

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



*third sunday of advent  
14 december 2025*

# Entrance Antiphon

# Philippians 4.4-5

*Rejoice in the Lord always; again I say, rejoice. Indeed, the Lord is near.*

# Entrance Hymn

# O Come, Divine Messiah



1. O come, Di-vine Mes - si - ah, The world in si - lence waits the day
2. O come, De-sired of na - tions, Whom priest and proph - et long fore-told,
3. O come, in peace and meek-ness, For low - ly will your cra - dle be:



When hope shall sing its tri - umph, And sad - ness flee a - way.  
Will break the cap - tive fet - ters, Re-deem the long-lost fold.  
Though clothed in hu - man weak - ness We shall your God-head see.



Dear Sav - ior, haste! Come, come to earth. Dis - pel the night and show your



face, And bid us hail the dawn of grace. O



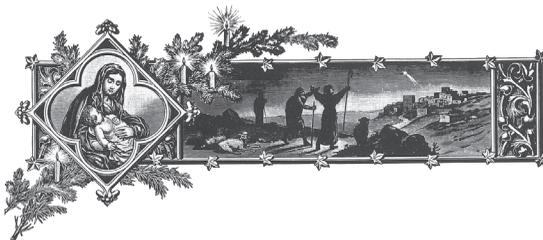
come, Di-vine Mes - si - ah, The world in si - lence waits the day When



hope shall sing its tri - umph, And sad - ness flee a - way.

Text: *Venez, divin Messie*; Abbé Simon-Joseph Pellegrin, 1663-1745; Tr. by S. Mary of St. Philip, 1877

Tune: VENEZ, DIVIN MESSIE. 7 8 7 6 with refrain; French Noël. 16th C.; Harm. by Healey Willan, 1880-1968, © 1958, Ralph Jusko Publications, Inc.



# 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)*



✠ LITURGY OF THE WORD ✠

First Reading

Isaiah 35.1-6a, 10

The desert and the parched land will exult; the steppe will rejoice and bloom. They will bloom with abundant flowers, and rejoice with joyful song. The glory of Lebanon will be given to them, the splendor of Carmel and Sharon; they will see the glory of the LORD, the splendor of our God. Strengthen the hands that are feeble, make firm the knees that are weak, say to those whose hearts are frightened: Be strong, fear not! Here is your God, he comes with vindication; with divine recompense he comes to save you. Then will the eyes of the blind be opened, the ears of the deaf be cleared; then will the lame leap like a stag, then the tongue of the mute will sing.

Those whom the LORD has ransomed will return and enter Zion singing, crowned with everlasting joy; they will meet with joy and gladness, sorrow and mourning will flee.

Lector: The Word of the Lord.

**People: Thanks be to God.**



# Responsorial Psalm

Psalm 146.6-7, 8-9, 9-10



The LORD God keeps faith forever,  
secures justice for the oppressed,  
gives food to the hungry.  
The LORD sets captives free.

The LORD gives sight to the blind;  
the LORD raises up those who were bowed down.  
The LORD loves the just;  
the LORD protects strangers.

The fatherless and the widow he sustains,  
but the way of the wicked he thwarts.  
The LORD shall reign forever;  
your God, O Zion, through all generations.

## Second Reading

James 5.7-10

Be patient, brothers and sisters, until the coming of the Lord. See how the farmer waits for the precious fruit of the earth, being patient with it until it receives the early and the late rains. You too must be patient. Make your hearts firm, because the coming of the Lord is at hand. Do not complain, brothers and sisters, about one another, that you may not be judged. Behold, the Judge is standing before the gates. Take as an example of hardship and patience, brothers and sisters, the prophets who spoke in the name of the Lord.

Lector: The Word of the Lord.

**People: Thanks be to God.**



## Gospel Acclamation



The Spirit of the Lord is upon me,  
because he has anointed me  
to bring glad tidings to the poor. *Response.*

## Gospel

Matthew 11.2-11

Deacon: The Lord be with you.

**People: And with your spirit.**

Deacon: A reading from the holy Gospel according to Matthew.

**People: Glory to you, O Lord.**

When John the Baptist heard in prison of the works of the Christ, he sent his disciples to Jesus with this question, “Are you the one who is to come, or should we look for another?” Jesus said to them in reply, “Go and tell John what you hear and see: the blind regain their sight, the lame walk, lepers are cleansed, the deaf hear, the dead are raised, and the poor have the good news proclaimed to them. And blessed is the one who takes no offense at me.”

As they were going off, Jesus began to speak to the crowds about John, “What did you go out to the desert to see? A reed swayed by the wind? Then what did you go out to see? Someone dressed in fine clothing? Those who wear fine clothing are in royal palaces. Then why did you go out? To see a prophet? Yes, I tell you, and more than a prophet. This is the one about whom it is written: *Behold, I am sending my messenger ahead of you; he will prepare your way before you.* Amen, I say to you, among those born of women there has been none greater than John the Baptist; yet the least in the kingdom of heaven is greater than he.”

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 Retirement Fund for Religious.  
You may donate online using the link below:*

[Please Click Here to Make a Donation to Saint Mary's Church](#)

# Offertory Antiphon

# Psalm 85.2

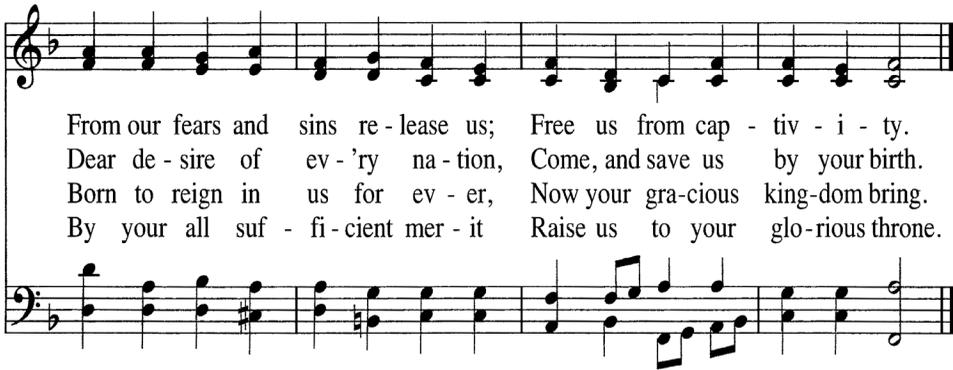
*O Lord, you have favored your land; you have restored the well-being of Jacob.  
You have forgiven the iniquity of your people.*

## Offertory Hymn

## Come, O Long-Expected Jesus



1. Come, O long ex - pect - ed Je - sus, Born to set your peo - ple free;  
2. Is - rael's strength and con - so - la - tion, You, the hope of all the earth,  
3. Born your peo - ple to de - liv - er; Born a child and yet a king!  
4. By your own e - ter - nal Spir - it Rule in all our hearts a - lone;



From our fears and sins re - lease us; Free us from cap - tiv - i - ty.  
Dear de - sire of ev - 'ry na - tion, Come, and save us by your birth.  
Born to reign in us for ev - er, Now your gra - cious king - dom bring.  
By your all suf - fi - cient mer - it Raise us to your glo - rious throne.

Text: Hag. 2:7; Charles Wesley, 1707-1788, alt.

Tune: STUTTGART, 8 7 8 7; Christian F. Witt, 1660-1716; Harm. by Kenneth D. Smith, b.1928, © National Christian Education Council



# Offertory Anthem

*E'vn So, Lord Jesus, Come quickly*

*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!*

## 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.**

*Say to the faint of heart: Be strong and do not fear. Behold, our God will come, and he will save us.*



*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 Savior Sweet*

*JS Bach; arr. Dickinson*

*O Savior sweet, O Savior kind, thy Father's will has all thy mind. From Heaven  
Thous hast vouchsafed to come, with men as Man to make thy home. O Savior  
sweet. O Savior kind. O Savior sweet, O Savior kind, the way to please Thee we  
would find. What e'er we have, it comes of Thee, O let us ever near Thee be. O  
Savior sweet, O Savior kind. O Savior sweet, O Savior kind, Who came to earth the  
lost to find; who dies to save us on the tree, our hearts are filled with love to Thee.  
O Savior sweet, O Savior kind. Thee with tender care I'll cherish. Live to thee, die  
to thee; Thus I shall not perish. But with thee abide forever. Joyfully, peacefully  
where life endeth never.*

*We Wait for Thy Loving Kindness*

*William McKie*

*We wait for thy loving kindness, O God, in the midst of thy temple. Alleluia. O God,  
according to Thy name so is Thy praise unto the world's end. Thy right hand is full  
of righteousness. Alleluia. O Lord, send us now prosperity. Amen.*



# Communion Hymn

# Comfort, Comfort Ye My People

1 Com - fort, com - fort ye my peo - ple, speak ye peace, thus  
 2 Hark, the voice of one that cri - eth in the des - ert  
 3 Make ye straight what long was crook - ed, make the rough - er

saith our God; com - fort those who sit in dark - ness mourn - ing  
 far and near, call - ing us to new re - pent - ance since the  
 pla - ces plain; let your hearts be true and hum - ble, as be -

'neath their sor - rows' load. Speak ye to Je - ru - sa - lem  
 king - dom now is here. Oh, that warn - ing cry o - bey!  
 fits his ho - ly reign. For the glo - ry of the Lord

of the peace that waits for them; tell her that her  
 Now pre - pare for God a way; let the val - leys  
 now o'er earth is shed a - broad; and all flesh shall

sins I cov - er, and her war - fare now is o - ver.  
 rise to meet him and the hills bow down to greet him.  
 see the to - ken that the word is nev - er bro - ken.

Words: Johann G. Olearius (1611-1684); tr. Catherine Winkworth (1827-1878), alt.  
 Music: *Psalm 42*, melody and bass Claude Goudimel (1514-1572); harm. *Hymnal 1982*

87. 87. 77. 88



✠ 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.

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

*Page one:* Strozzi Altarpiece. Santa Maria Novella, Florence (c. 1354).

*Page three:* Andrea Strongwater. (21st century).

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

*Page five:* Stained Glass Inc. *Panel 12040.* (21st century).

*Page twelve:* Stained Glass Inc. *Panel 2769.* (21st century).

*Page thirteen:* Giotto. *Adoration of the Magi.* Assisi. (c. 1315).

## from the office of readings for the third sunday of advent

John is the voice, but the Lord is *the Word who was in the beginning*. John is the voice that lasts for a time; from the beginning Christ is the Word who lives for ever.

Take away the word, the meaning, and what is the voice? Where there is no understanding, there is only a meaningless sound. The voice without the word strikes the ear but does not build up the heart.

However, let us observe what happens when we first seek to build up our hearts. When I think about what I am going to say, the word or message is already in my heart. When I want to speak to you, I look for a way to share with your heart what is already in mine.

In my search for a way to let this message reach you, so that the word already in my heart may find place also in yours, I use my voice to speak to you. The sound of my voice brings the meaning of the word to you and then passes away. The word which the sound has brought to you is now in your heart, and yet it is still also in mine.

When the word has been conveyed to you, does not the sound seem to say: *The word ought to grow, and I should diminish?* The sound of the voice has made itself heard in the service of the word, and has gone away, as though it were saying: *My joy is complete*. Let us hold on to the word; we must not lose the word conceived inwardly in our hearts.

Do you need proof that the voice passes away but the divine Word remains? Where is John's baptism today? It served its purpose, and it went away. Now it is Christ's baptism that we celebrate. It is in Christ that we all believe; we hope for salvation in him. This is the message the voice cried out.

Because it is hard to distinguish word from voice, even John himself was thought to be the Christ. The voice was thought to be the word. But the voice acknowledged what it was, anxious not to give offense to the word. *I am not the Christ*, he said, *nor Elijah, nor the prophet*. And the question came: *Who are you, then?* He replied: *I am the voice of one crying in the wilderness: Prepare the way for the Lord*.

*The voice of one crying in the wilderness* is the voice of one breaking the silence. *Prepare the way for the Lord*, he says, as though he were saying: "I speak out in order to lead him into your hearts, but he does not choose to come where I lead him unless you prepare the way for him."

*To prepare the way* means to pray well; it means thinking humbly of oneself. We should take our lesson from John the Baptist. He is thought to be the Christ; he declares he is not what they think. He does not take advantage of their mistake to further his own glory.

If he had said, "I am the Christ," you can imagine how readily he would have been believed, since they believed he was the Christ even before he spoke. But he did not say it; he acknowledged what he was. He pointed out clearly who he was; he humbled himself.

He saw where his salvation lay. He understood that he was a lamp, and his fear was that it might be blown out by the wind of pride.

- From a sermon by Saint Augustine, bishop  
(b. 354; d. 430 AD)

## *from the pastor*

Dear Friends in Christ,

In 2025 the Jewish observance of Chanukah or Hanukkah begins at sundown on 14 December, and so this is a good time to recall the origin of this festival of lights.

For three centuries before Christ, the Holy Land was ruled by the Seleucid Empire which was founded in the year 312 BC by General Seleucus I who fought under Alexander the Great. After Alexander's death, several years of confusion followed while the new Macedonian Empire was carved into pieces. Seleucus managed to consolidate many of those pieces into a single new Empire bearing his name, and for two hundred years most of what is now Israel, Lebanon, Jordan, Syria, Iraq, and Iran belonged to the Seleucid Empire.

In the year 168 BC, King Antiochus IV Epiphanes began a campaign of terror against the Jews living in the Seleucid Empire which was intended to force them to abandon their religion and customs and embrace the Greek religion and customs shared by their neighbors. Many Jewish people surrendered to these demands rather than watch their families be tortured, but one family of note refused to cooperate.

Mattathias the Hasmonean was a priest of the Old Covenant who had five sons, and in 167 BC they began what is called the Maccabean Revolt, about which we read in the Old Testament in First and Second Maccabees. The third of the five brothers was a mighty man named Judah who received the nom de guerre Hammer because of his ferocity in combat, and in Judah's tongue Hammer was rendered as Maccabee or Maccabeus. And what Judah hammered was the Seleucid Empire.

After three years of brutal fighting, Jerusalem was once again under Jewish control, and the most important step in the restoration of true religion to the Holy City was the cleansing of the Temple of pagan defilement. All of the images of the Greek gods were removed and destroyed, and every sign of the foreign occupation was obliterated in the Temple area. Then the Temple was prepared for the solemn rites of re-dedication, and the Hebrew word for dedication is Chanukah.

An essential feature of the eight days of rededication was the lighting of oil lamps in a stand of seven branches. This is called a menorah, the design of which was given to Moses by the LORD, and so the menorah has been a symbol of the Children of Israel since the days of Mount Sinai. Judah Maccabeus found enough undefiled olive oil in the Temple for the lamp to burn only for one day, but by a gift of grace, the lights remained burning for all eight days. And from that time to this, observant Jews keep the Feast of the Dedication of the Temple beginning on the 25th day of the Hebrew month of Kislev, which this year corresponds to 15 December. And so from twilight on 14 December begins once again the annual eight day observance of Chanukah.

Father Newman