st mary's catholic charch greenville, south carolina



sixteenth subday of the year 20 July 2025

Entrance Antiphon

Psalm 54.6, 8

See, I have God for my help. The Lord sustains my soul. I will sacrifice to you with willing heart, and praise your name, O Lord, for it is good.



Text: Yigdal Elohim Hai; Ascr. to Daniel ben Judah Dayyan. fl.1400; Para, by Thomas Olivers, 1725-1799, alt. Tune: LEONI, 6 6 8 4 D; From the Yigdal; Transcribed by Meyer Lyon, c.1751-1797

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.

Missa Orbis Factor



Kyrie

Gloria Missa VIII • • • • • Gló-ri - a in ex-cél-sis De - o. Et in ter-ra pax ho-mí-ni-bus 0 bo - nae vo - lun - tá - tis. Lau-dá mus te. • • • Be-ne-dí-ci-mus te. A-do-rá ً mus te. Grá-ti - as á - gi - mus ti - bi Gló-ri - fi - cá-mus te. • • • • • • • • -9 pro-pter ma-gnam gló-ri-am tu-am. Dó-mi-ne De-us, Rex cae-Pa-ter lé - stis, De-us, om - ní - po - tens. 0 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, • • 0 mi-se-ré - re no-bis. • • • • • • • sú-sci-pé de-pre-ca-ti-ó -Qui tol - lis pec-cá - ta mun - di, Qui se-des ad déx-te-ram Pa-tris, nem no stram. -. mi-se-ré-re no - bis. Quó - ni - am tu so - lus San - ctus. Tu so-lus Dó - mi - nus. Tu so-lus 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. А men.

First Reading

Genesis 18.1-10a

The LORD appeared to Abraham by the terebinth of Mamre, as he sat in the entrance of his tent, while the day was growing hot. Looking up, Abraham saw three men standing nearby. When he saw them, he ran from the entrance of the tent to greet them; and bowing to the ground, he said: "Sir, if I may ask you this favor, please do not go on past your servant. Let some water be brought, that you may bathe your feet, and then rest yourselves under the tree. Now that you have come this close to your servant, let me bring you a little food, that you may refresh yourselves; and afterward you may go on your way." The men replied, "Very well, do as you have said."

Abraham hastened into the tent and told Sarah, "Quick, three measures of fine flour! Knead it and make rolls." He ran to the herd, picked out a tender, choice steer, and gave it to a servant, who quickly prepared it. Then Abraham got some curds and milk, as well as the steer that had been prepared, and set these before the three men; and he waited on them under the tree while they ate.

They asked Abraham, "Where is your wife Sarah?" He replied, "There in the tent." One of them said, "I will surely return to you about this time next year, and Sarah will then have a son."

Lector: The Word of the Lord.

People: Thanks be to God.





One who walks blamelessly and does justice; who thinks the truth in his heart and slanders not with his tongue.

Who harms not his fellow man, nor takes up a reproach against his neighbor; by whom the reprobate is despised, while he honors those who fear the LORD.

Who lends not his money at usury and accepts no bribe against the innocent. One who does these things shall never be disturbed.



Second Reading

Colossians 1.24-28

Brothers and sisters: Now I rejoice in my sufferings for your sake, and in my flesh I am filling up what is lacking in the afflictions of Christ on behalf of his body, which is the church, of which I am a minister in accordance with God's stewardship given to me to bring to completion for you the word of God, the mystery hidden from ages and from generations past. But now it has been manifested to his holy ones, to whom God chose to make known the riches of the glory of this mystery among the Gentiles; it is Christ in you, the hope for glory. It is he whom we proclaim, admonishing everyone and teaching everyone with all wisdom, that we may present everyone perfect in Christ.

Lector: The Word of the Lord.

People: Thanks be to God.



Blessed are they who have kept the word with a generous heart and yield a harvest through perseverance. *Response*.

Gospel

Luke 10.38-42

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

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

Jesus entered a village where a woman whose name was Martha welcomed him. She had a sister named Mary who sat beside the Lord at his feet listening to him speak. Martha, burdened with much serving, came to him and said, "Lord, do you not care that my sister has left me by myself to do the serving? Tell her to help me." The Lord said to her in reply, "Martha, Martha, you are anxious and worried about many things. There is need of only one thing. Mary has chosen the better part and it will not be taken from her."

Deacon: The Gospel of the Lord.

People: Praise to you, Lord Jesus Christ.

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 Collection

The offering is for the support of the parish, and for Infirm Priests.

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



Offertory Antiphon

Psalm 19.9, 10, 11, 12

The justices of the Lord are right, rejoicing hearts, and his judgments are sweeter than honey and the honeycomb, for your servant keeps them.

Offertory Hymn Only Begotten, Word of God Eternal 1. On ly - be ten, Word of God egot 2. Ho ly this tem ple where our Lord is 3. Lord. we be seech you, as we throng your 4. God Three Per Fa ther ev - er in sons, ter nal. Lord of cre tion. mer - ci - ful and а This the gate of dwell ing, is none oth than - er tem ple, By your past bless - ings, bv your pres - ent liv Son co - e ter ev - er- bless-ed ing, nal, might - y, Hear now your ser - vants, when their tune - ful heav - en; Stran - gers and pil - grims, seek - ing homes eboun - ty, Smile on your chil - dren, and with ten - der Spir - it, Yours be the glo - ry, praise and ad - orσ Rise to your ence. voic es pres nal. Pass through its tals. ter por Hear our pe ti tions. mer cy tion, Now and for ev er. а



Text: Christe cunctorum dominator alme; Latin, 9th C.; Tr. by Maxwell J. Blacker, 1822-1888 Tune: ISTE CONFESSOR 11 11 11 5; Rouen Church Melody; Harm. by Carl Schalk, b.1929, © 1969, Concordia Publishing House

Offertory Anthem

Morning Hymn

Text: John Keble; Tune: 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.



- 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

Sanctus

Missa de Angelis





Communion Rite

- *Priest* At the Savior's command and formed by divine teaching, we dare to say:
- PeopleOur 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.
- PriestDeliver 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

Missa de Angelis



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.

Communion Antiphon

Psalm 111.4-5

The Lord, the gracious, the merciful, has made a memorial of his wonders; he gives food to those who fear 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

O Taste and See (Ps 34.8) O taste and see how gracious the Lord is. Blessed is the man who trusteth in thee.

Psalm 147

Anglican Chant

O praise the Lord, for it is a good thing to sing praises unto our God: yea, a joyful and pleasant thing it is to be thankful. The Lord doth build up Jerusalem: and gather together the outcasts of Israel. He healeth those that are broken in heart: and giveth medicine to heal their sickness. He telleth the number of the stars: and calleth them all by their names. Great is our Lord, and great is his power: yea, and his wisdom is infinite. The Lord setteth up the meek: and bringeth the ungodly down to the ground. O sing unto the Lord with thanksgiving: sing praises upon the harp unto our God; Who covereth the heaven with clouds, and prepareth rain for the earth: and maketh the grass to grow upon the mountains, and herb for the use of men; Who giveth fodder unto the cattle: and feedeth the young ravens that call up-on him. He hath no pleasure in the strength of an horse: neither delighteth he in any man's legs. But the Lord's delight is in them that fear him: and put their trust in his mercy. Praise the Lord, O Jerusalem: praise thy God, O Sion. For he hath made fast the bars of thy gates: and hath blessed thy children within thee. He maketh peace in thy borders: and filleth thee with the flour of wheat. He sendeth forth his commandment upon earth: and his word runneth very swiftly. He giveth snow like wool: and scattereth the hoarfrost like ashes. He casteth forth his ice like morsels: who is able to abide his frost? He sendeth out his word, and melteth them: he bloweth with his wind, and the waters flow. He sheweth his word unto Jacob: his statutes and ordinances unto Israel. He hath not dealt so with any nation: neither have the heathen knowledge of his laws. Glory be to the Father, and to the Son: and to the Holy Ghost; As it was in the beginning, is now, and ever shall be: world without end. Amen.



Communion Hymn

Sing Praise to the Lord



Text: Psalm 150; Henry W. Baker, 1821–1877, alt. Tune: LAUDATE DOMINUM, 10 10 11 11; Charles H. H. Parry, 1840–1918





PriestThe Lord be with you.PeopleAnd 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: Johannes Vermeer. Christ in the House of Martha and Mary. (c. 1655).
Page five: Greek Orthodox icon. The Hospitality of Abraham. (14th century).
Page ten: Castellani Brooch with Greek cross. (1860).
Page fifteen: Stained Glass Inc. Panel 12040. (20th century).

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from the office of readings for the sixteenth sanday of the year

Ignatius, also called Theophorus, to the church at Magnesia on the Meander, a church blessed with the grace of God the Father in Christ Jesus, our Savior, in whom I salute you. I send you every good wish in God the Father and in Jesus Christ.

I was delighted to hear of your love of God, so well-ordered and devout, and so I decided to address you in the faith of Jesus Christ. Honored as I am with a name of the greatest splendor, though I am still in chains I sing with the praises of the churches, and pray that they be united with the flesh and the spirit of Jesus Christ, who is our eternal life; a union in faith and love, to which nothing must be preferred; and above all a union with Jesus and the Father, for if in him we endure all the power of the prince of this world, and escape unharmed, we shall make our way to God.

I have had the honor of seeing you in the person of Damas your bishop, a man of God, and in the persons of your worthy presbyters, Bassus and Apollonius, and my fellow-servant, the deacon Zotion; may I continue to take delight in him for he is obedient to the bishop as to the grace of God, and to the presbyters as to the law of Jesus Christ.

Now it hardly becomes you to presume on your bishop's youth, but rather, having regard to the power of God the Father, to show him every mark of respect. This, I understand, is what your holy presbyters do, not taking advantage of his youthful condition but deferring to him with the prudence which comes from God, or rather not to him but to the Father of Jesus Christ, to the bishop of all. So then, for the honor of him who loves us, it is proper to obey without hypocrisy; for a man does not so much deceive the bishop he can see as try to deceive the bishop he cannot see. In such a case he has to reckon not with a man, but with God who knows the secrets of the heart.

We should then really live as Christians and not merely have the name; for many invoke the bishop's name but do everything apart from him. Such men, I think, do not have a good conscience, for they do not assemble lawfully as commanded.

All things have an end, and two things, life and death, are side by side set before us, and each man will go *to his own place*. Just as there are two coinages, one of God and the other of the world, each with its own image, so unbelievers bear the image of this world, and those who have faith with love bear the image of God the Father through Jesus Christ. Unless we are ready through his power to die in the likeness of his passion, his life is not in us.

- From the beginning of a letter to the Magnesians by Saint Ignatius of Antioch, bishop and martyr (d. 108)

from the pastor

Dear Friends in Christ,

Given the great cultural changes through which we are now living, some Catholics may be tempted to withdraw from the world the better to resist the challenges to Christian life that confront us all. But such a withdrawal is not the Catholic way. Consider, for comparison, the Amish, who are famous for their separation from their neighbors: they will not use modern technology, their clothing has not changed in 300 years, they cease formal schooling after the 8th grade, they refuse to serve in the armed forces, they will not participate in Social Security or purchase medical insurance, and so forth. But such a way of life is not required by the Gospel, and in some ways it is contrary to the Gospel, which is why Catholics cannot live like the Amish.

Christians do not wear distinctive clothing. We do not fear technology or the benefits of modern science and medicine. We do not separate ourselves in politics, commerce, education, military service, or civic responsibility from those who do not share our faith. And we do not do these things because to do so would make it impossible for us to fulfill the Great Commission: "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and behold, I am with you always, to the close of the age." (Matthew 28.18-20) We are called to be salt and light in the world, not to hide behind a barricade for fear that we will be polluted by the world.

The impulse to flee from "the world" is, of course, also a part of Christianity, if by "the world" we mean that part of the created order (starting inside of us) which is in rebellion against God. For this reason, religious life has been with us since Christian antiquity, and all Christians need a deep formation in virtue for genuine holiness of life. But that is not the same as the Amish refusal to live in the world, something that Catholics cannot accept as compatible with Christian discipleship.

The Letter to Diognetus, written in the 2nd century when the violent persecution of Christians was still common, explains it thus: "Christians are indistinguishable from other men either by nationality, language or customs. They do not inhabit separate cities of their own, or speak a strange dialect, or follow some outlandish way of life ... With regard to dress, food and manner of life in general, they follow the customs of whatever city they happen to be living in, whether it is Greek or foreign. And yet there is something extraordinary about their lives. They live in their own countries as though they were only passing through. They play their full role as citizens, but labor under all the disabilities of aliens. Any country can be their homeland, but for them their homeland, wherever it may be, is a foreign country. Like others, they marry and have children, but they are not governed by the desires of the flesh. They pass their days upon earth, but they are citizens of heaven ... To speak in general terms, we may say that the Christian is to the world what the soul is to the body." So, are we living as the soul of the world?

Father Newman