

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



*the commemoration of all
the faithful departed
(all souls day)
2 november 2025*

 INTRODUCTORY RITES

Entrance Antiphon

4 Esdras 2.34-35

Eternal rest grant unto them, O Lord, and let perpetual light shine upon them.

Entrance Hymn

Abide with Me



1 A - bid with me: fast falls the e - ven - tide;
 2 I need thy pres - ence ev - ery pass - ing hour;
 3 I fear no foe, with thee at hand to bless;
 4 Hold thou thy cross be - fore my clos - ing eyes;

the dark - ness deep - ens; Lord, with me a - bid:
 what but thy grace can foil the tempt - er's power?
 ills have no weight, and tears no bit - ter - ness.
 shine through the gloom, and point me to the skies;

when o - ther help - ers fail and com - forts flee,
 Who, like thy - self, my guide and stay can be?
 Where is death's sting? where, grave, thy vic - to - ry?
 heaven's morn - ing breaks, and earth's vain sha - dows flee;

help of the help - less, O a - bid with me.
 Through cloud and sun - shine, Lord, a - bid with me.
 I tri - umph still, if thou a - bid with me.
 in life, in death, O Lord, a - bid with me.

Words: Henry Francis Lyte (1793-1847)

Music: *Eventide*, William Henry Monk (1823-1889)



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

Mass for Five Voices, William Byrd (Choir only)



First Reading

Wisdom 3.1-9

The souls of the just are in the hand of God, and no torment shall touch them. They seemed, in the view of the foolish, to be dead; and their passing away was thought an affliction and their going forth from us, utter destruction. But they are in peace. For if before men, indeed they be punished, yet is their hope full of immortality. Chastised a little, they shall be greatly blessed, because God tried them and found them worthy of himself. As gold in the furnace, he proved them, and as sacrificial offerings he took them to himself. In the time of their visitation they shall shine, and shall dart about as sparks through stubble. They shall judge nations and rule over peoples, and the LORD shall be their King forever. Those who trust in him shall understand truth, and the faithful shall abide with him in love: Because grace and mercy are with his holy ones, and his care is with his elect.

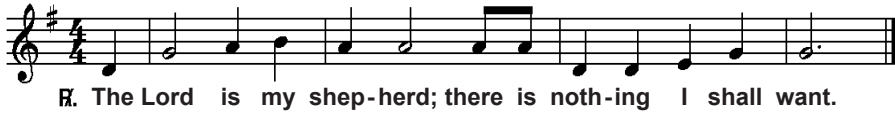
Lector: The Word of the Lord.

People: Thanks be to God.



Responsorial Psalm

Psalm 23.1-3a, 3b, 4, 5, 6



The LORD is my shepherd; I shall not want.
In verdant pastures he gives me repose;
Beside restful waters he leads me;
he refreshes my soul.

He guides me in right paths
for his name's sake.
Even though I walk in the dark valley
I fear no evil; for you are at my side;
With your rod and your staff
that give me courage.

You spread the table before me
in the sight of my foes;
You anoint my head with oil;
my cup overflows.

Only goodness and kindness follow me
all the days of my life;
And I shall dwell in the house of the LORD
for years to come.



Second Reading

Romans 6.3-9

Brothers and sisters: Are you unaware that we who were baptized into Christ Jesus were baptized into his death? We were indeed buried with him through baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, we too might live in newness of life.

For if we have grown into union with him through a death like his, we shall also be united with him in the resurrection. We know that our old self was crucified with him, so that our sinful body might be done away with, that we might no longer be in slavery to sin. For a dead person has been absolved from sin. If, then, we have died with Christ, we believe that we shall also live with him. We know that Christ, raised from the dead, dies no more; death no longer has power over him.

Lector: The Word of the Lord.

People: Thanks be to God.



Gospel Acclamation



Come, you who are blessed by my Father;
inherit the kingdom prepared for you
from the foundation of the world. *Response.*

Deacon: The Lord be with you.

People: And with your spirit.

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

People: Glory to you, O Lord.

Gospel

John 6.37-40

Jesus said to the crowds: “Everything that the Father gives me will come to me, and I will not reject anyone who comes to me, because I came down from heaven not to do my own will but the will of the one who sent me. And this is the will of the one who sent me, that I should not lose anything of what he gave me, but that I should raise it on the last day. For this is the will of my Father, that everyone who sees the Son and believes in him may have eternal life, and I shall raise him on the last day.”

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

Psalm 130.1-2

Out of the depths have I cried to you, O Lord; Lord, hear my voice. Out of the depths have I cried to you, O Lord.

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

Justorum animae

*Justorum animae in manu Dei sunt,
et non tanget illos tormentum mortis.
Visi sunt oculis insipientium mori,
illi autem sunt in pace.*

Charles V Stanford

*The souls of the just are in the hand of
God, and there no torment shall touch
them. In the sight of the unwise they
seemed to die; but they are in peace.*



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

EUCHARISTIC PRAYER

Preface Dialogue

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

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 - cé - l - sis Be - ne - dí - ctus qui ve - nit in nó - mi - ne



Dó - mi - ni. Ho - sán - na in ex - cé - l - sis

Music: Vatican Edition XVIII; acc. by Richard Proulx

Mystérium Fidei (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

Cantor: *All:*

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.

Let perpetual light shine upon them, O Lord, with your Saints for ever, for you are merciful.



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

Abendlied (Eventide)

Josef Rheinberger

*Bleib bei uns, denn es will Abend
werden, und der Tag hat sich geneiget.*

*Stay with us: for it is getting late, and
the day is far spent.*

In Paradisum

Chant, Mode VII

*In paradisum deducant te angeli; in
tuo adventu suscipiant te martyres,
et perducant te in civitatem sanctam
Jerusalem. Chorus angelorum te
suscipiat, et cum Lazaro quondam
paupere æternam habeas requiem.*

*May the angels lead you into
paradise; may the martyrs receive
you at your arrival and lead you to
the holy city Jerusalem. May choirs
of angels receive you and with
Lazarus, once a poor man, may you
have eternal rest.*



Communion Hymn

O What Their Joy



1 O what their joy and their glo - ry must be,
 2 Tru - ly, "Je - ru - sa - lem" name we that shore,
 3 There, where no trou - bles dis - trac - tion can bring,
 4 Now, in the mean - while, with hearts raised on high,
 5 Low be - fore him with our prais - es we fall,



those end - less Sab - baths the bless - ed ones see;
 ci - ty of peace that brings joy ev - er - more;
 we the sweet an - thems of Zi - on shall sing;
 we for that coun - try must yearn and must sigh,
 of whom, and in whom, and through whom are all;



crown for the val - iant, to wea - ry ones rest:
 wish and ful - fill - ment are not sev - ered there,
 while for thy grace, Lord, their voic - es of praise
 seek - ing Je - ru - sa - lem, dear na - tive land,
 of whom, the Fa - ther; and in whom, the Son;



God shall be all, and in all ev - er blest.
 nor do things prayed for come short of the prayer.
 thy bless - ed peo - ple e - ter - nal - ly raise.
 through our long ex - ile on Bab - y - lon's strand.
 through whom, the Spi - rit, with them ev - er One.

Words: Peter Abelard (1079-1142); tr. John Mason Neale (1818-1866), alt.

Music: *O quanta qualia*, melody from *Antiphoner*, 1681;

harm. John Bacchus Dykes (1823-1876)

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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, smcgv1.org, and look in the section called *Parish Links* for the essay entitled *Facing East to Pray*.



Page four: Master of the Dominican Effigies. (c. 1340).

Page five: Fra Angelico. (15th century).

Page six: Spanish Painter. *The Trinity Adored by All Saints*. (c. 1400).

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

Page ten: Stained Glass Inc, Panel 4208. (21st century).

Page fourteen: Bouguereau. *The Day of the Dead*. (1859).

Page fifteen: Benozzo Gozzoli. Detail of Medici Chapel, Florence. (c.1460).

*from the office of readings
for the the commemoration of
all the faithful departed*

Peace is not the mere absence of war or the simple maintenance of a balance of power between forces, nor can it be imposed at the dictate of absolute power. It is called, rightly and properly, a work of justice.

It is the product of order, the order implanted in human society by its divine founder, to be realized in practice as men hunger and thirst for ever more perfect justice.

The common good of the human race is subject to the eternal law as its primary principle, but its requirements in practice keep changing with the passage of time. The result is that peace is never established finally and for ever; the building up of peace has to go on all the time. Again, the human will is weak and wounded by sin; the search for peace therefore demands from each individual constant control of the passions, and from legitimate authority untiring vigilance.

Even this is not enough. Peace here on earth cannot be maintained unless the good of the human person is safeguarded, and men are willing to trust each other and share their riches of spirit and talent. If peace is to be established it is absolutely necessary to have a firm determination to respect other persons and peoples and their dignity, and to be zealous in the practice of brotherhood. Peace is therefore the fruit also of love; love goes beyond what justice can achieve. Peace on earth, born of love for one's neighbor, is the sign and the effect of the peace of Christ that flows from God the Father. In his own person the incarnate Son, the Prince of Peace, reconciled all men to God through his death on the cross. In his human nature he destroyed hatred and restored unity to all mankind in one people and one body. Raised on high by the resurrection, he sent the Spirit of love into the hearts of men.

All Christians are thus urgently summoned to live the truth in love, and to join all true peacemakers in prayer and work for peace. Moved by the same spirit, we cannot but praise those who renounce violence in defense of rights, and have recourse to means of defense otherwise available to the less powerful as well, provided that this can be done without injury to the rights and obligations of others or of the community.

- From the Pastoral Constitution on the Church in the Modern World (Gaudium et Spes)
Pope Paul VI, 7 December 1965



from the pastor

Dear Friends in Christ,

The Sixth Principle of Evangelical Catholicism is: “Receiving the Sacraments without receiving the Gospel leads to superstition rather than living faith, and the Church must therefore take great care to ensure that those who receive the Sacraments also receive the Gospel in its integrity and entirety. Consequently, before Baptism, Confirmation, Holy Communion, and Marriage are administered, there must be in those who request these Sacraments clear evidence of knowledge of the Gospel and a serious intention to live the Christian life.”

During the first three hundred years of Christianity, asking to receive a Sacrament of the New Covenant was never done lightly because during most of that time to be a Christian was to be a criminal. When practicing the Christian faith was a crime punishable by horrible penalties, no one asked to receive a Sacrament who was not prepared to live and die as a Christian. But in the middle of the fourth century, those circumstances changed dramatically, and Christianity went from being an outlaw sect to a tolerated minority to the official religion of the Empire in a few short decades. After that, being a European was almost the same thing as being a Christian, and for a thousand years and more the Church could almost assume that anyone who asked for a Sacrament believed in the Gospel and intended to live the Christian life. But that time has long since passed.

Today we live in an age of the “baptized pagan,” meaning someone who was brought to the font as an infant but then never evangelized, never catechized, never taught the truths of the Gospel, never formed for Christian living. These poor souls now number in the tens of millions in our nation alone, and they constitute the larger part of baptized Catholics in most nations of the world. And because of the lack of Christian formation among baptized pagans, the Church must once again look to the sacramental disciplines of the first Christian centuries to shape our answer to those who ask for a Sacrament (like the Baptism of a child or Marriage) without giving any evidence of a serious intention to practice the Catholic faith by (at a bare minimum) going to Mass each Sunday.

The Sacraments are not a reward for being good Catholics; they are, rather, the means of grace that change us and give us strength to become holy. But to administer the Sacraments to those who give no evidence of faith and who do not seek to live as disciples of the Lord Jesus is a sacrilegious fraud, and this must stop. Following the Sixth Principle of Evangelical Catholicism has immediate and profound consequences for the pastoral practice of a parish, and it is here perhaps more than anywhere else that cultural, cafeteria, and casual Catholicism collide with Evangelical Catholicism. The Gospel is the power of God unto salvation for all who believe, and the Sacraments are for those who believe the Gospel.

Father Newman