



## DOMINICA SECUNDA ADVENTUS

SECOND SUNDAY OF ADVENT

### ASPÉRGES

Aspérget me. Dómine, hyssópo, et mundábor: *Thou shalt sprinkle me, O Lord, with hyssop, and I shall be cleansed; Thou shalt wash me,*

*Miserére mei, Deus, secúndum magnam and I shall become whiter than snow.*

*misericórdiam tuam. P. Glória Patri, et Fílio, et Have mercy on me, O God, according to Thy*  
*Spirítui Sancto. S. Sicut erat in princípio, et great mercy. [Psalm 50] P. Glory be to the*

*nunc, et semper, et in sæcula sæculórum. Amen. Father, and to the Son, and to the Holy Ghost.*  
Aspérget me. Dómine, hyssópo, et mundábor: *As it was in the beginning, is now, and ever*  
lavábis me, et super nivem dealbábor. *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 oratióem 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, omnípotens, ætérne Deus, et mittere dignéris everlasting God, and vouchsafe to send Thy*  
*sanctum Angelum tuum de cælis, qui custódiat, holy Angel from heaven, to guard, cherish,*  
*fóveat, prótegat, vísitet, atque deféndat omnes protect, visit and defend all that are assembled*  
*habitántes in hoc habitáculo. Per Christum in this place: Through Christ our Lord. S.*  
*Dóminum nostrum. Amen*

S. Amen

### INTROIT *Isaias 30: 30*

Populus Sion, ecce Dóminus véniat ad *People of Sion, behold the Lord shall come to*  
*save the nations: and the Lord shall make the*  
*glory of His voice to be heard, in the joy of your*  
*heart. (Ps. 79: 2) Give ear, O Thou that rulest*  
*79: 2) Qui regis Israël inténde: qui dedúcis velut Israel: Thou that ledest Joseph like a sheep. V.*  
*ovem, Joseph. V. Glória Patri. Glory be to the Father.*

### COLLECT

Excita, Dómine, corda nostra ad præparándas *Stir up our hearts, O Lord, to prepare the ways of*  
*Thine only-begotten Son: that through His*  
*coming we may attain to serve Thee with purified*  
*minds. Who livest and reignest, with God the*  
*Father, in the unity of the Holy Ghost, God.*  
*Forever and ever.*

Unigéniti tui vias: ut per ejus advéntum,  
purificáti tibi méntibus servíre mereámur. Qui  
vivis et regnas, cum Deo Patre in unitáte Spírítu  
Sancti, Deus, Per omnia saecula saeculorum.

**EPISTLE Romans 15: 4-13**

Léctio Epistolæ beáti Pauli Apóstoli ad Romanos. Fratres, quæcúmque scripta sunt, ad nostram doctrinam scripta sunt: ut per patientiam et consolationem Scripturarum, spem habeamus. Deus autem patientiæ et solatii det vobis idípsum sápere in altérutrum secúndum Jesum Christum: ut unánimes uno ore honorificétis Deum, et patrem Dómini nostri Jesu Christi. Propter quod suscípite invicem, sicut et Christus suscepit vos in honórem Dei. Dico enim Christum Jesum ministrum fuisse circumcisiónis propter veritatem Dei, ad confirmándas promissiões patrum. Gentes autem super misericórdia honoráre Deum, sicut Scriptum est: Propterea confitébor tibi in géntibus Dómine, et nomini tuo cantábo. Et iterum dicit: Lætámini Gentes cum plebe ejus. Et iterum: Laudáte omnes Gentes Dóminum: et magnificáte eum omnes pópuli. Et rursus Isaías ait: Erit radix Jesse et qui exsúrget regere Gentes, in eum Gentes sperábunt. Deus autem spei répleat vos omni gáudio, et pace in credéndo: ut abundétis in spe, et virtute Spíritus Sancti.

**GRADUAL Psalm 49: 2,3, 5**

Ex Sion spécies decóris ejus; Deus maniféste véniet. V. Congregáte illi sanctos ejus, qui ordinavérunt testaméntum ejus super sacrificia. Alleluja, alleluja. V. (Ps. 121: 1) Lætátus sum in his quæ dicta sunt mihi: in Dómum Dómini íbimus. Alleluia.

**GOSPEL St. Matthew 11: 2-10**

In illo tempore: Cum audisset Jóannes in vinculis ópera Christi, mittens duos de discipulis suis, ait illi: Tu es, qui ventúrus es, an álium exspectámus? Et respóndens Jesus ait illis: "Eúntes renuntiáte Joánni quæ audístis, et vidístis. Cæci vident, claudi ámbulant, leprósi mundántur, surdi áudiunt, mórtui resúrgunt, páuperes evangélizátur: et beátus est, qui non fúerit scandalizátus in Me. Illis autem abeúntibus, coepit Jesus dícere ad turbas de Joáanne: "Quid existis in desértum vidére? Arúndinem vento agitátem? Sed qui exístis vidére? Hóminem móllibus vestítum? Ecce qui móllibus vestiúntur, in dómibus regum sunt. Sed quis exístis vidére? Prophétam? Etiam dico vobis, et plus quam prophetam. Hic est enim de

*Lesson from the Epistle of Blessed Paul the Apostle to the Romans. Brethren, What things soever were written, were written for our learning: that, through patience and the comfort of the Scriptures, we might have hope. Now the God of patience and of comfort grant you to be of one mind one towards another, according to Jesus Christ: that with one mind and with one mouth you may glorify the God and Father of our Lord Jesus Christ. Wherefore receive one another, as Christ also hath received you unto the honor of God. For I say that Christ Jesus was minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: but that the Gentiles are to glorify God for His mercy, as it is written: Therefore will I confess to Thee, O Lord, among the Gentiles, and will sing to Thy name. And again He saith: Rejoice ye Gentiles, with His people. and again, praise the Lord, all ye Gentiles, and magnify Him, all ye people. And again, Isaías saith: There shall be a root of Jesse and He that shall rise up to rule the Gentiles, in Him the Gentiles shall hope. Now the God of hope fill you with all joy and peace in believing: that you may abound in hope, and in the power of the Holy Ghost.*

*Out of Sion the loveliness of His beauty: God shall come manifestly. V. Gather ye together His saints to Him, who have set His covenant before sacrifices. Alleluia, alleluia.. V. (Ps. 121: 1) I rejoiced at the things that were said to me: we shall go unto the house of the Lord. Alleluia.*

*At that time, when John had heard in prison the works of Christ, sending two of his disciples, he said to Him: Art thou He that art to come, or look we for another? And Jesus, making answer, said to them: "Go and relate to John what you have heard and seen. The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the gospel preached to them: and blessed is he who shall not be scandalized in Me." And when they went their way, Jesus began to say to the multitudes concerning John: "What went you out into the desert to see? A reed shaken with the wind? But what went you out to see? A man clothed in soft garments? Behold they that are clothed in soft garments are in the houses of kings. But what went you out to see? A prophet? Yea I tell you and*

quo scriptum est: Ecce ego mitto angelum meum ante faciē tuam, qui præparabit viam ante te." *more than a prophet. For this is he of whom it is written: Behold I send my Angel before Thy face, who shall prepare Thy way before Thee."*

### **OFFERTORY *Psalm 84: 7-8***

Deus, tu convērsus vivificābis nos, et plebs tua lætābitur in te: ostēde nobis, Dómine, misericórdiam tuam, et salutāre tuum da nobis. *Thou wilt turn, O God, and bring us to life, and Thy people shall rejoice in Thee: show us, O Lord, Thy mercy, and grant us Thy salvation.*

### **SECRET**

Placāre, quæsumus Dómine, humilitātis nostræ précibus et hóstiis: et ubi nulla súppetunt suffrāgia meritórum, tuis nobis succúrre præsídiis. Per Dóminum. *Be appeased, we beseech Thee, O Lord, by the prayers and sacrifices of our humility: and where we lack pleading merits of our own, do Thou, by Thine aid, assist us. Through our Lord*

### **PREFACE *Of The Most Holy Trinity***

Vere dignum et justum est, aéquum et salutāre, nos tibi semper et ubique grátias ágere: Dómine sancte, Pater omnípotens, ætérne Deus. Qui cum unigénito Fílio tuo, et Spírítu Sancto, unus es Deus, unus es Dóminus: non in uníus singularitāte persónæ, sed in uníus Trinitāte substántiæ. Quod enim de tua glória, revelānte te, crédimus, hoc de Fílio tuo, hoc de Spírítu Sancto, sine differéntia discretiónis sentímus. Ut in confessióne veræ sempiternæque Deitātis, et in persónis proprietas, et in esséntia únitas, et in majestāte adorétur æquálitas. Quam laudant Ángeli, atque Archángeli, Chérubim quoque ac Séraphim: qui non cessant clamāre 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 *Baruch 5:5;4:36***

Jerúsalem, surge, et sta in excélso: et vide jucunditātem, quæ véniet tibi a Deo tuo. *Arise, O Jerusalem, and stand on high, and behold the joy that cometh to thee from God.*

### **POSTCOMMUNION COLLECT**

Repléti cibo Spírítualis alimóniæ, súpplices te, Dómine, deprecāmur, ut hujus participatióne mystéerii, dóceas nos terréna despícere, et amāre Cæléstia. Per Dóminum. *Filled with the food of Spiritual nourishment, we humbly entreat Thee, O Lord, that by our partaking of this Mystery, Thou wouldst teach us to despise the things of earth, and to love those of Heaven. Through our Lord.*

## **TODAY'S REFLECTIONS**

**THE EPISTLE:** *What does St. Paul teach in this epistle?* The Jews and Gentiles who had been converted to the Christian faith were disputing among themselves at Rome, in regard to abstinence and the use of certain kinds of food, reproaching each other severely; the Jews boasted that the Savior, according to promise, was born of their nation, thus claiming Him from the Gentiles, who, in their turn, reproached the Jews for their ingratitude in having crucified Him. To restore harmony St. Paul shows that each had reason, the Jews and Gentiles alike, to praise God, to whose grace and goodness they owed all; that each had in Him a Redeemer in whom they could hope for salvation; and he warns them not to deprive themselves of that hope by contentions. By these words the Apostle also teaches that we too, have great reason to praise God, and to thank Him for calling us, whose forefathers were heathens, to the Christian faith, and to guard against losing our salvation by pride, envy, impurity, etc. *Why should we read the*

**Scriptures?** That we may know what we are to believe, and do in order to be saved, as all Scripture inspired by God is profitable to teach, to reprove, to correct, to instruct in justice (11 Tim. 3:16); that we may learn from what Christ has done for us, and the saints for Christ, to be patient in our sufferings, and to be consoled and encouraged by their example. To derive this benefit from the Scriptures, the Catholic must read them by the light of that Spirit through whose assistance they came into existence, who lives and remains for ever with the Church: that is, the light of the Holy Ghost must be sought, that their meaning may be read according to the sense of the Church and not be explained according to the reader's judgment. For he who reads the holy Scriptures by the light of his own private judgment, must, as experience shows, of necessity diverge from the right path, become entangled in manifold doubts, and at last, lose the faith entirely. For this reason the Catholic Church has very properly limited the reading of the Bible, not as has been falsely asserted, unconditionally forbidden it, but she allows the reading of those editions only, which are accompanied by notes and explanations that the unity of faith may not be disturbed, and that among Catholics there may not be the terrible bewilderment of the human intellect which has taken place among the different heretical sects who have even declared murder, bigamy and impurity to be permissible on the authority of the Bible. We are to consider also, that Christ never commanded the Bible to be written or read, and that not the readers but the hearers and the followers of the word of God by which is meant those who hear the word of God in sermons, and keep it, will be saved! **Why is God called a God of patience, of consolation, and of hope?** He is called a God of patience because He awaits our repentance, of consolation, because He gives us grace to be patient in crosses and afflictions, and so consoles us inwardly, that we become not fainthearted; of hope, because He gives us the virtue of hope, and because He desires to be Himself the reward we are to expect after this life.

**THE GOSPEL: Why was John in prison?** He was in prison, and lost his life, because he had rebuked king Herod for his adulterous marriage with his brother's wife (Mt. 14:310). Truth, as the proverb says, is certainly a very beautiful mother, but she usually bears a very ugly daughter: Hatred. St. John experienced that speaking the truth very often arouses hatred and enmity against the speaker. Let us learn from him to speak the truth always, when duty requires it, even if it brings upon us the greatest misfortunes, for, if with St. John we patiently bear persecution, with St. John we shall become martyrs for truth. **Why did St. John send his disciples to Christ?** That they should learn from Christ, who had become illustrious by His teachings and miracles, that He was really the promised Messiah, the Savior of the world, whom they should follow. **Why did Christ say to the disciples of St. John: "Go and say to John, the blind see, the lame walk, etc."?** That they should, by His miracles, judge Him to be the Messiah because the prophets had predicted that He would work such miracles (Is. 35:56). "Christ," says St. Cyril, "proved that He was the Messiah by the grandeur as well as by the number of His miracles." **Why does Christ add: "And blessed is he who shall not be scandalized in me"?** Christ used these words in reference to those who would be scandalized by His poverty, humility and ignominious death on the cross, and who for these reasons would doubt and despise Him, and cast Him away; though "man," as St. Gregory says, "owes all the more love to the Lord, his God, the more humiliations He has borne for him." **What was our Lord's object in the questions He asked concerning St. John?** His object was to remove from St. John all suspicion of failing in faith in Him; and to praise the perseverance with which, although imprisoned and threatened with death, he continued to fill his office of preacher, thus constituting him an example to all preachers, confessors and superiors, that they may never be deterred by human respect, or fear of man, or other temporal considerations, from courageously fulfilling their duties. Our Lord commended also rigorous penance, exhibited by St. John's coarse garments and simple food, that we may learn, from his example, penance and mortification. **Why does Christ say that John was "more than a prophet"?** Because St. John was foretold by the prophet Malachias as was no other prophet; because of all the prophets he was the only one who with his own eyes saw Christ and could point Him out, and was the one to baptize Him: and because like an angel, a messenger of God, he announced the coming of the Savior, and prepared the way for the Lord. **How did St. John prepare the way for the Savior?** By his sermons on penance, and by his own penitential life He endeavored to move the hearts of the Jews, that by amending their lives, they might prepare to receive the grace of the Messiah, for God will not come with His grace into our hearts if we do not prepare His way by true repentance.