st mary's catholic charch greenville, south carolina



twenty-second sanday of the year 31 august 2025

Introductory Rites

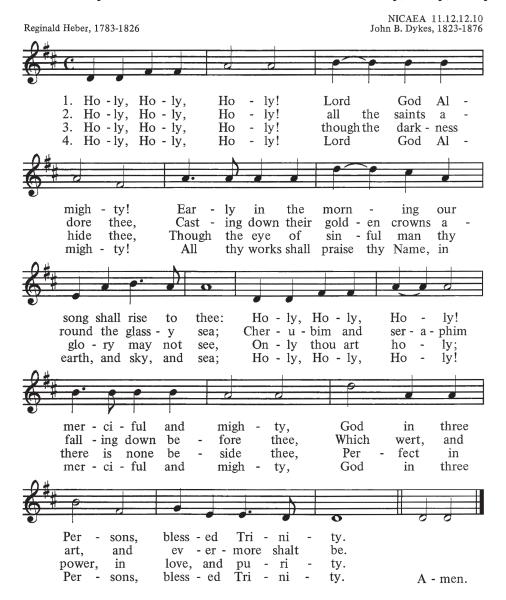
Entrance Antiphon

Psalm 86.3, 5

Have mercy on me, O Lord, for I cry to you all the day long. O Lord, you are good and forgiving, full of mercy to all who call to you.

Entrance Hymn

Holy, Holy, Holy



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;

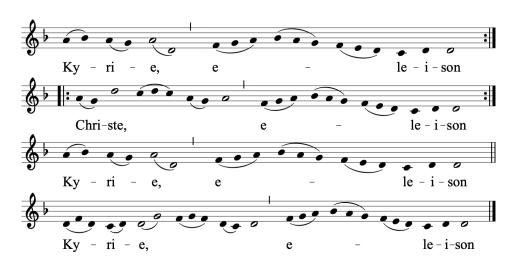
therefore I ask blessed Mary ever-Virgin, all the Angels and Saints, and you, my brothers and sisters, to pray for me to the Lord our God.

Priest May almighty God have mercy on us, forgive us our sins, and bring us to everlasting life.

People Amen.

Kyrie

Missa Orbis Factor



Gloria Missa VIII 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. Grá-ti - as á - gi - mus ti - bi Gló-ri - fi - cá-mus te. 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. Dó-mi-ne Fi-li u-ni-gé-ni-te, Je-su Chri-ste. Dó-mi-ne De-us, A-gnus De - i, Qui tol-lis pec-cá-ta mun - di, - 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.

men.



First Reading

Sirach 3.17-18, 20, 28-29

My child, conduct your affairs with humility, and you will be loved more than a giver of gifts. Humble yourself the more, the greater you are, and you will find favor with God. What is too sublime for you, seek not, into things beyond your strength search not. The mind of a sage appreciates proverbs, and an attentive ear is the joy of the wise. Water quenches a flaming fire, and alms atone for sins.

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



Responsorial Psalm

Psalm 68.4-5, 6-7, 10-11



The just rejoice and exult before God; they are glad and rejoice. Sing to God, chant praise to his name; whose name is the LORD.

The father of orphans and the defender of widows is God in his holy dwelling.
God gives a home to the forsaken;
he leads forth prisoners to prosperity.

A bountiful rain you showered down, O God, upon your inheritance; you restored the land when it languished; your flock settled in it; in your goodness, O God, you provided it for the needy.

Second Reading

Brothers and sisters: You have not approached that which could be touched and a blazing fire and gloomy darkness and storm and a trumpet blast and a voice speaking words such that those who heard begged that no message be further addressed to them. No, you have approached Mount Zion and the city of the living God, the heavenly Jerusalem, and countless angels in festal gathering, and the assembly of the firstborn enrolled in heaven, and God the judge of all, and the spirits of the just made perfect, and Jesus, the mediator of a new covenant, and the sprinkled blood that speaks more eloquently than that of Abel.

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



Gospel Acclamation



Take my yoke upon you, says the Lord; and learn from me, for I am meek and humble of heart. *Response*.

Gospel Luke 14.1, 7-14

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.

On a sabbath Jesus went to dine at the home of one of the leading Pharisees, and the people there were observing him carefully.

He told a parable to those who had been invited, noticing how they were choosing the places of honor at the table. "When you are invited by someone to a wedding banquet, do not recline at table in the place of honor. A more distinguished guest than you may have been invited by him, and the host who invited both of you may approach you and say, 'Give your place to this man,' and then you would proceed with embarrassment to take the lowest place. Rather, when you are invited, go and take the lowest place so that when the host comes to you he may say, 'My friend, move up to a higher position.' Then you will enjoy the esteem of your companions at the table. For every one who exalts himself will be humbled, but the one who humbles himself will be exalted." Then he said to the host who invited him, "When you hold a lunch or a dinner, do not invite your friends or your brothers or your relatives or your wealthy neighbors, in case they may invite you back and you have repayment. Rather, when you hold a banquet, invite the poor, the crippled, the lame, the blind; blessed indeed will you be because of their inability to repay you. For you will be repaid at the resurrection of the righteous."

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.

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

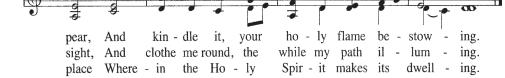


Offertory Antiphon

Psalm 40.14, 15

Look down, O Lord, to help me; let them be confounded and ashamed who seek after my soul to take it away; look down, O Lord, to help me.

Offertory Hymn Come Down, O Love Divine vine, Come down, O Love di Seek now this soul 0 let it free - ly burn, Till earth - ly pas - sions With which the soul will yearn - ing 3. And SO the strong, œ mine, And vis - it it with your own ar - dor glow ing; To dust and ash - es its turn in heat con sum ing; far out-pass the long, Shall power of hu - man tell ing; 0 Com-fort - er, draw near, With - in my heart ap-And let your glo - rious light Shine my ev - er on For its Till the none can guess grace, love cre - ates



Text: Discendi, Amor Santo; Bianco da Siena, d. c.1434; Tr. by Richard F. Littledale. 1833-1890 Tune: DOWN AMPNEY, 66 11 D; Ralph Vaughan Williams. 1872-1958, © Oxford University Press

Offertory Anthem

O Lord, the Maker of All Things

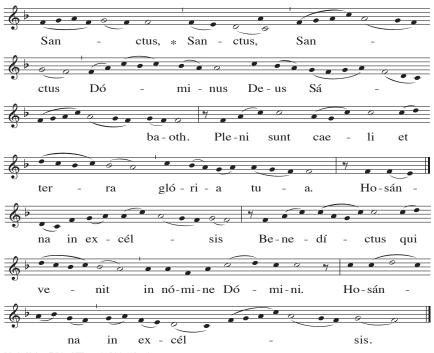
William Mundy

O Lord, the Maker of all things, we pray thee now in this thy day us to defend through thy mercy, from all deceit of our enemy. Let neither us deluded be, good Lord with thought or fantasy, our hearts waking in thee thou keep. That we in sin, fall not on sleep. Father, through thy blessed Son, grant us this our petition, to whom with the Holy Ghost always in heaven and earth be laud and praise. Amen.



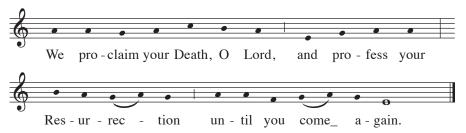
Sanctus

Missa de Angelis



Music: Vatican Edition VIII; acc. by Richard Proulx

Mystérium Fídei (The Mystery of Faith)



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

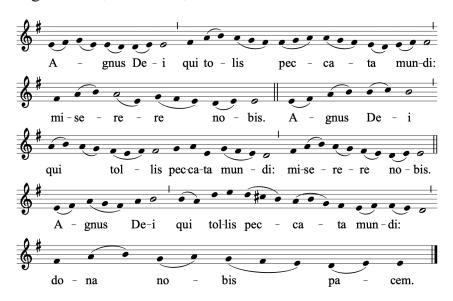
in accordance with your will.

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.

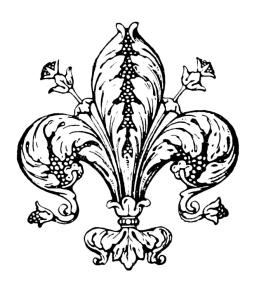




Priest Behold the Lamb of God, behold him who takes away the sins of the world. Blessed are those called to the supper of the Lamb.

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

How great is the goodness, Lord, that you keep for those who fear you.



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 Motet

Ave Verum Corpus

Emily Cortes

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.



He Shall Feed His Flock

Messiah, George Frideric Handel

He shall feed his flock like a shepherd and he shall gather the lambs with his arm with his arm and carry them in his bosom and gently lead those that are with young. Come unto him all ye that labour, come unto him, ye that are heavy laden and he will give you rest; take his yoke upon you and learn of him for he is meek and lowly of heart and ye shall find rest and ye shall find rest unto your souls.

Communion Hymn

Holy God, We Praise Thy Name

Ignaz Franz, 1719-1790 Trans. by Clarence Walworth, 1820-1900 GROSSER GOTT 78.78.77 Katholisches Gesangbuch, Vienna, c. 1774



- 1. Ho ly God, we praise Thy Name! Lord of all, we
- 2. Hark! the loud ce les tial hymn An gel choirs a -
- 3. Ho ly Fa ther, Ho ly Son, Ho ly Spir it,



be - fore Thee; bow All earth Thy claim, scep on ter bove rais - ing; Cher u bim and Ser phim a we name Thee, While Three in es sence on 1y One,



All in heav'n a - bove a - dore Thee; In - fi - nite Thy vast do - In un - ceas - ing cho - rus prais-ing, Fill the heav'ns with sweet ac - Un di - vid - ed God we claim Thee, And a - dor - ing bend the



- last - ing Thy reign. main, Ev er is cord: Но ly, ho ly, ho ly, Lord! knee, While we own the mys - ter





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

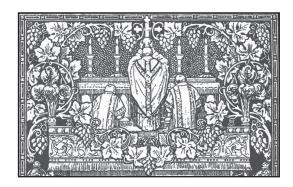
Priest May almighty God bless you, the Father, and the Son, and the Holy Spirit.

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: James Tissot. The Meal in the House of the Pharisee. (19th century).

Page six: Fra Angelico. San Domenico Convent, Fiesole, Italy. (c. 1420).

Page ten: Giovanni di Paolo. Creation & Expulsion from Paradise (detail). (1445).

Page fifteen: James Tissot. The Good Shepherd. (19th century).

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from the office of readings for the twenty-second suppay of the year

Happy are we if we do the deeds of which we have heard and sung. Our hearing of them means having them planted in us, while our doing them shows that the seed has borne fruit. By saying this, I wish to caution you, dearly beloved, not to enter the Church fruitlessly, satisfied with mere hearing of such mighty blessings and failing to do good works. For we have been saved by his grace, says the Apostle, and not by our works, lest anyone may boast; for it is by his grace that we have been saved. It is not as if a good life of some sort came first, and that thereupon God showed his love and esteem for it from on high, saying: "Let us come to the aid of these men and assist them quickly because they are living a good life." No, our life was displeasing to him; whatever we did by ourselves was displeasing to him; but what he did in us was not displeasing to him. He will, therefore, condemn what we have done but he will save what he himself has done in us.

We were not good, but God had pity on us and sent his Son to die, not for good men but for bad ones, not for the just but for the wicked. Yes, Christ died for the ungodly. Notice what is written next: One will hardly die for a righteous man, though perhaps for a good man one will dare even to die. Perhaps someone can be found who will dare to die for a good man; but for the unjust man, for the wicked one, the sinner, who would be willing to die except Christ alone who is so just that he justifies even the unjust?

And so, my brothers, we had no good works, for all our works were evil. Yet although men's actions were such, God in his mercy did not abandon men. He sent his Son to redeem us, not with gold or silver but at the price of his blood poured out for us. Christ, the spotless lamb, became the sacrificial victim, led to the slaughter for the sheep that were blemished — if indeed one can say that they were blemished and not entirely corrupt. Such is the grace we have received! Let us live so as to be worthy of that great grace, and not do injury to it. So mighty is the physician who has come to us that he has healed all our sins! If we choose to be sick once again, we will not only harm ourselves, but show ingratitude to the physician as well.

Let us then follow Christ's paths which he has revealed to us, above all the path of humility, which he himself became for us. He showed us that path by his precepts, and he himself followed it by his suffering on our behalf. In order to die for us — because as God he could not die — the Word became flesh and dwelt among us. The immortal One took on mortality that he might die for us, and by dying put to death our death.

This is what the Lord did, this the gift he granted to us. The mighty one was brought low, the lowly one was slain, and after he was slain, he rose again and was exalted. For he did not intend to leave us dead in hell, but to exalt in himself at the resurrection of the dead those whom he had already exalted and made just by the faith and praise they gave him. Yes, he gave us the path of humility. If we keep to it we shall confess our belief in the Lord and have good reason to sing: We shall praise you, God, we shall praise you and call upon your name.

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

from the pastor

Dear Friends in Christ,

In my preaching and teaching, I urge all Catholics to read and study the Bible regularly, and from those who accept that invitation, I often get this question: Which Bible should I use? The translation which we hear read aloud at Mass is called the New American Bible, and I do not recommend this translation for your private prayer or study because it is deeply flawed in several respects. The only thing to recommend its use is that hearing and reading the same text makes it easier to commit Bible verses to memory, which is an indispensable discipline for us all.

The Bible has been translated from Hebrew and Greek into English many times in the past four centuries, and each translation has its own advantages and disadvantages. In my estimation two of the best translations in recent decades are the English Standard Version, Catholic Edition and the Revised Standard Version, Second Catholic Edition. Both of these translations are updates of the English Bible translations that began with the King James Version of 1611 and continued with the English Revised Version of 1885, the American Standard Version of 1901, and the Revised Standard Version of 1952 and 1971.

The English Standard Version, Catholic Edition is the Bible found in the pews of Saint Mary's Church, and it is published by the Augustine Institute. This translation is available in several different styles (hard cover, soft cover, leather cover, etc), all of which can be found at augustine institute.org. This is the version I now use for my private prayer and study, and I find it to be a very fine updating of the venerable Revised Standard Version.

Another outstanding adaption of the RSV is the Revised Standard Version, Second Catholic Edition, a translation which is available in several formats from the websites of three publishers: Ignatius Press at ignatius.com, Midwest Theological Forum at theologicalforum.org, and Ascension Press at ascensionpress.com.

Of local interest to us at Saint Mary's, the cover of the Ignatius Bible is adorned with an image of the Lord Jesus in glory surrounded by the Four Evangelists, and that beautiful art is the work of our parishioner, Chris Pelicano.

Any one of these Bibles would be a splendid resource for beginning your own study of Holy Scripture, but the most important thing is not which tool you use but that you begin to read and pray with the written Word of God in the Bible. For Christians, of course, the texts of the New Testament are of greatest importance, but the New Testament is unintelligible without the Old, and so a well educated Christian must have some knowledge and understanding of the entirety of the Holy Bible. As Saint Augustine heard from the voice of a child at the time of his conversion: Take and read!

Father Newman