

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



*sixth sunday of easter
5 may 2024*


 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

I Know That My Redeemer Lives



1. I know that my Re - deem - er lives;
 2. He lives, to bless me with his love;
 3. He lives, and grants me dai - ly breath;
 4. He lives, all glo - ry to his name;



What joy the blest as - sur - ance gives!
 He lives, to plead for me a - bove;
 He lives, and I shall con - quer death;
 He lives, my Sav - ior still the same;



He lives, he lives, who once was dead;
 He lives, my hun - gry soul to feed;
 He lives, my man - sion to pre - pare;
 What joy the blest as - sur - ance gives;



He lives, my ev - er - last - ing Head!
 He lives, to help in time of need.
 He lives, to bring me safe - ly there.
 I know that my Re - deem - er lives!

Text: Samuel Medley, 1738-1799
Tune: DUKE STREET, LM; John Hatton, c.1710-1793



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

The musical score for the Kyrie consists of four staves of music in G major (one sharp) and 4/4 time. The lyrics are: Ky-ri - e, * e - le - i - son. Chri - ste, e - le - i - son. Ky-ri - e, e - le - i - son. Ky-ri - e, * ** e - le - i - son.

Music: Vatican Edition VIII; acc. by Richard Proulx



Gloria

Gló-ri - a in ex-cél-sis De - o. Et in ter - ra pax ho - mí - ni - bus
bo - nae vo - lun - tá - tis. Lau - dá - mus te.
Be - ne - dí - ci - mus te. A - do - rá - mus te.
Gló - ri - fi - cá - mus te. Grá - ti - as á - gi - mus ti - bi
pro - pter ma - gnam gló - ri - am tu - am. Dó - mi - ne De - us, Rex cae -
lé - stis, De - us, Pa - ter om - ní - po - tens.
Dó - mi - ne Fi - li u - ni - gé - ni - te, Je - su Chri - ste.
Dó - mi - ne De - us, A - gnus De - i, Fí - li - us Pa - tris.
Qui tol - lis pec - cá - ta mun - di, mi - se - ré - re no - bis.
Qui tol - lis pec - cá - ta mun - di, sú - sci - pé de - pre - ca - ti - ó -
nem no - stram. Qui se - des ad déx - 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

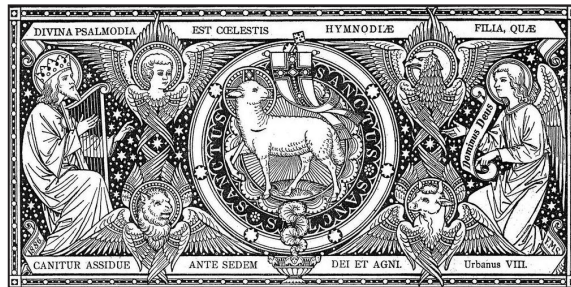


℟. The Lord has re-vealed to the na-tions his sav - ing pow'r.

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

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.

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.



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



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 St Mary's Capital Campaign.
You may donate online using the link below:*

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

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

Blessed Jesus, At Thy Word

Tobias Clausnitzer, 1619-1684
Trans. by Catherine Winkworth, 1827-1878

LIEBSTER JESU 78. 78. 88
Johann R. Ahle, 1625-1673
Harm. by Johann S. Bach, 1685-1750



1. Bless - ed Je - sus, at Thy word
2. Glo - rious Lord, Thy - self im - part,
3. Fa - ther, Son, and Ho - ly Ghost,



We are gath - ered all to hear Thee;
Light of Light, from God pro - ceed - ing;
Praise to Thee and ad - o - ra - tion!



Let our hearts and souls be stirred
O - pen Thou our ears and heart,
Grant that we Thy Word may trust



Now to seek and love and fear Thee,
Help us by Thy Spir - it's plead - ing;
And ob - tain true con - so - la - tion



By Thy teach - ings, sweet and ho - ly, Drawn from earth to
Hear the cry Thy peo - ple rais - es, Hear and bless our
While we here be - low must wan - der, Till we sing Thy



love Thee sole - ly.
prayers and prais - es.
prais - es yon - der. A - men.

Offertory Anthem

If Ye Be Risen with Christ
Colossians 3:1-4

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.


 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 - céel - sis Be - ne - dí - ctus qui

ve - nit in nó - mi - ne Dó - mi - ni. Ho - sán -

na in ex - céel - sis.

Music: Vatican Edition VIII; acc. by Richard Proulx

 COMMUNION RITE 

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

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

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

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

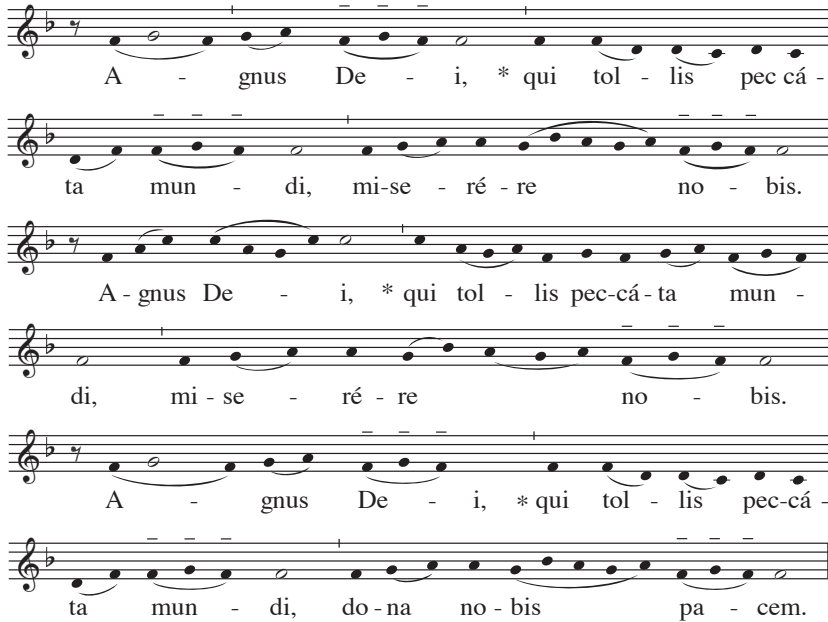
Priest Lord Jesus Christ,
who said to your Apostles:
Peace I leave you, my peace I give you,
look not on our sins,
but on the faith of your Church,
and graciously grant her peace and unity
in accordance with your will.
Who live and reign for ever and ever.

***People* Amen.**

Priest The peace of the Lord be with you always.

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

Agnus Dei



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

Music: Vatican Edition XVIII; acc. by Richard Proulx



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

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

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

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

Ave verum corpus, natum de Maria Virgine, vere passum, immolatum in cruce pro homine cuius latus perforatum fluxit aqua et sanguine: esto nobis prægustatum in mortis examine.

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.



Communion Hymn

The Day of Resurrection



1. The day of res - ur - rec - tion! Earth, spread the news a - broad;
2. Our hearts be free from e - vil that we may see a - right
3. His love is ev - er - last - ing; His mer - cies nev - er cease;
4. Now let the heav'ns be joy - ful, and earth her song be - gin;



1. The Pas - chal feast of glad - ness, the Pas - chal feast of God.
2. The Sav - ior res - ur - rect - ed in His e - ter - nal light,
3. The res - ur - rect - ed Sav - ior, will all our joys in - crease.
4. The whole world keep high tri - umph and all that is there - in;



1. From death to life e - ter - nal, from earth to heav - en's height
2. And hear his mes - sage plain - ly, de - liv - ered calm and clear:
3. He'll keep us in His fa - vor, sup - ply - ing ho - ly grace,
4. Let all things in cre - a - tion their notes of glad - ness blend,



1. Our Sav - ior Christ has brought us, the glo - rious Lord of Light.
2. "Re - joice with me in tri - umph, be glad and do not fear."
3. To all His pil - grim peo - ple who seek His heav'n - ly place.
4. For Christ the Lord is ris - en, our joy that has no end.

Text: 76 76 D; vss. 1, 2, 4, St. John of Damascus, 8th cent.; tr. by John M. Neale, 1818-1866, alt.
Vs. 3 © 1972, John Dunn. All rights reserved. Music: Gesangbuch der Herzogl.
Wirtembergischen Katholischen Hofkapelle, 1784, alt.; adapt. fr. Würth's Katholisches Gesanbuvh, 1863



✠ CONCLUDING RITES ✠

Priest The Lord be with you.

People **And with your spirit.**

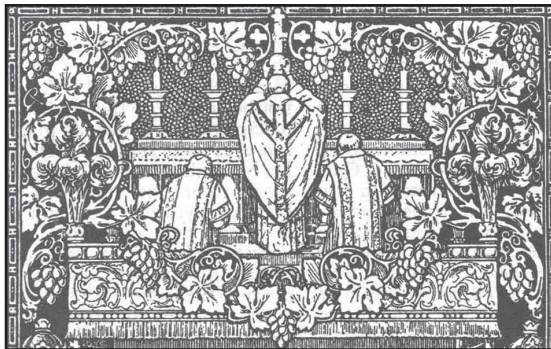
Priest May almighty God bless you, the Father, and the Son, and the Holy Spirit.

People **Amen.**

Deacon Go in peace. Alleluia. Alleluia.

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

During Mass at St Mary's, the priest and people face the same direction at the altar, a custom that was once universal in the Catholic Church but is now rare in the celebration of the modern liturgy. For an explanation of this practice, please visit our parish website, smcgvl.org, and look in the section called *Parish Links* for the essay entitled *Facing East to Pray*.



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

Page ten: Giotto. *The Last Judgment.* Arena Chapel, Padua, Italy. (c. 1305).

Page fifteen: Stained Glass Inc. *Panel 3970.* (21st century).

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 (b. 376; d. 444)

from the pastor

Dear Friends in Christ,

Kronos and kairos are two Greek words that can both be rendered into English as time, but they are fundamentally different notions of time.

Kronos (or chronos) was the personification of time in Greek mythology, and we think of kronos as time measured by a clock or chronometer. Time of this kind is ultimately destructive because all created things decay and fall into ruin over time. Kairos, on the other hand, is time understood as the right moment or proper season; kairos is the time appointed for a given thing in the Providence of God and the unfolding in chronological time of the eternal plan of salvation.

Kronos is time with a beginning and an end, while kairos is time unbounded by the order of creation, and when kairos breaks into kronos, then the Lord is near. Saint Paul described the incarnation of the eternal Word this way: “when the time (kronos) had fully come, God sent forth his Son,” while the Lord Jesus began his public ministry with these words: “The time (kairos) is fulfilled, and the Kingdom of God is at hand. Repent, and believe in the Gospel.” So, the Eternal Word took flesh and entered time (kronos) in order to share with us the life of grace by which we participate in the eternal now of God (kairos).

It is crucial to understand this interplay of time in both senses if we are to experience the great power of the sacred liturgy. This is the Year of Grace 2024, so even the liturgical calendar acknowledges the passage of chronological time, but once the celebration of the sacred liturgy begins we step outside of time measured by the watch, and by the power of the Holy Spirit we are made present to the Paschal Mystery of Christ’s passion, death, and Resurrection which governs all of time (kronos) by virtue of being the eternal and appointed time (kairos) of the Word made flesh.

For all these reasons, to pray the sacred liturgy deeply and well we must leave aside the signs of chronological time. For example, the priest says “The Lord be with you” rather than “Good Morning.” We walk and move slowly. We speak slowly and reverently. We avoid distractions like mobile phones and watches. We do not eat or drink in the church. We arrive well before the liturgy begins and linger in thanksgiving after it ends. When an entire congregation embraces these simple means of stepping out of our time (kronos), then everyone at worship is invited to taste the eternity of God’s time (kairos).

At the beginning of the Easter Vigil, as the Paschal Candle is prepared to be illuminated by the new fire, the priest traces in the candle a cross, the number of that year of grace, and the Greek letters Alpha and Omega, and as he does so, the priest says: Christ yesterday and today, the Beginning and the End, the Alpha and the Omega. All time belongs to him and all the ages. To him be glory and power through every age and for ever. Amen.

Father Newman