

st mary's catholic church
greenville, south carolina



first sunday of Lent
22 february 2026

Entrance Antiphon

Psalm 91.15, 16

When he calls on me, I will answer him; I will deliver him and give him glory, I will grant him length of days.

Entrance Hymn

Lord, Who Throughout These Forty Days

Claudia F. Hernaman, 1838-1898

ST. FLAVIAN C. M.
John Day's Psalter, 1562

1. Lord, who through - out these for - ty days, For
 2. As thou with Sa - tan didst con - tend, And
 3. As thou didst hun - ger bear and thirst, So
 4. And through these days of pen - i - - tence, And
 5. A - bide with us that when this life Of

us didst fast and pray, Teach us with thee to
 didst the vic - t'ry win, O give us strength in
 teach us, gra - cious Lord, To die to self, and
 through thy Pass - ion - tide, Yea, ev - er - more, in
 suf - f'ring o - ver - past; An East - er of un -

mourn our sins, And close by thee to stay.
 thee to fight, In thee to con - quer sin.
 chief - ly live By thy most ho - ly word.
 life and death, Je - sus! with us a - bide.
 end - ing joy We may at - tain at last!

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)

Collect



First Reading

Genesis 2.7-9; 3.1-7

The LORD God formed man out of the clay of the ground and blew into his nostrils the breath of life, and so man became a living being.

Then the LORD God planted a garden in Eden, in the east, and placed there the man whom he had formed. Out of the ground the LORD God made various trees grow that were delightful to look at and good for food, with the tree of life in the middle of the garden and the tree of the knowledge of good and evil.

Now the serpent was the most cunning of all the animals that the LORD God had made. The serpent asked the woman, “Did God really tell you not to eat from any of the trees in the garden?” The woman answered the serpent: “We may eat of the fruit of the trees in the garden; it is only about the fruit of the tree in the middle of the garden that God said, ‘You shall not eat it or even touch it, lest you die.’” But the serpent said to the woman: “You certainly will not die! No, God knows well that the moment you eat of it your eyes will be opened and you will be like gods who know what is good and what is evil.” The woman saw that the tree was good for food, pleasing to the eyes, and desirable for gaining wisdom. So she took some of its fruit and ate it; and she also gave some to her husband, who was with her, and he ate it. Then the eyes of both of them were opened, and they realized that they were naked; so they sewed fig leaves together and made loincloths for themselves.

Lector: The Word of the Lord.

People: Thanks be to God.



Responsorial Psalm

Psalm 51.3-4, 5-6, 12-13, 17



Have mercy on me, O God, in your goodness;
in the greatness of your compassion wipe out my offense.
Thoroughly wash me from my guilt
and of my sin cleanse me.

For I acknowledge my offense,
and my sin is before me always:
“Against you only have I sinned,
and done what is evil in your sight.”

A clean heart create for me, O God,
and a steadfast spirit renew within me.
Cast me not out from your presence,
and your Holy Spirit take not from me.

Give me back the joy of your salvation,
and a willing spirit sustain in me.
O Lord, open my lips,
and my mouth shall proclaim your praise.



Second Reading

Romans 5.12-19

Brothers and sisters: Through one man sin entered the world, and through sin, death, and thus death came to all men, inasmuch as all sinned — for up to the time of the law, sin was in the world, though sin is not accounted when there is no law. But death reigned from Adam to Moses, even over those who did not sin after the pattern of the trespass of Adam, who is the type of the one who was to come.

But the gift is not like the transgression. For if by the transgression of the one, the many died, how much more did the grace of God and the gracious gift of the one man Jesus Christ overflow for the many. And the gift is not like the result of the one who sinned. For after one sin there was the judgment that brought condemnation; but the gift, after many transgressions, brought acquittal. For if, by the transgression of the one, death came to reign through that one, how much more will those who receive the abundance of grace and of the gift of justification come to reign in life through the one Jesus Christ. In conclusion, just as through one transgression condemnation came upon all, so, through one righteous act, acquittal and life came to all. For just as through the disobedience of the one man the many were made sinners, so, through the obedience of the one, the many will be made righteous.

Lector: The Word of the Lord.

People: Thanks be to God.



Gospel Acclamation



R. **Praise to you, Lord Je - sus Christ, King of end - less glo - ry!**

One does not live on bread alone,
but on every word that comes forth from the mouth of God. *Response.*

Gospel

Luke 4.1-13

Deacon: The Lord be with you.

People: And with your spirit.

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

People: Glory to you, O Lord.

Filled with the Holy Spirit, Jesus returned from the Jordan and was led by the Spirit into the desert for forty days, to be tempted by the devil. He ate nothing during those days, and when they were over he was hungry. The devil said to him, “If you are the Son of God, command this stone to become bread.” Jesus answered him, “It is written, *One does not live on bread alone.*” Then he took him up and showed him all the kingdoms of the world in a single instant. The devil said to him, “I shall give to you all this power and glory; for it has been handed over to me, and I may give it to whomever I wish. All this will be yours, if you worship me.” Jesus said to him in reply, “It is written: *You shall worship the Lord, your God, and him alone shall you serve.*”

Then he led him to Jerusalem, made him stand on the parapet of the temple, and said to him, “If you are the Son of God, throw yourself down from here, for it is written: *He will command his angels concerning you, to guard you, and: With their hands they will support you, lest you dash your foot against a stone.*” Jesus said to him in reply, “It also says, *You shall not put the Lord, your God, to the test.*” When the devil had finished every temptation, he departed from him for a time.

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 for Black and Indian Home Missions. You may donate online using the link below:

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

LITURGY OF THE EUCHARIST

Offertory Antiphon

Psalm 91.4

With his pinions the Lord will cover you, and under his wings you shall take refuge; his faithfulness is a buckler and a shield.

Offertory Hymn

Hear Us, Almighty Lord

Hear us, al - might - y Lord, show us your
mer - cy Sin - ners we stand here be - fore you.

1. Je - sus our Sav - ior, Lord of all the na - tions,
2. Word of the Fa - ther, key-stone of God's build - ing,
3. God of com - pas - sion, Lord of might and splen - dor,

Christ our Re - deem - er, hear the prayers we of - fer,
Source of our glad - ness, gate - way to the King - dom,
Gra - cious ly lis - ten, hear our cries of an - guish.

Spare us and save us, com - fort us in sor - row.
Free us in mer - cy from the sins that bind us.
Touch us and heal us where our sins have wound - ed.

D.C.

4. Humbly confessing that we have offended,
Stripped of illusions, naked in our sorrow,
Pardon, Lord Jesus, those your blood has ransomed.

5. Innocent captive, you were led to slaughter,
Sentenced by sinners when they brought false witness.
Keep from damnation those your death has rescued.

Offertory Anthem

Remember Not, Lord, Our Offences

Henry Purcell

Remember not, Lord, our offences, nor the offences of our forefathers; neither take thou vengeance of our sins: spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever. Spare us, good Lord.



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

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

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

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



 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:*

Agnus, De - i, qui tol-lis pec cá - ta mun-di: mi-se-ré-re no - bis.
 Agnus, De - i, qui tol - lis pec - cá - ta mun - di:
 mi - se - ré - re no - bis. Agnus, 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.

Communion Antiphon

Matthew 4.4

One does not live by bread alone, but by ev'ry word that comes forth from the mouth of God.



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

Miserere Mei, Deus (Psalm 51)

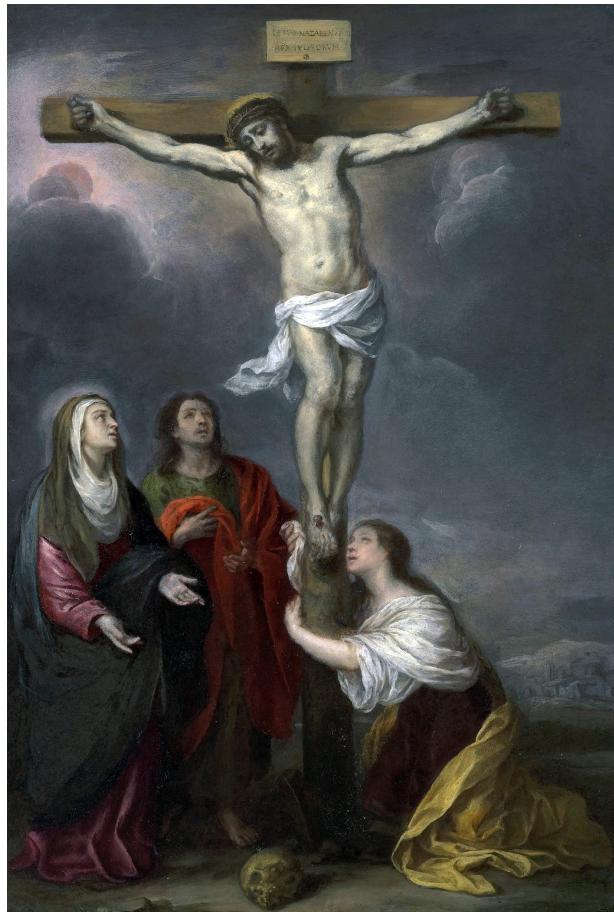
Adam Pajan

Have mercy upon me, O God, after thy great goodness: according to the multitude of thy mercies do away mine offenses.

Drop, Drop Slow Tears

Orlando Gibbons

Drop, drop slow tears and bathe those beauteous feet, which brought from heaven the news and prince of Peace. Cease not wet eyes, his mercies to entreat; to cry for vengeance, sin doth never cease. In your deep floods drown all my faults and fears; nor let his eye see sin, but through my tears.



Communion Hymn

George Hunt Smyttan, 1822-1870, alt.

Forty Days and Forty Nights

HEINLEIN 77. 77

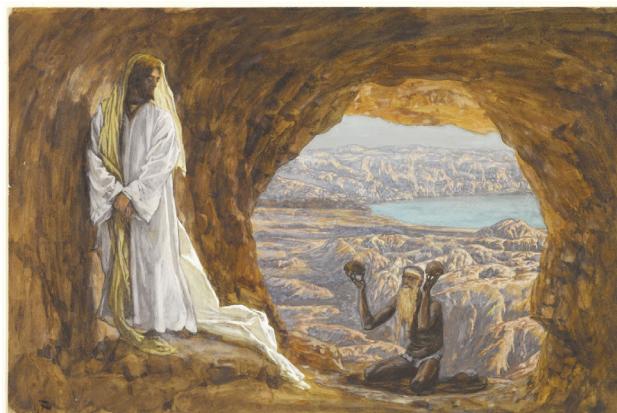
Attr. to Martin Herbst, 1654-1681

Nürnbergisches Gesangbuch, 1676

For - ty days, and for - ty nights
 Shall not we thy sor - row share
 Then if Sa - tan on us press,
 So shall we have peace di - vine.
 Keep, O keep us Sa - vior dear,

Thou wast fast - ing in the wild; For - ty days, and
 And from world - ly joys ab - stain, Fast - ing with un -
 Flesh or spir - it to as - sail, Vic - tor in the
 Ho - lier glad - ness ours shall be; Round us too shall
 Ev - er con - stant by thy side That with Thee we

for - ty nights Tempt - ed, and yet un - de - filed.
 ceas - ing prayer, Stong with thee to suf - fer pain?
 wil - der - ness, Grant we may not faint not fail!
 an - gels shine, Such as min - is - tered to Thee.
 may ap - pear At the e - ter - nal Eas - ter tide.



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.

PLEASE JOIN US
TODAY AT 5 PM FOR
SOLEMN VESPERS
OF THE
FIRST SUNDAY OF LENT

Page three: Stained Glass Inc. *Panel #12040.* (21st century).

Page four: Gérante Brothers, Ely Cathedral, England. (1849).

Page five: Horae ad usum Parisiensem. (15th ce15th century).

Page ten: Briton Rivière. *The Temptation in the Wilderness.* (1898).

Page eleven: Detail of Sanctus page from a Roman gradual. (13th century).

Page thirteen: Hubert and Jan Von Eyck. Saint Bavo's Cathedral, Ghent, Belgium. (1432).

Page fourteen: Ambrogio Bergognone. *Agony in the Garden (detail).* (c. 1501).

Page fifteen: Bartolome Esteban Murillo. *Christ on the Cross with the Virgin, Mary Magdalene, and St John.* (c. 1670).

Page sixteen: James Tissot. *Jesus Tempted in the Wilderness.* (19th century).

from the office of readings for the first sunday of lent

Hear, O God, my petition, listen to my prayer. Who is speaking? An individual, it seems. See if it is an individual: *I cried to you from the ends of the earth while my heart was in anguish.* Now it is no longer one person; rather, it is one in the sense that Christ is one, and we are all his members. What single individual can cry from the ends of the earth? The one who cries from the ends of the earth is none other than the Son's inheritance. It was said to him: *Ask of me, and I shall give you the nations as your inheritance, and the ends of the earth as your possession.* This possession of Christ, this inheritance of Christ, this body of Christ, this one Church of Christ, this unity that we are, cries from the ends of the earth. What does it cry? What I said before: *Hear, O God, my petition, listen to my prayer; I cried out to you from the ends of the earth.* That is, I made this cry to you from the ends of the earth; that is, on all sides.

Why did I make this cry? *While my heart was in anguish.* The speaker shows that he is present among all the nations of the earth in a condition, not of exalted glory but of severe trial.

Our pilgrimage on earth cannot be exempt from trial. We progress by means of trial. No one knows himself except through trial, or receives a crown except after victory, or strives except against an enemy or temptations.

The one who cries from the ends of the earth is in anguish, but is not left on his own. Christ chose to foreshadow us, who are his body, by means of his body, in which he has died, risen and ascended into heaven, so that the members of his body may hope to follow where their head has gone before. He made us one with him when he chose to be tempted by Satan.

We have heard in the gospel how the Lord Jesus Christ was tempted by the devil in the wilderness. Certainly Christ was tempted by the devil. In Christ you were tempted, for Christ received his flesh from your nature, but by his own power gained life for you; he suffered insults in your nature, but by his own power gained glory for you; therefore, he suffered temptation in your nature, but by his own power gained victory for you.

If in Christ we have been tempted, in him we overcame the devil. Do you think only of Christ's temptations and fail to think of his victory? See yourself as tempted in him, and see yourself as victorious in him. He could have kept the devil from himself; but if he were not tempted he could not teach you how to triumph over temptation.

- From a commentary on the psalms by Saint Augustine, bishop
(b. 354; d. 430 AD)

from the pastor

Dear Friends in Christ,

From today through Pentecost, we will be using the Apostles' Creed at Mass instead of the Nicene Creed. This is a practice suggested by the Roman Missal because the text we call the Apostles' Creed is so directly connected to the sacrament of Holy Baptism, the promises of which we renew every year on Easter Sunday.

The full title for what we call the Apostles' Creed is the Baptismal Symbol of the Roman Church, and in this case the word "symbol" means the mark of Christian faith summarized in the creed. This text was not written by one of the Apostles, but it does accurately state the essentials of Christian faith as taught by the Apostles. In the early Church, many dioceses founded in the Age of the Apostles had their own local profession of faith that was used in the sacred liturgy during the Baptism of adult converts, and that is the origin of this Baptismal Symbol of the Roman Church. It is the ancient profession of faith used in the Diocese of Rome by those being baptized, and we still use this text in a question and answer format at every Baptism in the Roman Rite and during the renewal of our Baptismal Promises on Passover or Easter Sunday.

Because the 40 Days are a preparation for the worthy celebration of the Passover of the Lord and because Mass on Easter Sunday of the Lord's Resurrection always includes the renewal of our baptismal promises, a central purpose of Lent is brought into bright relief. All Christians live in the gap between who they are and who they should be, and who we should be is revealed by the grace of Holy Baptism in which we become children of God, members of Christ, and heirs of the Kingdom of Heaven. Striving to close that gap and live according to the dignity of our Baptism is the goal of the 40 Days of Fasting, Prayer, and Almsgiving, and closing that gap is first, last and always a work of grace rather than a mere exertion of our wills. Nevertheless, we are called to the obedience of faith, meaning that we must cooperate with God's grace and strive to follow the Lord Jesus in the Way of the Cross, rejecting whatever is contrary to the Gospel.

The text of the Apostles' Creed will be printed in our Mass booklet each week, and this is the Profession of Faith we will use at Mass in place of the Nicene Creed starting today and continuing through Pentecost Sunday. On the Day of Resurrection, the priest will introduce the Renewal of Baptismal Promises with words that can guide us through these 40 Days: "Dear Brethren, through the Paschal Mystery we have been buried with Christ in Baptism, so that we may walk with him in newness of life. And so, now that our Lenten observance is concluded, let us renew the promises of Holy Baptism, by which we once renounced Satan and his works and promised to serve God in the holy Catholic Church."

Father Newman