

POSTCOMMUNION

SUMPTIS munéribus, quæsumus, Dómine: ut cum frequentatióne mystérii, crescat nostræ salutis efféctus. Per Dóminum.

Having received Thy gifts, we beseech Thee, O Lord, that with the frequentation of the mystery, the work of our salvation may increase. Through our Lord.

PROPER of the MASS  
Fourth Sunday of Advent

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*Isaiah 45. 8* INTROIT

RORATE cæli, désuper, et nubes pluant justum: aperiátur terra, et gérminet Salvatórem. *Ps. 18. 2.* Cæli enarrant glóriam Dei: et opera mánuum ejus annúntiat firmaméntum. V. Glória Patri.

Drop down dew, ye heavens, from above, and let the clouds rain the just: let the earth be opened and bud forth a Saviour. *Ps.* The heavens show forth the glory of God: and the firmament declareth the work of His hands. V. Glory be to the Father.

COLLECT

EXCITA, quæsumus, Dómine, poténtiam tuam, et veni: et magna nobis virtúte succúrre; et per auxiliúm grátia tuæ, quod nostra peccáta præpédiunt, indulgéntia tuæ propitiatiónis accéleret: Qui vivis.

Stir up Thy power and come, we pray Thee, O Lord, and with great might succour us; that our deliverance, which our sins impede, may be hastened by the help of Thy grace and the forgiveness of Thy mercy. Who livest.

*1 Corinthians 4. 1-5* EPISTLE

FRATRES: Sic nos exístimet homo ut ministros Christi, et dispensátóres mysteriórum Dei. Hic jam quaéritur inter dispensátóres, ut fidélis quis inveniátur. Mihi autem pro mínimo est, ut a vobis júdicer aut ab humano die: sed neque meípsum júdico. Nihil enim mihi cóncius sum: sed non in hoc justificátus sum: qui autem júdicat me, Dóminus est. Itaque nolíte ante tempus judicáre, quoadúsque véniat Dóminus: qui et illumi-nábit abscondita tenebrárum, et manifestábit consília córdium: et tunc laus erit unicuúque a Deo.

Brethren, let a man so account of us as of the ministers of Christ and the dispensers of the mysteries of God. Here now it is required among the dispensers that a man be found faithful. But to me it is a very small thing to be judged by you or by man's day: but neither do I judge my own self. For I am not conscious to myself of anything: yet am I not hereby justified, but He that judgeth me is the Lord. Therefore judge not before the time, until the Lord come; who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise from God.

*Psalm 144, 18, 21*

GRADUAL

PROPE est Dóminus ómnibus invocántibus eum: ómnibus qui invocant eum in veritate. V. Laudem Dómini loquétur os meum: et benedicat omnis caro nomen sanctum ejus.

The Lord is nigh unto all them that call upon Him: to all that call upon Him in truth. V. My mouth shall speak the praise of the Lord: and let all flesh bless His holy name.

3. 

**A** L-le-lú-ia. \* ij.

ALLELÚIA, alleluía. V. Veni, Dómine, et noli tardáre: reláxa facinora plebis tuæ Israël. Alleluía.

Alleluia, alleluia. V. Come, O Lord, and tarry not: forgive the sins of Thy people Israel. Alleluia.

*Luke 3, 1-6*

GOSPEL

ANNO quinto décimo impérii Tibérii Caésaris, procuránte Póntio Piláto Judéam, tetrárcha autem Galiléæ Heróde, Philíppo autem fratre ejus tetrárcha Iturææ et Trachonítidis regiónis, et Lysánia Abilínæ tetrárcha, sub princípibus sacerdotum Anna et Cáipha: factum est verbum Dómini super Joánnem, Zachariæ filium, in desérto. Et venit in omnem regiónem Jordánis, prædicans baptismum pœnitentiæ in remissionem peccatórum, sicut scriptum est in libro sermónum Isaíæ prophète: Vox clamántis in desérto: Paráte viam Dómini: rectas fácite sémitas ejus: omnis vallis implébitur: et omnis mons et collis humiliábitur: et erunt prava in dirécta, et àspera in vias planas: et vidébit omnis caro salutáre Dei.

Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and Philip his brother tetrarch of Iturea and the country of Trachonitis, and Lysanias tetrarch of Abilina, under the high-priests Annas and Caiphas: the word of the Lord was made unto John, the son of Zachary, in the desert. And he came into all the country about the Jordan, preaching the baptism of penance for the remission of sins, as it was written in the book of the sayings of Isaias the prophet: A voice of one crying in the wilderness: Prepare ye 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 shall be made straight, and the rough ways plain: and all flesh shall see the salvation of God.

*Luke 1, 28, 42*

OFFERTORY

AVE, María, grátia plena: Dóminus tecum: benedicta tu in muliéribus et benedictus fructus ventris tui.

Hail Mary, full of grace: the Lord is with thee: blessed art thou among women, and blessed is the fruit of thy womb.

RORATE CAELI



**R** Orate caeli de-super, et nubes plu-ant justum.

R. Rorate, caeli desuper, et nubes pluant Justum.

R. Ye heavens, drop down the dew from above, and let the clouds rain down the Just One.

SECRET

SACRÍFICIIS præsentibus quæsumus, Dómine, placátus inténde: ut et devotióni nostræ proficiant et salúti. Per Dóminum.

Look down favourably upon these sacrifices, O Lord, we beseech Thee: that they may be profitable to our devotion and salvation. Through our Lord.

PREFACE OF THE MOST HOLY TRINITY

VERE dignum et justum est, æquum et salutare, nos tibi semper, et ubique gratias agere: Domine sancta, Pater omnipotens, aeternæ Deus. Qui cum unigenito Filio: tuo et Spiritu Sancto, unus es Deus, unus es Dominus: non in unius singularitate personæ, sed in unius Trinitæ substantiæ. Quo denim de tua Gloria, revelante te, credimus, hoc de Filio tuo, hod de Spiritu Sancto, sine differentia discretionis sentimus. Ut in confessione verare, sempiternæque Deitatis, et in personis proprietas, et in essentiali unitas, et in majestate adoretur æqualitas. Quam laudant Angeli atque Archangeli, Cherubim, quoque ac Seraphim: qui non cessant clamare quotodie, una voce dicentes:

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, ever-lasting God: Who, together with Thine only-begotten Son, and the Holy Ghost, are 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:

*Isaiah 7, 14*

COMMUNION

ECCE virgo concípiet et páriet filium: et vocábitur nomen ejus Emmánuel.

Behold a Virgin shall conceive and bear a son: and His name shall be called Emmanuel.