

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



*twentieth sunday of the year
16 august 2026*

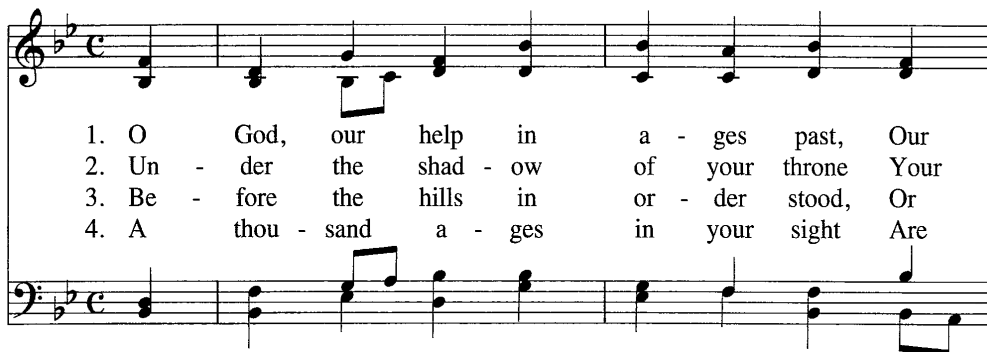
Entrance Antiphon

Psalm 84.10-11

Turn your eyes, O God, our shield; and look on the face of your anointed one; one day within your courts is better than a thousand elsewhere.

Entrance Hymn

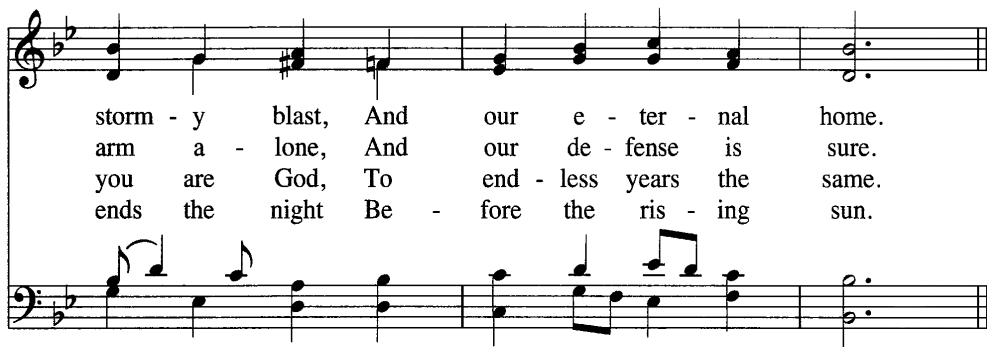
O God Our Help in Ages Past



1. O God, our help in a - ges past, Our
 2. Un - der the shad - ow of your throne Your
 3. Be - fore the hills in or - der stood, Or
 4. A thou - sand a - ges in your sight Are



hope for years to come, Our shel - ter from the
 saints have dwelt se - cure; Suf - fi - cient is your
 earth re - ceived its frame, From ev - er - last - ing
 like an eve - ning gone, Short as the watch that



storm - y blast, And our e - ter - nal home.
 arm a - lone, And our de - fense is sure.
 you are God, To end - less years the same.
 ends the night Be - fore the ris - ing sun.

5. Time like an ever-rolling stream,
 Soon bears us all away;
 We fly forgotten, as a dream
 Dies at the op'ning day.

6. O God, our help in ages past,
 Our hope for years to come,
 Still be our guard while troubles last,
 And our eternal home.

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 has a repeat sign at the end. The second staff has a repeat sign at the beginning and end. The third and fourth staves have repeat signs at the end.

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 d é x - 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

First Reading

Isaiah 56.1, 6-7

Thus says the LORD: Observe what is right, do what is just; for my salvation is about to come, my justice, about to be revealed.

The foreigners who join themselves to the LORD, ministering to him, loving the name of the LORD, and becoming his servants — all who keep the sabbath free from profanation and hold to my covenant, them I will bring to my holy mountain and make joyful in my house of prayer; their burnt offerings and sacrifices will be acceptable on my altar, for my house shall be called a house of prayer for all peoples.

Lector: The Word of the Lord.

People: Thanks be to God.



Responsorial Psalm

Psalm 67.2-3, 5, 6, 8



May God have pity on us and bless us;
may he let his face shine upon us.
So may your way be known upon earth;
among all nations, your salvation.

May the nations be glad and exult
because you rule the peoples in equity;
the nations on the earth you guide.

May the peoples praise you, O God;
may all the peoples praise you!
May God bless us,
and may all the ends of the earth fear him!

Second Reading

Romans 11.13-15, 29-32

Brothers and sisters: I am speaking to you Gentiles. Inasmuch as I am the apostle to the Gentiles, I glory in my ministry in order to make my race jealous and thus save some of them. For if their rejection is the reconciliation of the world, what will their acceptance be but life from the dead?

For the gifts and the call of God are irrevocable. Just as you once disobeyed God but have now received mercy because of their disobedience, so they have now disobeyed in order that, by virtue of the mercy shown to you, they too may now receive mercy. For God delivered all to disobedience, that he might have mercy upon all.

Lector: The Word of the Lord.

People: Thanks be to God.



Gospel Acclamation



Jesus proclaimed the Gospel of the kingdom
and cured every disease among the people. *Response.*

Gospel

Matthew 15.21-28

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.

At that time, Jesus withdrew to the region of Tyre and Sidon. And behold, a Canaanite woman of that district came and called out, "Have pity on me, Lord, Son of David! My daughter is tormented by a demon." But Jesus did not say a word in answer to her. Jesus' disciples came and asked him, "Send her away, for she keeps calling out after us." He said in reply, "I was sent only to the lost sheep of the house of Israel." But the woman came and did Jesus homage, saying, "Lord, help me." He said in reply, "It is not right to take the food of the children and throw it to the dogs." She said, "Please, Lord, for even the dogs eat the scraps that fall from the table of their masters." Then Jesus said to her in reply, "O woman, great is your faith! Let it be done for you as you wish." And the woman's daughter was healed from that hour.

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 34.8, 9

The angel of the Lord shall encamp around those who fear him to rescue them, and shall deliver them. O taste and see that the Lord is sweet.

Offertory Hymn

Take Up Your Cross



1. "Take up your cross," the Sav - ior said, "If
2. Take up your cross; let not its weight Fill
3. Take up your cross, heed not the shame, And
4. Take up your cross, then, in his strength, And
5. Take up your cross and fol - low Christ, Nor



you would my dis - ci - ple be; Take up your cross with
your weak spir - it with a - larm; His strength shall bear your
let your fool - ish pride be still; The Lord for you ac -
calm - ly ev - 'ry dan - ger brave: It guides you to a
think till death to lay it down; For those who hum - bly



will - ing heart, And hum - bly fol - low af - ter me."
spir - it up, And brace your heart, and nerve your arm.
cept - ed death Up - on a cross on Cal - v'ry's hill.
bet - ter home And leads to vic - t'ry o'er the grave.
bear the cross One day will wear the glo - rious crown.

Text: Charles W. Everest, 1814–1877, alt.

Tune: ERHALT UNS HERR, LM; Klug's *Geistliche Lieder*, 1543



Offertory Anthem

All Praise to God

MELITA

All praise to God, who reigns above; the God of power, the God of Love. All glory be to God on high, and thanks to God whose love is nigh.

Refrain: O hear our prayer, Lord God of Love, and bring us to thy throne above.

O God, the Son whose light doth shine; in Christ the Savior, Word divine. O Word that came from heaven to die, O Son eternal, throned on high. (Refrain)

O God, whose Spirit moves within the quiet hearts above the din: bring peace to those who seek thy face and fresh renewal with thy grace. (Refrain)

O God, most Holy Trinity, the Undivided Unity; the Holy God, the Mighty God, whose name with glory praise we laud. (Refrain)



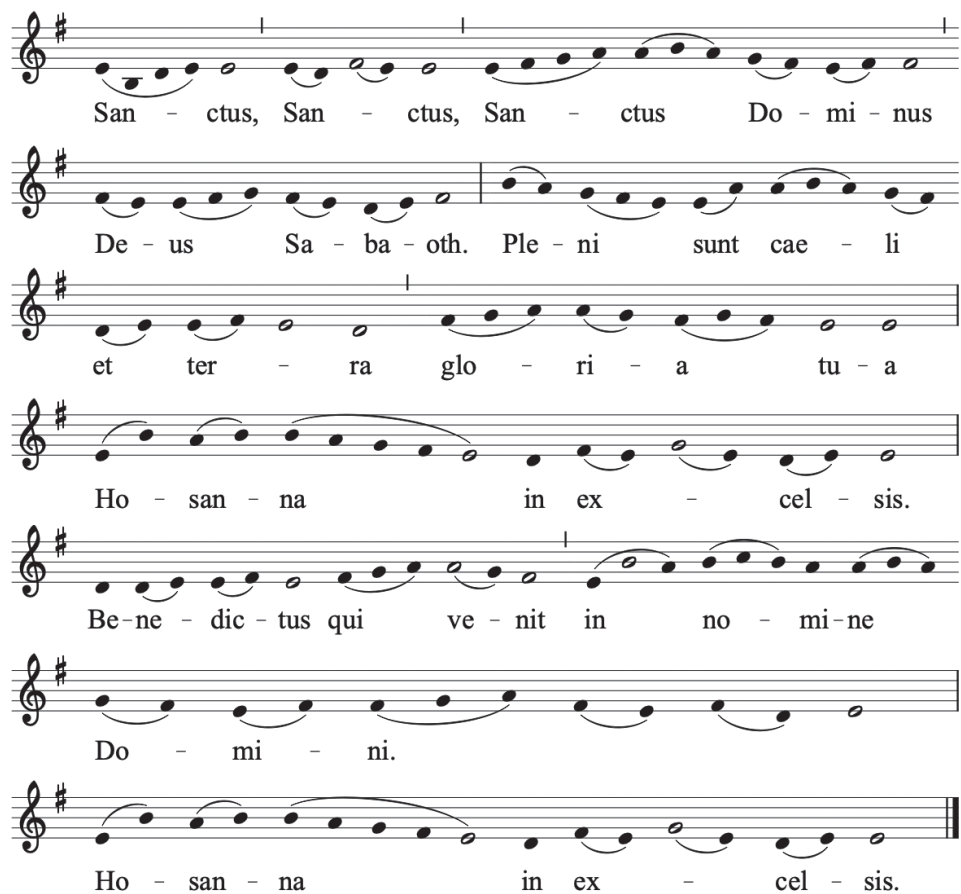
Priest: Pray, brethren,
that my sacrifice and yours
may be acceptable to God,
the Almighty Father.

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

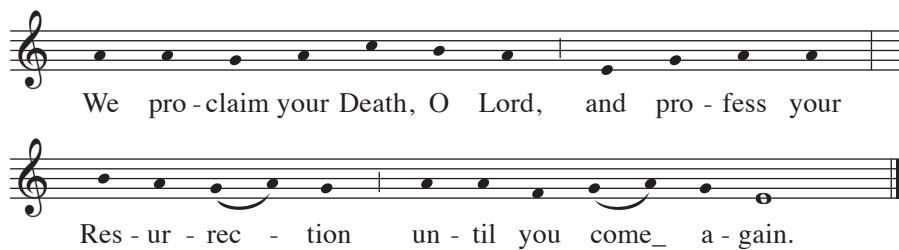
Sanctus

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.

With the Lord there is mercy; in him is plentiful redemption.



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

The Eyes of All Wait Upon Thee

William Henry Harris

The eyes of all wait upon thee, and thou givest them their meat in due season. Thou openest thine hand, and satisfieth the desire of every living thing.

I Have Longed for Thy Saving Help

William Byrd

From Psalm 119

I have longed for thy saving health, O Lord: and in thy law is my delight. O let my soul live, and it shall praise thee: and thy judgments shall help me.



Communion Hymn

The Church's One Foundation



1. The Church's one foun - da - tion Is Je - sus Christ her Lord;
2. E - lect from ev - ery na - tion, Yet one o'er all the earth,
3. 'Mid toil and trib - u la - tion, And tu - mult of her war,
4. Yet she on earth hath un - ion With God, the Three in One,



She is His new cre - a - tion By wa - ter and the word;
 Her char - ter of sal - va - tion, One Lord, one faith, one birth,
 She waits the con - sum - ma - tion Of peace for ev - er - more;
 And mys - tic sweet com - mun - ion With those whose rest is won.



From heaven He came and sought her To be His ho - ly bride;
 One ho - ly name she bless - es, Par - takes one ho - ly food,
 Till with the vi - sion glo - rious, Her long - ing eyes are blest,
 O hap - py ones and ho - ly! Lord, give us grace that we



With His own blood He bought her, And for her life He died.
 And to one hope she press - es, With ev - ery grace en - dued.
 And the great Church vic - to - rious Shall be the Church at rest.
 Like them, the meek and low - ly, On high may dwell with Thee.

Text: Timothy T'ingfang Lew, 1891-1947, alt., © Christian Conference of Asia
 Tune: AURELIA, 7 6 7 6 D; Samuel S. Wesley, 1810-1876



✠ 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 six: Jean-Germain Drouais. *The Woman of Canaan at the Feet of Christ*. (1784).

Page nine: Stained Glass Inc. *Panel 12525*. (21st century).

Page fourteen: Jean Auguste Dominique Ingres. *The Virgin Adoring the Host*. (1852).

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

You are the salt of the earth. It is not for your own sake, he says, but for the world's sake that the word is entrusted to you. I am not sending you into two cities only or ten or twenty, not to a single nation, as I sent the prophets of old, but across land and sea, to the whole world. And that world is in a miserable state. For when he says: *You are the salt of the earth*, he is indicating that all mankind had lost its savor and had been corrupted by sin. Therefore, he requires of these men those virtues which are especially useful and even necessary if they are to bear the burdens of many. For the man who is kindly, modest, merciful and just will not keep his good works to himself but will see to it that these admirable fountains send out their streams for the good of others. Again, the man who is clean of heart, a peacemaker and ardent for truth will order his life so as to contribute to the common good.

Do not think, he says, that you are destined for easy struggles or unimportant tasks. *You are the salt of the earth.* What do these words imply? Did the disciples restore what had already turned rotten? Not at all. Salt cannot help what is already corrupted. That is not what they did. But what had first been renewed and freed from corruption and then turned over to them, they salted and preserved in the newness the Lord had bestowed. It took the power of Christ to free men from the corruption caused by sin; it was the task of the apostles through strenuous labor to keep that corruption from returning.

Have you noticed how, bit by bit, Christ shows them to be superior to the prophets? He says they are to be teachers not simply for Palestine but for the whole world. Do not be surprised, then, he says, that I address you apart from the others and involve you in such a dangerous enterprise. Consider the numerous and extensive cities, peoples and nations I will be sending you to govern. For this reason I would have you make others prudent, as well as being prudent yourselves. For unless you can do that, you will not be able to sustain even yourselves.

If others lose their savor, then your ministry will help them regain it. But if you yourselves suffer that loss, you will drag others down with you. Therefore, the greater the undertakings put into your hands, the more zealous you must be. For this reason he says: *But if the salt becomes tasteless, how can its flavor be restored? It is good for nothing now, but to be thrown out and trampled by men's feet.*

When they hear the words: *When they curse you and persecute you and accuse you of every evil*, they may be afraid to come forward. Therefore he says; "Unless you are prepared for that sort of thing, it is in vain that I have chosen you. Curses shall necessarily be your lot but they shall not harm you and will simply be a testimony to your constancy. If through fear, however, you fail to show the forcefulness your mission demands, your lot will be much worse, for all will speak evil of you and despise you. That is what being trampled by men's feet means."

Then he passes on to a more exalted comparison: *You are the light of the world.* Once again, "of the world": not of one nation or twenty cities, but of the whole world. The light he means is an intelligible light, far superior to the rays of the sun we see, just as the salt is a spiritual salt. First salt, then light, so that you may learn how profitable sharp words may be and how useful serious doctrine. Such teaching holds in check and prevents dissipation; it leads to virtue and sharpens the mind's eye. *A city set on a hill cannot be hidden; nor do men light a lamp and put it under a basket.* Here again he is urging them to a careful manner of life and teaching them to be watchful, for they live under the eyes of all and have the whole world for the arena of their struggles.

- From a homily on Matthew by Saint John Chrysostum, bishop
(b. 347; d. 14 September 407)

from the pastor

Dear Friends in Christ,

The First Principle of Evangelical Catholicism is: “The Lord Jesus Christ is the crucified and risen Savior of all mankind, and no human person can fully understand his life or find his dignity and destiny apart from a personal friendship with the Lord Jesus. It is not enough to know who Jesus is; we must know Jesus.”

The first claim made here is absolute and uncompromising: Jesus of Nazareth is the only savior of the entire human race and his identity as the Messiah is finally and fully revealed in his suffering, death, and Resurrection. In an age that prizes individual choice above all else, this claim is often rejected as offensive, but in every age Christ is a stumbling block: “For Jews demand signs and Greeks seek wisdom, but we preach Christ crucified, a stumbling block to Jews and folly to Gentiles, but to those who are called, both Jews and Greeks, Christ is the power of God and the wisdom of God.” (1 Cor 1.22-24) The Lord Jesus is either the Son of God, or he is not. He was either conceived without a human father, or he was not. He is either the Second Person of the Most Holy Trinity, or he is not. And on the answers to these questions turns the entire Christian religion, because Jesus of Nazareth (in C.S. Lewis’s famous formulation) is one of only three things: a liar, a lunatic, or the Lord.

Next, if Jesus is Lord (meaning the eternal Word by whom and for whom all things were made) then the next part of the first principle follows: our lives are unintelligible until we know the Lord Jesus and live as his students and his friends. To Catholics of a certain age, this claim will sound strange because at times in our recent history there was insufficient emphasis in catechesis on the necessity of a personal friendship with the Lord Jesus, and for this reason the very language sounds Protestant and decidedly un-Catholic. But the best of Catholic tradition, taught by the Church and lived by the saints, always puts a true human relationship with the Lord Jesus in first place, as Joseph Cardinal Ratzinger explained in his homily to the College of Cardinals on the day before he was elected Benedict XVI: “Our redemption is brought about in this communion of wills: being friends of Jesus, to become friends of God. The more we love Jesus, the more we know him, the more our true freedom develops and our joy in being redeemed flourishes. Thank you, Jesus, for your friendship!”

That is why it is not enough to know who Jesus is; rather, we must know Jesus. And we come to know Jesus in the Holy Scriptures, in the Sacraments of the Church, in prayer both alone and with other Christians, in service to the least of his brethren, and - above all - in the “breaking of the bread,” the Most Holy Eucharist. Becoming Evangelical Catholics means that we must seek to know Christ in all of these ways on a regular basis and open our hearts and minds to him as he reveals himself for our salvation and the salvation of the world.

Father Newman