

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



*fourth sunday of lent
30 march 2025*

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

Lord, Who Throughout These Forty Days

Claudia F. Hernaman, 1838-1898

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

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

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

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

Penitential Act

Confiteor

I confess to almighty God
and to you, my brothers and sisters,
that I have greatly sinned,
in my thoughts and in my words,
in what I have done and in what I have failed to do,

All strike their breast, saying:

through my fault, through my fault, through my most grievous fault;

therefore I ask blessed Mary ever-Virgin,
all the Angels and Saints,
and you, my brothers and sisters,
to pray for me to the Lord our God.

Priest May almighty God have mercy on us,
forgive us our sins,
and bring us to everlasting life.

***People* Amen.**

Kyrie

Mass for Five Voices, William Byrd (Choir only)

Collect



✠ LITURGY OF THE WORD ✠

First Reading

Joshua 5.9a, 10-12

The LORD said to Joshua, “Today I have removed the reproach of Egypt from you.”

While the Israelites were encamped at Gilgal on the plains of Jericho, they celebrated the Passover on the evening of the fourteenth of the month. On the day after the Passover, they ate of the produce of the land in the form of unleavened cakes and parched grain. On that same day after the Passover, on which they ate of the produce of the land, the manna ceased. No longer was there manna for the Israelites, who that year ate of the yield of the land of Canaan.

Lector: The Word of the Lord.

People: Thanks be to God.



Responsorial Psalm

Psalm 34.2-3, 4-5, 6-7



I will bless the LORD at all times;
his praise shall be ever in my mouth.
Let my soul glory in the LORD;
the lowly will hear me and be glad.

Glorify the LORD with me,
let us together extol his name.
I sought the LORD, and he answered me
and delivered me from all my fears.

Look to him that you may be radiant with joy,
and your faces may not blush with shame.
When the poor one called out, the LORD heard,
and from all his distress he saved him.

Second Reading

2 Corinthians 5.17-21

Brothers and sisters: Whoever is in Christ is a new creation: the old things have passed away; behold, new things have come. And all this is from God, who has reconciled us to himself through Christ and given us the ministry of reconciliation, namely, God was reconciling the world to himself in Christ, not counting their trespasses against them and entrusting to us the message of reconciliation. So we are ambassadors for Christ, as if God were appealing through us. We implore you on behalf of Christ, be reconciled to God. For our sake he made him to be sin who did not know sin, so that we might become the righteousness of God in him.

Lector: The Word of the Lord.

People: Thanks be to God.

Gospel Acclamation



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

I will get up and go to my Father and shall say to him:
Father, I have sinned against heaven and against you. *Response.*

Gospel

Luke 15.1-3, 11-32

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.

Tax collectors and sinners were all drawing near to listen to Jesus, but the Pharisees and scribes began to complain, saying, “This man welcomes sinners and eats with them.” So to them Jesus addressed this parable: “A man had two sons, and the younger son said to his father, ‘Father give me the share of your estate that should come to me.’ So the father divided the property between them. After a few days, the younger son collected all his belongings and set off to a distant country where he squandered his inheritance on a life of dissipation.

When he had freely spent everything, a severe famine struck that country, and he found himself in dire need. So he hired himself out to one of the local citizens who sent him to his farm to tend the swine. And he longed to eat his fill of the pods on which the swine fed, but nobody gave him any. Coming to his senses he thought, ‘How many of my father’s hired workers have more than enough food to eat, but here am I, dying from hunger. I shall get up and go to my father and I shall say to him, “Father, I have sinned against heaven and against you. I no longer deserve to be called your son; treat me as you would treat one of your hired workers.”’ So he got up and went back to his father.

While he was still a long way off, his father caught sight of him, and was filled with compassion. He ran to his son, embraced him and kissed him. His son said to him, ‘Father, I have sinned against heaven and against you; I no longer deserve to be called your son.’ But his father ordered his servants, ‘Quickly bring the finest robe and put it on him; put a ring on his finger and sandals on his feet. Take the fattened calf and slaughter it. Then let us celebrate with a feast, because this son of mine was dead, and has come to life again; he was lost, and has been found.’ Then the celebration began.

Now the older son had been out in the field and, on his way back, as he neared the house, he heard the sound of music and dancing. He called one of the servants and asked what this might mean. The servant said to him, ‘Your brother has returned and your father has slaughtered the fattened calf because he has him back safe and sound.’ He became angry, and when he refused to enter the house, his father came out and pleaded with him. He said to his father in reply, ‘Look, all these years I served you and not once did I disobey your orders; yet you never gave me even a young goat to feast on with my friends. But when your son returns who swallowed up your property with prostitutes, for him you slaughter the fattened calf.’ He said to him, ‘My son, you are here with me always; everything I have is yours. But now we must celebrate and rejoice, because your brother was dead and has come to life again; he was lost and has been found.’”

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. You may donate online using the link below:

[Please Click Here to Make a Donation to Saint Mary's 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


Hear Us, Almighty Lord




Hear us, al - might - y Lord, show us your




mer - cy Sin - ners we stand here be - fore you.



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



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



D.C.

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

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

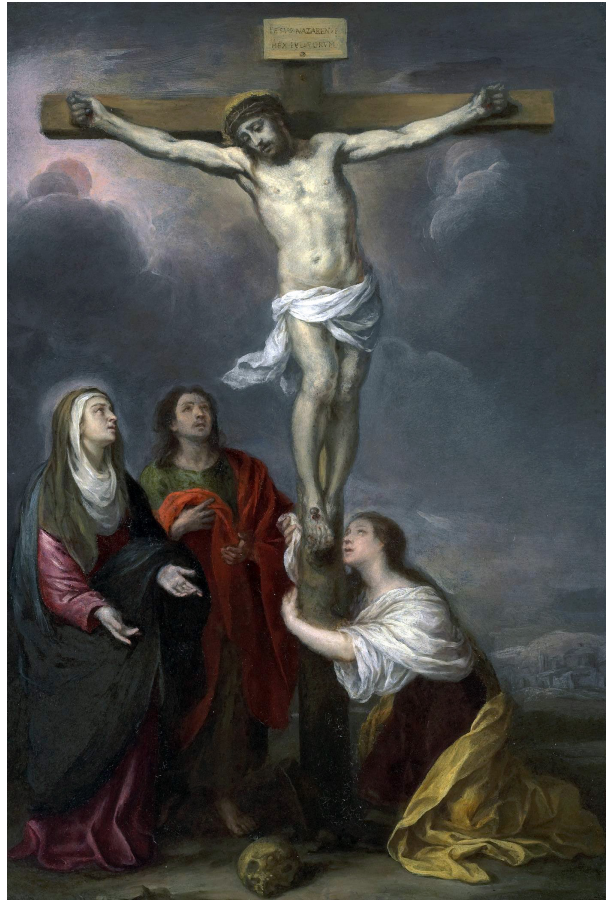
5. Innocent captive, you were led to slaughter,
 Sentenced by sinners when they brought false witness.
 Keep from damnation those your death has rescued.

Offertory Anthem

Crux Fidelis

John IV of Portugal

Faithful Cross, among all, the one noble tree; the wood offers nothing so great in flower or foliage. Sweet wood, sweet nail sustaining sweet weight!



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

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

Music: Vatican Edition XVIII; acc. by Richard Proulx

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.

The musical score consists of four staves of music. The first staff is marked 'Cantor:' and the second 'All:'. The lyrics are written below the staves, with hyphens indicating syllables across notes. The music is in a simple, melodic style with a key signature of one flat and a 4/4 time signature.

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.**

You must rejoice, my son, for your brother was dead and has come to life; he was lost and is found.



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

My Song is Love Unknown text: Samuel Crossman; arr: John Ireland

My song is love unknown, my Savior's love to me; love to the loveless shown, that they might lovely be. O who am I, that for my sake my Lord should take frail flesh, and die? He came from His blest throne salvation to bestow; but men made strange, and none the longed-for Christ would know: but oh, my Friend, my Friend indeed, Who at my need His life did spend. Sometimes they strew His way, and His sweet praises sing; resounding all the day Hosannas to their King: Then "Crucify!" is all their breath, and for His death they thirst and cry. They rise and needs will have my dear Lord made away; a murderer they save, the Prince of life they slay. Yet cheerful He to suffering goes, that He His foes from thence might free. Here might I stay and sing, no story so divine; never was love, dear King, never was grief like Thine. This is my Friend, in whose sweet praise I all my days could gladly spend.



Communion 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, L.M: Adapted by Edward Miller, 1735-1807



✠ 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, smcgv1.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: James Tissot. *The Return of the Prodigal Son*. (19th century).

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

Page twelve: Juan de Juanes. *Last Supper*. (c. 1562).

Page thirteen: Bartolomé Esteban Murillo. *Prodigal Son*. (1667).

Page fourteen: Basilica of San Clemente, Rome. (c. 1200).

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,

Bishop Jacques is calling all Catholics in South Carolina to follow for the next five years what he calls the Via Fidelis, and by this he means that during these five years we will all seek to become more effective missionary disciples who lead others to know, love, and serve the Lord Jesus Christ. This journey of faith is yet another expression of what Pope Saint John Paul the Great called the New Evangelization and what I call Evangelical Catholicism. But whatever name we give to this effort, it is not a program or movement in the Church; it is simply the way we should live our faith and share it with others.

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)

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