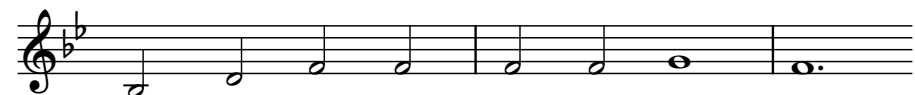


# Communion Antiphon (I) & Hymn (II)



1. Wake, a - wake! For night is fly - ing,  
Mid - night hears the wel - come voic - es,  
2. Zi - on hears the watch-men sing - ing,  
for the Lord comes down all glo - rious,  
3. Eve - ry soul in Thee re - joic - es;  
Now the gates of pearl re - ceive us,



1. the watch-men on the heights are cry -  
and at the thrill - ing cry re - joic -  
2. her heart leaps up with joy un - doubt -  
the thron in grace in truth vic - tor -  
3. from earth and from an - gel - ic voic -  
Thy Pres - ence nev - er more shall leave



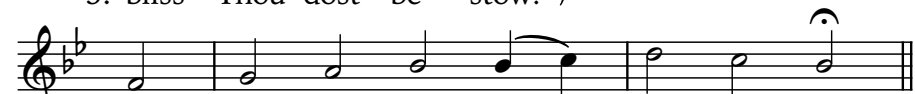
1. ing; a - rise, Je - ru - sa - lem, a - rise! (1.)  
es: "O where are ye, ye vir - gins wise?!"  
2. ing, she stands and waits with ea - ger eyes; (2.)  
ious, Her Star is ris'n, her Light is come!  
3. es be glo - ry giv'n to Thee a - lone! (3.)  
us, we stand with an - gels round Thy throne!



1. The Bride - groom comes, a - wake! Thy  
2. Ah! Come, Thou bless - ed Lord, O  
3. Earth can - not give be - low the



1. lamps with glad - ness take!  
2. Je - sus, Son of God, } Hal - le - lu - jah!  
3. bliss Thou dost be - stow!



1. With joy pre - pare to meet Him there;  
2. We fol - low till the halls we see  
3. Grant us to raise, to length of days,



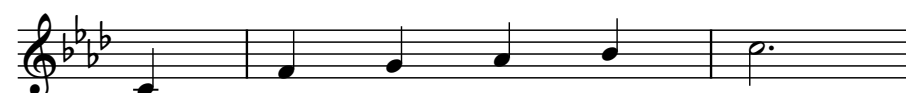
1. the roy - al wed - ding Feast is near!"  
2. where Thou hast bid us sup with Thee!  
3. the tri - umph - cho - rus of Thy praise!

Jerusalem, Arise, and stand upon the heights, and behold the joy which comes to you from God! Praise the Lord, O Jerusalem, praise your God, O Sion. He has strengthened the bars of your gates, and has blessed your children within you.

## Recessional Hymn



1. The King shall come when morn - ing dawns,  
2. Not as of old, a lit - tle child  
3. The King shall come when morn - ing dawns,  
4. And let the end - less bliss be - gin,  
5. The King shall come when morn - ing dawns,



and light tri - um - phant breaks;  
to bear, and fight, and die,  
and earth's dark night is past—  
by wea - ry saints fore - told,  
and light and beau - ty brings—



when beau - ty gilds the east - ern hills,  
but crowned with glo - ry like the sun,  
O, haste the ris - ing of that morn,  
when right shall triumph o - ver wrong,  
Hail! Christ the Lord! Thy peo - ple pray



and life to joy a - wakes.  
that lights that morn - ing sky.  
that day that aye shall last!  
and truth shall be ex - tolled.  
Come quick - ly, King of kings!

Credits:

**Entrance Antiphon Hymn:** *On Jordan's Bank the Baptist's Cry*, Text: V. 1, 3-4 Charles Coffin, tr. John Chandler (1894) alt.; with V. 2: Isaiah 30:19 & 30, *Populus Sion*; Introit, Advent II; Clayton Orr, © 2020. (www.AntiphonRenewal.com) Tune: WINCHESTER NEW • **Psalm:** 126, ©2021 James J. Richardson. • **Gospel Acclamation:** *Alleluia Regem Venturum* ©2023 JJR. (derived from the Advent antiphon, *Regem venturum Dominum, venite adoremus.*) • **Offertory Hymn:** *Hark a Thrilling Voice is Sounding!* Text: *Vox clara ecce intonant* tr. Edward Caswall. Tune: MERTON. • **Communion Hymn:** *Wake, Awake! For Night is Flying*; Text: Philipp Nicolai, tr. Winkworth. Tune: WACHET AUF • **Recessional Hymn:** *The King Shall Come When Morning Dawns*, Text: John Brownlie, 1907, alt. Tune: MORNING SONG • **Introit:** arr. JJR ©2024. **Offertorio:** Source & Summit. **Communio:** [Sung, not printed] *The Proper of the Mass for Sundays & Solemnities*, by Fr. Samuel Weber, O.S.B.; Ignatius Press / ©2015 St. Meinrad Archabbey • **Ordinary:** *Missa XVII*, (trad., for Sundays in Advent & Lent) [Mysterium Fidei – ICCEL.] accomp. arr. JJR • **Notes:** All hymn tunes and texts are in the public domain or are permitted free-usage, unless otherwise indicated. Other music has been shared under Creative Commons (CC) licenses, does not command a royalty fee, or was composed / arranged by JJR. Excerpts from the *Abbey Psalms and Canticles* by the Monks of Conception Abbey ©2018, 2010 United States Conference of Catholic Bishops, Washington, DC. All Rights Reserved. • Musical engravings & worship aid design by JJR. • Contact: music@stakalamazoo.org. • Source & Summit (sourceandsummit.com) subscriber #006436 & OneLicense.net A-703194.



# St. Augustine Cathedral

SECOND SUNDAY OF ADVENT

## Processional Hymn (I) & Introit (II)



1. On Jor - dan's banks the Bap - tist's cry  
A. 2. "See, Si - on's peo - ple, how thy King,  
3. Then cleansed be ev - 'ry Chris - tian breast,  
4. All praise, E - ter - nal Son, to Thee,



an - nounc - es that the Lord is nigh;  
shall to all lands sal - va - tion bring!  
and fur - nished for so great a Guest!  
Whose Ad - vent set Thy peo - ple free;



A - wake, and hear - en, for He brings  
And make the glo - ry of His word  
Yea, let us each our hearts pre - pare  
Whom with the Fa - ther we a - dore,



glad tid - ings of the King of Kings!  
with - in thy hearts be joy - f'ly heard!"  
for Christ to come and en - ter there!  
And Ho - ly Ghost for ev - er - more!

Cf. Is 30: 19, 30; v Ps 80 (79): 2-7 · GR, RM



O peo - ple of Si - on, be - hold,



the Lord will come to save the na - tions!



O shepherd of Isra - el, hear us, \*  
You who lead Joseph like a flock:  
enthroned on the cherubim, shine forth;  
rouse up Your might and come to save us. A.

*Cantor, then All*

**K**Y-RI - E e - - lé - i - son.

*Cantor, then All*

Chri - ste e - - lé - i - son.

*Cantor*

[Ky - ri - e e - - lé - i - son.] →

*All*

Ky - ri - e e - - lé - i - son.

## Responsorial Psalm

Ps 126 (125): 3; v 1bc-2ab, 2cd-3, 4-5, 6

**T**he Lord has done great things for us we are filled with joy.

When the LORD brought back the captives of Zion, we were like men dreaming. Then our mouth was filled with laughter, and our tongue with rejoicing.

RESTORE our fortunes, O LORD, like the torrents in the southern desert. Those who sow in tears shall reap rejoicing.

Then they said among the nations, "The LORD has done great things for them." The LORD has done great things for us; we are glad indeed.

Although they go forth weeping, carrying the seed to be sown, they shall come back rejoicing, carrying their sheaves.

## Gospel Acclamation

**A**l - le - lu - ia Al - le - lu - ia Al - le - lu - ia.

Prepare the way of the Lord, make straight his paths:  
all flesh shall see the salvation of God.

## Offertory Antiphon (I) & Hymn (II)

Ps 85 (84): 7-8; v 2-4

**Y**OU will turn to us, O God, and re-store our life,  
and Your people shall re-joyce in You.

You forgave the guilt of **Your** people, \*  
and covered all **their** sins.

You averted all **Your** rage; \*  
You turned back the heat of **Your** anger. A.

1. Hark! a thrill - ing voice is sound - ing;  
2. Wak - ened by this sol - emn warn - ing,  
3. Lo, the Lamb, so long ex - pec - ted,  
4. So, when next He comes with glo - ry,  
5. Ho - nor, glo - ry, might, do - min - ion,

"Christ is nigh!" we hear him say;  
let the earth - bound soul a - rise;  
comes with par - don down from heav'n;  
wrap - ping all the earth in fear,  
to the Fath - er and the Son,

"Cast a - way the works of dark - ness,  
All the powers of dark - ness van - ish;  
let us haste, with tears of sor - row,  
with His mer - cy He may shield us,  
with the ev - er - last - ing Spir - it,

O ye child - ren of the day!"  
Christ, our Day - star, mounts the skies!  
one and all, to be for - giv'n.  
and with words of love draw near.  
while e - ter - nal a - ges run.

*Cantor* *All*

**S**ANC-TUS \* San - ctus, San - ctus  
Dó-mi-nus De - us Sá - - ba - oth.  
Ple - ni sunt cæ - li et ter - ra  
gló - ri - a tu - a. Ho - - - sán -  
- na in ex - cél - sis. Be - ne - díc - tus  
qui ve - nit in nó - mi - ne Dó - mi - ni.  
Ho - - sán - na in ex - cél - sis.

### LITURGY MINUTE

A few people have asked me why I have been ringing a bell at the moment when the priest drinks from the chalice. This is a very ancient custom that serves two purposes: first, in ancient times, a bell was rung at this moment to invite people to come forward for communion (which was logistically useful when the altar was hidden behind a rood screen, not unlike how orthodox priests enter into sanctuaries hidden behind *iconostases*) and secondly (and more importantly), *it signals that the moment that the 'Sacrifice of the Mass' is complete.* To have a proper ritual sacrifice, three events must take place: first, there must be an offering or oblation (a setting aside for holy use), next the sacrifice itself must take place, and then (and only then) the sacrifice must be *consumed.* This is why old-testament sacrifices were burned: the sacrifice offered to God had to be completely consumed so that it could not be repurposed for anything else (ie- anything profane); it was for God alone. Hence, pure and spotless lambs were slaughtered and then burned in the temple in Jerusalem to expiate for the sins of the people. This is why Christ is called the "Lamb of God"; where once lambs were offered for the expiation of our sins, Christ now fulfills the sacrifice within His sacred Person once and for all.

In this New Covenant, we no longer burn our Offering ("Sacrifices and holocausts you desired not, but a body you prepared for me; with burnt offerings and sin offerings you were not pleased."—Heb. 10:5-9 & cf. Ps.40-6-8). Rather, we consume Christ Himself in the Holy Eucharist and unite ourselves to Him as living oblations to God the Father. The Mass is the unbloody re-presentation of this supernal Sacrifice, and the ringing of the bell demarcates that very special moment when the sacrifice of Christ to God the Father is completed by the sacral action of the priest, on behalf of the people. In other words, *sacramentally*, the Eucharistic offering is completed at this exact moment. *It is the most important moment of the whole Mass*, and the moment from which all saving graces flow. —James J. Richardson, *Director of Sacred Music & Organist*