

# SAINT MARY'S CATHOLIC CHURCH

## VICTORIA, TEXAS



**5TH SUNDAY OF LENT**  
**APRIL 3, 2022**

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INTRODUCTORY RITES

PROCESSIONAL HYMN *O Cross of Christ, Immortal Tree* Hymn 204 STAND  
ENTRANCE ANTIPHON (10:30 am only) Pew Missal, page 123  
V. In the Name of the Father, and of the Son, and of the Holy Spirit. R. Amen.  
V. The Lord be with you. R. And with your spirit.  
PENITENTIAL ACT Pew Missal, page 4  
KYRIE *Greek* Pew Missal, page 22  
*The Gloria is omitted during Lent.*  
COLLECT

By your help, we beseech you, Lord our God, may we walk eagerly in that same charity with which, out of love for the world your Son handed himself over to death. 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

READINGS Pew Missal, page 123; (10:30am, page 125)  
HOMILY  
THIRD SCRUTINY (10:30 am only)  
NICENE CREED Pew Missal, page 9 STAND  
INTERCESSIONS V. Let us pray to the Lord. R. Lord hear our prayer.  
PRAYER FOR VOCATIONS Pew Missal, back page  
ANNOUNCEMENTS SIT

LITURGY OF THE EUCHARIST

OFFERTORY HYMN *Lord Jesus, Think on Me* Hymn 188  
ORATE FRATRES Pew Missal, page 11 STAND  
PRAYER OVER THE GIFTS  
Hear us, almighty God, and, having instilled in your servants the teachings of the Christian faith, graciously purify them by the working of this sacrifice. Through Christ our Lord. **Amen.**  
PREFACE DIALOGUE Pew Missal, page 11  
SANCTUS *Latin* Pew Missal, page 26  
EUCCHARISTIC PRAYER *Prayer I - page 11; II - page 14; III - page 15* KNEEL  
MEM. ACCLAMATION *ICEL Chant- Save us...* Pew Missal, page 39 STAND  
COMMUNION RITE  
OUR FATHER *English, page 17; (10:30 am: 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 127

COMMUNION HYMN

*Ah, Holy Jesus*



1 Ah, ho - ly Je - sus, how hast thou of - fend - ed, that man to  
 2 Who was the guilt - y? Who brought this up - on thee? A - las, my  
 3 Lo, the Good Shep - herd for the sheep is of - fered; the slave hath  
 4 For me, kind Je - sus, was thy in - car - na - tion, thy mor - tal  
 5 There - fore, kind Je - sus, since I can - not pay thee, I do a -



1 judge thee hath in hate pre - tend - ed? By foes de - rid - ed,  
 2 trea - son, Je - sus, hath un - done thee. 'Twas I, Lord Je - sus,  
 3 sin - ned, and the Son hath suf - fered; for our a - tone - ment,  
 4 sor - row, and thy life's ob - la - tion; thy death of an - guish  
 5 dore thee, and will ev - er pray thee, think on thy pi - ty



1 by thine own re - ject - ed, O most af - flict - ed.  
 2 I it was de - nied thee: I cru - ci - fied thee.  
 3 while we noth - ing heed - ed, God in - ter - ced - ed.  
 4 and thy bit - ter pas - sion, for my sal - va - tion.  
 5 and thy love un - swerv - ing, not my de - serv - ing.

Words: Johann Heermann (1585-1647); tr. Robert Seymour Bridges (1844-1930)

Music: *Herzliebster Jesu*, Johann Cruger (1598-1662), alt.

$\text{♩} = 52$   
 11 11. 11 5

#### PRAYER AFTER COMMUNION

We pray, almighty God, that we may always be counted among the members of Christ, in whose Body and Blood we have communion. Who lives and reigns for ever and ever. **Amen.**

**STAND**

#### CONCLUDING RITES

##### PRAYER OVER THE PEOPLE

Bless, O Lord, your people, who long for the gift of your mercy, and grant that what, at your prompting, they desire they may receive by your generous gift. Through Christ our Lord. **Amen.**

##### 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

Offertory Hymn: *Lord Jesus Think on Me*

This is a hymn which asks the Lord in His mercy to remember us. The text was written by Synesius of Cyrene, who was born around A.D. 375 into a pagan family in Cyrene, North Africa, which is in modern day Libya. Cyrene was a flourishing center of wealth and learning and home to philosophers, poets, and artists. But among Synesius' friend was St. Augustine of Hippo. After marrying a Christian in 403, he was converted to Christianity, and became known as a man of outstanding character. A few years later he was made bishop of Ptolemais (a city in modern Libya) in 410. Around 410, Synesius published a series of ten hymns in which he set forth Christian doctrine. "Lord Jesus, Think on Me" is the last of the ten. After having outlived his beloved wife and lost all his sons to a plague, he died around A. D. 430.

The hymn is noted for its very personal nature with the repeated use of "me" rather than the we, which is usual in Catholic hymnody to express the corporate nature of our music, and to put the emphasis on the Lord and not on us. Lord Jesus Think on Me, however, asks for various blessings from the Lord for me. But the personal nature of this Lenten hymn reflects our desire to grow personally in our friendship with the Lord. Each stanza of this hymn reflects this longing, expressed so eloquently by St. Augustine: "Our hearts are wrestles until they rest in thee, O Lord."

I. From stanza 1, we learn that we must seek forgiveness from the Lord:

"Lord Jesus, think on me And purge away my sin;"

II. From stanza 2, we learn that we must turn to the Lord to find rest from the cares of life:

"Lord Jesus, think on me, With care and woe oppressed;  
Let me Thy loving servant be And gain Thy promised rest."

III. From stanza 3, we learn that we must find help from the Lord in the fight of faith:

"Lord Jesus, think on me, Amid the battle's strife;  
In all my pain and misery Be Thou my health and life."

IV. From stanza 4, we learn that we must go to the Lord for guidance to keep from straying:

"Lord Jesus, think on me, Nor let me go astray;  
Through darkness and perplexity Point Thou the heavenly way."

V. From stanza 6, we learn that we must hold to Jesus in order to receive eternal joy:

"Lord Jesus, think on me, That when the flood is past,  
I may th'eternal brightness see And share Thy joy at last."

VI. In early centuries, it was common to end all hymns with a trinitarian doxology:

"Lord Jesus, think on me That I may sing above  
To Father, Spirit, and to Thee The strains of praise and love."

It is generally thought that this hymn was the work of a tired man who had run the gamut of life, and tasted its power and its joys, its successes and its failures, and now looked forward to an uncertain future in which the whole fabric of his society was disintegrating as the Goths were destroying north Africa. Yet he did so with faith in Christ and hope for the Lord's blessings. It is amazing how these universal desires, although expressed 1,500 years ago, make this hymn relevant to every age. We too live in a generation, culture, and society which lives as if God does not exist, and the only acceptable morality is the pleasure of the individual. Especially during this Holy Season of Lent, we too need to ask fervently, "Lord Jesus, Think on Me."

Our Lady of Lourdes Altar Society Quarterly Bunco will be Tuesday, April 19th from 9 am till noon. Enjoy lunch and prizes. Contact: Elaine Mayer at 361-575-5040.

The quilters are in need of old or broken jewelry and 8x10 or 11x14 frames (without the glass) for the Harvest Bazaar Craft Sale.



## PASSIONTIDE AND THE VEILING OF STATUES

### **Tradition of the Hunger Cloth**

Covering crosses, statues and images or with cloths begins on the Saturday before the 5th Sunday of Lent. It is an older custom of the Church that remains an option even to this day. No one is sure of the exact era when it began, but the origins seem to come from an medieval tradition of the "hunger cloth" which was a huge cloth hung in front of the altar to keep the congregation from viewing the altar. At one point, Lent was a time that public sinners were "banished" from the church and had to do a public display of penance. Over time the understanding that everyone is a sinner prevailed and sinners were no longer restricted from the liturgy in church, but the hunger cloth gave all attending a "fast of the eyes." The cloths over time changed to smaller sizes and with more decorations.

The actual covering of images came later, perhaps continuing that theme of "fasting of the eyes." According to Adolf Adam's *The Liturgical Year*,

*At the end of the thirteenth century Bishop William Durandus of Mende (Southern France) explains this custom by the fact that Christ veiled his divinity during his passion. Durandus saw this explanation as implied in this Sunday's gospel (from pre-Vatican II), the concluding sentence of which read: "But Jesus hid himself and left the temple" (John 8:59). Prior to Vatican II the editors of the Schott Missal saw the veiling of crosses and so on as intended "to remind us of the Redeemer's humiliation and thus to imprint the image of the crucified Christ more deeply on our hearts."*

In other cultures, the covering of images is seen more like shrouding, as in a death shroud. We are focusing on the death of our sinful selves and putting on a new life. We are putting on Christ at Easter, and the coverings help us remember that focus.

### **What Is Passiontide?**

In the 1962 calendar (and before), Lent had a division, so that the last two weeks was considered "Passiontide"—time more focused on the passion and death of Christ. The Fifth Sunday of Lent was called "Passion Sunday." This was when the images were covered. Even in the revised liturgy, these last two weeks, especially Holy Week do continue to dwell more closely on the sufferings of Christ, but the name of Passiontide was removed. Again, from Adolf Adam:

*On the other hand, we may not overlook the fact that the entire season of Lent speaks of the Lord's passage through suffering and death to resurrection. The decision to eliminate the name "Passiontide" is explained in the commentary on the General Norms for the Liturgical Year and the Calendar as based on the desire "to preserve the internal unity of Lent. The Sunday now known as the First Sunday of the Passion will henceforth be the Fifth Sunday of Lent, as in the Ambrosian Rite" (The Liturgical Year, 105-106).*

The older calendar's Passion Sunday is now combined with Palm Sunday in the current calendar, so the official title is "Palm Sunday of the Passion of Our Lord."

It should be noted that the covering of sacred images can also be practiced in the new rite of Mass. The rubrics in the (current) Third Edition of the Roman Missal states,

*In the Dioceses of the United States, the practice of covering crosses and images throughout the church from this Sunday may be observed. Crosses remain covered until the end of the Celebration of the Lord's Passion on Good Friday, but images remain covered until the beginning of the Easter Vigil (Fifth Sunday of Lent, p. 256).*

According to Monsignor Peter J. Elliott:

*The custom of veiling crosses and images in these last two weeks of Lent has much to commend it in terms of religious psychology, because it helps us to concentrate on the great essentials of Christ's work of Redemption. The episcopal conference decides whether this should be obligatory within its territory, but any pastor may choose to restore or maintain this wise practice in his own parish (Ceremonies of the Liturgical Year).*

And even though the term "Passion Sunday" is no longer used, another remaining vestige of Passiontide is that the First Preface of the Passion is used during the Fifth Week of Lent, and not the Lenten prefaces.

The Triduum is so near. Last Sunday we celebrated with great joy that we had reached the halfway mark, and this Sunday we have a visual that reminds us that we are only two weeks away from Easter. The covering of sacred images is a beautiful custom that can perhaps lead us to greater contemplation as we walk with Jesus through His Passion, Death, and Resurrection. Our eyes are not drawn away to other objects and we can turn our focus to the altar and inward to contemplate Christ.





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