

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



*sixth sunday of the year
15 february 2026*

✠ INTRODUCTORY RITES ✠

Entrance Antiphon

Psalm 31.3-4

Be my protector, O God, a mighty stronghold to save me. For you are my rock, my stronghold! Lead me, guide me, for the sake of your name.

Entrance Hymn

Holy, Holy, Holy

Reginald Heber, 1783-1826

NICAEA 11.12.12.10
John B. Dykes, 1823-1876



1. Ho - ly, Ho - ly, Ho - ly! Lord God Al -
2. Ho - ly, Ho - ly, Ho - ly! all the saints a -
3. Ho - ly, Ho - ly, Ho - ly! though the dark - ness
4. Ho - ly, Ho - ly, Ho - ly! Lord God Al -



migh - ty! Ear - ly in the morn - ing our
dore thee, Cast - ing down their gold - en crowns a -
hide thee, Though the eye of sin - ful man thy
migh - ty! All thy works shall praise thy Name, in



song shall rise to thee: Ho - ly, Ho - ly, Ho - ly!
round the glass - y sea; Cher - u - bim and ser - a - phim
glo - ry may not see, On - ly thou art ho - ly;
earth, and sky, and sea; Ho - ly, Ho - ly, Ho - ly!



mer - ci - ful and migh - ty, God in three
fall - ing down be - fore thee, Which wert, and
there is none be - side thee, Per - fect in
mer - ci - ful and migh - ty, God in three



Per - sons, bless - ed Tri - ni - ty.
art, and ev - er - more shalt be.
power, in love, and pu - ri - ty.
Per - sons, bless - ed Tri - ni - ty.

A - men.

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 consists of four staves of music, 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 repeat signs at both the beginning and the end. The third and fourth staves do not have repeat signs.

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.

First Reading

Sirach 15.15-20

If you choose you can keep the commandments, they will save you; if you trust in God, you too shall live; he has set before you fire and water; to whichever you choose, stretch forth your hand. Before man are life and death, good and evil, whichever he chooses shall be given him. Immense is the wisdom of the Lord; he is mighty in power, and all-seeing. The eyes of God are on those who fear him; he understands man's every deed. No one does he command to act unjustly, to none does he give license to sin.

Lector: The Word of the Lord.

People: Thanks be to God.

Responsorial Psalm

Psalm 119.1-2, 4-5, 17-18, 33-34



Blessed are they whose way is blameless,
 who walk in the law of the LORD.
 Blessed are they who observe his decrees,
 who seek him with all their heart.

You have commanded that your precepts
 be diligently kept.
 Oh, that I might be firm in the ways
 of keeping your statutes!

Be good to your servant, that I may live
 and keep your words.
 Open my eyes, that I may consider
 the wonders of your law.

Instruct me, O LORD, in the way of your statutes,
 that I may exactly observe them.
 Give me discernment, that I may observe your law
 and keep it with all my heart.

Second Reading

1 Corinthians 2.6-10

Brothers and sisters: We speak a wisdom to those who are mature, not a wisdom of this age, nor of the rulers of this age who are passing away. Rather, we speak God's wisdom, mysterious, hidden, which God predetermined before the ages for our glory, and which none of the rulers of this age knew; for, if they had known it, they would not have crucified the Lord of glory. But as it is written: *What eye has not seen, and ear has not heard, and what has not entered the human heart, what God has prepared for those who love him*, this God has revealed to us through the Spirit. For the Spirit scrutinizes everything, even the depths of God.

Lector: The Word of the Lord.

People: Thanks be to God.

Gospel Acclamation



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

Gospel

Matthew 5.17-37

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: "Do not think that I have come to abolish the law or the prophets. I have come not to abolish but to fulfill. Amen, I say to you, until heaven and earth pass away, not the smallest letter or the smallest part of a letter will pass from the law, until all things have taken place. Therefore, whoever breaks one of the least of these commandments and teaches others to do so will be called least in the kingdom of heaven. But whoever obeys and teaches these commandments will be called greatest in the kingdom of heaven. I tell you, unless your righteousness surpasses that of the scribes and Pharisees, you will not enter the kingdom of heaven.

“You have heard that it was said to your ancestors, *You shall not kill; and whoever kills will be liable to judgment.* But I say to you, whoever is angry with brother will be liable to judgment; and whoever says to his brother, ‘Raqa,’ will be answerable to the Sanhedrin; and whoever says, ‘You fool,’ will be liable to fiery Gehenna. Therefore, if you bring your gift to the altar, and there recall that your brother has anything against you, leave your gift there at the altar, go first and be reconciled with your brother, and then come and offer your gift. Settle with your opponent quickly while on the way to court. Otherwise your opponent will hand you over to the judge, and the judge will hand you over to the guard, and you will be thrown into prison. Amen, I say to you, you will not be released until you have paid the last penny.

“You have heard that it was said, *You shall not commit adultery.* But I say to you, everyone who looks at a woman with lust has already committed adultery with her in his heart. If your right eye causes you to sin, tear it out and throw it away. It is better for you to lose one of your members than to have your whole body thrown into Gehenna. And if your right hand causes you to sin, cut it off and throw it away. It is better for you to lose one of your members than to have your whole body go into Gehenna.

“It was also said, *Whoever divorces his wife must give her a bill of divorce.* But I say to you, whoever divorces his wife — unless the marriage is unlawful — causes her to commit adultery, and whoever marries a divorced woman commits adultery.

“Again you have heard that it was said to your ancestors, *Do not take a false oath, but make good to the Lord all that you vow.* But I say to you, do not swear at all; not by heaven, for it is God’s throne; nor by the earth, for it is his footstool; nor by Jerusalem, for it is the city of the great King. Do not swear by your head, for you cannot make a single hair white or black. Let your ‘Yes’ mean ‘Yes,’ and your ‘No’ mean ‘No.’ Anything more is from the evil one.”

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.

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

Offertory Antiphon

Psalm 119.12, 13

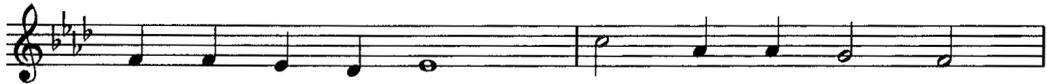
Blessed are you, O Lord, teach me your statutes; with my lips I have pronounced all the judgments of your mouth.

Offertory Hymn

Come, Labor On



1	Come,	la - bor	on.	Who	dares	stand	i - dle
2	Come,	la - bor	on.	The	en - e - my	is	
3	Come,	la - bor	on.	A - way	with	gloom - y	
4	Come,	la - bor	on.	Claim	the	high	call - ing
5	Come,	la - bor	on.	No	time	for	rest, till



1	on	the	har - vest	plain,	while	all	a - round	us
2	watch - ing	night	and	day,	to	sow	the	tares, to
3	doubts	and	faith - less	fear!	No	arm	so	weak but
4	an - gels	can - not	share—		to	young	and	old the
5	glows	the	west - ern	sky,	till	the	long	sha - dows



1	waves	the	gold - en	grain?	And	to	each	ser - vant
2	snatch	the	seed	a - way;	while	we	in	sleep our
3	may	do	ser - vice	here:	by	feeb - lest	a - gents	
4	Gos - pel	glad - ness	bear:		re - deem	the	time;	its
5	o'er	our	path - way	lie,	and	a	glad	sound comes



1	does	the	Mas - ter	say,	“Go	work	to	- day.”
2	du - ty	have	for - got,	he	slum - bered—	not.		
3	may	our	God	ful - fill	his	right - eous—	will.	
4	hours	too	swift - ly	fly.	The	night	draws—	nigh.
5	with	the	set - ting	sun, —	“Ser - vants,	well	done.”	

Words: Jane Laurie Borthwick (1813-1897), alt.
 Music: *Ora Labora*, Thomas Tertius Noble (1867-1953)

Offertory Anthem

Sicut cervus desiderat

Giovanni Pierluigi da Palestrina

As the hart yearns for the water springs: so longs my soul for thee, O God! My soul has thirsted for the living God: When shall I come and appear before his presence? My tears have been my bread by day and also by night, while it is said to me daily: Where is your God?



Sanctus (11.00 am Mass)

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.**



A - gnus De - i qui to - 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.

They ate and had their fill, and what they craved the Lord gave them; they were not disappointed in what they craved.



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

Rejoice in the Lord Always

Henry Purcell

Philippians 4.4-7

Rejoice in the Lord always, and again I say rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Jesus Christ our Lord.



Communion Hymn

Holy God, We Praise Thy Name

Ignaz Franz, 1719-1790
Trans. by Clarence Walworth, 1820-1900

GROSSER GOTT 78. 78. 77
Katholisches Gesangbuch, Vienna, c. 1774



1. Ho - ly God, we praise Thy Name! Lord of all, we
2. Hark! the loud ce - les - tial hymn An - gel choirs a -
3. Ho - ly Fa - ther, Ho - ly Son, Ho - ly Spir - it,



bow be - fore Thee; All on earth Thy scep - ter claim,
bove are rais - ing; Cher - u - bim and Ser - a - phim
Three we name Thee, While in es - sence on - ly One,



All in heav'n a - bove a - dore Thee; In - fi - nite Thy vast do -
In un - ceas - ing cho - rus prais - ing, Fill the heav'ns with sweet ac -
Un di - vid - ed God we claim Thee, And a - dor - ing bend the



main, Ev - er - last - ing is Thy reign.
cord: Ho - ly, ho - ly, ho - ly, Lord!
knee, While we own the mys - ter - y.



✻ CONCLUDING RITES ✻

Priest The Lord be with you.

People **And with your spirit.**

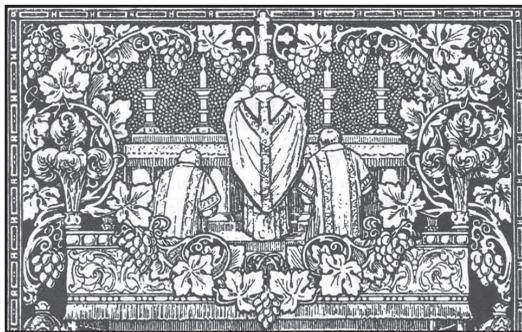
Priest May almighty God bless you, the Father, and the Son, and the Holy Spirit.

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 one: Tissot. *Jesus Walks in the Portico of Solomon*. (19th century).

Page ten: Saint Ursula Church, Munich. (19th century).

Page fifteen: Michael & Arthur O'Connor. (c. 1851).

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

Lord, who can comprehend even one of your words? We lose more of it than we grasp, like those who drink from a living spring. For God's word offers different facets according to the capacity of the listener, and the Lord has portrayed his message in many colors, so that whoever gazes upon it can see in it what suits him. Within it he has buried manifold treasures, so that each of us might grow rich in seeking them out.

The word of God is a tree of life that offers us blessed fruit from each of its branches. It is like that rock which was struck open in the wilderness, from which all were offered spiritual drink. As the Apostle says: *They ate spiritual food and they drank spiritual drink.*

And so whenever anyone discovers some part of the treasure, he should not think that he has exhausted God's word. Instead he should feel that this is all that he was able to find of the wealth contained in it. Nor should he say that the word is weak and sterile or look down on it simply because this portion was all that he happened to find. But precisely because he could not capture it all he should give thanks for its riches.

Be glad then that you are overwhelmed, and do not be saddened because he has overcome you. A thirsty man is happy when he is drinking, and he is not depressed because he cannot exhaust the spring. So let this spring quench your thirst, and not your thirst the spring. For if you can satisfy your thirst without exhausting the spring, then when you thirst again you can drink from it once more; but if when your thirst is sated the spring is also dried up, then your victory would turn to your own harm.

Be thankful then for what you have received, and do not be saddened at all that such an abundance still remains. What you have received and attained is your present share, while what is left will be your heritage. For what you could not take at one time because of your weakness, you will be able to grasp at another if you only persevere. So do not foolishly try to drain in one draught what cannot be consumed all at once, and do not cease out of faintheartedness from what you will be able to absorb as time goes on.

- From a commentary on the Diatessaron by Saint Ephrem, deacon

*The Diatessaron is a harmony of the four Gospels,
created in the 2nd century, and attributed to Tatian, a student of Justin Martyr.*



from the pastor

Dear Friends in Christ,

Lent begins this week on Ash Wednesday 18 February, and each one of us is called by the Lord Jesus to a deeper conversion as we prepare to celebrate the Passover of the Lord at Easter. During the coming 40 Days, let us strive to live in fidelity to the promises of our Baptism which we will renew at the Easter Vigil and at all the Masses on Easter Sunday of the Lord's Resurrection. "Are you unaware," Paul wrote to the Christians at Rome, "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." (Romans 6.3-4).

To live the new life of Baptism requires that we first die to sin and self and learn to live for Christ, and the disciplines of Lent are meant to help us in the lifelong work of living by grace through faith in the Son of God through the means of prayer, fasting, and almsgiving. Here are some of the practical ways we can do that during the 40 Days:

- ✠ come celebrate Vespers at 5 pm on each Sunday of Lent and bring a friend.
- ✠ give alms by placing a donation in the Poor Box at each door of the church, the gifts to which go to feed the hungry at Project Host on Academy Street and the Triune Mercy Center.
- ✠ go to Confession on a Wednesday afternoon from 5 to 6 pm or a Saturday afternoon from 3.30 to 4.30 pm. Go early this Lent, and do not wait until Holy Week when the lines will be long.
- ✠ attend Mass on the weekdays of Lent, at 7 am Monday through Friday.
- ✠ push back from every meal before you've had enough. Through your body's hunger for food be mindful of your soul's hunger for the Lord, a hunger that is satisfied only when we give ourselves without reservation in the obedience of faith to the Gospel. And on Ash Wednesday and each Friday of Lent abstain from meat and fast as your health and age allow.
- ✠ invite a lapsed Catholic to return to the practice of the Faith by joining you at Mass or Vespers one Sunday in Lent. A gentle invitation is often the only thing needed to bring a soul back to the Lord Jesus.
- ✠ pray the Liturgy of the Hours in whole or in part by using the app called iBreviary, the monthly publication called Magnificat, or the booklet available from Word on Fire.
- ✠ come walk the Way of the Cross each Friday of Lent at 6 pm and stay for supper after prayer.

Remember that you are dust, and to dust you shall return. So repent, and believe in the Gospel!

Father Newman