

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 ANTIPHON

(Ps 121:3–4)

Jerúsalem, quæ ædificátur ut civitas, 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 obséquii, et fidéli semper mente sumámus. Per Dóminum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti, Deus, per omnia saecula saeculorum. Amen.

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

V. Benedicamus Domino.
R. Deo gratias.

V. Let us bless the Lord.
R. Thanks be to God.

✠ In nomine Patris, et Filii, et Spiritus Sancti, Amen.

✠ In the Name of the Father, and of the Son, and of the Holy Ghost, Amen.



PRAYING THE TRADITIONAL MASS AT HOME

(Shorter 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*. Before starting, pause 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.

✠ In the Name of the Father, and of the Son, and of the Holy Ghost, Amen.

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...

Kyrie eleison. (3x)
Christe eleison. (3x)
Kyrie eleison. (3x)

Lord, have mercy. (3x)
Christ, have mercy. (3x)
Lord, have mercy. (3x)

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, omní-potens Deus: ut qui ex mérito nostræ actiónis affligimur, tuæ grátia conso-latióne 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 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 allegoríam 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. Scrip-tum est enim: Lætáre, 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, persequébatur eum, qui secúndum spíritum: ita et nunc. Sed quid dicit Scriptúra? Ejice ancíllam et filium ejus: non enim heres erit filius	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

R. Sed libera nos a malo.	R. But deliver us from evil.
(All:) AGNUS DEI , qui tollis peccáta mundi: (strike breast) miserére nobis. Agnus Dei, qui tollis peccáta mundi: miserére nobis. Agnus Dei, qui tollis peccáta mundi: dona nobis pacem.	Lamb of God, who takest away the sins of the world, (strike breast) have mercy on us. Lamb of God, who takest away the sins of the world, have mercy on us. Lamb of God, who takest away the sins of the world, grant us peace.
<i>Before making a spiritual communion, say three times:</i>	
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 breast) that Thou shouldst enter under my roof: but only say the word, and my soul shall be healed. (3x)
<i>If you wish, you could kneel in the direction of the nearest tabernacle of your neighborhood, so that you have in mind that the Lord whom you desire to receive is really present in our midst: "The Word became flesh and dwelt among us." In this way, you honor His promise to remain with us and you offer worship to His Eucharistic presence.</i>	
(1) 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)	
(2) 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.	
(3) (3) 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.	

(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 all 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.

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.

ancillae cum filio liberae. Itaque, fratres, non sumus ancillae filii, sed liberae: qua libertate Christus nos liberavit.

R. Deo gratias.

GRADUAL & TRACT

(Ps 121:1, 7; Ps 124:1–2)

Laetatus sum in his, quae dicta sunt mihi: in domum Domini ibimus. Fiat pax in virtute tua: et abundantia in turribus tuis.

Qui confidunt in Domino, sicut mons Sion: non commovebitur in aeternum, qui habitat in Jerusalem. Montes in circuitu ejus: et Dominus in circuitu populi sui, ex hoc nunc et usque in saeculum.

GOSPEL (Jn 8:1–11)

V. Sequentia sancti Evangelii secundum Joannem.

R. Gloria tibi, Domine.

In illo tempore: Abiit Jesus trans mare Galilaeae, quod est Tiberiadae: et sequebatur eum multitudo magna, quia videbant signa quae faciebat super his qui infirmabantur. Subiit ergo in montem Jesus: et ibi sedebat cum discipulis suis. Erat autem proximum Pascha, dies festus Judaeorum. Cum sublevasset ergo oculos Jesus et vidisset quia multitudo maxima venit ad eum, dixit ad Philippum: Unde ememus panes, ut manducent hi? Hoc autem dicebat tentans eum: ipse enim sciebat quid esset facturus. Respondit ei Philippus: Ducentorum denariorum panes non sufficiunt eis, ut unusquisque modi-

children of the bondwoman, but of the free: by the freedom wherewith Christ has made us free.

R. Thanks be to God.

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

cum quid accípiat. Dicit ei unus ex discípulis 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. Discubuérunt ergo viri, número quasi quinque míllia. Accépit ergo Jesus panes, et cum grátias egisset, distribuit discumbéntibus: similiter et ex píscibus quantum volébant. Ut autem impléti sunt, dixit discípulis 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 vidíssent quod Jesus fécerat signum, dicébant: Quia hic est vere Prophéta, qui ventúrus est in mundum. Jesus ergo, cum cognovíssent quia ventúri essent ut ráperent eum et fácerent eum regem, fugit íterum in montem ipse solus.

R. Laus tibi, Christe.

OFFERTORY (Ps 134: 3,6)

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

SECRET

Sacrificiis præsentibus, Dómine, quæsumus, inténde placátus: ut et devotióni nostræ proficiant et salúti. Per Dóminum nostrum Jesum Christum, Filium tuum, qui tecum

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 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.

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.

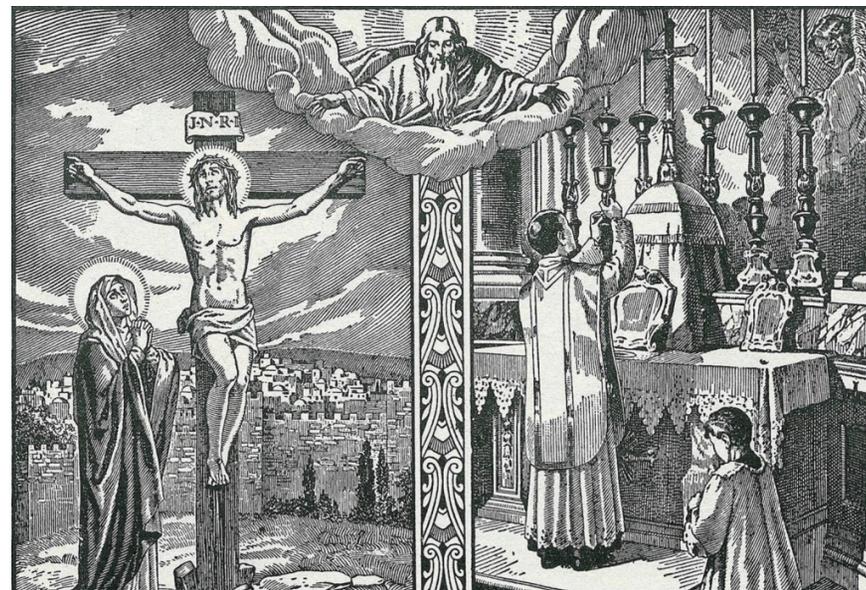
Look down mercifully upon These sacrifices, we beseech Thee, O Lord, that they may increase our devotion and effect our salvation. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with

vivit et regnat in unitate Spiritus Sancti, Deus, per omnia saecula saeculorum. 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.

Thee, in the unity of the Holy Ghost, God world without end. Amen.

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 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.