

Dear Padre,

My sister says that singing the *O Antiphons* are her favorite part of Advent. What are they?

An antiphon is a brief refrain, usually from the Bible, either sung or said during worship. An *O Antiphon* is an antiphon that starts with O, as in “O Come, O Come Emmanuel”—each verse of that song is made up of an *O Antiphon*.

The antiphons are most at home in the Liturgy of the Hours—the collection of psalms, hymns, prayers, and readings that make up the regular rhythm of the Church’s prayer at morning, midday, evening, and night. The *O Antiphons* your sister refers to are verses used during the Church’s evening prayer from December 17–23. With one verse spoken or sung before Mary’s Magnificat each evening, these antiphons call on the Lord to come to his people using titles taken from the book of the prophet Isaiah.

When the *O Antiphons* are sung in Latin, they present a sort of acrostic with a hidden message. The first letter of each title in the antiphon spells *sarcoph*, which is *ero cras* (Latin for “tomorrow I come” or “tomorrow I shall be”) spelled backward.

In their original language and context, the *O Antiphons* have a particularly rich significance, but they remain beautiful even when sung simply in English as in the verses of “O Come, O Come Emmanuel.”

Fr. Matthew Allman, CSSR / Sundaybulletin@Liguori.org

Do you have a question for the Padre?

Go to DearPadre.org to send your question and to learn more about *Dear Padre*.



JOSHOA SHUTTERSTOCK



A WORD FROM *Pope Francis*

To prepare the way of the Lord’s coming, it is necessary to take note of the requirements of conversion to which the Baptist invites us....First of all we are called to fill the “valleys” caused by coldness and indifference, opening ourselves to others with the same sentiments as Jesus, that is, with affection and fraternal attention.

SECOND SUNDAY OF ADVENT, DECEMBER 9, 2018



Our Parish Community

December 5, 2021

Second Sunday of Advent (C)

Bar 5:1–9

Phil 1:4–6, 8–11

Lk 3:1–6



Jerusalem, take off your robe of mourning and misery; put on forever the splendor of glory from God.

BARUCH 5:1

SHUTTERSTOCK

And the Word Was Made Flesh

Many of us grew up thinking that this life doesn’t amount to much. It’s full of pitfalls and enticements that threaten our eternal salvation. Such disdain often boils over into contempt for the world. According to this thinking, it is only the next life that is important, which will unfold in a much better place. Today’s readings challenge such extreme thinking. They assure us that the glory of God is partially revealed to us even within this life. They astound us by insisting that God speaks to us through life’s events—events that often appear to be quite mundane.

Baruch tells of Jerusalem, the city loved passionately by every Israelite. This was a city like so many other cities. However, God dwelt there and wherever God dwells is, for that reason, a holy city—be it Jerusalem, Munich, or Detroit. God dwells in our midst, right here, right now. Hence, this imperfect life and this damaged world are holy.

The Gospel situates John the Baptist in the middle of the ancient Near Eastern world. It was a Roman world controlled by Caesar and a Jewish province ruled over by Herod. John stated that it was to that place at that time that the Promised One would come, and it was up to John to “prepare the way of the Lord” (Isaiah 40:3; Luke 3:4).

Most importantly, we must never forget that God took on the troubles and sins of this world and entered our life, making it his life. This is the real reason that this world is holy.

Sr. Dianne Bergant, CSA

FOR *Reflection*

- ✦ *Incarnation means that Jesus is made of the stuff of this world, just as we are. Think about this.*
- ✦ *Nothing is too common that it can’t be holy. What does that mean?*