

SAINT MARY'S CATHOLIC CHURCH

VICTORIA, TEXAS



1ST SUNDAY OF LENT
MARCH 6, 2022

CLERGY AND STAFF

Pastor: Fr. Kristopher Fuchs - pastor@stmvictoria.org

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INTRODUCTORY RITES

*The Mass begins with the Processional Hymn.
The celebrant and other ministers enter in procession and reverence the altar with a kiss.
The altar is a symbol of Christ at the heart of the assembly and so deserves this special reverence.*
STAND

PROCESSIONAL HYMN *Again We Keep This Solemn Fast* Hymn 76

ENTRANCE ANTIPHON *(10:30 am only)* Pew Missal, page 107

✠. In the Name of the Father, and of the Son, and of the Holy Spirit. R. **Amen.**

✠. The Lord be with you. R. **And with your spirit.**

PENITENTIAL ACT Pew Missal, page 4

*The Penitential Act follows the greeting. At the very beginning of the Mass,
the faithful recall their sins and place their trust in God's abiding mercy.*

KYRIE *Greek* Pew Missal, page 22

*The Act of Penitence includes the Kyrie Eleison,
a Greek phrase meaning, "Lord, have mercy."*

The Gloria is omitted during Lent.

COLLECT

*The Introductory Rites conclude with the Opening Prayer, also called the Collect.
The celebrant invites the gathered assembly to pray and, after a brief silence,
proclaims the prayer of the day. The Opening Prayer gives a context for the celebration.*

Grant, almighty God, through the yearly observance of holy Lent, that we may grow in understanding of the riches hidden in Christ and by worthy conduct pursue their effects. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever. **Amen.**
SIT

LITURGY OF THE WORD

*In the Liturgy of the Word, the Church feeds the people of God from the table of his Word.
The Scriptures are the word of God, written under the inspiration of the Holy Spirit.
In the Scriptures, God speaks to us, leading us along the path to salvation.*

READINGS Pew Missal, page 107

HOMILY

RITE OF SENDING CATECHUMENS FOR ELECTION AND
CANDIDATES FOR RECOGNITION BY THE BISHOP

INTERCESSIONS *STAND*
✠. Let us pray to the Lord. R. **Lord hear our prayer.**

NICENE CREED Pew Missal, page 9

PRAYER FOR VOCATIONS Pew Missal, back page
SIT

ANNOUNCEMENTS

LITURGY OF THE EUCHARIST

*The Liturgy of the Eucharist begins with the preparation of the gifts and the altar.
As the ministers prepare the altar,
representatives of the people bring forward the bread and wine that will become the Body and
Blood of Christ. The celebrant blesses and praises God for these gifts and places them on the altar.*

OFFERTORY HYMN *Lord, Who throughout These Forty Days* Hymn 191

STAND

ORATE FRATRES

Pew Missal, page 11

PRAYER OVER THE GIFTS

Give us the right disposition, O Lord, we pray, to make these offerings, for with them we celebrate the beginning of this venerable and sacred time. Through Christ our Lord. **Amen.**

PREFACE DIALOGUE

Pew Missal, page 11

*After a brief introductory dialogue, the celebrant begins the Preface.
The Preface tells of the wonderful actions of God, both throughout history and in our lives,
giving thanks to God for all these things.*

SANCTUS

Latin

Pew Missal, page 26

KNEEL

EUCCHARISTIC PRAYER

Prayer I - page 11; II - page 14; III - page 15

*We have entered the most important part of the Mass. This sequence of prayers contains the
consecration which is the heart of the Mass. By the power of the Holy Spirit, through the words
and actions of these prayers, the priest accomplishes the great work of the Mass: bringing Christ
Himself down upon our altar, so that we may offer Him to God. Our gifts of bread and wine,
representing ourselves, are transformed into the Body and Blood of Christ. Then the priest offers
Christ, and ourselves in union with Christ, to God.*

MEM. ACCLAMATION *ICEL Chant- Save us...*

Pew Missal, page 39

STAND

COMMUNION RITE

*The Communion Rite begins with the Lord's Prayer. Jesus taught this prayer to his disciples when they
asked how to pray. In this prayer, the people join their voices to pray for the coming of God's kingdom.
We ask God to provide for our needs, forgive our sins, and bring us to the joy of heaven.*

OUR FATHER

English, page 17; Latin, page 27

THE PEACE

Pew Missal, page 18

AGNUS DEI

Latin

Pew Missal, page 27

KNEEL

BEHOLD THE LAMB OF GOD

Pew Missal, page 18

Guidelines for the Reception of Holy Communion are inside the front cover of the Pew Missal.

COMMUNION ANTIPHON

Pew Missal, page 109

COMMUNION HYMN *Forty Days and Forty Nights*

Hymn 133

PRAYER AFTER COMMUNION

Renewed now with heavenly bread by which faith is nourished, hope increased, and charity strengthened, we pray, O Lord, that we may learn to hunger for Christ, the true and living Bread, and strive to live by every word that proceeds from your mouth. Through Christ our Lord. **Amen.**

STAND

CONCLUDING RITES

BLESSING & DISMISSAL

Pew Missal, page 19

PRAYER TO ST. MICHAEL

Pew Missal, page 535

MARIAN ANTIPHON *Ave Regina Caelorum*

Hymn 96

The Shape of the Liturgy

Communion Hymn: Forty Days and Forty Nights

As the Holy Season of Lent lasts 40 days, this hymn is well chosen not only because it reminds us of the length of Lent time wise, but also the text reminds us of Our Lord's period of forty days as He fasted and prayed in the desert before beginning His public ministry. This beautiful and poignant hymn invites us to share in His time of fasting and abstinence, and of our own need to follow his example of purifying and cleansing ourselves spiritually, physically, and mentally that we may more worthily enter into Holy Week and the Triduum of Holy Thursday, Good Friday, and the Great Vigil of Easter, the Feast of the Resurrection.

Among the Jews, the number forty was not generally used to signify a specific number, but rather was more used as a general term for a large figure. When it was used in terms of time, it simply meant a "long time". Thus, the phrase "40 days and 40 nights" was just another way to say a long time, and has had great symbolic meaning to both Jews and Christians. The number for Jews represents a period of probation, trial, and chastisement, which fits perfectly into our keeping of Lent.

The number forty is mentioned 146 times in Scripture, used generally to symbolize a period of testing, trial or probation. Moses lived forty years in Egypt and forty years in the desert before God selected him to lead his people out of slavery. He was also on Mount Sinai for 40 days and nights, on two separate occasions (Exodus 24:18, 34:1 - 28), receiving God's laws. And he sent spies for forty days to investigate the land God promised the Israelites as an inheritance (Numbers 13:25, 14:34). The prophet Jonah powerfully warned ancient Nineveh for forty days that its destruction would come because of its many sins. And the Prophet Ezekiel laid on his right side for 40 days to symbolize Judah's sins (Ezekiel 4:6).

Mercifully Holy Mother Church does not ask us to lay on our right side for the forty days of Lent, but we can and should have our own discipline for keeping a good Lent. Holy Mother Church does strongly ask that each and every one of us GO TO CONFESSION before Easter.



SIGN UP FOR THE PAINTED CHURCH TOUR WITH **FR. KRISTOPHER**

SATURDAY, APRIL 23, 2022

Purchase a seat on this tour for \$75 each. Enjoy a day trip with Fr. Kristopher on a bus from Victoria to the Painted Churches in the Schulenburg area. After the church tour, we will stop at either a local winery or the Shiner Brewery. The trip also includes a picnic lunch. Sign up by calling the parish office or online at www.stmvictoria.org



The Way of the Cross *by Winfrid Herbst, S.D.S.*

Origin of the Way of the Cross

Probably no one acquainted with the Way of the Cross would ever ask: "Who made the Way of the Cross first?" Our Lord did, of course, when He carried His heavy cross from Pilate's praetorium to Calvary. That is why all lovers of Jesus find deep spiritual content in making the stations. Their origin is holy.

But who made the Way of the Cross first after Jesus? Tradition tells us that Our Lady did. Already on Holy Saturday she walked that dolorous way which her Son had walked the day before, thinking sadly of all that had taken place. Later on, there can be no doubt, she as well as the disciples and the holy women often walked that way in recollection and prayer and visited the scenes of the Savior's sufferings. The early Christians did the same.

Indeed, in such vast numbers did the first Christians come to the Way of the Cross at Jerusalem that the Emperor Hadrian (117-138) built a pagan temple on Mt. Calvary in order to keep the pious pilgrims away. But when St. Helena (325) found the true Cross of Christ on Calvary and built a Christian church on the spot where the pagan temple had stood, there was such a mighty concourse of people to the holy places that Jerusalem became the greatest place of pilgrimage in the world. St. Jerome (340-420) speaks of crowds of pilgrims who come from all countries to visit the holy places in his day.

Later on, the Holy Land fell into the hands of the infidel Turks. Hence, the original Way of the Cross could be made only with great difficulty and danger. The Franciscans, to whom the guardianship of the holy places was entrusted in 1342, gradually introduced the devotion of the stations in Europe, whence it spread all over the world. It is now universal and one of the most popular of Catholic devotions.

As is well known, each of the fourteen stations represents a certain scene in the Passion of Christ. One goes from station to station, meditating on the incident represented by each, or on the Passion in general, as one would go from place to place in Jerusalem. No particular prayers are officially ordered, but popular devotion has produced beautiful prayers. Where many are making the stations and only those who conduct the devotion move from one station to another, the faithful can still gain the indulgences without moving along.

Effects

The Way of the Cross, so holy in its origin, is likewise holy in its effects. Meditation on the Passion of Christ is a practice that is most helpful to us in our trials and tribulations and one that brings down upon the soul God's choicest graces. And the stations are the best form of such meditation; for the representations before us carry our thoughts back to Jerusalem. The scenes of the Passion become visible to the eye of the mind. In spirit we undertake that pilgrimage which we cannot otherwise make to and through Jerusalem and the holy places there. Surely, there is no better book of meditations on the Passion than just the stations. And they are a book which even the most illiterate can read.

The Way of the Cross, holy in its origin and holy in its effects, is likewise an easy form of prayer. It should be made with a heart that is full of sorrow for sin, mindful of the words: "I am the cause of Thy way" of the Cross. Again, we should vividly place before ourselves the Passion as represented by the different stations, or one or the other aspect of our Savior's sufferings, and in spirit transport ourselves to Jerusalem. And we should make the stations devoutly, not carelessly and mechanically. We must endeavor to feel for the suffering Jesus, to compassionate Him. When we cannot remain long at each station, we should make our prayers and meditation all the more intense and try to remain longer at one or the other, especially at that one where Jesus suffers particularly for our pet sin. Thus abundant spiritual graces can be obtained through a right use of the stations. They enable us more literally to obey Christ's injunction to take up our cross and follow Him.

Stations of the Cross and Solemn Benediction is held every Friday during Lent at St. Mary's at 6:00 pm. *On March 18th and March 25th, Stations of the Cross will be at 5:30 pm and a Mass at 6:00 pm. All are followed by a meal in the Activity Center.

FIRST SUNDAY OF LENT

THIS WEEK AT ST. MARY'S

Saturday, March 5

4:00 pm Vigil Mass
5:00 pm Confession

Saturday after Ash Wednesday

Mass Intention: Earl & Freda Kolle †
Ruby Schrade †

Sunday, March 6

First Sunday of Lent

8:00 am Sunday Mass Mass Intention: Jeff Osterhout †
9:15 - 10:00 am Confession Helen Brzozowska †

Tamale Plates for Sale at KC Hall (9 am - sold out)

9:30 am Holy Face Devotions - Chapel
10:30 am Sunday Mass Mass Intention: People of the Parish

Rite of Sending (RCIA) at 10:30 am Mass

2:00 pm Rite of Election at the Cathedral of Our Lady of Victory

Monday, March 7

Mon. of the First Week of Lent

7:00 am - 7:00 pm Exposition of the Blessed Sacrament in the Chapel
12:05 pm Daily Mass Mass Intention: John B. Sala, Sr. †
12:35 pm Confession and Communal Rosary
6:00 pm Catholic Daughters of the Americas meeting at the KC Hall

Tuesday, March 8

Tues. of the First Week of Lent

7:00 am - 7:00 pm Exposition of the Blessed Sacrament in the Chapel
12:05 pm Daily Mass Mass Intention: John & Christinia Machicek †

12:35 pm Confession and Communal Rosary
3:00 - 4:30 pm Divine Mercy Cenacle in the Chapel
3:30 pm St. Vincent de Paul Food Distribution at the Annex
7:00 pm RCIA (Classes to become Catholic) in the Activity Center

Wednesday, March 9

Wed. of the First Week of Lent

7:00 am - 7:00 pm Exposition of the Blessed Sacrament in the Chapel
12:05 pm Daily Mass Mass Intention: Adriene Bonorden †
12:35 pm Confession and Communal Rosary
1:30 - 4:30 pm Homeschool Co-op at the Nazareth Convent
6:00 - 7:15 pm CCD (Religious Education K-12) in the Activity Center
7:00 pm Confession

Thursday, March 10

Thurs. of the First Week of Lent

7:00 am - 7:00 pm Exposition of the Blessed Sacrament in the Chapel
8:10 am Nazareth Academy Mass Intention: Katie Pagel †
9:00 am - 2:00 pm Quilt and Craft Corner in the Annex
12:05 pm Daily Mass Mass Intention: Ernest, Irma, Jimmy Innocenti †

12:35 pm Confession and Communal Rosary
1:30 pm Altar Society Board meeting

Friday, March 11

Fri. of the First Week of Lent

7:00 am - 7:00 pm Exposition of the Blessed Sacrament in the Chapel
12:05 pm Daily Mass Mass Intention: Bennie Walker †
12:35 pm Confession and Communal Rosary
6:00 pm Stations of the Cross and Benediction
6:30 pm Lenten Supper in the Activity Center

Saturday, March 12

Sat. of the First Week of Lent

4:00 pm Vigil Mass Mass Intention: Sam, Mary & Robert Hyak †
5:00 pm Confession Wesley L. Brewer †

Sunday, March 13

Second Sunday of Lent

8:00 am Sunday Mass Mass Intention: Dolores Vrana †
9:15 am Confession David Leita †
9:30 am Holy Face Devotions - Chapel
10:30 am Sunday Mass Mass Intention: People of the Parish

Penitential Rite (RCIA) at 10:30 am Mass

† symbol indicates the deceased

OFFERTORY GIFTS

February 21-27

Sunday Collection.....\$5,256.01
On-line giving.....\$1,100.00

Total.....\$6,356.01

Amount needed weekly to meet budget:
\$8,085.00

MASS ATTENDANCE

Third Sunday in Ordinary Time

Sat., Feb. 26th at 4:00 pm.....154

Sun., Feb 27th at 8:00 am.....76

Sun., Feb 27th at 10:30 am.....147

Total.....377

AS WE ENTER INTO THE
DESERT WITH JESUS FOR
THESE 40 DAYS
AND 40 NIGHTS,
THERE ARE NO FLOWERS
ON THE ALTARS.

THE SANCTUARY CANDLE

in the church burns this week
in honor of
Karen Driver

THE ADORATION CANDLES

burn this week in memory of
Sam, Mary and Robert Hyak
by
James & Denise Bednorz

THE CANDLE
IN **COMMEMORATION OF**
THE DECEASED
burns in memory of
Bessie Morris

THE CANDLE
AT JOSEPH'S ALTAR
burns this week in memory of
Fred & Augusta Sandhop
by
The Pagel Family

THE CANDLE
AT MARY'S ALTAR
burns this week in honor of
Sandra Morris

*To sponsor the candle intentions,
please contact Cathy at the parish
office. There are openings.*



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