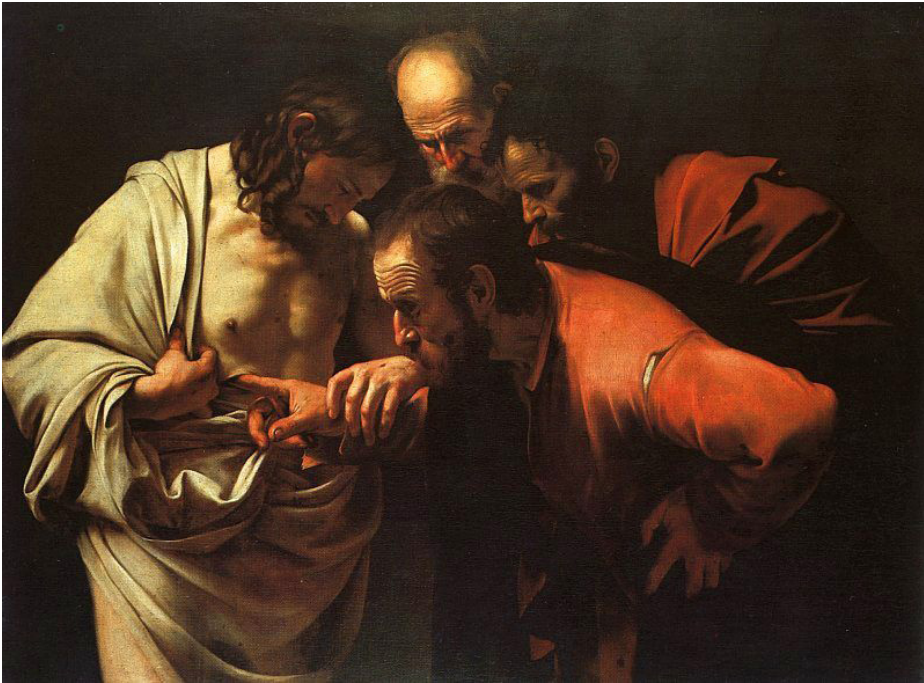


*st mary's catholic church
greenville, south carolina*



*sunday of divine mercy
12 april 2026*


 INTRODUCTORY RITES
 

Entrance Antiphon

1 Peter 2.2

Like newborn infants, alleluia, you must long for the pure, spiritual milk, that in him you may grow to salvation, alleluia, alleluia.

Entrance Hymn

At The Lamb's High Feast



1. At the Lamb's high feast we sing Praise to our vic -
 2. Where the Pas - chal blood is poured, Death's dark an - gel
 3. Might - y vic - tim from the sky, Hell's fierce powers be -
 4. East - er tri - umph, East - er joy, This a - lone can



to - rious King. Who has washed us in the tide
 sheathes his sword; Is - rael's hosts tri - umph - ant go
 neath you lie; You have con - quered in the fight,
 sin de - stroy; From sin's power, Lord, set us free



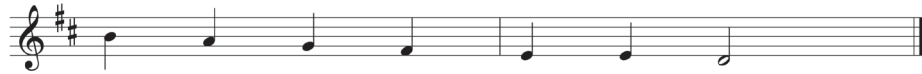
Flow - ing from his pierc - ed side; Praise we him, whose
 Through the wave that drowns the foe. Praise we Christ, whose
 You have brought us life and light: Now no more can
 New - born souls in you to be. Fa - ther, who the



love di - vine Gives his sa - cred Blood for wine,
 blood was shed, Pas - chal vic - tim, Pas - chal bread;
 death ap - pall, Now no more the grave en - thrall;
 crown shall give, Sav - ior, by whose death we live,



Gives his Bod - y for the feast,
 With sin - cer - i - ty and love
 You have o - pened par - a - dise,
 Spir - it, guide through all our days,



Christ the vic - tim, Christ the priest.
 Eat we man - na from a - bove.
 And in you your saints shall rise.
 Three in One, your name we praise.

Text: *Ad regias agni dapes*; Latin, 4th C.; tr. by Robert Campbell, 1814-1868
 Tune: SALZBURG, 77 77 D; Jakob Hintze, 1622-1702; harm. by J.S. Bach, 1685-1750

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

Musical score for Kyrie, consisting of four staves of music in G major (one sharp) and 4/4 time. The lyrics are: 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.

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 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.

Collect

✠ LITURGY OF THE WORD ✠

First Reading

Acts of the Apostles 2.42-47

They devoted themselves to the teaching of the apostles and to the communal life, to the breaking of bread and to the prayers. Awe came upon everyone, and many wonders and signs were done through the apostles. All who believed were together and had all things in common; they would sell their property and possessions and divide them among all according to each one's need. Every day they devoted themselves to meeting together in the temple area and to breaking bread in their homes. They ate their meals with exultation and sincerity of heart, praising God and enjoying favor with all the people. And every day the Lord added to their number those who were being saved.

Lector: The Word of the Lord.

People: Thanks be to God.



Blessed be the God and Father of our Lord Jesus Christ, who in his great mercy gave us a new birth to a living hope through the resurrection of Jesus Christ from the dead, to an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you who by the power of God are safeguarded through faith, to a salvation that is ready to be revealed in the final time. In this you rejoice, although now for a little while you may have to suffer through various trials, so that the genuineness of your faith, more precious than gold that is perishable even though tested by fire, may prove to be for praise, glory, and honor at the revelation of Jesus Christ. Although you have not seen him you love him; even though you do not see him now yet believe in him, you rejoice with an indescribable and glorious joy, as you attain the goal of your faith, the salvation of your souls.

Lector: The Word of the Lord.

People: Thanks be to God.

✠ SEQUENCE ✠

Victimæ paschali laudes

(Choir)

Christians, to the Paschal Victim offer your thankful praises! A Lamb the sheep redeems; Christ, who only is sinless, reconciles sinners to the Father. Death and life have contended in that combat stupendous: The Prince of life, who died, reigns immortal. Speak, Mary, declaring what you saw, wayfaring. "The tomb of Christ, who is living, the glory of Jesus' resurrection; bright angels attesting, the shroud and napkin resting. Yes, Christ my hope is arisen; to Galilee he goes before you." Christ indeed from death is risen, our new life obtaining. Have mercy, victor King, ever reigning! Amen. Alleluia!



Gospel Acclamation



You believe in me, Thomas, because you have seen me, says the Lord; blessed are those who have not seen me, but still believe! *Response.*

Gospel

John 20.19-31

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.

On the evening of that first day of the week, when the doors were locked, where the disciples were, for fear of the Jews, Jesus came and stood in their midst and said to them, "Peace be with you." When he had said this, he showed them his hands and his side. The disciples rejoiced when they saw the Lord. Jesus said to them again, "Peace be with you. As the Father has sent me, so I send you." And when he had said this, he breathed on them and said to them, "Receive the Holy Spirit. Whose sins you forgive are forgiven them, and whose sins you retain are retained."

Thomas, called Didymus, one of the Twelve, was not with them when Jesus came. So the other disciples said to him, "We have seen the Lord." But he said to them, "Unless I see the mark of the nails in his hands and put my finger into the nailmarks and put my hand into his side, I will not believe."

Now a week later his disciples were again inside and Thomas was with them. Jesus came, although the doors were locked, and stood in their midst and said, "Peace be with you." Then he said to Thomas, "Put your finger here and see my hands, and bring your hand and put it into my side, and do not be unbelieving, but believe." Thomas answered and said to him, "My Lord and my God!" Jesus said to him, "Have you come to believe because you have seen me? Blessed are those who have not seen and have believed."

Now Jesus did many other signs in the presence of his disciples that are not written in this book. But these are written that you may come to believe that Jesus is the Christ, the Son of God, and that through this belief you may have life in his name.

Deacon: The Gospel of the Lord.

People: Praise to you, Lord Jesus Christ.

Homily

Profession of Faith *(spoken slowly and reverently)*

The Apostles' Creed is the baptismal profession of faith of the Holy Roman Church, which is used in the administration of Baptism and at the renewal of our baptismal promises at Easter. For this reason, we use this text throughout Lent and Eastertide to profess our faith.

I believe in God,
the Father almighty,
Creator of heaven and earth,
and in Jesus Christ, his only Son, our Lord,

Bow profoundly during these two lines:

who was conceived by the Holy Spirit,
born of the Virgin Mary,

suffered under Pontius Pilate,
was crucified, died and was buried;
he descended into hell;
on the third day he rose again from the dead;
he ascended into heaven,
and is seated at the right hand of God the Father almighty;
from there he will come to judge the living and the dead.

I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and life everlasting. Amen.

The Bidding Prayers

The Collection

*The offering is for the support of the parish and the Catholic Appeal of SC.
You may donate online using the link below:*

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

Offertory Antiphon

Matthew 28.2, 5, 6

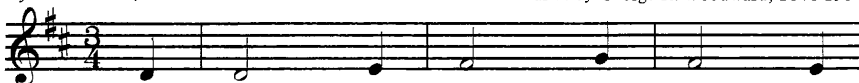
The Angel of the Lord came down from heaven and said to the women: "The One whom you seek has risen, as he said he would," alleluia, alleluia.

Offertory Hymn

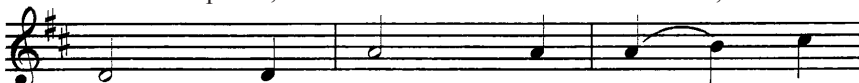
That Easter Day with Joy was Bright

Latin, 5th Cent.
Hymnal Version, 1939

PUER NOBIS L. M.
Adapt. by Michael Praetorius, 1571-1621
Harm. by George R. Woodward, 1848-1934



1. That Eas - ter Day with joy was
2. His ris - en flesh with ra - diance
3. O Je - sus, King of gen - tle -
4. O Lord of all, with us a -
5. All praise, O ris - en Lord, we



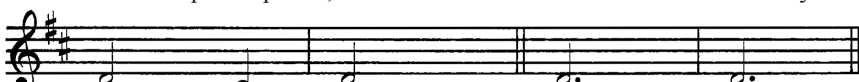
bright, the sun shone out with
glowed; His wound - ed hands and
ness, do thou thy - self our
bide in this our joy - ful
give to thee, who, dead, a -



fair - er light, when to their long - ing
feet He showed; those scars their sol - emn
hearts pos - sess that we may give thee
Eas - ter - tide from ev - 'ry wea - pon
gain dost live; to God the Fa - ther



eyes re - stored, the a - pos - tles saw their
wit - ness gave that Christ was ris - en
all our days the will - ing trib - ute
death can wield thine own re - deemed for -
e - qual praise, and God the Ho - ly



ri - en Lord.
from the grave.
of our praise.
ev - er shield.
Ghost, we raise, A - men.

Offertory Anthem

Exultate Justi in Domino

Lodovico Viadana

(From Psalm 33)

Rejoice in the Lord, O ye just; praise befits the upright. Give praise to the Lord on the harp; sing to him with the psaltery, the instrument of ten strings. Sing to him a new canticle, sing well unto him with a loud noise. Rejoice in the Lord, O ye just; praise befits the upright.



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

Priest: The Lord be with you. *Assembly:* And with your Spir - it.

Priest: Lift up your hearts. *Assembly:* We lift them up to the Lord.

Priest: Let us give thanks to the Lord our God. *Assembly:* 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 - 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 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.

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.

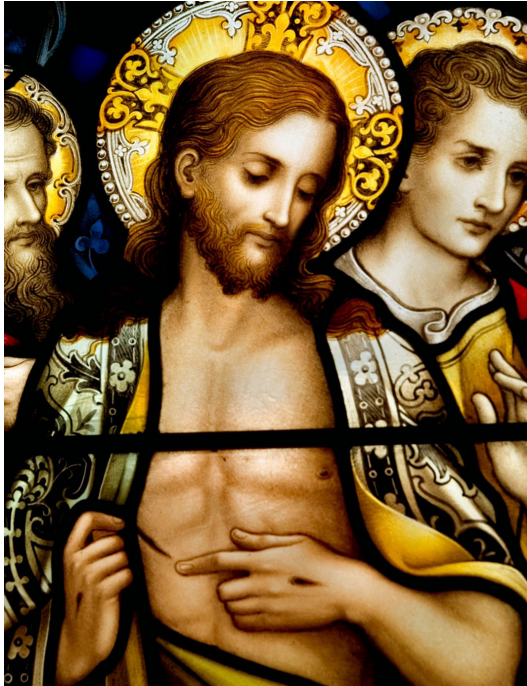
Music: Vatican Edition XVIII; acc. by Richard Proulx



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.**

Bring your hand and feel the place of the nails, and do not be unbelieving but believing, alleluia.



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

Most glorious Lord of Life

Edmund Spenser; arr. William H Harris

Most glorious Lord of life, that on this day didst make thy triumph over death and sin, and having harrowed hell, didst bring away captivity thence captive, us to win. This joyous day, dear Lord, with joy begin, and grant that we for whom thou diddest die, being with thy dear blood clean washed from sin, may live for ever in felicity and that thy love we weighing worthily, may likewise love thee for the same again; and for thy sake, that all like dear dist buy, with love may one another entertain; so let us love, dear Love, like as we ought; love is the lesson which the Lord us taught.

Regina cœli

Antonio Cifra

*Regina caeli, laetare, alleluia,
Quia quem meruisti portare,
alleluia. Resurrexit sicut dixit,
alleluia. Ora pro nobis Deum,
alleluia.*

*Queen of heaven rejoice, alleluia.
For he whom you did merit to
bear, alleluia. Has risen, as he
said, alleluia. Pray for us to God,
alleluia.*



Communion Hymn

Crown Him With Many Crowns



1. Crown him with man - y crowns, The Lamb up - on his throne;
2. Crown him the Lord of life, Who tri - umphed o'er the grave,
3. Crown him the Lord of love, Be - hold his hands and side,
4. Crown him the Lord of peace, Whose power a scep - ter sways
5. Crown him the Lord of years, The ris - en Lord sub - lime,



Hark! how the heav - en - ly an - them drowns All mu - sic but its own.
 And rose vic - to - rious in the strife For those he came to save.
 Rich wounds yet vis - i - ble a - bove In beau - ty glo - ri - fied.
 From pole to pole, that wars may cease, Ab - sorbed in prayer and praise.
 Cre - a - tor of the roll - ing spheres, The Mas - ter of all time.



A - wake, my soul, and sing Of him who set us free,
 His glo - ries now we sing, Who died and rose on high,
 No an - gel in the sky Can full - y bear that sight,
 His reign shall know no end, And round his pier - ed feet
 All hail, Re - deem - er, hail! For you have died for me;



And hail him as your heav'n - ly King Through all e - ter - ni - ty.
 Who died, e - ter - nal life to bring, And lives that death may die.
 But down - ward bends his burn - ing eye At mys - ter - ies so bright.
 Fair flowers of Par - a - dise ex - tend Their fra - grance ev - er sweet.
 Your praise and glo - ry shall not fail Through - out e - ter - ni - ty.

Text: Rev. 19:12; St. 1, 3-5, Matthew Bridges, 1800-1894; St. 2, Godfrey Thring, 1823-1903
 Tune: DIADEMATA, SMD.; George J. Elvey, 1816-1893

✠ 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*.



Thank you to all parishioners who generously contributed to
our Easter Memorial Flowers.

Page one: Caravaggio. *The Incredulity of Saint Thomas*. (1601).

Page five: Nicolas Poussin. *Saints Peter and John Healing the Lame Man*. (1655).

Page six: Fra Angelico. *Last Judgement (detail)*. (c. 1435).

Page thirteen: Hubert and Jan Von Eyck. *Ghent Altarpiece (detail)*. (1432).

Page fifteen: Titian. *Christ Appearing to His Mother*. (1554).

from the office of readings for the second sunday of easter

I speak to you who have just been reborn in baptism, my little children in Christ, you who are the new offspring of the Church, gift of the Father, proof of Mother Church's fruitfulness. All of you who stand fast in the Lord are a holy seed, a new colony of bees, the very flower of our ministry and fruit of our toil, my joy and my crown. It is the words of the Apostle that I address to you: *Put on the Lord Jesus Christ, and make no provision for the flesh and its desires*, so that you may be clothed with the life of him whom you have put on in this sacrament. *You have all been clothed with Christ by your baptism in him. There is neither Jew nor Greek; there is neither slave nor freeman; there is neither male nor female; you are all one in Christ Jesus.*

Such is the power of this sacrament: it is a sacrament of new life which begins here and now with the forgiveness of all past sins, and will be brought to completion in the resurrection of the dead. *You have been buried with Christ by baptism into death in order that, as Christ has risen from the dead, you also may walk in newness of life.*

You are walking now by faith, still on pilgrimage in a mortal body away from the Lord; but he to whom your steps are directed is himself the sure and certain way for you: Jesus Christ, who for our sake became man. For all who fear him he has stored up abundant happiness, which he will reveal to those who hope in him, bringing it to completion when we have attained the reality which even now we possess in hope.

This is the octave day of your new birth. Today is fulfilled in you the sign of faith that was prefigured in the Old Testament by the circumcision of the flesh on the eighth day after birth. When the Lord rose from the dead, he put off the mortality of the flesh; his risen body was still the same body, but it was no longer subject to death. By his resurrection he consecrated Sunday, or the Lord's day. Though the third after his passion, this day is the eighth after the Sabbath, and thus also the first day of the week.

And so your own hope of resurrection, though not yet realized, is sure and certain, because you have received the sacrament or sign of this reality, and have been given the pledge of the Spirit. *If, then, you have risen with Christ, seek the things that are above, where Christ is seated at the right hand of God. Set your hearts on heavenly things, not the things that are on earth. For you have died and your life is hidden with Christ in God. When Christ, your life, appears, then you too will appear with him in glory.*

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

from the pastor

Dear Friends in Christ,

Christos Anesti! (Christ is Risen) Alithos Anesti! (Truly He is Risen) In the Christian East these Greek acclamations replace the usual greetings of hello and goodbye during the fifty days between Easter and Pentecost, the liturgical season of Eastertide, the first eight days of which have a special identity. Today is the eighth day since the Solemnity of the Resurrection of Jesus Christ, and this day in the sacred liturgy has three names: 1) the Octave Day of Easter, 2) the Second Sunday of Easter, and 3) Divine Mercy Sunday.

The number eight has a special liturgical meaning because it is a symbol of the new creation. The drama of creation unfolded over seven symbolic days, and the eighth day is the sign of God's pluperfect love revealed in the new creation. This is foreshadowed in the Old Covenant through circumcision taking place eight days after birth and is confirmed by the Resurrection of Jesus Christ taking place on Sunday, both the first day of the week and the eighth day. In the liturgical calendar, therefore, the eight days from Easter Sunday until today are kept as one continuous festive celebration of the Resurrection, and today completes the eighth day or Octave of Easter.

Last Sunday in the sacred liturgy we were asked to renew the promises of our Baptism because in the sacrament of Holy Baptism we are washed clean of sin and made a new creation equipped for the life of grace by being born again of water and the Holy Spirit. Today the Gospel speaks of another sacrament given to the Church for the forgiveness of sins - the Sacrament of Penance and Reconciliation that we commonly call Confession. Saint John tells us that when the Lord Jesus had risen from dead and appeared to the Apostles in the Upper Room, "he breathed on them and said to them, 'Receive the Holy Spirit. Whose sins you forgive are forgiven them, and whose sins you retain are retained.'" In other words, the Sacrament of Penance and Reconciliation is the Easter gift of the Risen Lord to his Church, and when we fall into sin after Baptism, going to Confession is Christ's chosen means of reconciling us to God, restoring us to full communion with his Church, and giving us the peace which surpasses understanding, the peace which the world cannot give.

The Sacrament of Penance is not an option that Catholics are free to choose or not according to their preference. The Sacrament of Penance is the only ordinary way after Baptism for mortal sins to be forgiven and for those who are dead in sin to be restored to the new life of grace. So on this Divine Mercy Sunday, let us resolve to go to Confession whenever we commit grave sin and strive to be instruments of God's mercy for others so that we may bear witness to the truth of the Resurrection. Christos Anesti! Alithos Anesti! Alleluia! Alleluia!

Father Newman