

mortis nostrae. Amen. (3x)

V. Salve Regina,

R. Mater misericordiae, vita, dulcedo, et spes nostra, salve. Ad te clamamus, exsules filii Evae. Ad te suspiramus gementes et flentes in hac lacrymarum valle. Eia ergo, Advocata nostra, illos tuos misericordes oculos ad nos converte. Et Iesum, benedictum fructum ventris tui, nobis, post hoc exilium, ostende. O clemens, o pia, o dulcis Virgo Maria.

V. Ora pro nobis, sancta Dei Genitrix.

R. Ut digni efficiamur promissionibus Christi.

Orémus. Deus, refúgium nostrum et virtus, populum ad te clamantem propitius respice; et intercedente gloriosa, et immaculata Virgine Dei Genitrice Maria, cum beato Ioseph, eius Sponso, ac beatis Apostolis tuis Petro et Paulo, et omnibus Sanctis, quas pro conversione peccatorum, pro libertate et exaltatione sanctae Matris Ecclesiae, preces effundimus, misericors et benignus exaudi. Per eundem Christum Dominum nostrum. Amen.

Sancte Michaël Archangele, defende nos in proelio; contra nequitiam et insidias diaboli esto praesidium. Imperet illi Deus, supplices deprecamur: tuque, Princeps militiae caelestis, satanam aliosque spiritus malignos, qui ad perditionem animarum pervagantur in mundo, divina virtute in infernum detrude. Amen.

V. Cor Iesu sacratissimum.

R. Miserere nobis. (3x)

us sinners, now and at the hour of our death. Amen.

V. Hail, holy Queen,

R. Mother of mercy, our life, our sweetness, and our hope. To thee do we cry, poor banished children of Eve. To thee do we send up our sighs, mourning and weeping in this valley of tears. Turn then, most gracious Advocate, thine eyes of mercy towards us. And after this our exile, show unto us the blessed Fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary.

V. Pray for us, O Holy Mother of God.

R. That we may be made worthy of the promises of Christ.

Let us pray. O God, our refuge and our strength, look down in mercy on Thy people who cry to Thee; and by the intercession of the glorious and immaculate Virgin Mary, Mother of God, of St. Joseph her Spouse, of Thy blessed Apostles Peter and Paul, and of all the Saints, in mercy and goodness hear our prayers for the conversion of sinners, and for the liberty and exaltation of our holy Mother and Church. Through the same Christ our Lord.

Saint Michael the Archangel, defend us in battle; be our protection against the wickedness and snares of the devil. May God rebuke him, we humbly pray: and do thou, O Prince of the heavenly host, by the power of God cast into hell Satan and all the evil spirits who prowl about the world seeking the ruin of souls. Amen.

P. Most Sacred Heart of Jesus,

A. Have mercy upon us. (3x)

## PRAYING THE TRADITIONAL MASS AT HOME

(Longer Method — Fourth Sunday after Lent)

*If you are doing this by yourself, you would be free to approach the readings in the manner of [lectio divina](#). You could also read, after the Gospel or at the end, a homily from a Church Father (for Sundays, use [this collection](#), keyed to the old calendar), or a selection from Guéranger's Liturgical Year or Parsch's The Church's Year of Grace. Before starting, pause for a half-minute or so to get into a recollected frame of mind.*

*(A prayer by St. Gertrude the Great, which may be said at the beginning:)*

O my God, as I cannot this day enjoy the happiness of assisting at the holy mysteries, I transport myself in spirit to the foot of the altar, where I unite myself with the sacrifice of the Church, the sacrifice of Thine adorable Son. I offer myself with Him, by Him, and in His Name. I adore, I praise, and I thank Thee, imploring Thy mercy, invoking Thine assistance, and presenting Thee the homage I owe Thee as my Creator, the love due to Thee as my Savior. Apply to my soul, I beseech Thee, O merciful Jesus, Thy glorious merits; apply them also to those for whom I particularly wish to pray.

✠ In nomine Patris, et Filii, et Spiritus Sancti, Amen. Introibo ad altare Dei.

R. Ad Deum, qui lætificat iuventutem meam.

V. Iúdica me, Deus, et discérne causam meam de gente non sancta: ab hómine iníquo et dolóso éru me.

R. Quia tu es, Deus, fortitúdo mea: quare me repulísti, et quare tristis incédo, dum afflígit me inimícus?

V. Emítte lucem tuam et veritátem tuam: ipsa me deduxérunt, et adduxérunt in montem sanctum tuum et in tabernácula tua.

R. Et introibo ad altare Dei: ad Deum, qui lætificat iuventutem meam.

V. Confitébor tibi in cíthara, Deus, Deus meus: quare tristis es, ánima mea, et quare contúrbas me?

R. Spera in Deo, quóniam adhuc confitébor illi: salutáre vultus mei, et Deus meus.

V. Glória Patri, et Fílio, et Spíritui Sancto.

R. Sicut erat in princípío, et nunc, et semper: et in saecula sæculórum. Amen.

✠ In the Name of the Father, and of the Son, and of the Holy Ghost, Amen. I will go in unto the altar of God.

R. To God who giveth joy to my youth.

V. Judge me, O God, and distinguish my cause from the nation which is not holy: deliver me from the unjust and deceitful man.

R. For Thou, O God, art my strength: why hast Thou cast me off? and why go I sorrowful whilst the enemy afflicteth me?

V. Send forth Thy light and Thy truth: they have conducted me and brought me unto Thy holy mount, and into Thy tabernacles.

R. And I will go into the altar of God: to God who giveth joy to my youth.

V. To Thee, O God, my God, I will give praise upon the harp; why art thou sad, O my soul, and why dost thou disquiet me?

R. Hope in God, for I will still give praise to Him: the salvation of my countenance and my God.

V. Glory be to the Father, and to the Son, and to the Holy Ghost.

V. Introíbo ad altáre Dei.  
R. Ad Deum, qui lætíficat iuventútem meam.

V. Adiutórium nostrum ☩ in nómine Dómini.

R. Qui fecit coelum et terram.

*(Servers familiar with the Confiteor should note the slight modification.)*

*(All:)* Confíteor Deo omnipoténti, beátæ Mariæ semper Vírgini, beáto Michaéli Archángelo, beáto Ioánni Baptístæ, sanctis Apóstolis Petro et Paulo, et ómnibus Sanctis: quia peccávi nimis cogitátione, verbo et opere: *(strike breast 3x)* mea culpa, mea culpa, mea máxima culpa. Ideo precor beátam Mariám semper Vírginem, beátum Michaélem Archángelum, beátum Ioánnem Baptistam, sanctos Apóstolos Petrum et Paulum, et omnes Sanctos, orare pro me ad Dóminum, Deum nostrum.

V. Misereátur nostri omnipotens Deus, et, dimíssis peccátis nostris, perdúcat nos ad vitam ætérnam.

R. Amen.

V. Indulgéntiam, ☩ absolutionem et remissionem peccatórum nostrórum tríbuat nobis omnipotens et miséricors Dóminus.

R. Amen.

V. Deus, tu convérsus vivificábis nos.

R. Et plebs tua lætábitur in te.

V. Osténde nobis, Dómine, misericórdiam tuam.

R. Et salutáre tuum da nobis.

V. Dómine, exáudi orationem meam.

R. Et clamor meus ad te véniat.

R. As it was in the beginning, is now, and ever shall be, world without end. Amen.

V. I will go in unto the altar of God.

R. To God who giveth joy to my youth.

V. Our help ☩ is in the Name of the Lord.

R. Who made heaven and earth.

*(Servers familiar with the Confiteor should note the slight modification.)*

*(All:)* I confess to almighty God, to the blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, and to all the Saints, that I have sinned exceedingly in thought, word, and deed, *(strike breast thrice)* through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary, ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, and all the Saints, to pray to the Lord our God for me.

V. May almighty God be merciful to us, and forgiving our sins, bring us to everlasting life.

R. Amen.

V. May the ☩ almighty and merciful Lord grant us pardon, absolution, and remission of our sins.

R. Amen.

V. O God, Thou wilt turn again and quicken us.

R. And thy people shall rejoice in Thee.

V. Show us, O Lord, Thy mercy.

R. And grant us Thy salvation.

V. O Lord, hear my prayer.

R. And let my cry come before Thee.

## LAST GOSPEL

V. Initium ☩ sancti Evangélii secúndum Ioánnem.

R. Glória tibi, Dómine.

In princípío erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in princípío apud Deum. Omnia per ipsum facta sunt: et sine ipso factum est nihil, quod factum est: in ipso vita erat, et vita erat lux hóminum: et lux in ténebris lucet, et ténebræ eam non comprehendérunt. Fuit homo missus a Deo, cui nomen erat Ioánnes. Hic venit in testimónium, ut testimónium perhibéret de lúmine, ut omnes créderent per illum. Non erat ille lux, sed ut testimónium perhibéret de lúmine. Erat lux vera, quæ illúminat omnem hóminem veniéntem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognóvit. In própria venit, et sui eum non recepérunt. Quotquot autem recepérunt eum, dedit eis potestátem filios Dei fieri, his, qui credunt in nómine eius: qui non ex sanguínibus, neque ex voluntáte carnis, neque ex voluntáte viri, sed ex Deo nati sunt. Genuflectit dicens: Et Verbum caro factum est, Et surgens prosequitur: et habitávit in nobis: et vídimus glóriam eius, glóriam quasi Unigéniti a Patre, plenum grátiae et veritatis.

R. Deo grátias.

V. Ave Maria, gratia plena, Dominus tecum, benedicta tu in mulieribus et benedictus fructus ventris tui, Iesus.

R. Sancta Maria, Mater Dei, ora pro nobis peccatoribus, nunc et in hora

V. The beginning ☩ of the holy Gospel according to John.

R. Glory be to Thee, O Lord.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was made nothing that was made: in Him was life, and the life was the Light of men; and the Light shineth in darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness, to testify concerning the Light, that all might believe through Him. He was not the Light, but he was to testify concerning the Light. That was the true Light, which enlighteneth every man that cometh into this world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him to them He gave power to become sons of God, to them that believe in His Name, who are born not of blood, nor of the will of the flesh, nor of the will of man, but of God. Here all kneel. And the Word was made flesh, and dwelt among us: and we saw His glory, the glory as of the Only begotten of the Father, full of grace and truth.

R. Thanks be to God.

V. Hail Mary, full of grace; The Lord is with thee; Blessed art thou amongst women, And blessed is the fruit of thy womb, Jesus.

R. Holy Mary, Mother of God, Pray for

(2) My Jesus, I believe that you are present in the Most Blessed Sacrament. I love you above all things, and I desire you to be in my soul. Since I cannot at this moment receive you sacramentally, come at least spiritually into my heart. As though you were already there, I embrace you and unite myself wholly to you. Never permit me to be separated from you. Amen. (*St. Alphonsus*)

(3) O Jesus, I turn toward the holy tabernacle where you dwell, hidden for love of me, in the Most Blessed Sacrament. I love you, my Lord and my God. Even though I cannot receive you in Holy Communion today, come, nevertheless, and visit me with Your grace. Come spiritually into my heart. Purify me, sanctify me, make my heart like unto your own Heart, O burning fire of charity! Amen.

(4) At Thy feet, O my Jesus, I prostrate myself, and I offer Thee the repentance of my contrite heart, which is humbled in its nothingness and in Thy holy presence. I adore Thee in the Sacrament of Thy love, the ineffable Eucharist. I desire to receive Thee into the poor dwelling that my heart offers Thee. While waiting for the happiness of sacramental Communion, I wish to possess Thee in spirit. Come to me, O my Jesus, since I, for my part, am coming to Thee! The love embrace my whole being in life and in death. I believe in Thee, I hope in Thee, I love Thee. Amen.

*Recite now the Communion antiphon with thanksgiving in your heart for the graces the Lord has given and is giving you in your life.*

**COMMUNION** (Ps 121:3–4)

Jerúsalem, quæ ædificátur ut cívitas, cujus participátio ejus in idípsum: illuc enim ascendérunt tribus, tribus Dómini, ad confiténdum nómini tuo, Dómine.

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.

V. Domine, exaudi orationem meam.  
R. Et clamor meus ad te veniat.

V. O Lord, hear my prayer.  
R. And let my cry come unto Thee.

**POSTCOMMUNION**

Da nobis, quæsumus, miséricors Deus: ut sancta tua, quibus incessánter explémur, sincéris tractémus obséquiiis, et fidéli semper mente sumámus. Per Dóminum.

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.

V. Domine, exaudi orationem meam.  
R. Et clamor meus ad te veniat.  
V. Benedicamus Domino.  
R. Deo gratias.

V. O Lord, hear my prayer.  
R. And let my cry come unto Thee.  
V. Let us bless the Lord.  
R. Thanks be to God.

**INTROIT**

✠ Laetare, Jerúsalem: et convéntum fácite, omnes qui dilígitis 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... Laetare, Jerúsalem...

✠ 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... Rejoice, O Jerusalem...

V. Kyrie eleison.  
R. Kyrie eleison.  
V. Kyrie eleison.  
  
R. Christe eleison.  
V. Christe eleison.  
R. Christe eleison.  
  
V. Kyrie eleison.  
R. Kyrie eleison.  
V. Kyrie eleison.

V. Lord, have mercy.  
R. Lord, have mercy.  
V. Lord, have mercy.  
  
R. Christ, have mercy.  
V. Christ, have mercy.  
R. Christ, have mercy.  
  
V. Lord, have mercy.  
R. Lord, have mercy.  
V. Lord, have mercy.

**GLÓRIA** in excélsis Deo. Et in terra pax homínibus bonæ voluntátis. Laudámus te. Benedícimus te. Adorámus te. Glorificámus te. Grátias ágimus tibi propter magnam glóriam tuam. Dómine Deus, Rex coeléstis, Deus Pater omnípotens. Dómine Fili unigénite, Iesu Christe. Dómine Deus, Agnus Dei, Fílius Patris. Qui tollis peccáta mundi, miserére nobis. Qui tollis peccáta mundi, súscipe deprecatióem nostram. Qui sedes ad dexteram Patris, miserére nobis. Quóniam tu solus Sanctus. Tu solus Dóminus. Tu solus Altíssimus, Iesu Christe. Cum Sancto Spíritu ✠ in glória Dei Patris. Amen.

Glory be to God on high, and on earth peace to men of good will. We praise Thee. We bless Thee. We adore Thee. We glorify Thee. We give Thee thanks for Thy great glory. O Lord God, heavenly King, God the Father almighty. O Lord Jesus Christ, the only begotten Son. O Lord God, Lamb of God, Son of the Father. Who takest away the sins of the world, have mercy on us. Who takest away the sins of the world, receive our prayer. Who sittest at the right hand of the Father, have mercy on us. For Thou only are holy. Thou only art the Lord. Thou only art most high, O Jesus Christ. Together with the Holy Ghost ✠ in the glory of God the Father. Amen.

V. Domine, exaudi orationem meam.  
R. Et clamor meus ad te veniat.

V. O Lord, hear my prayer.  
R. And let my cry come unto Thee.

COLLECT

Oremus. Concède, quæsumus, omnípotens Deus: ut qui ex mérito nostræ actiõnis affligimur, tuæ grátie consolatiõne respirémus. Per Dóminum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti, Deus, per omnia saecula saeculorum. Amen.

Let us pray. 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 Jesus Christ, Thy Son, who liveth and reigneth with Thee, in the unity of the Holy Ghost, God world without end. Amen.

EPISTLE

Lectio Epistolae beati Pauli Apostoli ad Galatas (4:22–31). Fratres: Scriptum est: Quóniam Abraham duos filios hábit: unum de ancílla, et unum de líbera. Sed qui de ancílla, secúndum carnem natus est: qui autem de líbera, per repromissiõnem: quæ sunt per allegoriám 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 parís: erúmpe et clama, quæ non párturis: quia multi filii desértæ, magis quam ejus, quæ habet virum. Nos autem, fratres, secúndum Isaac promissiõnis filii sumus. Sed quómodo tunc is, qui secúndum carnem natus fúerat, persequébátur eum, qui secúndum spíritum: ita et nunc. Sed quid dicit Scriptúra? Ejice ancíllam et filium ejus: non enim heres erit filius ancíllæ cum filio líberæ. Itaque, fratres, non sumus ancíllæ filii, sed líberæ: qua libertáte Christus nos liberávit.

A reading from the Epistle of Blessed Paul to the Galatians. 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: 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. R. Thanks be to God.

R. Deo gratias.

PATER NOSTER, qui es in caelis, Sanctificetur nomen tuum. Adveniat regnum tuum. Fiat voluntas tua, sicut in coelo et in terra. Panem nostrum quotidianum da nobis hodie. Et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem:

Our Father, who art in heaven, hallowed be Thy Name; Thy kingdom come; Thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation.

R. Sed libera nos a malo.

R. But deliver us from evil.

(All:)

AGNUS DEI, qui tollis peccáta mundi: (strike breast) miserére nobis.

Lamb of God, who takest away the sins of the world, (strike the breast) have mercy on us.

Agnus Dei, qui tollis peccáta mundi: miserére nobis.

Lamb of God, who takest away the sins of the world, have mercy on us.

Agnus Dei, qui tollis peccáta mundi: dona nobis pacem.

Lamb of God, who takest away the sins of the world, grant us peace.

Before making a spiritual communion, say three times:

Domine, non sum dignus (strike breast), ut intres sub tectum meum: sed tantum dic verbo, et sanabitur anima mea. (3x)

O Lord, I am not worthy (strike the breast) that Thou shouldest enter under my roof: but only say the word, and my soul shall be healed. (3x)

You could kneel in the direction of the nearest tabernacle of your neighborhood, so that you have in mind that the Lord you desire to receive is really present in our churches: "The Word became flesh and dwelt among us."

(1) O Lord, I am not worthy that the earth should bear me; but for Thine Own sake pardon me all my sins. O Lord, I am not worthy to be called Thy creature; but by the bitterness of Thy passion forgive me all my debts. O Lord, I am not worthy to utter Thy Holy Name; but by the virtue of this holy Sacrifice bestow on me Thy grace. O Thou Who hast formed my substance and reformed it when fallen and decayed, I beseech Thee so to prepare me by Thine all-powerful wisdom, and by the tender compassionate love of Thy Heart, that I may worthily receive Thee unto my soul, and that Thou mayest work and perfect in me without impediment all that Thou hast from eternity decreed concerning me, according to the good pleasure of Thy Divine will. O Good Jesus, may Thine omnipotence bless me, may Thy wisdom teach me, may Thy sweetness fill and pervade me, may Thy goodness draw me and unite me to Thee for ever. I desire to communicate spiritually, that Thy Blood may purify, Thy Flesh strengthen, and Thy Spirit sanctify me. (St. Gertrude)

death: "Take heart: I have overcome the world" (Jn 16:33).

(1) O Almighty, everlasting God, seeing that it is the true faith of Thy Church that the Holy Sacrifice of the Mass instituted by Thy Son is infinitely pleasing to Thy Divine Majesty, and renders Thee an infinite worship and praise, and since by it alone Thou canst be worthily and adequately worshipped and praised; impelled by an ardent desire for Thy honour and glory, I purpose to assist at the Holy Oblation with the utmost devotion of which I am capable, and to offer to Thee all of the Masses which shall this day be offered up from every part of the world. Amen.

(2) Look down, O tender Father, from the throne of Thy Majesty and from the lofty dwelling-place of Thy heavens, upon this oblation which our holy Mother the Church, Thy Bride, offers to Thee by the hands of Thy priest; and through its force and merit be appeased for our manifold transgressions. Accept, I beseech Thee, the Sacrifice which I, Thy most worthless servant, offer to Thee my living and true God in my own name; and in that of all the whole world; in union with all the merits of Thy most beloved Son, with all the treasure of Thy holy Church, for my innumerable sins, offences, and negligences, and for all the faithful, living and departed, that to them and to me it may avail for salvation unto eternal life. Amen.

(3) O most loving Father, in union with that love wherewith Thy Son offered Himself once upon the Cross, and now offers Himself to Thee upon the Altar, I offer Him to Thee for the welfare and salvation of Thy whole Church. Look upon His virgin Flesh, so cruelly torn by the scourges, bruised with blows and buffetings, defiled with spittings, besmeared with Blood, pierced with sharp thorns, swollen and livid with stripes, torn by the nails, rent with the lance. May that pity which drew Him down from Heaven and sweetly constrained Him to immolate Himself on the Cross, and constrains Him now to offer Himself daily to Thee upon the Altar—may that same pity move Thee now, O Father, to have mercy on us. Amen.

(4) O most holy Father, Thine Only-begotten Son hath deigned to become a Sacrifice and propitiation for our sins. I offer Thee His most holy Body and Blood, His Humanity and His Divinity, His virtues and His perfections, His Passion and Death, in union with that love with which He once offered Himself to Thee upon the Cross, and now offers Himself to Thee on every Altar of the world. In union with these Masses, I offer Thee the virtues, merits, and graces of the Blessed Virgin Mary and all the Saints, together with all the good works of all men, and the whole treasure of Thy holy Church. Amen.

(5) Eternal Father, I offer Thee the Most Precious Blood of Thy Divine Son, Jesus, in union with all the Masses said throughout the world today, for all the holy Souls in Purgatory, for sinners everywhere, for sinners in the Universal Church, and for those in my own home and within my family. Amen.

## GRADUAL & TRACT

(Ps 121:1, 7; Ps 124:1–2)

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

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 sæcúlum.

## GOSPEL (Jn 8:1–11)

V. *Sequentia* ✠ sancti Evangelii secundum Joannem.

R. *Gloria tibi, Domine.*

In illo témpore: Abiit Jesus trans mare Galilææ, 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 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 discúmbere. Erat autem foenum multum in loco.

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 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.

V. A continuation of the Holy Gospel according to St. John.

R. Glory to Thee, O Lord.

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

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 discipulis suis: Collígite quæ superavérunt fragménta, ne péreant. Collegérunt ergo, et implevérunt duódecim cóphinos fragmentórum ex quinque páribus hordeáceis, quæ superfuérunt his qui manducáverant. Illi ergo hómines cum vidissent 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.

R. Laus tibi, Christe.

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.

R. Praise to Thee, O Christ.

**CREDO** in unum Deum, (*bow head*) Patrem omnipoténtem, factórem coeli et terræ, visibílium ómnium et invisibílium. Et in unum Dóminum (*bow head*) Iesum Christum, Fílium Dei unigénitum. Et ex Patre natum ante ómnia saecula. Deum de Deo, lumen de lúmine, Deum verum de Deo vero. Génitum, non factum, consubstantiálem Patri: per quem ómnia facta sunt. Qui propter nos hómines et propter nostram salútem descéndit de coelis. (*kneel*) Et incarnátus est de Spírítu Sancto ex María Vírgine: Et homo factus est. (*rise*) Crucifíxus étiam pro nobis: sub Póntio Piláto passus, et sepúltus est. Et resurréxit tértia die, secúndum Scriptúras. Et ascéndit in coelum: sedet ad délixeram Patris. Et

I believe in one God, (*bow head*) the Father almighty, Maker of heaven and earth, and of all things, visible and invisible. And in one Lord (*bow head*) Jesus Christ, the only begotten Son of God. And born of the Father, before all ages. God of God: Light of Light: true God of true God. Begotten, not made, consubstantial with the Father, by whom all things were made. Who, for us men, and for our salvation, came down from heaven. (*kneel*) And became incarnate by the Holy Ghost of the Virgin Mary: and was made man. (*rise*) He was crucified also for us, suffered under Pontius Pilate, and was buried. And the third day He rose again according to the Scriptures. And ascended into heaven,

íterum ventúrus est cum glória iudicáre vivos et mórtuos: cuius regni non erit finis. Et in Spírítum Sanctum, Dóminum et vivificántem: qui ex Patre Filióque procédit. Qui cum Patre et Fílio (*bow head*) simul adorátur et conglorificátur: qui locútus est per Prophétas. Et unam sanctam cathólicam et apostólicam Ecclésiám. Confíteor unum baptísma in remissiónem peccatórum. Et exspécto resurrecciónem mortuórum. ✠ Et vitam ventúri saeculi. Amen.

and sitteth at the right hand of the Father. And He shall come again with glory to judge both the living and the dead, of whose kingdom there shall be no end. And in the Holy Ghost, the Lord and Giver of Life, proceeding from the Father and the Son. Who together, with the Father and the Son, (*bow head*) is adored and glorified: Who spoke by the prophets. And in one, holy, Catholic and Apostolic Church. I confess one baptism for the remission of sins. And I look for the resurrection of the dead. ✠ And the life of the world to come. Amen.

**OFFERTORY** (Ps 134: 3,6)

Laudate Dóminum, quia benígnus est: psállite nómini ejus, quóniam suávis est: ómnia quaecúmque vóluit, fecit in caelo et in terra.

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**

Sacrificiis praeséntibus, Dómine, quæsumus, inténde placátus: ut et devotióni nostræ proficiant et salúti. Per Dóminum nostrum Iesum Christum, Fílium tuum, qui tecum vivit et regnat in unitate Spírítus Sancti, Deus, per omnia saecula saeculorum. Amen.

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 liveth and reigneth with Thee, in the unity of the Holy Ghost, God world without end. Amen.

**SANCTUS**, Sanctus, Sanctus Dóminus, Deus Sábaoth. Pleni sunt coeli et terra glória tua. Hosánna in excélsis. ✠ Benedíctus, qui venit in nómine Dómini. Hosánna in excélsis.

Holy, Holy, Holy Lord God of Sabaoth! Heaven and earth are full of Thy glory! Hosanna in the highest! ✠ Blessed is He that cometh in the Name of the Lord! Hosanna in the highest!

*Spend some time in silence, meditating on the mystery of the Lord's Passion and Death—the all-sufficient Sacrifice of the Cross—which He makes present anew, for our continual redemption, in each offering of the Mass. Unite yourself to that offering as it takes place on the altars of the Church today, either in your own words or in the words of a prayer given to us by the saints (such as one of the following, adapted from the prayers of St. Gertrude the Great). Recall, too, that the Lord is present as the risen, glorified, ascended Savior who has triumphed over sin and*