

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



*fifth sunday of easter
15 may 2022*

INTRODUCTORY RITES

Entrance Antiphon

Psalm 98.1, 2

O sing a new song to the Lord, alleluia; for he has worked wonders, alleluia; in the sight of the nations he has shown his deliverance, alleluia, alleluia.

Entrance Hymn

Alleluia, Sing to Jesus



1. Al - le - lu - ia! sing to Je - sus! His the
 2. Al - le - lu - ia! not as or - phans Are we
 3. Al - le - lu - ia! Bread of An - gels, Here on
 4. Al - le - lu - ia! King e - ter - nal, You the



scep - ter, his the throne; Al - le - lu - ia!
 left in sor - row now; Al - le - lu - ia!
 earth our food, our stay! Al - le - lu - ia!
 Lord of lords we own; Al - le - lu - ia!



his the tri - umph, His the vic - to - ry a - lone;
 he is near us, Faith be - lieves, nor ques - tions how:
 here the sin - ful Flee to you from day to day:
 born of Mar - y, Earth your foot - stool, heav'n your throne:



Hark! the songs of peace - ful Zi - on Thun - der
 Though the cloud from sight re - ceived him, When the
 In - ter - ces - sor, friend of sin - ners, Earth's re -
 You, with - in the veil, have en - tered, Robed in



like a might - y flood; Je - sus out of
 for - ty days were o'er, Shall our hearts for -
 deem - er, plead for me, Where the songs of
 flesh, our great high priest; Here on earth both



ev - 'ry na - tion Has re - deemed us by his blood.
 get his prom - ise, "I am with you ev - er - more"?
 all the sin - less Sweep a - cross the crys - tal sea.
 priest and vic - tim In the eu - cha - ris - tic feast.

Text: Rev. 5.9; William C. Dix, 1837-1898
 Tune: HYFRYDOL, 8 7 8 7 D; Rowland H. Prichard, 1811-1887

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, * ** c - 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 14.21-27

After Paul and Barnabas had proclaimed the good news to that city and made a considerable number of disciples, they returned to Lystra and to Iconium and to Antioch. They strengthened the spirits of the disciples and exhorted them to persevere in the faith, saying, “It is necessary for us to undergo many hardships to enter the kingdom of God.” They appointed elders for them in each church and, with prayer and fasting, commended them to the Lord in whom they had put their faith. Then they traveled through Pisidia and reached Pamphylia. After proclaiming the word at Perga they went down to Attalia. From there they sailed to Antioch, where they had been commended to the grace of God for the work they had now accomplished. And when they arrived, they called the church together and reported what God had done with them and how he had opened the door of faith to the Gentiles.

Lector: The Word of the Lord.

People: Thanks be to God.





R. I will praise your name for ev - er, my king and my God.

The LORD is gracious and merciful,
 slow to anger and of great kindness.
 The LORD is good to all
 and compassionate toward all his works. *Response.*

Let all your works give you thanks, O LORD,
 and let your faithful ones bless you.
 Let them discourse of the glory of your kingdom
 and speak of your might. *Response.*

Let them make known your might to the children of Adam,
 and the glorious splendor of your kingdom.
 Your kingdom is a kingdom for all ages,
 and your dominion endures through all generations. *Response.*



Second Reading

Revelation 21.1-5a

Then I, John, saw a new heaven and a new earth. The former heaven and the former earth had passed away, and the sea was no more. I also saw the holy city, a new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. I heard a loud voice from the throne saying, “Behold, God’s dwelling is with the human race. He will dwell with them and they will be his people and God himself will always be with them as their God. He will wipe every tear from their eyes, and there shall be no more death or mourning, wailing or pain, for the old order has passed away.”

The One who sat on the throne said, “Behold, I make all things new.”

Lector: The Word of the Lord.

People: Thanks be to God.

Gospel Acclamation

Owen Alstott



I give you a new commandment, says the Lord;
love one another as I have loved you. *Response.*

Gospel

John 13.31-33a, 34-35

Deacon: The Lord be with you.

People: And with your spirit.

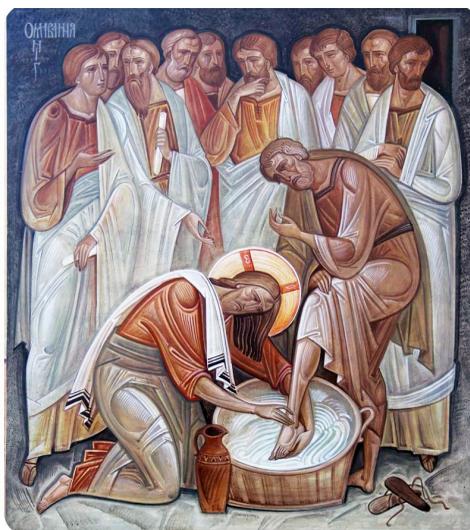
Deacon: A reading from the holy Gospel according to John. **People: Glory to you, O Lord.**

When Judas had left them, Jesus said, “Now is the Son of Man glorified, and God is glorified in him. If God is glorified in him, God will also glorify him in himself, and God will glorify him at once. My children, I will be with you only a little while longer. I give you a new commandment: love one another. As I have loved you, so you also should love one another. This is how all will know that you are my disciples, if you have love for one another.”

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, and envelopes for Catholic Charities may also be placed in one of the collection plates at each door of the church.


 LITURGY OF THE EUCHARIST
 

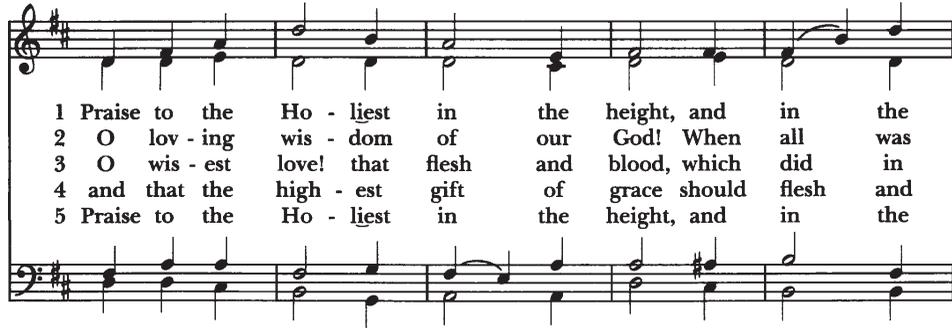
Offertory Antiphon

Psalm 66.1, 2, 16

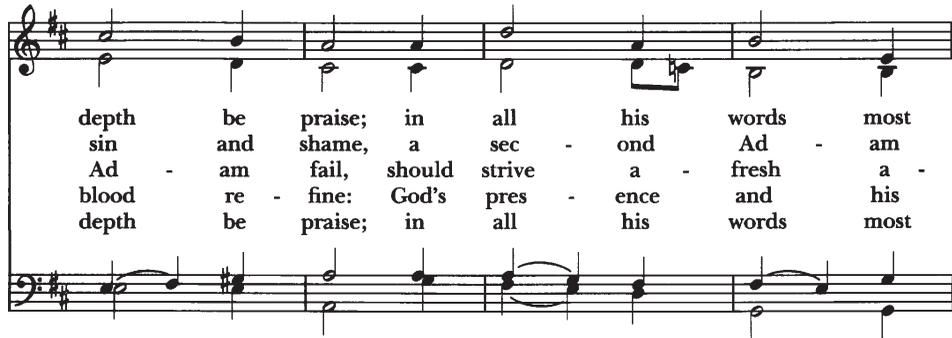
Shout with joy to God, all the earth; sing a psalm to his name. Come and hear, all who fear God, and I will tell you what great things the Lord has done for my soul, alleluia.

Offertory Hymn

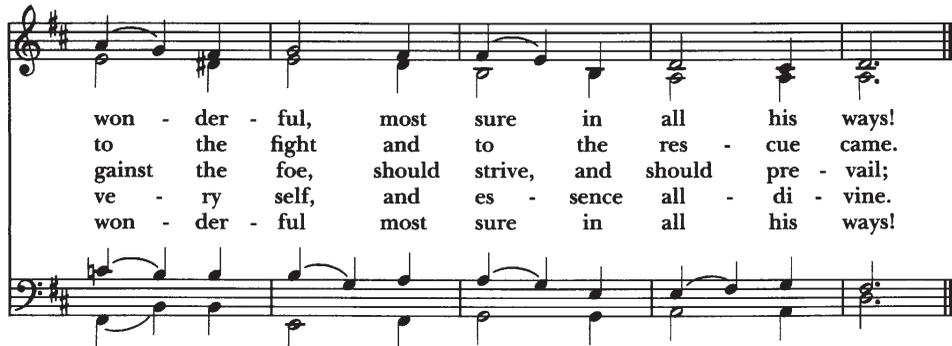
Praise to the Holiest in the Height



1 Praise to the Ho - liest in the height, and in the
 2 O lov - ing wis - dom of our God! When all was
 3 O wis - est love! that flesh and blood, which did in
 4 and that the high - est gift of grace should flesh and
 5 Praise to the Ho - liest in the height, and in the



depth be praise; in all his words most
 sin and shame, a sec - ond Ad - am
 Ad - am fail, should strive a - fresh a -
 blood re - fine: God's pres - ence and his
 depth be praise; in all his words most



won - der - ful, most sure in all his ways!
 to the fight and to the res - cue came.
 gainst the foe, should strive, and should pre - vail;
 ve - ry self, and es - sence all - di - vine.
 won - der - ful most sure in all his ways!

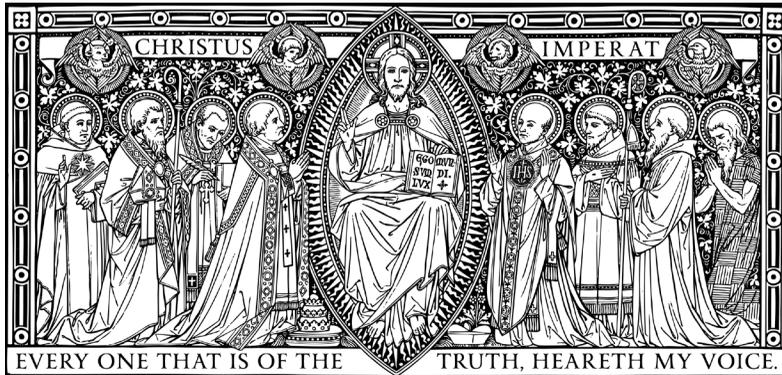
Words: John Henry Newman (1801-1890), alt.
 Music: Newman, Richard Runciman Terry (1865-1938)

Offertory Anthem

If Ye Be Risen with Christ

Orlando Gibbons

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory.



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)

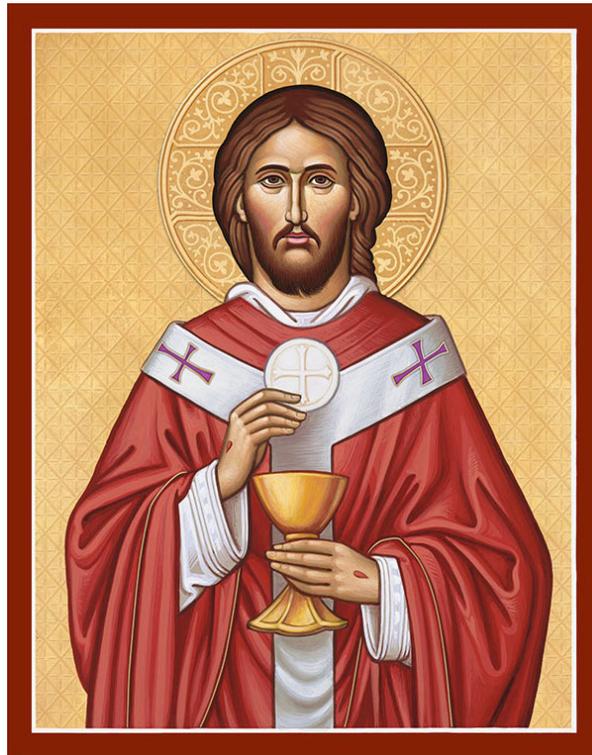
Two staves of musical notation in treble clef. The first staff contains the melody for the first line of lyrics, and the second staff contains the melody for the second line. The lyrics are: "We pro - claim your Death, O Lord, and pro - fess your Res - ur - rec - tion un - til you come_ a - gain."

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 quarter notes: G4, A4, B4, C5, B4, A4, G4. 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.

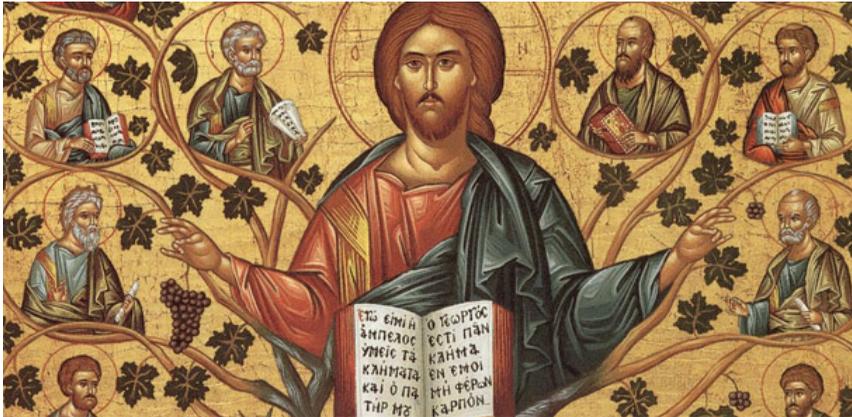
Music: Vatican Edition VIII; acc. by Richard Proulx



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.**

I am the true vine and you are the branches, says the Lord. Whoever remains in me, and I in him, bears fruit in plenty, 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

Morning Hymn

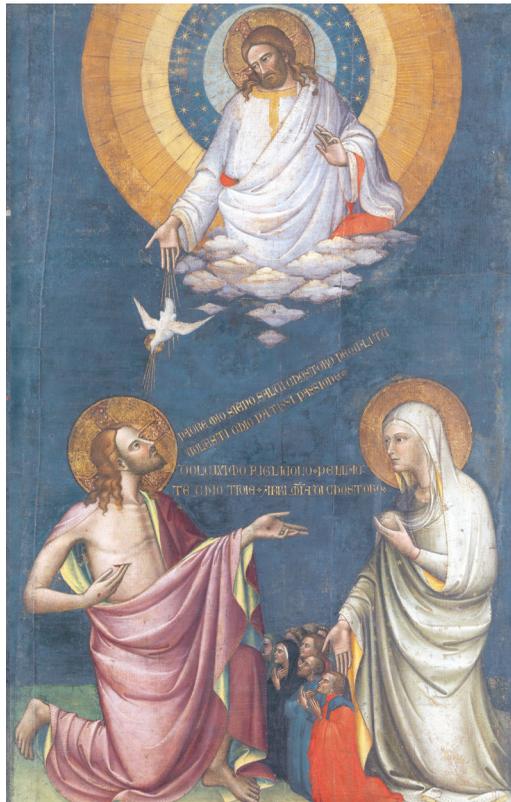
Arlen Clarke

New every morning is the love our wakening and uprising prove; through sleep and darkness safely brought, restored to life and power and thought. New mercies, each returning day, hover around us while we pray; new perils past, new sins forgiven, new thoughts of God, new hopes of heaven. If, on our daily course, our mind be set to hallow all we find, new treasures still, of countless price, God will provide for sacrifice. Only, O Lord, in Thy dear love, fit us for perfect rest above, and help us, this and every day, to live more nearly as we pray.

Ave verum Corpus

Mozart

Hail the true body, born of the Virgin Mary: You who truly suffered and were sacrificed on the cross for the sake of man. From whose pierced flank flowed water and blood: Be a foretaste for us in the trial of death. O sweet, O merciful, O Jesus, Son of Mary. Have mercy on me. Amen.



Communion Hymn

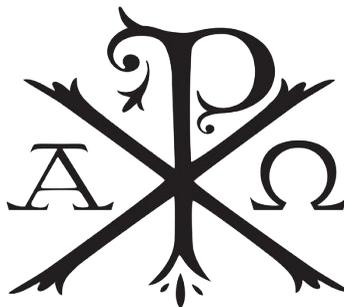
How Good the Name of Jesus Sounds

1. How good the name of Je - sus sounds To
 2. It makes the wound - ed spir - it whole, And
 3. Blest Name! the rock on which we build, Our
 4. O Je - sus, Shep - herd, Guard - ian, Friend, Our

all be - liev - ing ears! It soothes our sor - rows,
 calms the trou - bled mind; His man - na for each
 shield and rest - ing place, Our nev - er - fail - ing
 Proph - et, Priest and King, Our Lord, our Life, our

heals our wounds, And drives a - way our fears.
 hun - gry soul, The lost and wear - y find.
 com - fort, filled With bless - ings of his grace.
 Way, our End, Ac - cept the praise we bring.

Text: John Newton, 1725-1807, alt.
 Tune: ST. PETER, CM; Alexander R. Reinagle, 1799-1877



✠ CONCLUDING RITES ✠

Priest The Lord be with you.

People **And with your spirit.**

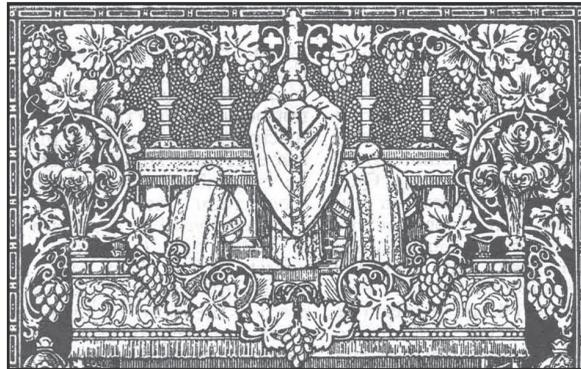
Priest May almighty God bless you, the Father, and the Son, and the Holy Spirit.

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 until recently has been rare in the Ordinary Form of the Roman Rite. For an explanation of this practice, please visit our parish website, www.smegvl.org, and look for the link entitled *Facing East to Pray*.



Page five: Paul Preaching to the Bereans. Tribune of Apostle Paul, Veria (Berea), Greece. (20th century).

Page sixteen: Lorenzo Monaco. *The Intercession of Christ and the Virgin*. (c. 1401).

from the office of readings for the fifth sunday of easter

Christ is risen! He has burst open the gates of hell and let the dead go free; he has renewed the earth through the members of his Church now born again in baptism, and has made it blossom afresh with men brought back to life. His Holy Spirit has unlocked the doors of heaven, which stand wide open to receive those who rise up from the earth. Because of Christ's resurrection the thief ascends to paradise, the bodies of the blessed enter the holy city, and the dead are restored to the company of the living. There is an upward movement in the whole of creation, each element raising itself to something higher. We see hell restoring its victims to the upper regions, earth sending its buried dead to heaven, and heaven presenting the new arrivals to the Lord. In one and the same movement, our Savior's passion raises men from the depths, lifts them up from the earth, and sets them in the heights.

Christ is risen. His rising brings life to the dead, forgiveness to sinners, and glory to the saints. And so David the prophet summons all creation to join in celebrating the Easter festival: *Rejoice and be glad, he cries, on this day which the Lord has made.*

The light of Christ is an endless day that knows no night. Christ is this day, says the Apostle; such is the meaning of his words: *Night is almost over; day is at hand.* He tells us that night is almost over, not that it is about to fall. By this we are meant to understand that the coming of Christ's light puts Satan's darkness to flight, leaving no place for any shadow of sin. His everlasting radiance dispels the dark clouds of the past and checks the hidden growth of vice. The Son is that day to whom the day, which is the Father, communicates the mystery of his divinity. He is the day who says through the mouth of Solomon: *I have caused an unfailing light to rise in heaven.* And as in heaven no night can follow day, so no sin can overshadow the justice of Christ. The celestial day is perpetually bright and shining with brilliant light; clouds can never darken its skies. In the same way, the light of Christ is eternally glowing with luminous radiance and can never be extinguished by the darkness of sin. This is why John the evangelist says: *The light shines in the darkness, and the darkness has never been able to overpower it.*

And so, my brothers, each of us ought surely to rejoice on this holy day. Let no one, conscious of his sinfulness, withdraw from our common celebration, nor let anyone be kept away from our public prayer by the burden of his guilt. Sinner he may indeed be, but he must not despair of pardon on this day which is so highly privileged; for if a thief could receive the grace of paradise, how could a Christian be refused forgiveness?

- From a sermon by Saint Maximus of Turin, bishop (b. 380; d. after 465)

from the pastor

Dear Friends in Christ,

Catholics who were at least teenagers by the late 1960's or earlier remember when every parish church was not just the center of religious and educational life for everyone in the congregation; the parish was also the center of social life for children, teens, and adults of every age. Parish groups hosted dinners, dances, parties, athletic events, game nights, Mardi Gras Balls, pancake suppers, and assorted other gatherings often organized by age, sex, and marital status, and everyone was encouraged to invite others from outside the parish to join in these events. It was in many ways a golden age of parish life in the United States, but that age has passed and will not return in our time. There are now too many activities available to everyone and too many opportunities beyond the parish for the local church to be the hub of social life even for deeply committed Catholics, and while we may regret this fact of life, we would also do very well to accept it as the starting point for asking a crucial question: What can we do to make the parish more than the place where we come for Mass on Sunday?

All people naturally crave the company of others and the fostering of real bonds of friendship and fellowship, and when a community of people is knit together by overlapping lines of this sort, the result is a palpable sense of belonging with others, of being accountable to others, and of being responsible for others. That is what changes a crowd into a congregation, and then when you come to Mass on Sunday, you won't be sharing the pews with strangers or just with familiar faces; instead, you will be worshipping with brothers and sisters in the Lord. You will learn about their joys and sorrows, and they will learn about yours. You will feel an authentic human connection to others who may or may not move in your professional or social circles, but you will know that you share a bond with them that is deep and real and permanent because it flows from our Baptism. And that is the basis for everything that follows.

But no one can form this experience of community for us; we must do it ourselves. Introduce yourself by name to someone you see at Mass but cannot yet call by name. Join a group in the parish, even if it's a bit out of your comfort zone. Read the eBulletin rather than wave it off as a nuisance in your inbox. Look for opportunities to serve others or contact me to suggest a new group or activity in the parish. Decide to do something more than pop in for one hour on random Sundays to get what you want, or fulfill a dreary duty, or get someone else off your back by going to Mass. Instead, make a commitment to be part of something larger than yourself. Our parishes will never again look as they did in the 1950's when people could leave their doors unlocked all night, and most families had only one income, and 70% of Catholics came to Mass on Sunday. But we can build something real and life-giving for those who do come here to give rather than take, and from such an authentic Christian community, who knows what blessings will flow!

Father Newman