

Offertory (Psalm 134:3,6)

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 FAVORABLY upon these present Sacrifices, we beseech Thee, O Lord, that they may profit us unto both devotion and salvation. Through our Lord ...

Preface for Lent

IT IS TRULY meet and just, right and for our salvation, that we should at all times and in all places give thanks to Thee, holy Lord, Father almighty, eternal God: Who by this bodily fast dost curb our vices, lift our minds, strength and rewards bestow; through Christ our Lord. Through Whom Angels praise Thy Majesty, Dominations worship, Powers stand in awe. The Heavens and the hosts of heaven with blessed Seraphim unite, exult, and celebrate. And we entreat that Thou wouldst bid our voices too be heard with theirs, singing with lowly praise: — *Sanctus*.

Communion (Psalm 121:3,4)

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

WE ARE constantly filled with Thy holy Mysteries, O merciful God: grant, we beseech Thee, that we may celebrate them with sincere homage and always receive them with steady faith. Through our Lord Jesus Christ, Thy Son ...

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

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

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 largiris, et præmia: per Christum Dóminum nostrum. Per quem majestátem tuam laudant Ángeli, adorant Dominatiónes, tremunt Potestátes. Cæli, cælorúmque Virtútes, ac beáta Séráphim, sócia exsultatióne concélebrant. Cum quibus et nostras voces, ut admitti júbeas, deprecámur, súplici confessiõe dicentes: — *Sanctus*.

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

DA NOBIS, quæsumus, miséricors Deus: ut sancta tua, quibus incessánter explémur, sincéris tractémus obséquiiis, et fidéli semper mente sumámus. Per Dóminum Jesum Christum, Fílium tuum ...



Gather up the fragments, lest they be lost.

Introit (Isaias 66:10,11)

LÆTÁRE, Jerúsalem: et convéntum fácite, omnes qui diligitis eam: gaudéte cum lætítia, qui in tristítia fuístis: ut exsultétis, et satiémini ab ubéribus consolatiónis vestræ. *Ps. 121:1.* Lætátus sum in his, quæ dicta sunt mihi: in domum Dómini ibimus. *V.* Glória Patri, et Fílio, et Spirítui Sancto. Sicut erat in princípío, et nunc, et semper, et in sæcula sæculórum. Amen. — Lætáre ...

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. *Psalm.* 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 Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen. — Rejoice, O Jerusalem ...

Collect

CONCÉDE, quæsumus, omnípotens Deus: ut qui ex mérito nostræ actiõnis affligimur, tuæ grátia consolatiõe respirémus. Per Dóminum ...

GRANT, we beseech Thee, almighty God, that we who are justly afflicted for our deeds, may be relieved by the consolation of Thy grace. Through our Lord ...

Epistle (Galatians 4:22–31)

FRATRES: Scriptum est: Quóniam Abraham duos filios hábuit: unum de ancilla, et unum de líbera. Sed qui de ancilla, secúndum carnem natus est: qui autem de líbera, per repromissiõnem: 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

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 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 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 (Psalm 121: 1,7)

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)

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 forever.

Gospel (John 6: 1–15)

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

est Jerúsalem, et servit cum filiis suis. Illa autem, quæ sursum est Jerúsalem, libera est, quæ est mater nostra. Scriptum est enim: Lætare, 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 promissionis filii sumus. Sed quómodo tunc is, qui secúndum carnem natus fúerat, persequebátur 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.

LÆTATUS SUM in his, quæ dicta sunt mihi: in domum Dómini ibimus. ¶ Fiat pax in virtúte tua: et abundántia in túrribus tuis.

QUI CONFÍDUNT 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.

IN ILLO TÉMPORE: Abiit Jesus trans mare Galilææ, quod est Tiberiædis: 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 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 dicebat 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 discipulis 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. Discuérunt ergo viri, número quasi quinque míllia. Accépit ergo Jesus panes, et cum grátias egísset, dístríbut discuméntibus: simíliter et ex píscibus quantum volébant. Ut autem impléti sunt, dixit discipulis suis: Collígite quæ superáverunt 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, dicebant: 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. — *Credo.*

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 commeth 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. — *Creed.*