

suávis est: ómnia quæcúmque vóluit, whatsoever He pleased, He hath done in
fecit in cælo et in terra. heaven and in earth.

SECRET

Sacrificiis præsentibus, Dómine, Look favorably upon these present
quæsumus, inténde placátus: ut et Sacrifices, we beseech Thee, O Lord, that
devotióni nostræ proficiant et salúti. they may profit us unto both devotion
Per Dóminum nostrum Jesum and salvation. Through our Lord Jesus
Christum . . . Christ . . .

PREFACE for LENT

Vere dignum et justum est, æquum et It is truly meet and just, right and for our
salutare, nos tibi semper, et ubique salvation, that we should at all times and
grátias ágere: Dómine sancte, Pater in all places give thanks to Thee, holy
omnípotens, ætérne Deus. Qui Lord, Father almighty, eternal God; Who
corporáli jejúnio vitia cóprimis, by this bodily fast dost curb our vices,
mentem élevas, virtútem largíris et lift our minds, strength and rewards
præmia: per Christum Dóminum bestow; through Christ our Lord.
nostrum. Per quem majestátem tuam Through Whom Angels praise Thy
laudant Angeli, adórant Majesty, Dominations worship, Powers
Dominatiónes, tremunt potestátes. stand in awe. The Heavens and the hosts
Cæli cælorúmque virtútes, ac beáta of heaven with blessed Seraphim unite,
Séraphim, sócia exsultatióne exult, and celebrate. And we entreat that
concélebrant. Cum quibus et nostras Thou wouldst bid our voices too be
voces ut admítteri júbeas, deprecámur, heard with theirs, singing with lowly
súplici confessiÓne dicéntes: praise:

COMMUNION ✕ Psalm 121. 3, 4

Jerúsalem, quæ ædificátur ut cívitas, Jerusalem, which is built as a city,
cujus participátio ejus in idípsum; illuc which is compact together: for thither
enim ascendérunt tribus, tribus Dómini, did the tribes go up, the tribes of the
ad confiténdum nómini tuo, Dómine. Lord, to praise Thy Name, O Lord.

POSTCOMMUNION

Da nobis, quæsumus, miséricors Deus: We are constantly filled with Thy holy
ut sancta tua, quibus incessánter Mysteries, O merciful God: grant, we
explémur, sincéris tractémus obséquii, beseech Thee, that we may celebrate
et fidéli semper mente sumámus. Per them with sincere homage and always
Dóminum nostrum Jesum receive them with steady faith. Through
Christum . . . our Lord Jesus Christ . . .

Saint Rose Latin Mass Propers

Fourth Sunday in Lent

INTROIT ✕ Isaias 66. 10, 11

Lætáre, Jerúsalem: et convéntum Rejoice, O Jerusalem: and come together
fácite, omnes qui diligitis eam: all you that love her: rejoice with joy,
gaudéte cum lætítia, qui in tristítia you that have been in sorrow: that you
fuístis: ut exsultétis, et satiémini ab may exult, and be filled from the breasts
ubéribus consolatiónis vestræ. -- of your consolation. -- (*Ps.* 121. 1). I
Lætátus sum in his, quæ dicta sunt rejoiced at the things that were said to
mihi: in domum Dómini ibimus. V.: me: we shall go into the house of the
Glória Patri . . . – Lætáre, Lord. V.: Glory to the Father . . . --
Jerúsalem . . . Rejoice, O Jerusalem . . .

COLLECT

Concéde, quæsumus, omnípotens Grant, we beseech Thee, almighty God,
Deus: ut qui ex mérito nostræ actiÓnis that we who are justly afflicted for our
affligimur, tuæ grátiaē consolatiÓne deeds, may be relieved by the
respirémus. Per Dóminum nostrum consolation of Thy grace. Through our
Jesum Christum . . . Lord Jesus Christ . . .

EPISTLE ✕ Galatians 4. 22-31

[The Epistle tells us of our deliverance through the Sacrament of Baptism or through the Sacrament of Penance by which we are restored to Christian liberty. The two sons of Abraham symbolize the two Testaments: Ishmael, son of Agar, represents the Israelites as slaves to the Mosaic law, whilst Isaac, son of Sarah, represents the Gentiles whose faith makes them heirs to the promise.]

Fratres: Scriptum est: Quóniam Brethren, It is written that Abraham had
Abraham duos filios hábuit: unum de two sons: the one by a bondwoman and
ancilla, et unum de líbera. Sed qui de the other by a free woman. But he who
ancilla, secúndum carnem natus est: was of the bondwoman was born
qui autem de líbera, per according to the flesh; but he of the free
repromissionem: quæ sunt per woman was by promise; which things are
allegoriam dicta. Hæc enim sunt duo said by an allegory. For these are the two
testaménta. Unum quidem in monte testaments. The one from Mount Sina,
Sina, in servitútem génerans: quæ est engendering unto bondage: which is
Agar: Sina enim mons est in Arábia, Agar; for Sina is a mountain in Arabia,
qui conjúctus est ei, quæ nunc est which hath affinity to that Jerusalem
Jerúsalem, et servit cum filiis suis. which now is, and is in bondage with her
Illa autem, quæ sursum est children. But that Jerusalem which is

Jerúsalem, libera est, quæ est mater nostra. Scriptum est enim: Lætäre, stérilis, quæ non paris: erúmpe, et clama, quæ non párturis: quia multi filii desértæ, magis quam ejus, quæ habet virum. Nos autem, fratres, secúndum Isaac promissiónis filii sumus. Sed quómodo tunc is, qui secúndum carnem natus fúerat, 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 libertáte Christus nos liberávit.

GRADUAL ✕ Psalm 121. 1, 7

Lætátus sum in his, quæ dicta sunt mihi: in domum Dómini íbimus. Fiat pax in virtúte tua: et abundántia in túrribus tuis.

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.

TRACT ✕ Psalm 124. 1-2

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

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

GOSPEL ✕ John 6. 1-15

[The Gospel tells us of the miracle of the multiplication of loaves and fishes, symbols of Holy Communion.]

In illo témpore: Abiit Jesus trans mare Galilææ, quod est Tiberiadis: et sequebátur eum multitúdo magna, quia vidébant signa, quæ faciébat super his, qui infirmabántur. Súbiit

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

ergo in montem Jesus: et ibi sedébat cum discíplis suis. Erat autem próximum Pascha dies festus Judæórum. Cum sublevásset ergo óculos Jesus, et vidísset quia multitúdo máxima venit ad eum, dixit ad Philíppum: Unde emémus panes, ut mandúcent hi? Hoc autem dicébat tentans eum: ipse enim sciébat quid esset factúrus. Respóndit ei Philíppus: Ducentórum denariórum panes non sufficiunt eis, ut unusquisque módicum quid accípiat. Dicit ei unus ex discíplis ejus, Andréas 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 discumbere. Erat autem fœnum multum in loco. Discubuérunt ergo viri, número quasi quinque millia. Accépit ergo Jesus panes: et cum grátias egísset, distribuit discumbéntibus: simíliter et ex píscibus quantum volébant. Ut autem impléti sunt, dixit discíplis suis: Collígite quæ superavérunt fragménta, ne péreant. Collegérunt ergo, et implevérunt duódecim cóphinos fragmentórum ex quinque pánibus hordeáceis, quæ superfuérunt his, qui manducáverant. Illi ergo hómines cum vidísset quod Jesus fécerat signum, dicébant: Quia hic est vere Prophéta, qui ventúrus est in mundum. Jesus ergo cum cognovísset, quia ventúri essent ut ráperent eum, et fácerent eum regem, fugit íterum in montem ipse solus.

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 that these may eat? And this He said to try him: for He Himself knew what He would do. Philip answered Him: Two hundred pennyworth 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 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.

OFFERTORY ✕ Psalm 134. 3,6

Laudáte Dóminum, quia benignus est: psállite nómini ejus, quóniam

Praise ye the Lord, for He is good: sing ye to His Name, for He is sweet: