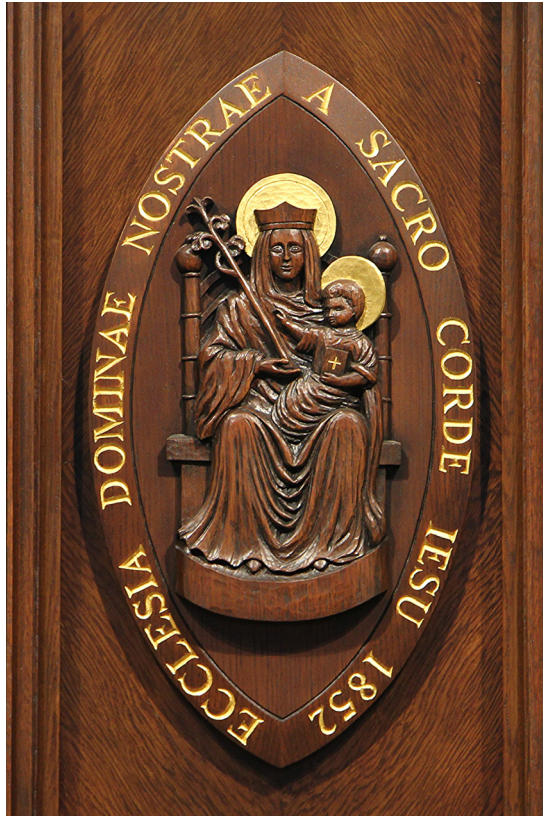


*st mary's catholic church
greenville, south carolina*



*twenty-third sunday of the year
6 september 2026*

INTRODUCTORY RITES

Entrance Antiphon

Psalm 119.137, 124

You are just, O Lord, and your judgment is right; treat your servant in accord with your merciful love.

Entrance Hymn

Sing Praise to God Who Reigns Above



1. Sing praise to God who reigns a - bove, the God of all
 2. What God's al - might - y power has made, His gra - cious mer -
 3. Then all my glad - some way a - long, I sing a - loud
 4. Let all who name Christ's ho - ly name, give God all praise

cre - a - tion, the God of power, the God of love, the
 cy keep - ing; by morn - ing glow or eve - ning shade His
 your prais - es, that all may hear the grate - ful song my
 and glo - ry; all you who own His power, pro - claim a -

God of our sal - va - tion; with heal - ing balm my
 watch - ful eye ne'er sleep - ing; with - in the king - dom
 voice un - wea - ried rais - es; be joy - ful in the
 loud the won - drous sto - ry! Cast each false i - dol

soul He fills, and ev - 'ry faith - less mur - mur stills:
 of His might, Lo! all is just and all is right:
 Lord, my heart, both soul and bod - y sing your part:
 from its throne, the Lord is God, and He a - lone:

To God all praise and glo - ry.

Tune: MIT FREUDEN ZART

Text: 8 7 8 7 8 8 7; *Sei Lob und Ehr' dem höchsten Gut*, Johann J. Schütz, 1640–1690, tr. by Frances E. Cox, 1812–1897. Music: Bohemian Brethren's *Kirchengesänge*, 1566.

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

The musical score is written for four staves, each with a treble clef and a key signature of one flat (B-flat). The lyrics are written below the notes. The first staff ends with a double bar line and repeat dots. The second staff begins with a repeat sign and ends with a double bar line and repeat dots. The third and fourth staves end with double bar lines.

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

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.
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.

✠ LITURGY OF THE WORD ✠

First Reading

Ezekiel 33.7-9

Thus says the LORD: You, son of man, I have appointed watchman for the house of Israel; when you hear me say anything, you shall warn them for me. If I tell the wicked, “O wicked one, you shall surely die,” and you do not speak out to dissuade the wicked from his way, the wicked shall die for his guilt, but I will hold you responsible for his death. But if you warn the wicked, trying to turn him from his way, and he refuses to turn from his way, he shall die for his guilt, but you shall save yourself.

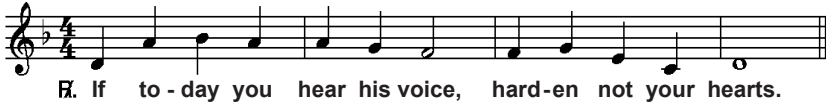
Lector: The Word of the Lord.

People: Thanks be to God.



Responsorial Psalm

Psalm 95.1-2, 6-7, 8-9



Come, let us sing joyfully to the LORD;
let us acclaim the rock of our salvation.
Let us come into his presence with thanksgiving;
let us joyfully sing psalms to him.

Come, let us bow down in worship;
let us kneel before the LORD who made us.
For he is our God,
and we are the people he shepherds, the flock he guides.

Oh, that today you would hear his voice:
“Harden not your hearts as at Meribah,
as in the day of Massah in the desert,
where your fathers tempted me;
they tested me though they had seen my works.”



Second Reading

Romans 13.8-10

Brothers and sisters: Owe nothing to anyone, except to love one another; for the one who loves another has fulfilled the law. The commandments, “You shall not commit adultery; you shall not kill; you shall not steal; you shall not covet,” and whatever other commandment there may be, are summed up in this saying, namely, “You shall love your neighbor as yourself.” Love does no evil to the neighbor; hence, love is the fulfillment of the law.

Lector: The Word of the Lord.

People: Thanks be to God.

Gospel Acclamation



God was reconciling the world to himself in Christ
and entrusting to us the message of reconciliation. *Response.*

Gospel

Matthew 18.15-20

Deacon: The Lord be with you.

People: And with your spirit.

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

People: Glory to you, O Lord.

Jesus said to his disciples: “If your brother sins against you, go and tell him his fault between you and him alone. If he listens to you, you have won over your brother. If he does not listen, take one or two others along with you, so that ‘every fact may be established on the testimony of two or three witnesses.’ If he refuses to listen to them, tell the church. If he refuses to listen even to the church, then treat him as you would a Gentile or a tax collector. Amen, I say to you, whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven. Again, amen, I say to you, if two of you agree on earth about anything for which they are to pray, it shall be granted to them by my heavenly Father. For where two or three are gathered together in my name, there am I in the midst of them.”

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 the Campaign for Buildings and Grounds.

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

Offertory Antiphon

Daniel 9.4, (2), 17, 19

I, Daniel, prayed to my God, saying: Hear, O Lord, the prayers of your servant; show your face upon your holy place, and fav'rably look down upon this people upon whom your name is invoked, O God.

Offertory Hymn

I Heard the Voice of Jesus Say

Horatius Bonar, 1808-1889

KINGSFOLD 86. 86. D.
Traditional English Melody
Harm. by Ralph Vaughan Williams, 1872-1958

1. I heard the voice of Je - sus say, 'Come un - to me and rest;
2. I heard the voice of Je - sus say, 'Be - hold, I free - ly give
3. I heard the voice of Je - sus say, 'I am this dark world's light;

lay down thou wea - ry one, lay down thy head up - on my breast'.
the liv - ing wa - ter; thirst - y one, stoop down, and drink and live'.
look un - to me, thy morn shall rise, and all thy day be bright'.

I came to Je - sus as I was wea - ry and worn and sad;
I came to Je - sus, and I drank of that life - giv - ing stream;
I looked to Je - sus, and I found in him my star, my sun;

I found in him a rest - ing place, and he has made me glad.
my thirst was quenched, my soul re - vived, and now I live in him.
and in that light of life I'll walk till trav - elling days are done.



Offertory Anthem

Venite exultemus Domino

Jan Pieterszoon Sweelinck

O come, let us sing unto the LORD: let us heartily rejoice in the strength of our salvation. Let us come before his presence with thanksgiving: and show ourselves glad in him with psalms. For the Lord is a great God: and a great King above all gods.

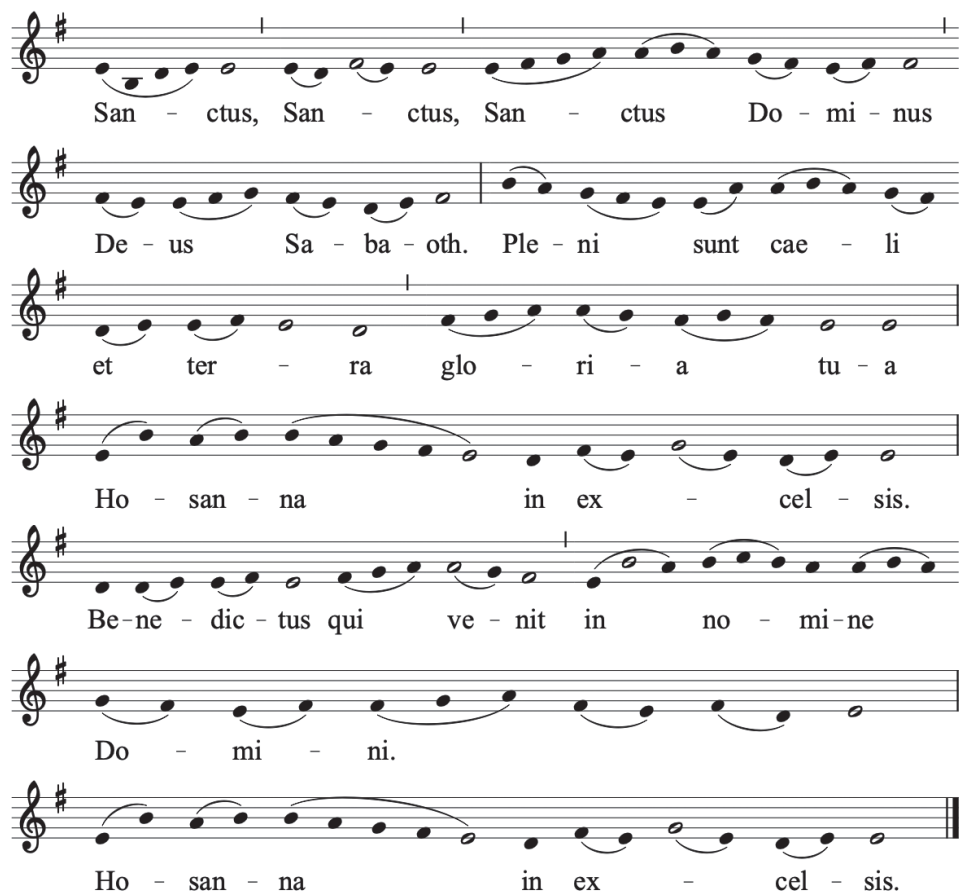


Priest: Pray, brethren,
that my sacrifice and yours
may be acceptable to God,
the Almighty Father.

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.

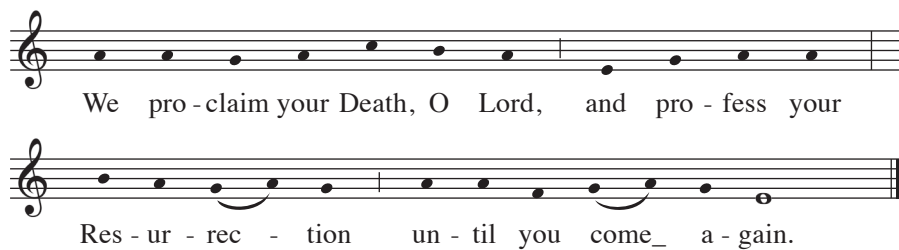
Sanctus

Missa Orbis Factor



San - ctus, San - ctus, San - ctus Do - mi - nus
De - us Sa - ba - oth. Ple - ni sunt cae - li
et ter - ra glo - ri - a tu - a
Ho - san - na in ex - cel - sis.
Be - ne - dic - tus qui ve - nit in no - mi - ne
Do - mi - ni.
Ho - san - na in ex - cel - sis.

Mystérium Fídei (The Mystery of Faith)



We pro - claim your Death, O Lord, and pro - fess your
Res - ur - rec - tion un - til you come_ a - gain.

 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

Missa Orbis Factor

A - gnus De - i qui tol - lis pec - ca - ta mun - di:
 mi - se - re - re no - bis. A - gnus De - i
 qui tol - lis pec - ca - ta mun - di: mi - se - re - re no - bis.
 A - gnus De - i qui tol - lis pec - ca - ta mun - di:
 do - na no - bis pa - cem.



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 42.2-3

Like the deer that yearns for running streams, so my soul is yearning for you, my God; my soul is thirsting for God, the living God.



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

Turn Thee Again, O Lord

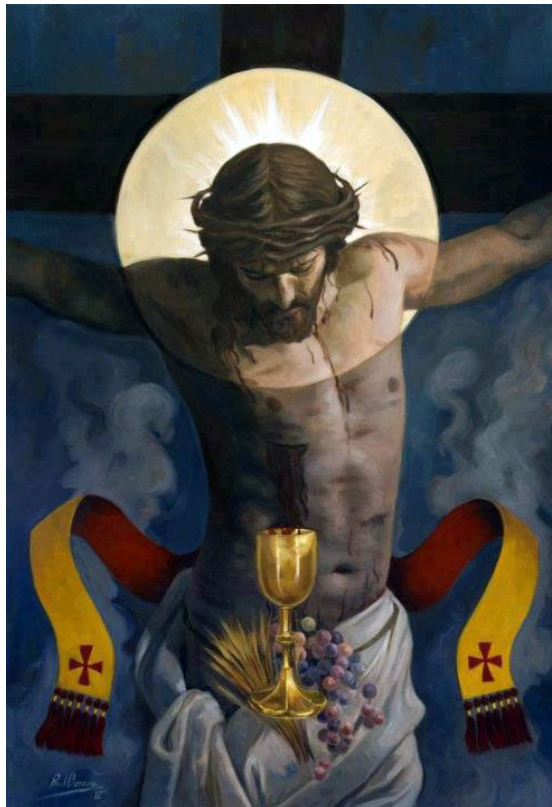
Thomas Attwood

Turn thee again, O Lord, at the last, and be gracious unto thy servants.

Anima Christi

Marco Frisina

Soul of Christ, sanctify me. Body of Christ, heal me. Blood of Christ, drench me. Water from the side of Christ, wash me. Passion of Christ, strengthen me. Good Jesus, hear me. In your wounds shelter me. From turning away keep me. From the evil one, protect me. At the hour of my death, call me. Into your presence, lead me, to praise you with all your saints forever and ever. Amen.



Communion Hymn

Now Thank We All Our God

Martin Rinkart, 1586-1649
Trans. by Catherine Winkworth, 1827-1878

NUN DANKET 67.67.66.66
Johann Crüger, 1598-1662
Harm. by Felix Mendelssohn, 1809-1847



Now thank we all our God with heart and hands and voice - es,
O may this gra - cious God through all our life be near us,
All praise and thanks to God the Fa - ther now be giv - en,



Who won-drous things hath done, in whom his world re - joic - es;
with ev - er joy - ful hearts and bless - ed peace to cheer us;
The Son, and Spi - rit blest, who reigns in high - est heav - en,



Who from our moth - ers' arms, hath blessed us on our way
Pre - serve us in his grace, and guide us in dis - tress,
E - ter - nal, Tri - une God, whom earth and heaven a - dore;



With count-less gifts of love, and still is ours to - day.
And free us from all sin, till heav - en we pos - sess.
For thus it was, is now, and shall be ev - er - more. A - men.



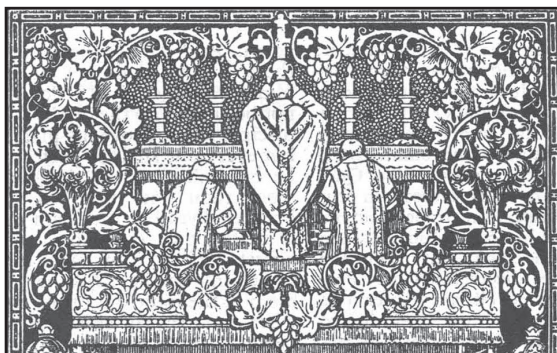
✠ CONCLUDING RITES ✠

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, for the essay entitled *[Facing East to Pray](#)*.



Page one: Saint Mary's Catholic Church, Greenville, SC. (20th century).

Page five: Saint Nicholas Church, Gloucestershire, England. (19th century).

Page five: Cookham Church, Berkshire, England. (20th century).

Page fourteen: Royal Bavarian Stained Glass Works, Munich. Glasgow Cathedral. (c. 1860).

Page fifteen: Raul Berzosa. *Sign of the Cross*. (21st century).

from the office of readings for the twenty-third sunday of the year

The Lord then goes on to say: *Blessed are those who hunger and thirst for righteousness, for they shall be filled.* This hunger is not for any bodily food, this thirst is not for any earthly drink: it is a longing to be blessed with righteousness, and, by penetrating the secret of all mysteries, to be filled with the Lord himself.

Happy is the soul that longs for the food of righteousness and thirsts for this kind of drink; it would not seek such things if it had not already savored their delight. When the soul hears the voice of the Spirit saying to it through the prophet: *Taste and see that the Lord is good*, it has already received a portion of God's goodness, and is on fire with love, the love that gives joy of the utmost purity. It counts as nothing all that belongs to time; it is entirely consumed with desire to eat and drink the food of righteousness. The soul lays hold of the true meaning of the first and great commandment: *You shall love the Lord God with your whole heart, and your whole mind and your whole strength*, for to love God is nothing else than to love righteousness.

Finally, just as concern for one's neighbor is added to love of God, so the virtue of mercy is added to the desire for righteousness, as it is said: *Blessed are the merciful, for God will be merciful to them.*

Remember, Christian, the surpassing worth of the wisdom that is yours. Bear in mind the kind of school in which you are to learn your skills, the rewards to which you are called. Mercy itself wishes you to be merciful, righteousness itself wishes you to be righteous, so that the Creator may shine forth in his creature, and the image of God be reflected in the mirror of the human heart as it imitates his qualities. The faith of those who live their faith is a serene faith. What you long for will be given you; what you love will be yours for ever.

Since it is by giving alms that everything is pure for you, you will also receive that blessing which is promised next by the Lord: *Blessed are the pure of heart, for they shall see God.* Dear friends, great is the happiness of those for whom such a reward is prepared. Who are the clean of heart if not those who strive for those virtues we have mentioned above? What mind can conceive, what words can express the great happiness of seeing God? Yet human nature will achieve this when it has been transformed so that it sees the Godhead *no longer in a mirror or obscurely but face to face* – the Godhead that no man has been able to see. In the inexpressible joy of this eternal vision, human nature will possess what eye has not seen or ear heard, what man's heart has never conceived.

- From a sermon on the beatitudes by Saint Leo the Great, pope
(b. 400; d. November 10, 461)

from the pastor

Dear Friends in Christ,

The Fourth Principle of Evangelical Catholicism is: “Through Word and Sacrament we are drawn by grace into a transforming union with the Lord Jesus, and having been justified by faith we are called to sanctification and equipped by the Holy Spirit for the good works of the new creation. We must, therefore, learn to live as faithful disciples and to reject whatever is contrary to the Gospel, which is the Good News of the Father’s mercy and love revealed in the life, death, and Resurrection of Jesus Christ.”

When Protestants want to explain what they perceive as the primary mistake in Catholic teaching on salvation, they often charge that we believe in “works righteousness,” by which they mean that Catholics falsely believe we can earn the favor of God and be rewarded with eternal salvation by doing good works as opposed to being justified by faith. But to frame the conversation in this way presents a false choice between faith and works because we are not saved by either our faith or our works; rather, we are saved only by Jesus Christ, and his work of salvation is pure grace - the free and unmerited favor of God. The question, then, is how Christ extends to us this offer of salvation by grace alone and how we respond to that offer. To answer this question we must first acknowledge that all grace is mediated, meaning that God’s grace is given to us through instruments that correspond to our nature: words that we can hear and read, food that we can eat, the touch of human hands that we can feel. This is what it means to say that “through Word and Sacrament we are drawn by grace into a transforming union with the Lord Jesus.”

The Fourth Principle goes on to insist that having been justified by faith, we are then called to holiness of life - a call for which we are equipped by the gifts of the Holy Spirit. This is what the Lord Jesus teaches us in the Sermon on the Mount: “Not everyone who says to me, ‘Lord, Lord,’ will enter the Kingdom of Heaven, but the one who does the will of my Father...” And what is the will of Our Father? We are commanded to feed the hungry, to give drink to the thirsty, to welcome the immigrant, to clothe the naked, to visit the sick and imprisoned, to protect the widow and the orphan, to defend the oppressed. Those who do these things will be welcomed into the kingdom prepared from the foundation of the world, while those who do not do these things will be cast away into eternal punishment. (cf. Matthew 25.31-46)

This is not works righteousness; this is living by grace through faith in the Lord Jesus Christ. Only because we have first received God’s gift of faith in Jesus Christ (justification), do we strive to live the life of the new creation in Jesus Christ (sanctification) so that we may inherit everlasting life in Jesus Christ (glorification). Justification must lead to sanctification which is made perfect in glorification; only together do these three moments of grace constitute what we mean by salvation: sharing by the grace of adoption the life and glory of the Triune God by our communion with the Lord Jesus Christ. raise of God’s glory, let’s use the tools He himself has given us to worship Him in spirit and truth.

Father Newman