



DOMINICA PRIMA ADVENTUS

FIRST SUNDAY OF ADVENT

ASPÉRGES

Aspérges me. Dómine, hyssópo, et mundábor: *Thou shalt sprinkle me, O Lord, with hyssop, and I shall be cleansed; Thou shalt wash me, and I shall become whiter than snow.*

Miserére mei, Deus, secúndum magnam misericórdiam tuam. P. Glória Patri, et Filio, et Spirítui Sancto. S. Sicut erat in principio, et nunc, et semper, et in sæcula sæculórum. Amen.

Aspérges me. Dómine, hyssópo, et mundábor: *As it was in the beginning, is now, and ever shall be, world without end. Amen.*

P. Osténde nobis, Dómine, misericórdiam tuam. *P. Show us, O Lord, Thy mercy.*

S. Et salutáre tuum da nobis. *S. And grant us Thy salvation.*

P. Dómine, exáudi oratiónem meam. *P. O Lord, hear my prayer.*

S. Et clamor meus ad te véniat. *S. And let my cry come unto Thee.*

P. Dóminus vobíscum. *P. The Lord be with you.*

S. Et cum spírítu tuo. *S. And with thy spirit.*

P. Orémus. Exáudi nos, Dómine sancte, Pater *P. Let us pray.*

Hear us, O holy Lord, almighty Father, everlasting God, and vouchsafe to send Thy holy Angel from heaven, to guard, cherish, protect, visit and defend all that are assembled in this place: Through Christ our Lord. S.

Amen

INTROIT *Psalm 24:1-3*

Ad te levávi, ánimam meam: Deus meus, in te confido, non erubéscam; neque irrideant me inimíci mei, étenim univérsi, qui te expéctant non confundéntur. (Ps. 24: 4) Vias tuas, Dómine, demónstra mihi: et sémitas tuas édoce me. V. Glória Patri. Si iniquitátes observáveris, Dómine.

To Thee have I lifted up my soul: in Thee, O my God, I put my trust; let me not be ashamed: neither let my enemies laugh at me; for none of them that wait on Thee shall be confounded. (Ps. 24: 4) Show, O Lord, Thy ways to me: and teach me Thy paths. V. Glory be to the Father. If Thou...

COLLECT

Excita, quaesumus, Dómine, poténtiam tuam, et veni: ut ab imminéntibus peccatórum nostrórum perículis, te mereámur protegénte éripi, te liberánte salvári:

Put forth Your power, O Lord, we beseech You, and come, that with You as our protector we may be rescued from the impending danger of our sins; and with You as our deliverer, may we obtain our salvation.

EPISTLE Romans 13: 11-14

Epístolæ beáti Pauli Apóstoli ad Romános. Fratres: Sciéntes qula hors est jam nos de somno súrgere. Nunc enim pro pior est nostra salus, quam cum credidimus. Nox prascéssit, dies autem appropinquávit. Abjiciamus ergo opera tenebrarum, et induamur arma lucis. Sicut in die honéste ambulémus: non in comessionibus et ebrietétibus, non in cubilibus, et impudicítiis, non in contentions et kemutatione: sed induímini Dominum Jesum Christum.

Lesson from the Epistle of Blessed Paul the Apostle to the Romans. Brethren, knowing that it is now the hour for us to rise from our sleep. For now our salvation is nearer than when we believed. The night is past and the day is at hand. Let us therefore cast off the works of darkness, and put on the armor of light. Let us walk honestly, as in the day: not in rioting and drunkenness, not in chambering and impurities, not in contention and envy: but put ye on the Lord Jesus Christ.

GRADUAL Psalm 24: 3, 4

Univérsi qui te exspéctant, non confundéntur, Dómine. V. Vias Tuas, Dómine, notas fac mihi: et sémitas Tuas édoce me.

All they that wait on Thee shall not be confounded, O Lord. V. Show, O Lord, Thy ways to me: and teach me Thy paths.

ALLELUIA

Alleluia, allelúia. V. (Ps. 84: 8) Osténde nobis, Dómine, misericórdiam Tuam: et salutare Tuum da nobis. Alleluia.

Alleluia, alleluia. V. (Ps. 84: 8) Show us, O Lord, Thy mercy and grant us Thy salvation. Alleluia.

GOSPEL St. Luke 21: 25-33

In illo tempore: Dixit Jeus discipulis Suis: "Erunt signa in sole, et luna, et stellis; et in terris pressúra géntium præ confusióne sónitus maris et fiúctuum: arescéntibus homínibus præ timóre et exspectatióne, quæ super vénient univérso orbi: nam virtútes coelórum movebúntur; et tunc vidébunt Fílium hóminis veniéntem in nube cum potestáte magna et majestáte. His autem fieri incipiéntibus, respícite et leváte cápita vestra; quóniam appropínquat redemptio vestra." Et dixit illis similitúdinem: "Vidéte ficúlneam, et omnes árbores: cum producunt jam ex se fructum, scitis quóniam prope est æastas. Ita et vos cum vidéritis hæc fieri, scitóte quóniam prope est regnum Dei, Amen, dico vobis: quia non præteríbit generátio hæc, donec ómnia fiant. Coelum et terra transibunt: verba autem Mea non transíbunt."

At that time, Jesus said to His disciples: "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, by reason of the confusion of the roaring of the sea and of the waves: men withering away for fear and expectation of what shall come upon the whole world. For the powers of Heaven shall be moved. And then they shall see the Son of Man coming in a cloud with great power and majesty. But when these things begin to come to pass, look up and lift up your heads, because your redemption is at hand." And He spoke to them a similitude: "See the fig tree and all the trees: when they now shoot forth their fruit, you know that summer is nigh. So you also, when you shall see these things come to pass, know that the kingdom of God is at hand. Amen, I say to you, this generation shall not pass away till all things be fulfilled. Heaven and earth shall pass away, but My words shall not pass away.

OFFERTORY Psalm 24: 1-3

Ad te levávi ánimam meam: Deus meus, in te confído, non erubéscam; neque irrideant me inimíci mei: étenim univérsi, qui te exspéctant, non confundéntur.

To Thee have I lifted up my soul: in Thee, O Lord, I put my trust, let me not be ashamed: neither let my enemies laugh at me: for none of them that wait for Thee shall be confounded.

SECRET

Hæc sacra nos, Dómine, potenti virtúte mundátos, ad suum fáciant purióres veníre princípium.

May these holy mysteries, O Lord, cleanse us by Thy powerful virtue and make us to come with greater purity to Him who is their source.

PREFACE *Of The Most Holy Trinity*

Vere dignum et justum est, æquum et salutäre, nos tibi semper et ubique grätias ägere: Dömine sancte, Pater omnípotens, ætérne Deus. Qui cum unigénito Fílio tuo, et Spírítu Sancto, unus es Deus, unus es Dóminus: non in uníus singularitáte persónæ, sed in uníus Trinitáte substántiæ. Quod enim de tua glória, revelánte te, crédimus, hoc de Fílio tuo, hoc de Spírítu Sancto, sine differéntia discretiónis sentímus. Ut in confessióne veræ sempiternaèque Deitátis, et in persónis proprietas, et in esséntia únitas, et in majestáte adorétur æquálitas. Quam laudant Ángeli, atque Archángeli, Chérubim quoque ac Séráphim: qui non cessant clamáre quotidie, una voce dicéntes:

It is truly meet and just, right and for our salvation, that we should at all times, and in all places, give thanks unto Thee, O holy Lord, Father almighty, everlasting God. Who, together with Thine only-begotten Son, and the Holy Ghost, art one God, one Lord: not in the oneness of a single Person, but in the Trinity of one Substance. For what we believe by Thy revelation of Thy glory, the same do we believe of Thy Son, the same of the Holy Ghost, without difference or separation. So that in confessing the true and everlasting Godhead, distinction in persons, unity in essence, and equality in majesty may be adored. Which the angels and archangels, the cherubim also and seraphim do praise: who cease not daily to cry out, with one voice saying:

COMMUNION ANTIPHON *Psalm 84: 13*

Dóminus dab et terrà nostra dabít fructum suum.

The Lord will give goodness: and our earth shall yield her fruit.

POSTCOMMUNION COLLECT

Suscipiámus, Dömine, miseri-córdiam tuam in médio templi tui: ut reparatiónis nostræ ventúra solémnia cóngruis honóribus præcedémus.

May we receive, O Lord, Thy mercy in the midst of Thy temple, that we may prepare with due honor for the approaching feast of our redemption.

TODAY'S REFLECTIONS

THE EPISTLE: *What does St. Paul teach us in this epistle?* After fully explaining the duties of a Christian life to the Romans who were converted mainly by St. Peter, he exhorts them to hesitate no longer to fulfil these duties, and he seeks to move their hearts by this time of grace, presented them by the Christian dispensation, and by the shortness of the time of grace. *What is here meant by sleep?* The stupidity and blindness of the soul that, forgetting her God, is sunk in a lukewarm, effeminate, slothful and lustful life, which, when it is gone, leaves nothing more than a dream. *Why does St. Paul say, "salvation is nearer"?* He wishes to impress upon the Romans that they now have far greater hope of salvation than when they first became Christians, and that they should secure it by a pious life, because death, and the moment on which depended their salvation, or eternal reward, was drawing near. "What is our life," says St. Chrysostom, "other than a course, a dangerous course to death, through death to immortality?" *What is the signification of day and night?* The night signifies the time before Christ, a night of darkness, of infidelity and of injustice; the day represents the present time, in which by the gospel Christ enlightens the whole world with the teachings of the true faith. *What are "the works of darkness"?* All sins, and especially those which are committed in the dark, to shun the eye of God and man. *What is the "armor of light"?* That faith, virtue and grace, the spiritual armor, with which we battle against our three enemies, the world, the flesh, and the devil, and in which armor we should walk honestly before all men. A Christian who in baptism has renounced the devil and all his pomps, must not live in vice, but must put on Christ Jesus, that is, must by the imitation of Christ's virtues adorn his soul, as it were, with a beautiful garment. This text (verse 13) moved St. Augustine to fly from all works of uncleanness in which he had been involved, and to lead a pure life which he had before thought difficult.

THE GOSPEL: *Why does the Church cause the gospel of the Last Judgment to be read on this day?* To move us to penance, and to induce us to prepare our souls for the coming of Christ, by placing the Last Judgment before our minds. Should not the thought of this terrible judgment, when all good and all evil will be revealed, and accordingly be rewarded or punished in the presence of the whole world should not

this thought strengthen us in virtue! ***What signs will precede the Last Judgment?*** The sun will be obscured, the stars will lose their light and disappear in the firmament (Is. 13:10), lightning and flames will surround the earth, and wither up every thing; the powers of heaven will be moved, the elements brought to confusion; the roaring of the sea with the howling of the winds and the beating of the storms will fill man with terror and dread. Such evil and distress will come upon the world, that man will wither away for fear, not knowing whither to turn. Then will appear the sign of the Son of man in heaven, the holy cross, the terror of the sinners who have scorned it, the consolation of the just who have loved it (Mt. 24:30). ***Why will all this come to pass?*** Because as the people love the creatures of God so inordinately, more than the Creator, and use them only to His dishonor, He will destroy them in this terrible manner, arming all creatures for vengeance against His enemies (Wis. 5:8-24), and showing by the manner of their destruction the evils which will fall upon all sinners. The darkness of the sun will indicate the darkness of hell; the blood-red moon, the anger and wrath of God; the disappearance and falling of the stars, will represent the fall of sinners into the abyss of hell and their disappearance from earth; and the madness of the elements, will exhibit the rage of the beasts of hell. Sinners will then vainly, and too late, repent that they have attached their hearts to things which will end so horribly, and that only increase their torments. ***Why does Christ nevertheless command: "Lift up your heads, for your redemption is at hand"?*** These words are spoken to the just who as long as they live on earth are like prisoners and exiles, but who at the Last Judgment will be taken body and soul into their long desired fatherland, the kingdom of heaven: into the freedom of the children of God. These will have reason to raise their heads, now bowed in mourning, and to rejoice. ***How will the Last Judgment commence?*** By the command of God the angels will sound the trumpets, summoning all men from the four parts of the earth to come to judgment (I Thess. 4:15). Then the bodies of the dead will unite with their souls, and be brought to the valley of Josaphat, and there placed, the just on the right, the wicked on the left (Mt. 25:33). Then the devils as well as the angels will appear; Christ Himself will be seen coming in a cloud, in such power and majesty that the sinners will be filled with terror. They will not dare to look at Him, and will cry to the mountains to fall upon them, and to the hills to cover them (Lk. 23:30). ***How will the judgment be held?*** The book of conscience, upon which all men are to be judged, and which closed with this life, will be opened. All good and evil thoughts, words, deeds and motives, even the most secret, known only to God, will then be as plainly revealed to the whole world as if they were written on each one's forehead; by these each one will be judged, and be eternally rewarded, or eternally punished. O God! If we must then give an account of every idle word (Mt. 12:36), how can we stand in the face of so many sinful words and actions! ***Why will God hold a universal public Judgment?*** Although immediately after death, a special private judgment of each soul takes place, God has ordained a public and universal judgment for the following reasons: First, that it may be clearly shown to all how just has been His private judgment, and also that the body which has been the instrument of sin or of virtue may share in the soul's punishment or reward; secondly, that the justice which they could by no means obtain in this life, may be rendered before the whole world to the oppressed poor, and to persecuted innocence, and that the wicked who have abused the righteous, and yet have been considered honest and good, may be put to shame before all; thirdly, that the graces and means of salvation bestowed upon each, may be made known; fourthly, that the blessed providence of God which often permitted the righteous to suffer evil while the wicked prospered, may be vindicated, and it be shown on that day that His acts are acts of the greatest wisdom; fifthly, that the wicked may learn the goodness of God, not for their comfort or benefit, but for their greater sorrow, that they may see how He rewards even the slightest work performed for His love and honor; finally, that Christ may be exalted before the wicked on earth as before the good in heaven, and that the truth of His words may solemnly be made manifest.

