

*Please kneel at the Communion Rail to receive Holy Communion.*

*Holy Communion in the Extraordinary Form is received on the tongue, and is not usually distributed in the hand.*

*If you cannot come to the rail, please inform one of the ushers, and Communion will be brought to you.*

COMMUNION MOTET *Laudate Dóminum*

Diego Ortiz

COMMUNION ANTIPHON *Psalm 121. 3, 4*

Jerúsalem, quæ ædificátur ut civitas, cujus participatio ejus in idipsum: 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.*

POSTCOMMUNION COLLECT

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

*Grant, we beseech Thee, O merciful God, that we may celebrate with sincere homage and ever receive with faithful minds Thy holy mysteries, with which we are constantly filled. Through our Lord.*

DISMISSAL & BLESSING

LAST GOSPEL *St. John 1. 1-14*

Red Missal, page 48

FINAL HYMN PRAISE THE LORD, YE HEAV'NS, ADORE HIM

Handout

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*The offering today will be for the benefit of the Windsor Tridentine Mass Association.*

CELEBRANT: The Reverend Peter Hrytsyk

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✠ WELCOME to Historic Our Lady of the Assumption Church for the celebration of the Holy Sacrifice of the Mass according to the Traditional Latin “Extraordinary” Form. Join us as we render glory to God according to Holy Mother Church’s historic liturgy, employing her rich treasury of sacred music. The Tridentine Mass is celebrated here at Assumption every Sunday at 2:00 PM and every Tuesday at 7:00 PM.

✠ TODAY’S MASS INTENTION: For the repose of the soul of Antonietta Silvestri, requested by John Cappucci

✠ TODAY IS LAETÁRE SUNDAY, the one Sunday in Lent on which Holy Mother Church grants us a respite from the penitential season and permits the playing of the organ unaccompanied by singing.

✠ TUESDAY 7:00 PM TRIDENTINE MASS PROPERS: *Tuesday, April 5: Tuesday in the Fourth Week of Lent (Low Mass)*

✠ TODAY’S TRIDENTINE COMMUNITY NEWS PAGE TOPIC: “The Divine Office, Part 9”. Pick up a copy at the back of the church after Mass.

✠ RED LATIN/ENGLISH MISSALS ARE AVAILABLE FOR SALE after Mass at the missal table at the back of the church for \$5.00 each. These missals can help familiarize yourself, family, and friends with the Traditional Latin Mass.



## ASSUMPTION CHURCH

350 Huron Church Road  
Windsor, Ontario N9C 2J9  
(519) 734-1335 / (248) 250-2740  
[www.windsorlatinmass.org](http://www.windsorlatinmass.org)

April 3, 2011

2:00 P.M.

### THE FOURTH SUNDAY OF LENT: LAETÁRE SUNDAY

\* \* \*

OPENING HYMN REJOICE! THE LORD IS KING

Handout

ASPERGES ME

Blue Hymnal, page 2 or Red Missal, page 8

*The Congregation is encouraged to join in the singing of the Ordinary parts of the Mass.*

INTROIT *Isaiah 66. 10, 11*

Laetáre, Jerúsalem: et convéntum fácite, omnes qui diligitis eam: gaudéte cum lætítia, qui in tristítia fuístis: ut exsultétis, et satiémíni ab ubéribus consolatiónis vestræ. *Ps. 121. 1* Lætátus sum in his, quæ dicta sunt mihi: in domum Dómini íbimus. *V.* Glória Patri. Laetáre, 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. 121. 1 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. Rejoice, O Jerusalem.*

KYRIE ELEISON *Missa O Quam Gloriosum*

Tomás Luis de Victoria

COLLECT

Concéde, quæsumus, omnipotens Deus: ut, qui ex mérito nostræ actiÓnis affligimur, tuæ grátia consolatiÓne 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 Ábraham duos filios hábuit: unum de ancilla, et unum de libera. Sed qui de ancilla, secúndum carnem natus est: qui autem de libera, per repromissionem: quæ sunt per allegoriam 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, libera 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 promissionis filii sumus. Sed quómodo tunc is, qui secúndum carnem natus fúerat, persequébatur eum, qui secúndum spiritum: ita et nunc. Sed quid dicit Scriptúra? Éjice ancillam et filium ejus: non enim heres erit filius ancillæ cum filio liberæ. Ítaque, fratres, non sumus ancillæ filii, sed liberæ: qua libertáte Christus nos liberávit.

GRADUAL Psalm 121. 1, 7

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

TRACT Psalm 124. 1, 2

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 sæculum.

GOSPEL St. John 6. 1-15

In illo témpore: Ábiit Jesus trans mare Galilææ, quod est Tiberiádis: et sequebátur eum multitúdo magna, quia vidébant signa quæ faciébat super his qui infirmábantur. Súbiit ergo in montem Jesus: et ibi sedébat cum discipulis suis. Erat autem próximum Pascha, dies festus Judæórum. Cum sublevásset ergo óculos Jesus, et vidisset 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 accipiat. Dicit ei unus ex discipulis ejus, Andréas frater Simónis Petri: Est puer unus hic, qui habet quinque panes

*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.*

*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.*

*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*

hordeáceos et duos pisces: sed hæc quid sunt inter tantos? Dixit ergo Jesus: Fácite hómines discumbere. Erat autem fœnum multum in loco. Discubuérunt ergo viri, número quasi quinque milia. Accépit ergo Jesus panes, et cum grátias egísset, distribuit discumbéntibus: similiter et ex piscibus 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 hómines cum vidissent quod Jesus fécerat signum, dicébant: Quia hic est vere Prophéta, qui ventúrus est in mundum. Jesus ergo, cum cognovisset quia ventúri essent ut ráperent eum et fácerent eum regem, fugit íterum in montem ipse solus.

HOMILY

CREDO III

OFFERTORY Psalm 134. 3, 6

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

OFFERTORY HYMN LAUDÁTE NOMEN DÓMINI

SECRET

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

PREFACE FOR LENT

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

SANCTUS Missa O Quam Gloríósum

CANON MISSAE

PATER NOSTER Congregation sings only the concluding "Sed libera nos a malo."

*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.*

Fr. Hrytsyk

Blue Hymnal, page 34 or Red Missal, page 56

*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.*

Handout

*Look favorably upon these present sacrifices, we beseech Thee, O Lord, that they may profit us both unto devotion and salvation. Through our Lord.*

*It is truly meet and just, right and for our salvation, that we should at all times, and in all places, give thanks unto Thee, O 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 worship it, the Powers stand in awe. The heavens and the heavenly hosts together with the blessed Seraphim in triumphant chorus unite to celebrate it. Together with these we entreat Thee that Thou mayest bid our voices also to be admitted while we say with lowly praise:*

Tomás Luis de Victoria