

PROPER of the MASS

SATURDAY OF THE THIRD WEEK OF LENT

Psalm 5: 2, 3, 4

VERBA mea áuribus p̄rcipe, 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.

PRÆSTA, quaesumus, omnípotens Deus: ut, qui se, affligéndo carnem, ab aliméntis ábstinent; sectándo iustítiam, a culpa ieiúnent. Per Dominum.

Dan 9: 15-17, 19-30, 33-62

IN diébus illis: Erat vir hábitans in Babylóne, et nomen eius Ióakim: et accépit uxorem nómine Susánnam, filiam Helciæ, pulchram nimis, et tíméntem Deum: paréntes enim illius, cum essent iusti, erudiérunt filiam suam secúndum legem Móysi. Erat autem Ióakim dives valde, et erat ei pomárium vicinum dómui suæ: et ad ipsum confluébant Iudæi, eo quod esset honorabílior ómnium. Et constitúti sunt de pópulo duo senes iúdice in illo anno: de quibus locútus est Dóminus: Quia egréssa est iníquitas de Babylóne a senióribus iudícibus, qui videbántur régere pópulum. Isti frequentábant domum Ióakim, et veniébant ad eos omnes, qui habébant iudícia. 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 concu-

INTROIT

Hearken to my words, O Lord, attend to my sighing. Heed my call for help, my King and my God! Ps. To You I pray, O Lord; at dawn You hear my voice. Glory be to the Father.

COLLECT

O Lord, graciously be with us during this fast, and, we beseech You, help our spirit to abstain from sin as our body fasts from food. Through our Lord.

EPISTLE

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 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,

piscéntiam eius: etevertérunt sensum suum, et declinavérunt óculos suos, ut non vidérent coelum, neque recordaréntur iudiciórum iustórum. Factum est autem, cum observárent diem aptum, ingrèssa est aliquándò sicut heri et núdius tértius, cum duábùs solis puéllis, voluitque lavári in pomárió: æstus quippe erat, et non erat ibi quisquam, præter duos senes absconditos et contemplántes eam. Dixit ergo puéllis: Afférte mihi óleum et smigmata, et óstia pomárii cláudite, ut laver. Cum autem egrèssæ essent puéllæ, surrexérunt duo senes, et accurrérunt ad eam, et dixérunt: Ecce, óstia pomárii clausa sunt, et nemo nos videt, et nos in concupiscéntia tui sumus: quam ob rem assentire nobis, et commiscere nobiscum. Quod si nolúeris, dicemus contra te testimónium, quod fúerit tecum iúvenis, et ob hanc causam emiseris 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 peccare in conspéctu Dómini. Et exclamávit voce magna Susánna: exclamavérunt autem et senes adversus eam. Et cucúrrit unus ad óstia pomárii, et aperuit. Cum ergo audíssent clamórem fámuli domus in pomárió, irruérunt per posticum, ut vidérent, quidnam esset. Postquam autem senes locúti sunt, erubuérunt servi veheméner: quia numquam dictus fúerat sermo huiuscémodi de Susánna. Et facta est dies crástina. Cumque venisset pópulus ad Ióakim vírum eius, venérunt et duo senióres, pleni iníqua cogitatíone adversus Susánnam, ut interficerent eam. Et dixérunt coram pópulo: Míttite ad Susánnam filiam Helciæ, uxórem Ióakim. Et statim misérunt. Et venit cum paréntibus et filiis et univérsis cognátis suis. Fícbant igitur sui, et

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 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

phim, sócia exsultatióne concélebrant. Cum quibus et nostras voces, ut admitti júbeas, deprecámur, súplici confessióne dicéntes:

John 8: 10, 11

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

QUAESUMUS, omnípotens Deus: ut inter eius membra numerémur, cuius córpori comunicámus et sánguini: Qui tecum vivit et regnat.

PRÆTÉNDE, Dómine, fidélibus tuis dexteram coeléstis auxilií: ut te toto corde perquirant; et, quæ digne póstulant, cónsequi mereántur. Per Dominum.

heavenly hosts, with the blessed seraphim join together in celebrating their joy. With these we pray Thee join our voices also, while we say with lowly praise:

COMMUNION

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

POSTCOMMUNION

We beseech You, almighty God, that we may be numbered among the members of Him, Whose Body and Blood we receive in communion.

PRAYER OVER THE PEOPLE

Stretch forth to Your faithful people, O Lord, the hand of divine help, that they may seek You with their whole heart, and may be found worthy to obtain the things they implore in the right way. Through our Lord.

omnes qui nóverant eam. Consurgéntes autem duo senióres in médio pópuli, posuérunť manus suas super caput eius. Quæ flens suspéxit ad coelum: erat enim cor eius 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 adoléscent, qui erat absconditus, et concúbuit cum ea. Porro nos, cum essémus in ángulo pomárii, vidéntes iniquitatém, cucúrimus ad eos, et vídimus eos pariter commiscéri. Et illum quidem non quívimus comprehendere, quia fórtior nobis erat, et apértis óstíis exsilívit: hanc autem cum apprehendissémus, interrogávimus, quisnam esset adoléscent, et nóluit indicáre nobis: huius rei testes sumus. Crédidit eis multitúdo quasi sénibus et iudícibus pópuli, et condemnáverunt eam ad mortem. Exclamávit autem voce magna Susánna, et dixit: Deus ætérne, qui abscondítorum es cógnotor. qui nosti ómnia, ántequam fiant, tu scis, quóniam falsum testimónium tulérunt contra me: et ecce, mórior, cum nihil horum fécerim, quæ isti malitíose composuérunť advérsus me. Exaudivít autem Dóminus vocem eius. Cumque ducerétur ad mortem, suscitávit Dóminus spíritum sanctum pueri iunióris, cuius nomen Dániel. Et exclamávit voce magna: Mundus ego sum a ságuine huius. 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 Israél, non iudicántes, neque quod verum est cognoscéntes, condemnástis filiam Israél? Revertímmini ad iudícium, quia falsum testimónium locúti sunt advérsus eam. Revérsus est ergo pópulus cum festinatióne. Et dixit ad eos Dániel: Separáte illos ab ínvicem procul, et diiudicábo eos. Cum ergo divísi essent alter ab áltero, vocávit unum de

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 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, said Daniel; for the Angel of God shall receive the sentence from Him and split you in two. Putting him to one side, he ordered the other one to be brought. Offspring of

eis, et dixit ad eum: Inveterate diorum malorum, nunc venerunt peccata tua, quae operaberis prius: iudicans iudicia iniusta, innocentes opprimens, et dimittens noxios, dicente Domino: Innocentem et iustum non interficies. Nunc ergo, si vidisti eam, dic, sub qua arbore videris eos colloquentes sibi. Qui ait: Sub schino. Dixit autem Daniel: Recte mentitus es in caput tuum. Ecce enim, Angelus Dei, accepta sententia ab eo, scindet te medium. Et, amoto eo, iussit venire alium, et dixit ei: Semen Chanaan, et non Iuda, species decipit te, et concupiscentia subvertit cor tuum: sic faciebatis filiabus Israel, et illae timentes loquebantur vobis: sed filia Iuda non sustinuit iniquitatem vestram. Nunc ergo dic mihi, sub qua arbore comprehenderis eos loquentes sibi. Qui ait: Sub prino. Dixit autem ei Daniel: Recte mentitus es et tu in caput tuum: manet enim Angelus Domini, gladium habens, ut secet te medium, et interficiat vos. Exclamavit itaque omnis coetus voce magna, et benedixerunt Deum, qui salvat sperantes in se. Et consurrexerunt adversus duos seniores (convicerat enim eos Daniel ex ore suo falsum dixisse testimonium), feceruntque eis, sicut male egerant adversus proximum: et interfecerunt eos, et salvatus est sanguis innocens in die illa.

Psalm 22: 4

SI ambulem in medio umbræ mortis, non timebo mala: quoniam tu mecum es, Domine. V. Virga tua et baculus tuus, ipsa me consolata sunt.

John 8: 1-11

IN illo tempore: Perrexit Iesus in montem Oliveti: et diluculo iterum venit in templum, et omnis populus venit ad eum, et sedens docebat eos. Adducunt autem scribae et pharisaei mulierem in adultério deprehensam:

Chanaan, not of Juda, Daniel said to him, 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 neighbour: they put them to death. Thus was innocent blood spared that day.

GRADUAL

Even though I walk in the dark valley, I fear no evil; for You are at my side, O Lord. V. With Your rod and Your staff that give me courage.

GOSPEL

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

et statuerunt eam in medio, et dixerunt ei: Magister, haec mulier modo deprehensa est in adultério. In lege autem Moyses mandavit nobis huiusmodi lapidare. Tu ergo quid dicis? Hoc autem dicebant tentantes eum, ut possent accusare eum. Iesus autem inclinans se deorsum, digito scribebat in terra. Cum ergo perseverarent interrogantes eum, erexit se, et dixit eis: Qui sine peccato est vestrum, primus in illam lapidem mittat. Et iterum se inclinans, scribebat in terra. Audiētes autem unus post unum exibant, incipientes a senioribus: et remansit solus Iesus, et mulier in medio stans. Erigens autem se Iesus, dixit ei: Mulier, ubi sunt, qui te accusabant? nemo te condemnavit? Quae dixit: Nemo, Domine. Dixit autem Iesus: Nec ego te condemnabo: Vade, et iam amplius noli peccare.

John 8: 10-12

GRESSUS meos dirige secundum eloquium tuum: ut non dominetur mei omnis iniustitia, Domine.

CONCEDE, quaesumus, omnipotens Deus: ut huius sacrificii munus oblatum, fragilitatem nostram ab omni malo purget semper et muniat. Per Dominum.

VERE dignum et justum est, æquum et salutare, nos tibi semper, et ubique gratias agere: Domine sancte, Pater omnipotens, æterne Deus: Qui corporali jejunio vitia comprimis, mentem elevas, virtutem largiris, et præmia: per Christum Dominum nostrum. Per quem majestatem tuam laudant Angeli, adorant Dominationes, tremunt Potestates. Cæli, cælorumque Virtutes, ac beata Sera-

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.

OFFERTORY

Steady my footsteps according to Your promise, and let no iniquity rule over me, O Lord.

SECRET

Grant, we beseech You, almighty God, that the offering of this sacrifice may always cleanse and strengthen the weakness of our nature. Through our Lord.

PREFACE FOR LENT

It is truly meet and just, right and availing unto salvation, that we should at all times and in all places give thanks unto Thee, O holy Lord, Father almighty and everlasting God. Who by the fasting of the body dost curb our vices, elevate our minds and bestow virtue and reward; through Christ our Lord. Through whom the angels praise Thy majesty, the dominions worship it, and the powers stand in awe. The heavens and the