

An-
tiphon.

Extóllens quaédam mú-li-er

A certain woman,
lifting up her voice
from the crowd, said,
Blessed is the womb
that bore thee and the
breasts thou didst suck.
But Jesus said to her,
Yea rather, blessed are
they who hear God's
word and keep it.

vócem de túrba, dí-xit : Be-á-tus vén-

ter qui te portávit, et úbe-ra quae suxí-sti. At Jésus

á-it íl-li : Quínímmo be-á-ti qui áudi-unt vérbum Dé-i

et custó-di-unt íl-lud.

Prayer. Quaésumus omnipotens. p. 483. — *Suffrage of all the Saints,* p. 122.

Benedicámus Dómino VI. p. 141. — *Ant. Ave Regina caelórum.* p. 240.

Fourth Sunday of Lent.

I Class. — Station at Holy Cross in Jerusalem.


Intr. V

L Aetá-re * Je-rú-sa-lem : et con-

Rejoice, O Jerusa-
lem, and come together
all you that love her;
rejoice with joy, you
that have been in sor-

vén-tum fá-ci-te ómnes qui di-lí-gi-tis

é-am : gaudéte cum lae-tí-ti-a, qui in tristí-ti-



a fu- í- stis : ut exsulté-
 tis, et sa-ti-é- mi- ni ab ubé-
 ribus conso-la-ti-ó- nis vé- strae. *Ps. Laetá-tus sum*
 in his quae dícta sunt mí-hi : * in dómum Dómi-ni í-bi-
 mus. Gló-ri-a Pátri. E u o u a e.

Glória Patri. 5th tone. p. 29. — Kýrie XVII, p. 76.

Collect.

Concède, quaesumus omni-
 potens Deus : † ut, qui ex
 mérito nostrae actiónis affligi-
 mur, * tuae grátiae consolatióne
 respirémus. Per Dóminum no-
 strum.

Grant, we beseech thee, Almighty
 God, that chastened by suffering,
 as because of our transgressions was
 meet, we may inwardly be gladdened
 by thy comforting grace. Through
 our Lord.

2. A cunctis. p. 429. — 3. Omnipotens. p. 464.

Lectio Epistolae beati Pauli Apostoli ad Galatas.

The allegory of Sara and Agar, Galatians, 4, 22-31.

FRatres : Scriptum est : Quó-
 niam Abraham duos filios
 hábuit : unum de ancilla, et
 unum de libera. Sed qui de
 ancilla, secúndum carnem natus
 est : qui autem de libera, per
 repromissionem : quae sunt per
 allegoriam dicta. Haec enim
 sunt duo testaménta. Unum
 quidem in monte Sina, in servi-
 tute generans : quae est Agar :
 Sina enim mons est in Arábia,
 qui conjunctus est ei, quae nunc

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 bond-
 age, which is Agar : for Sina is a
 mountain in Arabia, which hath
 affinity to that Jerusalem which now

est Jerúsalem, et servit cum filiis suis. Illa autem, quae sursum est Jerúsalem, libera est, quae est mater nostra. Scriptum est enim : Laetáre stérilis, quae non parís : erúmpe, et clama quae non párturis : quia multi filii desértae, magis quam ejus, quae habet virum. Nos autem, fratres, secúndum Isaac promissionis filii sumus. Sed quómodo tunc is, qui secúndum carnem natus fúerat, persequébatur eum, qui secúndum spírítum : ita et nunc. Sed quid dicit Scriptúra? Ejice ancíllam et filium ejus : non enim heres erit filius ancíllae cum filio líberae. Itaque, fratres, non sumus ancíllae filii, sed líberae : qua libertáte Christus nos liberávit.

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 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.

Grad. VII

L Ae-tátus sum * in

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. *Ps. 121, 1 and 7.*

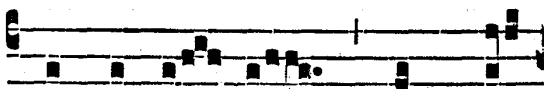
his quae dí-cta sunt mí-hi :

in dómum Dómi-ni í-bi-mus.

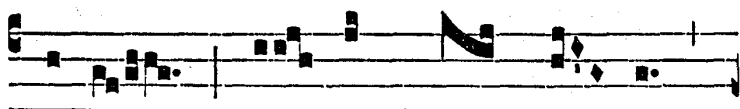
V. Fí-at pax in virtú-te tú-

a : et abundán-ti-a * in túr-ri-

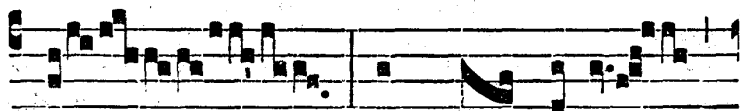
bus tú- is.

Tract. VIII 

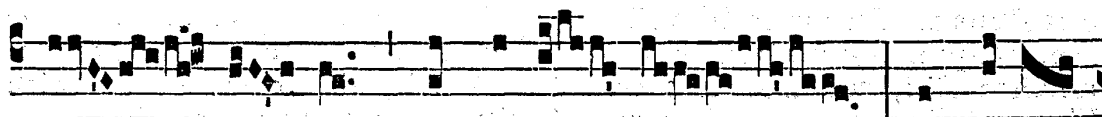
QUI confí- dunt * in Dó-



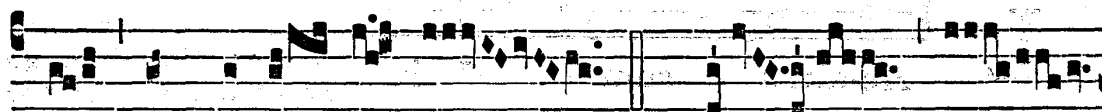
mi-no, sic- ut mons Sí- on :



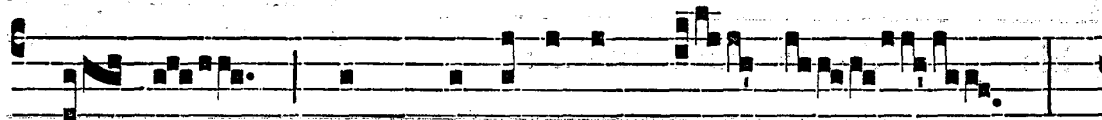
non commové-



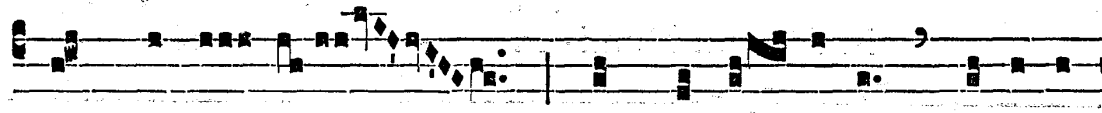
bi- tur in aetér- num, qui hábi-



tat in Je-rú- sa- lem. *V.* Món-



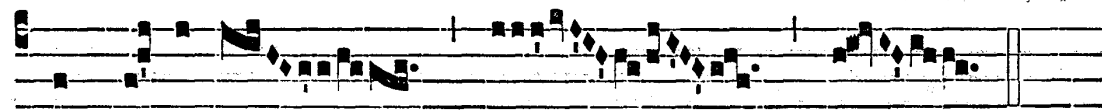
tes in circú- i- tu é- jus :



et Dómi- nus in circú- i- tu pópu- li



sú- i, ex hoc nunc et usque



* in saécu- lum.

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.

Ps. 124, 1-2.

✠ **Sequentia sancti Evangelii secundum Joannem.***First multiplication of loaves. John 6, 1-15.*

IN illo tēpore : Abiit Jesus trans mare Galilæae, quod est Tiberiædis : 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 factururus. Respondit ei Philippus : Ducentorum denariorum panes non sufficiunt eis, ut unusquisque modicum quid accipiat. Dicit ei unus ex discipulis ejus, Andreas, frater Simonis Petri : Est puer unus hic, qui habet quinque panes hordeaceos, et duos pisces : sed haec quid sunt inter tantos? Dixit ergo Jesus : Facite homines discumbere. Erat autem foenum multum in loco. Discubuerunt ergo viri, numero quasi quinque millia. Accipit ergo Jesus panes : et cum gratias egisset, distribuit discumbentibus : similiter et ex piscibus quantum volebant. Ut autem implenti sunt, dixit discipulis suis : Colligite quae superaverunt fragmenta, ne pereant. Collegerunt ergo, et impleverunt duodecim cophinos fragmentorum ex quinque panibus hordeaceis quae superfuērunt his, qui manducaverant. Illi ergo homines cum vidissent quod Jesus fecerat signum, dicebant : Quia hic est vere Propheta, qui venturus est in mundum. Jesus ergo cum cognovisset, quia venturi essent ut raperent eum, et facerent eum regem, fugit iterum in montem ipse solus. Credo.

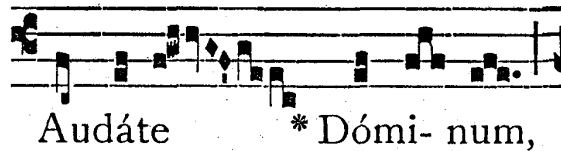
AT that time, Jesus went over the sea of Galilee, which is that of Tiberias; and a great multitude followed him, because they saw the miracles which he did on them that were diseased. Jesus therefore went up into a mountain, and there he sat with his disciples.

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, 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.

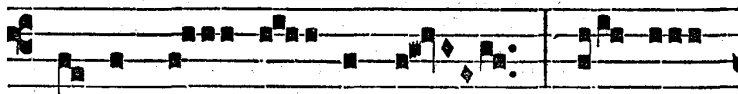
Offert. II

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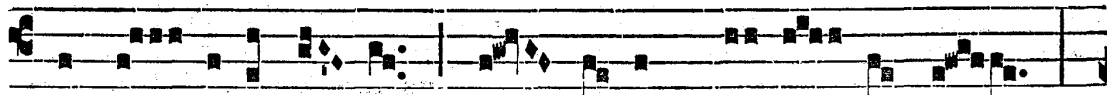
Audáte * Dómi- num,

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.

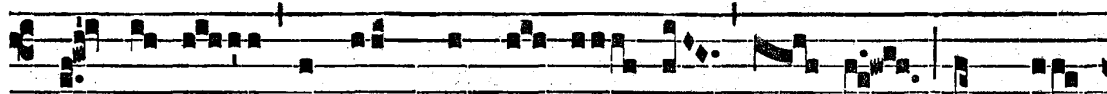
Ps. 134, 3 and 6.



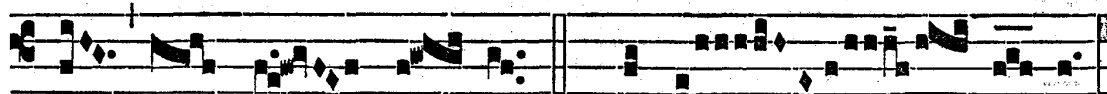
qui- a be- ní- gnus est : psál- li-



te nó- mini é- jus, quó- ni- am su- á- vis est :



ómni- a quaecúmque vó- lu- it, fé- cit in caé-

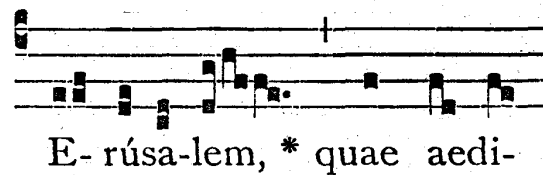
lo et in tér- ra. *P. T.* Alle- lú- ia.

Secret. Sacrificiis praesentibus. p. 298.

2. *Exáudi nos. p. 434.* — 3. *Deus, cui soli. p. 471.*

Preface of Lent, p. 471.

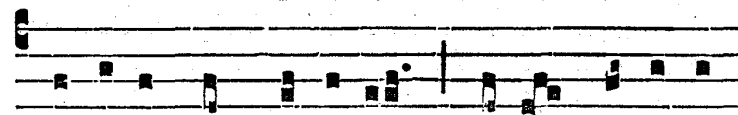
Comm. IV

J

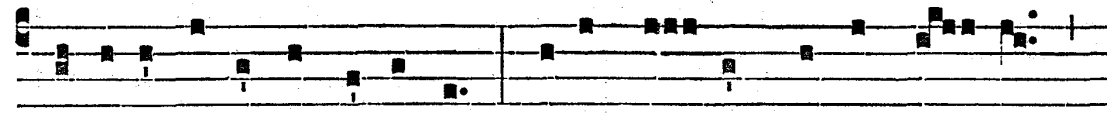
E- rúsa- lem, * quae aedi-

Jerusalem, which is
built as a city, which
is compact together;
for thither did the tri-
bes go up, the tribes
of the Lord, to praise
thy name, O Lord.

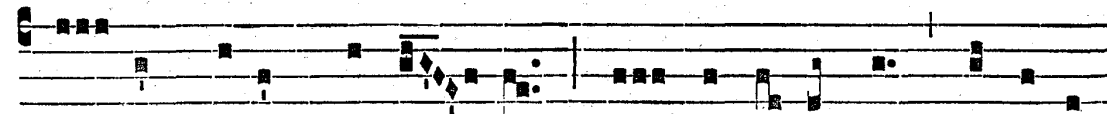
Ps. 121, 3-4.



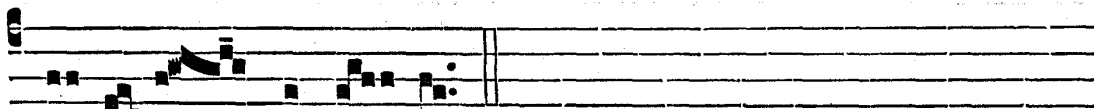
fi- cátur ut cí- vi- tas, cújus parti- ci-



pá- ti- o é- jus in i- dípsum : illuc e- nim ascendé- runt



trí- bus, tríbus Dómi- ni, ad confi- téndum nómi- ni



tú- o, Dómi- ne.

Postcommunion.

DA nobis, quaesumus misericors Deus : ut sancta tua, quibus incessanter explémur, sinceris tractémus obséquiiis, et fidéli semper mente sumámus. Per Dóminum nostrum Jesum Christum Fílium tuum.

O Merciful God, who ceasest not to lavish upon us the riches of thy sacraments; grant that we may ever draw near to thine Altar with deepest reverence and with faith unwavering. Through Jesus Christ our Lord.

2. Mundet et múniat. *p.* 435. — 3. Puríficent nos. *p.* 472.

AT VESPERS.

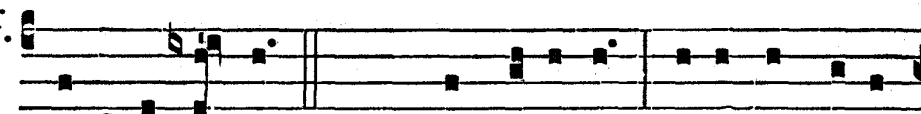
Antiphons and Psalms for Sundays, p. 110.

Chapter.

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 repromissiónem : * quae sunt per allegóriam dicta.

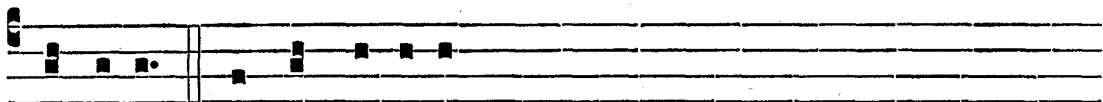
Brethren : it is written that Abraham had two sons; the one by a bond-woman, and the other by a free-woman. But he who was of the bond-woman was born according to the flesh; but he of the free-woman was by promise; which things are said by an allegory.

Hymn. Audí benigne Cónditor. *p.* 473. *Ÿ.* Angelis súis.

At Magnif. 

Ant. I g


S Ubi- it ergo. *Cant.* Magní-fi-cat * ánima mé-a



Dóminum. Et exsultávit... — *Cant.* Magníficat. I g. *p.* 212.

An-  *tiphon.*  Jesus therefore went up into a mountain, and there he sat with his disciples.

Súbi- it ergo in móntem Jé- *Gospel.*



sus, et i-bi se-débat cum discípu-lis sú- is.