



DOMINICA QUARTA ADVENTUS

FOURTH 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, and I shall become whiter than snow.*
Miserére mei, Deus, secúndum magnam misericórdiam tuam. P. Glória Patri, et Filio, et Spirítui Sancto. S. Sicut erat in principio, et nunc, et semper, et in sæcula sæculórum. Amen.
 Aspérges me. Dómine, hyssópo, et mundábor: *As it was in the beginning, is now, and ever 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.*
 omnípotens, ætérne Deus, et míttre dignéris *Hear us, O holy Lord, almighty Father,*
 sanctum Angelum tuum de cælis, qui custódiat, *everlasting God, and vouchsafe to send Thy*
 fóveat, prótegat, vísitet, atque deféndat omnes *holy Angel from heaven, to guard, cherish,*
 habitántes in hoc habitáculo. Per Christum *protect, visit and defend all that are assembled*
 Dóminum nostrum. *in this place: Through Christ our Lord. S.*
 S. Amen *Amen*

INTROIT *Isa 45:8*

Rorate, coeli, désuper, et nubes pluant justum: *Let the Just One descend, O heavens, like dew*
 aperiátur terra, et gérminet Salvatórem Ps 18:2 *from above, like gentle rain let the skies drop*
 Coeli enárrant glóriam Dei: et ópera mánuum *Him down. Let the earth open and a Savior bud*
 ejus annúntiat firmaméntum.. V. Glória Patri. *forth. Ps 18:2 The heavens declare the glory of*
 Rorate, coeli, désuper... *God, and the firmament proclaims His*
handiwork. V. Glory be to the Father.

COLLECT

Excita, quaesumus, Dómine, poténtiam tuam, et *Put forth Your power, O Lord, we beseech You,*
 veni: et magna nobis virtúte succúrre; ut per *and delay not: and with Your great might come to*
 auxiliúm grátiae tuæ, quod nostra peccáta *our aid, so that what is hindered by our sins may*
 præpédiunt, indulgéntiae tuæ propitiatiónis *be hastened by Your merciful goodness. Who*
 accéleret: Qui vivis et regnas, cum Deo Patre in *livest and reignest, with God the Father, in the*
 unitáte Spírítu Sancti, Deus, Per omnia saecula *unity of the Holy Ghost, God, Forever and ever.*
 saeculorum.

de S. Maria Advent

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

Contra persecutores Ecclesiæ

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

EPISTLE 1 Cor 4:1-5

Lectio Epístolæ beati Pauli Apostoli ad Corinthios. Fratres: 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 iudicat 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; 144:21

Prope est Dominus omnibus invocantibus eum: omnibus, qui invocant eum in veritate. V. Laudem Domini loquetur os meum: et benedicat omnis caro nomen sanctum ejus. Allelúja, allelúja, V. Veni, Dómine, et noli tardare: reláxa facinora plebis tuæ Israël. Allelúja.

GOSPEL St. Luke 3:1-6

Anno quintodécimo impérii Tibérii Caesaris, procurante Póntio Piláto Judaeam, tetrárcha autem Galilaeæ Heróde, Philíppo autem fratre ejus tetrárcha Ituraeæ et Trachonítidis regionis, et Lysánia Abilínæ tetrárcha, sub princípibus sacerdotum Anna et Cáipha: factum est verbum Domini super Joannem, Zachariæ filium, in deserto. Et venit in omnem regiónem Jordánis, praedicans baptismum pœnitentiæ in remissionem peccatorum, sicut scriptum est in libro sermónum Isaíæ Prophète: Vox clamantis in deserto: Parate viam Domini: rectas facite semitas ejus: omnis vallis implébitur: et omnis moris et collis humiliábitur: et erunt prava in directa, et áspera in vias planas: et videbit omnis caro salutare Dei.

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 Corinthians. Brethren: Let a man so account us, as servants of Christ and stewards of the mysteries of God. Now here it is required in stewards that a man be found trustworthy. But with me it is a very small matter to be judged by you or by man's tribunal. Nay I do not even judge my own self. For I have nothing on my conscience, yet I am not thereby justified; but he who judges me is the Lord. Therefore, pass no judgment before the time, until the Lord comes, Who will both bring to light the things hidden in darkness and make manifest the counsels of hearts; and then everyone will have his praise from God.

The Lord is near to all who call upon Him, to all who call upon Him in truth. V. May my mouth speak the praise of the Lord, and may all flesh bless His holy name. Alleluia, alleluia. V. Come, O Lord, and delay not; forgive the sins of Your people Israel. Alleluia.

Now in the fifteenth year of the reign of Tiberius Caesar, when Pontius Pilate was procurator of Judea, and Herod tetrarch of Galilee, and Philip his brother tetrarch of the district of Iturea and Trachonitis, and Lysanias tetrarch of Abilene, during the high priesthood of Annas and Caiphas, the word of God came to John, the son of Zachary, in the desert. And he went into all the region about the Jordan, preaching a baptism of repentance for the forgiveness of sins, as it is written in the book of the words of Isaiah the prophet, The voice of one crying in the desert, 'Make ready the way of the Lord, make straight His paths. Every valley shall be filled, and every mountain and hill shall be brought low, and the crooked ways shall be made straight, and the rough ways smooth; and all mankind shall see the salvation of God.'

OFFERTORY *Luke 1:28*

Ave, María, gratia plena; Dóminus tecum: *Hail, Mary, full of grace, the Lord is with you, benedicta tu in muliéribus, et benedictus fructus ventris tui. blessed are you among women, and blessed is the fruit of your womb.*

SECRET

Sacrificiis præséntibus, quaesumus, Dómine, *Look with favor, O Lord, we beseech You, upon the offerings here present, that they may be placátus inténde: ut et devotióni nostræ profitable for our devotion and for our salvation. proficiant et salúti. Per Dóminum. Through our Lord*

PREFACE *Of The Most Holy Trinity*

Vere dignum et justum est, aéquum et salutáre, *It is truly meet and just, right and for our salvation, that we should at all times, and in all nos tibi semper et ubique grátias ágere: Dómine places, give thanks unto Thee, O holy Lord, sancte, Pater omnípotens, ætérne Deus. Qui cum Father almighty, everlasting God. Who, together with Thine only-begotten Son, and the Holy unigénito Fílio tuo, et Spíritu Sancto, unus es Ghost, art one God, one Lord: not in the oneness Deus, unus es Dóminus: non in uníus singularitáte persónæ, sed in uníus Trinitáte of a single Person, but in the Trinity of one substántiæ. Quod enim de tua glória, revelánte Substance. For what we believe by Thy revelation of Thy glory, the same do we believe of Thy Son, te, crédimus, hoc de Fílio tuo, hoc de Spíritu the same of the Holy Ghost, without difference or separation. So that in confessing the true and everlasting Godhead, distinction in persons, unity in persónis proprietas, et in esséntia únitas, et in majestáte adorétur æquálitas. Quam laudant in essence, and equality in majesty may be Ángeli, atque Archángeli, Chérubim quoque ac adored. Which the angels and archangels, the Séraphim: qui non cessant clamáre quotidie, una cherubim also and seraphim do praise: who voce dicéntes: cease not daily to cry out, with one voice saying:*

COMMUNION ANTIPHON *Isaiah 7:14*

Ecce, Virgo concípiet et páriet filium: et *Behold, a virgin shall be with child and bear a vocábitur nomen ejus Emmánuel. son, and shall name Him Emmanuel.*

POSTCOMMUNION COLLECT

Sumptis munéribus, quaesumus, Dómine: ut, *Having received Your gifts, we beseech You, O Lord, that each partaking of this sacrament may cum frequentatióne mystérii, crescat nostræ increase within us its saving effect. Through our salútis efféctus. Per Dóminum. Lord.*

de S. Maria Advent

Grátiam tuam, quaesumus, Dómine, méntibus *May this Communion, O Lord, cleanse us of sin, nostris infúnde: ut, qui, Angelo nuntiánte, and by the intercession of the Blessed Virgin Christi, Fílii tui, incarnatiónem cognóvimus; per Mary, the Mother of God, may it make us passiónem ejus et crucem, ad resurrectiόνis sharers of heavenly healing.* glóriam perducámur.

Contra persecutores Ecclesiæ

Quaesumus, Dómine, Deus noster: ut, quos *We beseech thee, O Lord, our God, that thou permit not those, to whom thou hast given a divína tribuis participatióne gaudére, humanis participation of divine things to be subjected to non sinas subjacére perículis. Per Dominum human dangers. Through Jesus Christ, thy Son nostrum Jesum Christum... our Lord...*

TODAY'S REFLECTIONS

THE EPISTLE: Why is this epistle read on this day? *The Church desires by this epistle to impress those who received Holy Orders on Ember Saturday with the dignity of their office, and exhorts them to fill it with becoming fidelity and sanctity, excelling the laity in piety and virtue, as well as in official dignity. She wishes again to remind the faithful of the terrible coming of Christ to judgment, urging them, by*

*purifying their conscience through a contrite confession, to receive Christ at this holy Christmas time, as their Savior, that they may not behold Him, at the Last Day, as their severe judge. **How should the faithful regard the priests and spiritual superiors?** They should esteem and obey them as servants, stewards, and vicars of Christ; as dispensers of the holy mysteries (I Cor. 4:1); as ambassadors of the most High (II Con 5:20). For this reason God earnestly commands honor to priests (Eccles. 7:31), and Christ says of the Apostles and their successors (Lk. 10:16): Who despiseth you, despiseth me; and St. Paul writes (I Tim. 5:17): Let the priests that rule well be esteemed worthy of double honor: especially they who labor in the word and doctrine. **Can the priest dispense the sacraments according to his own will?** No, he must have power from the Church, and must exercise his office faithfully, in accordance with the orders of the Church, and act according to the will of Christ whose steward he is. The priest dare not give that which is holy to dogs (Mt. 7:6), that is, he is not permitted to give absolution, and administer the sacraments to impenitent persons, under penalty of incurring eternal damnation. **Why does St. Paul consider the judgment of men a small matter?** Because it is usually false, deceptive, foolish, and is consequently not worth seeking or caring for. Man often counts as evil that which is in itself good and, on the contrary, esteems as good that which is evil. St. Paul says: If I yet pleased men, I should not be the servant of Christ (Gal. 1:10). Oh, how foolish, and what poor Christians, therefore, are they, who not to displease man, willingly adopt all silly customs, and fashions in dress, manners and appearance, making themselves contemptible to God, the angels, and saints. Recall the beautiful words of the Seraphic St. Francis: "We are, what we are in the sight of God, nothing more"; learn from them to fulfil your duties faithfully, and be indifferent to the judgment of the world and its praise. **Why does not St. Paul wish to judge himself?** Because no one, without a special revelation from heaven, can know if he be just in the sight of God or not, even though his conscience may accuse him of nothing, for "man knoweth not whether he be worthy of love or hatred" (Eccles. 9:1). Thus St. Paul goes on to say, that though he was not conscious of any wrong, he did not judge himself to be justified, God only could decide that. Man should certainly examine himself as much as is in his power, to find if he has anything within him displeasing to God; should he find nothing he must not judge himself more just than others, but consider that the eyes of his mind may be dimmed, and fail to see that which God sees and will reveal to others at the judgment Day. The Pharisees saw no fault in themselves, and were saintly and perfect in their own estimation, yet our Lord cursed them.*

THE GOSPEL: Why is the time in which St. John commenced to preach so minutely described? *The Evangelist, contrary to his usual custom, describes the time minutely, and enumerates exactly, in their precise order, the religious and civil princes in office, that, in the first place, it could not be denied that this was truly the time and the year in which the promised Messiah appeared in this world, whom John baptized, and the Heavenly Father declared to be His beloved Son. Furthermore, it shows the fulfillment of the prophecy of the Patriarch Jacob (Gen. 49:10), that when the scepter would be taken away from Juda, that is, when the Jews would have no longer a king from their own tribes, the Savior would come. **What is meant by: "The word of the Lord came to John"?** It means that John was commissioned by divine inspiration, or by an angel sent from God, to preach penance and announce to the world the coming of the Lord. He had prepared himself for this work by a penitential, secluded life, and intercourse with God. We learn from his example not to intrude ourselves into office, least of all into a spiritual office, but to await the call from God, preparing ourselves in solitude and quiet, by fervent prayer and by a holy life, for the necessary light. **What is meant by: "Prepare ye the way of the Lord, make straight his paths"?** It means that we should prepare our hearts for the worthy reception of Christ, by penance, amendment, and the resolution to lead a pious life in future. To do this, every valley should be filled, that is, all faintheartedness, sloth and cowardice, all worldly carnal sentiments should be elevated and directed to God, the highest Good, by firm confidence and ardent desire for heavenly virtues; the mountains and hills should be brought low, that is, pride, stubbornness, and ambition should be humbled, and the obstinate will be broken. The crooked shall be made straight, that is, ill-gotten goods should be restored, hypocrisy, malice, and double dealing be renounced, and our intentions turned to God and the performance of His holy will. And the rough ways shall be made plain, that is, anger, revenge, and impatience must leave the heart, if the Lamb of God is to dwell therein. It may also signify that the Savior put to shame the pride of the world, and its false wisdom by building His Church upon the Apostles, who, by reason of their poverty and simplicity, may be considered the low valleys, while the way to heaven, formerly so rough and hard to tread, because of the want of grace, is now by His grace made smooth and easy.*