



ADVENT
Lessons & Carols

Saint Barnabas Church

AND

CLASSICAL ACADEMY

OMAHA, NEBRASKA

THURSDAY, DECEMBER 13, 2018

Welcome to Saint Barnabas Church

Founded in 1869, Saint Barnabas is a Roman Catholic parish of the Personal Ordinariate of the Chair of Saint Peter. The Ordinariate was established in 2012 by Pope Benedict XVI in order to preserve elements of the Anglican tradition within the Catholic Church in North America. (There are also Ordinariates in Great Britain and Australia.) The parish of Saint Barnabas—its people and priest—entered the Catholic Church in 2013.

Mass is celebrated using *Divine Worship*, the Vatican-promulgated Missal also known as the Ordinariate or Anglican Use liturgy.

All Catholics may fulfill their Mass obligation on Sundays and holydays at Saint Barnabas. Catholics in full communion with the Holy See of Rome may receive Holy Communion at our Masses.

Please contact our Pastor for any further information about Saint Barnabas Church, the Ordinariate, and reception into the Catholic Church.

parish@SaintBarnabas.net

Prelude

Sleepers, wake! A voice is sounding
from the «Schübler» Chorales (1746)

BWV 645

Johann Sebastian Bach
(1685-1750)

Bidding Prayer

BELOVED in Christ, in this season of Advent, let it be our care and delight to prepare ourselves to hear again the message of the Angels, and in heart and mind to go even unto Bethlehem, to see the Babe lying in a manger. Let us read and mark in Holy Scripture and the admonitions of the Church Fathers the tale of the loving purposes of God from the first days of our disobedience unto the glorious Redemption brought us by his holy Child; and let us look forward to the yearly remembrance of his birth with hymns and songs of praise. But first, let us pray for the needs of the whole world; for peace and goodwill over all the earth; for the mission and unity of the Church for which he died, and especially in

this country and within this city. And because this of all things would rejoice his heart, let us at this time remember in his name the poor and the helpless; the hungry and the oppressed; the sick and those who mourn; the lonely and the unloved; the aged and the little children; and all those who know not the Lord Jesus, or who love him not, or who by sin have grieved his heart of love. Lastly, let us remember before God his pure and lowly Mother, and all those who rejoice with us, but upon another shore and in a greater light, that multitude which no one can number, whose hope was in the Word made flesh, and whom, in this Lord Jesus, we for evermore are one.

These prayer and praises let us humbly offer up to the throne of heaven, in the words which Christ himself hath taught us:

Our Father

The Almighty God bless us with his grace; Christ give us the joys of everlasting life; and unto the fellowship of the citizens above may the King of Angels bring us all. *Amen.*

LESSON Genesis iij.

NOW the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons. And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. And the Lord God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the

garden, and I was afraid, because I was naked; and I hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat. And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. And Adam called his wife's name Eve; because she was the mother of all living. Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them. And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever, Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken.

Carol

Adam lay ybounden

Adam lay ybounden,
Bounden in a bond;
Four thousand winter,
Thought he not too long.

And all was for an apple,
An apple that he took.
As clerkes finden,
Written in their book.

Ne had the apple taken been,
The apple taken been,
Ne had never our ladie,
Abeen heav'ne queen.

Blessed be the time
That apple taken was,
Therefore we moun singen.
Deo gracias!

WORDS: fifteenth-century English carol, from British Library, Sloane MS 2593

MUSIC: Boris (Bernhard) Ord (1897-1961)

Lesson

from Saint Gregory the Great

BEFORE the Incarnation of the Son of God there was disagreement between the angels and men. Original sin and the crimes daily committed in the world were the cause of this division. It was only just that the angels, being the friends and faithful servants of God, should look upon men as strangers and have no communication with them on account of their transgressing the commandments. But since man submitted to God and recognised him as his lawful Master, the heavenly spirits consider mankind as their fellow-citizens. Though highly superior to us, they do not despise our weakness, since the King of heaven and earth came down and took upon him this human weakness. Instead of despising us as frail humanity, they look upon us as their

fellow-creatures. We read in Holy Scripture that Lot and Joshua prostrate on the ground worshipped the angels sent by God; but when Saint John fell down to adore before the feet of the angel he was prevented from doing so, for the angel said: See thou do it not, for I am thy fellow-servant and of thy brethren. They dread to see the human nature humbled, since they adore that humanity in the person of the King of Majesty, their own King. Lastly, the angels consider man as their equal because they adore God made man, sitting at the right hand of the Father. Let us, therefore, beloved brethren, beware of every sin, by which we might be made unworthy of that heavenly city, which God has prepared for us as well as for his angels. Let us lead such good lives

that they may correspond with our dignity. Remember that you have been called the sons of the most High. Defend in yourselves the glory

of God by avoiding sin, for God was made man in order to honour us and make us partakers of his eternal glory. Amen.

Carol Veni veni, Emmanuel

Veni veni, Emmanuel captivum solve Israel, qui gemit in exilio, privatus Dei Filio. <i>Gaude! Gaude! Emmanuel, nascetur pro te Israel!</i>	O come, O come, Emmanuel, and ransom captive Israel, that mourns in lonely exile here until the Son of God appear. <i>Rejoice! Rejoice! Emmanuel shall come to thee, O Israel!</i>
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Veni, O Sapientia, quae hic disponis omnia, veni, viam prudentiae ut doceas et gloriae.	O come, thou Wisdom, from on high, and order all things far and nigh; to us the path of knowledge show, and teach us in her ways to go.
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Veni, veni, Adonai, qui populo in Sinai legem dedisti vertice in maiestate gloriae.	O come, o come, thou Lord of might, who to thy tribes on Sinai's height in ancient times did give the law, in cloud, and majesty, and awe.
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Veni, veni, Rex Gentium, veni, Redemptor omnium, ut salvas tuos famulos peccati sibi conscios.	O come, Desire of the nations, bind in one the hearts of all mankind; bid every strife and quarrel cease and fill the world with heaven's peace.
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WORDS: paraphrase of the «O» Antiphons

(Magnificat antiphons for Vespers on the seven days before Christmas)
published in *Psalteriolum Cantionum Catholicarum*, seventh edition (Cologne, 1710)

MUSIC: original two-voice setting of poetic additions (tropes) to the funeral antiphon
«Libera me» found in a 15th-century convent processional now in the Paris
Bibliothèque Nationale; published with English translation of «Veni, veni
Emmanuel» by Thomas Helmore in *The Hymnal Noted* (1854)

Lesson Baruch iv.

BE of good comfort, O my children, and cry unto God: for ye shall be remembered of him that brought these things upon you. For as it was your mind to go astray from God: so, being returned, seek him ten times more. For he that hath brought these plagues upon you shall bring you everlasting joy with your salvation. Take a good heart, O Jerusalem: for he that gave thee that name will comfort thee. Miserable are they that afflicted thee, and rejoiced at thy fall. Miserable are the cities which thy children served: miserable is she that received thy sons. For as she rejoiced at thy ruin, and was glad of thy fall: so shall she be grieved for her own desolation. For I will take away the rejoicing of her great multitude, and her pride shall be turned into mourning. For fire shall come upon her from the Everlasting, long to endure; and she shall be inhabited of devils for a great time. O Jerusalem, look about thee toward the east, and behold the joy that cometh unto thee from God. Lo,

thy sons come, whom thou sentest away, they come gathered together from the east to the west by the word of the Holy One, rejoicing in the glory of God, Put off, O Jerusalem, the garment of mourning and affliction, and put on the comeliness of the glory that cometh from God for ever. Cast about thee a double garment of the righteousness which cometh from God; and set a diadem on thine head of the glory of the Everlasting. For God will shew thy brightness unto every country under heaven. For thy name shall be called of God for ever The peace of righteousness, and The glory of God's worship. Arise, O Jerusalem, and stand on high, and look about toward the east, and behold thy children gathered from the west unto the east by the word of the Holy One, rejoicing in the remembrance of God. For God shall lead Israel with joy in the light of his glory with the mercy and righteousness that cometh from him.

Advent Prose *Rorate celi desuper*

Drop down, ye heavens, from above, and let the skies pour down righteousness.

Be not wroth very sore, O Lord, neither remember iniquity for ever:
thy holy city is a wilderness, Sion is a wilderness, Jerusalem a desolation:
our holy and our beautiful house, where our fathers praised thee.

[ISAIAH 64:9-11]

Ye are my witnesses, saith the Lord, and my servant whom I have chosen;
that ye may know me and believe me:
I, even I, am the Lord, and beside me there is no Saviour:
and there is none that can deliver out of my hand.

[Isaiah 43:10-13]

Comfort ye, comfort ye my people; my salvation shall not tarry:
I have blotted out as a thick cloud thy transgression.
Fear not, for I will save thee: For I am the Lord thy God,
the Holy One of Israel, thy Redeemer.

[Isaiah 40 and 41]

Lesson *from* Blessed John Henry Newman

YEAR after year, as it passes, brings us the same warnings again and again, and none perhaps more impressive than those with which it comes to us at this season. The very frost and cold, rain and gloom, which now befall us, forebode the last dreary days of the world, and in religious hearts raise the thought of them. The year is worn out: spring, summer, autumn, each in turn, have brought their gifts and done their utmost; but they are over, and the end is come. Thus the soul is cast forward upon the future, and in proportion as its conscience is clear and its perception keen and true, does it rejoice solemnly that the night is far spent, the day is at hand, that there are new heavens and a new earth to come, though the former are failing; nay, rather that, because they are failing, it will soon see the King in his beauty, and behold the land which is very far off. These are

feelings for holy men in winter and in age, waiting, in some dejection perhaps, but with comfort on the whole, and calmly though earnestly, for the Advent of Christ. And then, amid this unprofitableness of earth and sky, the well-known words return; the Prophet Isaiah is read; the same Epistle and Gospel, bidding us awake out of sleep, and welcome him that cometh in the Name of the Lord; the same Collects, beseeching him to prepare us for judgment. I come then to church, because I am an heir of heaven. It is my desire and hope one day to take possession of my inheritance: and I come to make myself ready for it, and I would not see heaven yet, for I could not bear to see it. I am allowed to be in it without seeing it, that I may learn to see it. And by psalm and sacred song, by confession and by praise, I learn my part.

Hymn

On Jordan's bank



On Jor - dan's bank the Bap - tist's cry an - noun - ces that the
Then cleansed be ev - ery breast from sin, make straight the way of
For thou art our sal - va - tion, Lord, our re - fuge and our
All praise, e - ter - nal Son, to thee whose ad - vent doth thy



Lord is nigh. A - wake, and hear - ken,
God with - in. And let each heart pre -
great re - ward. With - out thy grace we
peo - ple free. Whom, with the Fa - ther,



for he brings glad tid - ings of the King of Kings.
pare a home where such a migh - ty Guest may come.
fade a - way, like flowers which wi - ther and de - cay.
we a - dore, and Ho - ly Ghost for ev - er - more.

Lesson

Isaiah xl. 1-11

COMFORT ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: And the glory of the Lord shall be revealed, and all

flesh shall see it together: for the mouth of the Lord hath spoken it. The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field: The grass withereth, the flower fadeth: because the spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand for ever. O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say

unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him.

He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

Carol *Comfort ye my people*

Comfort, comfort ye my people,
speak ye peace, thus saith our God;
comfort those who sit in darkness,
mourning 'neath their sorrow's load;
speak ye to Jerusalem
of the peace that waits for them;
tell her that her sins I cover,
and her warfare now is over.

Hark! The voice of one that crieth
in the desert far and near,
bidding all men to repentance,
since the kingdom now is here.
O that warning cry obey!
Now prepare for God a way!
Let the valleys rise to meet him,
and the hills bow down to greet him.

Make ye straight what long was crooked,
make the rougher places plain:
let your hearts be true and humble,
as befits his holy reign,
For the glory of the Lord
now o'er earth is shed abroad,
and all flesh shall see the token
that his word is never broken.

WORDS: paraphrase of Isaiah 40:1-5 by Catherine Winkworth (1827-1878)
based on the hymn «Tröstet, tröstet meine Lieben» by Johannes Olearius (1611-1684)

MUSIC: Genevan Psalter, 1550

Lesson *from Saint Augustine of Hippo*

THE gospel tells us that some people were rebuked by the Lord because, clever as they were at reading the face of the sky, they could not recognize the time for faith when the kingdom of heaven was at hand. It was the Jews who received this reprimand, but it has also come down to us. The Lord Jesus began his preaching of the gospel with the

admonition: Repent, for the kingdom of heaven is at hand. His forerunner, John the Baptist, began his in the same way. Repent, he said, for the kingdom of heaven is at hand. Today, for those who will not repent at the approach of the kingdom of heaven, the reproof of the Lord Jesus is the same. As he points out himself, You cannot expect to see the

kingdom of heaven coming. The kingdom of heaven, he says elsewhere, is within you. Each of us would be wise therefore to take to heart the advice of his teacher, and not waste this present time. If it is now that our Saviour offers us his mercy; now, while he still spares the human race. Understand that it is in

hope of our conversion that he spares us, for he desires no one's damnation. As for when the end of the world will be, that is God's concern. Now it is the time for faith. Whether any of us here present will see the end of the world I know not; very likely none of us will. Even so, the time is very near for each of us, for we are mortal.

Hymn Hark! a thrilling voice is sounding
Hymnal, No. 9

Lesson Micah v. 2-4

BUT thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting. Therefore will he give them up, until the time that she which travaileth hath brought forth:

then the remnant of his brethren shall return unto the children of Israel. And he shall stand and feed in the strength of the Lord, in the majesty of the name of the Lord his God; and they shall abide: for now shall he be great unto the ends of the earth.

Motet Dixit Maria ad angelum

DIXIT Maria ad angelum: Ecce ancilla Domini, fiat mihi secundum verbum tuum.

SAID Mary to the angel: Behold, the handmaid of the Lord; be it done to me according to thy word.

MUSIC: published in *Cantiones sacrae, de festis praecipuis totius anni*, 4, 5, 6, 7, 8, & *plurium vocum* (Nuremberg: Paul Kaufmann, 1597)

Lesson *from Saint Bede the Venerable*

HE will reign over the house of Jacob forever. The house of Jacob here refers to the universal Church which, through its faith in

and witness to Christ, shares the heritage of the patriarchs. This may apply either to those who are physical descendants of the patriarchal

families, or to those who come from gentile nations and are reborn in Christ by the waters of baptism. In this house Christ shall reign forever, and of his kingdom there will be no end. During this present life, Christ rules in the Church. By faith and love he dwells in the hearts of his elect, and guides them by his

unceasing care toward their heavenly reward. In the life to come, when their period of exile on earth is ended, he will exercise his kingship by leading the faithful to their heavenly country. There, for ever inspired by the vision of his presence, their one delight will be to praise and glorify him.

Carol

Gabriel's Message

The angel Gabriel from heaven came,
his wings as drifted snow, his eyes as flame,
all hail, said he, thou lowly maiden Mary!
Most highly favoured Lady, Gloria!

For known a blessed mother thou shalt be,
all generations laud and honour thee,
thy son shall be Emmanuel by seers foretold,

Then gentle Mary meekly bowed her head,
“to me be as it pleaseth God,” she said,
“my soul shall laud and magnify his holy Name.”

Of her, Emmanuel, the Christ, was born
in Bethlehem, all on a Christmas morn,
and Christian folk throughout the world will ever say,
Most highly favoured Lady, Gloria!

WORDS: verse translation by Sabine Baring-Gould (1834-1924)
of Basque carol «Birjina gaztettobat zegoen» ; itself based on the 13th-century Latin
song «Angelus ad Virginem» and collected by Charles Bordes and published in
Archives de la tradition basque (1895)

MUSIC: arranged by Edgar Pettman (1866–1943) ;
published in *Modern Christmas Carols* (1892)

Lesson

Saint Luke i. 26-38

AND in the sixth month the
Angel Gabriel was sent from
God unto a city of Galilee, named
Nazareth, To a virgin espoused to a

man whose name was Joseph, of the
house of David; and the virgin's
name was Mary. And the angel came
in unto her, and said, Hail, thou that

art highly favoured, the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall

this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren. For with God nothing shall be impossible. And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

Hymn

Lo! He comes with clouds descending

Hymnal, No. 5 (second tune)

All are invited to a reception at our new

Parish House

*the historic Offutt House at the corner of Davenport and
North 39th Streets.*



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Offutt House
corner of Davenport and North 39th Streets.

SAINT
BARNABAS
PARISH
AND **C**LASSICAL
ACADEMY

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PASTOR
HEADMASTER
ORGANIST-CHOIRMASTER
DEAN of STUDIES
PORTER

SUNDAYS

- ✠ Low Mass *at* 8:30 am
 - ✠ Adult Education *and*
Sunday School *at* 9:30
 - ✠ Confessions *at* 10:00 am
and by appointment
 - ✠ High Mass *at* 10:30 am
 - ✠ Evensong *at* 5:30 pm
- Holy days as announced*

WEEKDAYS

- regular schedule*
- ✠ MONDAY *through* FRIDAY
Low Mass *at* 8:45 am
 - ✠ TUESDAYS *at* 8:45 am
Traditional Latin Mass
 - ✠ SATURDAY
Low Mass *at* 10:00 am
Followed by Confessions