

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



*fifth sunday of lent
26 march 2023*


 INTRODUCTORY RITES
 

Entrance Antiphon

Psalm 43.1-2

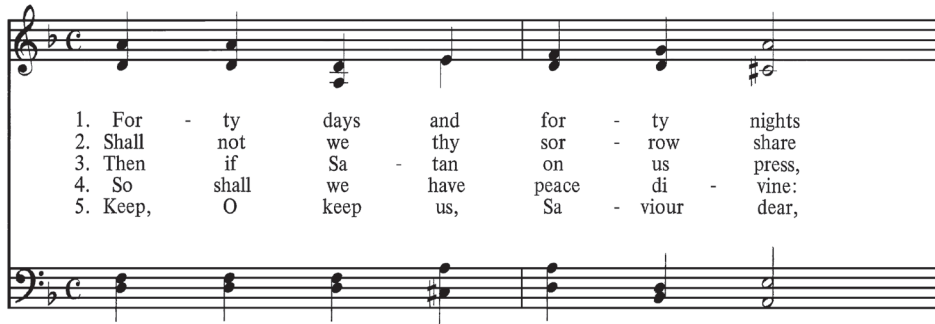
*Give me justice, O God, and plead my cause against a nation that is faithless.
From the deceitful and cunning rescue me, for you, O God, are my strength.*

Entrance Hymn

Forty Days and Forty Nights

George Hunt Smyttan, 1822-1870, alt.


HEINLEIN 77. 77
 Attr. to Martin Herbsi, 1654-1681
Nürnbergisches Gesangbuch, 1676



1. For - ty days and for - ty nights
 2. Shall not we thy sor - row share
 3. Then if Sa - tan on us press,
 4. So shall we have peace di - vine:
 5. Keep, O keep us, Sa - viour 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, Strong with thee to suf - fer pain?
 wil - der - ness, Grant we may not faint nor fail!
 an - gels shine, Such as min - is - tered to Thee.
 may ap - pear At the e - ter - nal Eas - ter - tide.

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.

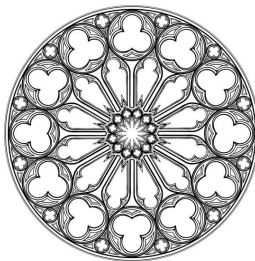
***People* Amen.**

Kyrie *(9.00 am and 11.00 am Masses)*

*Mass for Five Voices
(Choir only)*

William Byrd

Collect



First Reading

Ezekiel 37.12-14

Thus says the Lord God: O my people, I will open your graves and have you rise from them, and bring you back to the land of Israel. Then you shall know that I am the LORD, when I open your graves and have you rise from them, O my people! I will put my spirit in you that you may live, and I will settle you upon your land; thus you shall know that I am the LORD. I have promised, and I will do it, says the LORD.

Lector: The Word of the Lord.

People: Thanks be to God.



Responsorial Psalm

Psalm 130.1-2, 3-4, 5-6, 7-8

Psalm 130

Owen Alstott



R. With the Lord there is mer-cy and full-ness of re-demp-tion.

Out of the depths I cry to you, O LORD;
LORD, hear my voice!
Let your ears be attentive
to my voice in supplication. *Response.*

If you, O LORD, mark iniquities,
LORD, who can stand?
But with you is forgiveness,
that you may be revered. *Response.*

I trust in the LORD;
my soul trusts in his word.
More than sentinels wait for the dawn,
let Israel wait for the LORD. *Response.*

For with the LORD is kindness
and with him is plenteous redemption;
And he will redeem Israel
from all their iniquities. *Response.*



Second Reading

Romans 8.8-11

Brothers and sisters: Those who are in the flesh cannot please God. But you are not in the flesh; on the contrary, you are in the spirit, if only the Spirit of God dwells in you. Whoever does not have the Spirit of Christ does not belong to him. But if Christ is in you, although the body is dead because of sin, the spirit is alive because of righteousness. If the Spirit of the One who raised Jesus from the dead dwells in you, the One who raised Christ from the dead will give life to your mortal bodies also, through his Spirit dwelling in you.

Lector: The Word of the Lord.

People: Thanks be to God.



Gospel Acclamation

Owen Alstott



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

I am the resurrection and the life, says the Lord;
whoever believes in me, even if he dies, will never die. *Response.*

Gospel

John 11.1-45

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.

Now a man was ill, Lazarus from Bethany, the village of Mary and her sister Martha. Mary was the one who had anointed the Lord with perfumed oil and dried his feet with her hair; it was her brother Lazarus who was ill. So the sisters sent word to him saying, "Master, the one you love is ill." When Jesus heard this he said, "This illness is not to end in death, but is for the glory of God, that the Son of God may be glorified through it." Now Jesus loved Martha and her sister and Lazarus. So when he heard that he was ill, he remained for two days in the place where he was. Then after this he said to his disciples, "Let us go back to Judea." The disciples said to him, "Rabbi, the Jews were just trying to stone you, and you want to go back there?" Jesus answered, "Are there not twelve hours in a day? If one walks during the day, he does not stumble, because he sees the light of this world. But if one walks at night, he stumbles, because the light is not in him." He said this, and then told them, "Our friend Lazarus is asleep, but I am going to awaken him."

So the disciples said to him, "Master, if he is asleep, he will be saved." But Jesus was talking about his death, while they thought that he meant ordinary sleep. So then Jesus said to them clearly, "Lazarus has died. And I am glad for you that I was not there, that you may believe. Let us go to him." So Thomas, called Didymus, said to his fellow disciples, "Let us also go to die with him."

When Jesus arrived, he found that Lazarus had already been in the tomb for four days. Now Bethany was near Jerusalem, only about two miles away.

And many of the Jews had come to Martha and Mary to comfort them about their brother. When Martha heard that Jesus was coming, she went to meet him; but Mary sat at home. Martha said to Jesus, “Lord, if you had been here, my brother would not have died. But even now I know that whatever you ask of God, God will give you.” Jesus said to her, “Your brother will rise.” Martha said to him, “I know he will rise, in the resurrection on the last day.” Jesus told her, “I am the resurrection and the life; whoever believes in me, even if he dies, will live, and everyone who lives and believes in me will never die. Do you believe this?” She said to him, “Yes, Lord. I have come to believe that you are the Christ, the Son of God, the one who is coming into the world.”

When she had said this, she went and called her sister Mary secretly, saying, “The teacher is here and is asking for you.” As soon as she heard this, she rose quickly and went to him. For Jesus had not yet come into the village, but was still where Martha had met him. So when the Jews who were with her in the house comforting her saw Mary get up quickly and go out, they followed her, presuming that she was going to the tomb to weep there. When Mary came to where Jesus was and saw him, she fell at his feet and said to him, “Lord, if you had been here, my brother would not have died.” When Jesus saw her weeping and the Jews who had come with her weeping, he became perturbed and deeply troubled, and said, “Where have you laid him?” They said to him, “Sir, come and see.” And Jesus wept. So the Jews said, “See how he loved him.” But some of them said, “Could not the one who opened the eyes of the blind man have done something so that this man would not have died?”

So Jesus, perturbed again, came to the tomb. It was a cave, and a stone lay across it. Jesus said, “Take away the stone.” Martha, the dead man’s sister, said to him, “Lord, by now there will be a stench; he has been dead for four days.” Jesus said to her, “Did I not tell you that if you believe you will see the glory of God?” So they took away the stone. And Jesus raised his eyes and said, “Father, I thank you for hearing me. I know that you always hear me; but because of the crowd here I have said this, that they may believe that you sent me.” And when he had said this, He cried out in a loud voice, “Lazarus, come out!” The dead man came out, tied hand and foot with burial bands, and his face was wrapped in a cloth. So Jesus said to them, “Untie him and let him go.”

Now many of the Jews who had come to Mary and seen what he had done began to believe in him.

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 envelopes for Easter Flowers may also be placed in a collection plate found at each door of the church.


 LITURGY OF THE EUCHARIST
 

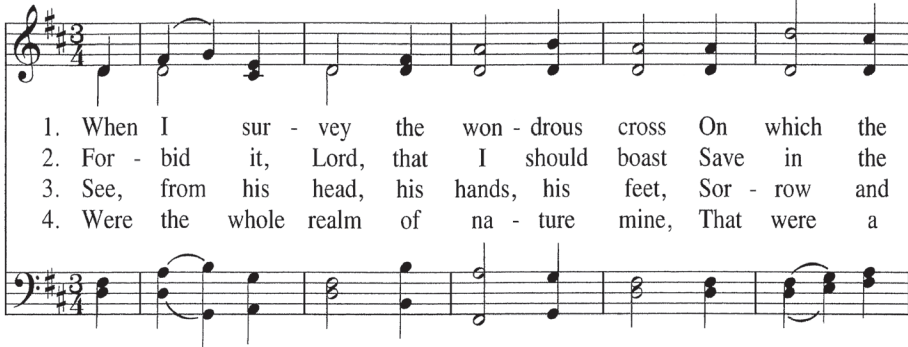
Offertory Antiphon

Psalm 118.7, 10, 17, 25

I will praise you, O Lord, with an upright heart. Deal bountifully with your servant, that I may live and keep your words. Enliven me according to your word, O Lord.

Offertory Hymn

When I Survey the Wondrous Cross



1. When I sur - vey the won - drous cross On which the
 2. For - bid it, Lord, that I should boast Save in the
 3. See, from his head, his hands, his feet, Sor - row and
 4. Were the whole realm of na - ture mine, That were a



Prince of glo - ry died, My rich - est gain I
 death of Christ, my God; All the vain things that
 love flow min - gled down; Did e'er such love and
 pres - ent far too small: Love so a - maz - ing,



count but loss, And pour con - tempt on all my pride.
 charm me most, I sac - ri - fice them to his blood.
 sor - row meet, Or thorns com - pose so rich a crown?
 so di - vine, De - mands my soul, my life, my all.

Text: Isaac Watts, 1674-1748
 Tune: ROCKINGHAM, LM: Adapted by Edward Miller, 1735-1807

Offertory Anthem

Miserere Mei

Arlen Clarke

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



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 - cé - sis. Be - ne - dí - ctus qui ve - nit in nó - mi - ne

Dó - mi - ni. Ho - sán - na in ex - cé - sis.



Mystérium Fidei (The Mystery of Faith)

Two staves of musical notation in treble clef with a key signature of one sharp (F#). The first staff contains the melody for the first line of lyrics, and the second staff contains the melody for the second line. The lyrics are: "We pro - claim your Death, O Lord, and pro - fess your Res - ur - rec - tion un - til you come_ a - gain."

The Great Amen

arr. by Judy Franzen

People

A single staff of musical notation in treble clef with a key signature of one sharp (F#). The melody consists of a series of notes and rests, corresponding to the lyrics "A - men. A - men. A - men." below the staff.



 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.

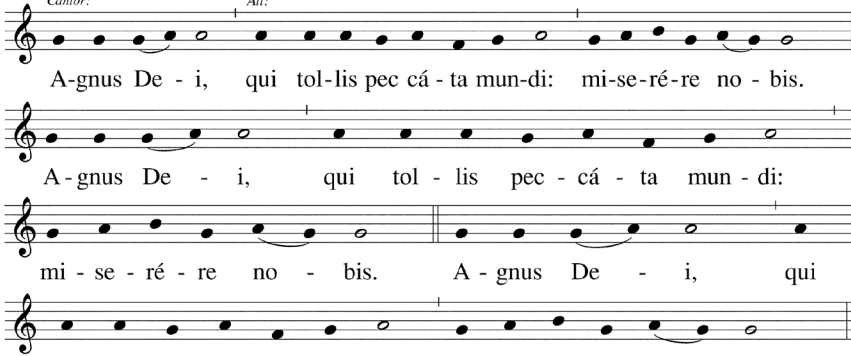
***People* Amen.**

Priest The peace of the Lord be with you always.

***People* And with your spirit.**

Agnus Dei

Cantor: *All:*



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.**

Everyone who lives and believes in me will not die for ever, says the Lord.



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 Motet

Lord, Let Me Know Mine End

Maurice Greene

Lord, let me know mine end, and the number of my days: that I may be certified how long I have to live. Behold, thou hast made my days as it were a span long: and mine age is even as nothing in respect of thee; and verily every man living is altogether vanity. For man walketh in a vain shadow, and disquieteth himself in vain: he heapeth up riches, and cannot tell who shall gather them. And now, Lord, what is my hope: truly my hope is even in thee. Hear my prayer, O Lord, and with thine ears consider my calling: hold not thy peace at my tears. O spare me a little, that I may recover my strength: before I go hence and be no more seen.



Communion Hymn

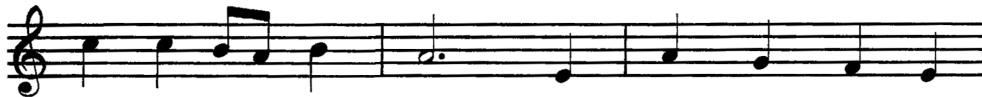
O Sacred Head Surrounded

Paulus Gerhardt, 1607-1676
Translation Composite

PASSION CHORALE 76. 76. D.
Hans Leo Hassler, 1564-1612
Harm. by Johann Sebastian Bach, 1685-1750



1. O Sa - cred Head sur - round - ed By
2. I see thy strength and vig - or All
3. In this, thy bit - ter pas - sion, Good



crown of pierc - ing thorn! O bleed - ing Head, so
fad - ing in the strife, And death with cru - el
Shep - herd, think of me With thy most sweet com -



wound - ed, Re - viled and put to scorn!
rig - or, Be - reav - ing thee of life;
pas - sion, Un - worth - y though I be:



Death's pal - lid hue comes o'er thee, The
O ag - o - ny and dy - ing! O
Be - neath thy cross a - bid - ing For -



glow of life de - cays, Yet an - gel hosts a -
love to sin - ners free! Je - sus, all grace sup -
ev - er would I rest, In thy dear love con -



dore thee, And trem - ble as they gaze.
ply - ing, O turn thy face on me.
fid - ing, And with thy pres - ence blest.

✠ 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, www.stmarysgvl.org, and look in the section called *Parish Links* for the essay entitled *Facing East to Pray*.

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

Page one: Tissot. *The Raising of Lazarus*. (19th century).

Page four: Ezekiel. All Saints Church, Swinford, Leicestershire, England.

Page six: Saint Paul Preaching in Synagogue. Sicily, Italy. (12th century).

Page eleven: Taddeo Crivelli. David in prayer from an illuminated manuscript. (1469).

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

Page sixteen: Duccio di Buoninsegna. *The Raising of Lazarus*. (1310).

Page seventeen: Giotto. *Crucifixion*. Lower Church, Assisi. (12th century).

from the office of readings for the fifth sunday of lent

The Word who became all things for us is close to us, our Lord Jesus Christ who promises to remain with us always. He cries out, saying: *See, I am with you all the days of this age*. He is himself the shepherd, the high priest, the way and the door, and has become all things at once for us. In the same way, he has come among us as our feast and holy day as well. The blessed Apostle says of him who was awaited: *Christ has been sacrificed as our Passover*. It was Christ who shed his light on the psalmist as he prayed: *You are my joy, deliver me from those surrounding me*. True joy, genuine festival, means the casting out of wickedness. To achieve this one must live a life of perfect goodness and, in the serenity of the fear of God, practice contemplation in one's heart.

This was the way of the saints, who in their lifetime and at every stage of life rejoiced as at a feast. Blessed David, for example, not once but seven times rose at night to win God's favor through prayer. The great Moses was full of joy as he sang God's praises in hymns of victory for the defeat of Pharaoh and the oppressors of the Hebrew people. Others had hearts filled always with gladness as they performed their sacred duty of worship, like the great Samuel and the blessed Elijah. Because of their holy lives they gained freedom, and now keep festival in heaven. They rejoice after their pilgrimage in shadows, and now distinguish the reality from the promise.

When we celebrate the feast in our own day, what path are we to take? As we draw near to this feast, who is to be our guide? Beloved, it must be none other than the one whom you will address with me as our Lord Jesus Christ. He says: *I am the way*. As blessed John tells us: it is Christ *who takes away the sin of the world*. It is he who purifies our souls, as the prophet Jeremiah says: *Stand upon the ways; look and see which is the good path, and you will find in it the way of amendment for your souls*.

In former times the blood of goats and the ashes of a calf were sprinkled on those who were unclean, but they were able to purify only the body. Now through the grace of God's Word everyone is made abundantly clean. If we follow Christ closely we shall be allowed, even on this earth, to stand as it were on the threshold of the heavenly Jerusalem, and enjoy the contemplation of that everlasting feast, like the blessed apostles, who in following the Savior as their leader, showed, and still show, the way to obtain the same gift from God. They said: *See, we have left all things and followed you*. We too follow the Lord, and we keep his feast by deeds rather than by words.

- From an Easter letter by Saint Athanasius, bishop (b. c. 296–298; d. 2 May 373 AD)

from the pastor

Dear Friends in Christ,

With this Fifth Sunday of Lent, the Church enters the final part of Lent: Passiontide. From today until the Vigil of the Resurrection in the night of Holy Saturday, crosses and statues are veiled and the sacred liturgy of each day takes us more deeply into the heart of the Paschal Mystery, as the Church cries out in faith, *“Save us, Savior of the world, for by your Cross and Resurrection you have set us free.”*

The veiling of sacred images during Passiontide is a custom with roots in Christian antiquity, and it prepares us for the great sundering of Christ’s atoning death. But even in Passiontide, stained glass windows and the Stations of the Cross remain visible, and these artistic catechisms can teach us a great deal about the dignity and difficulty of being disciples of the Lord Jesus. This is true in any Catholic church, but it is most especially true here at Saint Mary’s where we are blessed with sacred art of great beauty and power.

The sanctuary of the church is dominated by a stained glass window of the Crucifixion and Resurrection which was made in Bavaria in 1904 by the famed studio of Franz Mayer & Company. At the center of the scene is the Lord Jesus on the Cross, to which Saint Mary Magdalene clings at the base. To the left of the Cross are the three Mary’s: the Blessed Virgin Mary stands between Mary the mother James and Joseph and Mary the wife of Clopas, who was possibly a brother of Saint Joseph. And to the right of the Cross is another group of three: Saint John the Beloved Disciple stands between his mother Salome and the centurion who cried out “Truly, this was the Son of God!” Finally, at the top of the window is an image of the Resurrected Lord Jesus revealed in divine glory as the Eternal Word and God the Son - the Way, the Truth, and the Life. Behind all the figures, the Holy City of Jerusalem is visible, the same city into which Jesus was received as a conquering hero only five days before his judicial murder was demanded by a howling mob. How quickly the road paved with palm branches became the Way of the Cross!

At each Mass during the Fifth Week of Lent, the Church prays the first of two prefaces of the Passion of the Lord, and that text reminds us of the cost of our salvation: “For through the saving Passion of your Son the whole world has received a heart to confess the infinite power of your majesty, since by the wondrous power of the Cross your judgment on the world is now revealed and the authority of Christ crucified.”

Running through the nave of our church are the Fourteen Stations of the Cross, a devotion made popular by Saint Francis of Assisi in the 13th century. At a time when Christians could not travel safely to Jerusalem because the Holy City was under Islamic rule, Saint Francis devised a simple method for Christians to follow the Lord Jesus in the Way of the Cross in their own churches. The fourteen traditional stops or stations on the Via Dolorosa are depicted in works of art that invite pilgrims to pause and pray while meditating on Christ’s passion and atoning death on the Cross.

We adore you, O Christ, and we praise you, because by your holy Cross you have redeemed the world!

Father Newman