



## DOMINICA TERTIA ADVENTUS

THIRD SUNDAY OF ADVENT

### ASPÉRGES

Aspérges me. Dómine, hyssópo, et mundábor: *Thou shalt sprinkle me, O Lord, with hyssop, and I shall be cleansed; Thou shalt wash me,*

*Miserére mei, Deus, secúndum magnam and I shall become whiter than snow.*

*misericórdiam tuam. P. Glória Patri, et Filio, et Have mercy on me, O God, according to Thy*

*Spirítui Sancto. S. Sicut erat in principio, et great mercy. [Psalm 50] P. Glory be to the*

*nunc, et semper, et in sæcula sæculórum. Amen. Father, and to the Son, and to the Holy Ghost.*

Aspérges me. Dómine, hyssópo, et mundábor: *As it was in the beginning, is now, and ever*

*lavábis me, et super nivem dealbábor. shall be, world without end. Amen.*

P. Osténde nobis, Dómine, misericórdiam tuam. *P. Show us, O Lord, Thy mercy.*

S. Et salutáre tuum da nobis. *S. And grant us Thy salvation.*

P. Dómine, exáudi oratióem meam. *P. O Lord, hear my prayer.*

S. Et clamor meus ad te véniat. *S. And let my cry come unto Thee.*

P. Dóminus vobíscum. *P. The Lord be with you.*

S. Et cum spírítu tuo. *S. And with thy spirit.*

P. Orémus. Exáudi nos, Dómine sancte, Pater *P. Let us pray.*

*Hear us, O holy Lord, almighty Father, omnípotens, ætérne Deus, et míttere dignéris everlasting God, and vouchsafe to send Thy*

*sanctum Angelum tuum de cælis, qui custódiat, holy Angel from heaven, to guard, cherish,*

*fóveat, prótegat, vísitet, atque deféndat omnes protect, visit and defend all that are assembled*

*habitántes in hoc habitáculo. Per Christum in this place: Through Christ our Lord. S.*

*Dóminum nostrum. Amen*

*S. Amen*

### INTROIT *Phil 4:4-6*

Gaudéte in Dómino semper: íterum dico, *Rejoice in the Lord always: again I say, rejoice.*

*gaudéte. Modéstia vestra nota sit ómnibus Let you moderation be known to all men: for*

*homínibus: Dóminus enim prope est. Nihil the Lord is near. Have no anxiety, but in*

*sollíciti sitis: sed in omni oratióne petitiónes everything, by prayer let your petitions be made*

*vestræ innotéscant apud Deum. Ps 84:2 known to God. Ps 84:2 You have favored, O*

*Benedixísti, Dómine, terram tuam: avertísti Lord, Your land; You have restored the well-*

*captivitátem Jacob. V. Glória Patri. being of Jacob. V. Glory be to the Father.*

*S. Amen*

### COLLECT

Aurem tuam, quaesumus, Dómine, précibus *Lend Your ear to our prayers, O Lord, we beseech*

*nostris accómmoda: et mentis nostræ ténebras, You; and brighten the darkness of our minds by*

*grátia tuæ visitatiónis illústra: Qui vivis et the grace of Your coming. Who livest and*

*regnas, cum Deo Patre in unitáte Spírítu Sancti, reignest, with God the Father, in the unity of the*

*Deus, Per omnia saecula saeculorum. Holy Ghost, God, Forever and ever.*

### **de S. Maria Advent**

Deus, qui de beátæ Mariæ Virginitis útero Verbum tuum, Angelo nuntiánte, carnem suscipere voluisti: præsta supplicibus tuis; ut, qui vere eam Genetrícem Dei credimus, ejus apud te intercessiónibus adjuvémur.

### **Contra persecutores Ecclesiæ**

Ecclesiæ tuæ, quaesumus, Dómine, preces placátus admítte: ut, destrúctis adversitatibus et erróribus univérsis, secúra tibi sérviat libertáte. Per Dominum nostrum...

### **EPISTLE Philipp 4:4-7**

Lectio Epístolæ beáti Pauli Apóstoli ad Philippénses. 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 intellegéntias vestras, in Christo Jesu, Dómino nostro.

### **GRADUAL Psalm 79:2; 79:3; 79:2**

Qui sedes, Dómine, super Chérubim, éxcita poténtiam tuam, et veni. V. Qui regis Israëel, inténde: qui dedúcis, velut ovem, Joseph. Allelúja, allelúja, V. Excita, Dómine, potentiam tuam, et veni, ut salvos fácias nos. Allelúja.

### **GOSPEL St. John 1:19-28**

*In illo tempore: 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 respondit: Non. Dixérunt ergo ei: Quis es, ut respónsum demus his, qui misérunt nos? Quid dicis de te ipso? 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 baptizas, si tu non es Christus, neque Elías, neque Prophéta? Respóndit eis Joánnes, dicens: Ego baptizo 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 baptizans.*

*O God, Who, by the message of an Angel, willed to take flesh in the womb of the Blessed Virgin Mary, grant that we, your suppliants, who believe her to be truly the Mother of God, may be helped by her intercession with You.*

*Mercifully hear the prayers of thy Church, we beseech thee, O Lord, that all adversities and errors being overcome, she may serve thee in security and freedom. Through Jesus Christ, thy Son our Lord...*

*Lesson from the letter of St Paul the Apostle to the Philippians. Brethren: Rejoice in the Lord always; again I say, rejoice. Let your moderation be known to all men. The Lord is near. Have no anxiety, but in every prayer and supplication with thanksgiving let your petitions be made known to God. And may the peace of God which surpasses all understanding guard your hearts and your minds in Christ Jesus, our Lord.*

*From Your throne, O Lord, upon the Cherubim, rouse Your power, and come. V. O Shepherd of Israel, hearken, O Guide of the flock of Joseph! Alleluia, alleluia. V. Rouse, O Lord, Your power, and come to save us. Alleluia.*

*At that time, the Jews sent to John from Jerusalem priests and Levites to ask him, Who are you? And he acknowledged and did not deny; and he acknowledged, I am not the Christ. And they asked him, What then? Are you Elias? And he said, I am not. Are you the Prophet? And he answered, No. They therefore said to him, Who are you? that we may give an answer to those who sent us. What have you to say of yourself? He said, I am the voice of one crying in the desert, 'Make straight the way of the Lord,' as said Isaias the prophet. And they who had been sent were from among the Pharisees. And they asked him, and said to him, Why, then, do you baptize, if you are not the Christ, nor Elias, nor the Prophet? John said to them in answer, I baptize with water; but in the midst of you there has stood One Whom you do not know. He it is Who is to come after me, Who has been set above me, the strap of Whose sandal I am not worthy to loose. These things took place at Bethany, beyond the Jordan, where John was baptizing.*

## **OFFERTORY *Psalm 84: 2***

Benedixísti, Dómine, terram tuam: avertísti captivitátem Jacob: remisísti iniquitatem plebis tuæ.

*You have favored, O Lord, Your land; You have restored the well-being of Jacob. You have forgiven the guilt of Your people.*

## **SECRET**

Devoti6nis nostræ tibi, quaesumus, Dómine, hóstia júgiter immolétur: quæ et sacri péragat institúta mystérii, et salutáre tuum in nobis mirábiliter operétur. Per Dóminum.

*We beseech You, O Lord, that the gift we dedicate to You, may be sacrificed continually, so that the sacramental rite You have ordained may be fully observed, and the work of Your salvation may be wonderfully effective within us. Through our Lord*

## **PREFACE *Of The Most Holy Trinity***

Vere dignum et justum est, aéquum et salutáre, nos tibi semper et ubíque grátias ágere: Dómine sancte, Pater omnípotens, ætérne Deus. Qui cum unigénito Fílio tuo, et Spírítu Sancto, unus es Deus, unus es Dóminus: non in uníus singularitáte persónæ, sed in uníus Trinitáte substántiæ. Quod enim de tua glória, revelánte te, crédimus, hoc de Fílio tuo, hoc de Spírítu Sancto, sine differéntia discreti6nis sentímus. Ut in confessi6ne veræ sempiternaéque Deitátis, et in persónis proprietas, 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:

*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, everlasting 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 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:*

## **COMMUNION ANTIPHON *Is 35:4.***

Dícite: pusillánimes, confortámini et nolíte timére: ecce, Deus noster véniet et salvábit nos.

*Say to those who are frightened: Be strong, fear not! Here is our God, He comes to save us.*

## **POSTCOMMUNION COLLECT**

Implorámus, Dómine, cleméntiam tuam: ut hæc divína subsidia, a vítiis expiátos, ad festa ventúra nos præparent. Per Dóminum.

*We entreat You, merciful Lord, that these divine helps may cleanse us from our sins and prepare us for the coming festal season. Through our Lord.*

## ***de S. Maria Advent***

Grátiam tuam, quaesumus, Dómine, méntibus nostris infúnde: ut, qui, Angelo nuntiánte, Christi, Fílii tui, incarnati6nem cognóvimus; per passi6nem ejus et crucem, ad resurrecti6nis glóriam perducámur.

*May this Communion, O Lord, cleanse us of sin, and by the intercession of the Blessed Virgin Mary, the Mother of God, may it make us sharers of heavenly healing.*

## ***Contra persecutores Ecclesiæ***

Quaesumus, Dómine, Deus noster: ut, quos divína tríbuis participati6ne gaudére, humánis non sinas subjacére periculis. Per Dominum nostrum Jesum Christum...

*We beseech thee, O Lord, our God, that thou permit not those, to whom thou hast given a participation of divine things to be subjected to human dangers. Through Jesus Christ, thy Son our Lord...*

## **TODAY'S REFLECTIONS**

**THE EPISTLE:** *What is meant by "rejoicing in the Lord"?* By "rejoicing in the Lord" is meant rejoicing in the grace of the true faith we have received, in the hope of obtaining eternal happiness; rejoicing in the

protection of the most High under which we stand; and in the persecution for justice's sake in which Christ Himself exhorts us to rejoice, and in which the Apostle Paul gloried (II Cor. 7:4). ***What else does St. Paul teach in this epistle?*** He exhorts us to give all a good example by a modest and edifying life, to which we should be directed by the remembrance of God's presence and His coming to judgment (Chrysostom. 33, in Joann.); he warns us against solicitude about temporal affairs, advising us to cast our care on God, who will never abandon us in our needs, if we entreat Him with confidence and humility. ***In what does "the Peace of God" consist?*** It consists in a good conscience (Ambrose), in which St. Paul gloried and rejoiced beyond measure (II Cor. 1:12). This peace of the soul sustained all the martyrs, and consoled many others who suffered for justice's sake. Thus St. Tibertius said to the tyrant: "We count all pain as naught, for our conscience is at peace." There cannot be imagined a greater joy than that which proceeds from the peace of a good conscience. It must be experienced to be understood.

**THE GOSPEL: *Why did the Jews send messengers to St. John to ask him who he was?*** Partly because of their curiosity, when they saw St. John leading such a pure, angelic and penitential life; partly, as St. Chrysostom says, out of envy, because St. John preached with such spiritual force, baptized and exhorted the people to penance, that the inhabitants of Jerusalem came to him in great numbers; partly, and principally, they were impelled by the providence of God to demand publicly of St. John, if he were the Messiah, and thus be directed to Christ that they might be compelled to acknowledge Him as the Messiah, or have no excuse for rejecting Him. ***Why did the Jews ask St. John, if he were not Elias or the prophet?*** The Jews falsely believed that the Redeemer was to come into this world but once, then with great glory, and that Elias or one of the old prophets would come before Him, to prepare His way, as Malachias (4:5) had prophesied of St. John; so when St. John said of himself that he was not the Messiah, they asked him, if he were not then Elias or one of the prophets. But Elias, who was taken alive from this world in a fiery chariot, will not reappear until just before the second coming of Christ. ***Why did St. John say, he was not Elias or the Prophet?*** Because he was not Elias, and, in reality, not a prophet in the Jewish sense of the word, but more than a prophet, because he announced that Christ had come, and pointed Him out. ***Why does St. John call himself "the voice of one crying in the wilderness"?*** Because in his humility, he desired to acknowledge that he was only an instrument through which the Redeemer announced to the abandoned and hopeless Jews the consolation of the Messiah, exhorting them to bear worthy fruits of penance. ***How do we bear worthy fruits of penance?*** We bear fruits of penance, when after our conversion, we serve God and justice with the same zeal with which we previously served the devil and iniquity; when we love God as fervently as we once loved the flesh-that is, the desires of the flesh-and the pleasures of the world; when we give our members to justice as we once gave them to malice and impurity (Rom. 6:19), when the mouth that formerly uttered improprieties, when the ears that listened to detraction or evil speech, when the eyes that looked curiously upon improper objects, now rejoice in the utterance of words pleasing to God, to hear and to see things dear to Him; when the appetite that was given to the luxury of eating and drinking, now abstains; when the hands give back what they have stolen; in a word, when we put off the old man, who was corrupted, and put on the new man, who is created in justice and holiness of truth (Eph. 4:22-24). ***What was the baptism administered by St. John, and what were its effects?*** The baptism administered by John was only a baptism of penance for forgiveness of sins (Lk. 3:3). The ignorant Jews not considering the greatness of their transgressions, St. John came exhorting them to acknowledge their sins, and do penance for them; that being converted, and truly contrite, they might seek their Redeemer, and thus obtain remission of their offences. We must then conclude, that St. John's baptism was only a ceremony or initiation, by which the Jews enrolled themselves as his disciples to do penance, as a preparation for the remission of sin by means of the second baptism, viz., of Jesus Christ. ***What else can be learned from this gospel?*** We learn from it to be always sincere, especially at the tribunal of penance, and to practice the necessary virtue of humility, by which, in reply to the questions of the Jews, St. John confessed the truth openly and without reserve, as shown by the words: The latchet of whose shoe I am not worthy to loose, as the lowest of Christ's servants, giving us an example of humility and sincerity, which should induce us always to speak the truth, and not only not to seek honor, but to give to God all the honor shown us by man. Have you not far more reason than John, who was such a great saint, to esteem yourself but little, and to humble yourself before God and man? "My son," says Tobias (4:14), "never suffer pride to reign in thy mind, or in thy words: for from it all perdition took its beginning."