

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



*twenty-sixth sunday of the year
29 september 2024*

Entrance Antiphon

Daniel 3.31, 29, 30, 43, 42

All that you have done to us, O Lord, you have done with true judgment, for we have sinned against you and not obeyed your commandments. But give glory to your name and deal with us according to the bounty of your mercy.

Entrance Hymn

All Hail the Power of Jesus' Name

Edward Perronet, 1726-1792
Alt. John Rippon, 1751-1836

CORONATION C.M.
Oliver Holden, 1765-1844



1. All hail the power of Je - sus' name! Let an - gels pros - trate
2. Hail him, ye heirs of Da - vid's line, whom Da - vid Lord did
3. Crown him, ye mar - tyrs of your God, who from his al - tar
4. Sin - ners, whose love can ne'er for - get the worm - wood and the
5. Let ev - ery tongue and ev - ery tribe, re - spon - sive to the
6. O that, with yon - der sa - cred throng, we at his feet may



fall; bring forth the roy - al di - a - dem to
call, the God in - car - nate, Man di - vine, and
call, ex - tol him in whose path ye trod, and
gall, go, spread thy tro - phies at his feet, and
call, to him all ma - jes - ty as - cribe, and
fall, join in the ev - er - last - ing song, and



crown him Lord of all; bring forth the roy - al
crown him Lord of all; the God in - car - nate
crown him Lord of all; ex - tol him in whose
crown him Lord of all; go, spread thy tro - phies
crown him Lord of all; to him all ma - jes -
crown him Lord of all; join in the ev - er



di - a - dem to crown him Lord of all.
Man di - vine, and crown him Lord of all.
path ye trod, and crown him Lord of all.
at his feet, and crown him Lord of all.
ty as - cribe, and crown him Lord of all.
last - ing song, and crown him Lord of all.

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:

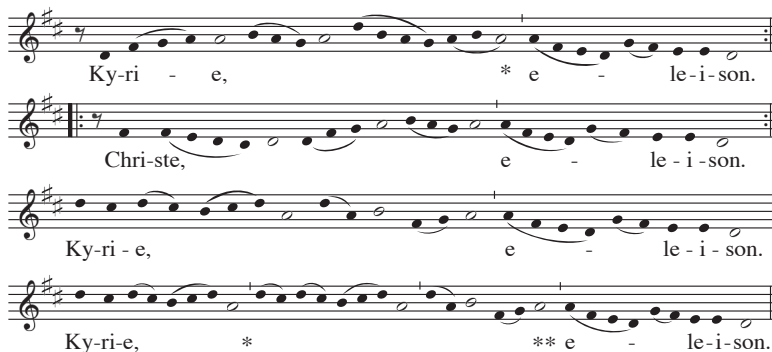
through my fault, through my fault, through my most grievous fault;

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



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 délix-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

Numbers 11.25-29

The LORD came down in the cloud and spoke to Moses. Taking some of the spirit that was on Moses, the LORD bestowed it on the seventy elders; and as the spirit came to rest on them, they prophesied.

Now two men, one named Eldad and the other Medad, were not in the gathering but had been left in the camp. They too had been on the list, but had not gone out to the tent; yet the spirit came to rest on them also, and they prophesied in the camp. So, when a young man quickly told Moses, “Eldad and Medad are prophesying in the camp,” Joshua, son of Nun, who from his youth had been Moses’ aide, said, “Moses, my lord, stop them.” But Moses answered him, “Are you jealous for my sake? Would that all the people of the LORD were prophets! Would that the LORD might bestow his spirit on them all!”

Lector: The Word of the Lord.

People: Thanks be to God.





The law of the LORD is perfect,
refreshing the soul;
the decree of the LORD is trustworthy,
giving wisdom to the simple.

The fear of the LORD is pure,
enduring forever;
the ordinances of the LORD are true,
all of them just.

Though your servant is careful of them,
very diligent in keeping them,
yet who can detect failings?
Cleanse me from my unknown faults!

From wanton sin especially, restrain your servant;
let it not rule over me.
Then shall I be blameless and innocent
of serious sin.

Second Reading

James 5.1-6

Come now, you rich, weep and wail over your impending miseries. Your wealth has rotted away, your clothes have become moth-eaten, your gold and silver have corroded, and that corrosion will be a testimony against you; it will devour your flesh like a fire. You have stored up treasure for the last days. Behold, the wages you withheld from the workers who harvested your fields are crying aloud; and the cries of the harvesters have reached the ears of the Lord of hosts. You have lived on earth in luxury and pleasure; you have fattened your hearts for the day of slaughter. You have condemned; you have murdered the righteous one; he offers you no resistance.

Lector: The Word of the Lord.

People: Thanks be to God.

Gospel Acclamation



Your word, O Lord, is truth;
consecrate us in the truth. *Response.*

Gospel

Mark 9.38-43, 45, 47-48

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.

At that time, John said to Jesus, “Teacher, we saw someone driving out demons in your name, and we tried to prevent him because he does not follow us.” Jesus replied, “Do not prevent him. There is no one who performs a mighty deed in my name who can at the same time speak ill of me. For whoever is not against us is for us. Anyone who gives you a cup of water to drink because you belong to Christ, amen, I say to you, will surely not lose his reward.

“Whoever causes one of these little ones who believe in me to sin, it would be better for him if a great millstone were put around his neck and he were thrown into the sea. If your hand causes you to sin, cut it off. It is better for you to enter into life maimed than with two hands to go into Gehenna, into the unquenchable fire. And if your foot causes you to sin, cut it off. It is better for you to enter into life crippled than with two feet to be thrown into Gehenna. And if your eye causes you to sin, pluck it out. Better for you to enter into the kingdom of God with one eye than with two eyes to be thrown into Gehenna, where ‘their worm does not die, and the fire is not quenched.’”

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 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](#)

Offertory Antiphon

Psalm 136.1

By the rivers of Babylon there we sat and wept, when we remembered Sion.

Offertory Hymn

At the Name of Jesus



1 At the name of Je - sus ev - ery knee shall bow,
 2 Hum - bled for a sea - son to re - ceive a name
 3 In your hearts en - throne him, there let him sub - due
 4 Chris - tians, this Lord Je - sus shall re - turn a - gain

ev - ery tongue con - fess him King of glo - ry now.
 from the lips of sin - ners un - to whom he came.
 all that is not ho - ly, all that is not true.
 with the Fa - ther's glo - ry, when he comes to reign.

'Tis the Fa - ther's plea - sure we should call him Lord,
 Faith - ful - ly he bore it, spot - less to the last,
 Crown him as your sov - ereign in temp - ta - tion's hour,
 For all earth - ly pow - ers soon to him must bow,

who from the be - gin - ning was the might - y Word.
 brought it back vic - to - rious when from death he passed.
 let his will en - fold you in its might - y power.
 so let us con - fess him King of glo - ry now.

WORDS: Caroline Maria Noel (1817-1877); para. Philippians 2:5-11

MUSIC: Ralph Vaughan Williams (1872-1958)

Music © 1925 Oxford University Press

KING'S WESTON

6.5.6.5.D.



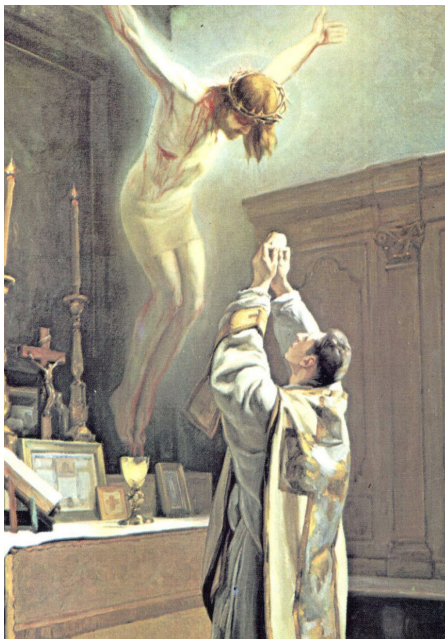
Offertory Anthem

Ave Verum Corpus

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.

William Byrd

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.









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

<p><i>Priest:</i></p>  <p>The Lord be with you.</p>	<p><i>Assembly:</i></p>  <p>And with your Spir - it.</p>
<p><i>Priest:</i></p>  <p>Lift up your hearts.</p>	<p><i>Assembly:</i></p>  <p>We lift them up to the Lord.</p>
<p><i>Priest:</i></p>  <p>Let us give thanks to the Lord our God.</p>	<p><i>Assembly:</i></p>  <p>It is right and just.</p>


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 - cél - sis Be - ne - dí - ctus qui



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



na in ex - cél - 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.**

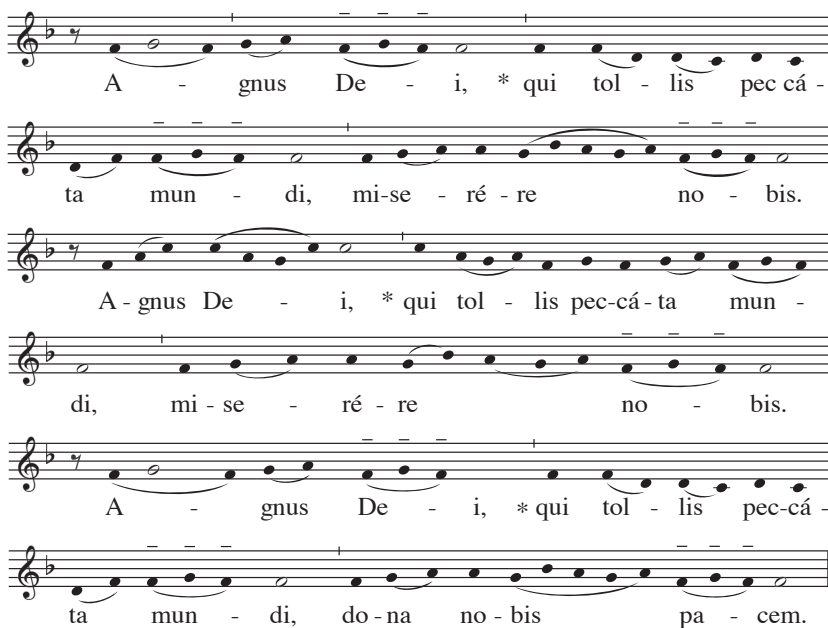
Priest Lord Jesus Christ,
who said to your Apostles:
Peace I leave you, my peace I give you,
look not on our sins,
but on the faith of your Church,
and graciously grant her peace and unity
in accordance with your will.
Who live and reign for ever and ever.

***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.**

*Remember your word to your servant, O Lord, by which you have given me hope.
This is my comfort when I am brought low.*



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

Teach Me, O Lord (Psalm 119.33)

Thomas Attwood

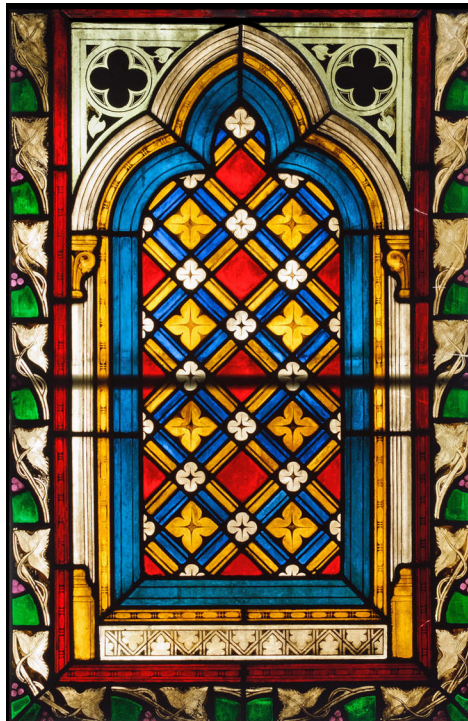
Teach Me, O Lord, the way of thy statutes. And I will keep them unto the end.

Adoramus in aeternum

St Thomas Aquinas; Gregorio Allegri

Adoremus in aeternum Sanctissimum Sacramentum. Lauda te Dominum, omnes gentes, laudate Eum, omnes populi. Quoniam confirmata est super nos misericordia ejus, et veritas Domini manet in aeternum. Gloria Patri, gloria Filio, gloria Spiritui Sancto, sicut erat in principio, et nunc et semper, et in saecula saeculorum. Amen.

Let us worship forever the most holy Sacrament. O praise the Lord, all ye nations: praise Him, all ye people. For His mercy is confirmed upon us: and the truth of the Lord remaineth for ever. Glory be to the Father, and to the Son, and to the Holy Spirit: as it was in the beginning, is now, and ever shall be, world without end. Amen.



Communion Hymn

How Good the Name of Jesus Sounds



1. How good the name of Je - sus sounds To
2. It makes the wound - ed spir - it whole, And
3. Blest Name! the rock on which we build, Our
4. O Je - sus, Shep - herd, Guard - ian, Friend, Our



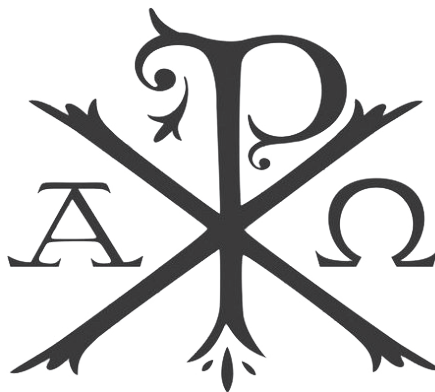
all be - liev - ing ears! It soothes our sor - rows,
calms the trou - bled mind; His man - na for each
shield and rest - ing place, Our nev - er - fail - ing
Proph - et, Priest and King, Our Lord, our Life, our



heals our wounds, And drives a - way our fears.
hun - gry soul, The lost and wear - y find.
com - fort, filled With bless - ings of his grace.
Way, our End, Ac - cept the praise we bring.

Text: John Newton, 1725-1807, alt.

Tune: ST. PETER, CM; Alexander R. Reinagle, 1799-1877



✠ 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: Michael P. McDunn. Detail of reredos, Saint Mary's Catholic Church, Greenville, SC. (21st century).

Page five: Tissot. *Moses and Aaron Speak to the People*. (19th century).

Page fourteen: Rubens and Jan Boeckhorst. *King David playing the Harp*. (17th century).

Page fifteen: Glasgow Cathedral window. *Royal Bavarian Stained Glass Works Munich*. (c.1860).

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

From Polycarp and his fellow presbyters to the pilgrim church of God at Philippi: May you have mercy and peace in abundance from Almighty God and Jesus Christ our Savior.

I rejoice with you greatly in the Lord Jesus Christ because you have assumed the pattern of true love and have rightly helped on their way those who were in chains. Such chains are becoming to the faithful; they are the rich crown of the chosen ones of our Lord and God. I am glad, too, that your deep-rooted faith, proclaimed of old, still abides and continues to bear fruit in the life-giving power of our Lord Jesus Christ. He, for our sins, did not refuse to go down to death, and *God raised him up after destroying the pains of hell. With a glorious joy that no words can express you believe in Christ without seeing him.* This is the joy in which many wish to share knowing that it is by grace that you are saved and not by works, for so God has willed through Jesus Christ.

So prepare yourselves for the struggle, serve the Lord in fear and truth. Put aside empty talk and popular errors; *your faith must be in him who raised our Lord Jesus Christ from the dead and gave him a share in his own glory* and a seat at his right hand. To him everything was made subject in heaven and on earth; all things obey him, who will come as judge of the living and the dead. All who refuse to believe in him must answer to God for the blood of his Son.

He who raised him from the dead will raise us too if we do his will and keep his commandments, loving what he loved, refraining from all wrongdoing, fraud, avarice, malice and slander. We must abstain from false witness, *not returning evil for evil, nor curse for curse*, nor blow for blow, nor denunciation for denunciation. Always remember the words of the Lord, who taught: *Do not judge and you will not be judged; forgive and you will be forgiven; be merciful and you will find mercy; the amount you measure out to others will be the amount measured out to you. Blessed are the poor and those who suffer persecution, for theirs is the kingdom of God.*

- From the beginning of a letter to the Philippians
by Saint Polycarp, bishop and martyr
b. 69; d. 23 February 155



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.

Father Newman