

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



*sixth sunday of easter
9 may 2021*


 INTRODUCTORY RITES
 

Entrance Antiphon

Isaiah 48.20

Proclaim a joyful sound and let it be heard; proclaim to the ends of the earth: The Lord has freed his people, alleluia.

Entrance Hymn

Christ the Lord is Risen Today



1. Christ the Lord is ris'n to - day; Chris-tians, haste your vows to pay;
 2. Christ, the vic - tim un - de - filed, God and sin - ners rec - on - ciled;
 3. Hal - lowed, cho - sen dawn of praise, East - er, queen of all our days;
 4. Christ, who once for sin - ners bled, Now the first - born from the dead,

Make your joy and prais - es known At the Pas - chal Vic - tim's throne;
 When in fierce and blood - y strife Met to - geth - er death and life;
 Zi - on's chil - dren now come forth; East to west and south to north.
 Throned in end - less might and pow'r, Lives and reigns for ev - er - more.

For the sheep the Lamb has bled, Sin - less in the sin - ner's stead.
 Chris - tians, on this hap - py day Raise your hearts with joy and say:
 Let the na - ple praise you, Lord, Be, by all that is, a - dored:
 Hymns of glo - ry, songs of praise, Fa - ther, un - to you we raise:

Christ the Lord is ris'n on high; Now he lives, no more to die.
 Christ the Lord is ris'n on high; Now he lives, no more to die.
 Let the na - tions shout and sing; Glo - ry to their Pas - chal King.
 Ris - en Lord, we now a - dore, With the Spir - it ev - er - more.

Text: *Victimae paschali laudes*; Ascr. to Wipo of Burgundy, d.1048; Tr. by Jane E. Leeson, 1809-1881, alt.
 Tune: VICTIMAE PASCHALI, 77 77 D; Würth's *Katholisches Gesangbuch*, 1859; Revised in *Catholic Youth's Hymn Book*, 1871

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:

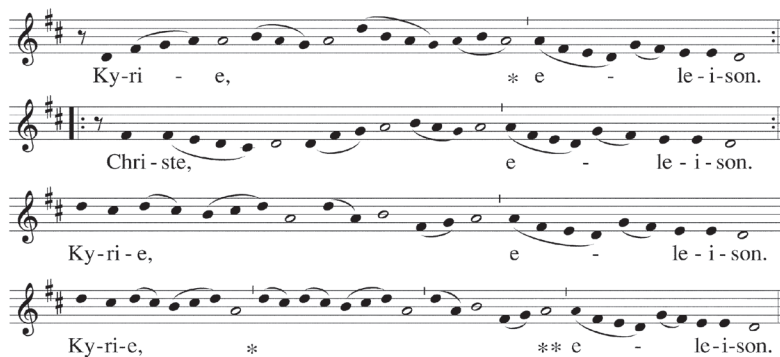
through my fault, through my fault, through my most grievous fault;

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 10.25-26, 34-35, 44-48

When Peter entered, Cornelius met him and, falling at his feet, paid him homage. Peter, however, raised him up, saying, “Get up. I myself am also a human being.”

Then Peter proceeded to speak and said, “In truth, I see that God shows no partiality. Rather, in every nation whoever fears him and acts uprightly is acceptable to him.”

While Peter was still speaking these things, the Holy Spirit fell upon all who were listening to the word. The circumcised believers who had accompanied Peter were astounded that the gift of the Holy Spirit should have been poured out on the Gentiles also, for they could hear them speaking in tongues and glorifying God. Then Peter responded, “Can anyone withhold the water for baptizing these people, who have received the Holy Spirit even as we have?” He ordered them to be baptized in the name of Jesus Christ.

Lector: The Word of the Lord.

People: Thanks be to God.



Responsorial Psalm

Psalm 98.1, 2-3, 3-4

Psalm 98

Owen Alstott

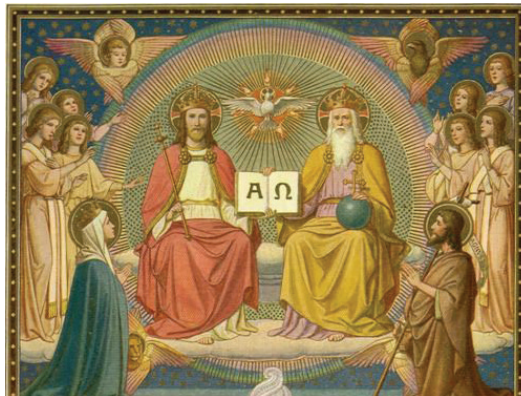


℣. The Lord has re-vealed to the na-tions his sav - ing pow'r.

Sing to the LORD a new song,
for he has done wondrous deeds;
His right hand has won victory for him,
his holy arm. *Response.*

The LORD has made his salvation known:
in the sight of the nations he has revealed his justice.
He has remembered his kindness and his faithfulness
toward the house of Israel. *Response.*

All the ends of the earth have seen
the salvation by our God.
Sing joyfully to the LORD, all you lands;
break into song; sing praise. *Response.*



Second Reading

1 John 4.7-10

Beloved, let us love one another, because love is of God; everyone who loves is begotten by God and knows God. Whoever is without love does not know God, for God is love. In this way the love of God was revealed to us: God sent his only Son into the world so that we might have life through him. In this is love: not that we have loved God, but that he loved us and sent his Son as expiation for our sins.

Lector: The Word of the Lord.

People: Thanks be to God.

Gospel Acclamation

Owen Alstott



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Whoever loves me will keep my word, says the Lord;
and my Father will love him and we will come to him. *Response.*

Gospel

John 15.9-17

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.**

Jesus said to his disciples: “As the Father loves me, so I also love you. Remain in my love. If you keep my commandments, you will remain in my love, just as I have kept my Father’s commandments and remain in his love.

“I have told you this so that my joy may be in you and your joy might be complete. This is my commandment: love one another as I love you. No one has greater love than this, to lay down one’s life for one’s friends. You are my friends if you do what I command you. I no longer call you slaves, because a slave does not know what his master is doing. I have called you friends, because I have told you everything I have heard from my Father. It was not you who chose me, but I who chose you and appointed you to go and bear fruit that will remain, so that whatever you ask the Father in my name he may give you. This I command you: love 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 donations for Catholic Charities may also be placed in this collection.



LITURGY OF THE EUCHARIST



Offertory Antiphon

Psalm 66.8-9, 20

O bless the Lord our God, you peoples, and make the voice of his praise to be heard; who has set my soul to live, and has not suffered my feet to be moved. Blessed be the Lord, who has not turned away my prayer, nor his mercy from me, alleluia.

Offertory Hymn

All People That On Earth Do Dwell

Psalm 100
William Kethe, d. 1608 (?), As in *Day's Psalter*, 1561

OLD 100th L. M.
Louis Bourgeois, c. 1510-1561
Genevan Psalter, 1551



1. All peo - ple that on earth do
2. Know that the Lord is God in -
3. O en - ter then his gates with
4. For why? the Lord our God is
5. To Fa - ther, Son, and Ho - ly



dwell, Sing to the Lord with cheer - ful
deed; With - out our aid he did us
praise; Ap - proach with joy his courts un -
good: His mer - cy is for - ev - er
Ghost, The God whom heaven and earth a -



voice; Him serve with mirth, his
make; We are his folk, he
to; Praise, laud, and bless his
sure; His truth at all times
dore, From men and from the



praise forth tell, Come ye be - fore him,
doth us feed, And for his sheep he
Name al - ways, For it is seem - ly
firm - ly stood, And shall from age to
an - gel - host Be praise and glo - ry



and re - joice.
doth us take.
so to do.
age en - dure.
ev - er - more. A - men.

Offertory Anthem

All People That On Earth Do Dwell

Thomas Tallis

All people that on earth do dwell, sing to the lord with cheerful voice; Him serve with fear, his praise forth tell, come ye before him and rejoice. The Lord, ye know, is God indeed, without our aid He did us make; we are His flock, He doth us feed, and for His sheep He doth us take. O enter then His gates with praise, approach with joy His courts unto; praise, laud, and bless His name always, for it is seemly so to do. For why? The Lord our God is good: His mercy is forever sure; His truth hath always firmly stood and shall from age to age endure. Amen.



Priest Pray, brethren,
that my sacrifice and yours
may be acceptable to God,
the Almighty Father.

***People* May the Lord accept the sacrifice at your hands
for the praise and glory of his name,
for our good
and the good of all his holy Church.**

Prayer Over the Offerings


 EUCHARISTIC PRAYER
 

Preface Dialogue

Priest: The Lord be with you. *Assembly:* And with your spir - it.
Priest: Lift up your hearts. *Assembly:* We lift them up to the Lord.
Priest: Let us give thanks to the Lord our God. *Assembly:* It is right and just.

Sanctus

San - ctus, * San - ctus, San -
 ctus Dó - mi - nus De - us Sá -
 ba - oth. Ple - ni sunt cae - li et
 ter - ra gló - ri - a tu - a. Ho - sán -
 na in ex - cé - sis. Be - ne - dí - ctus qui
 ve - nit in nó - mi - ne Dó - mi - ni. Ho - sán -
 na in ex - cé - sis.

Music: Vatican Edition VIII; acc. by Richard Proulx

Mystérium Fidei (The Mystery of Faith)

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

The Great Amen

arr. by Judy Franzen

People

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



 COMMUNION RITE 

Priest At the Savior's command and formed by divine teaching, we dare to say:

***People* Our Father, who art in heaven,
hallowed be thy name;
thy kingdom come,
thy will be done
on earth as it is in heaven.
Give us this day our daily bread,
and forgive us our trespasses,
as we forgive those who trespass against us;
and lead us not into temptation,
but deliver us from evil.**

Priest Deliver us, Lord, we pray, from every evil,
graciously grant peace in our days,
that, by the help of your mercy,
we may be always free from sin
and safe from all distress,
as we await the blessed hope
and the coming of our Savior, Jesus Christ.

***People* For the kingdom, the power and the glory are yours now and for ever.**

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

***People* Amen.**

Priest The peace of the Lord be with you always.

***People* And with your spirit.**

Agnus Dei



A - gnus De - i, * qui tol - lis pec - cá -
ta mun - di, mi - se - ré - re no - bis.
A - gnus De - i, * qui tol - lis pec - cá - ta mun -
di, mi - se - ré - re no - bis.
A - gnus De - i, * qui tol - lis pec - cá -
ta mun - di, do - na no - bis pa - cem.

Music: Vatican Edition VIII; acc. by Richard Proulx



Priest Behold the Lamb of God,
behold him who takes away the sins of the world.
Blessed are those called to the supper of the Lamb.

People **Lord, I am not worthy
that you should enter under my roof,
but only say the word
and my soul shall be healed.**

Communion Antiphon

John 14.15-16

If you love me, keep my commandments, says the Lord, and I will ask my Father and he will send you another Paraclete, to abide with you for ever, 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

Jesu dulcis memoria

Tomas Luis de la Victoria

Jesus, sweet remembrance, granting the heart its true joys, but above honey and all things is His sweet presence.



Ave Maria

Arlen Clarke

*Ave Maria, gratia plena,
Dominus tecum;
benedicta tu in mulieribus,
et benedictus fructus ventris tui, Jesus.
Sancta Maria, Mater Dei,
ora pro nobis peccatoribus,
nunc et in hora mortis nostrae. Amen.*

*Hail Mary, full of grace,
the Lord is with thee;
blessed art thou among women,
and blessed is the fruit of thy womb, Jesus.
Holy Mary, Mother of God,
pray for us sinners,
now and at the hour of our death. Amen.*

Communion Hymn

God With Hidden Majesty



1. God with hid - den maj - es - ty, lies in pres - ence here,
2. All my oth - er sens - es, can - not now per - ceive,
3. God lay stretched up - on the cross, on - ly man could die.
4. Wounds that doubt - ing Thom - as saw I could nev - er see,



I with deep de - vo - tion my true God re - vere:
 But my hear - ing, taught by faith, al - ways will be - lieve:
 Here up - on the al - tar God and man both lie;
 But I still ac - knowl - edge you my true God to be;



Whom this out - ward shape and form se - cret - ly con - tains,
 I ac - cept what - ev - er God the Son has said:
 This I firm - ly hold as true, this is my be - lief,
 Grant that I shall al - ways keep strong in faith and trust,



Christ in his di - vin - i - ty man - hood still re - tains.
 Those who hear the word of God, by the truth are fed.
 And I seek sal - va - tion, like the dy - ing thief.
 Guid - ed by my Sav - ior, mer - ci - ful and just.

5. Blest reminder of the death suffered for the world,
 Sacrament of living bread, health to every mind,
 Let my soul approach you, live within your grace,
 Let me taste the perfect joys time shall not efface.

Text: Ascr. to Thomas Aquinas, 1227-1274; Tr. by Anthony G. Petti, b. 1932 © 1971, Faber Music Ltd.
 Tune: ADORO TE DEVOTE 11 11 11 11; Mode V; Acc. by Richard Proulx, b. 1937 © 1986, GIA Publications, Inc.



✻ CONCLUDING RITES ✻

Priest The Lord be with you.

People **And with your spirit.**

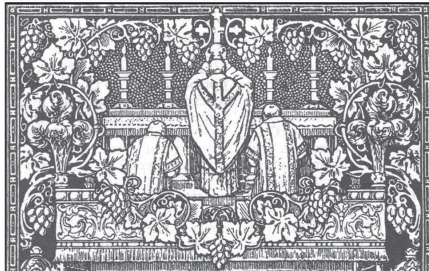
Priest May almighty God bless you, the Father, and the Son, and the Holy Spirit.

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 five: Francesco Trevisani. *Saint Peter Baptizing the Centurion Cornelius.* (Late 17th century).

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

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

Page sixteen: Basilica of Santa Maria in Trastevere. (12th century).

Page seventeen: Jean Auguste Dominique Ingres. *Virgin with the Host.* (1854).

from the office of readings for the sixth sunday of easter

Those who have a sure hope, guaranteed by the Spirit, that they will rise again lay hold of what lies in the future as though it were already present. They say: Outward appearances will no longer be our standard in judging other men. Our lives are all controlled by the Spirit now, and are not confined to this physical world that is subject to corruption. The light of the Only-begotten has shone on us, and we have been transformed into the Word, the source of all life. While sin was still our master, the bonds of death had a firm hold on us, but now that the righteousness of Christ has found a place in our hearts we have freed ourselves from our former condition of corruptibility.

This means that none of us lives in the flesh anymore, at least not in so far as living in the flesh means being subject to the weaknesses of the flesh, which include corruptibility. *Once we thought of Christ as being in the flesh, but we do not do so any longer*, says Saint Paul. By this he meant that the Word became flesh and dwelt among us; he suffered death in the flesh in order to give all men life. It was in this flesh that we knew him before, but we do so no longer. Even though he remains in the flesh, since he came to life again on the third day and is now with his Father in heaven, we know that he has passed beyond the life of the flesh; for *having died once, he will never die again, death has no power over him any more. His death was a death to sin, which he died once for all; his life is life with God.*

Since Christ has in this way become the source of life for us, we who follow in his footsteps must not think of ourselves as living in the flesh any longer, but as having passed beyond it. Saint Paul's saying is absolutely true that *when anyone is in Christ he becomes a completely different person: his old life is over and a new life has begun*. We have been justified by our faith in Christ and the power of the curse has been broken. Christ's coming to life again for our sake has put an end to the sovereignty of death. We have come to know the true God and to worship him in spirit and in truth, through the Son, our mediator, who sends down upon the world the Father's blessings.

And so Saint Paul shows deep insight when he says: *This is all God's doing: it is he who has reconciled us to himself through Christ*. For the mystery of the incarnation and the renewal it accomplished could not have taken place without the Father's will. Through Christ we have gained access to the Father, for as Christ himself says, no one comes to the Father except through him. *This is all God's doing, then. It is he who has reconciled us to himself through Christ, and who has given us the ministry of reconciliation.*

- From the commentary on the second letter to the Corinthians
by Saint Cyril of Alexandria, bishop

from the pastor

Dear Friends in Christ,

Between the second lesson and the Gospel appointed for today (both written by the Apostle John), the word love appears seventeen times in sixteen sentences, so the message could not be clearer: the Gospel of Jesus Christ is about love. The centrality of love in Christian faith and life often comes as a surprise to those who do not share our faith because they regard the Church as merely an old scold intent on keeping people shrouded in the darkness and misery of superstition and priestcraft so that the Church can control their lives and behavior with an outdated moral code that should have been left behind with the bubonic plague and the Spanish Inquisition. But given the centrality of love in the Gospel, I think we need an explanation of the failure of so many people to see love in the Church, even allowing for the blinders of bigotry and the human inclination to hold in contempt those whose worldview we do not share. So what might that explanation be? I think one part of it might be the limitations of the English word love and the ways in which those limitations impoverish our imagination.

Think of the many ways in which we use the same word. I love my husband or wife. I love my parents. I love my children. I love my friends. I love sports. I love to travel. I love to read. I love my pets. I love God. Languages other than English often have several words to carry the weight that we force upon one word, and this is especially odd given the comparatively vast size of the useful vocabulary of English which was cobbled together from Greek and Latin through Germanic and Romance languages alike. But for several reasons love has become a word that serves many disparate purposes, and the very multiplicity of its uses diminishes its effectiveness.

One way to sort through the fog of this field of meanings is to read a magnificent slim volume by C.S. Lewis called “The Four Loves.” Lewis explores affection, friendship, erotic love, and the love of God as they were understood in classical antiquity and in the Holy Scriptures and helps clarify these different meanings of love for a modern English speaker. If our culture today is marked by loneliness, that surely is a sign of our diminished capacity for friendship. And if marriage has been strained to the breaking point by infidelity and impermanence, that certainly is an indication of unrealistic expectations for what erotic love and sexual friendship can mean in our lives. And these deficits are, in turn, the result of our confused and diminished understanding of love in general. And if the lesser loves are misunderstood, then how can the higher loves possibly be attained, especially the love of God?

In addition to Lewis’s “The Four Loves,” I also recommend another slim volume called “Spiritual Friendship” by St Aelred of Rievaulx, who was a Cistercian abbot in the north of England in the 12th century. This little treatise by a master of the interior life is a splendid guide to living as a disciple in life-giving friendship with other disciples. Both of these little books can help us fulfill the command of Christ: love one another as I love you.

Father Newman