

MASS PROPER: SATURDAY AFTER THE 3RD SUNDAY IN LENT

MASS *Verba mea* (violet)

INTROIT Psalms 5: 2-3

Verba mea áuribus pécipe, Dómine, intéllege clamórem meum: inténde voci oratiónis meæ, Rex meus et Deus meus. (Ps. 5: 4) Quóniam ad te orábo, Dómine: mane exáudies vocem meam. Glória Patri et Fílio et Spirítui Sancto, sicut erat in princípío, et nunc, et semper, et in sæcula sæculórum. Amen. Verba mea áuribus pécipe, Dómine, intéllege clamórem meum: inténde voci oratiónis meæ, Rex meus et Deus meus.

COLLECT

Præsta, quæsumus, omnípotens Deus: ut, qui se, affligéndo carnem, ab aliméntis ábstinent; sectándo justítiam, a culpa jejúnent. Per Dóminum nostrum Jesum Christum, Fílium tuum, qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, per ómnia sæcula sæculórum.

LESSON Daniel

13: 1-9, 15-17, 19-30, 33-62

In diébus illis: Erat vir hábitans in Babylóne, et nomen ejus Jóakim: et accépit uxorem nómine Susánnam, fíliam Helcíæ, pulchram nimis, et timéntem Deum: paréntes enim illíus, cum essent justí, erudiérunt fíliam suam secúndum legem Móysi. Erat autem Jóakim dives valde, et erat ei pomárium vicínium dómui suæ: et ad ipsum confluébant Judæi, eo quod esset honorabílior ómnium. Et constítuti sunt de pópulo duo senes júdices in illo anno: de quibus locútus est Dóminus: Quia egréssa est iníquitas de Babylóne a senióribus júdicibus, qui videbántur régere pópulum. Isti frequentábant domum

Give ear, O Lord, to my words, understand my cry: harken to the voice of my prayer, O my King and my God. (Ps. 5: 4) For to Thee will I pray: O Lord, in the morning Thou shalt hear my voice. 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. Give ear, O Lord, to my words, understand my cry: harken to the voice of my prayer, O my King and my God.

Grant, we beseech Thee, almighty God: that we who, mortifying ourselves, abstain from nourishment, may, following justice, fast from sin. Through our Lord Jesus Christ, Thy Son, Who lives and reigns with Thee in the unity of the Holy Spirit, God, forever and ever.

In those days, in Babylon there lived a man named Joakim, who married a very beautiful and God-fearing woman, Susanna, the daughter of Helcia; her pious parents had trained their daughter according to the Law of Moses. Joakim was very rich; he had a garden near his house, and the Jews had recourse to him often because he was the most respected of them all. That year, two elders of the people were appointed judges, of whom the Lord said, Wickedness had come out of Babylon: from the elders who were to govern the people as judges. These men, to whom all brought their cases, frequented the

Jóakim, et veniébant ad eos omnes, qui habébant judícia. Cum autem pópulus revertísset per merídiem, ingrediebátur Susánna, et deambulábat in pomário viri sui. Et vidébant eam senes cotídie ingrediéntem et deambulántem: et exarsérunt in concupiscéntiam ejus: etevertérunt sensum suum, et declinavérunt óculos suos, ut non vidérent cælum, neque recordaréntur judiciórum justórum. Factum est autem, cum observárent diem aptum, ingrèssa est aliquándo sicut heri et núdius tértius, cum duábus solis puéllis, voluitque lavári in pomário: æstus quippe erat, et non erat ibi quisquam, præter duos senes abscónditos et contemplátes eam. Dixit ergo puéllis: Afférte mihi óleum et smígmata, et óstia pomárii cláudite, ut laver. Cum autem egrèssæ essent puéllæ, surrexérunt duo senes, et accurrérunt ad eam, et dixerunt: Ecce, óstia pomárii clausa sunt, et nemo nos videt, et nos in concupiscéntia tui sumus: quam ob rem assentíre nobis, et commiscére nobiscum. Quod si nolúeris, dicémus contra te testimónium, quod fúerit tecum júvenis, et ob hanc causam emíseris puéllas a te. Ingémuit Susánna, et ait: Angústia sunt mihi úndique: si enim hoc égero, mors mihi est: si autem non egero, non effúgiam manus vestras. Sed mélius est mihi absque ópere incidere in manus vestras, quam peccáre in conspéctu Dómini. Et exclamávit voce magna Susánna: exclamavérunt autem et senes advérsus eam. Et cucúrrit unus ad óstia pomárii, et apéruit. Cum ergo audíssent clamórem fámuli domus in pomário, irruérunt per postícum, ut vidérent, quidnam esset. Postquam autem senes locúti sunt, erubuérunt servi veheménter: quia numquam

house of Joakim. When the people left at noon, Susanna used to enter her husband's garden for a walk. When the old men saw her enter every day for her walk, they began to lust for her. They suppressed their consciences; they would not allow their eyes to look to heaven, and did not keep in mind just judgments. One day, while they were waiting for the right moment, she entered the garden as usual, with two maids only. She decided to bathe, for the weather was warm. Nobody else was there except the two elders, who had hidden themselves and were watching her. Bring me oil and soap, she said to the maids, and shut the garden doors while I bathe. As soon as the maids had left, the two old men got up and hurried to her. Look, they said, the garden doors are shut, and no one can see us; give in to our desire, and lie with us. If you refuse, we will testify against you that you dismissed your maids because a young man was here with you. I am completely trapped, Susanna groaned. If I yield, it will be my death; if I refuse, I cannot escape your power. Yet it is better for me to fall into your power without guilt than to sin before the Lord. Then Susanna shrieked, and the old men also shouted at her, as one of them ran to open the garden doors. When the people in the house heard the cries from the garden, they rushed in by the side gate to see what had happened to her. At the accusations by the old men, the servants felt very much ashamed, for never had any such thing been said about Susanna. When the people came to her husband Joakim the next day, the two wicked elders also came, fully determined to put Susanna to death. Before all the people they ordered: Send for

PRAYER OVER THE PEOPLE

Humiliáte cápita vestra Deo.
Præténde, Dómine, fidélibus tuis
déxteram cæléstis auxilií: ut te toto
corde perquírant; et, quæ digne
póstulant, cónsequi mereántur. Per
Dóminum nostrum Jesum Christum,
Fílium tuum, qui tecum vivit et regnat
in unitáte Spíritus Sancti, Deus, per
ómnia sæcula sæculórum.

Bow your heads to God.
Stretch forth to Thy faithful, O Lord,
the right hand of Thy heavenly aid,
that they may seek Thee with all their
hearts, and may be worthy to obtain
what they ask. Through our Lord
Jesus Christ, Thy Son, Who lives and
reigns with Thee in the unity of the
Holy Spirit, God, forever and ever.

OFFERTORY Psalms 118: 133

Gressus meos dirige secundum
elóquium tuum: ut non dominétur mei
omnis injustítia, Dómine.

SECRET

Concéde, quæsumus, omnípotens
Deus: ut hujus sacrificii munus
oblátum, fragilitátem nostram ab omni
malo purget semper et múniat. Per
Dóminum nostrum Jesum Christum,
Fílium tuum, qui tecum vivit et regnat
in unitáte Spíritus 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 cómpimis,
mentem élevas, virtútem largírís 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, súplici
confessióne dicéntes:

COMMUNION John 8: 10-11

Nemo te condemnávit, mulier? Nemo,
Dómine. Nec ego te condemnábo: iam
ámplius noli peccáre.

POSTCOMMUNION

Quæsumus, omnípotens Deus: ut
inter ejus membra numerémur, cujus
córpori comunicámus et sánguini:
Qui tecum vivit et regnat in unitáte
Spíritus Sancti, Deus, per ómnia
sæcula sæculórum.

Direct my footsteps according to Thy
word, and let no iniquity have
dominion over me, O Lord.

Grant, we beseech Thee, almighty
God, that the gift of this sacrifice,
offered to Thee, may cleanse and ever
defend our weakness from all evil.
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:

Has no man condemned you, woman?
No man, Lord: Neither will I condemn
you: now sin no more.

We beseech Thee, almighty God, that
we may be numbered among the
members of Him, Whose Body and
Blood we receive in communion. Who
lives and reigns with Thee in the unity
of the Holy Spirit, God, forever and
ever.

dictus fúerat sermo hujuscémodi de
Susánna. Et facta est dies crástina.
Cumque venisset pópulus ad Jóakim
virum ejus, venérunt et duo senióres,
pleni iníqua cogitatióne advérsus
Susánnam, ut interficerent eam. Et
dixerunt coram pópulo: Míttite ad
Susánnam fíliam Helcíæ, uxórem
Jóakim. Et statim misérunt. Et venit
cum paréntibus et fíliis et univérsis
cognátis suis. Fiébant igitur sui, et
omnes qui nóverant eam.
Consurgéntes autem duo senióres in
médio pópuli, posuérent manus suas
super caput ejus. Quæ flens suspéxit
ad cæum: erat enim cor ejus fidúciam
habens in Dómino. Et dixerunt
senióres: Cum deambularémus in
pomário soli, ingrèssa est hæc cum
duábus puéllis: et clausit óstia pomárii,
et dimísit a se puéllas. Venítque ad
eam adoléscens, qui erat absconditus,
et concúbuit cum ea. Porro nos, cum
essémus in ángulo pomárii, vidéntes
iniquitátem, cucúrrimus ad eos, et
vídimus eos pariter commiscéri. Et
illum quidem non quívimus
comprehéndere, quia fórtior nobis
erat, et apértis óstiis exsilívit: hanc
autem cum apprehendissémus,
interrogávimus, quisnam esset
adoléscens, et nóluit indicáre nobis:
hujus rei testes sumus. Crédidit eis
multitúdo quasi sénibus et judícibus
pópuli, et condemnáverunt eam ad
mortem. Exclamávit autem voce
magna Susánna, et dixit: Deus
ætérne, qui absconditórum es
cógnotor. qui nosti ómnia, ántequam
fiant, tu scis, quóniam falsum
testimónium tulérunt contra me: et
ecce, mórior, cum nihil horum fécerim,
quæ isti malitióse composuérent
advérsus me. Exaudívit autem
Dóminus vocem ejus. Cumque
ducerétur ad mortem, suscitávit
Dóminus spíritum sanctum pueri

Susanna, the daughter of Helcia, the
wife of Joakim. When she was sent
for, she came with her parents,
children and all her relatives. All her
relatives and the onlookers were
weeping. In the midst of the people
the two elders rose up and laid their
hands on her head. Through her tears
she looked up to heaven, for she
trusted in the Lord wholeheartedly.
The elders made this accusation: As
we were walking in the garden alone,
this woman entered with two girls and
shut the doors of the garden,
dismissing the girls. A young man,
who was hidden there, came and lay
with her. When we, in a corner of the
garden, saw this crime, we ran toward
them. We saw them lying together, but
the man we could not hold, because
he was stronger than we; he opened
the doors and ran off. Then we seized
this one and asked who the young
man was, but she refused to tell us.
We testify to this. The assembly
believed them, since they were elders
and judges of the people, and they
condemned her to death. But
Susanna cried aloud: O eternal God,
You know what is hidden and are
aware of all things before they come
to be: You know that they have
testified falsely against me. Here I am
about to die, though I have done none
of the things with which these wicked
men have charged me. The Lord
heard her prayer. As she was being
led to execution, God stirred up the
holy spirit of a young boy named
Daniel, and he cried aloud: I will have
no part in the death of this woman. All
the people turned and asked him,
What is this you are saying? He stood
in their midst and continued, Are you
such fools, O Israelites! to condemn a
woman of Israel without examination
and without clear evidence? Return to

unióris, cujus nomen Dániel. Et exclamávit voce magna: Mundus ego sum a ságuine hujus. Et convérsus omnis pópulus ad eum, dixit: Quis est iste sermo, quem tu locútus es? Qui cum staret in médio eórum, ait: Sic fátui, filii Israëli, non judicántes, neque quod verum est cognoscéntes, condemnástis filiam Israëli? Revertímini ad judícium, quia falsum testimónium locúti sunt advérsus eam. Revérsus est ergo pópulus cum festinatóne. Et dixit ad eos Dániel: Separáte illos ab ínvicem procul, et dijudicábo eos. Cum ergo divísi essent alter ab áltero, vocávit unum de eis, et dixit ad eum: Inveteráte diérum malórum, nunc venérunt peccáta tua, quæ operabáris prius: júdicans judícia injústa, innocéntes ópprimens, et dimíttens nóxios, dicénte Dómino: Innocéntem et justum non interfícies. Nunc ergo, si vidisti eam, dic, sub qua arbóre vidéris eos colloquéntes sibi. Qui ait: Sub schino. Dixit autem Dániel: Recte mentítus es in caput tuum. Ecce enim, Ángelus Dei, accépta senténtia ab eo, scindet te médiu. Et, amóto eo, jussit veníre álíum, et dixit ei: Semen Chánaan, et non Juda, spécies decépit te, et concupiscéntia subvértit cor tuum: sic faciebátis filiábus Israëli, et illæ timéntes loquebántur vobis: sed filia luda non sustínuit iniquitátem vestram. Nunc ergo dic mihi, sub qua arbóre comprehénderis eos loquéntes sibi. Qui ait: Sub prino. Dixit autem ei Dániel: Recte mentítus es et tu in caput tuum: manet enim Ángelus Dómini, gládium habens, ut secet te médiu, et interficiat vos. Exclamávit itaque omnis coetus voce magna, et benedixerunt Deum, qui salvat sperántes in se. Et consurrexérunt advérsus duos senióres - convícerat enim eos Dániel ex ore suo falsum

court, for they have testified falsely against her. Then all the people returned in haste. And Daniel said to them: Separate these two from one another that I may examine them. After they were separated one from the other, he called one of them and said: How you have grown evil with age! Now have your past sins come to term: passing unjust sentences, condemning the innocent, and freeing the guilty, although the Lord says, 'The innocent and the just you shall not put to death.' Now, then, if you were a witness, tell me under what tree you saw them together. Under a mastic tree. And Daniel said; Well have you lied against your own head, for the Angel of God, having received the sentence from Him shall split you in two. Putting him to one side, he ordered the other one to be brought. And Daniel said to him: O offspring of Chanaan, not of Juda, beauty has seduced you, lust has subverted your conscience. This is how you acted with the daughters of Israel, and in their fear they yielded to you; but a daughter of Juda did not tolerate your wickedness. Now, then, tell me under what tree you surprised them together. Under an oak, he said. Your fine lie has cost you also your head, said Daniel; for the Angel of god waits with a sword to cut you in two so as to make an end of you both. The whole assembly cried aloud, blessing God, Who saves those that hope in Him. They rose up against the two elders, for by their own words Daniel had convicted them of perjury. They inflicted on them the penalty they had plotted to impose on their neighbor: they put them to death. Thus was innocent blood spared that day.

dixisse testimónium, - fecerúntque eis, sicut male égerant advérsus próximum: et interfecérunt eos, et salvátus est sanguis innóxius in die illa.

GRADUAL Psalms 22: 4

Si ámbulem in médio umbræ mortis, non timébo mala: quóniam tu mecum es, Dómine. Virga tua et báculus tuus, ipsa me consoláta sunt.

GOSPEL John 8: 1-11

In illo témpore: Perréxit Jesus in montem Olivéti: et dilúculo íterum venit in templum, et omnis pópulus venit ad eum, et sedens docébat eos. Addúcunt autem scribæ et pharisæi mulíerem in adultério deprehénsam: et statuérunt eam in médio, et dixerunt ei: Magister, hæc mulier modo deprehénsa est in adultério. In lege autem Moyses mandávit nobis hujúsmodi lapidáre. Tu ergo quid dicis? Hoc autem dicébant tentántes eum, ut possent accusáre eum. Jesus autem inclínans se deórsum, dígito scribébat in terra. Cum ergo perseverárent interrogántes eum, eréxit se, et dixit eis: Qui sine peccáto est vestrum, primus in illam lápidem mittat. Et íterum se inclínans, scribébat in terra. Audiéntes autem unus post unum exíbant, incipiéntes a senióribus: et remánsit solus Jesus, et mulíer in médio stans. Erigens autem se Jesus, dixit ei: Múlier, ubi sunt, qui te accusábant? nemo te condemnávit? Quæ dixit: Nemo, Dómine. Dixit autem Jesus: Nec ego te condemnábo: Vade, et iam ámplius noli peccáre.

If I should walk in the valley of the shadow of death, I will fear no evil: for Thou art with me, O Lord. Thy rod and Thy staff they have comforted me.

At that time, Jesus went to the Mount of Olives. And at daybreak He came again into the temple, and all the people came to Him; and sitting down He began to teach them. Now the Scribes and Pharisees brought a woman caught in adultery, and setting her in the midst, said to Him, Master, this woman has just now been caught in adultery. And in the Law Moses commanded us to stone such persons. What, therefore, do You say? Now they were saying this to test Him, in order that they might be able to accuse Him. But Jesus, stooping down, began to write with His finger on the ground. But when they continued asking Him, He raised Himself and said to them, Let him who is without sin among you be the first to cast a stone at her. And again stooping down, He began to write on the ground. But hearing this, they went away, one by one, beginning with the eldest. And Jesus remained alone, with the woman standing in the midst. And Jesus, raising Himself, said to her, Woman, where are they? Has no one condemned you? She said, No one, Lord. Then Jesus said, Neither will I condemn you. Go your way, and from now on sin no more.