# st mary's catholic charch greenville, south carolina



fourteenth suppay of the year 7 July 2024



#### **Entrance Antiphon**

#### Psalm 48.10-11

Your merciful love, O God, we have received in the midst of your temple. Your praise, O God, like your name, reaches to the ends of the earth; your right hand is filled with saving justice.



Text: 1 Tim. 1:17; Walter C. Smith, 1824-1908, alt. Tune: ST DENIO, 11 11 11; Roberts' Canaidau y Cyssegr, 1839

#### 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:

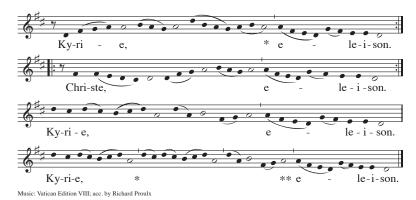
through my fault, through my fault, through my most grievous fault;

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







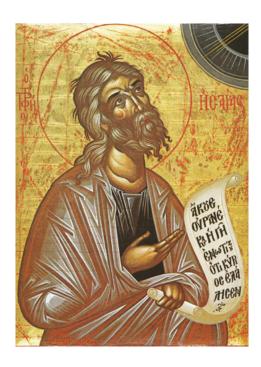




## First Reading Ezekiel 2.2-5

As the LORD spoke to me, the spirit entered into me and set me on my feet, and I heard the one who was speaking say to me: Son of man, I am sending you to the Israelites, rebels who have rebelled against me; they and their ancestors have revolted against me to this very day. Hard of face and obstinate of heart are they to whom I am sending you. But you shall say to them: Thus says the Lord God! And whether they heed or resist – for they are a rebellious house – they shall know that a prophet has been among them.

Lector: The Word of the Lord. **People: Thanks be to God.** 



#### Responsorial Psalm



To you I lift up my eyes who are enthroned in heaven – as the eyes of servants are on the hands of their masters.

As the eyes of a maid are on the hands of her mistress, so are our eyes on the LORD, our God, till he have pity on us.

Have pity on us, O LORD, have pity on us, for we are more than sated with contempt; our souls are more than sated with the mockery of the arrogant, with the contempt of the proud.

# Second Reading

### 2 Corinthians 12.7-10

Brothers and sisters: That I, Paul, might not become too elated, because of the abundance of the revelations, a thorn in the flesh was given to me, an angel of Satan, to beat me, to keep me from being too elated. Three times I begged the Lord about this, that it might leave me, but he said to me, "My grace is sufficient for you, for power is made perfect in weakness." I will rather boast most gladly of my weaknesses, in order that the power of Christ may dwell with me. Therefore, I am content with weaknesses, insults, hardships, persecutions, and constraints, for the sake of Christ; for when I am weak, then I am strong.

Lector: The Word of the Lord. **People: Thanks be to God.** 

#### Gospel Acclamation



The Spirit of the Lord is upon me for he sent me to bring glad tidings to the poor. *Response*.

Gospel Mark 6.1-6a

Deacon: The Lord be with you. **People: And with your spirit.** 

Deacon: A reading from the holy Gospel according to Mark.

People: Glory to you, O Lord.

Jesus departed from there and came to his native place, accompanied by his disciples. When the sabbath came he began to teach in the synagogue, and many who heard him were astonished. They said, "Where did this man get all this? What kind of wisdom has been given him? What mighty deeds are wrought by his hands! Is he not the carpenter, the son of Mary, and the brother of James and Joses and Judas and Simon? And are not his sisters here with us?" And they took offense at him. Jesus said to them, "A prophet is not without honor except in his native place and among his own kin and in his own house." So he was not able to perform any mighty deed there, apart from curing a few sick people by laying his hands on them. He was amazed at their lack of faith.

#### Homily



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

I believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible.

I believe in one Lord Jesus Christ, the Only Begotten Son of God, born of the Father before all ages. God from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father; through him all things were made. For us men and for our salvation he came down from heaven,

Bow profoundly during these two lines:

and by the Holy Spirit was incarnate of the Virgin Mary, and became man.

For our sake he was crucified under Pontius Pilate, he suffered death and was buried, and rose again on the third day in accordance with the Scriptures. He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead and his kingdom will have no end.

I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is adored and glorified, who has spoken through the prophets.

I believe in one, holy, catholic and apostolic Church. I confess one Baptism for the forgiveness of sins and I look forward to the resurrection of the dead and the life of the world to come. Amen.

#### The Bidding Prayers

The offering is for the support of the parish. You may donate online using the link below:

Please Click Here to Make a Donation to Saint Mary's Church

You will save the humble people, O Lord, and will bring down the eyes of the proud; for who is God, but you, O Lord?

### Offertory Hymn

## God, My King, Thy Might Confessing



### Offertory Anthem

Honor and Glory JS Bach

Honor and glory be to God in the Highest. Alleluia. Sing praises to his Name. Alleluia.



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

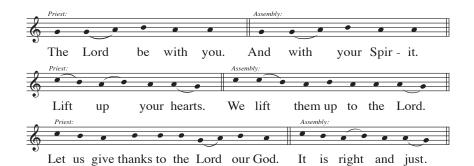
for the praise and glory of his name,

for our good

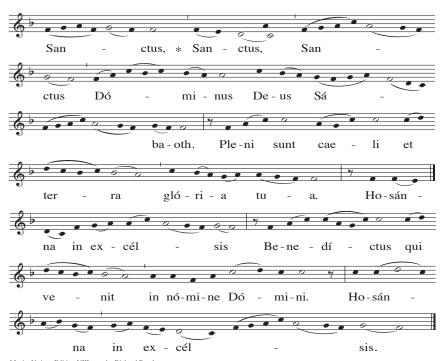
and the good of all his holy Church.

# Eucharistic Prayer

# Preface Dialogue



#### Sanctus



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.

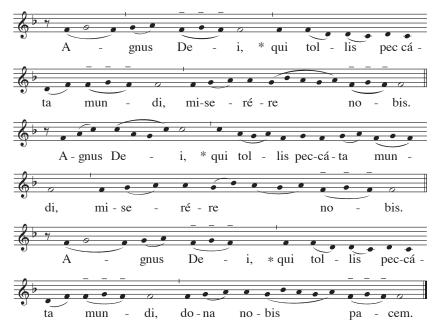
Who live and reign for ever and ever.

People Amen.

*Priest* The peace of the Lord be with you always.

People And with your spirit.

## Agnus Dei



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.

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

Psalm 34.9

Taste and see that the Lord is good; blessed the man who seeks refuge in him.



#### AN ACT OF SPIRITUAL COMMUNION

Lord Jesus, I love you above all things.

How I long to receive you with my brothers

and sisters at the table you have prepared.

But since I cannot at this moment receive you in

the holy sacrament of your Body and Blood,

I ask you to feed me with the manna of your Holy Spirit

and nourish me with your holy presence.

I unite myself completely to you;

never permit me to be separated from your love.

Amen.

#### Communion Motets

When My Devotions

Georg Muffat

(Exerpt from George Herbert's 17th century poem, *Denial*)

When my devotions could not pierce thy silent ears; then was my heart broken, as was my verse: my breast was full of fears and disorder. O cheer and tune my heartless breast, defer no time; that so thy favors granting my request, they and my mind may chime and mend my rhyme.

#### Restless Is My Heart

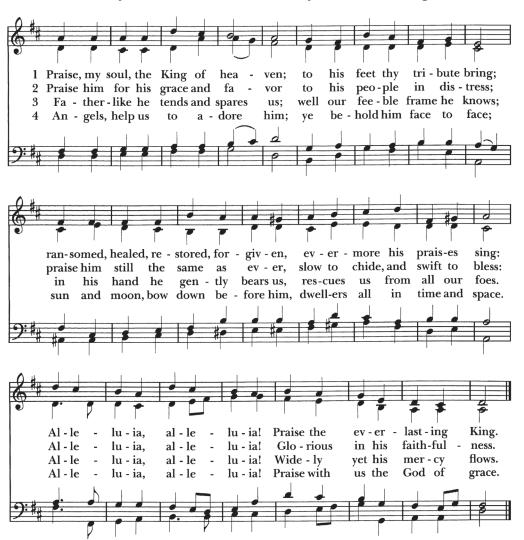
Peter Kwasnieski

Restless is my heart until it rests in Thee. Helpless is my will until Thou hast made it free. Lord, hear me, stay near me, for Thy love teach me to fear Thee. Make me, though blind, see clearly! Jesus, Savior. Jesus, Son of God. Jesus, Ruler. Jesus, Refuge. To the world-weary soul Thou bringest Thy peace; from the fleshly burning of the Fall Thou bringest release. I need Thee, do Thou feed me, to Thy glorious Kingdom lead me. From tares and thorns, weed me! Sower, Gardner. Harvester of souls. Bread of angels. Desert manna. A pure heart create within me, by Thy grace. Light from Light, prepare me to behold Thy Holy Face. Reclaim me and inflame me. With a white stone rename me. Fit me to proclaim Thee. Jesus, Master. Jesus, Lamb of God. Jesus, High Priest. Jesus, Bridegroom. Christian soul, thou must not fret or flee away: rest on the Rock of Christ, and thou shalt never go astray. Count as dross all and each loss; on thy heart implore Him to emboss indelibly his Cross! Victim, Ransom. Sealed within the tomb. Risen Victor. Life eternal.



#### Communion Hymn

### Praise, My Soul, the King of Heaven



Words: Henry Francis Lyte (1793-1847), alt. Music: Lauda anima, John Goss (1800-1880)

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# Concluding Rites

Priest The Lord be with you.People And with your spirit.

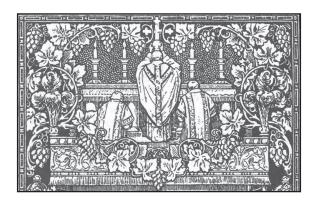
*Priest* May almighty God bless you, the Father, and the Son, and the Holy Spirit.

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, smcgvl.org, and look in the section called *Parish Links* for the essay entitled *Facing East to Pray*.



Page one: Tissot. Jesus Unrolls the Book in the Synagogue. (19th century).

Page twelve. Stained Glass Inc. Panel 2746. (20th century).

Page fourteen: Saint Wendelin Catholic Church, Henry, Ohio. (20th century).

Page fifteen: Montreale Cathedral, Palermo, Italy. (12th century).

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# from the office of readings for the fourteenth suppay of the year

I acknowledge my transgression, says David. If I admit my fault, then you will pardon it. Let us never assume that if we live good lives we will be without sin; our lives should be praised only when we continue to beg for pardon. But men are hopeless creatures, and the less they concentrate on their own sins, the more interested they become in the sins of others. They seek to criticize, not to correct. Unable to excuse themselves, they are ready to accuse others. This was not the way that David showed us how to pray and make amends to God, when he said: I acknowledge my transgression, and my sin is ever before me. He did not concentrate on others' sins; he turned his thoughts on himself. He did not merely stroke the surface, but he plunged inside and went deep down within himself. He did not spare himself, and therefore was not impudent in asking to be spared.

Do you want God to be appeased? Learn what you are to do that God may be pleased with you. Consider the psalm again: If you wanted sacrifice, I would indeed have given it; in burnt offerings you will take no delight. Are you then to be without sacrifice? Are you to offer nothing? Will you please God without an offering? Consider what you read in the same psalm: If you wanted sacrifice, I would indeed have given it; in burnt offerings you will take no delight. But continue to listen, and say with David: A sacrifice to God is a contrite spirit; God does not despise a contrite and humble heart. Cast aside your former offerings, for now you have found out what you are to offer. In the days of your fathers you would have made offerings of cattle—these were the sacrifices. If you wanted sacrifice, I would indeed have given it. These then, Lord, you do not want, and yet you do want sacrifice.

You will take no delight in burnt offerings, David says. If you will not take delight in burnt offerings, will you remain without sacrifice? Not at all. A sacrifice to God is a contrite spirit; God does not despise a contrite and humble heart.

You now have the offering you are to make. No need to examine the herd, no need to outfit ships and travel to the most remote provinces in search of incense. Search within your heart for what is pleasing to God. Your heart must be crushed. Are you afraid that it might perish so? You have the reply: *Create a clean heart in me, O God.* For a clean heart to be created, the unclean one must be crushed.

We should be displeased with ourselves when we commit sin, for sin is displeasing to God. Sinful though we are, let us at least be like God in this, that we are displeased at what displeases him. In some measure then you will be in harmony with God's will, because you find displeasing in yourself what is abhorrent to your Creator.

- From a sermon by Saint Augustine, bishop (b. 354; d. 430 AD)

# from the pastor

Dear Friends in Christ,

"Be still and know that I am God." Thus does the Lord instruct us in Psalm 46, verse 10. The stillness to which we are called in Holy Scripture is a letting go of actions and words that yields silence, both interior and exterior, and such silence is essential for every disciple of the Lord Jesus. We need times of exterior silence in order to cultivate interior silence, and without interior silence we make it very difficult to hear the Word of God. For this reason, silence is indispensable to authentic and mature Christian faith and life.

Our Evangelical Protestant brethren often emphasize the need for a daily "Quiet Time," which is accompanied by reading the Bible and keeping silent. This is nothing other than the ancient Catholic practice of lectio divina, or divine reading, which is a meditative reading of the Scriptures in a quiet place. Divine reading is understood to have four parts: lectio, meditatio, oratio, and contemplatio. Reading leads to meditating on what is read, and our meditation leads to prayer that culminates in the wordless contemplation of the beauty, goodness, and truth of God. Understanding the parts, though, is not essential to the practice of lectio divina: simply set aside time each day, go to a quiet place, open the Sacred Page and read. "Be still and know that I am God."

Exterior and interior silence is also essential in the sacred liturgy. We come to the church from a life filled with action and noise, and when we enter the sacred space of the House of God, we need to be quiet. Conversations should end in the vestibule, so that by the time we reach the pew, we are on the path to being still. Prayerful readings of the Scripture lessons appointed for that Mass might be helpful, or perhaps it would be well simply to kneel in silent adoration of the Lord Jesus present in the tabernacle. "Be still and know that I am God."

Once the celebration of Mass begins, the liturgy will be punctuated by several periods of sacred silence: at the penitential rites, as we remember our sins and ask for mercy; during the Liturgy of the Word, to ponder the Scriptures; after the homily, to consider the instruction given; before the end of the Communion Rite, to give thanks for the gift of grace we receive in the Most Holy Eucharist. And at Vespers there are even more and longer spaces of sacred silence. During these times of silence, we are not waiting for the next thing to happen; instead, we are waiting together upon the LORD. "Be still and know that I am God."

When Mass is ended, our need for silence does not end. The church is always a place of prayer, even after the procession leaves the sanctuary. For the sake of those who want to linger in adoration and of those who are arriving for the next Mass and need to prepare in stillness, we should save our conversations until we reach the vestibule or, even better, have walked outside the church, preferably into Miller Square which is designed for fellowship after Mass. With such reverential silence, we can begin to fulfill the precept: "Be still and know that I am God."

Father Newman