

St. Mary of Victories
Catholic Church
Founded 1843



Mass Mob VI
Palm Sunday Liturgy
10:00 AM
March 20, 2016 A.D.

Welcome to St. Mary of Victories!

As we begin the year's most solemn and holy week, St. Mary of Victories Chapel warmly welcomes you to join in our Palm Sunday liturgy! A special welcome goes out to those of you who may not previously have visited our beautiful and historical church, with its German and Hungarian heritage. Erected in 1843, it is the second oldest church in the city of St. Louis after the Old Cathedral, and its magnificent high altar, installed during the Civil War, is the oldest altar still in regular public use in our Archdiocese.

The special charism of the Oblates of Wisdom, whose priests have been at St. Mary's since 2005, is to emphasize the essential continuity of the Church's post-Vatican II changes with her previous bimillennial tradition - in liturgy, doctrine, spirituality and culture. Our celebration this morning, like our regular 9:00 a.m. Sunday Mass, includes traditional options such as the use of the high altar and Latin Gregorian chant, and so will be rather different from the usual parish liturgy. We hope that this will be an uplifting worship experience for you, and invite you to visit us again: your support will help to keep this lovely church open and running!

Fr. Brian W. Harrison, O.S.
Chaplain

Giving to St. Mary of Victories

Thank you in advance for your generous gift to help keep St. Mary of Victories going for generations to come. All gifts are 501(c)(3) tax deductible. If you would like to use a credit card to make a donation, you may do so at our web site (www.smov.info), or text the word "give" (without " marks) to **(816) 545-9209**

A link with instructions will be sent to your phone.

Coffee, Donuts and Hungarian Pastries

Following Mass, there will be complimentary coffee, donuts, and Hungarian Pastries in the Parish Hall. Please join us!

Cookie Fund Raiser

Also, we invite you to the Parish Hall for our first ever Cookie Sale. All proceeds go to support SMV. Cash, Checks and Credit are accepted. We will be raffling deluxe Easter baskets. Come over and get your Easter cookies today!

Our Generous Sponsors - Please Support Them

Thank you to our Major Sponsors **Dad's Cookies** and the **Parishioners and Friends of St. Mary of Victories**. Also thank you to The Missouri Baking Company, Vitale's Bakery, Lubeley's Bakery, McArthur's Bakery, Diana's Bakery, El Chico Bakery, Fields Foods, and Schnuck's.

Thank you to the Archdiocese of St. Louis Communications Office, *Covenant Catholic Radio* and the *St. Louis Review* for their generous support.

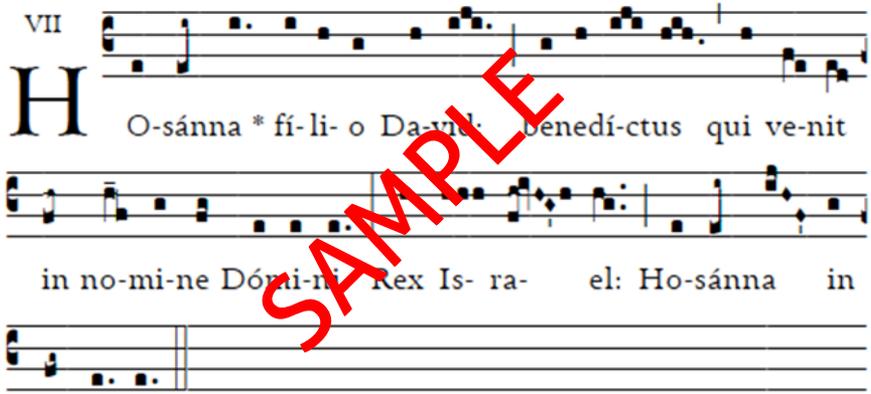
The sound for today's Mass is provided by Arch Audio Visual.

www.archaudiovisual.com

Blessing of the Palms - Outdoors

As the celebrant approaches all sing:

VII



H O-sánna * fí-li-o Da-ví-d: benedí-ctus qui ve-nit
in no-mi-ne Dó-mi-ni Rex Is- ra- el: Ho-sánna in
excél-sis.

Hosanna to the Son of David! Blessed is He Who comes in the name of the Lord. O King of Israel: Hosanna in the highest.

Gospel at the Procession with Palms

Luke 19:28-40

Blessed is he who comes in the name of the Lord.

A reading from the holy Gospel according to Luke

Jesus proceeded on his journey up to Jerusalem. As he drew near to Bethphage and Bethany at the place called the Mount of Olives, he sent two of his disciples. He said, "Go into the village opposite you, and as you enter it you will find a colt tethered on which no one has ever sat. Untie it and bring it here. And if anyone should ask you, 'Why are you untying it?' you will answer, 'The Master has need of it.'" So those who had been sent went off and found everything just as he had told them. And as they were untying the colt, its owners said to them, "Why are you untying this colt?" They answered, "The Master has need of it." So they brought it to Jesus, threw their cloaks over the colt, and helped Jesus to mount. As he rode along, the people were spreading their cloaks on the road; and now as he was approaching the slope of the Mount of Olives, the whole multitude of his disciples began to praise God aloud with joy

for all the mighty deeds they had seen. They proclaimed: "Blessed is the king who comes in the name of the Lord. Peace in heaven and glory in the highest." Some of the Pharisees in the crowd said to him, "Teacher, rebuke your disciples." He said in reply, "I tell you, if they keep silent, the stones will cry out!"

R. The Gospel of the Lord.

V. Praise to You, Lord Jesus Christ.

After the Gospel of the Palms, before the procession, all sing:

I

P U-e-ri Hebræ-ó-rum, *portántes ramos o- livá-rum,
obvi- a-vé-runt Dóni- no, clamán- tes et di- cén- tes:

Musical notation consisting of three staves with a treble clef and a key signature of one flat. The notes are black squares on a white staff. A large red 'SAMPLE' watermark is overlaid diagonally across the music.

Ho-sánna in excél-sis.

The Hebrew children, bearing olive branches, went forth to meet the Lord, crying out and saying: Hosanna in the highest. *v. Ps 23*



The celebrant invites us to the Procession:

V. *Procedamus in pace.*

(Let us proceed in peace.)

We reply:

R. *In nomine Christi. Amen.*

(In the name of Christ. Amen.)



During the Procession, we sing the *Gloria Laus* by Theodulf of Orleans. All sing the refrain, schola will sing the verses.

[Translation by the great Anglican scholar John Mason Neale. We will sing this in English at the Offertory.]

G Ló-ri- a, laus et honor tibi sit, Rex Chri-ste

Red-émptor: Cu-í p- e- rí- le de- cus prompsit Ho-sán-

na pi- um. *Repeat:* Glória, laus.

℞. Glory, praise and honor to Thee, O Christ, our King and Redeemer: to Whom children sang their glad and sweet hosannas.

Verses (sung by the schola)

| | |
|--|---|
| Israel es tu Rex, Davidis et inclyta proles: Nomine qui in Domini, Rex benedicte, venis. | Thou art the King of Israel, Thou David's royal Son, Who in the Lord's Name comest. the King and blessed One. |
|--|---|

Verses (continued)

R. Gloria, laus, etc.

Coetus in excelsis te
laudat caelicus omnis,
Et mortalis homo, et
cuncta creata
simul.

R. Gloria, laus, etc.

Plebs Hebraea tibi cum
palmis
obvia venit:
Cum prece, voto, hymnis,
adsumus ecce tibi.

R. Gloria, laus, etc.

Hi tibi passuro solvebant
munia laudis:
Nos tibi regnanti
pangimus ecce melos

R. Gloria, laus, etc.

Hi placuere tibi, placeat
devotio nostra:
Rex bone, Rex clemens,
cui bona cuncta placent.

R. Gloria, laus, etc.

R. All glory, etc.

The company of Angels
are praising Thee on high,
and mortal men and all
things created make
reply.

R. All glory, etc.

The people of the
Hebrews with palms
before Thee went; our
praise and prayer and
anthems before Thee we
present.

R. All glory, etc.

To Thee before Thy
Passion they sang their
hymns of praise; to Thee
now high exalted our
melody we raise.

R. All glory, etc.

Thou didst accept their
praises, accept the
prayers we bring, Who in
all good delightest, Thou
good and gracious King.

R. All glory, etc.)

As the celebrant enters the church, schola will sing the responsory: *Ingrediente*.

| | |
|--|---|
| <p>Ingrediente Domino in sanctam civitatem, Hebraeorum pueri resurrectionem vitae pronuntiantes, Cum ramis palmarum: Hosanna, clamabant, in excelsis. V. Cumque audisset populus, quod Iesus veniret Ierosolymam, exierunt</p> | <p>As the Lord entered the holy city, the Hebrew children hailed the resurrection of life with palm branches They cried 'Hosanna in the highest'. V. And when the people heard that Jesus was coming to Jerusalem, they went out to meet him.</p> |
|--|---|

Collect follows immediately.

First Reading

Isaiah 50:4-7

My face I did not shield from buffets and spitting knowing that I shall not be put to shame.

A reading from the Book of the Prophet Isaiah

The Lord GOD has given me
a well-trained tongue,
that I might know how to speak to the weary
a word that will rouse them.

Morning after morning
he opens my ear that I may hear;
and I have not rebelled,
have not turned back.

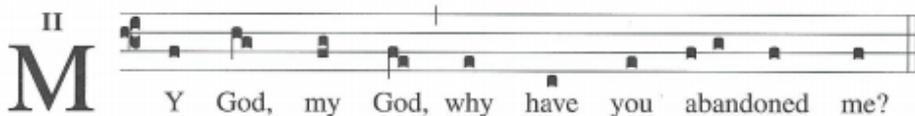
I gave my back to those who beat me,
my cheeks to those who plucked my beard;
my face I did not shield
from buffets and spitting.

The Lord GOD is my help,
therefore I am not disgraced;
I have set my face like flint,
knowing that I shall not be put to shame.

V. The word of the Lord.

R. Thanks be to God.

Responsorial Psalm:



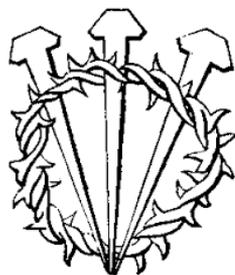
Second Reading

Philippians 2:6-11

Christ humbled himself. Because of this God greatly exalted him.

A reading from the Letter of Saint Paul to the Philippians

Christ Jesus, though he was in the form of God, did not regard equality with God something to be grasped. Rather, he emptied himself, taking the form of a slave, coming in human likeness; and found human in appearance, he humbled himself, becoming obedient to the point of death, even death on a cross. Because of this, God greatly exalted him and bestowed on him the name which is above every name, that at the name of Jesus every knee should bend, of those in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.



R. The word of the Lord.

V. Thanks be to God.

Gospel Acclamation (*Christus factus est*):

Christus factus est pro nobis obediens usque ad mortem, mortem autem crucis. Propter quod et Deus exaltavit illum et donavit illi nomen quod est super omne nomen.

Christ was made obedient for us even unto death, death on a cross. Therefore God highly exalted Him and gave Him a name that is above every name.

Gospel (longer form)

Luke 22:14 - 23:56 *The Passion of the Lord.*

Speakers in Passion Narrative are represented by these abbreviations:

N. – Narrator

V. – Voice

† – Christ

C. – Crowd

N. The Passion of our Lord Jesus Christ according to Luke.

When the hour came, Jesus took his place at table with the apostles. He said to them,

† "I have eagerly desired to eat this Passover with you before I suffer, for, I tell you, I shall not eat it again until there is fulfillment in the kingdom of God."

N. Then he took a cup, gave thanks, and said,

† "Take this and share it among yourselves; for I tell you that from this time on I shall not drink of the fruit of the vine until the kingdom of God comes."

N. Then he took the bread, said the blessing, broke it, and gave it to them, saying,

† "This is my body, which will be given for you; do this in memory of me."

N. And likewise the cup after they had eaten, saying,

† "This cup is the new covenant in my blood, which will be shed for you.

"And yet behold, the hand of the one who is to betray me is with me on the table; for the Son of Man indeed goes as it has been determined; but woe to that man by whom he is betrayed."

N. And they began to debate among themselves who among them would do such a deed.

Then an argument broke out among them about which of them should be regarded as the greatest. He said to them,

† “The kings of the Gentiles lord it over them and those in authority over them are addressed as ‘Benefactors’; but among you it shall not be so. Rather, let the greatest among you be as the youngest, and the leader as the servant. For who is greater: the one seated at table or the one who serves? Is it not the one seated at table? I am among you as the one who serves. It is you who have stood by me in my trials; and I confer a kingdom on you, just as my Father has conferred one on me, that you may eat and drink at my table in my kingdom; and you will sit on thrones judging the twelve tribes of Israel.

“Simon, Simon, behold Satan has demanded to sift all of you like wheat, but I have prayed that your own faith may not fail; and once you have turned back, you must strengthen your brothers.”

N. He said to him,

V. “Lord, I am prepared to go to prison and to die with you.”

N. But he replied,

† “I tell you, Peter, before the cock crows this day, you will deny three times that you know me.”

N. He said to them,

† “When I sent you forth without a money bag or a sack or sandals, were you in need of anything?”

C. “No, nothing,”

N. they replied. He said to them,

† “But now one who has a money bag should take it, and likewise a sack, and one who does not have a sword should sell his cloak and buy one. For I tell you that this Scripture must be fulfilled in me, namely. He was counted among the wicked; and indeed what is written about me is coming to fulfillment.”

N. Then they said,

C. “Lord, look, there are two swords here.”

N. But he replied,

† “It is enough!”

N. Then going out, he went, as was his custom, to the Mount of Olives, and the disciples followed him. When he arrived at the place he said to them,

† "Pray that you may not undergo the test.

N. After withdrawing about a stone's throw from them and kneeling, he prayed, saying,

† "Father, if you are willing, take this cup away from me; still, not my will but yours be done."

N. And to strengthen him an angel from heaven appeared to him. He was in such agony and he prayed so fervently that his sweat became like drops of blood falling on the ground. When he rose from prayer and returned to his disciples, he found them sleeping from grief. He said to them,

† "Why are you sleeping? Get up and pray that you may not undergo the test."

N. While he was still speaking, a crowd approached and in front was one of the Twelve, a man named Judas. He went up to Jesus to kiss him. Jesus said to him,

† "Judas, are you betraying the Son of Man with a kiss?"

N. His disciples realized what was about to happen, and they asked,

C. "Lord, shall we strike with a sword?"

N. And one of them struck the high priest's servant and cut off his right ear. But Jesus said in reply,

† "Stop, no more of this!"

N. Then he touched the servant's ear and healed him. And Jesus said to the chief priests and temple guards and elders who had come for him,

† "Have you come out as against a robber, with swords and clubs? Day after day I was with you in the temple area, and you did not seize me; but this is your hour, the time for the power of darkness."

N. After arresting him they led him away and took him into the house of the high priest; Peter was following at a distance. They lit a fire in the middle of the courtyard and sat around it, and Peter sat down with them.

When a maid saw him seated in the light, she looked intently at him and said,

C. "This man too was with him."

N. But he denied it saying,

V. "Woman, I do not know him."

N. A short while later someone else saw him and said

C. "You too are one of them";

N. but Peter answered,

V. "My friend, I am not."

N. About an hour later, still another insisted,

C. "Assuredly, this man too was with him, for he also is a Galilean."

N. But Peter said,

V. "My friend, I do not know what you are talking about."

N. Just as he was saying this, the cock crowed, and the Lord turned and looked at Peter; and Peter remembered the word of the Lord, how he had said to him, "Before the cock crows today, you will deny me three times." He went out and began to weep bitterly. The men who held Jesus in custody were ridiculing and beating him. They blindfolded him and questioned him, saying,

C. "Prophecy! Who is it that struck you?"

N. And they reviled him in saying many other things against him.

When day came the council of elders of the people met, both chief priests and scribes, and they brought him before their Sanhedrin. They said,

C. "If you are the Christ, tell us,"

N. but he replied to them,

† "If I tell you, you will not believe, and if I question, you will not respond. But from this time on the Son of Man will be seated at the right hand of the power of God."

N. They all asked,

C. "Are you then the Son of God?"

N. He replied to them,

† "You say that I am."

N. Then they said,

C. "What further need have we for testimony? We have heard it from his own mouth."

N. Then the whole assembly of them arose and brought him before Pilate. They brought charges against him, saying,

C. "We found this man misleading our people; he opposes the payment of taxes to Caesar and maintains that he is the Christ, a king."

N. Pilate asked him,

V. "Are you the king of the Jews?"

N. He said to him in reply,

† "You say so."

N. Pilate then addressed the chief priests and the crowds,

V. "I find this man not guilty."

N. But they were adamant and said,

C. "He is inciting the people with his teaching throughout all Judea, from Galilee where he began even to here."

N. On hearing this Pilate asked if the man was a Galilean; and upon learning that he was under Herod's jurisdiction, he sent him to Herod who was in Jerusalem at that time. Herod was very glad to see Jesus; he had been wanting to see him for a long time, for he had heard about him and had been hoping to see him perform some sign. He questioned him at length, but he gave him no answer. The chief priests and scribes, meanwhile, stood by accusing him harshly. Herod and his soldiers treated him contemptuously and mocked him, and after clothing him in resplendent garb, he sent him back to Pilate. Herod and Pilate became friends that very day, even though they had been enemies formerly. Pilate then summoned the chief priests, the rulers, and the people and said to them,

V. "You brought this man to me and accused him of inciting the people to revolt. I have conducted my investigation in your presence and have not found this man guilty of the charges you have brought against him, nor did Herod, for he sent him back to us. So no capital crime has been committed by him. Therefore I shall have him flogged and then release him."

N. But all together they shouted out,

C. "Away with this man! Release Barabbas to us."

N. Now Barabbas had been imprisoned for a rebellion that had taken place in the city and for murder. Again Pilate addressed them, still wishing to release Jesus, but they continued their shouting,

C. "Crucify him! Crucify him!"

N. Pilate addressed them a third time,

V. "What evil has this man done? I found him guilty of no capital crime. Therefore I shall have him flogged and then release him."

N. With loud shouts, however, they persisted in calling for his crucifixion, and their voices prevailed. The verdict of Pilate was that their demand should be granted. So he released the man who had been imprisoned for rebellion and murder, for whom they asked, and he handed Jesus over to them to deal with as they wished.

As they led him away they took hold of a certain Simon, a Cyrenian, who was coming in from the country;

and after laying the cross on him, they made him carry it behind Jesus. A large crowd of people followed Jesus, including many women who mourned and lamented him. Jesus turned to them and said,

† "Daughters of Jerusalem, do not weep for me; weep instead for yourselves and for your children, for indeed, the days are coming when people will say, 'Blessed are the barren, the wombs that never bore and the breasts that never nursed.' At that time people will say to the mountains, 'Fall upon us!' and to the hills, 'Cover us!' for if these things are done when the wood is green what will happen when it is dry?"

N. Now two others, both criminals, were led away with him to be executed.

When they came to the place called the Skull, they crucified him and the criminals there, one on his right, the other on his left. Then Jesus said,

† “Father, forgive them, they know not what they do.”

N. They divided his garments by casting lots. The people stood by and watched; the rulers, meanwhile, sneered at him and said,

C. “He saved others, let him save himself if he is the chosen one, the Christ of God.”

N. Even the soldiers jeered at him. As they approached to offer him wine they called out,

C. “If you are King of the Jews, save yourself.”

N. Above him there was an inscription that read, “This is the King of the Jews.”

Now one of the criminals hanging there reviled Jesus, saying,

V. “Are you not the Christ? Save yourself and us.

N. The other, however, rebuking him, said in reply,

V. “Have you no fear of God, for you are subject to the same condemnation? And indeed, we have been condemned justly, for the sentence we received corresponds to our crimes, but this man has done nothing criminal.”

N. Then he said,

V. “Jesus, remember me when you come into your kingdom.”

N. He replied to him,

† “Amen, I say to you, today you will be with me in Paradise.”

N. It was now about noon and darkness came over the whole land until three in the afternoon because of an eclipse of the sun. Then the veil of the temple was torn down the middle. Jesus cried out in a loud voice,

† “Father, into your hands I commend my spirit”;

N. and when he had said this he breathed his last.

Here all kneel and pause for a short time.

N. The centurion who witnessed what had happened glorified God and said,

V. "This man was innocent beyond doubt."

N. When all the people who had gathered for this spectacle saw what had happened, they returned home beating their breasts; but all his acquaintances stood at a distance, including the women who had followed him from Galilee and saw these events. Now there was a virtuous and righteous man named Joseph who, though he was a member of the council, had not consented to their plan of action. He came from the Jewish town of Arimathea and was awaiting the kingdom of God. He went to Pilate and asked for the body of Jesus. After he had taken the body down, he wrapped it in a linen cloth and laid him in a rock-hewn tomb in which no one had yet been buried. It was the day of preparation, and the sabbath was about to begin. The women who had come from Galilee with him followed behind, and when they had seen the tomb and the way in which his body was laid in it, they returned and prepared spices and perfumed oils. Then they rested on the sabbath according to the commandment.

V. The Gospel of the Lord

R. Praise to You, Lord Jesus Christ.

HOMILY

Credo I

IV



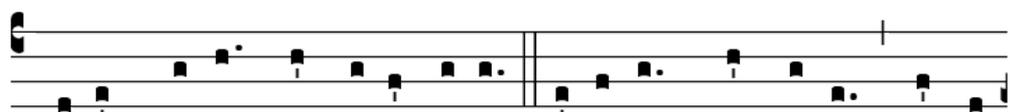
Credo in unum De-um Pa-trem omni-pot-éntem, fa-
ctó-rem cæ-li et ter-ræ, vi-si-bí-li-um ómni-um, et in-
vi-si-bí-li-um. Et in unum Dómi-num Je-sum Christum,



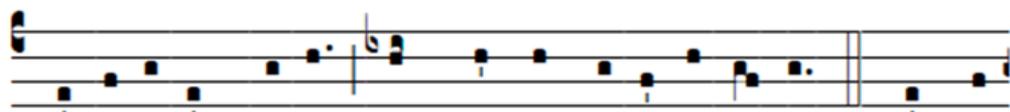
Fí-li- um De- i u-ni-gé-ni- tum. Et ex Patre na- tum ante



ó-mni- a sæcu- la. De- um de De- o, lumen de lúmi- ne,



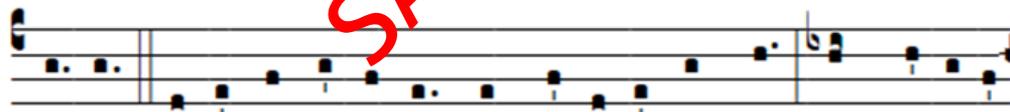
De- um ve- rum de De- o ve- ro. Gé- ni- tum, non factum, consub-



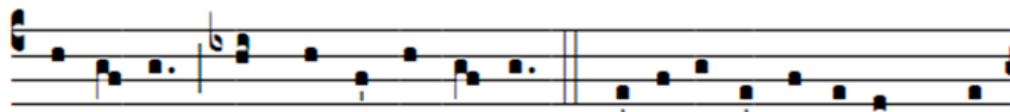
stanti- á- lem Patri: per quem ómni- a facta sunt. Qui pro-



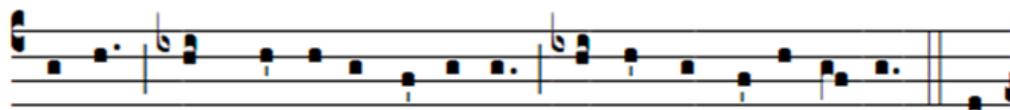
pter nos hómi- nes, et propter nostram sa- lú- tem descéndit de



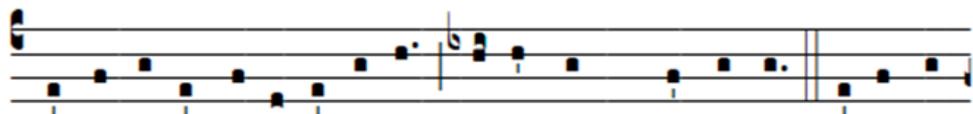
cæ- lis. Et incarná- tus est de Spí- ri- tu Sancto ex Ma- rí- a



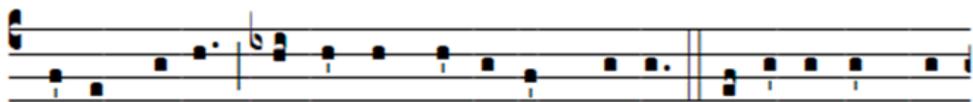
Vír- gi- ne: Et homo factus est. Cru- ci- fí- xus ét- i- am pro



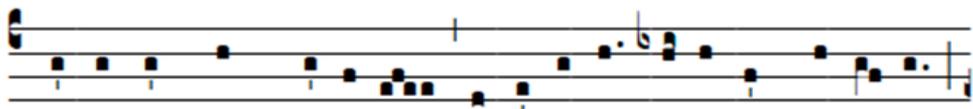
no- bis: sub Pónti- o Pi- lá- to passus, et sepúltus est. Et



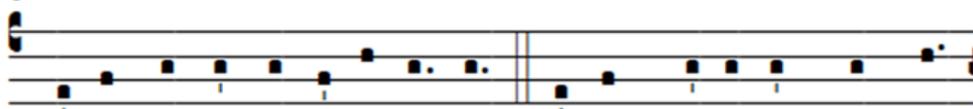
re-surré-xit térti- a di- e, secúndum Scriptú-ras. Et ascén-



dit in cælum: se-det ad dèxte-ram Patris. Et í-te-rum ven-



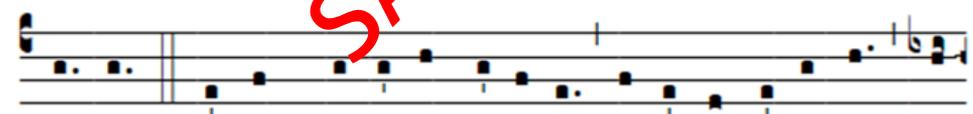
tú-rus est cum gló-ri- a, ju-di-cá-re vivos et mórtu- os:



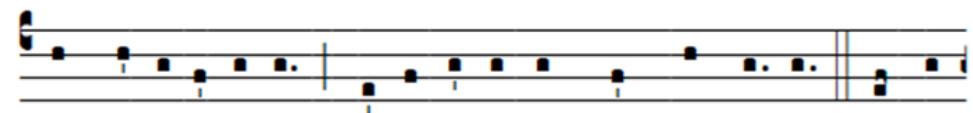
cu-jus regni non e-rit fi- nis. Et in Spí-ri-tum Sanctum,



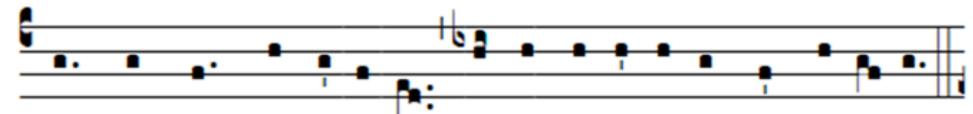
Dómi-num, et vi-vi-ficántem: qui ex Patre Fi-li- óque pro-



cé- dit. Qui cum Patre et Fí-li- o simul ad-o-rá-tur, et



conglo-ri-fi-cá-tur: qui lo-cú-tus est per Prophé- tas. Et u-



nam sanctam cathó- li- cam et a- postó- li- cam Ecclé- si- am.

SAMPLE

Confí-te- or unum baptísma in remissi- ó-nem pecca-
 tó-rum. Et expécto re-surrecti- ó-nem mortu- ó- rum.
 Et vi-tam ventú-ri sæ-cu-li. A- men.

Offertory: All Glory, Laud and Honor

ST. THEODULPH

Verses 1-3

1-3. All glo - ry, laud, and hon - or To you, Re-deem-er King!
 1-3. To whom the lips of chil - dren Made sweet ho-san-nas ring.
 1. You are the King of Is - ra - el, And Da - vid's roy - al Son,
 2. The com-pa - ny of an - gels Are prais - ing you on high;
 3. The peo-ple of the He - brews With palms be - fore you went:
 1. Now in the Lord's Name com - ing, Our King and Bless-ed One.
 2. And mor - tals, joined with all things Cre - a - ted, make re - ply.
 3. Our praise and prayers and an - thems Be - fore you we pre-sent.

4. All glory, laud, and honor
 To you, Redeemer King!
 To whom the lips of children
 Made sweet hosannas ring.
 To you before your passion
 They sang their hymns of praise:
 To you, now high exalted,
 Our melody we raise.

5. All glory, laud, and honor
 To you, Redeemer King!
 To whom the lips of children
 Made sweet hosannas ring.
 Their praises you accepted,
 Accept the prayers we bring,
 Great source of love and goodness,
 Our Savior and our King.

If more verses are needed, repeat verses 1-3.

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Sanctus

S Anctus, * Sanctus, Sanctus Dómi-nus De- us Sá-
ba- oth. Plé-ni sunt cæ-li et terra gló-ri- a tu- a. Ho-sánna
in excélsis. Bene-dic-tus qui ve-nit in nó-mi-ne Dó-mi-ni.
Ho-sánna in excél-sis.

Translation: Holy, Holy, Holy Lord, God of Hosts. Heaven and earth are full of your glory, Hosanna in the Highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.

Hungarian Devotional Prayer at the Elevation (translation)

*I praise You and I bless You, dearest holy Body [Blood]
Who for our salvation died on the cross and gloriously resurrected.
O sweet Jesus, O gracious Jesus, O merciful Jesus,
I bless You from the bottom of my soul; I love You with all my heart,
I live for You, I die for You, I am Yours
In my life as well as in my death.*

Amen.

Memorial Acclamation

When we eat this Bread and drink this Cup, we pro -
claim your Death, O Lord un - til you come a - gain.

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Music: Mass of Creation, Marty Haugen, © 1984, 1992, 2010 GIA Publications, Inc.

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Amen

Amen, a - men, a - men!

A - men, men, a - men!

The image shows two staves of musical notation in G major, 4/4 time. The first staff has a melody starting on G4, moving to A4, B4, and then a half note G4. The second staff continues the melody with a half note G4, followed by a quarter note A4, a quarter note B4, and a half note G4. A large red 'SAMPLE' watermark is overlaid diagonally across the music.

Music: *Mass of Creation*, Marty Haugen, © 1984, GIA Publications, Inc.

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Our Father

Our Fa-ther, who art in heav-en, hal-lowed be thy name; thy
king-dom come, thy will be done on earth as it is in heav-en.
Give us this day our dai-ly bread and for-give us our
tres-pass-es, as we for-give those who tres-pass a-gainst us.
And lead us not in-to temp-ta-tion, but de-liv-er us from e-vil.

The image shows five staves of musical notation in G major, 4/4 time. The melody is a simple, stepwise line. A large red 'SAMPLE' watermark is overlaid diagonally across the music.

The people conclude the prayer, acclaiming:

For the king-dom, the power and the glo-ry are yours now and
for ev-er.

The image shows two staves of musical notation in G major, 4/4 time. The melody is a simple, stepwise line. A large red 'SAMPLE' watermark is overlaid diagonally across the music.

Excerpts from the English translation of *The Roman Missal* © 2010, International Commission on English in the Liturgy Corporation. All rights reserved.

Agnus Dei - From Mass XVII

V

A -gnus De- i, * qui tol- lis peccá- ta mundi: mi- se-ré-re no- bis. Agnus De- i, * qui tol- lis peccá- ta mundi: mi-se-ré-re no- bis. Agnus De- i, * qui tol- lis peccá- ta mundi: do-na no-bis pa- cem.

Translation: Lamb of God, You take away the sins of the world: have mercy on us. (twice). Lamb of God, You take away the sins of the world: grant us peace.

Communion: *Pater, si non potest* with verses from psalm 21.

VIII

P A- ter, * si non pot-est hic ca- lix transí-re, ni-si bibam il- lum: fi- at vo-lúntas tu- a.

1. Deus, Deus meus, quare me dereliquisti? Longe a salute mea verba rugitus mei.

2. Deus meus, clamo per diem, et non exaudis, et nocte, et non est requies mihi.

1. My God, my God, why have You forsaken me? Why are You so far from saving me, from the words of my groaning?

2. O my God, I cry by day, but You did not answer; and by night, but find no rest.

3. In te speraverunt patres nostri, speraverunt, et liberasti eos;

4. Ego autem sum vermis et non homo, opprobrium hominum et abiectio plebis.

5. Factum est cor meum tamquam cera liquescens in medio ventris mei.

6. Quoniam circumdederunt me canes multi, concilium malignantium obsedit me.

7. Foderunt manus meas et pedes meos, et dinumeravi omnia ossa mea. Ipsi vero consideraverunt et inspexerunt me.

8. Salva me ex ore leonis et a cornibus unicornium humilitatem meam.

9. Narrabo nomen tuum fratribus meis, in medio ecclesiae laudabo te.

10. Qui timetis Dominum, laudate eum; universum semen Iacob, glorificate eum. Metuat eum omne semen Israel.

11. Remiscentur et convertentur ad Dominum universi fines terrae, et adorabunt in conspectu eius universae familiae gentium.

12. Anima autem mea illi vivet, et semen meum serviet ipsi.

13. Narrabitur de Domino generationi venturae et annuntiabunt iustitiam eius populo, qui nascetur: Haec fecit Dominus! :"

3. In You our fathers trusted; they trusted, and You delivered them.

4. But I am a worm, and no man; scorned by men, and despised by the people.

5. My heart is like wax; it is melted within my breast;

6. Yea, dogs are round about me; a company of evildoers encircle me;

7. They have pierced my hands and feet—I can count all my bones—they stare and gloat over me;

8. Save me from the mouth of the lion, my afflicted soul from the horns of the wild oxen!

9. I will tell of Your name to my brethren; in the midst of the congregation I will praise You:

10. You who fear the Lord, praise him! all you sons of Jacob, glorify him, and stand in awe of him, all you sons of Israel!

11. All the ends of the earth shall remember and turn to the Lord; and all the families of the nations shall worship before him.

12. My soul will live for him. Posterity shall serve him;

13. All shall tell of the Lord to the coming generation, and proclaim his mercy to a people yet unborn: The Lord has done these things.

Post-communion: Hungarian Hymn

A keresztfához megyek - I'm going to the cross-tree

Tune: Bosoki: Kath kar-beli kotas enekeskonyv (1797)

Text: Tarlkanyi Belatol

A keresztfához megyek,
Mert máshol nem lehetek
Nyugodalmat lelkenek.
S ott talállak, ó, Szűz Anya,
Fájdalom közt, bágyadozva,
Tőr veré át lelkedet.

Mely gyötrelem volt Neked
Isteni szülőtedet
Látni szegény jászolban!
S midőn annyi ellenségek
Romlására esküvének:
Tőr veré át lelkedet.

De midőn ezek felett
Láttad, mennyit szenvedett,
Szenvedett az ártatlan!
Láttad őt a Kálvárián,
Két lator közt a keresztfán,
Kínodat ki mérje meg!

A nap elsötétedett,
Ennyi kint nem nézhetett,
Borzadván rengett a föld!
Sírt, kesergett, gyászolt minden
Az egész nagy természetben:
De gyötrelmed nagyobb volt!

Ezt, ó, fájdalmas Anya,
Mind értem túrted vala,
Értem, háládatlanért!
Ki Fiadat megvettem,
És keresztre feszítettem,
Ó, én kárhozat fia!

Most a lelkiismeret
Életemnek átka lett,
Istenem, hová legyek?
Nincs lelkenek csendessége,
Rettent a bűn szörnyűsége:
Jaj, kétségbe kell esnem!

Ah, de fülembé hata
Szent Fiad e szövege:
"Ím Anyád, ó, tanítványy!"
Tanítványa én is voltam,
Míg a bűnre nem hajlottam,
Ő engem is rád bízott.

Ne nézd bűnös-léteget,
Hanem a szeretetet,
Mely értem a fán vérzett!
Fájdalmaid, ó, Szűz Anya,
Indítsanak bűnbánatra,
Hogy kegyelmet nyerhessek.

I'm going to the cross-tree
Because I can not find rest for my soul
anywhere else.
And I find you there, O Virgin Mary,
Among the pain, Blessed Mother,
where your heart was pierced.

It was a torment for you,
O Mary,
To see your Son
Among so many enemies
dying for us:
and your heart was pierced.

But when it was over ,
Did you know how much he suffered?
He suffered although he was innocent!
Did you see him on Calvary,
between two thieves on the cross?

The sun was darkened,
with unspeakable anguish
which shook the earth!
She cried, lamented and mourned
This great sadness:
But your sacrifice was greater, Lord.

O Mother sorrowful mother
My guilt was certain,
I was the ungrateful one,
Who despised your Son,
And I who crucified Him,
Oh, I'm the son of perdition!

Now my conscience
burdens me all my life,
God, where can I find peace?
My soul is not quiet,
because of my sins:
Oh, and I am guilty!

Ah, but your Son's Holy Words
echo in my ears:
"Beloved disciple, Behold, your mother!"
I am a disciple who though
still inclined to sin,
He entrusted me to you.

Now I can look past my guilt,
because I understand you died for me
on the Cross.
Through this sacrifice, O Virgin Mary,
can I truly repent and
receive saving grace.

After The Final Blessing

Hungarian National Anthem: "*Himnusz*," God, Bless the Hungarians

Traditionally, on the third Sunday of each month at St. Mary of Victories, the Hungarian National Anthem is sung before the final hymn. This is to honor the many fallen patriots who have fought for freedom in Hungary and around the world. The words were written by Ferenc Kölcsey, a nationally renowned poet in 1823, and its currently official musical setting was composed by the romantic composer Ferenc Erkel.

| | |
|--|--|
| Isten, áldd meg a magyart Jó kedvvel, bőszéggel, Nyújts feléje védő kart, Ha küzd ellenséggel; Bal sors akit régen tép, Hozz rá víg esztendőt, Megbűnhődte már e nép A múltat s jövőndőt! | O, my God, the Magyar bless With Thy plenty and good cheer! With Thine aid his just cause press, Where his foes to fight appear. Fate, who for so long did'st frown, Bring him happy times and ways; Atoning sorrow hath weighed down Sins of past and future days. |
|--|--|

At the Foot of the Altar

Prayer for St. Mary of Victories

Our heavenly Father, / long ago you inspired our German forefathers in the Faith / to raise this beautiful house of prayer and sacrifice / in honor of your Son's most holy Mother, / Our Lady of Victories. Your Providence then brought many Hungarians here / under the co-patronage of the holy King, Saint Stephen. / We humbly place before you today / the spiritual and temporal needs of our historic church / and its present-day community. / Grant us the grace to discern your holy will, / and to fulfill it zealously as faithful witnesses to the Gospel, / here in the old heart of our city, / for as long as it may please your Divine Majesty.

Saint Mary of Victories, pray for us!
Saint Stephen of Hungary, pray for us!

Recessional:

O Sacred Head, Surrounded

Tune: PASSION CHORALE (76 76D) Text: Bernard of Clairvaux (†1153)

1. O sa - cred head, sur - round - ed by crown of pierc - ing thorn!
O bleed - ing head, so wound - ed re - viled and put - to scorn!
Our sins_ have marred the glo - ry of thy most ho - ly face,
yet an - gel hosts a - dore thee and trem - ble as they gaze.

2. I see Thy strength and vigor,
All fading in the strife,
And death with cruel rigor,
Bereaving Thee of life;
O agony and dying!
O love to sinners free!
Jesus, all grace supplying,
O turn Thy face on me.

3. In this, Thy bitter passion,
Good Shepherd, think of me
With Thy most sweet
compassion,
Unworthy though I be:
Beneath Thy cross abiding
For ever would I rest,
In Thy dear love confiding,
And with Thy presence blest.



Comments on the Chant Melodies (by Stan Metheny)

We begin with an ancient antiphon that has its roots in a 2nd century Greek chant. Its two phrases sum up the first part—the palms—of the Solemn Mass of Passion (Palm) Sunday.

1. Hosanna filio David: benedictus qui venit in nomine Domini.
2. Rex Israel: Hosanna in excelsis.

In the Divine Office, we will have just heard the triumphant hymn from Terce, *Celsae salutis gaudia*, whose themes are echoed here along with the antiphons, the processional hymn, and the responsory; thus the stage is set for the joyous portion of today's liturgy. But all too soon the readings will bring an abrupt change of mood and we will enter the second part of this Mass. Our focus will return sharply to the reality that the work of our salvation is at hand. We are on the road to the cross, and the waiving of palms will soon give way to the cries of the crowd for His crucifixion.

In lieu of the Introit, we sing the Responsory *Ingrediente* as the celebrant enters the church and processes to the altar. It has five phrases:

1. Ingrediente Domino in sanctam civitatem,
2. Hebraeorum pueri, resurrectionem vitae pronuntiantes,
3. *Cum ramis palmarum Hosanna clamabant in excelsis.
4. V. Cumque audisset populus, quod Jesus veniret Jerosolymam,
5. exierunt obviam ei. *

The construction here is typical of Divine Office longer responsories, e.g., in the responsory *Emendemus* on Ash Wednesday. The melody of the third phrase corresponds to the first: *civitatem = clamabant in excelsis*, with a slight simplification in the middle. In the second and third phrases the joy of the multitude waving palms strives to go beyond the limits of the form. Here the third phrase modulates to the full tone below the tonic; the closing cadence reverts to form with the usual five syllables: *obviam ei*, an almost universal trait of such responsories.

This Gradual is perhaps the most well known one in the repertory. The Philippians text is at the heart of the liturgy during the Sacred Triduum, and this Gradual is sung on Holy Thursday in the EF. In the OF, it is moved here and repeated on Good Friday to serve as an acclamation for the solemn proclamation of the Passion. There are two phrases in the corpus and two in the verse:

1. Christus factus est pro nobis obediens usque ad mortem,
2. mortem autem crucis.

V.

1. Propter quod et Deus exaltavit illum,
2. et dedit illi nomen, quod est super omne nomen.

Chant Notes (continued)

The corpus of the Gradual moves predominantly in a lower pitch around the fundamental note *f* and descends below it to *d* and *c*, thus giving *a* also a certain importance, which points to the plagal form of Mode VI. The verse has an entirely different character. It strives upward to the dominant of Mode V, sounds it, and even goes a fifth above it. This fits the text perfectly. The corpus speaks of the lowliness of Christ, the verse of His glorification. The melody borrows from the Gradual for the feast of St. Sylvester, *Ecce sacerdos magnus*, and the Gradual *Exiit sermo* on the feast of St. John the Evangelist. *Et dedit illi nomen* is also heard in the Gradual for the second Sunday in Lent and for the Assumption. The close of the verse occurs in no fewer than thirty Graduals. Nevertheless, today's text and melody make one whole. The corpus expresses grateful love for all that Christ in His abasement did for us. *Nobis* helps to produce this effect. The annotated manuscripts give practically every note here the broad form. The descending fourth of *crucis* may serve to visualize for us how our Lord bowed His head at the moment of death. As the corpus narrated what Christ did for us, the verse narrates what the Father did for Christ: *exaltavit illum*. The melody here sounds like the ringing of Easter bells. The recitation on *c* over *exaltavit* and afterwards on *d* over *dedit illi* gives a more plastic form to the subsequent neums. Here the melody modulates to *c* like the middle cadence in psalmody. The psalmodic structure, moreover, betrays itself by the intonation at the beginning of the verse and by a sort of flexa on *a*, the last note of *illum*. The low inception *quod est* indicates our bowing to acknowledge the exalted status of the Name above all others.

The Communion antiphon is a single phrase, in two parts:

(a) Pater, si non potest hic calix transire, nisi bibam illum: (b) fiat voluntas tua.

An appropriate antiphon for Communion, when the chalice of Jesus becomes for us the chalice of salvation. The blood which we drink flows from the wounds of the Crucified. The notes in the brief melody paint a vivid picture of the scene in the garden, as Jesus falls to his knees and raises his eyes and his voice to the Father in suppliant prayer. Then he bows his head in acceptance of the Father's will that he undergo His sacred passion. We hear the childlike word, 'Father,' which sets in with a tender bistropha on the dominant. The passage *dc bdc b* over *bibam illum* corresponds to *ag fag g* over *(po)-test hic calix*. In the minor thirds and the half tone, we still perceive something of the painful. But *b* here partakes of the nature of a leading note, and so with melodic logic leads to the *c* over the heroic *fiat*. Psalm 21 was part of the prayer Jesus prayed on the cross, and its verses here give us cause to reflect on his sacred Passion, as we receive the body of the One crucified, died, and raised for our salvation.

A BRIEF HISTORY of ST. MARY OF VICTORIES CATHOLIC CHURCH

(written by Max Kaiser, Jr. KHS)

St. Mary of Victories Catholic Church, founded in 1843, is one of the beloved churches of Old St. Louis and is listed on the National Register of Historic Places. Located south of Chouteau's Landing and the Gateway Arch, it was originally established for German immigrants to St. Louis in the 19th Century. Old St. Mary's enjoyed a second rebirth as a spiritual and cultural home to Hungarian immigrants who arrived in the city after the Hungarian Revolution in 1956.

St. Mary of Victories is a consecrated church of the Archdiocese of St. Louis, performed by Archbishop Peter R. Kenrick in 1866 at the direction of Pope Pius IX, about ten years after he declared the dogma of the Immaculate Conception. The brass wall candle sconces mark the locations where each wall of the church was anointed with chrism oil.

Designed by noted St. Louis architects Franz Saler and George I. Barnett, it served as that firm's first church edifice, with the New Cathedral Basilica of St. Louis on Lindell Blvd. being its final architectural church commission.

St. Mary of Victories' ornate interior, featuring original oil paintings, statuary and ornate wood carving was designed and executed by Prof. Maximilian Schneiderhahn, the city's first professional church artist. Other statuary in the church was fabricated by Andrew, Waldemar and Edward Kaletta of Kaletta Bros. Statuary Company, with the recent Blessed Francis X. Seelos, C.S.S.R. statue fabricated by the Vatican statuary foundry in Italy. The ornate central statue of St. Mary of Victories, set in a niche above the main altar, was cast by Schneiderhahn in 1844. The stained glass windows, among the oldest in any existing church in St. Louis, were fabricated by the Hoffman Company and its successor, the Emil Frei & Sons Art Glass Company. The decorative pipe organ in the upper choir loft, featuring ornately stenciled pipes, was crafted by Jacob Pfeiffer, the first *orgelbaumeister* (organ builder) in the city. Directly above the choir loft is the only coat of arms in the Archdiocese of St. Louis of Pope Benedict XVI. At the crossing, a Coat of Arms of Pope St. John Paul II, is also displayed.

The decorative oil painted Stations of the Cross made in Munich, Germany in 1835, were a gift at the church's opening of the Leopoldine Society, a European missionary-support group that contributed funds for churches built for German-speaking immigrants in foreign lands. The altars within the church have a collection of nearly three hundred relics (bone fragments, portions of clothing or artifacts used by saints), embedded in reliquaries within the altars.

History (Continued)

A number of free-standing reliquaries are also a part of the church's relic collection. Among them is a first class relic (as well as a copy of the death mask), of Blessed Father Francis X. Seelos, a 19th century Redemptorist missionary priest who preached several parish missions here in 1865. His cause for canonization is pending at the Vatican. The Archdiocesan newspaper, *The St. Louis Review* (then called the *St. Louis Register*), was also founded here in the 1940's by former St. Mary's pastor Msgr. Harry Stitz, who also extensively restored the church for its Centennial anniversary in 1943.

The Sisters of St. Mary, who later founded SSM Health System, were organized here in the U.S. in the 1870's after their emigration from Germany.

Veterans from this parish have served the nation in nearly every American conflict--from the Mexican War of 1846, through the conflicts in the Persian Gulf. A former associate pastor, Msgr. Wilfred "Willy" Krieger, had a distinguished career as a longtime military chaplain, becoming the first Roman Catholic priest to achieve the rank of Colonel in the U.S. Air Force. Other distinguished parish clergy include Bishop Joseph Melcher who was consecrated the first bishop of Green Bay, Wisconsin at the altar of St. Mary's., Msgr. Henry Muehlsiepen (Vicar-General for the German and Slavic Catholics of St. Louis), Fr. Max Schneiderhahn, Jr. (son of the church artist), and many others.

Today, St. Mary of Victories proudly serves parishioners from all over the St. Louis Metro Area. Visitors and tourists from all over the nation enjoy the charm and tranquility of the Old World church courtyard. Masses, including weddings, funerals and regularly scheduled weekday and weekend services are still held at the church. Check our web site, www.smov.info, and the *St. Louis Review* for dates and times of special events.

We cordially invite you to visit and worship at St. Mary of Victories at our regularly scheduled weekly Sunday Masses. The 9:00 am Mass is the modern Roman Rite with many traditional options, including Gregorian Chant. The 11:00 am Mass is the Modern Roman Rite in English, with a touch of Hungarian.

Thank you for visiting us at St. Mary of Victories Church! We hope you will visit us again, and perhaps make us your spiritual home!

May God Bless you this Easter Season and always!

Did you Know?

The establishment of the Feast of Our Lady of Victories by Pope Pius V in 1572 commemorates the defeat of the Muslim Turkish forces which threatened to invade Europe in the naval battle of Lepanto in 1571. This victory came after the Holy Father had asked Christians to pray the Holy Rosary for a successful defense against this invader.

Pope Gregory XIII further distinguished these victories, by changing the feast name to the feast of the Holy Rosary in 1573. Pope Clement XI extended the feast to the whole of the Latin Rite, inserting it into the General Roman Calendar in 1716, and assigning it to the first Sunday in October. Pope St. Pius X changed the date to October 7 in 1913, as part of his effort to restore celebration of the liturgy of the Sundays. In 1960, Pope St. John XXIII changed the title to "Feast of Our Lady of the Rosary". All subsequent Popes have encouraged praying the Holy Rosary.

A Rosary Reflection

Mary, the sorrowful mysteries of your Holy Rosary remind me of the sorrows, the agony, and death of the suffering Christ, the price, at which the salvation of our race was accomplished. As Mother of God, you became a cooperator in the Redemption of mankind. It was you who prepared the holy Victim Who was offered to the Eternal Father in expiation of our sins. From you was derived the Precious Blood which was shed upon the cross for our salvation and the adorable Body which, after having been made the price of our Redemption, has become the food of our souls in the Holy Eucharist.

From the moment of His entering the world, your loving Son Jesus was the price of our salvation. He took to Himself our human flesh and became man in order that He might give Himself up for us to the death of the cross. From the very first, He offered Himself as our ransom and the victim for our sins. He did so through your hands when you presented Him in the Temple, and in union with Him you offered yourself to the Father on Calvary.

From the cross Jesus gave you to me to be my Mother, and I was entrusted to your care as your child. You brought me forth spiritually to a new life of grace. This was your spiritual motherhood.

After Jesus no one suffered as you did. Now your action is above all one of intercession. In your contemplation of God, you behold our needs with our prayers, and you beg God to grant these favors for us.

May the faithful recitation of my Rosary be a sign of my gratitude to Jesus and to you for all you have done for me in bringing about my Redemption. May the Rosary also be a means of obtaining all the graces I need for the sanctification and salvation of my soul.

Adopted from Mary My Hope, by Fr. Lawrence Lovasik, S.V.D.

Our Lady of Victories, Queen of the Most Holy Rosary, Pray for Us!



HOLY WEEK LITURGIES

Latin & English "Novus Ordo"

Holy Thursday, March 24 - Mass of the Lord's Supper, 7 p.m.

Good Friday, March 25 - Way of the Cross: the 'Communion and Liberation' group will host St. Louis' only public Via Crucis, walking from SMV up to the Arch. We'll begin by praying the Divine Office at 12:00 pm. Solemn Commemoration of the Lord's Passion will begin at 3:00 p.m. More details can be found at **STLWayoftheCross.org**.

Holy Saturday - we do not have an Easter Vigil Mass.

Easter Sunday Masses will be at the usual times, listed below.

SUNDAY LITURGIES (INCLUDING EASTER)

9 am - Latin + English "Novus Ordo" with Gregorian Chant

11 am - English with a touch of Hungarian

Special Masses and events throughout the year are posted at our web site: **www.smov.info**.

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AMDG. St. Stephen of Hungary, Little Flower, and Blessed Francis Xavier Seelos, Ora Pro Nobis.