

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



*second sunday of advent
5 december 2021*


 INTRODUCTORY RITES
 

Entrance Antiphon

Isaiah 30.19, 30

O people of Sion, behold, the LORD will come to save the nations, and the LORD will make the glory of his voice heard in the joy of your heart.

Entrance Hymn

On Jordan's Bank

Charles Coffin, 1736
Trans. by John Chandler, 1837

WINCHESTER NEW L. M.
Adapted from Musikalisches Handbuch, Hamburg, 1690



1. On Jor - dan's bank the Bap - tist's cry
 2. Then cleansed be ev - ery breast from sin;
 3. For thou art our sal - va - tion, Lord,
 4. To heal the sick stretch out thine hand,
 5. All praise, e - ter - nal Son, to thee,



An - noun - ces that the Lord is nigh;
 Make straight the way of God with - in,
 Our ref - uge, and our great re - ward;
 And bid the fall - en sin - ner stand;
 Whose ad - vent doth thy peo - ple free;



A - wake and heark - en, for he brings
 And let each heart pre - pare a home
 With - out thy grace we waste a - way
 Shine forth, and let thy light re - store
 Whom with the Fa - ther we a - dore



Glad ti - dings of the King of kings.
 Where such a might - y guest may come.
 Like flowers that with - er and de - cay.
 Earth's own true love - li - ness once more.
 And Ho - ly Ghost for ev - er - more. A - men.

Penitential Act

Confiteor

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

All strike their breast, saying:

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

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

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

People Amen.

Or the priest may use the alternate form of the Penitential Rite with three invocations, after which all sing:

Kyrie: *(Repeat after the cantor)*



Ky-ri-e, e-le-i-son.



Chri-ste, e-le-i-son.



Ky-ri-e, e-le-i-son.

Collect



✠ LITURGY OF THE WORD ✠

First Reading

Baruch 5.1-9

Jerusalem, take off your robe of mourning and misery; put on the splendor of glory from God forever: wrapped in the cloak of justice from God, bear on your head the mitre that displays the glory of the eternal name. For God will show all the earth your splendor: you will be named by God forever the peace of justice, the glory of God's worship.

Up, Jerusalem! stand upon the heights; look to the east and see your children gathered from the east and the west at the word of the Holy One, rejoicing that they are remembered by God. Led away on foot by their enemies they left you: but God will bring them back to you borne aloft in glory as on royal thrones. For God has commanded that every lofty mountain be made low, and that the age-old depths and gorges be filled to level ground, that Israel may advance secure in the glory of God. The forests and every fragrant kind of tree have overshadowed Israel at God's command; for God is leading Israel in joy by the light of his glory, with his mercy and justice for company.

Lector: The Word of the Lord.

People: Thanks be to God.



Responsorial Psalm

Psalm 126.1-2, 2-3, 4-5, 6

Psalm 126

Owen Alstott



R. The Lord has done great things for us; we are filled with joy.

When the LORD brought back the captives of Zion,
we were like men dreaming.
Then our mouth was filled with laughter,
and our tongue with rejoicing. *Response.*

Then they said among the nations,
“The LORD has done great things for them.”
The LORD has done great things for us;
we are glad indeed. *Response.*

Restore our fortunes, O LORD,
like the torrents in the southern desert.
Those who sow in tears
shall reap rejoicing. *Response.*

Although they go forth weeping,
carrying the seed to be sown,
they shall come back rejoicing,
carrying their sheaves. *Response.*

Second Reading

Philippians 1.4-6, 8-11

Brothers and sisters: I pray always with joy in my every prayer for all of you, because of your partnership for the gospel from the first day until now. I am confident of this, that the one who began a good work in you will continue to complete it until the day of Christ Jesus. God is my witness, how I long for all of you with the affection of Christ Jesus. And this is my prayer: that your love may increase ever more and more in knowledge and every kind of perception, to discern what is of value, so that you may be pure and blameless for the day of Christ, filled with the fruit of righteousness that comes through Jesus Christ for the glory and praise of God.

Lector: The Word of the Lord.

People: Thanks be to God.

Gospel Acclamation

Owen Alstott



Prepare the way of the Lord, make straight his paths:
all flesh shall see the salvation of God. *Response.*

Gospel

Deacon: The Lord be with you.

People: And with your spirit.

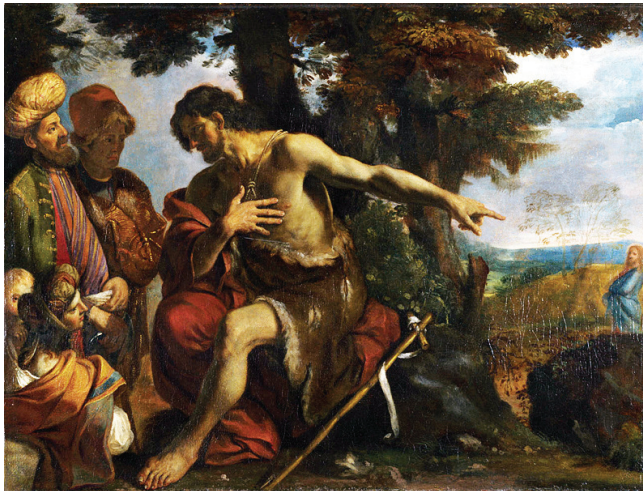
Deacon: A reading from the holy Gospel according to Luke. **People: Glory to you, O Lord.**

In the fifteenth year of the reign of Tiberius Caesar, when Pontius Pilate was governor of Judea, and Herod was tetrarch of Galilee, and his brother Philip tetrarch of the region of Ituraea and Trachonitis, and Lysanias was tetrarch of Abilene, during the high priesthood of Annas and Caiaphas, the word of God came to John the son of Zechariah in the desert. John went throughout the whole region of the Jordan, proclaiming a baptism of repentance for the forgiveness of sins, as it is written in the book of the words of the prophet Isaiah: *A voice of one crying out in the desert: "Prepare the way of the Lord, make straight his paths. Every valley shall be filled and every mountain and hill shall be made low. The winding roads shall be made straight, and the rough ways made smooth, and all flesh shall see the salvation of God."*

Deacon: The Gospel of the Lord.

People: Praise to you, Lord Jesus Christ.

Homily



Profession of Faith *(spoken slowly and reverently)*

I believe in one God,
the Father almighty,
maker of heaven and earth,
of all things visible and invisible.

I believe in one Lord Jesus Christ,
the Only Begotten Son of God,
born of the Father before all ages.
God from God, Light from Light,
true God from true God,
begotten, not made, consubstantial with the Father;
through him all things were made.
For us men and for our salvation
he came down from heaven,

Bow profoundly during these two lines

and by the Holy Spirit was incarnate of the Virgin Mary,
and became man.

For our sake he was crucified under Pontius Pilate,
he suffered death and was buried,
and rose again on the third day
in accordance with the Scriptures.
He ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory
to judge the living and the dead
and his kingdom will have no end.

I believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son is adored and glorified,
who has spoken through the prophets.

I believe in one, holy, catholic and apostolic Church.
I confess one Baptism for the forgiveness of sins
and I look forward to the resurrection of the dead
and the life of the world to come. Amen.

The Bidding Prayers

The Collection

The offering is for the support of the parish and envelopes for the Church in Africa and Christmas Flowers may also be placed in this collection.


 LITURGY OF THE EUCHARIST
 

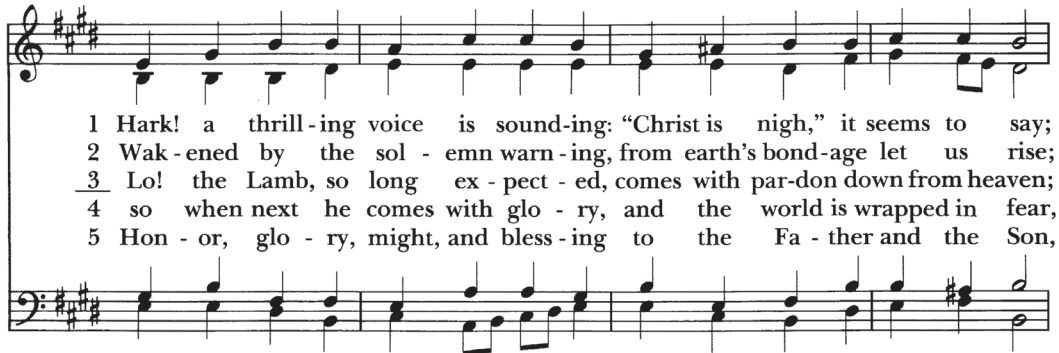
Offertory Antiphon

Psalm 25.1-3

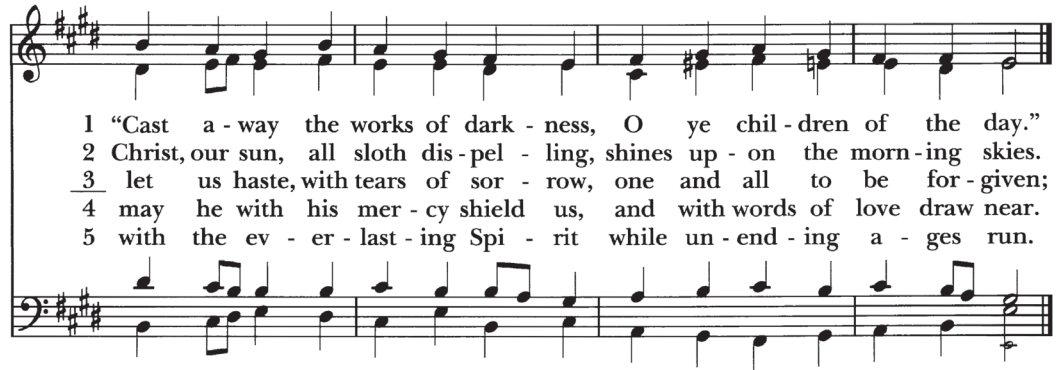
To you, O Lord, I lift up my soul. O my God, in you I have trusted; let me not be put to shame. Nor let my enemies exult over me; and let none who hope in you be put to shame.

Offertory Hymn

Hark! A Thrilling Voice is Sounding

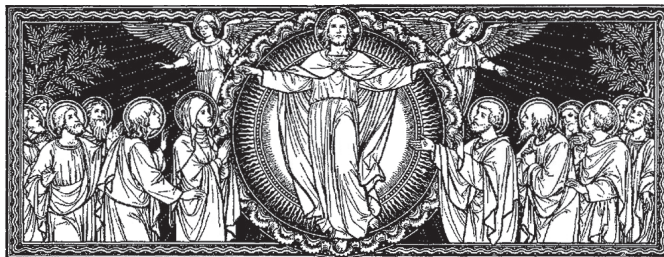


1 Hark! a thrill-ing voice is sound-ing: "Christ is nigh," it seems to say;
 2 Wak - ened by the sol - emn warn - ing, from earth's bond-age let us rise;
 3 Lo! the Lamb, so long ex - spect - ed, comes with par-don down from heaven;
 4 so when next he comes with glo - ry, and the world is wrapped in fear,
 5 Hon - or, glo - ry, might, and bless - ing to the Fa - ther and the Son,



1 "Cast a - way the works of dark - ness, O ye chil - dren of the day."
 2 Christ, our sun, all sloth dis - pel - ling, shines up - on the morn - ing skies.
 3 let us haste, with tears of sor - row, one and all to be for - given;
 4 may he with his mer - cy shield us, and with words of love draw near.
 5 with the ev - er - last - ing Spi - rit while un - end - ing a - ges run.

Words: Latin, ca. 6th cent.; tr. *Hymns Ancient and Modern*, 1861, alt.
 Music: Merton, William Henry Monk (1823-1889); desc. Alan Gray (1855-1935)



Offertory Anthem

This is the Record of John

Orlando Gibbons

This is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed and denied not, and said plainly, I am not the Christ. And they asked him, What art thou then? Art thou Elias? And he said, I am not. Art thou the prophet? And he answered, No. Then said they unto him, What art thou? that we may give an answer unto them that sent us. What sayest thou of thyself? And he said, I am the voice of him that crieth in the wilderness, Make straight the way of the Lord.



Priest Pray, brethren,
that my sacrifice and yours
may be acceptable to God,
the Almighty Father.

People **May the Lord accept the sacrifice at your hands
for the praise and glory of his name,
for our good
and the good of all his holy Church.**

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 - cé - lis. Be - ne - dí - ctus qui ve - nit in nó - mi - ne

Dó - mi - ni. Ho - sán - na in ex - cé - lis.

Mystérium Fidei (The Mystery of Faith)

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

The image shows two staves of musical notation in treble clef with a key signature of one sharp (F#). The first staff contains the melody for the first line of lyrics, and the second staff contains the melody for the second line. The notes are simple, mostly quarter and eighth notes, with some rests.

The Great Amen

arr. by Judy Franzen

People

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

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



 COMMUNION RITE 

Priest At the Savior's command and formed by divine teaching, we dare to say:

***People* Our Father, who art in heaven,
hallowed be thy name;
thy kingdom come,
thy will be done
on earth as it is in heaven.
Give us this day our daily bread,
and forgive us our trespasses,
as we forgive those who trespass against us;
and lead us not into temptation,
but deliver us from evil.**

Priest Deliver us, Lord, we pray, from every evil,
graciously grant peace in our days,
that, by the help of your mercy,
we may be always free from sin
and safe from all distress,
as we await the blessed hope
and the coming of our Savior, Jesus Christ.

***People* For the kingdom, the power and the glory are yours now and for ever.**

Priest Lord Jesus Christ,
who said to your Apostles:
Peace I leave you, my peace I give you,
look not on our sins,
but on the faith of your Church,
and graciously grant her peace and unity
in accordance with your will.
Who live and reign for ever and ever.

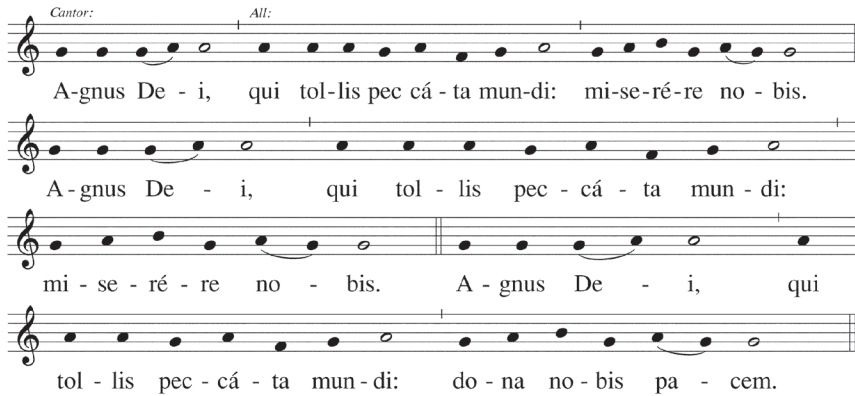
***People* Amen.**

Priest The peace of the Lord be with you always.

***People* And with your spirit.**

Agnus Dei

Cantor: *All:*



A-gnus De - i, qui tol-lis pec cá - ta mun-di: mi-se-ré-re no - bis.
A - gnus De - i, qui tol - lis pec - cá - ta mun - di:
mi - se - ré - re no - bis. A - gnus De - i, qui
tol - lis pec - cá - ta mun - di: do - na no - bis pa - cem.

Music: Vatican Edition XVIII; acc. by Richard Proulx



Priest Behold the Lamb of God,
behold him who takes away the sins of the world.
Blessed are those called to the supper of the Lamb.

People **Lord, I am not worthy
that you should enter under my roof,
but only say the word
and my soul shall be healed.**

Jerusalem, arise and stand upon the heights, and behold the joy which comes to you from God.



AN ACT OF SPIRITUAL COMMUNION

LORD JESUS, I LOVE YOU ABOVE ALL THINGS.
HOW I LONG TO RECEIVE YOU WITH MY BROTHERS
AND SISTERS AT THE TABLE YOU HAVE PREPARED.
BUT SINCE I CANNOT AT THIS MOMENT RECEIVE YOU IN
THE HOLY SACRAMENT OF YOUR BODY AND BLOOD,
I ASK YOU TO FEED ME WITH THE MANNA OF YOUR HOLY SPIRIT
AND NOURISH ME WITH YOUR HOLY PRESENCE.

I UNITE MYSELF COMPLETELY TO YOU;
NEVER PERMIT ME TO BE SEPARATED FROM YOUR LOVE.

AMEN.

Communion Motets

Redeemer of the Nations, Come

arr. Robert Lee

Redeemer of the nations, come; reveal yourself in virgin birth; the birth which ages all adore, a wondrous birth, befitting God. From human will you do not spring, but from the spirit of our God; O Word of God, come; take our flesh and grow as child in Mary's womb. With God the Father you are one, and one with us in human flesh. Oh fill our weak and dying frame with godly strength which never fails. Your cradle shines with glory's light; Its splendor pierces all our gloom, our faith reflects those radiant beams; no night shall overcome it now. All praise, O unbegotten God, all praise to you, eternal Word, all praise, life-giving Spirit, praise, all glory to our God triune. Amen.



O Jesus, Grant Me Hope and Comfort

Johann Franck; arr. A. Clarke

O Jesus, grant me hope and comfort; O let me ne'er in sorrow pine. My heart and soul, yea all my being, O Jesus trust alone in thee. Thou Prince of Peace, thou Pearl from heaven, True God, true Man, my Morning Star! O come thou precious Sun most radiant, thy beams illumine my heart and soul. O Jesus, with thy Advent, quiet my restless soul and anxious mind. In true humility I welcome thee Jesus Christ, my joy divine. My thoughts, desires and all my longings, I dedicate, O Christ to thee. O come thou precious Sun most radiant, thy beams illumine my heart and soul.

Communion Hymn

The King Shall Come

John Brownlie, 1859-1925

MORNING SONG C. M.
Kentucky Harmony, 1816
 Harm. by Richard Proulx, 1975



1. The King shall come when morn - ing dawns And
2. Not as of old a lit - tle child, To
3. O bright - er than the ris - ing morn When
4. O bright - er than that glo - rious morn Shall
5. The King shall come when morn - ing dawns And



light	tri - um - phant	breaks,	When
bear	and fight and	die,	But
he,	vic - tor - ious,	rose	And
this	fair morn - ing	be,	When
light	and beau - ty	brings.	Hail,



beau - ty	gilds the	eas - tern	hills	And
crowned	with glo - ry	like the	sun	That
left	the lone - some	place of	death,	Des -
Christ,	our King, in	beau - ty	comes	And
Christ,	the Lord! Thy	peo - ple	pray:	Come



life	to	joy	a -	wakes:
lights	the	morn - ing	-	sky.
pite	the	rage	of	foes:
we	his	face	shall	see!
quick	- ly,	King	of	kings.



✠ 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 until recently has been rare in the Ordinary Form of the Roman Rite. For an explanation of this practice, please visit our parish website, www.smcgvl.org, and look for the link entitled *Facing East to Pray*.



PLEASE JOIN US
TODAY AT 5.00 PM
FOR
SOLEMN VESPERS
OF THE
SECOND SUNDAY OF ADVENT

Page four: Lorenzo Monaco. St John the Baptist in initial F, from an antiphony. (c. 1395).

Page four: Unknown. New Jerusalem and St John from the *Apocalypse Tapestry*. Château d'Angers, France. (14th century).

Page six: Pier Francesco Mola. *Saint John the Baptist in the Wilderness*. (c. 1640).

Page nine: Hans Memling. St John the Baptist from the altar triptych of Lübeck Cathedral. (15th century).

Page eleven: Juan de Juanes (Vincente Juan Masip). *The Last Supper*. (c. 1562).

Page fourteen: Lorenzo Monaco. *Adoration of the Magi*. (15th century).

Page fifteen: Unknown. *Virgin Mother with Child*. (21st century).



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from the office of readings for the second Sunday of advent

The voice of one crying in the wilderness: Prepare the way of the Lord, make straight the paths of our God. The prophecy makes clear that it is to be fulfilled, not in Jerusalem but in the wilderness: it is there that the glory of the Lord is to appear, and God's salvation is to be made known to all mankind.

It was in the wilderness that God's saving presence was proclaimed by John the Baptist, and there that God's salvation was seen. The words of this prophecy were fulfilled when Christ and his glory were made manifest to all: after his baptism the heavens opened, and the Holy Spirit in the form of a dove rested on him, and the Father's voice was heard, bearing witness to the Son: *This is my beloved Son, listen to him.*

The prophecy meant that God was to come to a deserted place, inaccessible from the beginning. None of the pagans had any knowledge of God, since his holy servants and prophets were kept from approaching them. The voice commands that a way be prepared for the Word of God: the rough and trackless ground is to be made level, so that our God may find a highway when he comes. *Prepare the way of the Lord:* the way is the preaching of the Gospel, the new message of consolation, ready to bring to all mankind the knowledge of God's saving power.

Climb on a high mountain, bearer of good news to Zion. Lift up your voice in strength, bearer of good news to Jerusalem. These words harmonize very well with the meaning of what has gone before. They refer opportunely to the evangelists and proclaim the coming of God to men, after speaking of the voice crying in the wilderness. Mention of the evangelists suitably follows the prophecy on John the Baptist.

What does Zion mean if not the city previously called Jerusalem? This is the mountain referred to in that passage from Scripture: *Here is mount Zion, where you dwelt. The Apostle says: You have come to mount Zion.* Does this not refer to the company of the apostles, chosen from the former people of the circumcision?

This is the Zion, the Jerusalem, that received God's salvation. It stands aloft on the mountain of God, that is, it is raised high on the only-begotten Word of God. It is commanded to climb the high mountain and announce the word of salvation. Who is the bearer of the good news but the company of the evangelists? What does it mean to bear the good news but to preach to all nations, but first of all to the cities of Judah, the coming of Christ on earth?

- From a commentary on Isaiah by Eusebius of Caesarea, bishop

from the pastor

Dear Friends in Christ,

1. This Wednesday, 8 December, is the Solemnity of the Immaculate Conception of the Blessed Virgin Mary, a holy day of obligation, and there will be three Masses: 7 am, 12 noon, and 7 pm.

2. A holy day of obligation is a day on which Catholics are obliged to attend Mass, and unless one is impeded by unavoidable work or serious illness, not to attend Mass on that day is a grave sin. Every Sunday of the year is a holy day of obligation by divine precept, and several other days of the year are holy days of obligation by ecclesiastical precept, meaning that the Church is exercising the binding part of the power of binding and loosing given to the Apostles by the Lord Jesus. In the United States, these days of obligation are: 1 January, the Solemnity of the Mother of God; 15 August, the Solemnity of the Assumption; 1 November, the Solemnity of All Saints; 8 December, the Solemnity of the Immaculate Conception, and 25 December, the Solemnity of the Birth of the Lord Jesus. By decision of the Bishops of the United States, the obligation to attend Mass on three of these five holy days is remitted if in a given year the feast falls on a Monday or Saturday, and the three are 1 January, 15 August, and 1 November. The Solemnity of the Ascension is also a holy day of obligation, but in the United States that observance is now transferred from 40 days after Easter to the following Sunday, so it is not necessary to count it separately.

3. All of the above means that in a year when none of the holy days falls on a Sunday, Catholics are expected to attend Mass a minimum of 59 times. Even if you allow an hour of travel time for each Mass, that comes to about 120 hours each year for us to be at Mass or traveling to and from Mass. Most studies show that Americans spend an average of 1500 to 1800 hours each year watching television or another flickering screen, and the Church asks us for 120 hours each year to worship the living God in spirit and truth. When we so easily give ourselves to 15 hours of entertainment for each hour spent in the celebration of the Most Holy Eucharist, how is it possible that so many Catholics simply don't bother to accept the invitation of the Lord Jesus to "Do this in memory of me"?

4. Resolve now to come to Mass this Wednesday to celebrate the Immaculate Conception of our parish patroness, to make every effort in the coming year to attend Mass each Sunday and holy day, and to help a faltering Catholic return to regular practice of the faith in the same way. And when someone misses Mass on a Sunday or holy day (unless unavoidable work or serious illness is the reason), then please remember that it is necessary to go to Confession before receiving Holy Communion at the next Mass attended. In all of these ways, we give ourselves ever more completely to the love of our Savior, the Lord Jesus Christ.

Father Newman