

EUCCHARISTIC PRAYER I - Roman Canon - see Mass book page 13
 Acclamation after the consecration - see Mass book page 17 or 18
 The Lord's Prayer - see Mass book page 20 or 21.

Agnus Dei from Mass XVII



K COMMUNION ANTIPHON

Jerusalem surge, et sta in excelso: et vide jucunditatem, quae veniet tibi a Deo tuo.!

Arise, O Jerusalem, and stand on high, and behold the joy that comes to thee from thy God!

Communion motet is "Jerusalem surge" by Heinrich Isaac (1450-1517)
Rise, Jerusalem and stand on the heights and see the joy that shall come to you from your God.



L POST COMMUNION PRAYER

Repleti cibo spiritalis alimoniae, supplices te, Domine, deprecamur, ut, huius participatione mysterii, doceas nos terrena sapienter perpendere, et caelestibus inhaerere. Per Christum dominum nostrum. Amen.

We who have been satisfied by this spiritual food humbly beg and beseech Thee, O Lord, that through our sharing in this Mystery, Thou shouldst teach us to weigh wisely the things of earth, and to hold fast to the things of heaven.

There is no Organ voluntary during Advent

**YOU ARE REMINDED THAT VESPERS AND BENEDICTION
 WILL BE SUNG HERE TONIGHT AT 7.30 P.M.
 YOU ARE WELCOME TO TAKE THIS SHEET HOME
 PLEASE DO NOT REMOVE THE MASS BOOK**

SECOND SUNDAY OF ADVENT

In due course, John the Baptist appeared, wearing a garment of camel hair. Then Jerusalem and all Judaea made their way



to him, and as they were baptised by him on the River Jordan, they confessed their sins.

A INTROIT

Populus Sion, ecce Dominus veniet ad salvandas gentes: et auditam faciet Dominus gloriam vocis suae, in laetitia cordis vestri. *Psalm: Qui regis Israel, intende: qui deducis velut ovem Joseph.*

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. Psalm: Give ear, O Thou that rulest Israel: Thou hast leadest Joseph like a sheep.

Introductory rite—see Mass book page 3.

Kyrie from "Missa de Beata Virgine" by Josquin des Prez (1460-1620)

B COLLECT

Omnipotens et misericors Deus, in tui occursum Filii festinantes nulla opera terreni actus impediunt, sed sapientiae caelestis eruditio nos faciat eius esse consortes. Per Dominum nostrum Jesum Christum...saecula saeculorum. Amen.

O Almighty and merciful God, let no worldly deeds detain us as we hasten to meet Thy Son, but may the learning of heavenly wisdom make us sharers of His life.

C First Reading is from the Prophet Isaiah.

A shoot springs from the stock of Jesse, a scion thrusts from his roots: on him the spirit of the Lord rests, a spirit of wisdom and insight, a spirit of counsel and power, a spirit of knowledge and of the fear of the Lord. (The fear of the Lord is his breath.) He does not judge by appearances, he gives no verdict on hearsay, but judges the wretched with integrity, and with equity gives a verdict for the poor of the land. His word is a rod that strikes the ruthless, his sentences bring death to the wicked. Integrity is the loincloth round his waist, faithfulness the belt about his hips. The wolf lives with the lamb, the panther lies down with the kid, calf and lion cub feed together with a little boy to lead them. The cow and the bear make friends, their young lie down together. The lion eats straw like the ox. The infant plays over the cobras hole; into the vipers lair the young child puts his hand. They do no hurt, no harm, on all my holy mountain, for the country is filled with the knowledge of the Lord as the waters swell the sea. That day, the root of Jesse shall stand as a signal to the peoples. It will be sought out by the nations and its home will be glorious. Verbum Domini. **R. Deo gratias.**

D GRADUAL

Ex Sion species decoris eius: Deus manifeste veniet. V. Congregate illi sanctos eius, qui ordinaverunt testamentum eius super sacrificia.

Out of Sion comes the loveliness of His beauty: God shall come manifestly. V. Gather together His saints to Him, who have put His covenant before sacrifices.

Second Reading is from St. Paul's Epistle to the Romans.

Everything that was written long ago in the scriptures was meant to teach us something about hope from the examples scripture gives of how people who did not give up were helped by God. And may he who helps us when we refuse to give up, help you all to be tolerant with each other, following the example of Christ Jesus, so that united in mind and voice you may give glory to the God and Father of our Lord Jesus Christ. It can only be to God's glory, then, for you to treat each other in the same friendly way as Christ treated you. The reason Christ became the servant of circumcised Jews was not only so that God could faithfully carry out the promises made to the patriarchs, it was also to get the pagans to give glory to God for his mercy, as scripture says in one place: For this I shall praise you among the pagans and sing to your name.

Verbum Domini. **R. Deo gratias.**

GOSPEL ALLELUIA

Laetatus sum in his quae dicta sunt mihi: in domum Domini ibimus. *I rejoiced at the things that were said to me: We shall go into the house of the Lord.*

GOSPEL—A reading from the Holy Gospel according to St. Matthew.

In those days came John the Baptist, preaching in the wilderness of Judea, "Repent, for the kingdom of heaven is at hand." For this is he who was spoken of by the prophet Isaiah when he said, "The voice of one crying in the wilderness: Prepare the way of the Lord, make his paths straight." Now John wore a garment of camel's hair, and a leather girdle around his waist; and his food was locusts and wild honey. Then went out to him Jerusalem and all Judea and all the region about the Jordan, and they were baptized by him in the river Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducees coming for baptism, he said to them, "You brood of vipers! Who warned you to flee from the wrath to come? Bear fruit that befits repentance, and do not presume to say to yourselves, 'We have Abraham as our father'; for I tell you, God is able from these stones to raise up children to Abraham. Even now the axe is laid to the root of the trees; every tree therefore that does not bear good fruit is cut down and thrown into the fire. 'I baptize you with water for repentance, but he who is coming after me is mightier than I, whose sandals I am not worthy to carry; he will baptize you with the Holy Spirit and with fire. His winnowing fork is in his hand, and he will clear his threshing floor and gather his wheat into the granary, but the chaff he will burn with unquenchable fire.'

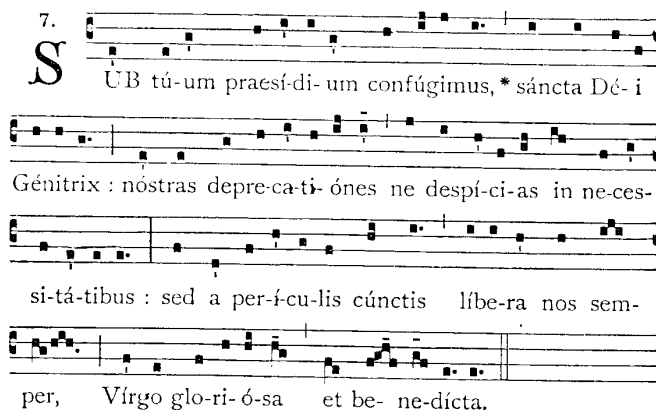
Verbum Domini. **R. Laus tibi, Christe.**

CREDO IV—see Mass book page 29 or 30

At the end of the Bidding Prayers we sing this ancient prayer to Our Lady.

We fly to thy protection, O holy Mother of God.

Despise not our petitions in our necessities, but deliver us from all dangers, O ever glorious and blessed Virgin.

7.  **S** UB tú-um praesí-di-um confúgimus, * sáncta Dé-i
Génitrix : nóstras depre-ca-ti-ónes ne despí-ci-as in ne-ces-
sí-tá-tibus : sed a per-í-cu-lis cúnc-tis líbe-ra nos sem-
per, Vírgo glo-ri-ó-sa et be- ne-dícta.

Offertory Motet "Ecce Concipies" by Jacob Handl (1550-1591)

Behold, thou shalt conceive and bear a son, and shalt call His name "Jesus". He will be great, and will be called the Son of the Most High God.'

PRAYER OVER THE GIFTS

H Placare, Domine, quaesumus, nostrae precibus humilitatis et hostiis, et, ubi nulla suppetunt suffragia meritorum, tuae nobis indulgentiae succurre praesidiis. Per Christum Dominum nostrum. Amen. *Be pleased, we beseech Thee, O Lord, with our humble prayers and sacrifices, and since our own merits are powerless before Thee, come to our assistance with the aid of Thy merciful kindness.*

PREFACE

J Vere dignum et iustum est, aequum et salutare, nos tibi semper et ubique gratias agere: Domine, sancte Pater, omnipotens aeternae Deus: per Christum Dominum nostrum.

Qui, primo adventu in humilitate carnis assumptae, dispositionis antiquae munus implevit, nobisque salutis perpetuae tramitem reseravit: ut, cum sedundo venerit in suae gloria maiestatis, manifesto demum munere capiamus, quod vigilantes nunc audemus expectare promissum.

Et ideo cum Angelis et Archangelis, cum Thronis et Dominationibus, cumque omni militia caelestis exercitus, hymnum gloriae tuae canimus, sine fine dicentes:

It is truly meet and right and incumbent upon us for our salvation that we should always and everywhere give thanks unto Thee, O Lord, holy Father, almighty everlasting God.,

Who at his first coming humbly took flesh in fulfilment of the ancient covenant and opened up for us the path of eternal salvation, so that when He comes again in the glory of His majesty, we may at last manifestly obtain what now we await in earnest expectation.

Wherefore with angels and archangels, with thrones and dominations and with all the company of heaven, we sing the hymn of Thy glory, evermore saying:

Sanctus is from plainsong Mass XVII



San- ctus, * San- ctus, San- ctus Dóminus De- us Sá- ba- oth. Ple- ni sunt coe- li et
ter- ra gló-ri- a tu- a. Ho- sánna in excél- sis. Bene- díctus qui ve- nit in
nó-mi-ne Dómini. Ho- sánna in excél- sis.