

The whole of to-day's liturgy is filled with the thought of Isaias who was the especial prophet of the coming of the Redeemer. It is the voice of Isaias that the Church bids us listen to in the *Introit*, that St. Paul echoes in the *Epistle*, that our Lord refers to in the *Gospel*. These references are to emphasize that the prophet's predictions were accomplished at the coming of the Messiah. But Isaias pervades the whole of the Advent liturgy, and some portion of his prophecy is read everyday at Matins; the lessons at the Ember Saturday Mass are taken from the same source, and on Christmas night it is in the words of Isaias that Jerusalem (the Church) enlarged to embrace the whole earth celebrates her joy in Emmanuel born of a virgin, and the divine greatness of the Prince of Peace.

The station is held at Rome in the basilica of the Holy Cross in Jerusalem in which is preserved a considerable relic of the Cross, sent from Jerusalem at the time of its discovery there.

Israel of Jacob, the father of the twelve patriarchs of the tribes, and Joseph, the best of his sons, represent here the whole people chosen by God in the Old Testament, and waiting for the coming of the Redeemer.

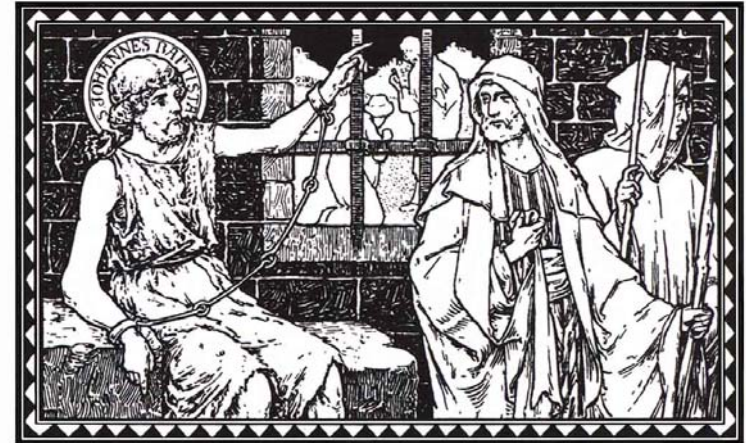
Isaias foretold: "There shall come forth a root out of the rod of Jesse and a flower shall rise up out of his root" (*Matins, 1st lesson*). This root, St. Jerome explains, is the Blessed Virgin Mary and "by the flower we understand the Lord our Saviour" (*5th lesson*). Moreover the epistle is taken from the passage where St. Paul, speaking of this same root of Jesse, exhorts all who are called to the same glory to be "of one mind one towards another according to Jesus Christ.

Henceforward it is in the Church that the beauty of the Lord is reflected, and in her are gathered the faithful whom He has won by His sacrifice.

In his commentary on the Gospel St. Gregory explains, "after so many wonders the death of Jesus caused great scandal in the hearts of men faithless to God; and Christ Himself forewarned us against this stumbling-block to which the Jews fell victim." (*Matins, 7th lesson*). Let us, therefore, welcome our Lord in the lowliness of His manger, for then He will welcome us in His glory when He comes again to judge the world.

Commentary From St. Andrew Daily Missal, 1952 ed.

**Commemorative Proper Prayers of the Mass**  
**Second Sunday of Advent**  
**Provided Courtesy of Una Voce Orange County**



*John Sent two of his disciples to Christ.*

**COLLECT**

Excita, Dómine, corda nostra ad præparandas Unigéniti tui vias: ut per ejus advéntum, purificátis tibi méntibus servíre mereámur. Qui tecum vivit et regnat.

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 with Thee liveth and reigneth.

**SECRET**

Placáre, quæsumus, Dómine, humilitátis nostræ précibus et hóstiis: et ubi nulla suppetunt suffrágia meritórum, tuis nobis succúrre præsídiis. Per Dóminum.

Be appeased, we beseech Thee, O Lord, by the prayers and offerings of our humility. and where we have no merits to plead for us, do Thou help us with Thine aid. Through our Lord.

**POSTCOMMUNION**

Repléti cibo spirituális alimóniæ, súpplices te, Dómine, deprecámur: ut hujus participatióne mystérii, dóceas nos terréna despícere et amáre cæléstia. Per Dóminum nostrum.

Filled with the food of this spiritual nourishment, we suppliantly entreat Thee, O Lord, that through our participation in this Mystery Thou wouldst teach us to despise earthly things and to love heavenly ones. Through our Lord.