

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



*third sunday of lent
23 march 2025*

INTRODUCTORY RITES

Entrance Antiphon

Psalm 25.15-16

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

The Glory of These Forty Days



1. The glo - ry of these for - ty days We
2. A - lone and fast - ing Mo - ses saw The
3. So Dan - iel trained his mys - tic sight, De-
4. Then grant that we like them be true, Con-



cel - e - brate with songs of praise; For Christ, by whom all
 lov - ing God who gave the law; And to E - li - jah,
 liv - ered from the li - on's might; And John, the Bride-groom's
 summed in fast and prayer with you; Our spir - its strength-en



things were made, Him - self has fast - ed and has prayed.
 fast - ing, came The steeds and char - i - ots of flame.
 friend, be - came The her - ald of Mes - si - ah's name.
 with your grace, And give us joy to see your face.

Text: *Clarum decus jejunii*; Gregory the Great, c.540-604; Tr. by Maurice F. Bell, 1862-1947
 Tune: ERHALT UNS HERR, LM; Klug's *Geistliche Lieder*. 1543; Harm. by J. S. Bach, 1685-1750



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

Exodus 3.1-8a, 13-15

Moses was tending the flock of his father-in-law Jethro, the priest of Midian. Leading the flock across the desert, he came to Horeb, the mountain of God. There an angel of the LORD appeared to Moses in fire flaming out of a bush. As he looked on, he was surprised to see that the bush, though on fire, was not consumed. So Moses decided, “I must go over to look at this remarkable sight, and see why the bush is not burned.”

When the LORD saw him coming over to look at it more closely, God called out to him from the bush, “Moses! Moses!” He answered, “Here I am.” God said, “Come no nearer! Remove the sandals from your feet, for the place where you stand is holy ground. I am the God of your fathers,” he continued, “the God of Abraham, the God of Isaac, the God of Jacob.” Moses hid his face, for he was afraid to look at God. But the LORD said, “I have witnessed the affliction of my people in Egypt and have heard their cry of complaint against their slave drivers, so I know well what they are suffering. Therefore I have come down to rescue them from the hands of the Egyptians and lead them out of that land into a good and spacious land, a land flowing with milk and honey.”

Moses said to God, “But when I go to the Israelites and say to them, ‘The God of your fathers has sent me to you,’ if they ask me, ‘What is his name?’ what am I to tell them?” God replied, “I am who am.” Then he added, “This is what you shall tell the Israelites: I AM sent me to you.”

God spoke further to Moses, “Thus shall you say to the Israelites: The LORD, the God of your fathers, the God of Abraham, the God of Isaac, the God of Jacob, has sent me to you.

“This is my name forever; thus am I to be remembered through all generations.”

Lector: The Word of the Lord.

People: Thanks be to God.



Responsorial Psalm

Psalm 103.1-2, 3-4, 6-7, 8, 11



Bless the LORD, O my soul;
and all my being, bless his holy name.
Bless the LORD, O my soul,
and forget not all his benefits.

He pardons all your iniquities,
heals all your ills.
He redeems your life from destruction,
crowns you with kindness and compassion.

The LORD secures justice
and the rights of all the oppressed.
He has made known his ways to Moses,
and his deeds to the children of Israel.

Merciful and gracious is the LORD,
slow to anger and abounding in kindness.
For as the heavens are high above the earth,
so surpassing is his kindness toward those who fear him.

Second Reading

1 Corinthians 10.1-6, 10-12

I do not want you to be unaware, brothers and sisters, that our ancestors were all under the cloud and all passed through the sea, and all of them were baptized into Moses in the cloud and in the sea. All ate the same spiritual food, and all drank the same spiritual drink, for they drank from a spiritual rock that followed them, and the rock was the Christ. Yet God was not pleased with most of them, for they were struck down in the desert.

These things happened as examples for us, so that we might not desire evil things, as they did. Do not grumble as some of them did, and suffered death by the destroyer. These things happened to them as an example, and they have been written down as a warning to us, upon whom the end of the ages has come. Therefore, whoever thinks he is standing secure should take care not to fall.

Lector: The Word of the Lord.

People: Thanks be to God.

Gospel Acclamation

Owen Alstott



Repent, says the Lord;
the kingdom of heaven is at hand. *Response.*

Gospel

Luke 13.1-9

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.

Some people told Jesus about the Galileans whose blood Pilate had mingled with the blood of their sacrifices. Jesus said to them in reply, “Do you think that because these Galileans suffered in this way they were greater sinners than all other Galileans? By no means! But I tell you, if you do not repent, you will all perish as they did! Or those eighteen people who were killed when the tower at Siloam fell on them — do you think they were more guilty than everyone else who lived in Jerusalem? By no means! But I tell you, if you do not repent, you will all perish as they did!”

And he told them this parable: “There once was a person who had a fig tree planted in his orchard, and when he came in search of fruit on it but found none, he said to the gardener, ‘For three years now I have come in search of fruit on this fig tree but have found none. So cut it down. Why should it exhaust the soil?’ He said to him in reply, ‘Sir, leave it for this year also, and I shall cultivate the ground around it and fertilize it; it may bear fruit in the future. If not you can cut it down.’”

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 a collection plate can be found near each door of the church. You may donate online using the link below:

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

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

I Heard the Voice of Jesus Say

Horatius Bonar, 1808-1889

KINGSFOLD 86. 86. D.
Traditional English Melody
Harm. by Ralph Vaughan Williams, 1872-1958



1. I heard the voice of Je - sus say, 'Come un - to me and rest;
2. I heard the voice of Je - sus say, 'Be - hold, I free - ly give
3. I heard the voice of Je - sus say, 'I am this dark world's light;



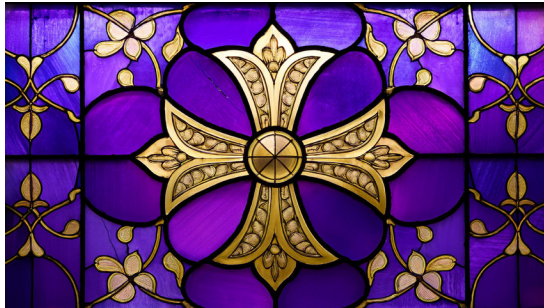
lay down thou wea - ry one, lay down thy head up - on my breast'.
the liv - ing wa - ter; thirst - y one, stoop down, and drink and live'.
look un - to me, thy morn shall rise, and all thy day be bright'.



I came to Je - sus as I was wea - ry and worn and sad;
I came to Je - sus, and I drank of that life - giv - ing stream;
I looked to Je - sus, and I found in him my star, my sun;



I found in him a rest - ing place, and he has made me glad.
my thirst was quenched, my soul re - vived, and now I live in him.
and in that light of life I'll walk till trav - elling days are done.



Offertory Anthem

Vere languores nostros

Tomás Luis de Victoria

Truly, our failings he has taken upon himself and our sorrows he has borne. By his wounds we have been saved. O sweet wood; O sweet nails that bore this sweet burden, which alone were worthy to support the king of Heaven and 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. *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 - lis Be - ne - dí - ctus qui ve - nit in nó - mi - ne

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

Music: Vatican Edition XVIII; acc. by Richard Proulx

Mystérium Fidei (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

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.

Communion Antiphon

Psalm 84.3-4

The sparrow finds a home, and the swallow a nest for her young: by your altars, O Lord of hosts, my King and my God. Blessed are they who dwell in your house, for ever singing your praise.



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

O Sun of Justice

6th century Latin; Chant, Mode I

O Sun of justice, Jesus Christ, dispel the darkness of our hearts, till your blest light makes nighttime flee and brings the joys your day imparts. In this our time acceptable, touch every heart with sorrow, Lord, that turned from sin, renewed by grace, we may press on toward love's reward. The day, your day, in beauty dawns when in your light earth blooms anew; led back again to life's true way, may we, forgiven, rejoice in you. O loving Trinity, our God, to you we bow through endless days, and in your grace newborn we sing new hymns of gratitude and praise.

Restless Is My Heart

Peter Kwasnieski

Restless is my heart until it rests in Thee. Helpless is my will until Thou hast made it free. Lord, hear me, stay near me, for Thy love teach me to fear Thee. Make me, though blind, see clearly! Jesus, Savior. Jesus, Son of God. Jesus, Ruler. Jesus, Refuge. To the world-weary soul Thou bringest Thy peace; from the fleshly burning of the Fall Thou bringest release. I need Thee, do Thou feed me, to Thy glorious Kingdom lead me. From tares and thorns, weed me! Sower, Gardner. Harvester of souls. Bread of angels. Desert manna. A pure heart create within me, by Thy grace. Light from Light, prepare me to behold Thy Holy Face. Reclaim me and inflame me. With a white stone rename me. Fit me to proclaim Thee. Jesus, Master. Jesus, Lamb of God. Jesus, High Priest. Jesus, Bridegroom. Christian soul, thou must not fret or flee away: rest on the Rock of Christ, and thou shalt never go astray. Count as dross all and each loss; on thy heart implore Him to emboss indelibly his Cross! Victim, Ransom. Sealed within the tomb. Risen Victor. Life eternal.



Communion Hymn

The King of Love My Shepherd Is

Psalm 22 (23)
Henry Williams Baker, 1821-1877


ST. COLUMBA 87. 87
Traditional Gaelic Hymn



1. The King of love my shep - herd is, Whose good - ness
2. Where streams of liv - ing wa - ter flow My ran - somed
3. Per - verse and fool - ish oft I strayed, But yet in
4. In death's dark vale I fear no ill With thee, dear
5. Thou spread'st a ta - ble in my sight; Thy unc - tion
6. And so through all the length of days Thy good - ness



fail - eth nev - er; I noth - ing lack if
soul he lead - eth, And where the ver - dant
love he sought me, And on his shoul - der
Lord, be - side me, Thy rod and staff my
grace be - stow - eth; And O what trans - port
fail - eth nev - er; Good Shep - herd, may I



I am his, And he is mine for - ev - er.
pas - tures grow With food ce - les - tial feed - eth.
gent - ly laid, And home, re - joic - ing, brought me.
com - fort still, Thy Cross be - fore to guide me.
and de - light From thy pure chal - ice flow - eth!
sing thy praise With - in thy house for - ev - er. A - men.

✠ 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, 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
THIRD SUNDAY OF LENT

Page one: Tissot. *The Vine Dresser and the Fig Tree*. (19th century).

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

Page four: Domenichino Zampieri. *Landscape with Moses and the Burning Bush (detail)*. (1610).

Page nine: Titian. *Christ Carrying the Cross*. (c. 1565)

Page twelve: Hubert and Jan Von Eyck. Detail of altarpiece, Saint Bavo's Cathedral, Ghent, Belgium. (1432).

Page thirteen: Tissot. *The Communion of the Apostles*. (19th century).

Page fourteen: All Saints Catholic Church. St Peters, Missouri. (19th century).

from the office of readings for the third sunday 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 (b. 354; d. 430 AD)

from the pastor

Dear Friends in Christ,

Catholics use the word “Church” in a variety of ways. In the first sense, we speak of the universal Catholic Church, and we usually indicate this meaning by the use of the capital “C.” This is the worldwide assembly of disciples founded by the Lord Jesus which was found first only in Jerusalem but which had from the beginning a universal mission and scope, and this is the Church we confess in the Creed to be one, holy, catholic, and apostolic.

As the disciples were dispersed from Jerusalem, they organized Christian communities in the various cities where they took refuge, and then in the great missionary journeys of Saint Paul and the other apostles, Christian communities were planted where none had been before. Within the lifetime of the apostles, these local communities were also spoken of as “churches,” and we now call these diocesan churches. These are the gatherings of Catholics presided over by a bishop who is assisted by a group or college of priests and deacons, and it is the diocesan Church that our tradition calls the “particular” or local Church to distinguish it from the universal Church found all over the world. The universal Church comes before all particular Churches in time and being, but in each diocese, the particular Church is the full expression of the universal Church. So, for example, the Catholic Church in South Carolina is the Diocese of Charleston. And to this we must add the Churches of the Christian East which have their own bishops and liturgical Rites, like our Maronite brethren. So the Eparchy (or Diocese) of Saint Maron, to which Saint Rafka belongs, is also a “particular Church.”

All of this is by way of saying that Catholics do not believe that the local congregation is the fundamental unit of the universal Church’s life. Both theologically and canonically, the diocesan Church is the true local Church. Nevertheless, from Christian antiquity every diocese has been organized into parishes, and now I come to my main point. No Catholic is in full communion with the universal Church or with the diocesan Church until and unless he or she is fully living the Catholic faith in one parish church. It is by full participation in the life of one parish church that a Catholic participates fully in the life of the whole Church. To do this requires one to worship each Sunday at one’s proper parish, to share fully in the life of that parish, to contribute to the support of that parish, and - according to present custom - to be registered in that parish. To be a true parishioner of this parish church requires that one come to Mass here each week, be involved in some way in the life of the parish, support the parish with their time, talent, and treasure according to the stewardship guidelines, and be registered here. Truly belonging to the parish is also required of those who seek Baptism or Marriage here or ask for their children to receive sacraments here. We invite everyone who visits Saint Mary’s to become a true parishioner by observing these simple precepts, because only by being truly a member of one parish church are we fully involved in the life of both the diocesan Church and the universal Church.

Father Newman