

Third Sunday of Advent

Station at St Peter's

Rose

1 Cl. (Semiduplex)

INTROIT: *Phil. 4:4-6*

Gaudete in Domino semper : iterum dico. Gaudete. Modestia vestra nota sit omnibus hominibus : Dominus enim prope est. Nihil solliciti sitis : sed in omni oratione petitiones vestrae innotescant apud Deum. *Ps. 84:2:* Benedixisti, Domine, terram tuam : avertisti captivitatem Jacob. *℟ Gloria.*

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 unto God. Ps. 84:2: Thou hast blessed thy land, O Lord : thou hast turned away the captivity of Jacob. ℞ Gloria.

COLLECT

Aurem tuam, quæsumus, Domine, precibus nostris accomoda : et mentis nostræ tenebras gratiæ tuæ visitationis illustra. Qui vivis et regnas.

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 and reignest.

EPISTLE: *Phil. 4:4-7*

Lectio Epistolæ beati Pauli Apostoli ad Philippenses.

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

A lesson from the Epistle of St Paul the Apostle to the Philippians.

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 and 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.

GRADUAL: *Ps. 79:2, 3, 2*

Qui sedes, Domine, super Cherubim, excita potentiam tuam, et veni. *℟ Qui regis Israel, intende : qui deducis, velut ovem, Joseph.*

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

ALLELUIA: *Ps. 79:3*

Excita, Domine, potentiam tuam et veni : ut salvos facias nos.

Stir up thy might, O Lord, and come : that thou mayest save us.

ad libitum: SEQUENCE

Qui regis sceptrā forti dextra solus cuncta,	<i>Thou, who alone holdest all sceptres with a strong right hand,</i>
Tu plebi tuam ostende magnam excitando potentiam.	<i>Stir up and show thy great power to the people,</i>
Præsta illi dona salutaria,	<i>Grant them salvific gifts,</i>
Quem prædixerunt prophetica vaticinia, / a clara poli regia / in nostra, Jesu, veni, Domine, arva.	<i>Thou whom the prophetic sayings have foretold, / from thy shining palace in heaven / come, O Lord Jesu, to our fields.</i>

GOSPEL: *Jn. 1:19-28*

Sequentia Sancti Evangelii secundum Joannem.	<i>Continuation of the holy Gospel according to St John.</i>
In illo tempore : Miserunt Judæi ab Jerosolymis sacerdotes et levitas ad Joannem, ut interrogarent eum : Tu quis es? Et confessus est, et non negavit, et confessus est : Qui non sum Christus. Et interrogaverunt eum : Quid ergo? Elias es tu? Et dixit : Non sum; Propheta es tu? Et respondit : Non. Dixerunt ergo ei : Quis es, ut responsum demus his, qui miserunt nos? Quid dicis de te ipso? Ait : Ego vox clamantis in deserto : Dirigite viam Domini, sicut dixit Isaias Propheta. Et qui missi fuerant, erant ex Pharisæis. Et interrogaverunt eum, et dixerunt ei : Quid ergo baptizas, si tu non es Christus, neque Elias, neque Propheta? Respondit eis Joannes, dicens : Ego baptizo in aqua; medius 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 Bethania facta sunt trans Jordanem, ubi erat Joannes baptizans.	<i>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. Then they said to 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 the Prophet Isaias said. 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.</i>

OFFERTORY: *Ps. 84:2-3, 3-4, 8*

Benedixisti, Domine, terram tuam : avertisti captivitatem Jacob : *remisisti iniquitatem plebis tuæ. ✠ Operuisti omnia peccata eorum : mitigasti omnem iram tuam. *Remisisti. Ostende nobis, Domine, misericordiam tuam : et salutare tuum da nobis. *Remisisti.	<i>Thou hast blessed thy land, O Lord : thou hast turned away the captivity of Jacob : *thou hast forgiven the iniquity of thy people. ✠ Thou hast covered all their sins : thou hast mitigated all thy anger. *Thou hast forgiven. ✠ Shew us, O Lord, thy mercy : and grant us thy salvation. *Thou hast forgiven.</i>
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SECRET

Devotionis nostræ tibi, quæsumus, Domine, hostia jugiter immoletur : quæ et sacri peragat instituta mysterii, et salutare tuum in nobis mirabiliter operetur. Per Dominum.

Let the sacrifice of our devotion, we beseech thee, O Lord, be always offered unto thee : that it may both attain the end for which thou didst institute this sacred mystery, and work wonderfully in us thy salvation. Through our Lord.

PREFACE

Of Advent

Vere dignum et justum est, æquum et salutare, nos tibi semper, et ubique gratias agere : Domine sancte, Pater omnipotens, æterne Deus : per Christum Dominum nostrum. Per quem perditio hominum generi Salvatorem misericors et fidelis promisisti, cujus veritas instrueret inscios, sanctitas justificaret impios, virtus adjuvaret infirmos. Dum ergo prope est ut veniat quam missurus es, et dies affulget liberationis nostræ, in hac promissionum tuarum fide piis gaudiis exultamus. Et ideo cum Angelis et Archangelis, cum Thronis et Dominationibus, cumque omni militia cælestis exercitus, hymnum gloriæ tuæ canimus, sine fine dicentes :

It is truly meet and just, right and salutary, that we should always, and in all places, give thanks to thee, O holy Lord, Father almighty, eternal God, through Christ our Lord. For in thy mercy and fidelity thou hast promised him as Saviour 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 an hymn to thy glory, evermore saying:

or: Of the Trinity:

Vere dignum et justum est, æquum et salutare, nos tibi semper, et ubique, gratias agere : Domine sancte, 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 Trinitate substantiæ. Quod enim de tua gloria, revelante te, credimus, hoc de Filio tuo, hoc de Spiritu Sancto, sine differentia discretionis sentimus. Ut in confessione veræ sempiternæque Deitatis, et in personis proprietas, et in essentia unitas, et in majestate adoretur æqualitas. Quam laudant Angeli, atque Archangeli, Cherubim quoque ac Seraphim : qui non cessant clamare quotidie, una voce dicentes :

It is truly meet and just, right and availing unto salvation, that we should at all times and in all places give thanks unto thee, O holy Lord, Father almighty, everlasting God : who 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 Trinitate of one substance. For that which we believe from thy revelation concerning thy glory, that same we believe of thy Son, that same of the Holy Ghost, without difference or separation. So that in confessing the true and everlasting Godhead, we shall adore distinction in persons, oneness in being, and equality in majesty; which Angels and Archangels, the Cherubim too and the Seraphim do praise; day by day they cease not to cry out, saying, as with one voice:

COMMUNION: Is. 35:4

Dicite : Pusillanimes, confortamini et nolite timere : ecce Deus noster veniet, et salvabit nos.

Say: Ye faint-hearted, take courage, and fear not : behold, our God will come and save us.

POST-COMMUNION

Imploramus, Domine, clementiam tuam : ut hęc divina subsidia a vitiis expiatos, ad festa ventura nos pręparent. Per Dominum.

We implore thy mercy, O Lord, to grant that these divine mysteries may expiate our sins and prepare us for the approaching festival. Through our Lord.