

COMMUNION (Isaias 35. 4)

SAY: Ye fainthearted, take courage and fear not: behold our God will come, and will save us.

DÍCITE: pusillánimes confortámini, et nolite timére: ecce Deus noster véniet, et salvábit nos.

POSTCOMMUNION

WE implore, O Lord, Thy mercy: that these divine helps may expiate our sins, and prepare us for the approaching Feast. Through our Lord Jesus Christ ...

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



TODAY, AGAIN, the Church is full of joy, and the joy is greater than it was. It is true that her Lord has not come; but she feels that He is nearer than before, and therefore she thinks it just to lessen somewhat the austerity of this penitential season by the innocent cheerfulness of her sacred rites. And first, this Sunday has had the name of *Gaudete* given to it, from the first word of the Introit; it also is honored with those impressive exceptions which belong to the fourth Sunday of Lent, called *Lætare*. The organ is played at the Mass; the vestments are rose-color; the deacon resumes the dalmatic, and the subdeacon the tunic; and in cathedral

churches the bishop assists with the precious mitre. How touching are all these usages, and how admirable this condescension of the Church, where-with she so beautifully blends together the unalterable strictness of the dogmas of faith and the graceful poetry of the formulæ of her liturgy! Let us enter into her spirit, and be glad on this third Sunday of her Advent, because our Lord is now so near unto us. Tomorrow we will resume our attitude of servants mourning for the absence of their Lord and waiting for Him; for every delay, however short, is painful and makes love sad.

Commentary from The Liturgical Year by Dom Prosper Guéranger (1805-1875).

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



I am the voice of one crying in the wilderness, make straight the way of the Lord.

INTROIT (Philip. 4. 4-6)

GAUDÉTE in Dómino semper: iterum dico, gaudéte. Modéstia vestra nota sit ómnibus homínibus: Dóminus enim prope est. Nihil sollíciti sitis: sed in omni oratióne petitiónes vestræ innotéscant apud Deum. *Psalm.* Benedixísti, Dómine, terram tuam: avertísti captivitátem Jacob. *Ÿ.* Glória Patri, et Filio, et Spíritui Sancto. Sicut erat in principio, et nunc, et semper, et in sæcula sæculórum. *R.* Amen. — Gaudéte ...

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.* 84. 2. Lord, Thou hast blessed Thy land: Thou hast turned away the captivity of Jacob. *Ÿ.* 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. — Rejoice ...

COLLECT

AUREM tuam, quæsumus, Dómine, précibus nostris accómmoda: et mentis nostræ ténebras grátia tuæ visitatiónis illústra: Qui vivis et regnas cum Deo Patre in unitate Spíritus Sancti Deus: per ómnia sæcula sæculórum.

INCLINE Thine ear, we beseech Thee, O Lord, to our petitions: and, by the grace of Thy visitation, enlighten the darkness of our minds: Who livest and reignest with God the Father, in the unity of the Holy Ghost, God, world without end.

EPISTLE

From Blessed Paul the Apostle to the Philippians, 4. 4-7.

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.

FRATRES: Gaudete in Dómino semper: iterum dico, gaudete. Modestia vestra nota sit omnibus hominibus: Dóminus prope est. Nihil solliciti sitis: sed in omni oratione et obsecratione, cum gratiarum actione, petitiones vestrae innotescant apud Deum. Et pax Dei, quae exsuperat omnem sensum, custodiat corda vestra et intelligentias vestras, in Christo Jesu Dómino nostro.

GRADUAL (Ps. 79. 2, 3, 6)

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.

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

QUI sedes, Dómine, super Chérubim, excita potentiam tuam et veni. *V.* Qui regis Israel, inténde: qui deducis velut ovem Joseph.

Alleluia, alleluia. *V.* Excita, Dómine, potentiam tuam, et veni, ut salvos facias nos. Alleluia.

GOSPEL

Continuation of the holy Gospel according to St. John, 1. 19-28

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 de-ny; 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

IN ILLO TEMPORE: Misérunt Judéi ab Jerosólymis sacerdotes et levitas ad Joánnem, ut interrogarent eum: Tu quis es? Et confessus est, et non negavit: et confessus est: Quia non sum ego Christus. Et interrogaverunt eum: Quid ergo? Elias es tu? Et dixit: Non sum. Prophéta es tu? Et respondit: Non. Dixerunt ergo ei: Quis es, ut responsum demus his, qui miserunt nos? quid dicis de teipso? Ait: Ego vox clamantis in deserto: Dirigite viam Dómini, sicut dixit Isaias prophéta. Et qui missi fuerant, erant ex Pharisæis. Et interrogaverunt eum, et dixerunt ei: Quid ergo baptizas, si tu non es Christus, neque Elias, neque Prophéta? Respondit eis Joánnes, dicens: Ego baptizo in aqua:

médius autem vestrum stetit quem vos nescitis. Ipse est, qui post me venturus est, qui ante me factus est: cujus ego non sum dignus ut solvam ejus corrigiam calceamenti. Hæc in Bethánia facta sunt trans Jordánem, ubi erat Joánnes baptizans. — *Credo.*

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. — *Creed.*

OFFERTORY (Ps. 84. 2, 3)

BENEDIXISTI, Dómine, terram tuam: avertisti captivitatem Jacob: remisisti iniquitatem plebis tuæ.

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

SECRET

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

MAY the Sacrifice of our devotion, we beseech Thee, O Lord, be continually offered up to Thee: may it both complete the institution of the holy Mysteries, and wondrously accomplish in us Thy salvation. Through our Lord ...

PREFACE OF ADVENT

VERE dignum et justum est, æquum et salutáre, nos tibi semper, et ubique grátias ágere: Dómine sancte, Pater omnipotens, ætérne Deus: per Christum Dóminum nostrum. Quem pérdito hómimum géneri Salvatórem miséricors et fidélis promissisti: cuius véritas instrúeret inscios, sancntitas justificáret ímpios, virtus adiuváret infirmos. Dum ergo prope est ut véniat quem missurus es, et dies afflúget liberatiónis nostræ, in hac promissiónum tuárum fide, piis gaudiis exsultámus. Et ídeo cum Ángelis et Archángelis, cum Thronis et Dominatiónibus, cumque omni militia cœlestis exércitus, hymnum glóriæ tuæ cánimus, sine fine dicéntes: — *Sanctus.*

IT IS TRULY meet and just, right and for our salvation, that we should at all times and places give thanks unto Thee, O holy Lord, almighty Father, eternal God, through Christ our Lord; for in Thy mercy and fidelity Thou hast promised Him as Savior to the lost race of men, to instruct the ignorant with His truth, justify the wicked with His holiness, and help the weak by His power. Now that the time draweth nigh that He Whom Thou art to send should come, and the day of our liberation should dawn, with faith in Thy promises, we rejoice with holy exultation. And therefore with the Angels and Archangels, with the Thrones and Dominions, and with all the hosts of the heavenly army, we sing a hymn to Thy glory, evermore saying: — *Sanctus.*

(Alternatively, the PREFACE OF THE MOST HOLY TRINITY may be prayed.)