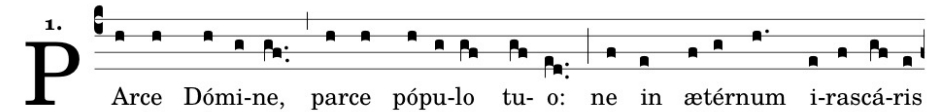


MATERNAL HEART of MARY

Traditional Latin Mass Chaplaincy, Lewisham

PROPER of the MASS

FOURTH SUNDAY IN LENT

1.  **P** Arce Dómi-ne, parce pópu-lo tu- o: ne in ætérnum i-rascá-ris



[Response: Spare, Lord, spare Thy people: do not be angry with us forever.]

no-bis.

Isaias 66. 10-11

LAETARE, Jerúsalem: et convéntum fácite, omnes qui diligitis eam: gaudéte cum lætítia, qui in tristítia fuístis: ut exsultétis, et satiémini ab ubéribus consolatiónis vestræ. *Ps. 121. 2.* Lætátus sum in his, quæ dicta sunt mihi: in domum Dómini íbimus. *V. Glória Patri.*

INTROIT

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. *Ps. I* rejoiced at the things that were said to me: we shall go into the house of the Lord. Glory be to the Father.

COLLECT

CONCÉDE, quæsumus, omnípotens Deus: ut qui ex mérito nostræ actiúnis affligimur, tuæ grátie consolatiónis respirémus. Per Dóminum.

Grant, we beseech Thee, 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.

Galatians 4. 22-31

FRACTRES: Scriptum est: Quóniam Abraham duos filios hábuit: unum de ancílla, et unum de líbera. Sed qui de ancílla, secúndum carnem natus est: qui autem de líbera, per repromissionem: 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, líbera est, quæ est mater nostra. Scriptum est enim: Lætáre, stérilis, quæ non parit: er-

EPISTLE

Brethren: It is written that Abraham had two sons: the one by a bondwoman and the other by a free woman. But he who was of the bondwoman 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 Sinai, engendering unto bondage: which is Agar: for Sinai 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:

laudant Angeli, adorant Dominationes, tremunt Potestates. Cæli, cælorumque Virtutes, ac beata Seraphim, sócia exultatione concélebrant. Cum quibus et nostras voces, ut admitti júbeas, deprecámur, súplici confessióne dicéntes:

Psalm 121. 3-4

JERÚSALEM, quæ ædificátur ut civitas, cujus participatio ejus in idípsum: illuc enim ascendérunt tribus, tribus Dómini, ad confiténdum nómini tuo, Dómine.

DA nobis, quæsumus, miséricors Deus: ut sancta tua, quibus incesánter explémur, sincéris tractémus obséquijs, et fidéli semper mente sumámus. Per Dóminum.

majesty, the dominions worship it, and the powers stand in awe. The heavens and the heavenly hosts, with the blessed seraphim join together in celebrating their joy. With these we pray Thee join our voices also, while we say with lowly praise:

COMMUNION

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.

POSTCOMMUNION

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.


SUB TUUM

*Under thy patronage we fly,
O Holy Mother of God:
Reject not our prayers
We send up to thee in our necessities,
But ever deliver us
In time of peril,
O Virgin glorious and blessed.*

*SUB TUUM praesidium confugimus
Sancta Dei Genetrix:
Nostra deprecationes
Ne despicias in necessitatibus:
Sed a periculis cunctis
Libera nos semper,
Virgo gloriosa et benedicta.*

Audi benigne conditor

RECESSIONAL HYMN

V.  **A** Udi, be-nigne Cón-di-tor, Nostras pre-ces cum flé-tibus,



In hoc sacro je-júni-o Fusas quadra-gená-ri-o.

*Verse 1: O merciful Creator, hear!
To us in pity bow Thine ear:
Accept the tearful prayer we raise
In this our fast of forty days.*

úmpe et clama, quæ non párturis: quia multi filii desértæ, magis quam ejus, quæ habet virum. Nos autem, fratres, secúndum Isaac promissi-ónis filii sumus. Sed quómodo tunc is, qui secúndum carnem natus fúerat, persequébatur eum, qui secúndum spíritum: ita et nunc. Sed quid dicit Scriptúra? Ejice ancíllam et filium ejus: non enim heres erit filius ancíllæ cum filio liberæ. Itaque, fratres, non sumus ancíllæ filii, sed liberæ: qua libertáte Christus nos liberávit.

Psalm 121. 1-7

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

Psalm 124. 1-2

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

John 6. 1-15

IN illo témpore: Abiit Jesus trans mare Galiléæ, quod est Tiberiádis: et sequebátur eum multitúdo magna, quia vidébant signa, quæ faciébat super his, qui infirmabántur. Súbiit ergo in montem Jesus: et ibi sedébat cum discíplis suis. Erat autem próximum Pascha, dies festus Judæórum. Cum sublevásset ergo oculos Jesus, et vidísset quia multitúdo máxima venit ad eum, dixit ad Philíp-pum: Unde emémus panes, ut man-dúcent hi? Hoc autem dicébat ten-tans eum: ipse enim sciébat quid es-set factúrus. Respóndit ei Philíp-pus: Ducentórum denariórum panes non sufficiunt eis, ut unusquis-que módicum quid accípiat. Dicit ei unus ex discíplis ejus, Andréas frater Simónis Petri: Est puer unus hic, qui habet quinque panes hordeáceos

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 bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the free woman. So then, brethren, we are not the children of the bondwoman, but of the free: by the freedom wherewith Christ has made us free.

GRADUAL

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

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

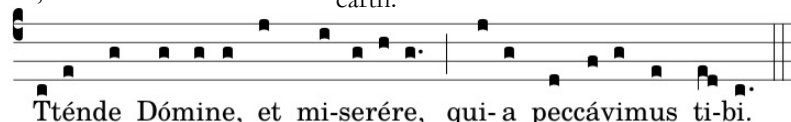
At that time Jesus went over the sea of Galilee, which is that of Tiberias: and a great multitude followed Him, because they saw the miracles which He did on them that were diseased. Jesus therefore went up into a mountain: and there He sat with His disciples. Now the Pasch, the festival day of the Jews, 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

et duos pisces: sed hæc quid sunt inter tantos? Dixit ergo Jesus: Fácite hómines discúmbere. Erat autem fœnum multum in loco. Discubuérunt ergo viri, número quasi quinque mília. Accépit ergo Jesus panes, et cum grátias egísset, distribuit discumbéntibus: simíliter et ex piscibus quantum volébant. Ut autem impléti sunt, dixit discíplis suis: Collígite quæ superavérunt fragmenta, 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.

Psalm 134. 3, 6

LAUDÁTE Dóminum, quia benígnus est: psállite nómini ejus, quóniam suávis est: ómnia quæcumque voluit, fecit in cælo, et in terra.

V.
A



[Response: Hear, O Lord, and have mercy upon us, who have sinned against Thee.]

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

VERE dignum et justum est, æquum et salutáre, nos tibi semper, et ubique grátias ágere: Dómine sancte, Pater omnipotens, ætérne Deus: Qui corporáli jejúnio vítia cómprimis, mentem élevas, virtútem largírís, et præmia: per Christum Dóminum nostrum. Per quem majestátem tuam

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

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.

SECRET

Look down mercifully upon These sacrifices, we beseech Thee, O Lord, that they may increase our devotion and effect our salvation. Through our Lord.

PREFACE FOR LENT

It is truly meet and just, right and availing unto salvation, that we should at all times and in all places give thanks unto Thee, O holy Lord, Father almighty and everlasting God. Who by the fasting of the body dost curb our vices, elevate our minds and bestow virtue and reward; through Christ our Lord. Through whom the angels praise Thy