

Liturgy of the Hours
LITURGY OF THE HOURS

OFFICE OF READINGS
CANTICLES AND GOSPEL READING

December 7, 2024
{ Second Sunday of Advent }



Stand and make sign of cross

God, come to my assistance.

— Lord, make haste to help me.

Glory to the Father, and to the Son,
and to the Holy Spirit:
as it was in the beginning, is now,
and will be for ever. Amen. Alleluia.

HYMN

On Jordan's Bank the Baptist's cry
Announces that the Lord is nigh;
Awake and hearken, for he brings
Glad tidings of the King of kings.

Then cleansed be ev'ry heart from sin,
Make straight the way of God within;
O let us all our hearts prepare
For Christ to come and enter there.

For you are man's salvation, Lord,
Our refuge and our great reward;
Once more upon your people shine,
And fill the world with love divine.

To God the Son all glory be,
Whose advent set all nations free,
Whom with the Father we adore,
And Holy Spirit ever more.

*Melody: Winchester New L.M.; Music: Musikalisches Handbuch, Hamburg, 1690;
Text Iordanis Ora Praevia, Charles Coffin, 1736; Translator: John Chandler, 1837,
alt.*

Sit or stand

PSALMODY

Antiphon 1

This is our heavenly King; he comes with power and might to save
the nations, alleluia.

Psalm 104

Hymn to God the Creator

To be in Christ means being a completely new creature. Everything of the old is gone, now everything is made anew (2 Corinthians 5:17).

I

Bléss the Lórd, my sóul! *
Lord Gód, how gréat you áre,
clóthed in májesty and glóry, *
wrápped in líght as in a róbe!

You strétch out the héavens like a tént. *
Above the ráins you buíld your dwelling.
You máke the clóuds your cháriot, *
and wálk on the wings of the wínd;
you máke the wínds your méssengers *
and fláshing fire your sérvants.

You fóunded the éarth on its báse, *
to stand firm from áge to áge.
You wrápped it with the ócean like a clóak: *
the wáters stood hígher than the móuntains.

At your thréat they tóok to flíght; *
at the vóice of your thúnder they fléd.
They róse over the móuntains and flowed dówn *
to the pláce which yóu had appóinted.
You set the límits they míght not páss *
lest they retúrn to cóver the éarth.

You make spríngs gush fórth in the válleys: *
they flów in betwéen the hílls.
They give drínk to all the béasts of the fíeld; *
the wíld-asses quénch their thírst.
On their bánks dwell the bírds of héaven; *
from the bránches they síng their sóng.

Glory to the Father, and to the Son, *
and to the Holy Spírit:
as it was in the beginning, is now, *

and will be for ever. Amen.

Antiphon

This is our heavenly King; he comes with power and might to save the nations, alleluia.

Antiphon 2

Daughter of Jerusalem, rejoice and be glad; your King will come to you. Zion, do not fear; your Savior hastens on his way.

II

From your dwelling you water the hills; *
earth drinks its fill of your gift.
You make the grass grow for the cattle *
and the plants to serve man's needs,
that he may bring forth bread from the earth *
and wine to cheer man's heart;
oil, to make him glad *
and bread to strengthen man's heart.

The trees of the Lord drink their fill, *
the cedars he planted on Lebanon;
there the birds build their nests: *
on the tree-top the stork has her home.
The goats find a home on the mountains *
and rabbits hide in the rocks.

You made the moon to mark the months; *
the sun knows the time for its setting.
When you spread the darkness it is night *
and all the beasts of the forest creep forth.
The young lions roar for their prey *
and ask their food from God.

At the rising of the sun they steal away *
and go to rest in their dens.
Man goes forth to his work, *
to labor till evening falls.

Glory to the Father, and to the Son, *

and to the Holy Spirit:
as it was in the beginning, is now, *
and will be for ever. Amen.

Antiphon

Daughter of Jerusalem, rejoice and be glad; your King will come to you. Zion, do not fear; your Savior hastens on his way.

Antiphon 3

Let us cleanse our hearts for the coming of our great King, that we may be ready to welcome him; he is coming and will not delay.

III

How mány are your wórks, O Lórd! †
In wísdóm you have máde them áll. *
The éarth is fúll of your ríches.

Thére is the séa, vast and wíde, †
with its móving swárms past cúnting, *
líving things gréat and smáll.
The shíps are móving thére *
and the mónsters you máde to pláy with.

Áll of thése look to yóu *
to gíve them their fóod in due séason.
You gíve it, they gáther it úp: *
you ópen your hánd, they have their fill.

You híde your fáce, they are dísmáyed; †
you táke back your spírit, they díe, *
retúrning to the dúst from which they cáme.
You sénd forth your spírit, they are créated; *
and you renéw the fáce of the éarth.

May the glóry of the Lórd last foréver! *
May the Lórd rejóice in his wórks!
He lóoks on the éarth and it trémbles; *
the móuntains send forth smóke at his tóuch.

I will síng to the Lórd all my lífe, *
make músic to my Gód while I líve.

May my thoughts be pleasing to him. *
I find my joy in the Lórd.
Let sinners vánish from the éarth †
and the wícked exíst no móre. *
Bléss the Lórd, my sóul.

Glory to the Father, and to the Son, *
and to the Holy Spirit:
as it was in the beginning, is now, *
and will be for ever. Amen.

Antiphon

Let us cleanse our hearts for the coming of our great King, that we may be ready to welcome him; he is coming and will not delay.

VERSE

Lift up your head and see.

— Your redemption is now at hand.

READINGS

First reading

From the book of the prophet Isaiah

(22:8b—23)

Against the pride of Jerusalem and Shebna

On that day you looked to the weapons in the House of the Forest; you saw that the breaches in the City of David were many; you collected the water of the lower pool. You numbered the houses of Jerusalem, tearing some down to strengthen the wall; you made a reservoir between the two walls for the water of the old pool. But you did not look to the city's Maker, nor did you consider him who built it long ago.

On that day the Lord,
the God of hosts, called on you.
To weep and mourn,
to shave your head and put on sackcloth.
But look! You feast and celebrate,
you slaughter oxen and butcher sheep,

You eat meat and drink wine:

“Eat and drink, for tomorrow we die!”

This reaches the ears of the Lord of hosts—

You shall not be pardoned this wickedness till you die,
says the Lord, the God of hosts.

Thus says the Lord, the God of hosts:

Up, go to that official,
Shebna, master of the palace,

Who has hewn for himself a sepulcher on a height
and carved his tomb in the rock:

“What are you doing here, and what people have you here,
that here you have hewn for yourself a tomb?”

The Lord shall hurl you down headlong, mortal man!

He shall grip you firmly

And roll you up and toss you like a ball
into an open land

To perish there, you and the chariots you glory in,
you disgrace to your master’s house!

I will thrust you from your office
and pull you down from your station.

On that day I will summon my servant
Eliakim, son of Hilkiah;

I will clothe him with your robe,
and gird him with your sash,
and give over to him your authority.

He shall be a father to the inhabitants of Jerusalem,
and to the house of Judah.

I will place the key of the House of David on his shoulder;
when he opens, no one shall shut,
when he shuts, no one shall open.

I will fix him like a peg in a sure spot,
to be a place of honor for his family.

Responsory

Revelation 3:7, 8

This is the message of the holy and true one, who holds the key of

David:

- Behold I have put before you an open door which no one is able to close.

You have kept my word and have not denied my name.

- Behold I have put before you an open door which no one is able to close.

Second reading

From a commentary on Isaiah by Eusebius of Caesarea, bishop

(Cap. 40: PG 24, 366-367)

The voice in the wilderness

The voice of one crying in the wilderness: Prepare the way of the Lord, make straight the paths of our God. The prophecy makes clear that it is to be fulfilled, not in Jerusalem but in the wilderness: it is there that the glory of the Lord is to appear, and God's salvation is to be made known to all mankind.

It was in the wilderness that God's saving presence was proclaimed by John the Baptist, and there that God's salvation was seen. The words of this prophecy were fulfilled when Christ and his glory were made manifest to all: after his baptism the heavens opened, and the Holy Spirit in the form of a dove rested on him, and the Father's voice was heard, bearing witness to the Son: *This is my beloved Son, listen to him.*

The prophecy meant that God was to come to a deserted place, inaccessible from the beginning. None of the pagans had any knowledge of God, since his holy servants and prophets were kept from approaching them. The voice commands that a way be prepared for the Word of God: the rough and trackless ground is to be made level, so that our God may find a highway when he comes. *Prepare the way of the Lord:* the way is the preaching of the Gospel, the new message of consolation, ready to bring to all mankind the knowledge of God's saving power.

Climb on a high mountain, bearer of good news to Zion. Lift up your voice in strength, bearer of good news to Jerusalem. These words

harmonize very well with the meaning of what has gone before. They refer opportunely to the evangelists and proclaim the coming of God to men, after speaking of the voice crying in the wilderness. Mention of the evangelists suitably follows the prophecy on John the Baptist.

What does Zion mean if not the city previously called Jerusalem? This is the mountain referred to in that passage from Scripture: *Here is mount Zion, where you dwell.* The Apostle says: *You have come to mount Zion.* Does this not refer to the company of the apostles, chosen from the former people of the circumcision?

This is the Zion, the Jerusalem, that received God's salvation. It stands aloft on the mountain of God, that is, it is raised high on the only-begotten Word of God. It is commanded to climb the high mountain and announce the word of salvation. Who is the bearer of the good news but the company of the evangelists? What does it mean to bear the good news but to preach to all the nations, but first of all to the cities of Judah, the coming of Christ on earth?

Responsory

See Matthew 11:11, 9

The herald of the Lord approaches, of whom the Lord says:

— No one born of woman is greater than John the Baptist.

Truly this is a great prophet, and more than a prophet, of whom the Lord says:

— No one born of woman is greater than John the Baptist.

Canticles and Gospel Reading

CANTICLES

Antiphon

Rejoice and sing for joy, daughter of Zion, for I come to live in your midst, says the Lord.

Isaiah 40:10-17

The Good Shepherd: God most high and most wise

See, I come quickly; I have my reward in hand (Revelation 22:12).

Here comes with power †
the Lord God,*
who rules by his strong arm;
here is his reward with him,*
his recompense before him.

Like a shepherd he feeds his flock;*
in his arms he gathers the lambs,
Carrying them in his bosom,*
and leading the ewes with care.

Who has cupped in his hand the waters of the sea,*
and marked off the heavens with a span?
Who has held in a measure the dust of the earth, †
weighed the mountains in scales*
and the hills in a balance?

Who has directed the spirit of the Lord,*
or has instructed him as his counselor?
Whom did he consult to gain knowledge? †
Who taught him the path of judgment,*
or showed him the way of understanding?

Behold, the nations count as a drop of the bucket, †
as dust on the scales;*
the coastlands weigh no more than powder.

Lebanon would not suffice for fuel,*
nor its animals be enough for holocausts.
Before him all the nations are as nought,*
as nothing and void he accounts them.

Glory to the Father, and to the Son,*
and to the Holy Spirit:
as it was in the beginning, is now,*
and will be for ever. Amen.

Isaiah 42:10-16

God victor and savior

They were singing a new hymn before the throne of God (Revelation 14:3).

Sing to the Lord a new song,^{*}
his praise from the end of the earth:

Let the sea and what fills it resound,^{*}
the coastlands, and those who dwell in them.
Let the steppe and its cities cry out,^{*}
the villages where Kedar dwells;

Let the inhabitants of Sela exult,^{*}
and shout from the top of the mountains.
Let them give glory to the Lord,^{*}
and utter his praise in the coastlands.

The Lord goes forth like a hero,^{*}
like a warrior he stirs up his ardor;
he shouts out his battle cry,^{*}
against his enemies he shows his might:

I have looked away, and kept silence,^{*}
I have said nothing, holding myself in;
but now, I cry out as a woman in labor,^{*}
gasping and panting.

I will lay waste mountains and hills,^{*}
all their herbage I will dry up;
I will turn the rivers into marshes,^{*}
and the marshes I will dry up.

I will lead the blind on their journey;^{*}
by paths unknown I will guide them.
I will turn darkness into light before them,^{*}
and make crooked ways straight.

Glory to the Father, and to the Son,^{*}
and to the Holy Spirit:
as it was in the beginning, is now,^{*}
and will be for ever. Amen.

Isaiah 49:7-13

God redeems the people through his Servant

*God has sent his only-begotten Son into the world that we might have life through him
(1 John 4:9).*

Thus says the Lord, *
the redeemer and the Holy One of Israel,
to the one despised, whom the nations abhor, *
the slave of rulers:

When kings see you, they shall stand up, *
and princes shall prostrate themselves
because of the Lord who is faithful, *
the Holy One of Israel who has chosen you.

Thus says the Lord: †
In a time of favor I answer you, *
on the day of salvation I help you,
to restore the land *
and allot the desolate heritages,
saying to the prisoners: Come out! *
to those in darkness: Show yourselves!

Along the ways they shall find pasture, *
on every bare height shall their pastures be.
They shall not hunger or thirst, *
nor shall the scorching wind or the sun strike them;
for he who pities them leads them *
and guides them beside springs of water.

I will cut a road through all my mountains, *
and make my highways level.
See, some shall come from afar, †
others from the north and the west, *
and some from the land of Syene.

Sing out, O heavens, and rejoice, O earth, *
break forth into song, you mountains.
For the Lord comforts his people *
and shows mercy to his afflicted.

Glory to the Father, and to the Son, *
and to the Holy Spirit:
as it was in the beginning, is now, *
and will be for ever. Amen.

Antiphon

Rejoice and sing for joy, daughter of Zion, for I come to live in your midst, says the Lord.

Stand

GOSPEL

A reading from the holy gospel according to Luke

24:13-35

Stay with us, for evening is near

Two disciples of Jesus that same day [the first day of the sabbath] were making their way to a village named Emmaus seven miles distant from Jerusalem, discussing as they went all that had happened. In the course of their lively exchange, Jesus approached and began to walk along with them. However, they were restrained from recognizing him.

He said to them, “What are you discussing as you go your way?” They halted, in distress, and one of them, Cleopas by name, asked him, “Are you the only resident of Jerusalem who does not know the things that went on there these past few days?” He said to them, “What things?”

They said: “All those that had to do with Jesus of Nazareth, a prophet powerful in word and deed in the eyes of God and all the people; how our chief priests and leaders delivered him up to be condemned to death, and crucified him. We were hoping that he was the one who would set Israel free. Besides all this, today, the third day since these things happened, some women of our group have just brought us some astonishing news. They were at the tomb before dawn and failed to find his body, but returned with the tale that they had seen a vision of angels who declared he was alive. Some of our number went to the tomb and found it to be just as the women said, but him they did not see.”

Then he said to them, “What little sense you have! How slow you are to believe all that the prophets have announced! Did not the Messiah have to undergo all this so as to enter into his glory?” Beginning, then, with Moses and all the prophets, he interpreted for them every passage of Scripture which referred to him.

By now they were near the village to which they were going, and he acted as if he were going farther. But they pressed him: “Stay with us. It is nearly evening—the day is practically over.” So he went in to stay with them.

When he had seated himself with them to eat, he took bread, pronounced the blessing, then broke the bread and began to distribute it to them. With that their eyes were opened and they recognized him; whereupon he vanished from their sight. They said to one another, “Were not our hearts burning inside us as he talked to us on the road and explained the Scriptures to us?”

They got up immediately and returned to Jerusalem, where they found the Eleven and the rest of the company assembled. They were greeted with, “The Lord has been raised! It is true! He has appeared to Simon.” Then they recounted what had happened on the road and how they had come to know him in the breaking of the bread.

TE DEUM

You are God: we praise you;
You are the Lord: we acclaim you;
You are the eternal Father:
All creation worships you.

To you all angels, all the powers of heaven,
Cherubim and Seraphim, sing in endless praise:
Holy, holy, holy, Lord, God of power and might,
heaven and earth are full of your glory.

The glorious company of apostles praise you.
The noble fellowship of prophets praise you.
The white-robed army of martyrs praise you.

Throughout the world the holy Church acclaims you:
Father, of majesty unbounded,

your true and only Son, worthy of all worship,
and the Holy Spirit, advocate and guide.

You, Christ, are the King of glory,
the eternal Son of the Father.

When you became man to set us free
you did not spurn the Virgin's womb.

You overcame the sting of death,
and opened the kingdom of heaven to all believers.

You are seated at God's right hand in glory.
We believe that you will come, and be our judge.

Come then, Lord, and help your people,
bought with the price of your own blood,
and bring us with your saints
to glory everlasting.

CONCLUDING PRAYER

Let us pray.

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 share his wisdom
and become one with him
when he comes in glory,
for he lives and reigns with you and the Holy Spirit,
God, for ever and ever.

— Amen.

Acclamation

Let us praise the Lord.

— And give him thanks.

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