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 nolíte 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 subsídia, a vítiis expiátos, ad festa ventúra 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 *Gaudéte* 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 *Lætáre*. 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, wherewith 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
Holy Cross Chaplaincy



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: íterum 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. ℣. Glória Patri, et Fílio, et Spirítui Sancto. Sicut erat in princípio, et nunc, et semper, et in sæcula sæculórum. ℟. 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. ℣. 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 unitáte 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: Gaudéte in Dómino semper: íterum dico, gaudéte. Modéstia vestra nota sit ómnibus homínibus: Dóminus prope est. Nihil sollíciti 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.

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

THOU, O Lord, That sittest upon the Cherubim, stir up Thy might and come. ℣. 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, éxcita poténtiam tuam et veni. ℣. Qui regis Israel, inténde: qui dedúcis velut ovem Joseph.

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

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 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.

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 interrogavérunt 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 teípso? Ait: Ego vox clamántis in desérto: Dirígite viam Dómini, sicut dixit Isaías prophéta. Et qui missi fúerant, erant ex Pharisæis. Et interrogavérunt eum, et dixérunt ei: Quid ergo baptízas, si tu non es Christus, neque Elías, neque Prophéta? Respóndit eis Joánnes, dicens: Ego baptízo in aqua:

médius autem vestrum stetit 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. — *Credo*.

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)

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.

SECRET

DEVOTIÓNIS nostræ tibi, quæsumus, Dómine, hóstia júgiter immolétur: quæ et sacri péragat institiúta mystérii, et salutáre tuum in nobis mirabíliter 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 THE MOST HOLY TRINITY

VERE dignum et justum est, æquum et salutáre, nos tibi semper, et ubíque grátias ágere: Dómine sancte, Pater omnípotens, ætérne Deus. Qui cum unigénito Fílio tuo, et Spíritu Sancto, unus es Deus, unus es Dóminus: non in unius singularitáte persónæ, sed in uníus Trinitáte substántiæ. Quod enim de tua glória revelánte te, crédimus, hoc de Fílio tuo, hoc de Spíritu Sancto, sine differéntia discretiónis sentímus. Ut in confessióne veræ sempiternæque Deitátis, et in persónis propriétas, et in esséntia únitas, et in majestáte adorétur æquálitas. Quam laudant Ángeli, atque Archángeli, Chérubim quoque ac Séraphim: qui non cessant clamáre quotídie, una voce dicéntes: — *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.*

(Alternatively, the* PREFACE OF ADVENT *may be said.)