new colony of bees, the very flower of our ministry and fruit of our toil, my joy and my crown. It is the words of the Apostle that I address to you: *Put on the Lord Jesus Christ, and make no provision for the flesh and its desires*, so that you may be clothed with the life of him whom you have put on in this sacrament. *You have all been clothed with Christ by your baptism in him. There is neither Jew nor Greek; there is neither slave nor freeman; there is neither male nor female; you are all one in Christ Jesus.*

Such is the power of this sacrament: it is a sacrament of new life which begins here and now with the forgiveness of all past sins, and will be brought to completion in the resurrection of the dead. *You have been buried with Christ by baptism into death in order that, as Christ has risen from the dead, you also may walk in newness of life.*

You are walking now by faith, still on pilgrimage in a mortal body away from the Lord; but he to whom your steps are directed is himself the sure and certain way for you: Jesus Christ, who for our sake became man. For all who fear him he has stored up abundant happiness, which he will reveal to those who hope in him, bringing it to completion when we have attained the reality which even now we possess in hope.

This is the octave day of your new birth. Today is fulfilled in you the sign of faith that was prefigured in the Old Testament by the circumcision of the flesh on the eighth day after birth. When the Lord rose from the dead, he put off the mortality of the flesh; his risen body was still the same body, but it was no longer subject to death. By his resurrection he consecrated Sunday, or the Lord's day. Though the third after his passion, this day is the eighth after the Sabbath, and thus also the first day of the week.

And so your own hope of resurrection, though not yet realized, is sure and certain, because you have received the sacrament or sign of this reality, and have been given the pledge of the Spirit. *If, then, you have risen with Christ, seek the things that are above, where Christ is seated at the right hand of God. Set your hearts on heavenly things, not the things that are on earth. For you have died and your life is hidden with Christ in God. When Christ, your life, appears, then you too will appear with him in glory.*

- From a sermon by Saint Augustine, bishop



## *from the pastor*

Dear Friends in Christ,

Christos Anesti! (Christ is Risen) Alithos Anesti! (Truly He is Risen) In the Christian East these Greek acclamations replace the usual greetings of hello and goodbye during the fifty days between Easter and Pentecost, the liturgical season of Eastertide, the first eight days of which have a special identity. Today is the eighth day since the Solemnity of the Resurrection of Jesus Christ, and this day in the sacred liturgy has three names: 1) the Octave Day of Easter, 2) the Second Sunday of Easter, and 3) Divine Mercy Sunday.

The number eight has a special liturgical meaning because it is a symbol of the new creation. The drama of creation unfolded over seven symbolic days, and the eighth day is the sign of God's pluperfect love revealed in the new creation. This is foreshadowed in the Old Covenant through circumcision taking place eight days after birth and is confirmed by the Resurrection of Jesus Christ taking place on Sunday, both the first day of the week and the eighth day. In the liturgical calendar, therefore, the eight days from Easter Sunday until today are kept as one festive celebration of the Resurrection, and today completes the eighth day or Octave of Easter.

Last Sunday in the sacred liturgy we were asked to renew the promises of our Baptism because in the sacrament of Holy Baptism we are washed clean of sin and made a new creation equipped for the life of grace by being born again of water and the Holy Spirit. Today the Gospel speaks of another sacrament given to the Church for the forgiveness of sins - the Sacrament of Penance and Reconciliation that we commonly call Confession. St John tells us that when the Lord Jesus had risen from dead and appeared to the Apostles in the Upper Room, "he breathed on them and said to them, 'Receive the Holy Spirit. Whose sins you forgive are forgiven them, and whose sins you retain are retained.'" In other words, the Sacrament of Penance and Reconciliation is the Easter gift of the Risen Lord to his Church, and when we fall into sin after Baptism, going to Confession is Christ's chosen means of reconciling us to God, restoring us to full communion with his Church, and giving us the peace which surpasses understanding, the peace which the world cannot give.

The Sacrament of Penance is not an option that Catholics are free to choose nor not according to their preference. The Sacrament of Penance is the only ordinary way after Baptism for mortal sins to be forgiven and for those who are dead in sin to be restored to the new life of grace. So on this Divine Mercy Sunday, let us resolve to go to Confession whenever we commit grave sin and strive to be instruments of God's mercy for others so that we may bear witness to the truth of the Resurrection. Christos Anesti! Alithos Anesti!

Father Newman