

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



*third sunday of advent  
13 december 2020*

INTRODUCTORY RITES

Entrance Antiphon

Philippines 4:4-5

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

Entrance Hymn

Savior of the Nations, Come

1 Sa - vior of the na - tions, come! Vir - gin's  
 2 Won - drous birth! Oh, won - drous child of the  
 3 Thus on earth the Word ap - pears, grac - ing  
 4 Come, O Fa - ther's sav - ing Son, who o'er

Son, make here your home. Mar - vel now, both  
 Vir - gin un - de - filed! Might - y God and  
 his cre - a - ted spheres; hence to death and  
 sin the vic - tory won. Bound - less shall your

heaven and earth, that the Lord chose such a birth.  
 Ma - ry's son, ea - ger now his race to run!  
 hell de - scends, then the heaven - ly throne a - scends.  
 king - dom be; grant that we its glo - ries see.

Words: Martin Luther (1483-1546) after Ambrose of Milan (340-397);  
 tr. William M. Reynolds (1812-1876) and James Waring McCrady (b. 1938)  
 Music: *Nun komm, der Heiden Heiland*, melody from *Erfurt Enchiridia*, 1524;  
 harm. Melchior Vulpus (1560?-1616)

♩=44  
 77. 77

# 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.

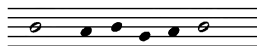
**People Amen.**

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

**Kyrie** (5.00 pm, 9.00 am and 11.00 am Masses: 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

Isaiah 61:1-2a, 10-11

The spirit of the Lord God is upon me, because the Lord has appointed me; he has sent me to bring glad tidings to the poor, to heal the brokenhearted, to proclaim liberty to the captives and release to the prisoners, to announce a year of favor from the Lord and a day of vindication by our God. I rejoice heartily in the Lord, in my God is the goy of my soul; for he has clothed me with a robe of salvation and wrapped me in a mantle of justice, like a bridegroom adorned with a diadem, like a bride bedecked with her jewels. As the earth brings forth its plants, and a garden makes its growth spring up, so will the Lord God make justice and praise spring up before all the nations.

Lector: The Word of the Lord.

**People: Thanks be to God.**



Luke 1 Owen Alstott

R. My soul re - joic - es in my God.

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 Music © 1977, 1990, OCP, 5536 NE Hassalo, Portland, OR 97213. All rights reserved.

My soul proclaims the greatness of the Lord;  
 my spirit rejoices in God my Savior,  
 for he has looked upon his lowly servant.  
 From this day all generations will call me blessed: *Response.*

the Almighty has done great things for me,  
 and holy is his Name.  
 He has mercy on those who fear him  
 in every generation. *Response.*

He has filled the hungry with good things,  
 and the rich he has sent away empty.  
 He has come to the help of his servant Israel  
 for he has remembered his promise of mercy. *Response.*

Second Reading

1 Thessalonians 5.16-24

Brothers and sisters: Rejoice always. Pray without ceasing. In all circumstances give thanks, for this is the will of God for you in Christ Jesus. Do not quench the Spirit. Do not despise prophetic utterances. Test everything; retain what is good. Refrain from every kind of evil.

May the God of peace make you perfectly holy and may you entirely, spirit, soul, and body, be preserved blameless for the coming of our Lord Jesus Christ. The one who calls you is faithful, and he will also accomplish it.

Lector: The Word of the Lord.

**People: Thanks be to God.**

# Gospel Acclamation

Owen Alstott



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

## Gospel

John 1.6-8, 19-28

Deacon: The Lord be with you.

**People: And with your spirit.**

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

A man named John was sent from God. He came for testimony, to testify to the light, so that all might believe through him. He was not the light, but came to testify to the light.

And this is the testimony of John. When the Jews from Jerusalem sent priests and Levites to him to ask him, “Who are you?” He admitted and did not deny it, but admitted, “I am not the Christ.” So they asked him, “What are you then? Are you Elijah?” And he said, “I am not.” “Are you the Prophet?” He answered, “No.” So they said to him, “Who are you, so we can give an answer to those who sent us? What do you have to say for yourself?” He said: “I am *the voice of one crying out in the desert, ‘make straight the way of the Lord,’*” as Isaiah the prophet said.” Some Pharisees were also sent. They asked him, “Why then do you baptize if you are not the Christ or Elijah or the Prophet?” John answered them, “I baptize with water; but there is one among you whom you do not recognize, the one who is coming after me, whose sandal strap I am not worthy to untie.” This happened in Bethany across the Jordan, where John was baptizing.

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, to be taken now, is for the support of the parish, and envelopes for the Retirement Fund for Religious and Christmas Flowers may also be placed in this collection.*

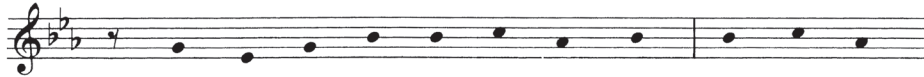
Offertory Antiphon

Psalm 84.2

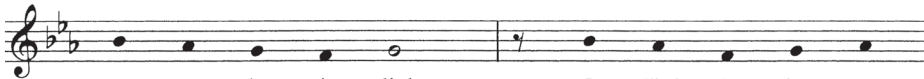
*Lord, you have favored your land; you have restored the well being of Jacob. You have forgiven the iniquity of your people.*

Offertory Hymn

Creator of the Stars of Night



1. Cre - a - tor of the stars of night,	Your peo - ple's
2. In sor - row that the an - cient curse	Should doom to
3. When this old world drew on toward night,	You came; but
4. At your great Name, O Je - sus, now	All knees must



ev - er - last - ing light,	O Christ, Re - deem - er
death a u - ni - verse,	You came, O Sav - ior,
not in splen - dor bright,	Not as a mon - arch,
bend, all hearts must bow:	All things on earth with



of us all,	We pray you hear us when we call.
to set free	Your own in glo - rious lib - er - ty.
but the child	Of Mar - y, blame - less moth - er mild.
one ac - cord,	Like those in heav'n, shall call you Lord.

5. Come in your holy might, we pray,  
 Redeem us for eternal day;  
 Defend us while we dwell below  
 From all assaults of our dread foe.

6. To God Creator, God the Son,  
 And God the Spirit, Three in One,  
 Praise, honor, might, and glory be  
 From age to age eternally.

Text: *Conditor alme siderum*, Latin 9th C.; Tr. *The Hymnal 1982*, © 1985, The Church Pension Fund  
 Tune: CONDITOR ALME SIDERUM, LM; Mode IV; Acc. by Gerard Farrell, OSB, b.1919, © 1986, GIA Publications, Inc.





## Offertory Anthem (11.00 am Mass)

*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 ✠

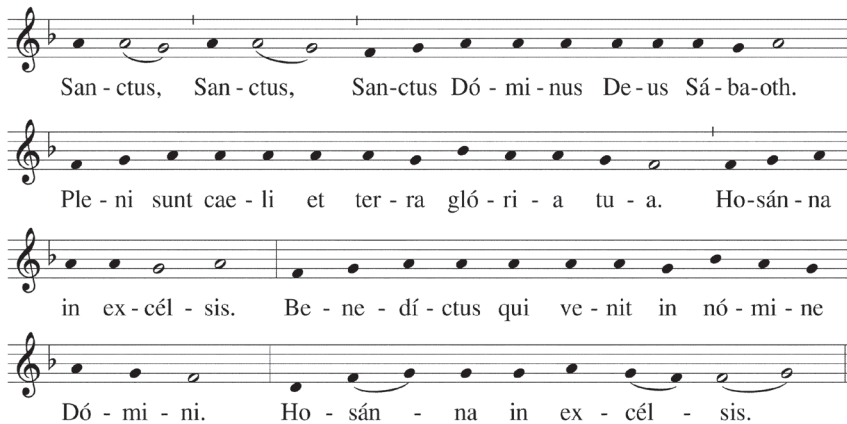
#### Preface Dialogue

*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.

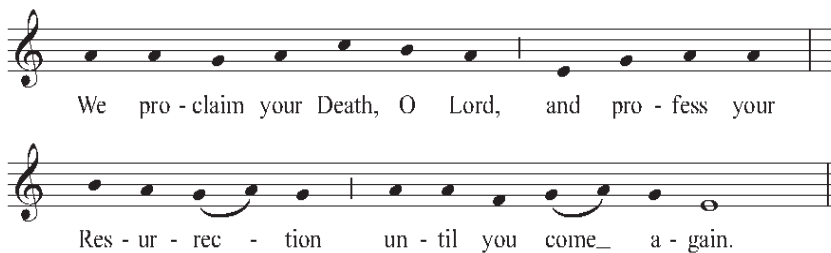
## Sanctus (5.00 pm, 9.00 am and 11.00 am Masses)



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

## 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 Great Amen

arr. by Judy Franzen



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

 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 (5.00 pm, 9.00 am and 11.00 am Masses)

*Cantor:* A-gnus De - i, qui tol-lis pec cá - ta mun-di: mi-se-ré-re no - bis.  
*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: 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.**

## Communion Antiphon

Isaiah 35:4

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

## Guidelines for Receiving Holy Communion

We welcome to this Holy Mass all who share our faith in the Lord Jesus Christ, but while all are welcome here, we cannot extend to all an invitation to receive Holy Communion. This is not a lack of Christian hospitality; rather, it is the recognition by the Catholic Church that real divisions of faith and practice do sadly exist among Christians. Practicing Catholics who go to Confession whenever needed are invited to receive Holy Communion. Non-Catholic Christians and those Catholics who should not receive Holy Communion (including those married outside the Church and those in need of the sacrament of Penance) are asked to pray for a spiritual communion with the Lord Jesus and for the unity of His Church. Those who are not receiving Holy Communion but who would like to receive a blessing are invited to indicate this desire by crossing their arms across their chests in the Communion procession.

## Communion Motets

*(5.00 pm Mass)*

*O Jesu So Sweet, O Jesu So Mild*

*JS Bach, arr. Arlen Clarke*

*O Jesu so sweet, O Jesu so mild. Thy Father's pur-  
pose hast fulfilled; Thou cam'st from heav'n to mortal ken, Equal to be with us poor men, O little one sweet, O little one mild. O little one sweet, O little one mild, with joy thou hast the whole world fulfilled; Thou camest here from heav'n's domain, to bring us comfort in our pain, O little one sweet, O little one mild. O little one sweet, O little one mild, In thee love's beauties are all distilled; Then light in us thy love's bright flame, that we may give thee back the same, O little one sweet, O little one mild.*

*(9.00 am Mass)*

*O Jesu So Sweet, O Jesu So Mild*

*JS Bach, arr. Arlen Clarke*

*(11.00 am Mass)*

*O Jesu So Sweet, O Jesu So Mild*

*JS Bach, arr. Arlen Clarke*



# Communion Hymn

# Come Thou Long-Expected Jesus

1. Come, O long ex - spect - 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



✠ 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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**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, [www.smcgvl.org](http://www.smcgvl.org), and look for the link entitled *Facing East to Pray*.**

*Weather permitting, the celebrant of Mass greets the congregation under the bell tower in Miller Square. All visitors are invited to introduce themselves.*

*Rest rooms are available in Sacred Heart Hall, across Miller Square from the church.*

PLEASE JOIN US  
TODAY AT 5 PM FOR  
SOLEMN VESPERS  
OF THE  
THIRD SUNDAY OF ADVENT

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

The Voice is John, the Word is Christ

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 a 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 is 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



## *from the pastor*

Dear Friends in Christ,

To worship God, to proclaim the Gospel, and to serve those in need. The Church's entire mission can be summarized in these three categories of action, and it is a perennial challenge for Christians to keep all three of these parts in harmony and creative interaction.

Some Catholics can become so preoccupied with the details of the sacred liturgy that the service of the poor and the preaching of the Gospel are obscured from sight, and this usually yields a self-referential experience of religion that is fussy about vestments and rituals but fails to attend to the needs of others and the call to conversion that must be at the heart of our faith. Other Catholics can be so focused on responding to the needs of the poor, the sick, the imprisoned, and the immigrant that they forget the priority of calling everyone to saving faith in Jesus Christ and then leading them to worship the living God in spirit and truth. Still others can become so committed to insisting on the truth of our faith and the urgent need of others to accept that truth that they grow careless about attending to the real human needs of others and to the need of the human spirit for beauty in divine worship. But the Church must always keep the good, the true, and the beautiful together in our minds and hearts in order to prevent us from reducing the whole of our religion to one of its parts and then stumbling into the trap of becoming an aesthete, a puritan, or a fanatic rather than simply being a Catholic Christian.

Throughout my service here I have offered the Principles of Evangelical Catholicism as a way of integrating all the parts of our faith into a coherent whole, and I offer this account of Catholic Christianity in our time, the time of the New Evangelization, to assist us all in living as faithful disciples of the Lord Jesus in the Church he founded - always careful to be equally attentive to the threefold character of the Church's mission: to worship God, to proclaim the Gospel, and to serve those in need. Of course, it is beyond the ability of any one person, any one priest, any one parish, any one bishop, or any one pope to fulfill equally all of the Church's obligations in worship, preaching, and service, and that is why we must all be mindful of our own gifts and grateful for the gifts of others. One parish may do praiseworthy work among the poor, while another shines in educating and forming children or adults or both, even as a third excels at offering divine worship of uncommon beauty. And what is true of parishes is true also of individual believers, each of whom is called to a unique form of service and equipped to answer that call by the personal gifts received from God.

When each and all of us are conscious of these distinctions and working to the uttermost limits of our gifts for the glory of God and the fulfillment of the Great Commission, then through the efforts of all disciples, the Church is able to accomplish her urgent duties of worshiping God, proclaiming the Gospel, and serving those in need. And that is Evangelical Catholicism.

Father Newman