

2nd Sunday before Advent

This Mass is inserted if there are 25 or more Sundays after Pentecost. Most texts come from the 6th Sunday after Epiphany.

Green

2 Cl. (Semiduplex)

INTROIT: *Jer. 29:11, 12, 14*

Dicit Dominus : Ego cogito cogitationes pacis, et non afflictionis : invocabitis me, et ego exaudiam vos et reducam captivitatem vestram de cunctis locis. *Ps. 84:2: Benedixisti Dominus terram tuam : avertisti captivitatem Jacob.* *℟. Gloria.*

The Lord saith: I think thoughts of peace, and not of affliction : you shall call upon me and I will hear you : and I will bring back your captivity from all places. Ps. 84:2: Lord, thou hast blessed thy land : Thou hast turned away the captivity of Jacob. ℞. Glory.

COLLECT

Præsta, quæsumus, omnipotens Deus : ut semper rationabilia meditantes, quæ tibi sunt placita, et dictis exsequamur, et factis. Per Dominum.

Grant, we beseech thee, almighty God, that ever fixing our thoughts on what is according to reason, we may both in words and works do what is pleasing to thee. Through our Lord.

EPISTLE: *1 Thess. 1:2-10*

Lectio Epistolæ beati Pauli Apostoli ad Thessalonicenses.

Fratres : Gratias agimus Deo semper pro omnibus vobis, memoriam vestri facientes in orationibus nostris sine intermissione, memores operis fidei vestræ, et laboris, et caritatis, et sustententiæ spei Domini nostri Jesu Christi, ante Deum, et Patrem nostrum : scientes fratres, dilecti a Deo, electionem vestram : quia Evangelium nostrum non fuit ad vos in sermone tantum, sed et in virtute, et in Spiritu Sancto, et in plenitudine multa, sicut scitis quales fuerimus in vobis propter vos. Et vos imitatores nostri facti estis, et Domini, excipientes verbum in tribulatione multa, cum gaudio Spiritus Sancti : ita ut facti sitis forma omnibus credentibus in Macedonia, et in Achaia. A vobis enim diffamatus est sermo Domini, non solum in Macedonia, et in Achaia, sed et in omni loco fides vestra, quæ est ad Deum, profecta est, ita ut non sit nobis necesse quidquam loqui. Ipsi enim de nobis annuntiant qualem introitum habuerimus ad vos : et quomodo conversi estis ad Deum a simulacris, servire Deo vivo et vero, et

A lesson from the Epistle of St Paul the Apostle to the Thessalonians.

Brethren: We give thanks to God always for you all, making a remembrance of you in our prayers without ceasing; being mindful of the work of your faith, and labour, and charity, and of the enduring of the hope of our Lord Jesus Christ before God and our Father; knowing, brethren beloved of God, your election; for our Gospel hath not been unto you in word only, but in power also, and in the Holy Ghost, and in much fullness, as you know what manner of men we have been among you for your sakes. And you became followers of us and of the Lord; receiving the word in much tribulation, with joy of the Holy Ghost, so that you were made a pattern to all that believe in Macedonia and in Achaia. For from you was spread abroad the word of the Lord, not only in Macedonia and in Achaia, but also in every place, your faith which is towards God, is gone forth, so that we need not to speak any thing. For they themselves relate of us what manner of entering in we had unto you, and how you turned to God from idols, to serve the living and true God; and to wait for his Son from heaven (whom he raised up from the dead) Jesus, who hath delivered us from the wrath to come.

exspectare Filium ejus de cælis (quem suscitavit ex mortuis) Jesum, qui eripuit nos ab ira ventura.

GRADUAL: Ps. 43:8-9

Liberasti nos, Domine, ex affligentibus nos : et eos, qui nos oderunt, confudisti. ¶ In Deo laudabimur tota die : et in nomine tuo confitebimur in sæcula.

Thou hast delivered us, O Lord, from them that afflict us : and hast put them to shame that hate us. ¶ In God we will glory all the day : and in thy name we will give praise for ever.

ALLELUIA: Ps. 129:1-2

De profundis clamavi ad te, Domine : Domine, exaudi orationem meam.

From the depths I have cried to thee, O Lord : Lord bear my prayer.

GOSPEL: Mt. 13:31-35

Sequentia Sancti Evangelii secundum Matthæum.

In illo tempore : Dixit Jesus turbis parabolam hanc : Simile est regnum cælorum grano sinapis, quod accipiens homo seminavit in agro suo : quod minimum quidem est omnibus seminibus : cum autem creverit, majus est omnibus oleribus, et fit arbor, ita ut volucres cæli veniant, et habitent in ramis ejus. Aliam parabolam locutus est eis : Simile est regnum cælorum fermento, quod acceptum mulier abscondit in farinæ satis tribus, donec fermentatum est totum. Hæc omnia locutus est Jesus in parabolis ad turbas : et sine parabolis non loquebatur eis : ut impleretur quod dictum erat per Prophetam dicentem : Aperiam in parabolis os meum, eructabo abscondita a constitutione mundi.

Continuation of the holy Gospel according to St Matthew.

At that time: Jesus spoke this parable to the multitudes: The kingdom of heaven is like to a grain of mustard-seed, which a man took and sowed in his field; which is the least indeed of all seeds; but when it is grown up, it is greater than all herbs, and becometh a tree; so that the birds of the air come, and dwell in the branches thereof. Another parable he spoke to them: The kingdom of heaven is like to the leaven, which a woman took and hid in three measures of meal, until the whole was leavened. All these things Jesus spoke in parables to the multitudes, and without parables he did not speak to them: that it might be fulfilled which was spoken by the prophet, saying: I will open my mouth in parables, I will utter things hidden from the foundation of the world.

OFFERTORY: Ps. 129:1-2, 2, 3

De profundis clamavi ad te, Domine : Domine, exaudi orationem meam : de profundis clamavi ad te, Domine. ¶ Fiant aures tuæ intendentes in orationem servi tui. ¶ Si iniquitates observaveris, Domine, Domine, quis sustinebit?

From the depths I have cried out to thee, O Lord; Lord, hear my prayer : from the depths I have cried out to thee, O Lord. ¶ Let thy ears be attentive to the prayer of thy servant. ¶ If thou, O Lord, wilt mark iniquities, Lord, who shall stand it?

SECRET

Hæc nos oblatio Deus mundet, quæsumus, et renovet, gubernet et protegat. Per Dominum nostrum.

May this offering, O God, we beseech thee, cleanse, renew, govern and protect us. Through our Lord.

PREFACE

Of the Trinity

Vere dignum et justum est, æquum et salutare, nos tibi semper, et ubique, gratias agere : Domine sancte, Pater omnipotens, æterne Deus. Qui cum Unigenito Filio tuo, et Spiritu Sancto, unus es Deus, unus es Dominus : non in unius singularitate personæ, sed in unius Trinitate substantiæ. Quod enim de tua gloria, revelante te, credimus, hoc de Filio tuo, hoc de Spiritu Sancto, sine differentia discretionis sentimus. Ut in confessione veræ sempiternæque Deitatis, et in personis proprietas, et in essentia unitas, et in majestate adoretur æqualitas. Quam laudant Angeli, atque Archangeli, Cherubim quoque ac Seraphim : qui non cessant clamare quotidie, una voce dicentes :

It is truly meet and just, right and availing unto salvation, that we should at all times and in all places give thanks unto thee, O holy Lord, Father almighty, everlasting God : who 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 Trinité of one substance. For that which we believe from thy revelation concerning thy glory, that same we believe of thy Son, that same of the Holy Ghost, without difference or separation. So that in confessing the true and everlasting Godhead, we shall adore distinction in persons, oneness in being, and equality in majesty; which Angels and Archangels, the Cherubim too and the Seraphim do praise; day by day they cease not to cry out, saying, as with one voice:

COMMUNION: *Mk. 11:24*

Amen dico vobis, quidquid orantes petitis, credite quia accipietis, et fiet vobis.

Amen I say to you: Whatsoever you ask when you pray, believe that you shall receive, and it shall be done to you.

POST-COMMUNION

Cælestibus, Domine, pasti deliciis : quæsumus; ut semper eadem, per quæ veraciter vivimus, appetamus. Per Dominum.

Being fed, O Lord, with heavenly delights, we beseech thee that we may ever hunger after that by which we truly live. Through our Lord.