



Jesus  
ישוע

MARY  
מרים

JOSEPH  
יוסף

ELIZABETH  
אליזבת

AMAZ  
אמז

ABTIAH  
אבתיא

NASHIEL  
נשיאל

PHINEHAS  
פניחס

HELEPH  
הלפח

ISHTAR  
ישתאר

YONAH  
יונה

AMAZ  
אמז

ABTIAH  
אבתיא

NASHIEL  
נשיאל

PHINEHAS  
פניחס

HELEPH  
הלפח

ISHTAR  
ישתאר

AMAZ  
אמז

ABTIAH  
אבתיא

NASHIEL  
נשיאל

PHINEHAS  
פניחס

HELEPH  
הלפח

ISHTAR  
ישתאר

Sarah  
שרה

ABRAHAM  
אברהם

Hagar  
הגהר

author of 153 MAEL

## Vespers for the Second Sunday of Advent

Welcome: Sister Michele Bisbey, CDP Provincial

Call to Prayer:

O God who comes to us in the thousands of faces we meet this Advent, help us to recognize ourselves in them, to welcome them, and so to welcome you.

(Caryll Houselander)

**Evening Hymn: (*please stand*)**

### COME, THOU LONG-EXPECTED JESUS

STUTT GART



1. Come, thou long - ex - spect - ed Je - sus, Born to set thy peo - ple free!
2. Is - rael's strength and con - so - la - tion, Hope of all the earth thou art;
3. Born thy peo - ple to de - liv - er, Born a child, and yet a king:
4. By thine own e - ter - nal Spir - it Rule in all our hearts a - lone;



1. From our fears and sins re - lease us, Let us find our rest in thee.
2. Dear de - sire of ev - ery na - tion, Joy of ev - ery long - ing heart.
3. Born to reign in us for - ev - er, Now thy gra - cious king - dom bring.
4. By thine all - suf - fi - cient mer - it Raise us to thy glo - rious throne.

Text: 87 87; Charles Wesley, 1707–1788.

Music: Christian F. Witt's *Psalmodia Sacra*, 1715; adapt. by Henry J. Gauntlett, 1805–1876.

Lighting of Candles on Advent Wreath *(please be seated)*

*Please follow the Cantor for the sung refrain of Psalm 141.*

Psalm 141 David Haas



My prayers rise be - fore you, like in - cense, O  
Lord. My hands like the eve - ning of - f'ring.

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Prayer As Candles Are Lighted:

As we light two candles on our Advent wreath, let us prepare ourselves for the coming of our Emmanuel through prayer and service. Let us open a way for the Lord to come into our lives. **All: Amen.**

Psalm One

**Antiphon: Prepare the way of the Lord.**

1. With prayerful pleas and Advent songs of longing, I await the birth of God's anointed One.
2. Come, O Gift of heaven's harmony, and attune my third ear, the ear of my heart, so that I may hear, just as Mary, faithful woman of Israel, heard.
1. O God, the time is short and these days are too few as I prepare for the feast of the birth of Mary's Son. Busy days, crowded to the brim, with long lists of things that must be done.

2. Show to me, also your highly favored child, how to guard my heart from noise and hurry's whirl, so that I might hear your voice calling my heart to create an empty space that might be pregnant with heaven's fire.
  
1. Quiet me within, clothe my body in peacefulness so that your Word once again may take flesh this time, within me, as once it did in holy Mary, long Advent days ago.

**Antiphon: Prepare the way of the Lord.**

Psalm Prayer:

Your all-powerful Word, O Lord, will come to earth from His dwelling with You. Shed upon your Church the rays of your glory that we may recognize your salvation. Let the cries of exaltation ring out from all the earth to celebrate the wonder of Jesus' birth.

**All: Amen.**

Psalm Two

**Antiphon:**

Christ, cir - cle round us. Christ, may your light sur -  
 round us. Shine in our liv - ing. Fill our hearts  
 with great thanks giv - ing.

The musical notation consists of three staves. The first staff is in 3/2 time and contains the melody for the first line of text. The second staff is in 3/4 time and contains the melody for the second line of text. The third staff is in 3/4 time and contains the melody for the third line of text. The melody is simple and uses a mix of quarter, eighth, and half notes.

1. Awaken our hearts, God's reign is near; the Peaceable Kingdom is in our hands. If the wolf can be the guest of the lamb, and the bear and cow be friends, then no injury or hate can be a guest within the kingdom of our hearts.
2. Eden's peace and harmony will only return when first, in our hearts, there hides no harm or ruin, for the Peaceable Kingdom is in our hands.
1. Isaiah's dream became Christ's vision: "Come, follow me," Emmanuel's echo rings. "Reform your life, recover Eden's peace," for only then will salvation appear.
2. For Advent's dream is the healing of earth, when the eagle and bear become friends, the child and the serpent playmates.

**Antiphon (sung): Christ, circle round us, Christ, may your light surround us,  
Shine in our living, Fill our hearts with great thanksgiving.**

Psalm Prayer:

Lord Jesus, Word of God, surrendering the brightness of your glory, you clothed yourself in humanity so that we may be raised to share your divinity. May there be innumerable children of the Church to offer homage to your name from the rising of the sun to its setting.

**All: Amen.**

Gospel: *(please stand)*

Reader:

Our illumination this Second Week of Advent focuses on the genealogy of Jesus in the Gospel of Matthew. Let us listen to these voices that were part of his ancestry.

Rahab: I am Rahab, an Egyptian woman who is definitely shunned by many. I guess that is due to my profession, as I am paid by men in exchange for intimate relations. Sometimes the men I encounter need something else, like these two spies sent by Joshua to explore the city of Jericho. I decided to hide them to ensure their safety, risking my own life in the process. Now I am married to one of these former spies, and we have a child, Boaz.

Reader: Boaz became part of God's plan, an ancestor of King David. Despite her disreputable status, Rahab played a key role in the story of the Jewish people. Her marginalization and courage were Providential vehicles that brought the Messiah to birth. (Joshua 2:1-7)

Ruth: I am Ruth, a Moabite woman. I have been married to one of Naomi's sons, and Orpah, another Moabite, to the other. Now, Naomi, my sister-in-law and I are all widows. Naomi wants to return to her land of Israel. Orpah has decided to go back to her family, but I beg Naomi to take me with her. Now I am married to Boaz, one of Naomi's relatives, and we have a son, Obed.

Reader: As a Moabite, Ruth was despised as a foreigner and was of no value in her society as a widow. When Ruth chooses to faithfully companion her mother-in-law, Naomi, rather than return to the security of her own people, her love and commitment to Naomi are justified. Ruth becomes the great-grandmother of David. Her powerlessness and fidelity were Providential vehicles that brought the Messiah to birth. (Book of Ruth)

Bathsheba: I am Bathsheba, wife of Uriah, a warrior in King David's army. The king and I have committed adultery. My husband was killed in battle, perhaps as a way to cover up our indiscretion, I don't know. Now, after a period of mourning, I am King David's wife. Solomon is our newborn son.

Reader: Bathsheba had no choice when David summoned her to him. She had no choice when David decided to cover up their treachery by having Uriah killed, and she had no choice when she became David's wife. And yet, her story is important in the story of Jesus. Her weakness was a Providential vehicle that brought the Messiah to birth. (2 Samuel, 11 and 12)

The illumination adds another name, not actually a name, but rather a descriptor, "Pharaoh's Daughter," to the list. This acknowledges Egypt's role in the greater salvation history recalling when Pharaoh's daughter rescued Moses from the rushes. Egypt has been an important part of this story, one that Jesus and all the Jews bring with them.

The stories we have heard are stories of women who are not the stereotypical dutiful, devout Matriarchs set forth to be honored on a pedestal. Rather, they are women of questionable morals. They are foreigners. They are without social status or standing. They are the marginalized. And they were chosen to be Providential vehicles which brought the Messiah to birth. They were Jesus' ancestors, publicly named for all times in His family tree, witnesses to God's Providence in adversity, witnesses to God's Providence in blessings.

The Gospel of our Lord.

**All: Praise to you, Lord Jesus Christ.**

Time of Reflection: *(please be seated)*

Let us take some time to reflect upon the stories of these women in this Gospel and their names in the illumination from the Saint John's Bible. Here is a question to ponder:

In retrospect, who are the people, what are the events in my life, which I can now see as Providential agents of growth and life?

Collection:

*While some quiet music plays, we will take up a collection for the homeless.*

Magnificat: (please stand)

**GOSPEL CANTICLE (MAGNIFICAT)**

Bernadette Farrell

1. My soul pro - claims the great-ness of the Lord.  
2. Through me great deeds will God make man - i - fest,  
3. God's might - y arm, pro - tec - tor of the just,  
4. Soon will the poor and hun - gry of the earth  
5. All glo - ry be to God, Cre - a - tor blest,

1. My spir - it sings to God, my sav - ing God,  
2. And all the earth will come to call me blest.  
3. Will guard the weak and raise them from the dust.  
4. Be rich - ly blest, be giv - en great - er worth.  
5. To Je - sus Christ, God's love made man - i - fest,

1. Who on this day a - bove all oth - ers fa - vored me  
2. Un - bound - ed love and mer - cy sure will I pro - claim  
3. But might - y kings will swift - ly fall from thrones cor - rupt.  
4. And Is - ra - el, as once fore - told to A - bra - ham,  
5. And to the Ho - ly Spir - it, gen - tle Com - fort - er,

1. And raised me up, a light for all to see.  
2. For all who know and praise God's ho - ly name.  
3. The strong brought low, the low - ly lift - ed up.  
4. Will live in peace through - out the prom - ised land.  
5. All glo - ry be, both now and ev - er - more.

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Prayers of Intercession: Our response will be, "Provident God, hear our prayer."

For the marginalized, those who live on the fringes of society: the poor, the homeless, the abandoned. May we see them as Providential people who bring our Messiah to birth. We pray:

For those who may feel left behind in today's society: the unemployed, the elderly, the lonely. May we see them as Providential people who bring our Messiah to birth. We pray:

For the ones who may be called "other": the immigrants, the refugees, the strangers. May we see them as Providential people who bring our Messiah to birth. We pray:

For the people who may be judged by others, and for those we judge due to our own prejudices. May we see them as Providential people who bring our Messiah to birth. We pray:

For all those present today, that we may look beyond our own weaknesses and see ourselves as Providential people who bring our Messiah to birth. We pray:

The Lord's Prayer: Let us sing the words of Jesus who is our Emmanuel.

Sign of Peace: Let us extend to one another the peace of Christ.

Closing Prayer (pray together)

God of power and mercy, open our hearts in welcome. Remove the things that hinder us from receiving Christ with joy, so that we may bring our Emmanuel to birth in our world and one day share his glory in eternity. Amen.

Closing Song: We will sing verses 3 & 4.

## O COME, O COME, EMMANUEL

VENI, VENI, EMMANUEL

Verses



1. O come, O come, Em - man - u - el, And  
 2. O come, Thou Wis - dom from on high, Who  
 3. O come, O come, Thou Lord of might, Who  
 4. O come, Thou Rod of Jes - se's stem, From  
 5. O come, Thou Key of Da - vid, come, And  
 6. O come, Thou Day - spring from on high And  
 7. O come, De - sire of na - tions, bind In



1. ran - som cap - tive Is - ra - el, That mourns in  
 2. or - d'rest all things might - i - ly; To us the  
 3. to thy tribes on Si - nai's height In an - cient  
 4. ev - 'ry foe de - liv - er them That trust thy  
 5. o - pen wide our heav - enly home; Make safe the  
 6. cheer us by thy draw - ing nigh; Dis - perse the  
 7. one the hearts of all hu - man - kind; Bid thou our



1. lone - ly ex - ile here Un - til the Son of  
 2. path of knowl - edge show, And teach us in her  
 3. times didst give the law, In cloud and maj - es -  
 4. might - y pow'r to save, And give them vic - t'ry  
 5. way that leads on high, And close the path to  
 6. gloom - y clouds of night, And death's dark shad - ow  
 7. sad di - vi - sions cease, And be thy - self our

Refrain



1. God ap - pear. Re - joice! Re - joice! Em - man - u -  
 2. ways to go.  
 3. ty and awe.  
 4. o'er the grave.  
 5. mis - er - y.  
 6. put to flight.  
 7. Prince of Peace.



el Shall come to thee, O Is - ra - el!

Text: LM with refrain; Latin, 9th cent.; verses 1, 3–6, para. in *Psalterium Canticum Catholicarum*, Cologne, 1710; tr. by John Mason Neale, 1818–1866; verses 2, 7 tr. fr. *The Hymnal 1940*, alt.  
 Music: *Processionale*, 15th cent. French; adapt. by Thomas Helmore, 1811–1890; Chant, Mode I.

Please join us for a dessert reception in the Community Room.