

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



*seventeenth sunday of the year
26 july 2026*

INTRODUCTORY RITES

Entrance Antiphon

Psalm 47.2

God is in his holy place, God who unites those who dwell in his house; he himself gives might and strength to his people.

Entrance Hymn

Praise to the Lord, the Almighty



1. Praise to the Lord, the Al - might - y, the king of cre -
 2. Praise to the Lord, a - bove all things so might - i - ly
 3. Praise to the Lord, who shall pros - per our work and de -
 4. Praise to the Lord— O let all that is in us a -



a - tion! O my soul, praise him, for
 reign - ing; Keep - ing us safe at his
 fend us; Sure - ly his good - ness and
 dore him! All that has life and breath



he is your health and sal - va - tion!
 side, and so gent - ly sus - tain - ing.
 mer - cy shall dai - ly at - tend us.
 come now with prais - es be - fore him!



Come, all who hear: Broth - ers and sis - ters, draw near,
 Have you not seen All you have need - ed has been
 Pon - der a - new What the Al - might - y can do,
 Let the "A - men!" Sound from his peo - ple a - gain—



Praise him in glad ad - o - ra - tion!
 Met by his gra - cious or - dain - ing?
 Who with his love will be - friend us.
 Glad - ly with praise we a - dore him!

Text: *Lobe den Herren, den mächtigen König*; Joachim Neander, 1650-1680; tr. by Catherine Winkworth, 1827-1878, alt.
 Tune: LOBE DEN HERREN, 14 14 47 8; *Stralsund Gesangbuch*, 1665; descant by C.S. Lang, 1891-1971

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

1 Kings 3.5, 7-12

The LORD appeared to Solomon in a dream at night. God said, “Ask something of me and I will give it to you.” Solomon answered: “O LORD, my God, you have made me, your servant, king to succeed my father David; but I am a mere youth, not knowing at all how to act. I serve you in the midst of the people whom you have chosen, a people so vast that it cannot be numbered or counted. Give your servant, therefore, an understanding heart to judge your people and to distinguish right from wrong. For who is able to govern this vast people of yours?”

The LORD was pleased that Solomon made this request. So God said to him: “Because you have asked for this — not for a long life for yourself, nor for riches, nor for the life of your enemies, but for understanding so that you may know what is right — I do as you requested. I give you a heart so wise and understanding that there has never been anyone like you up to now, and after you there will come no one to equal you.”

Lector: The Word of the Lord.

People: Thanks be to God.



Responsorial Psalm

119.57, 72, 76-77, 127-128, 129-130



I have said, O LORD, that my part
is to keep your words.

The law of your mouth is to me more precious
than thousands of gold and silver pieces.

Let your kindness comfort me
according to your promise to your servants.
Let your compassion come to me that I may live,
for your law is my delight.

For I love your commands
more than gold, however fine.
For in all your precepts I go forward;
every false way I hate.

Wonderful are your decrees;
therefore I observe them.
The revelation of your words sheds light,
giving understanding to the simple.



Second Reading

Romans 8.28-30

Brothers and sisters: We know that all things work for good for those who love God, who are called according to his purpose. For those he foreknew he also predestined to be conformed to the image of his Son, so that he might be the firstborn among many brothers and sisters. And those he predestined he also called; and those he called he also justified; and those he justified he also glorified.

Lector: The Word of the Lord.

People: Thanks be to God.

Gospel Acclamation



Blessed are you, Father, Lord of heaven and earth;
for you have revealed to little ones the mysteries of the kingdom. *Response.*

Gospel

Matthew 13.44-52

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: “The kingdom of heaven is like a treasure buried in a field, which a person finds and hides again, and out of joy goes and sells all that he has and buys that field. Again, the kingdom of heaven is like a merchant searching for fine pearls. When he finds a pearl of great price, he goes and sells all that he has and buys it. Again, the kingdom of heaven is like a net thrown into the sea, which collects fish of every kind. When it is full they haul it ashore and sit down to put what is good into buckets. What is bad they throw away. Thus it will be at the end of the age. The angels will go out and separate the wicked from the righteous and throw them into the fiery furnace, where there will be wailing and grinding of teeth.

“Do you understand all these things?” They answered, “Yes.” And he replied, “Then every scribe who has been instructed in the kingdom of heaven is like the head of a household who brings from his storeroom both the new and the old.”

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 Catholic Appeal of SC.

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



LITURGY OF THE EUCHARIST



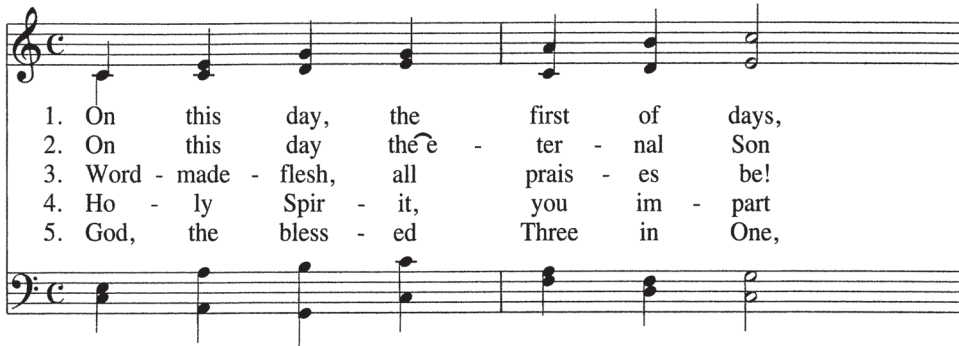
Offertory Antiphon

Psalm 30.2-3

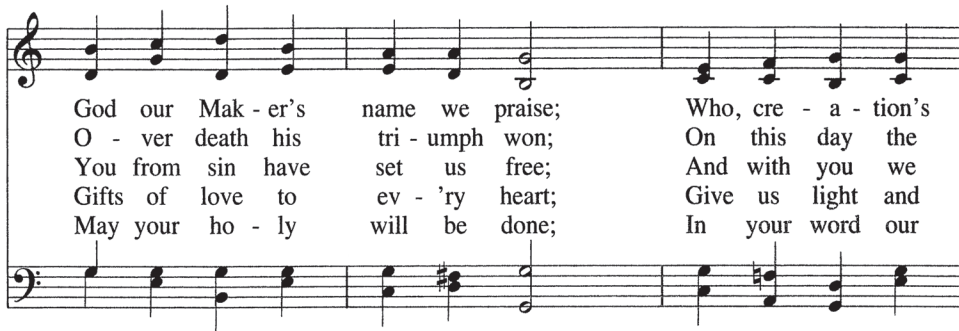
I will extol you, O Lord, for you have upheld me, and have not let my enemies rejoice over me. O Lord, I have cried to you, and you have healed me.

Offertory Hymn

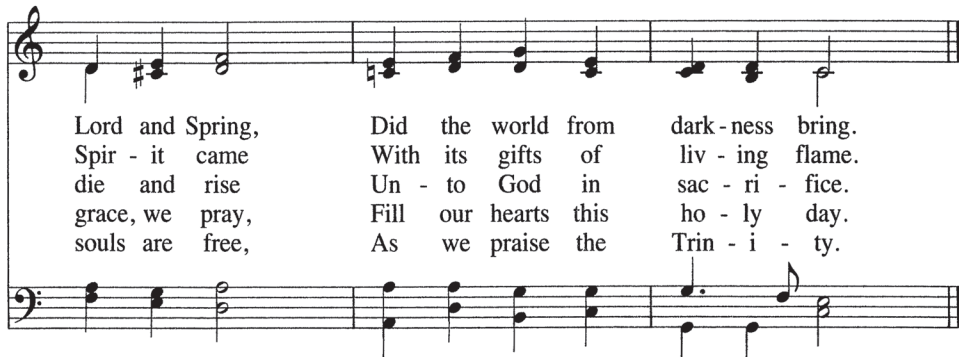
On This Day, the First of Days



1. On this day, the first of days,
 2. On this day the eter - nal Son
 3. Word - made - flesh, all prais - es be!
 4. Ho - ly Spir - it, you im - part
 5. God, the bless - ed Three in One,



God our Mak - er's name we praise; Who, cre - a - tion's
 O - ver death his tri - umph won; On this day the
 You from sin have set us free; And with you we
 Gifts of love to ev - 'ry heart; Give us light and
 May your ho - ly will be done; In your word our



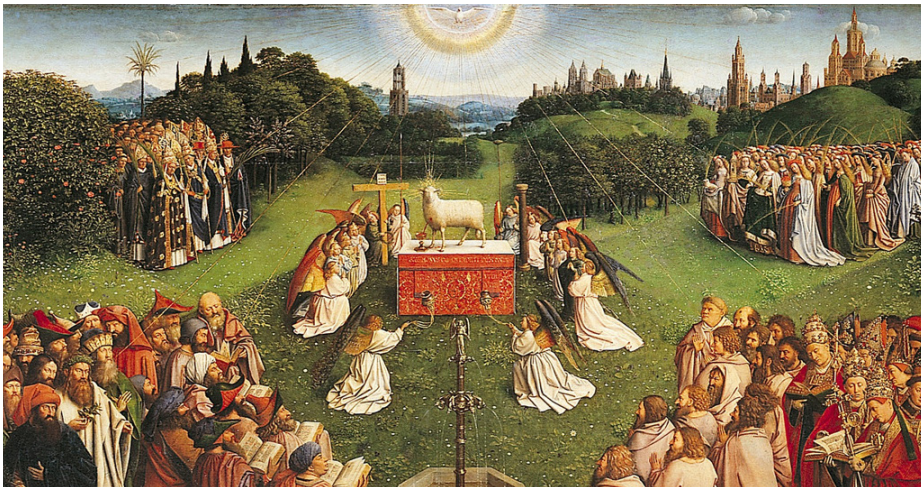
Lord and Spring, Did the world from dark - ness bring.
 Spir - it came With its gifts of liv - ing flame.
 die and rise Un - to God in sac - ri - fice.
 grace, we pray, Fill our hearts this ho - ly day.
 souls are free, As we praise the Trin - i - ty.

Offertory Anthems

O How Amiable

Ralph Vaughan Williams

O how amiable are thy dwellings, thou Lord of hosts! My soul hath a desire and longing to enter into the courts of the Lord: My heart and my flesh rejoice in the living God. Yea, the sparrow hath found her a house, And the swallow a nest where she may lay her young: Even the altars, O Lord of hosts, my King and my God. Blessed are they that dwell in thy house: They will be always praising thee. The glorious majesty of the Lord our God be upon us: Prosper thou the work of our hands upon us. O prosper thou our handiwork. O God, our help in ages past, our hope for years to come, our shelter from the stormy blast, and our eternal home.



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

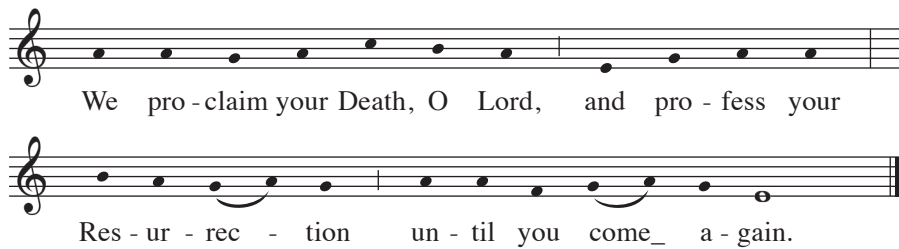
Sanctus

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.

Bless the Lord, O my soul, and never forget all his benefits.



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

O Sacrum Convivium

*O sacrum convivium,
in quo Christus sumitur;
recolitur memoria passionis ejus;
mens impletur gratia;
et futurae gloriae
nobis pignus datur:*

St Thomas Aquinas; Thomas Tallis

*O sacred banquet,
wherein Christ is received;
the memorial of his passion is renewed;
the soul is filled with grace;
and a pledge of future glory
is given to us.*

Adoramus in aeternum

*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.*

St Thomas Aquinas; Gregorio Allegri

*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

Thou Art the Way

George Washington Doane, 1799-1859

DUNDEE (French) C. M.
Scottish Psalter, 1615



1. Thou art the Way; to thee a - lone From
 2. Thou art the Truth; thy word a - lone True
 3. Thou art the Life; the rend - ing tomb Pro -
 4. Thou art the Way, the Truth, the Life; Grant

sin and death we flee; And he who would the
 wis - dom can im - part; Thou on - ly canst in -
 claims thy con - quering arm; And those who put their
 us that way to know, That truth to keep, that

Fa - ther seek Must seek him, Lord, by Thee.
 form the mind And pur - i - fy the heart.
 trust in thee Nor death nor hell shall harm.
 life to win, Whose joys e - ter - nal flow.



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

Page ten: Hubert & Jan Von Eyck. Detail of altarpiece, Saint Bavo's Cathedral, Ghent, Belgium. (1432).

Page fourteen: Lorsch Gospels, folio 195. (8th century).

Page fifteen: Benozzo Gozzoli. Magi Chapel, Palazzo Medici Riccardi, Florence, Italy. (c. 1462).

from the office of readings
for the seventeenth sunday of the year

Again Paul turns to speak of love, softening the harshness of his rebuke. For after convicting and reproaching them for not loving him as he had loved them, breaking away from his love and attaching themselves to troublemakers, he again takes the edge off the reproach by saying: *Open your hearts to us*, that is, *love us*. He asks for a favor which will be no burden to them but will be more profitable to the giver than to the receiver. And he did not use the word “love” but said, more appealingly: *Open your hearts to us*.

Who, he said, has cast us out of your minds, thrust us from your hearts? How is it that you feel constraint with us? For, since he has said earlier: *You are restricted in your own affection*, he now declares himself more openly and says: *Open your heart to us*, thus once more drawing them to him. For nothing so much wins love as the knowledge that one’s lover desires most of all to be himself loved.

For I said before, he tells them, *that you are in our hearts to die together or live together*. This is love at its height, that even though in disfavor, he wishes both to die and to live with them. For you are in our hearts, not just somehow or other, but in the way I have said. It is possible to love and yet to draw back when danger threatens; but my love is not like that.

I am filled with consolation. What consolation? That which comes from you because you, being changed for the better, have consoled me by what you have done. It is natural for a lover both to complain that he is not loved in return and to fear that he may cause distress by complaining too much. Therefore, he says: *I am filled with consolation, I rejoice exceedingly*.

It is as if he said, I was much grieved on your account, but you have made it up for me in full measure and given me comfort; for you have not only removed the cause for any grief but filled me with a richer joy.

Then he shows the greatness of that joy by saying not only *I rejoice exceedingly* but also the words which follow: *in all my tribulations*. So great, he says, was the delight that you gave me that it was not even dimmed by so much tribulation, but overcame by its strength and keenness all those sorrows which had invaded my heart, and took away from me all awareness of them.

- From a homily on the second letter to the Corinthians by Saint John Chrysostom, bishop
(b. 347; d. 14 September 407)

from the pastor

Dear Friends in Christ,

Righteous is a word we do not often hear these days except as a form of condemnation when we say that someone is self-righteous, but the concept of righteousness must be a central part of any attempt to describe and lead a life that is truly good rather than wicked and self-absorbed. The word righteous entered the English language in the early 16th century as a way to translate the Greek word *dikaios*, which appears 74 times in the New Testament, 25 of those being found in the Gospels of Matthew and Luke. Righteous and *dikaios* mean to act in accord with the eternal law of God, to be free from sin, and to be innocent of wrongdoing. And what the Word of God reveals to us is that righteousness is found only in Jesus Christ and that we become righteous only by grace through faith in Jesus Christ.

Do a word search online or consult a Bible concordance for the words righteous and righteousness to see the many verses of Holy Scripture which describe what righteousness is and how we find it. A life without righteousness is a life without clear meaning, direction, or hope for anything beyond the grave, and a quick glance at the nihilism and chaos in the world provides clear confirmation of what the absence of righteousness does both to individual lives and to entire societies.

We live in a time of unimaginable prosperity and technical mastery over the material world, but we also live in such spiritual and cultural darkness that we can no longer name the differences between boys and girls without breaking laws erected by the dictatorship of relativism. Our machines probe the mysteries of the cosmos, but our souls are so shriveled that death by despair (suicide and overdose) is now so common that our average lifespan has contracted for the first time in a century. Our leaders in every sphere of human activity, including religion, are largely aimless, graceless, and feckless, and their schemes for restoring good order in human affairs are usually pointless. We live in the midst of lawlessness and hopelessness because we live in a time of unrighteousness. So what should we do? What can we do? We can hear and heed the Word of God. We can make a decision for Christ. We can take up our cross and follow the Savior.

The Lord Jesus began his ministry with a clarion call to conversion: “The time is fulfilled, and the Kingdom of God is at hand. Repent, and believe in the Gospel.” (Mark 1:15) Societies, cultures, and entire civilizations are shaped one life at a time, and that is how disciples of the Lord Jesus are also formed - one at a time. We seek God’s kingdom and his righteousness by acknowledging our sins and rejecting whatever is contrary to the Gospel, for “If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just and will forgive our sins and cleanse us from all unrighteousness.” (1 John 1.8-9)

Father Newman