

FOURTH SUNDAY OF LENT – *Lætáre* Sunday

Errors? help@extraordinaryform.org

Ever since the time of St. Helena, a large portion of the true cross has been preserved in her basilica in a theater, and for this reason the station is held there today. Its earliest designation was *Basilica Heleniana*, or more commonly *Sancta Hierusalem*, whence we have the frequent allusions to Jerusalem in today's Mass.

The Introit sounds the note of joy in the triumph of the Holy Cross; today is the feast of Holy Jerusalem. The Church invites us, as it were, to take a little rest in order to recruit our strength before proceeding with renewed fervor on the road of penance.

The Liturgy, therefore, reminds us of how Our Lord multiplied the loaves and the fishes in the desert, and fed five thousand persons (John 6: 1-15). That food represents the Word of God, which is the food of the soul; it also represents the material blessings with which divine Providence unfailingly sustains our human nature.

(This Sunday is one of two in the liturgy where rose vestments are used, the other being the Third Sunday of Advent.)

INTROIT

Isaiah 66: 10-11; Psalms 121: 1

Lætáre, Jerúsalem: et convéntum fácite, omnes qui dilígitis eam: gaudéte cum lætítia, qui in tristítia fuístis: ut exsultétis, et satiémíni ab ubéribus consolatiónis vestræ. Lætátus sum in his, quæ dicta sunt mihi: in domum Dómini íbimus. Glória Patri et Fílio et Spirítui Sancto, sicut erat in princípío, et nunc, et semper, et in sæcula sæculórum. Amen. Laetare, Jerúsalem: et convéntum fácite, omnes qui dilígitis eam: gaudéte cum lætítia, qui in tristítia fuístis: ut exsultétis, et satiémíni ab ubéribus consolatiónis vestræ.

COLLECT

Concéde, quæsumus, omnípotens Deus: ut qui ex mérito nostræ actiúnis affligimur, tuæ grátiaē consolatióne respirémus. Per Dóminum nostrum Jesum Christum, Fílium tuum, qui tecum vivit et regnat in unitáte Spirítus Sancti, Deus, per ómnia sæcula sæculórum.

EPISTLE Galatians 4: 22-31

Fratres: Scriptum est: Quóniam Ábraham duos fílios hábuit: unum de ancílla, et unum de líbera. Sed qui de ancílla, secúndum carnem natus est: qui autem de líbera, per repromissiónem: 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 paris: erúmpe, et clama, quæ non párturis: quia multi filii desértæ, magis quam ejus, quæ habet virum. Nos autem, fratres, secúndum Isaac promissiónis filii sumus. Sed quómodo tunc is, qui secúndum carnem natus fúerat, persequébatur eum, qui secúndum spíritum: ita et nunc. Sed quid dicit Scriptúra? Éjice ancíllam et fílium ejus: non enim heres erit filius ancíllæ cum filio líberæ. Ítaque, fratres, non sumus ancíllæ filii, sed líberæ: qua libertáte Christus nos liberávit.

GRADUAL Psalms 121: 1, 7

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

TRACT Psalms 124: 1-2

Qui confídunt in Dómino, sicut mons Sion: non commovébitur in ætérnum, qui hábitat in Jerúsalem. Montes in circúitu ejus: et Dóminus in circúitu pópuli suí, ex hoc nunc et usque in sæculum.

GOSPEL John 6: 1-15

In illo témpore: Ábitit 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 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 hí? 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 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 hómínes discúmbere. Erat autem fœnum multum in loco. Discubuérunt ergo viri, número quasi quinque míllia. 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 pánibus hordeáceis, quæ superfuérunt his, qui manducáverant. Illi ergo hómínes 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.

OFFERTORY Psalms 134: 3, 6

Laudáte 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, Fílium tuum, qui tecum vivit et regnat in unitáte Spirítus Sancti, Deus, per ómnia sæcula sæculórum.

PREFACE OF LENT

Vere dignum et justum est, æquum et salutáre, nos tibi semper et ubíque grátias ágere: Dómine sancte, Pater omnípotens, ætérne Deus: Qui corporáli jejúnio vítia cóprimis, mentem élevas, virtútem largiris et præmia: per Christum Dóminum nostrum. Per quem majestátem tuam laudant Ángeli, adórant Dominatiónes, tremunt Potestátes. Cæli cælórumque Virtútes ac beáta Séraphim sócia exsultatióne concélebrant. Cum quibus et nostras voces ut admítti júbeas, deprecámur, súpplíci confessiõe dicéntes:

COMMUNION Psalms 121: 3-4

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

POSTCOMMUNION

Da nobis, quæsumus, miséricors Deus: ut sancta tua, quibus incessánter explémur, sincéris tractémus obséquijs, et fidéli semper mente sumámus. Per Dóminum nostrum Jesum Christum, Fílium tuum, qui tecum vivit et regnat in unitáte Spirítus Sancti, Deus, per ómnia sæcula sæculórum.

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. I rejoiced at the things that were said to me: We shall go into the house of the Lord. Glory be to the Father, and to the Son, and to the Holy Spirit, as it was in the beginning, is now, and ever shall be, world without end. Amen. 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.

Grant, we beseech Thee, O 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 lives and reigns with Thee in the unity of the Holy Spirit, God, forever and ever.

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

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 forever that dwelleth in Jerusalem. Mountains are round about it: so the Lord is round about his people, from henceforth now and for ever.

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 penny-worth 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 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.

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 lives and reigns with Thee in the unity of the Holy Spirit, God, forever and ever.

It is truly fitting and just, proper and beneficial, that we should always and everywhere, give thanks unto Thee, holy Lord, Father almighty, everlasting God. Who by this bodily fast, dost curb our vices, dost lift up our minds and bestow on us strength and rewards through Christ our Lord. Through Whom the Angels praise Thy majesty, the Dominations adore, the Powers tremble: the heavens and the hosts of heaven, and the blessed Seraphim, together celebrate in exultation. With whom, we pray Thee, command that our voices of supplication also be admitted in confessing Thee saying:

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.

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 lives and reigns with Thee in the unity of the Holy Spirit, God, forever and ever.