

The Days of Advent

THE PROPHECIES
AND PROMISE
OF THE
SAVIOR



*An Advent Calendar
of the
Basilica of the National Shrine
of the
Immaculate Conception*

The Third Week of Advent

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Gaudete ... Rejoice!

*Rejoice in the Lord always;
again I say it, rejoice!
The Lord is near.*

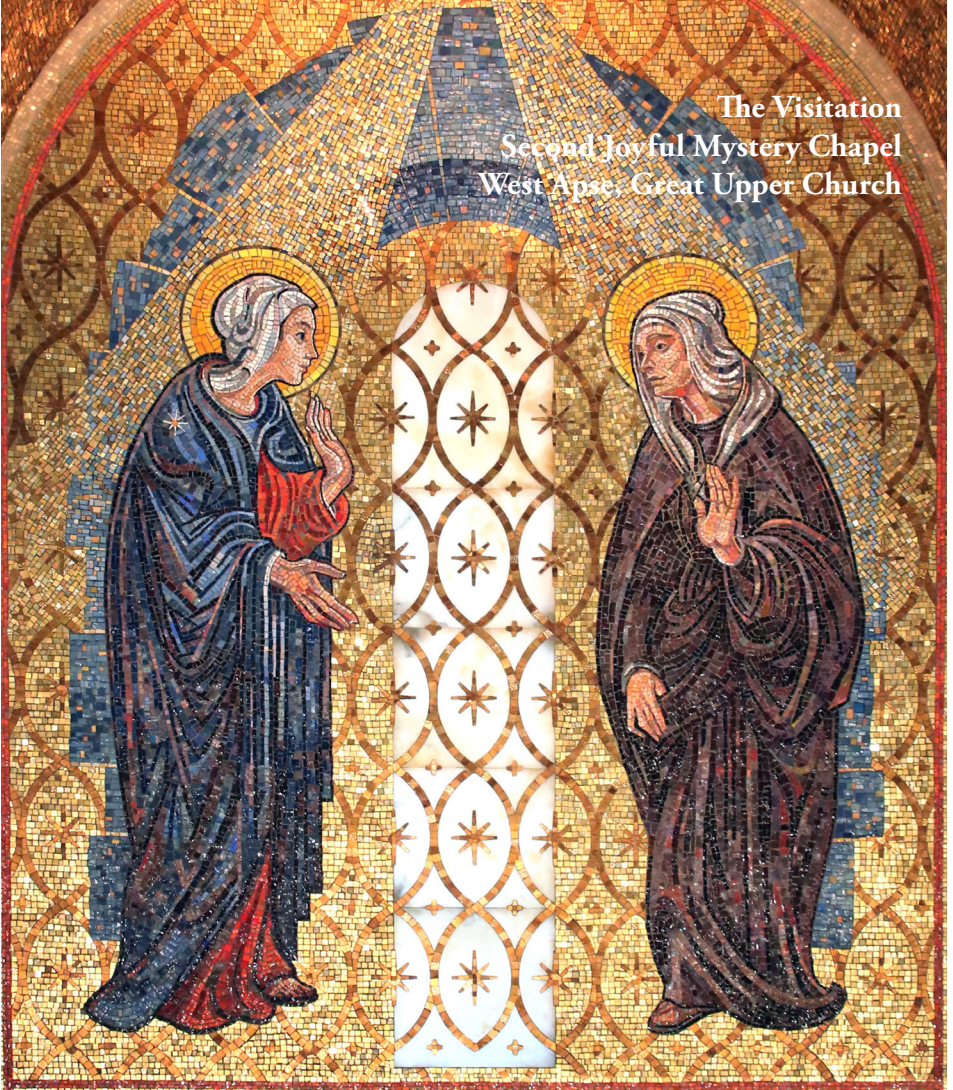
(Philippians 4: 4, 5)

Miriam, the sister of Moses and Aaron, sings her
“Song of the Sea” or the “Song of Miriam” (Exodus 15),
rejoicing in the saving acts of God.

The LORD has done great things for us; we are filled with joy.

Let our gladness know no end,
for the coming of our Lord is nigh.

The Visitation
Second Joyful Mystery Chapel
West Apse, Great Upper Church



**Sunday, Third Week of Advent,
Gaudete Sunday**

(Mary, speaking to her cousin Elizabeth)
*My soul proclaims the greatness of the Lord;
my spirit rejoices in God my Savior,
for he has looked upon his handmaid's lowliness;
Behold, from now on will all ages call me blessed.
The Mighty One has done great things for me,
and holy is his Name.*

(Responsorial Psalm, Luke 1: 46-49)
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HOW DOES THE MOTHER OF MY LORD COME TO ME



The Second Joyful Mystery Chapel

East Transept, Great Upper Church, South Window



The window contains a “palindrome” or a word that can be read both forwards and backwards: “Ave or Eva.”

Monday, Third Week of Advent

*Adam lay ybounden,
Bounden in a bond;
Four thousand winter
Thought he not too long.*

*And all was for an apple,
An apple that he took,
As clerkes* finden
Written in their book.*

*Ne had the apple taken been,
The apple taken been,
Ne had never our Lady,
A-been heavené queen.*

*Blessed be the time
That apple taken was,
Therefore we moun singen,
Deo gracias!*

** priest-scholars*

(c. 1400)

This poem, an abbreviated colloquial rendering of Genesis 3, reflects the theology of the time: Adam would remain in “limbo” with the other patriarchs, from the time of his death until the crucifixion-resurrection, hence the line “four thousand winters.” This is depicted in the east scene of the *The Redemption* mosaic, north nave.

The third and fourth verses acclaim the act of redemption and the coronation of Mary, noting the teaching of Thomas Aquinas, *felix culpa*, “oh happy fault,” by which humanity was saved—our reason to rejoice. *Continue on last page.*





Tuesday, Third Week of Advent

*Now I am sending my messenger--
he will prepare the way before me;
and the lord whom you seek will come suddenly to his temple;
The messenger of the covenant whom you desire--
see, he is coming! says the LORD of hosts.*

(Malachi 3: 1)

In the west apse of the Crypt Church, this Pewabic Ceramic of the prophet Malachi stands with the rising sun behind him and in his hand the scroll of his prophecy of the coming of Christ.

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Wednesday, Third Week of Advent

*Let justice descend, O heavens, like dew from above,
like gentle rain let the skies drop it down.
Let the earth open and salvation bud forth;
let justice also spring up!
I, the LORD, have created this.
For thus says the LORD,
The creator of the heavens,
who is God,
The designer and maker of the earth
who established it ...
I am the LORD, and there is no other.*

(Isaiah 45: 8; 18)

The Creation mosaic in the east transept inspires faith in God, as told by the prophet Isaiah.

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ANTIPHONS

Beginning at Vespers on December 17 and concluding at Vespers on December 23, the seven “Great Antiphons” or “O Antiphons” are sung before and after the *Magnificat*.

Each is a prophetic statement, telling of the coming of the Messiah under one of his many titles as found in Scripture.

Who authored or composed these antiphons or how the tradition spread is not known but their use dates back to the ninth century.

Why are there seven antiphons and not less or more? In both Jewish and Christian mysticism, the number seven, a prime or natural number, is considered one of the most powerful and mystical numbers, representing the universe. We recall in Genesis that God created the world in seven days. In the Torah there are precisely seven words in the first verse of Genesis, a symbolic reference to Creation. Thus, from the beginning, it speaks of God’s power in the universe.

The seven days before Christmas the nights become longer and our desire for the light more poignant. With the lighting of each Advent candle, the darkness is chastened and the light revels in its power to overcome the darkness.

Crossley Hawn and Sara MacKimmie sing the antiphon for each day and can be heard on [Twitter](#), [Facebook](#) and [YouTube](#).

Thursday, Third Week of Advent December 17

O Wisdom

O Wisdom,
Who came from the mouth of the
Most High, reaching from end to
end and ordering all things mightily
and sweetly:
Come and teach us the ways of
knowledge.

O come, O Wisdom from on high
Who orders all things mightily;
to us the path of knowledge show
And teach us in her ways to go.

Rejoice, rejoice, Emmanuel
Shall come to thee, O Israel.



Mary is the Seat of Wisdom as shown in this Pewabic ceiling ceramic in the east apse, crypt church.

The open book represents the Christ Child, symbolically seated on Mary's lap.

Mary was the seat of Infinite Wisdom of the Divine Word.

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Friday, Third Week of Advent December 18

O Adonai

O Adonai,
Leader of the house of Israel,
Who did appear to Moses in the
flame of the burning bush, and did
give unto him the Law on Sinai:

O come, O come,
great LORD of might,
Who to your tribes on Sinai's height
In ancient times once gave the law,
In cloud, and majesty, and awe.

Come and with an outstretched arm
redeem us.

Rejoice, rejoice, Emmanuel
Shall come to thee, O Israel.

Adonai is used in place of the unspoken name of God, the tetragrammaton or “YHWH.” When these four letters appear in the Torah or text, the reader substitutes the word “Adonai.” The English equivalent is LORD.

In the west apse of the Great Upper Church, the First Joyful Mystery Chapel, the Annunciation, features the Old Testament parallel of Moses and the burning bush.

The angel of the LORD appeared to [Moses] as fire flaming out of a bush. When he looked, although the bush was on fire, it was not consumed. So Moses decided, “I must turn aside to look at this remarkable sight. Why does the bush not burn up?” When the LORD saw that he had turned ... God called out to him from the bush: Moses! Moses! He answered, “Here I am” (Exodus 3: 2-4). Continue on last page.



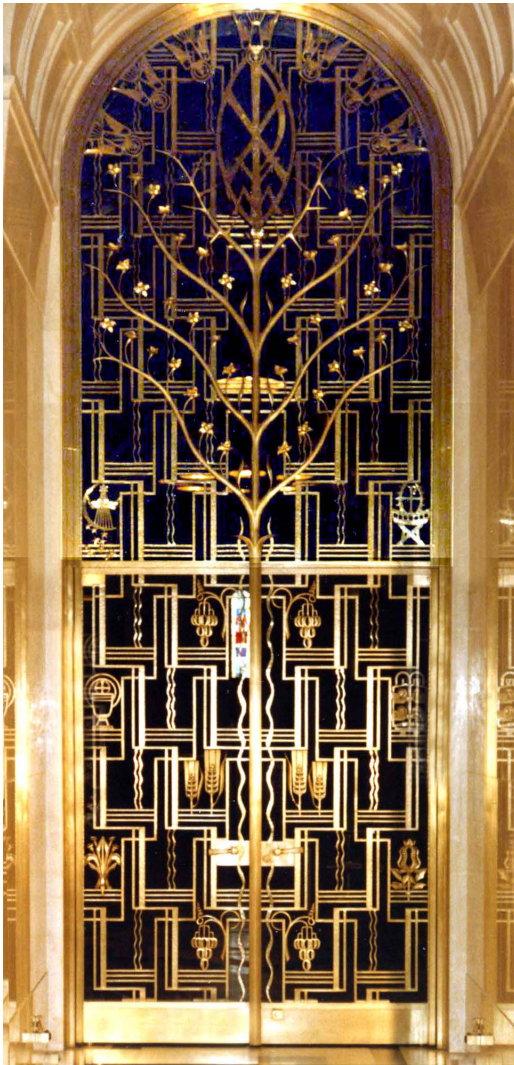
Saturday, Third Week of Advent
December 19

O Root of Jesse

O Root of Jesse,
Who stands for an ensign of the
people, before Whom kings shall
keep silence, and unto Whom
the Gentiles shall make their
supplication:
Come to deliver us, and tarry not.

O come, O Rod of Jesse's stem,
From ev'ry foe deliver them
That trust your might pow'r to save,
And give them vict'ry o'er the grave.

Rejoice, rejoice, Emmanuel
Shall come to thee, O Israel.



Bronze gate, sacristy of the
Great Upper Church.

At the top is monogram
for Christ (XP) and the
Virgin Mother (VM).

The top two branches
represent the crown of
thorns; the passion and
death of Jesus.

The six lower branches are
the tree of Jesse and the
genealogy of Jesus and
Mary (cf. Isaiah 11.1 and
Matt 1.1)

Blossoms on the branches
symbolize the generations.

Continue on last page.

Mountains and hills shall be level, crooked paths straight,
rough ways smooth.

Come, Lord, do not delay!

(Sunday) Let the mountains break out with joy and the hills answer
with gladness, for the Lord comes.

Come, Lord, do not delay!

(Monday) Lord, come and deliver those who have longed for you.

Come, Lord Jesus.

(Tuesday) The Lord will come from his holy place to save his people.

Come now and save us.

(Wednesday) Our Creator God will come;

He will not come in silence.

Come to redeem the work of your hands.

(Thursday) Bless those, O Lord, who have waited for your coming.

Come, teach us the ways of knowledge.

(Friday) Turn to us, O Lord, make haste to help your people.

Come, Lord, redeem us.

(Saturday) Lord, we seek only you.

You are near to those whose heart is right.

Come, deliver us, and do not tarry not.

Mindful of all who are suffering and who are in need

let us pray as Jesus taught us:

Our Father ...

Listen Lord, with compassion to our prayers.

Grant us your mercy.

The Lord is close at hand;

Come, let us worship him.