

# 4<sup>th</sup> Sunday of Lent

*Station at the Church of the Holy Cross in Jerusalem*

Rose

1 Cl. (Semiduplex)

INTROIT: *Is. 66:10, 11*

Lætare, Jerusalem : et conventum facite omnes qui diligitis eam : gaudete cum lætitia, qui in tristitia fuistis : ut exsultetis, et satiemi ab uberibus consolationis vestræ. *Ps. 121:1:* Lætatus sum in his, quæ dicta sunt mihi : in domum Domini ibimus. *℟. Gloria.*

*Rejoice, O Jerusalem, and come together all ye 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. Ps. 121:1: I rejoiced at the things that were said to me : We shall go into the house of the Lord. ℟. Glory.*

COLLECT

Concede, quæsumus, omnipotens Deus : ut, qui ex merito nostræ actionis affligimur, tuæ gratiæ consolatione respiremus. Per Dominum.

*Grant, we beseech thee, O almighty God, that we, who are justly afflicted for our deserts, may be relieved by the comfort of thy grace. Through our Lord.*

EPISTLE: *Gal. 4:22-31*

Lectio Epistolæ beati Pauli Apostoli ad Galatas.

Fratres : Scriptum est quoniam Abraham duos filios habuit : unum de ancilla, et unum de libera. Sed qui de ancilla, secundum carnem natus est : qui autem de libera, per repromissionem : quæ sunt per allegoriam dicta. Hæc enim sunt duo testamenta. Unum quidem in monte Sina, in servitutem generans : quæ est Agar : Sina enim mons est in Arabia, qui conjunctus est ei, quæ nunc est Jerusalem, et servit cum filiis suis. Illa autem, quæ sursum est Jerusalem, libera est, quæ est mater nostra. Scriptum est enim : Lætare, sterilis, quæ non paris : erumpe, et clama, quæ non parturis : quia multi filii desertæ, magis quam ejus, quæ habet virum. Nos autem, fratres, secundum Isaac promissionis filii sumus. Sed quomodo tunc is, qui secundum carnem natus fuerat, persequabatur eum, qui secundum spiritum : ita et nunc. Sed quid dicit Scriptura? Ejice ancillam, et filium ejus : non enim hæres erit

*A lesson from the Epistle of St Paul the Apostle to the Galatians.*

*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 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 Scripture? Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with the*

filius ancillæ cum filio liberæ. Itaque, fratres, non sumus ancillæ filii, sed liberæ : qua libertate Christus nos liberavit.

*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.*

GRADUAL: Ps. 121:1, 7

Lætatus sum in his quæ dicta sunt mihi : in domum Domini ibimus. V. Fiat pax in virtute tua : et abundantia in turribus tuis.

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

TRACT: Ps. 124:1-2

Qui confidunt in Domino, sicut mons Sion : non commovebitur in æternum, qui habitat in Jerusalem. V. Montes in circuitu ejus : et Dominus in circuitu populi 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. V. Mountains are round about it : so the Lord is round about his people from henceforth now and for ever.*

GOSPEL: Jn. 6:1-15

Sequentia sancti Evangelii secundum Joannem.

*Continuation of the holy Gospel according to St John.*

In illo tempore : Abiit Jesus trans mare Galiaë, quod est Tiberiadis : et sequebatur eum multitudo magna, quia videbant signa, quæ faciebat super his, qui infirmabantur. Subiit ergo in montem Jesus; et ibi sedebat cum discipulis suis. Erat autem proximum Pascha, dies festus Judæorum. Cum sublevasset ergo oculos Jesus, et vidisset quia multitudo maxima venit ad eum, dixit ad Philippum : Unde ememus panes, ut manducant hi? Hoc autem dicebat tentans eum : ipse enim sciebat quid esset facturus. Respondit ei Philippus : Ducentorum denariorum panes non sufficiunt eis, ut unusquisque modicum quid accipiat. Dicit ei unus ex discipulis ejus, Andreas, frater Simonis Petri : Est puer unus hic, qui habet quinque panes hordeaceos et duos pisces : sed hæc quid sunt inter tantos? Dixit ergo Jesus : Facite homines discumbere. Erat autem fœnum multum in loco. Discubuerunt ergo viri, numero quasi quinque millia. Accepit ergo Jesus panes : et cum gratias egisset, distribuit discumbentibus : similiter et ex piscibus quantum volebant. Ut autem impleti sunt, dixit discipulis suis : Colligite quæ superaverunt fragmenta, ne pereant. Collegerunt ergo, et impleverunt duodecim cophinos fragmentorum ex quinque panibus hordeaceis

*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 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 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*

quæ superfuerunt his, qui manducaverant. Illi ergo homines cum vidissent quod Jesus fecerat signum, dicebant : Quia hic est vere propheta, qui venturus est in mundum. Jesus ergo cum cognovisset, quia venturi essent ut raperent eum, et facerent eum regem, fugit iterum in montem ipse solus.

*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 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: Ps. 134:3, 6, 2, 5, 13, 20-21

Laudate Dominum, quia benignus est : psallite nomini ejus, quoniam suavis est : \*omnia quæcumque voluit, fecit in cælo et in terra. V. Qui statis in domo Domini, in atriis domus Dei nostri : quia ego cognovi, quod magnus est Dominus et Deus noster præ omnibus diis. \*Omnia. V. Domine, nomen tuum in æternum et memoriale tuum in sæcula sæculorum : iudicabit Dominus populum suum et in servis suis consolabitur. V. Qui timetis Dominum benedicite eum : benedictus Dominus ex Sion, qui habitat in Jerusalem.

*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. V. You that stand in the house of the Lord, in the courts of the House of our God : for I have known that the Lord is great, and our God is above all gods. \*Whatsoever. V. O Lord, thy name is for ever, and thy memorial from age to age : the Lord will judge his people, and will be entreated in favour of his servants. V. You that fear the Lord, bless the Lord, blessed be the Lord out of Sion, who dwelleth in Jerusalem.*

SECRET

Sacrificiis præsentibus, Domine, quæsumus, intende placatus : ut et devotioni nostræ proficiat, et salutem. Per Dominum.

*Look down, we beseech thee, O Lord, in thy mercy, upon the present sacrifices, that they may conduce both to our devotion and to our salvation. Through our Lord.*

PREFACE

*For Lent*

Vere dignum et justum est, æquum et salutare, nos tibi semper, et ubique gratias agere : Domine sancte, Pater omnipotens, æterne Deus. Qui corporali jejunio vitia comprimis, mentem elevas, virtutem largiris et præmia : per Christum Dominum nostrum. Per quem majestatem tuam laudant Angeli, adorant Dominationes, tremunt Potestates. Cæli, cælorumque Virtutes, ac beata Seraphim, socia exultatione concelebrant. Cum quibus et nostras voces, ut admitti jubeas, deprecamur, supplicii confessione dicentes :

*It is truly meet and just, right and salutary, that we should always, and in all places, give thanks to thee, O holy Lord, Father almighty, eternal God. Who by fasting of the body dost curb our vices, dost lift up our minds, dost give us strength and reward: through Christ our Lord. Through whom the Angels praise thy majesty, the Dominions adore, the Powers tremble. The Heavens, and the Virtues of the heavens, and the blessed Seraphim, do celebrate with united joy. In union with whom, we beseech thee, that thou wouldst command our voices also to be admitted, with suppliant confession, saying:*

COMMUNION: *Ps. 131:3, 4*

Jerusalem, quæ ædificatur ut civitas, cujus participatio ejus in idipsum : illuc enim ascenderunt tribus, tribus Domini, ad confitendum nomini tuo, Domine. *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.*

POST-COMMUNION

Da nobis, quæsumus, misericors Deus : ut sancta tua, quibus incessanter explemur, sinceris tractemus obsequiis, et fidei semper mente sumamus. Per Dominum. *Grant, we beseech thee, O merciful God, that we may celebrate with sincere homage and ever receive with believing minds the mysteries of which we daily partake. Through our Lord.*