

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



*second sunday of advent
8 DECEMBER 2024*

✻ 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.**

Kyrie

Mass for Five Voices, William Byrd (Choir only)

Collect



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.





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.

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.

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

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

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



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

Gospel

Luke 3.1-6

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 offering is for the support of the parish and for the Religious Retirement Fund.
You may donate online using the link below:*

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Offertory Antiphon

Psalm 85.7-8

Will you not, O God, give us life; and shall not your people rejoice in you? Show us, O Lord, your mercy, and grant us your salvation.

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 - pect - 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.



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

Dó - mi - ni. Ho - sán - na in ex - cé - l - sis

Music: Vatican Edition XVIII; acc. by Richard Proulx

 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

O Jesus, Grant Me Hope and Comfort

Johann Franck

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.

E'en So, Lord Jesus, Quickly Come

Paul Manz

Peace be to you and grace from him who freed us from our sins, who loved us all and shed his blood that we might saved be. Sing Holy, Holy to our Lord, the LORD, Almighty God who was, and is, and is to come. Sing Holy, Holy Lord, rejoice in heaven, all ye that dwell within; rejoice on earth, ye saints below for Christ is coming, is coming soon. For Christ is coming soon, e'en so Lord Jesus, quickly come; and night shall be no more, they need no light nor lamp nor sun, for Christ will be their all!



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
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 is now rare in the celebration of the modern liturgy. For an explanation of this practice, please visit our parish website, smcgvl.org, and look in the section called *Parish Links* for the essay entitled *Facing East to Pray*.

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

Page one: José Leonardo. *Saint John the Baptist in the Wilderness*. (c. 1635).

Page three: Saint Mary’s Catholic Church, Greenville, SC.

Page nine: Lorenzo Monaco. *Antiphonary*. (c. 1395).

Page twelve: Duccio. *The Nativity with the Prophets Isaiah and Ezekiel*. (1308).

Page thirteen: Giotto. *Scenes from the Life of Christ, Nativity (detail)*. (1304).

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
(b. 260; d. 30 May 339)

from the pastor

Dear Friends in Christ,

The New Year of Grace began last week with the First Sunday of Advent, and I encourage all of us to make resolutions for this new liturgical year - resolutions to strengthen our commitment to follow the Lord Jesus more steadfastly through radical conversion, deep fidelity, joyful discipleship, and courageous evangelism.

Radical means to the root, and conversion means a complete turning around. Radical conversion, then, means a complete turning around of my life, right down to the root of my soul. Jesus began his public ministry with a clarion call to such radical conversion, and we must answer that call if we are to follow him: “The time is fulfilled, and the kingdom of God is hand. Repent, and believe in the Gospel.” (Mark 1.15)

Fidelity means faithfulness, and deep Christian fidelity requires that my entire life, not just an hour of my time on Sunday, be centered on the Lord Jesus by grace through faith. As Father Richard John Neuhaus used to say: if Jesus is not Lord of all in my life, then he is not Lord at all in my life. There can be no chambers in our hearts that are closed to Christ, and everything I am and have and think and say and do must be surrendered to the Lordship of Jesus Christ.

Disciple means student, so discipleship is the condition of being a student, and for too many people, being a student of any sort is not a pleasant memory. But since the Lord Jesus is the Divine Teacher, all who follow him must be his students for ever. And what will make us joyful disciples? Freedom. The evangelical freedom of the children of God is a heart set free from captivity to sin, and that is surely a cause for joy. “If you abide in my word, you are truly my disciples, and you will know the truth, and the truth will set you free.” (John 8.31-32)

Evangelism means spreading the Gospel by word and witness, and to do this requires courage because Christ is a sign that is opposed and his Church is an object of ridicule in the world. But at our Baptism each of us was charged to fulfill the Great Commission: Go and make disciples of all nations! It is our sacred duty and high privilege to be evangelists of Jesus Christ, and because the Gospel is the power of God unto salvation for all who believe, we can say with Saint Paul: Woe to us if we do not preach the Gospel!

Following the Lord Jesus in keeping with these principles flows directly from our own knowledge of Sacred Scripture and experience of personal prayer. So in this New Year of Grace, let us resolve to spend more time praying with and studying the Holy Bible, and a perfect way to do that is to share in the celebration of Vespers each Sunday of Advent at 5 pm.

Father Newman