st mary's catholic charch greenville, south carolina



third suppay of lent 7 march 2021



Entrance Antiphon

Psalm 24.15-16

My eyes are always on the Lord, for he rescues my feet from the snare. Turn to me and have mercy on me, for I am alone and poor.

Entrance Hymn

Lord, Who Throughout These Forty Days



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,

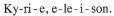
and bring us to everlasting life.

People Amen.

Or the priest may use the alternate form of the Penitential Rite with three invocations, after which all sing:

Kyrie (Repeat after the cantor)







Chri - ste, e - le - i - son.



Ky-ri-e, e-le-i-son.

Collect



First Reading Exodus 20.1-17

In those days, God delivered all these commandments: "I, the LORD, am your God, who brought you out of the land of Egypt, that place of slavery. You shall not have other gods besides me. You shall not carve idols for yourselves in the shape of anything in the sky above or on the earth below or in the waters beneath the earth; you shall not bow down before them or worship them. For I, the LORD, your God, am a jealous God, inflicting punishment for their fathers' wickedness on the children of those who hate me, down to the third and fourth generation; but bestowing mercy down to the thousandth generation on the children of those who love me and keep my commandments.

"You shall not take the name of the LORD, your God, in vain. For the LORD will not leave unpunished the one who takes his name in vain.

"Remember to keep holy the sabbath day. Six days you may labor and do all your work, but the seventh day is the sabbath of the LORD, your God. No work may be done then either by you, or your son or daughter, or your male or female slave, or your beast, or by the alien who lives with you. In six days the Lord made the heavens and the earth, the sea and all that is in them; but on the seventh day he rested. That is why the LORD has blessed the sabbath day and made it holy.

"Honor your father and your mother, that you may have a long life in the land which the LORD, your God, is giving you. You shall not kill. You shall not commit adultery. You shall not steal. You shall not bear false witness against your neighbor. You shall not covet your neighbor's house. You shall not covet your neighbor's wife, nor his male or female slave, nor his ox or ass, nor anything else that belongs to him."

Lector: The Word of the Lord. **People: Thanks be to God.**



Responsorial Psalm



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The law of the LORD is perfect, refreshing the soul; the decree of the LORD is trustworthy, giving wisdom to the simple. *Response*.

The precepts of the LORD are right, rejoicing the heart; the command of the LORD is clear, enlightening the eye. *Response*.

The fear of the LORD is pure, enduring forever; the ordinances of the LORD are true, all of them just. *Response*.

They are more precious than gold, than a heap of purest gold; sweeter also than syrup or honey from the comb. *Response*.



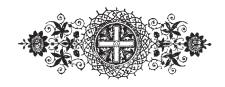
1 Corinthians 1.22-25

Second Reading

Brothers and sisters: Jews demand signs and Greeks look for wisdom, but we proclaim Christ crucified, a stumbling block to Jews and foolishness to Gentiles, but to those who are called, Jews and Greeks alike, Christ the power of God and the wisdom of God. For the foolishness of God is wiser than human wisdom, and the weakness of God is stronger than human strength.

Lector: The Word of the Lord. **People: Thanks be to God.**





Gospel Acclamation



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God so loved the world that he gave his only Son, so that everyone who believes in him might have eternal life. *Response*.

Gospel John 2.13-25

Deacon: The Lord be with you. **People: And with your spirit.**

Deacon: A reading from the holy Gospel according to Mark. People: Glory to you, O Lord.

Since the Passover of the Jews was near, Jesus went up to Jerusalem. He found in the temple area those who sold oxen, sheep, and doves, as well as the money changers seated there. He made a whip out of cords and drove them all out of the temple area, with the sheep and oxen, and spilled the coins of the money changers and overturned their tables, and to those who sold doves he said, "Take these out of here, and stop making my Father's house a marketplace." His disciples recalled the words of Scripture, *Zeal for your house will consume me*. At this the Jews answered and said to him, "What sign can you show us for doing this?" Jesus answered and said to them, "Destroy this temple and in three days I will raise it up." The Jews said, "This temple has been under construction for forty-six years, and you will raise it up in three days?" But he was speaking about the temple of his body. Therefore, when he was raised from the dead, his disciples remembered that he had said this, and they came to believe the Scripture and the word Jesus had spoken.

While he was in Jerusalem for the feast of Passover, many began to believe in his name when they saw the signs he was doing. But Jesus would not trust himself to them because he knew them all, and did not need anyone to testify about human nature. He himself understood it well.

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 the St. Mary's Building Fund may also be placed in the collection.



Offertory Antiphon

Psalm 18.9, 10, 11, 12

The justices of the Lord are right, rejoicing hearts, and his judgments are sweeter than honey and the honeycomb, for your servant keeps them.

Offertory Hymn

Hear Us, Almighty Lord



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

Hear my Prayer, O Lord

Adrian Batten

Hear my prayer O God and hide not thyself from my petition. Take heed onto me and hear me how I mourn in my prayer and am vexed.

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,

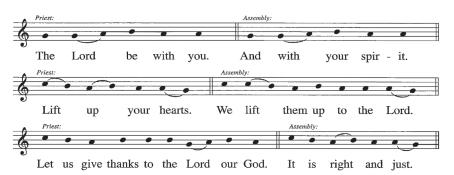
for our good

and the good of all his holy Church.

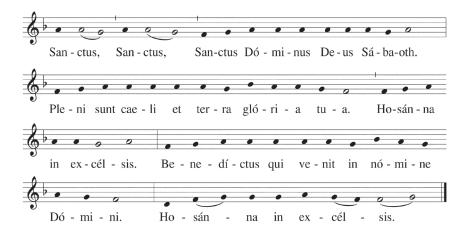
Prayer Over the Offerings



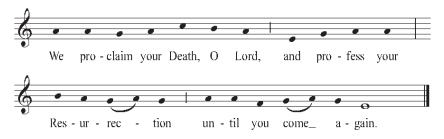
Preface Dialogue



Sanctus



Mystérium Fídei (The Mystery of Faith)



The Great Amen

arr. by Judy Franzen



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.

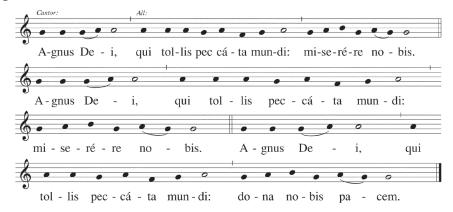
People Amen.

Priest The peace of the Lord be with you always.

People And with your spirit.



Agnus Dei



Music: Vatican Edition XVIII; acc. by Richard Prouls

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

John 4.13-14

For anyone who drinks it, says the Lord, the water I shall give will become in him a spring welling up to eternal life.



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,

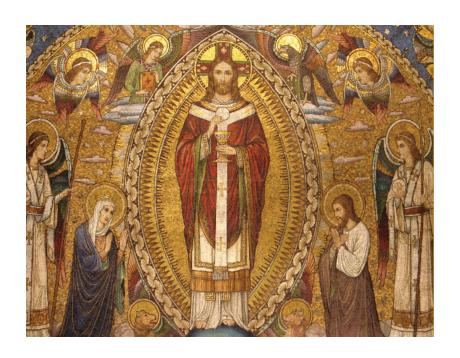
I ask you to feed me with the manna of your Holy Spirit

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

Thou Knowest, Lord, the Secrets of Our Hearts

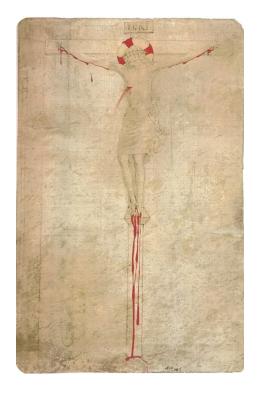
Adrian Batten

Thou knowest, Lord, the secrets of our hearts; Shut not thy merciful ears unto our prayers; but spare us, Lord most holy, O God most mighty. O holy and most merciful Savior, thou most worthy judge eternal, suffer us not at our last hour for any pains of death to fall from Thee. Amen.

Ave verum corpus Arlen Clarke

Translation of the Latin:

Hail the true body,
born of the Virgin Mary:
You who truly suffered and were sacrificed
on the cross for the sake of man.
From whose pierced flank
flowed water and blood:
Be a foretaste for us
in the trial of death.





Text: Yigdal Elohim Hai: Ascr. to Daniel ben Judah Dayyan, fl.1400; Para. by Thomas Olivers. 1725-1799. alt. Tune: LEONI, 6 6 8 4 D; From the Yigdal: Transcribed by Meyer Lyon, c.1751-1797



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 until recently has been rare in the Ordinary Form of the Roman Rite. For an explanation of this practice, please visit our parish website, www.smcgvl.org, and look for the link entitled Facing East to Pray.

PLEASE JOIN US
TODAY AT 5.00 PM FOR
SOLEMN VESPERS
OF THE
THIRD SUNDAY OF LENT

Page four: João Zeferino da Costa. Moses Receives the Law. (1868).

Page five: Zanobi Strozzi. Initial B of First Psalm. (c. 1450). Badia Fiorentina Psalter.

Page thirteen: Juan de Juanes. The Last Supper (c. 1562). Madrid.

Page fourteen: Brother Max Schmalzlann. Christ, Eternal High Priest. (c. 1911). Benedictine Sisters of Perpetual Adoration Chapel, Clyde, MO.

Page fifteen: Fra Angelico. Study for the Crucifixion. (15th Century).

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from the office of readings for the third sanday of lent

A woman came. She is a symbol of the Church not yet made righteous but about to be made righteous. Righteousness follows from the conversation. She came in ignorance, she found Christ, and he enters into conversation with her. Let us see what it is about, let us see why a Samaritan woman came to draw water. The Samaritans did not form part of the Jewish people: they were foreigners. The fact that she came from a foreign people is part of the symbolic meaning, for she is a symbol of the Church. The Church was to come from the Gentiles, of a different race from the Jews.

We must then recognize ourselves in her words and in her person, and with her give our own thanks to God. She was a symbol, not the reality; she foreshadowed the reality, and the reality came to be. She found faith in Christ, who was using her as a symbol to teach us what was to come. *She came* then *to draw water*. She had simply come to draw water, in the normal way of man or woman.

Jesus says to her: Give me water to drink. For his disciples had gone to the city to buy food. The Samaritan woman therefore says to him: How is it that you, though a Jew, ask me for water to drink, though I am a Samaritan woman? For Jews have nothing to do with Samaritans.

The Samaritans were foreigners; Jews never used their utensils. The woman was carrying a pail for drawing water. She was astonished that a Jew should ask her for a drink of water, a thing that Jews would not do. But the one who was asking for a drink of water was thirsting for her faith.

Listen now and learn who it is that asks for a drink. Jesus answered her and said: If you knew the gift of God, and who it is that is saying to you, "Give me a drink," perhaps you might have asked him and he would have given you living water.

He asks for a drink, and he promises a drink. He is in need, as one hoping to receive, yet he is rich, as one about to satisfy the thirst of others. He says: If you knew the gift of God. The gift of God is the Holy Spirit. But he is still using veiled language as he speaks to the woman and gradually enters into her heart. Or is he already teaching her? What could be more gentle and kind than the encouragement he gives? If you knew the gift of God, and who it is that is saying to you, "Give me a drink," perhaps you might ask and he would give you living water.

What is this water that he will give if not the water spoken of in Scripture: *With you is the fountain of life?* How can those feel thirst who *will drink deeply from the abundance in your house?*

He was promising the Holy Spirit in satisfying abundance. She did not yet understand. In her failure to grasp his meaning, what was her reply? *The woman says to him, Master, give me this drink, so that I may feel no thirst or come here to draw water.* Her need forced her to this labor, her weakness shrank from it. If only she could hear those words: *Come to me, all who labor and are burdened, and I will refresh you.* Jesus was saying this to her, so that her labors might be at an end; but she was not yet able to understand.

- From a treatise on John by Saint Augustine, bishop

from the pastor

Dear Friends in Christ,

The Third Sunday of Lent one year ago was the last time we worshipped together until the middle of May, and the enforced solitude and silence of Holy Week was one of the most difficult trials any of us had ever faced. Standing alone in the middle of an empty church during the opening hymn on Easter Sunday will remain forever etched in my memory as the emblem of the spiritual cost of this pandemic, and the other costs we know all too well: more than 500,000 dead, economic damage from the lockdowns nearly beyond calculation, and profound consequences for the physical and mental health of millions of people.

And yet, the danger was not nearly as severe as fear made it seem in the early weeks, and the vast majority of people who contracted the virus either never knew they had it or recovered fully in short order. The end of the pandemic is in sight, and we have learned how to live with this virus which will join the list of other viral infections, like the seasonal flu and common cold, which are endemic among us. The trials of this year have reminded us all that our mastery over nature is provisional and incomplete and that living with modesty and humility in this world is the path of wisdom.

In recent weeks as the number of new cases, the percentage of positive tests, and the number of hospital patients have declined, various restrictions in place for the past year have been relaxed so that we can resume public life. For example, there are now no limits to seating and service in restaurants and bars in South Carolina, and while each of us must remain vigilant to protect our own health and that of those around us, normal patterns of public life can begin to resume.

For these reasons, effective today I am opening all the pews in the church and removing restrictions on who can sit where. This does not mean that I encourage everyone to pack into the pews, and Gallivan Hall will remain open for additional seating for every Mass. But it is time to allow our parishioners to decide for themselves where they will sit during the sacred liturgy, and even with all pews open we will still be able to observe the WHO standard of one meter of distance in the church. So sit where you are comfortable, be respectful of each other, and remember that Gallivan Hall is open and provides extra space for everyone.

We will continue for now to have a single file line for the distribution of Holy Communion in both the church and Gallivan Hall, and everyone is still encouraged to wear a mask. If you or anyone in your home has a fever or a persistent cough, please stay home, and if you have recently been exposed to someone with the virus or just don't feel well, please stay home. These simple precautions will help everyone protect themselves and others even as we approach the end of the pandemic. Thank you for your constancy in these difficult times.

Father Newman