

THE GREATER ADVENT ANTIPHONS

December 17 (Ecclesiast. 24. 5; Wisdom 8. 1)

O WISDOM, which camest out of the mouth of the Most High, reaching from end to end and ordering all things mightily and sweetly: come and teach us the way of prudence.

O SAPIENTIA, * quæ ex ore Altissimi produisti, attingens a fine usque ad finem, fortiter suaviterque disponens omnia: veni ad docendum nos viam prudentiæ.

December 18 (Exodus 3. 2; 20. 1)

O ADONAI, and Leader of the house of Israel, who didst appear to Moses in the flame of the burning bush, and didst give unto him the law on Sinai: come and with an outstretched arm redeem us.

O ADONAI, * et dux domus Israel, qui Móysi in igne flammæ rubi apparuisti, et ei in Sina legem dedisti: veni ad redemendum nos in brachio exténto.

December 19 (Isaias 11. 10)

O ROOT of Jesse, which standest for an ensign of the people, before whom kings shall keep silence, whom the Gentiles shall beseech: come and deliver us, and tarry not.

O RADIX Jesse, * qui stas in signum populórum, super quem continébunt reges os suum, quem gentes deprecabúntur: veni ad liberandum nos, jam noli tardáre.

December 20 (Isaias 22. 22; Apocalypse 3. 7; Luke 1. 79)

O KEY of David, and Sceptre of the house of Israel, that openest and no man shutteth, and shuttest and no man openeth: come and bring the prisoner forth from the prison-house, and him that sitteth in darkness and in the shadow of death.

O CLAVIS David, * et sceptrum domus Israel; qui áperis, et nemo claudit; claudis, et nemo áperit: veni, et educ vincitum de domo cárceris, sedéntem in ténebris, et umbra mortis.

December 21 (Ps. 106. 10)

O DAY-SPRING, Brightness of light eternal, and Sun of Justice, come and enlighten them that sit in darkness and in the shadow of death.

O ORIENS, * splendor lucis æternæ, et sol justitiæ: veni, et illúmina sedéntes in ténebris, et umbra mortis.

December 22 (Aggeus 2. 8; Ephesians 2. 14, 20)

O KING of the Gentiles and the desire thereof, Thou cornerstone that makest both one: come and deliver mankind, whom Thou didst form out of clay.

O REX Géntium, et desiderátus eárum, lapisque anguláris, qui facis útraque unum: veni, et salva hóminem, quem de limo formásti.

December 23 (Isaias 7. 14; 33. 22)

O EMMANUEL, our King and Lawgiver, the desire of the nations and the Savior thereof, come to save us, O Lord our God.

O EMMANUAL, Rex et légifer noster, exspectátio Géntium, et Salvátor eárum: veni ad salvandum nos, Dómine Deus noster.

Proper Prayers of the Mass in the Extraordinary Form Fourth Sunday of Advent



A voice of one crying in the wilderness: Prepare ye the way of the Lord.

INTROIT (Isaias 45. 8)

RORÁTE cæli désuper, et nubes pluant justum: aperiátur terra, et gérmínet Salvatórem. *Psal.* Cæli enárrant glóriam Dei: et opera mánuum ejus annúntiat firmaméntum. *V.* Glória Patri, et Filio, et Spíritui Sancto. Sicut erat in princípíio, et nunc, et semper, et in sácula sæculórum. *R.* Amen. — Rorate cæli désuper ...

DROP down dew, ye heavens, from above, and let the clouds rain the Just: let the earth be opened and bud forth a Savior. *Ps. 18. 2.* The heavens show forth the glory of God: and the firmament declareth the work of His hands. *V.* Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen. — Drop down ...

COLLECT

EXCITA, quæsumus, Dómine, poténtiam tuam, et veni: et magna nobis virtúte succúrre; et per auxiliúm grátia tuæ, quod nostra peccáta præpédiunt, indulgéntia tuæ propitiatiónis accéleret: Qui vivis et regnas cum Deo Patre in unitáte Spíritus Sancti Deus: per omnia sácula sæculórum.

O LORD, we beseech Thee, stir up Thy power, and come, and with great might succour us: that by the help of Thy grace that which is hindered by our sins may be hastened by Thy merciful forgiveness: Who livest and reignest with God the Father, in the unity of the Holy Ghost, God, world without end.

EPISTLE

From the First Letter of Blessed Paul to the Corinthians, 4. 1-5.

BRETHREN, let a man so account of us as of the ministers of Christ and the dispensers of the mysteries of God. Here now it is required among the dispensers that a man be found faithful. But to me it is a very small thing to be judged by you or by man's day: but neither do I judge my own self. For I am not conscious to myself of anything: yet am I not hereby justified, but He that judgeth me is the Lord. Therefore judge not before the time, until the Lord come; who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise from God.

FRATRES: Sic nos existimet homo ut ministros Christi, et dispensatores mysteriorum Dei. Hic jam quaeritur inter dispensatores, ut fidelis quis inveniatur. Mihi autem pro minimo est, ut a vobis iudicer aut ab humano die: sed neque meipsum iudico. Nihil enim mihi conscius sum: sed non in hoc justificatus sum: qui autem iudicet me, Dominus est. Itaque nolite ante tempus iudicare, quoadusque veniat Dominus: qui et illuminabit abscondita tenebrarum, et manifestabit consilia cordium: et tunc laus erit unicuique a Deo.

GRADUAL (Ps. 144. 18, 21)

THE Lord is nigh unto all them that call upon Him: to all that call upon Him in truth. V̄. My mouth shall speak the praise of the Lord: and let all flesh bless His holy Name.

Alleluia, alleluia. Come, O Lord, and tarry not: forgive the sins of Thy people Israel. Alleluia.

PROPE est Dominus omnibus invocantibus eum: omnibus qui invocant eum in veritate. V̄. Laudem Domini loquetur os meum: et benedicat omnis caro nomen sanctum ejus. Alleluia, alleluia. V̄. Veni, Domine, et noli tardare: relaxa facinora plebis tuae Israel. Alleluia.

GOSPEL

Continuation of the holy Gospel according to St. Luke, 3. 1-6.

NOW in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and Philip his brother tetrarch of Iturea and the country of Trachonitis, and Lysanias tetrarch of Abilina, under the high priests Annas and Caiphas: the word of the Lord was made unto John, the son of Zachary, in the desert. And he came into all the country about the Jordan, preaching the baptism of penance for the remission of sins, as it was written in the book of the sayings of Isaias the prophet: A voice of one crying in the wilderness: Prepare ye the way of the Lord: make straight His paths: every valley shall be filled: and every mountain and hill

ANNO quinto decimo imperii Tiberii Caesaris, procurante Pontio Pilato Judaeam, tetrarcha autem Galilaeae Herode, Philippo autem fratre ejus tetrarcha Iturae et Trachonitidis regionis, et Lysania Abilinae tetrarcha, sub principibus sacerdotum Anna et Caipha: factum est verbum Domini super Joannem, Zachariae filium, in deserto. Et venit in omnem regionem Jordanis, praedicans baptismum poenitentiae in remissionem peccatorum, sicut scriptum est in libro sermonum Isaiae prophetae: Vox clamantis in deserto: Parate viam Domini: rectas facite semitas

ejus: omnis vallis implabitur: et omnis mons et collis humiliabitur: et erunt prava in directa, et aspera in vias planas: et videbit omnis caro salutare Dei.

shall be brought low, and the crooked shall be made straight, and the rough ways plain: and all flesh shall see the salvation of God. — *Creed.*

OFFERTORY (Luke 1. 28,42)

AVE Maria, gratia plena: Dominus tecum: benedicta tu in mulieribus, et benedictus fructus ventris tui.

HAIL Mary, full of grace: the Lord is with thee: blessed art thou among women, and blessed is the fruit of thy womb.

SECRET

SACRIFICIIS praesentibus quaesumus, Domine, placatus intende: ut et devotioni nostrae proficiant et saluti. Per Dominum nostrum ...

O LORD, we beseech Thee, look down favorably upon these present sacrifices: that they may profit us unto both devotion and salvation. Through our Lord ...

PREFACE OF THE MOST HOLY TRINITY

VERE dignum et justum est, aequum et salutare, nos tibi semper, et ubique gratias agere: Domine sancte, Pater omnipotens, aeternus Deus. Qui cum unigenito Filio tuo, et Spiritu Sancto, unus es Deus, unus es Dominus: non in unius singularitate personae, sed in unius Trinitate substantiae. Quod enim de tua gloria revelante te, credimus, hoc de Filio tuo, hoc de Spiritu Sancto, sine differentia discretionis sentimus. Ut in confessione verae sempiternaeque Deitatis, et in personis proprietatis, et in essentia unitas, et in maiestate adoratur aequalitas. Quam laudant Angeli, atque Archangeli, Cherubim quoque ac Seraphim: qui non cessant clamare quotidie, una voce dicentes: — *Sanctus.*

IT is truly meet and just, right and for our salvation, that we should at all times and in all places give thanks to Thee, holy Lord, Father almighty, eternal God: Who, together with Thine only-begotten Son and the Holy Ghost, art one God, one Lord: not in the Oneness of a single Person, but in the Trinity of one Substance. For what by Thy revelation we believe 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 eternal Godhead, in It we should adore distinction in Persons, unity in Essence, and equality in Majesty: in praise of which Angels and Archangels, Cherubim also and Seraphim, day by day exclaim, without end and with one voice, saying: — *Sanctus.*

COMMUNION (Isaias 7. 14)

ECCE virgo concipiet et pariet filium: et vocabitur nomen ejus Emmanuel.

BEHOLD a Virgin shall conceive and bear a Son: and His Name shall be called Emmanuel.

POSTCOMMUNION

SUMPTIS munibus, quaesumus, Domine: ut cum frequentatione mysterii, crescat nostrae salutis effectus. Per Dominum nostrum ...

HAVING received Thy gifts, we beseech Thee, O Lord: that as we frequent this Mystery, so the work of our salvation may advance. Through our Lord ...