

Isaiab 35. 4 COMMUNION

DÍCITE: Pusillánimes confortámini, et nolíte timére: ecce Deus noster véniet, et salvábit nos.

Say to the fainthearted, take courage and fear not: behold our God will come and will save us.

POSTCOMMUNION

IMPLORÁMUS, Dómine, cleméntiam tuam: ut hæc dívina subsídia, a vítiis expiátos, ad festa ventára nos præparent. Per Dóminum nostrum.

We implore Thy mercy, O Lord, that these divine mysteries, by atoning for our sins, may prepare us for the coming festival. Through our Lord.

PROPER of the MASS Third Sunday of Advent

Philippians 4. 4-6 INTROIT

GAUDATE in Dómino semper: iterum dico, gaudéte. Modéstia vestra nota sit ómnibus homínibus: Dóminus enim prope est. Nihil solliciti sitis: sed in omni oratióne petitiónes vestræ innotéscant apud Deum. *Ps. 84. 2.* Benedixísti, Dómine, terram tuam: avertísti captivitátem Jacob. V. Glória Patri.

Rejoice in the Lord always: again I say, rejoice. Let your modesty be known to all men: for the Lord is nigh. Be nothing solicitous: but in every thing by prayer let your petitions be made known to God. *Ps. Lord, Thou hast blessed Thy land: Thou hast turned away the captivity of Jacob. V. Glory be to the Father.*

COLLECT

AUREM tuam, quæsumus, Dómine, précibus nostris accómmoda: et mentis nostræ ténébras grátia tuæ visitatiónis illústra: Qui vivis.

Incline Thine ear to our prayers we beseech Thee, O Lord; and enlighten the darkness of our minds by the grace of Thy visitation: Who livest.

Philippians 4. 4-7 EPISTLE

FRATRES: Gaudéte in Dómino semper: iterum dico, gaudéte. Modéstia vestra nota sit ómnibus homínibus: Dóminus prope est. Nihil solliciti sitis: sed in omni oratióne et obsecratióne, cum gratiárum actiÓne, petitiónes vestræ innotéscant apud Deum. Et pax Dei, quæ exsúperat omnem sensum, custódiat corda vestra et intelligéntias vestras, in Christo Jesu Dómino nostro.

Brethren, Rejoice in the Lord always: again, I say, rejoice. Let your modesty be known to all men. The Lord is nigh. Be nothing solicitous: but in every thing, by prayer and supplication, with thanksgiving, let your petitions be made known to God. And the peace of God, which surpasseth all understanding, keep your hearts and minds in Christ Jesus our Lord.

QUI sedes, Dómine, super Chérubim, éxcita poténtiam tuam et veni. V. Qui regis Israël, inténde: qui dedúcis velut ovem Joseph.

Thou, O Lord, That sittest upon the Cherubim, stir up Thy might and come. V. Give ear, O Thou that rulest Israel: that leadest Joseph like a sheep.



ALLELÚIA, allelúia. V. Excita, Dómine, poténtiam tuam et veni, ut salvos fácias nos. Allelúia.

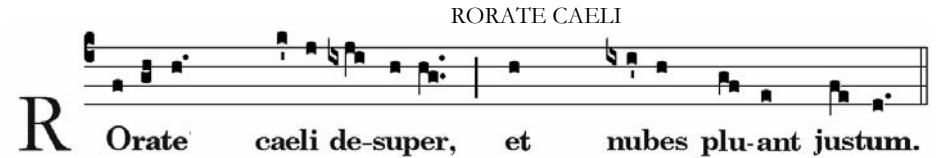
Alleluia, alleluia. V. Stir up, O Lord, Thy might, and come to save us. Alleluia.

IN illo témpore: Misérunt Judæi ab Jerosólymis sacerdótes et levítas ad Joánnem, ut interrogárent eum: Tu quis es? Et conféssus est, et non negávit: et conféssus est: Quia non sum ego Christus. Et interrogáverunt eum: Quid ergo? Elías es tu? Et dixit: Non sum. Prophéta es tu? Et respóndit: Non. Dixérunt ergo ei: Quis es, ut respónsum demus his, qui misérunt nos? quid dicis de téipso? Ait: Ego vox clamántis in desérto: Dirígite viam Dómini, sicut dixit Isaiás prophéta. Et qui missi fúerant, erant ex Pharisæis. Et interrogáverunt eum, et dixérunt ei: Quid ergo baptízans, si tu non es Christus, neque Elías, neque Prophéta? Respóndit eis Joánnes, dicens: Ego baptízo in aqua: médius autem ves-trum stetít quem vos nescítis. Ipse est, qui post me ventúrus est, qui ante me factus est: cujus ego non sum dignus ut solvam ejus corrígiam calceaménti. Hæc in Bethánia facta sunt trans Jordánem, ubi erat Joánnes baptízans.

At that time the Jews sent from Jerusalem priests and Levites to John, to ask him: Who art thou? And he confessed, and did not deny; and he confessed: I am not the Christ. And they asked him: What then? Art thou Elias? And he said: I am not. Art thou the Prophet? And he answered: No. They said therefore unto him: Who art thou, that we may give an answer to them that sent us? What sayest thou of thyself? He said: I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the Prophet Isaias. And they that were sent were of the Pharisees. And they asked him, and said to him: Why then dost thou baptize; if thou be not Christ, nor Elias, nor the Prophet? John answered them, saying: I baptize with water: but there hath stood one in the midst of you, whom you know not. The same is He that shall come after me, who is preferred before me: the latchet of whose shoe I am not worthy to loose. These things were done in Bethania, beyond the Jordan, where John was baptizing.

BENEDIXÍSTI, Dómine, terram tuam: avertísti captivitátem Jacob: remisísti iniquitátem plebis tuæ.

Lord, Thou hast blessed Thy land: Thou hast turned away the captivity of Jacob: Thou hast forgiven the iniquity of Thy people.



R. Rorate, caeli desuper, et nubes pluant Justum.

R. Ye heavens, drop down the dew from above, and let the clouds rain down the Just One.

SECRET

DEVOTIÓNIS nostræ tibi, quæsumus, Dómine, hóstia júgiter immolétur: quæ et sacri péragat institúta mystérii, et salutáre tuum in nobis mirábiliter operétur. Per Dóminum.

May the sacrifice of our devotion, we beseech Thee, O Lord, be always offered unto Thee: that it may both fulfil the end for which Thou didst institute this sacred mystery, and wonderfully work in us Thy salvation. Through our Lord.

PREFACE OF THE MOST HOLY TRINITY

VERE dignum et justum est, æquum et salutare, nos tibi semper, et ubique gratias agere: Domine sancta, 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 Trinitæ substantiæ. Quo denim de tua Gloria, revelante te, credimus, hoc de Filio tuo, hod de Spiritu Sancto, sine differentia discretionis sentimus. Ut in confessione verare, sempiternæque Deitatis, et in personis proprietas, et in essential unitas, et in majestate adoretur æqualitas. Quam laudant Angeli atque Archangeli, Cherubim, quoque ac Seraphim: qui non cessant clamare quotodie, una voce dicentes:

It is truly meet and just, right and for our salvation, that we should at all times and in all places, give thanks unto Thee, O holy Lord, Father almighty, ever-lasting God: Who, together with Thine only-begotten Son, and the Holy Ghost, are one God, one Lord: not in the oneness of a single Person, but in the Trinity of one substance. For what we believe by Thy revelation of Thy glory, the same do we believe of Thy Son, the same of the Holy Ghost, without difference or separation. So that in confessing the true and everlasting Godhead, distinction in persons, unity in essence, and equality in majesty may be adored. Which the Angels and Archangels, the Cherubim also and Seraphim do praise: who cease not daily to cry out with one voice saying: