

FRIDAY AFTER THE FIRST SUNDAY OF LENT (EMBER FRIDAY)

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The Liturgy insists on the necessity of a reformation of life. When baptism was administered to adults, it was expected that the sacrament should effect in the catechumen a complete change of heart. The Pool of Bethesda, of which the Gospel (John 5, 1-15) speaks, symbolizes the baptismal font of the catechumens, and is, to all the faithful, a figure of the adorable Heart of Jesus, through Whose wounded side they pass into an ocean of love and compassion.

INTROIT Psalms 24: 17-18

De necessitatibus meis eripe me, Dómine: vide humilitatem meam et labórem meum, et dimitté omnia peccáta mea. (Ps. 24: 1-2) Ad te, Dómine, levávi ánimam meam: Deus meus, in te confído, non erubescam. Glória Patri et Fílio et Spíritui Sancto, sicut erat in princípío, et nunc, et semper, et in sæcula sæculórum. De necessitatibus meis eripe me, Dómine: vide humilitatem meam et labórem meum, et dimitté omnia peccáta mea. Amen.

COLLECT

Esto, Dómine, propítius plebi tuæ: et, quam tibi facis esse devótam, benígno réfove miserátus auxílio. Per Dóminum nostrum Jesum Christum, Fílium tuum, qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, per ómnia sæcula sæculórum.

LESSON Ezekiel 18: 20-28

Hæc dicit Dóminus Deus: Anima, quæ peccáverit, ipsa moriétur: filius non portábit iniquitatem patris, et pater non portábit iniquitatem filii: justítia justi super eum erit, et impietas impii erit super eum. Si autem impius égerit pæniténtiam ab ómnibus peccáteis suis, quæ operátus est, et custodiérit ómnia præcépta mea, et fécerit judícium et justítiam: vita vivet, et non moriétur. Omnium iniquitatum ejus, quas operátus est, non recordábor: in justítia sua, quam operátus est, vivet. Numquid voluntátis meæ est mors impii, dicit Dóminus Deus, et non ut convertátur a viis suis, et vivat? Si autem avérterit se justus a justítia sua, et fécerit iniquitatem secúndum omnes abominatiónes, quas operári solet impius, numquid vivet? omnes justítiæ ejus, quas fécerat, non recordabúntur: in prævaricatióne, qua prævaricátus est, et in peccáto suo, quod peccávit, in ipsis moriétur. Et dixístis: Non est æqua via Dómini. Audíte ergo, domus Israël: Numquid via mea non est æqua, et non magis viæ vestræ pravæ sunt? Cum enim avérterit se justus a justítia sua, et fécerit iniquitatem, moriétur in eis: in injustítia, quam operátus est, moriétur. Et cum avérterit se impius ab impietate sua, quam operátus est, et fécerit judícium et justítiam: ipse ánimam suam vivificábit. Considerans enim, et avértens se ab ómnibus iniquitatibus suis, quas operátus est, vita vivet, et non moriétur, ait Dóminus omnipotens.

GRADUAL Psalms 85: 2, 6

Salvum fac servum tuum. Deus meus, sperántem in te. Áuribus pércipe, Dómine, oratióne meam.

TRACT Psalms 102: 10

Dómine, non secúndum peccáta nostra, quæ fécimus nos: neque secúndum iniquitates nostras retribuas nobis. (Ps. 78: 8-9) Dómine, ne memínaris iniquitatum nostrárum antiquárum: cito anticipent nos misericórdiæ tuæ, quia páuperes facti sumus nimis. (*Here kneel.*) Ádjuva nos, Deus, salutáris noster: et propter glóriam nóminis tui, Dómine, líbera nos: et propítius esto peccáteis nostris, propter nomen tuum.

GOSPEL John 5: 1-15

In illo témpore: Erat dies festus Judæórum, et ascéndit Jesus Jerosólymam. Est autem Jerosólymis hebráica piscína, quæ cognominátur hebráica Bethesda, quæ nomine pórticus habens. In his jacébat multitúdo magna languéntium, cæcórúmq, claudórum, aridórum expectántium aquæ motum. Ángelus autem Dómini descendébat secúndum tempus in piscinam, et movebátur aqua. Et, qui prior descendisset in piscinam post motiónem aquæ, sanus fiébat, a quacúmque detinebátur infirmitate. Erat autem quidam homo ibi, trigínta et octo annos habens in infirmitate sua. Hunc cum vidisset Jesus jacéntem, et cognovisset, quia iam multum tempus habéret, dicit ei: Vis sanus fieri? Respondit ei lánguidus: Dómine, hóminem non hábeo, ut, cum turbata fuerit aqua, mittat me in piscinam: dum venio enim ego, álius ante me descéndit. Dicit ei Jesus: Surge, tolle grabátum tuum, et ámbula. Et statim sanus factus est homo ille: et sústulit grabátum suum, et ambulábat. Erat autem sabbatum in die illo. Dicébant ergo Judæi illi, qui sanátus fuerat: Sabbatum est, non licet tibi tóllere grabátum tuum. Respondit eis: Qui me sanum fecit, ille mihi dixit: Tolle grabátum tuum, et ámbula. Interrogavérunt ergo eum: Quis est ille homo, qui dixit tibi: Tolle grabátum tuum et ámbula? Is autem, qui sanus fuerat effectus, nesciébat, quis esset. Jesus enim declinávit a turba constitúta in loco. Póstea invénit eum Jesus in templo, et dixit illi: Ecce, sanus factus es: iam noli peccáre, ne detérius tibi áliiquid contingat. Abiit ille homo, et nuntiávit Judæis, quia Jesus esset, qui fecit eum sanum.

OFFERTORY Psalms 102: 2, 5

Bénédicti, anima mea, Dómino, et noli oblivíscí omnes retribuás ejus: et renovábitur, sicut áquilæ, juvéntus tua.

SECRET

Súscipe, quæsumus, Dómine, múnera nostris obláta servítis: et tua propítius dona sanctífica. 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 ubique grátias ágere: Dómine sancte, Pater omnipotens, ætérne Deus: Qui corporáli jejúnio vítia cómprimis, mentem élevas, virtútem largírís et præmia: per Christum Dóminum nostrum. Per quem majestatem tuam laudant Ángeli, adórant Dominatiónes, tremunt Potestátes. Cæli cælórumque Virtútes ac beáta Séraphim sócia exsultatióne concélebrant. Cum quibus et noscras voces ut admítti júbeas, deprecámur, súplici confessiõe dicéntes:

COMMUNION Psalms 6: 11

Erubescant et conturbéntur omnes inimíci mei: avértantur retrórsim, et erubescant valde velóciter.

POSTCOMMUNION

Per hujus, Dómine, operatióne mysterii, et vítia nostra purgéntur, et justa desidéria compleántur. Per Dóminum nostrum Jesum Christum, Fílium tuum, qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, per ómnia sæcula sæculórum.

PRAYER OVER THE PEOPLE

Humiliáte cápita vestra Deo. Exáudi nos, misériceps Deus: et méntibus nostris grátia tuæ lumen osténde. Per Dóminum nostrum Jesum Christum, Fílium tuum, qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, per ómnia sæcula sæculórum.

Deliver me, O Lord, from my necessities; see my abjection and my labor; and forgive me all my sins. (Ps. 24: 1-2) To Thee, O Lord, have I lifted up my soul: in Thee, O my God, I put my trust; let me not be ashamed. 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. Deliver me, O Lord, from my necessities; see my abjection and my labor; and forgive me all my sins.

O Lord, be gracious to Thy people; and as Thou makest them devoted to Thee, in Thy mercy cherish them by Thy kind assistance. Through our Lord Jesus Christ, Thy Son, Who lives and reigns with Thee in the unity of the Holy Spirit, God, forever and ever.

Thus saith the Lord God: The soul that sinneth, the same shall die: the son shall not bear the iniquity of the father, and the father shall not bear the iniquity of the son: the justice of the just shall be upon him, and the wickedness of the wicked shall be upon him. But if the wicked do penance for all his sins which he hath committed, and keep all my commandments, and do judgment, and justice, living he shall live, and shall not die. I will not remember all his iniquities that he hath done: in his justice which he hath wrought, he shall live. Is it My will that a sinner should die, saith the Lord God, and not that he should be converted from his ways, and live? But if the just man turn himself away from his justice, and do iniquity according to all the abominations which the wicked man useth to work, shall he live? All his justices which he hath done, shall not be remembered: in the prevarication, by which he hath prevaricated, and in his sin, which he hath committed, in them he shall die. And you have said: The way of the Lord is not right. Hear ye, therefore, O house of Israel: Is it My way that is not right, and are not rather your ways perverse? For when the just turneth himself away from his justice, and committeth iniquity, he shall die therein: in the injustice that he hath wrought he shall die. And when the wicked turneth himself away from his wickedness, which he hath wrought, and doeth judgment, and justice: he shall save his soul alive. Because he considereth and turneth away himself from all his iniquities which he hath wrought, he shall surely live, and not die, saith the Lord almighty.

Save Thy servant, O my God, that trusteth in Thee. Give ear. O Lord, to my prayer.

O Lord, repay us not according to the sins we have committed, nor according to our iniquities. (Ps. 78: 8- 9) O Lord, remember not our former iniquities, let Thy mercies speedily prevent us; for we are become exceeding poor. (*Here kneel.*) Help us, O God, our Savior, and for the glory of Thy name, O Lord, deliver us: and forgive us our sins for Thy name's sake.

At that time there was a festival day of the Jews, and Jesus went up to Jerusalem. Now there is at Jerusalem a pond, called Probatia, which in Hebrew is named Bethesda, having five porches. In these lay a great multitude of sick, of blind, of lame, of withered; waiting for the moving of the water. And an Angel of the Lord descended at certain times into the pond; and the water was moved. And he that went down first into the pond after the motion of the water, was made whole, of whatsoever infirmity he lay under. And there was a certain man there, that had been eight and thirty years under his infirmity. Him when Jesus had seen lying, and knew that he had been now a long time, He saith to him: Wilt thou be made whole? The infirm man answered Him: Sir, I have no man, when the water is troubled, to put me into the pond. For whilst I am coming, another goeth down before me. Jesus saith to him: Arise, take up thy bed, and walk. And immediately the man was made whole: and he took up his bed, and walked. And it was the sabbath that day. The Jews therefore said to him that was healed: It is the sabbath; it is not lawful for thee to take up thy bed. He answered them: He that made me whole, He said to me, Take up thy bed, and walk. They asked him therefore: Who is that man who said to thee, Take up thy bed, and walk? But he who was healed, knew not who it was; for Jesus went aside from the multitude standing in the place. Afterwards, Jesus findeth him in the temple, and saith to him: Behold thou art made whole: sin no more, lest some worse thing happen to thee. The man went his way, and told the Jews, that it was Jesus who had made him whole.

Bless the Lord, O my soul, and never forget all He hath done for thee, and thy youth shall be renewed like the eagle's.

We beseech Thee, O Lord, receive the offerings of our service: and mercifully hallow Thy gifts. 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, commend that our voices of supplication also be admitted in confessing Thee saying:

Let all mine enemies be ashamed and be very much troubled: let them be turned back and be ashamed very speedily.

O Lord, by the working of this mystery may our vices be purged away and our just desires fulfilled. Through our Lord Jesus Christ, Thy Son, Who lives and reigns with Thee in the unity of the Holy Spirit, God, forever and ever.

Bow down your heads before God. Hear us, O merciful God, and show unto our minds the light of Thy grace.. Through our Lord Jesus Christ, Thy Son, Who lives and reigns with Thee in the unity of the Holy Spirit, God, forever and ever.