

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



*fourth sunday of lent
19 march 2022*


 INTRODUCTORY RITES
 

Entrance Antiphon

Isaiah 66.10-11

Rejoice, Jerusalem, and all who love her. Be joyful, all who were in mourning; exult and be satisfied at her consoling breast.

Entrance Hymn

The Glory of These Forty Days

Latin, 6th Cent.
Trans. by Maurice F. Bell, 1862-1947

ERHALT UNS, HERR (SPIRES) L. M.
J. Klug's *Geistliche Lieder*, 1543
Harm. by J. S. Bach, 1685-1750



1. The glo - ry of these for - ty days
 2. A - lone and fast - ing Mo - ses saw
 3. So Dan - iel trained his mys - tic sight,
 4. Then grant us, Lord, like them to be
 5. O Fa - ther, Son, and Spir - it blest,



We cel - e - brate with songs of praise;
 The lov - ing God who gave the law;
 De - liv - er'd from the li - on's might;
 Full oft in fast and prayer with thee;
 To thee be ev - ery prayer ad - drest;



For Christ, by whom all things were made,
 And to E - li - jah, fast - ing, came
 And John, the Bride - groom's friend, be - came
 Our spir - its strength - en with thy grace,
 Who art in three - fold Name a - dored,



Him - self has fast - ed and has prayed.
 The steeds and char - i - ots of flame.
 The her - ald of Mes - si - ah's name.
 And give us joy to see thy face.
 From age to age, the on - ly Lord. 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 *(9.00 am and 11.00 am Masses)*

Mass for Five Voices

(Choir only)

William Byrd

Collect



First Reading

1 Samuel 16.1b, 6-7, 10-13a

The LORD said to Samuel: “Fill your horn with oil, and be on your way. I am sending you to Jesse of Bethlehem, for I have chosen my king from among his sons.”

As Jesse and his sons came to the sacrifice, Samuel looked at Eliab and thought, “Surely the LORD’s anointed is here before him.” But the LORD said to Samuel: “Do not judge from his appearance or from his lofty stature, because I have rejected him. Not as man sees does God see, because man sees the appearance but the LORD looks into the heart.” In the same way Jesse presented seven sons before Samuel, but Samuel said to Jesse, “The LORD has not chosen any one of these.” Then Samuel asked Jesse, “Are these all the sons you have?” Jesse replied, “There is still the youngest, who is tending the sheep.” Samuel said to Jesse, “Send for him; we will not begin the sacrificial banquet until he arrives here.” Jesse sent and had the young man brought to them. He was ruddy, a youth handsome to behold and making a splendid appearance. The LORD said, “There—anoint him, for this is the one!” Then Samuel, with the horn of oil in hand, anointed David in the presence of his brothers; and from that day on, the spirit of the LORD rushed upon David.

Lector: The Word of the Lord.

People: Thanks be to God.



Responsorial Psalm

Psalm 23.1-3a, 3b-4, 5, 6

Psalm 23

Owen Alstott



℟. The Lord is my shep-herd; there is noth-ing I shall want.

The LORD is my shepherd; I shall not want.
In verdant pastures he gives me repose;
beside restful waters he leads me;
he refreshes my soul. *Response.*

He guides me in right paths
for his name's sake.
Even though I walk in the dark valley
I fear no evil; for you are at my side
with your rod and your staff
that give me courage. *Response.*

You spread the table before me
in the sight of my foes;
you anoint my head with oil;
my cup overflows. *Response.*

Only goodness and kindness follow me
all the days of my life;
and I shall dwell in the house of the LORD
for years to come. *Response.*

Second Reading

Ephesians 5.8-14

Brothers and sisters: You were once darkness, but now you are light in the Lord. Live as children of light, for light produces every kind of goodness and righteousness and truth. Try to learn what is pleasing to the Lord. Take no part in the fruitless works of darkness; rather expose them, for it is shameful even to mention the things done by them in secret; but everything exposed by the light becomes visible, for everything that becomes visible is light. Therefore, it says: "Awake, O sleeper, and arise from the dead, and Christ will give you light."

Lector: The Word of the Lord.

People: Thanks be to God.

Gospel Acclamation

Owen Alstott



I am the light of the world, says the Lord;
whoever follows me will have the light of life. *Response.*

Gospel

John 9.1-41

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.

As Jesus passed by he saw a man blind from birth. His disciples asked him, “Rabbi, who sinned, this man or his parents, that he was born blind?” Jesus answered, “Neither he nor his parents sinned; it is so that the works of God might be made visible through him. We have to do the works of the one who sent me while it is day. Night is coming when no one can work. While I am in the world, I am the light of the world.” When he had said this, he spat on the ground and made clay with the saliva, and smeared the clay on his eyes, and said to him, “Go wash in the Pool of Siloam” (which means Sent). So he went and washed, and came back able to see.

His neighbors and those who had seen him earlier as a beggar said, “Isn’t this the one who used to sit and beg?” Some said, “It is,” but others said, “No, he just looks like him.” He said, “I am.” So they said to him, “How were your eyes opened?” He replied, “The man called Jesus made clay and anointed my eyes and told me, ‘Go to Siloam and wash.’ So I went there and washed and was able to see.” And they said to him, “Where is he?” He said, “I don’t know.”

They brought the one who was once blind to the Pharisees. Now Jesus had made clay and opened his eyes on a sabbath. So then the Pharisees also asked him how he was able to see. He said to them, “He put clay on my eyes, and I washed, and now I can see.” So some of the Pharisees said, “This man is not from God, because he does not keep the sabbath.” But others said, “How can a sinful man do such signs?” And there was a division among them. So they said to the blind man again, “What do you have to say about him, since he opened your eyes?” He said, “He is a prophet.”

Now the Jews did not believe that he had been blind and gained his sight until they summoned the parents of the one who had gained his sight. They asked them, “Is this your son, who you say was born blind? How does he now see?” His parents answered and said, “We know that this is our son and that he was born blind. We do not know how he sees now, nor do we know who opened his eyes. Ask him, he is of age; he can speak for himself.” His parents said this because they were afraid of the Jews, for the Jews had already agreed that if anyone acknowledged him as the Christ, he would be expelled from the synagogue. For this reason his parents said, “He is of age; question him.”

So a second time they called the man who had been blind and said to him, “Give God the praise! We know that this man is a sinner.” He replied, “If he is a sinner, I do not know. One thing I do know is that I was blind and now I see.” So they said to him, “What did he do to you? How did he open your eyes?” He answered them, “I told you already and you did not listen. Why do you want to hear it again? Do you want to become his disciples, too?” They ridiculed him and said, “You are that man’s disciple; we are disciples of Moses! We know that God spoke to Moses, but we do not know where this one is from.” The man answered and said to them, “This is what is so amazing, that you do not know where he is from, yet he opened my eyes. We know that God does not listen to sinners, but if one is devout and does his will, he listens to him. It is unheard of that anyone ever opened the eyes of a person born blind. If this man were not from God, he would not be able to do anything.” They answered and said to him, “You were born totally in sin, and are you trying to teach us?” Then they threw him out.

When Jesus heard that they had thrown him out, he found him and said, “Do you believe in the Son of Man?” He answered and said, “Who is he, sir, that I may believe in him?” Jesus said to him, “You have seen him, the one speaking with you is he.” He said, “I do believe, Lord,” and he worshiped him. Then Jesus said, “I came into this world for judgment, so that those who do not see might see, and those who do see might become blind.”

Some of the Pharisees who were with him heard this and said to him, “Surely we are not also blind, are we?” Jesus said to them, “If you were blind, you would have no sin; but now you are saying, ‘We see,’ so your sin remains.

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 Catholic Relief Services and Easter Flowers may also be placed in a collection plate found at each door of the church.

Offertory Antiphon

Psalm 135.3-6

Praise the Lord, for the Lord is good; sing to his name, for he is gracious! Whatever the Lord pleases he does in heaven and on earth.

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.

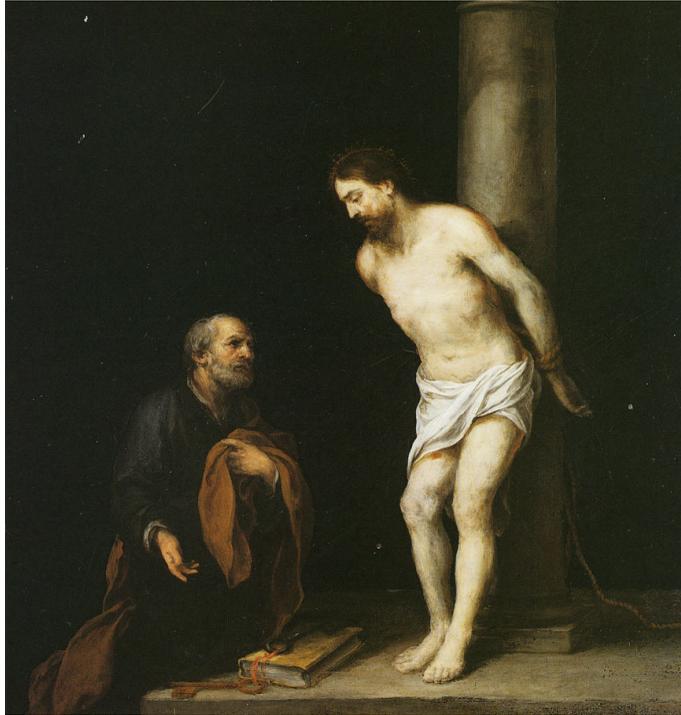


Offertory Anthem

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.**

✠ 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)

We pro - claim your Death, O Lord, and pro - fess your
Res - ur - rec - tion un - til you come_ a - gain.

The image shows two staves of musical notation in treble clef. The first staff contains the melody for the first line of lyrics, and the second staff contains the melody for the second line. The notes are simple, with some rests and a final fermata on the second staff.

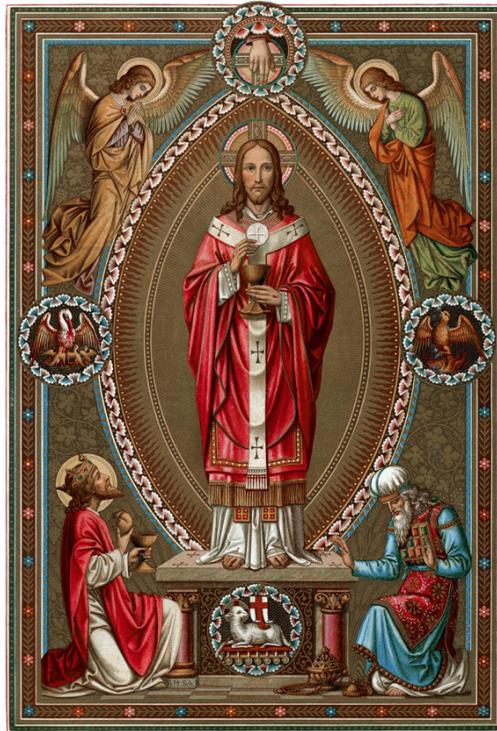
The Great Amen

arr. by Judy Franzen

People

A - men. A - men. A - men.

The image shows a single staff of musical notation in treble clef with a key signature of one sharp (F#). The melody is simple and consists of a few notes with rests, ending with a fermata. The lyrics 'A - men. A - men. A - men.' are written 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.

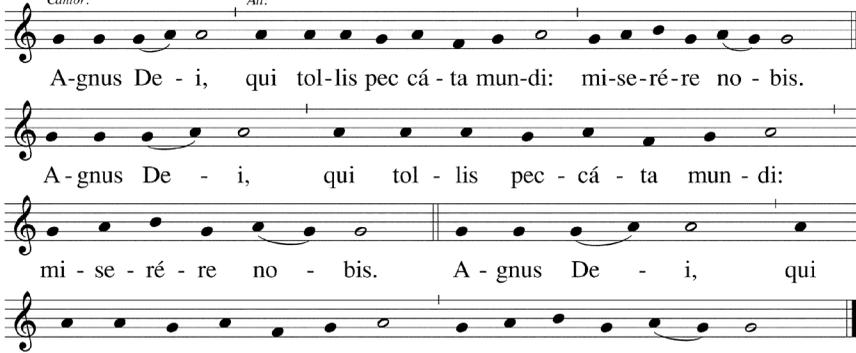
***People* Amen.**

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.**

The Lord anointed my eyes: I went, I washed, I saw and I believed in 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

Ave verum

Flor Peeters

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.

Lord, Who Hast Formed Me

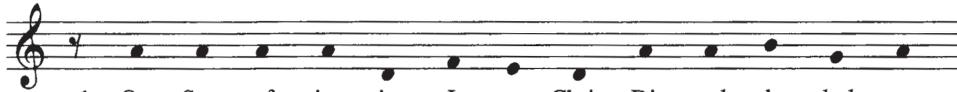
George Herbert; arr. A. Clarke

Lord, who hast formed me out of mud, redeemed me through thy blood, and sanctified to do good. Purge all my sins done heretofore: for I confess my heavy score, and I will strive, and to sin no more. Enrich my heart, mouth, hands with faith, with hope and charity; that I may run, rise, rest with thee.

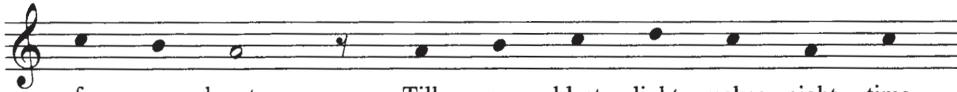


Communion Hymn

O Sun of Justice



1. O Sun of jus - tice, Je - sus Christ, Dis - pel the dark - ness
 2. In this our "time ac - cept - a - ble" Touch ev - 'ry heart with
 3. The day, your day, in beau - ty dawns When in your light earth
 4. O lov - ing Trin - i - ty, our God, To you we bow through



of our hearts, Till your blest light makes night - time
 sor - row, Lord, That, turned from sin, re - newed by
 blooms a - new; Led back a - gain to life's true
 end - less days, And in your grace new - born we



flee And brings the joys your day im - parts.
 grace, We may press on toward love's re - ward.
 way, May we, for - giv'n, re - joice in you.
 sing New hymns of grat - i - tude and praise.

Text: *Jam Christe sol justitiae*; Latin, 6th C.; Tr. by Peter J. Scagnelli, b.1949, ©
 Tune: JESU DULCIS MEMORIA, LM: Mode I; Acc. by Richard Proulx, b.1937, © 1975, GIA Publications, Inc.



✠ 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
FOURTH SUNDAY OF LENT

Page one: Tissot. *The Pharisees Question Jesus*. (c. 1886).

Page four: Samuel Anointing David, Ingeborg Psalter, France. (c. 1206).

Page ten: Bartolomé Esteban Murillo. *The Penitent St Peter Kneeling Before Christ at the Column*. (1670).

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

Page twelve: Br Max Schmalzl. *Christ the High Priest*. Roman Missal. (19th century).

Page fifteen: Duccio. *The Healing of the Man Born Blind*. (1311).

Page sixteen: Lorenzo Monaco. *The Intercession of Christ and the Virgin*. (c. 1401).

from the office of readings for the fourth sunday of lent

The Lord tells us: *I am the light of the world; he who follows me will not walk in darkness, but will have the light of life.* In these few words he gives a command and makes a promise. Let us do what he commands so that we may not blush to covet what he promises and to hear him say on the day of judgment: “I laid down certain conditions for obtaining my promises. Have you fulfilled them?” If you say: “What did you command, Lord our God?” he will tell you: “I commanded you to follow me. You asked for advice on how to enter into life. What life, if not the life about which it is written: *With you is the fountain of life?*”

Let us do now what he commands. Let us follow in the footsteps of the Lord. Let us throw off the chains that prevent us from following him. Who can throw off these shackles without the aid of the one addressed in these words: *You have broken my chains?* Another psalm says of him: *The Lord frees those in chains, the Lord raises up the downcast.*

Those who have been freed and raised up follow the light. The light they follow speaks to them: *I am the light of the world; he who follows me will not walk in darkness.* The Lord gives light to the blind. Brethren, that light shines on us now, for we have had our eyes anointed with the eye-salve of faith. His saliva was mixed with earth to anoint the man born blind. We are of Adam’s stock, blind from our birth; we need him to give us light. He mixed saliva with earth, and so it was prophesied: *Truth has sprung up from the earth.* He himself has said: *I am the way, the truth, and the life.*

We shall be in possession of the truth when we see face to face. This is his promise to us. Who would dare to hope for something that God in his goodness did not choose to promise or bestow?

We shall see face to face. The Apostle says: *Now I know in part, now obscurely through a mirror, but then face to face.* John the apostle says in one of his letters: *Dearly beloved, we are now children of God, and it has not yet been revealed what we shall be. We know that when he is revealed we shall be like him, for we shall see him as he is.* This is a great promise.

If you love me, follow me. “I do love you,” you protest, “but how do I follow you?” If the Lord your God said to you: “I am the truth and the life,” in your desire for truth, in your love for life, you would certainly ask him to show you the way to reach them. You would say to yourself: “Truth is a great reality, life is a great reality; if only it were possible for my soul to find them!”

- From a treatise on John by Saint Augustine, bishop (b. 354; d. 430 AD)



from the pastor

Dear Friends in Christ,

The first principle of Evangelical Catholicism says that “the Lord Jesus is the crucified and risen Savior of all mankind, and no human person can fully understand his life or find his dignity and destiny apart from an authentic friendship with the Lord Jesus. It is not enough to know who Jesus is; we must know Jesus.” This last distinction is crucial for a life of genuine discipleship. It is possible to know who Jesus is without ever really knowing Jesus, and those who merely know who he is cannot be participants in Christian faith and life; they are spectators only. But how do we come to know him? How can we have an authentic friendship with the Lord Jesus?

The Savior himself gives us the answer to these questions in his teaching recorded in Chapter 15 of the Gospel of John. The scene is the Upper Room at the Last Supper, a setting which gives special urgency to the words of the Lord Jesus: “As the Father loves me, so I also love you. Remain in my love. If you keep my commandments, you will remain in my love, just as I have kept my Father’s commandments and remain in his love. I have told you this so that my joy may be in you and your joy may be complete. This is my commandment: love one another as I love you. No one has greater love than this, to lay down one’s life for one’s friends. You are my friends if you do what I command you. I no longer call you slaves, because a slave does not know what his master is doing. I have called you friends, because I have told everything that I have heard from my Father. It was not you who chose me but I who chose you and appointed you to go and bear fruit that will remain.” (John 15.9-16)

The Lord Jesus calls us his friends because he has told us everything given to him by his Father. This is the supernatural gift of divine revelation – the Gospel which is the power of God unto salvation for all who believe. When we receive this sacred teaching with the obedience of faith, then we are strengthened by grace to love one another in the truth and to keep the commandments, not as an effort to earn a place in God’s kingdom but as a consequence of our having been made a new creation by the grace of Baptism, a grace that is renewed every time we go to Confession and worthily receive the Most Holy Eucharist.

As with any friendship, our friendship with Christ deepens over time as we come to know the Holy Scriptures more thoroughly, as we learn to pray more devoutly, as we seek to serve those in need with greater charity, as we acquire a Christian view of the world more completely, and as we surrender ourselves in love to Christ and his Church with greater conviction. During these 40 Days, as we prepare to renew the promises of our Baptism when we celebrate the Passover of the Lord, this deepening of our friendship with the Lord Jesus should be our constant goal and guide, and that, in turn, prepares us to fulfill the eighth principle of Evangelical Catholicism: “All the baptized are sent in the Great Commission to be witnesses of Christ to others and must be equipped by the Church to teach the Gospel in word and deed. An essential dimension of true discipleship is the willingness to invite others to follow the Lord Jesus and the readiness to explain his Gospel.”

Father Newman