

MARCH 11, 2017

MASS PROPER: FOURTH SUNDAY OF LENT

MASS Lætare (rose)

Deus, per omnia sæcula sæculórum.

PREFACE OF LENT

Vere dignum et justum est, æquum et salutáre, nos tibi semper et ubique grátias ágere: Dómine sancte, Pater omnipotens, ætérne Deus: Qui corporáli jejúnio vitia cómprimis, mentem évevas, virtútem largiris et præmia: per Christum Dóminum nostrum. Per quem majestátem tuam laudant Angeli, adorant Dominatiónes, tremunt Potesiátes. Cæli cælórumque Virtútes ac beáta Séraphim sócia exultatióne concélebrant. Cum quibus et nostras voces ut admítti jubéas, deprecámur, súplici confessiône dicéntes:

COMMUNION Psalm 121: 3-4

Jerúsalem, quæ ædificátur ut civitas, cujus participátió ejus in idípsum; illuc enim ascenderunt tribus, tribus Dómini, ad confiténdum nómini tuo, Dómine.

POSTCOMMUNION

Da nobis, quæsumus, miséricors Deus: ut sancta tua, quibus incessánter explémur, sinceris tractémus obséquils, et fidéli semper mente sumámus. Per Dóminum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, per omnia sæcula sæculórum.

the Holy Spirit, God, forever and ever.

It is truly fitting and just, proper and beneficial, that we should always and everywhere, give thanks unto Thee, holy Lord, Father almighty, everlasting God. Who by this bodily fast, dost curb our vices, dost lift up our minds and bestow on us strength and rewards through Christ our Lord. Through whom the Angels praise Thy majesty, the Dominations adore, the Powers tremble: the heavens and the hosts of heaven, and the blessed Seraphim, together celebrate in exultation. With whom, we pray Thee, command that our voices of supplication also be admitted in confessing Thee saying:

Jerusalem, which is built as a city, which is compact together: for thither did the tribes go up, the tribes of the Lord, to praise Thy name, O Lord.

Grant us, we beseech Thee, O merciful God, ever to celebrate with sincere worship and receive with faithful hearts Thy holy mysteries, of which we continually partake. Through our Lord Jesus Christ, Thy Son, Who lives and reigns with Thee in the unity of the Holy Spirit, God, forever and ever.

INTROIT Is 66: 10-11; Ps 121: 1

Lætare, Jerúsalem: et convéntum fácite, omnes qui diligitis eam: gaudéte cum lætítia, qui in tristítia fuistis: ut exultétis, et satiémini ab ubéribus consolatiónis vestræ. V. Lætatus sum in his, quæ dicta sunt mihi: in domum Dómini ibimus. V. Glória Patri et Filio et Spíritui Sancto, sicut erat in principio, et nunc, et semper, et in sæcula sæculórum. Amen. Lætare, Jerúsalem: et convéntum fácite, omnes qui diligitis eam: gaudéte cum lætítia, qui in tristítia fuistis: ut exultétis, et satiémini ab ubéribus consolatiónis vestræ.

COLLECT

Concéde, quæsumus, omnipotens Deus: ut qui ex mérito nostræ actiúnis affligimur, tuæ grátie consolatióne respirémus. Per Dóminum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, per omnia sæcula sæculórum.

EPISTLE Galatians 4: 22-31

Frates: Scriptum est: Quóniam Abraham duos filios hábuit: unum de ancilla, et unum de libera. Sed qui de ancilla, secúndum carnem natus est: qui autem de libera, per reppromissiónem: quæ sunt per allegóriam dicta. Hæc enim sunt duo testaménta. Unum quidem in monte Sina, in servitútem génerans: quæ est Agar: Sina enim mons est in Arábia, qui conjúctus est ei, quæ nunc est Jerúsalem, et servit cum filiis suis. Illa autem, quæ sursum est Jerúsalem, libera est, quæ est mater nostra.

Rejoice, O Jerusalem, and come together all you that love her; rejoice with joy, you that have been in sorrow: that you may exult, and be filled from the breasts of your consolation. V. I rejoiced at the things that were said to me: We shall go into the house of the Lord. V. Glory be to the Father, and to the Son, and to the Holy Spirit, as it was in the beginning, is now, and ever shall be, world without end. Amen. Rejoice, O Jerusalem, and come together all you that love her; rejoice with joy, you that have been in sorrow: that you may exult, and be filled from the breasts of your consolation.

Grant, we beseech Thee, O almighty God, that we, who for our evil deeds justly deserve to be punished, by the comfort of Thy grace may mercifully be relieved. Through our Lord Jesus Christ, Thy Son, Who lives and reigns with Thee in the unity of the Holy Spirit, God, forever and ever.

Brethren: it is written that Abraham had two sons; the one by a bond-woman, and the other by a free-woman. But he who was of the bond-woman was born according to the flesh; but he of the free-woman was by promise. Which things are said by an allegory. For these are the two testaments; the one from Mount Sina, engendering unto bondage, which is Agar: for Sina is a mountain in Arabia, which hath affinity to that Jerusalem which now is, and is in bondage with her children: but that Jerusalem which

Scriptum est enim: Laetare, stérills, quæ non paris: erúmpe, et clama, quæ non párturis: quia multi filii desértæ, magis quam ejus, quæ habet virum. Nos autem, fratres, secúndum Isaac promissionis filii sumus. Sed quómodo tunc is, qui secúndum carnem natus fuerat, persequébatur eum, qui secúndum spíritum: ita et nunc. Sed quid dicit Scriptúra? Ejice ancillam et filium ejus: non enim heres erit filius ancillæ cum filio liberæ. Itaque, fratres, non sumus ancillæ filii, sed liberæ: qua libertate Christus nos liberávit.

#### GRADUAL Psalm 121: 1, 7

Laetátus sum in his, quæ dicta sunt mihi: in domum Dómini ibimus. Fiat pax in virtúte tua: et abundantia in túribus tuis.

#### TRACT Psalm 124: 1-2

Qui confidunt in Dómino, sicut mons Sion: non commovébatur in ætérnum, qui hábitat in Jerusalem. Montes in circúitu ejus: et Dóminus in circúitu pópuli sui, ex hoc nunc et usque in sæculum.

#### GOSPEL John 6: 1-15

In illo témpore: Ábit Jesus trans mare Galilææ, quod est Tiberiadis: et sequebátur eum multitúdo magna, quia vidébant signa, quæ faciébat super his, qui infirmabántur. Súbiit ergo in montem Jesus: et ibi sedébat cum discipulis suis. Erat autem próximum Pasche, dies festus Judæórum. Cum sublevásset ergo óculos Jesus, et vidísset quia multitúdo máxima venit ad eum, dixit ad Philippum: Unde emémus panes, ut mandúcent hi? Hoc autem dicébat

is above is free, which is our mother. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not; for many are the children of the desolate, more than of her that hath a husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born according to the flesh persecuted him that was after the spirit, so also it is now. But what saith the Scriptures? Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free-woman. So then, brethren, we are not the children of the bond-woman, but of the free; by the freedom wherewith Christ hath made us free.

I rejoiced at the things that were said to me: We shall go into the house of the Lord. Let peace be in Thy strength, and abundance in Thy towers.

They that trust in the Lord shall be as Mount Sion: he shall not be moved forever that dwelleth in Jerusalem. Mountains are round about it: so the Lord is round about his people, from henceforth now and for ever.

At that time, Jesus went over the Sea of Galilee which is that of Tiberias; and a great multitude followed Him, because they saw the miracles which He did on them that were diseased. Jesus therefore went up into a mountain, and there He sat with His disciples. Now the pasch, the festival day of the Jews, was near at hand. When Jesus therefore had lifted up His eyes, and seen that a very great multitude cometh to Him, He said to Philip, "Whence shall we buy bread

tentans eum: ipse enim sclébat quid esset facturus. Respondit ei Philippus: Ducentórum denariórum panes non sufficiunt eis, ut unusquisque módicum quid accipiat. Dicit ei unus ex discipulis ejus, Andræas frater Simónis Petri: Est puer unus hic, qui habet quinque panes hordeáceos, et duos pisces: sed hæc quid sunt inter tantos? Dixit ergo Jesus: Fácite hómines discúmbere. Erat autem fœnum multum in loco. Discubuerunt ergo viri, número quasi quinque millia. Accépit ergo Jesus panes: et cum grátias egísset, distribuit discumbéntibus: similiter et ex piscibus quantum volébat. Ut autem impléti sunt, dixit discipulis suis: Colligite quæ superáverunt fragmenta, ne péreant. Collegérunt ergo, et implevérunt duódecim còphinos fragmentórum ex quinque pánibus hordeáceis, quæ superfuerunt his, qui manducáverant. Illi ergo hómines cum vidísset quod Jesus fécerat signum, dicébant: Quia hic est vere Prophéta, qui venturus est in mundum. Jesus ergo cum cognovísset, quia venturi essent ut ráperent eum, et fácerent eum regem, fugit íterum in montem ipse solus.

#### OFFERTORY Psalm 134: 3, 6

Laudáte Dóminum, quia benignus est: psállite nómini ejus, quóniam suávis est: ómnia quæcúmque vóluit, fecit in cælo, et in terra.

#### SECRET

Sacrificiis præsentibus, Dómine, quæsumus, inténde placátus: ut et devotióni nostræ proficiant et salúti. Per Dóminum nostrum Jesum Christum, Fílium tuum, qui tecum vivit et regnat in unitate Spíritus Sancti,

that these may eat?" And this He said to try him; for He Himself knew what He would do. Philip answered Him, "Two hundred penny-worth of bread is not sufficient for them, that every one may take a little." One of His disciples, Andrew, the brother of Simon Peter, saith to Him, "There is a boy here that hath five barley loaves and two fishes; but what are these among so many?" Then Jesus said: "Make the men sit down." Now there was much grass in the place. The men therefore sat down, in number about five thousand. And Jesus took the loaves; and when He had given thanks, He distributed to them that were set down. In like manner also of the fishes, as much as they would. And when they were filled, He said to His disciples, "Gather up the fragments that remain, lest they be lost." They gathered up therefore, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above to them that had eaten. Now those men, when they had seen what a miracle Jesus had done, said, "This is of a truth the prophet that is to come into the world." Jesus therefore, when He knew that they would come to take Him by force and make Him king, fled again into the mountain Himself alone.

Praise ye the Lord, for He is good: sing ye to His name, for He is sweet: whatsoever He pleased He hath done in heaven and in earth.

Look down mercifully upon these sacrifices, we beseech Thee, O Lord, that they may increase our devotion and effect our salvation. Through our Lord Jesus Christ, Thy Son, Who lives and reigns with Thee in the unity of