03/28, FRIDAY AFTER THE THIRD SUNDAY IN LENT W/ COMMEMORATION OF ST. JOHN CAPISTRAN Errors? help@extraordinaryform.org Collect at St. Mary ad Martyres. Station at St. Lawrence in Lucina. St. Mary ad Martyres is the name given to the beautiful Pantheon of Agrippa when it was turned into a Christian Church by Boniface IV (608-15). The Romans of the Middle Ages loved this majestic sanctuary, where among other relics was preserved in a casket locked with thirteen keys the image of the Holy Face. Lucina was a matron living in the time of Pope Marcellus (304-9) who placed her houses in the Via Lata at the disposal of the ecclesiastical authorities; these erected there the titulus Marcelli, and, when the church was confiscated, built another not far off, in Lucina. Pope Celestine III placed under the altar a large piece of the gridiron on which St. Lawrence was martyred. The Liturgy now becomes permeated with the thought of Baptism. After hearing of the water gushing from the rock in the desert, we now read in the Gospel (John 4, 5-42) of the living water which Our Lord promised to the Samaritan woman. This second scriptural scene was also familiar to the faithful as a type of the sacrament of Baptism, and we see it represented as early as the second century in the cemetery of Praetextatus. **INTROIT Psalms 85: 17** Fac mecum, Dómine, signum in Show me, O Lord, a token for good: bonum: ut vídeant, qui me oderunt, et that they who hate me may see, and be confundántur: quóniam tu, Dómine, confounded because Thou, O Lord, adjuvísti me et consolátus es me. have helped me and consoled me. (Ps. 85: 1) Inclína, Dómine, aurem (Ps. 85: 1) Incline Thy ear, O Lord, and tuam, et exáudi me: quóniam inops et hear me: for I am needy and poor. pauper sum ego. Glória Patri et Fílio et Glory be to the Father, and to the Son, Spirítui Sancto, sicut erat in princípio, and to the Holy Spirit, as it was in the et nunc, et semper, et in sécula beginning, is now, and ever shall be, sæculórum. Amen. Fac mecum, world without end. Amen. Show me, O Dómine, signum in bonum: ut vídeant, Lord, a token for good: that they who hate me may see, and be confounded qui me oderunt, et confundántur: because Thou, O Lord, have helped quóniam tu, Dómine, adjuvísti me et me and consoled me. consolátus es me. **COLLECT** Accompany our fasts, we beseech Jejúnia nostra, quæsumus, Dómine, Thee, O Lord, with thy benignant favor, benígno favóre proséquere: ut, sicut ab aliméntis abstinémus in córpore; ita a that as in the body we abstain from vítiis jejunémus in mente. Per nourishment, so in the spirit we may Dóminum nostrum Jesum Christum, fast from vice. Through our Lord Jesus Fílium tuum, qui tecum vivit et regnat in Christ, Thy Son, Who lives and reigns unitáte Spíritus Sancti, Deus, per with Thee in the unity of the Holy Spirit, ómnia sæcula sæculórum. God, forever and ever. For St. John Capistran Deus, qui per beátum Joánnem fidéles O God, Who, through blessed John, tuos in virtúte sanctíssimi nóminis Jesu didst make Thy faithful, in virtue of the de Crucis inimícis triumpháre fecísti: most holy name of Jesus, to triumph præsta, quæsumus; ut, spirituálium over the enemies of the cross; grant, hóstium, ejus intercessióne, superátis we beseech Thee, that overcoming by his intercession the snares of our insídiis, corónam justítiæ a te accípere mereámur. Per eúndem Dóminum spiritual enemies, we may deserve to nostrum Jesum Christum, Fílium tuum, receive from Thee a crown of justice. Through our Lord Jesus Christ, Thy qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, per ómnia Son, Who lives and reigns with Thee in sécula seculórum. the unity of the Holy Spirit, God, forever and ever. **LESSON Numbers 20: 1, 3, 6-13** In diébus illis: Convenérunt fílii Israël In those days, the Israelites held a council against Moses and Aaron. The adversum Móysen et Aaron: et versi in seditiónem, dixérunt: Date nobis people contended, exclaiming, Give us aquam, ut bibámus. Ingressúsque water that we may drink. But Moses Móyses et Aaron, dimíssa multitúdine, and Aaron went away from the tabernáculum fœderis, corruérunt proni assembly to the entrance of the in terram, clamaverúntque ad Meeting Tent, where they fell prostrate. Dóminum, atque dixérunt: Dómine They cried to the Lord, and said, O Lord God, hear the cry of this people, Deus, audi clamórem hujus pópuli, et áperi eis thesáurum tuum, fontem and open to them Your treasure, a aquæ vivæ, ut, satiáti, cesset fountain of living water, that being murmurátio eórum. Et appáruit glória satisfied, they may cease to murmur. Dómini super eos. Locutúsque est Then the glory of the Lord appeared to them, and the Lord said to Moses, Take Dóminus ad Móysen, dicens: Tolle the staff and assemble the people, you virgam, et cóngrega pópulum, tu et Aaron frater tuus, et loquímini ad and your brother Aaron, and in their petram coram eis, et illa dabit aquas. presence order the rock to yield its Cumque edúxeris aquam de petra, waters. From the rock you shall bring bibet omnis multitúdo et juménta ejus. forth water for the community and their Tulit ígitur Móyses virgam, quæ erat in livestock to drink. So Moses took the staff from its place before the Lord, as conspéctu Dómini, sicut præcéperat ei, congregata multitúdine ante petram, he was ordered. He and Aaron dixítque eis: Audíte, rebélles et assembled the community in front of incréduli: Num de petra hac vobis the rock, where he said to them, Listen aquam potérimus ejícere? Cumque to me, you rebels! Are we to bring elevásset Móyses manum, percútiens water for you out of this rock? Then, virga bis sílicem, egréssæ sunt aquæ raising his hand, Moses struck the rock largíssimæ, ita ut pópulus bíberet, et twice with his staff, and water gushed juménta. Dixítque Dóminus ad Móysen out in abundance for the people and their livestock to drink. But the Lord et Aaron: Quia non credidístis mihi, ut sanctificarétis me coram fíliis Israël, said to Moses and Aaron, Because you non introducétis hos pópulos in terram, were not faithful to Me in showing forth My sanctity before the Israelites, you quam dabo eis. Hæc est aqua contradictiónis, ubi jurgáti sunt fílii shall not lead this people into the land I Israël contra Dóminum, et sanctificátus will give them. This is the water of contradiction, where the Israelites est in eis. contended against the Lord, and where He revealed His sanctity among them. GRADUAL Psalms 27: 7, 1 In Deo sperávit cor meum, et adjútus In God my heart has trusted and I have sum: et reflóruit caro mea, et ex been helped: and my flesh has flourished again, and with my will I shall voluntáte mea confitébor illi. Ad te, Dómine, clamávi: Deus meus, ne praise Him. Unto Thee I have cried síleas, ne discédas a me. out: O my God, be not silent, do not forsake me. **TRACT Psalms 102: 10** Dómine, non secúndum peccáta O Lord, repay us not according to the sins we have committed, nor according nostra, quæ fécimus nos: neque secúndum iniquitátes nostras retríbuas to our iniquities. (Ps. 78: 8-9) O Lord, nobis. (Ps. 78: 8-9) Dómine, ne remember not our former iniquities, let memíneris iniquitátum nostrárum Thy mercies speedily prevent us; for antiquárum: cito antícipent nos we are become exceeding poor. (Here misericórdiæ tuæ, quia páuperes facti kneel.) Help us, O God, our Savior, and for the glory of Thy name, O Lord, sumus nimis. (Hic genuflectitur.) deliver us: and forgive us our sins for Adjuva nos, Deus, salutáris noster: et propter glóriam nóminis tui, Dómine, Thy name's sake. líbera nos: et propítius esto peccátis nostris, propter nomen tuum. GOSPEL John 4: 5-42 In illo témpore: Venit Jesus in civitátem At that time, Jesus came, accordingly, Samaríæ, quæ dícitur Sichar: juxta to a town of Samaria called Sichar, prædium, quod dedit Jacob Joseph, near the field that Jacob gave to his son Joseph. Now Jacob's well was fílio suo. Erat autem ibi fons Jacob. Jesus ergo fatigátus ex itínere, sedébat there. Jesus therefore, wearied as He sic supra fontem. Hora erat quasi was from the journey, was sitting at the sexta. Venit múlier de Samaría hauríre well. It was about the sixth hour. There aquam. Dicit ei Jesus: Da mihi bíbere. came a Samaritan woman to draw Discípuli enim ejus abíerant in water. Jesus said to her, Give Me to civitátem, ut cibos émerent. - Dicit ergo drink; for His disciples had gone away into the town to buy food. The ei múlier illa Samaritána: Quómodo tu, Judéus cum sis, bíbere a me poscis, Samaritan woman therefore said to quæ sum múlier Samaritána? non enim Him, How is it that You, although You coutúntur Judæi Samaritánis. are a Jew, ask drink of me, who am a Respóndit Jesus et dixit ei: Si scires Samaritan woman? For Jews do not associate with Samaritans. Jesus donum Dei, et quis est, qui dicit tibi: Da answered and said to her, If you did mihi bibere: tu fórsitan petísses ab eo, et dedísset tibi aquam vivam. Dicit ei know the gift of God, and Who it is Who múlier: Dómine, neque in quo háurias says to you, 'Give Me to drink,' you, habes, et púteus alius est: unde ergo perhaps, would have asked of Him, and He would have given you living water. habes aquam vivam? Numquid tu major es patre nostro Jacob, qui dedit The woman said to Him, Sir, You have nobis púteum, et ipse ex eo bibit et fílii nothing to draw with, and the well is ejus et pécora ejus? Respóndit Jesus deep. Whence then have You living water? Are You greater than our father et dixit ei: Omnis, qui bibit ex aqua hac, Jacob who gave us the well, and drank sítiet íterum: qui autem bíberit ex aqua, quam ego dabo ei, non sítiet in from it, himself, and his sons, and his flocks? In answer Jesus said to her, ætérnum: sed aqua, quam ego dabo ei, Everyone who drinks of this water will fiet in eo fons aquæ saliéntis in vitam ætérnam. Dicit ad eum mulier: Dómine, thirst again. He, however, who drinks of the water that I will give him shall never da mihi hanc aquam, ut non sítiam thirst; but the water that I will give him neque véniam huc hauríre. Dicit ei shall become in him a fountain of water, Jesus: Vade, voca virum tuum, et veni huc. Respóndit múlier, et dixit: Non springing up unto life everlasting. The hábeo virum. Dicit ei Jesus: Bene woman said to Him, Sir, give me this dixísti, quia non hábeo virum: quinque water that I may not thirst, or come enim viros habuísti, et nunc, quem here to draw. Jesus said to her, Go, call habes, non est tuus vir: hoc vere dixísti. your husband and come here. The Dicit ei múlier: Dómine, vídeo, quia woman answered and said, I have no Prophéta es tu. Patres nostri in monte husband. Jesus said to her: Thou hast hoc adoravérunt, et vos dícitis, quia said well, 'I have no husband.' for you Jerosólymis est locus, ubi adoráre have had five husbands, and he whom opórtet. Dicit ei Jesus: Múlier, crede you now have is not your husband. In this you have spoken truly. The woman mihi, quia venit hora, quando neque in monte hoc, neque in Jerosólymis said to Him, Sir, I see that You are a adorábitis Patrem. Vos adorátis, quod prophet. Our fathers worshiped on this nescítis: nos adorámus, quod scimus, mountain, but You say that at quia salus ex Judéis est. Sed venit Jerusalem is the place where one hora, et nunc est, quando veri ought to worship. Jesus said to her, adoratóres adorábunt Patrem in spíritu Woman, believe Me, the hour is coming when neither on this mountain nor in et veritate. Nam et Pater tales quærit, qui adórent eum. Spíritus est Deus: et Jerusalem will you worship the Father. You worship what you do not know; we eos, qui adórant eum, in spíritu et veritate oportet adorare. Dicit ei mulier: worship what we know, for salvation is from the Jews. But the hour is coming, Scio, quia Messías venit qui dícitur Christus. Cum ergo vénerit ille, nobis and is now here, when the true annuntiábit ómnia. Dicit ei Jesus: Ego worshipers will worship the Father in sum, qui loquor tecum. Et contínuo spirit and in truth. For the Father also venérunt discípuli ejus: et mirabántur, seeks such to worship Him. God is quia cum mulíere loquebátur. Nemo spirit, and they who worship Him must tamen dixit: Quid quæris, aut quid worship in spirit and in truth. The woman said to Him, I know that loquéris cum ea? Reliquit ergo hýdriam suam múlier, et ábiit in civitátem, et Messias is coming Who is called Christ, dicit illis homínibus: Veníte, et vidéte and when He comes He will tell us all hóminem, qui dixit mihi ómnia, things. Jesus said to her, I Who speak quæcúmque feci: numquid ipse est with you am He. And at this point His Christus? Exiérunt ergo de civitáte, et disciples came; and they wondered that veniébant ad eum. Intérea rogábant He was speaking with a woman. Yet no eum discípuli, dicéntes: Rabbi, one said, What do You seek? or, Why mandúca. Ille autem dicit eis: Ego do You speak with her? The woman cibum habeo manducáre, quem vos therefore left her water-jar and went nescítis. Dicébant ergo discípuli ad away into the town, and said to the ínvicem: Numquid áliquis áttulit ci people, Come and see a man who has manducáre? Dicit eis Jesus: Meus told me all that I have ever done. Can cibus est, ut fáciam voluntátem ejus, He be the Christ? They went forth from qui misit me, ut perfíciam opus ejus. the town and came to meet Him. Meanwhile, His disciples besought Nonne vos dícitis, quod adhuc quátuor menses sunt, et messis venit? Ecce, Him, saying, Rabbi, eat. But He said to dico vobis: Leváte óculos vestros, et them, I have food to eat of which you vidéte regiónes, quia albæ sunt iam ad do not know. The disciples therefore messem. Et qui metit, mercédem said to one another, Has someone brought Him something to eat? Jesus áccipit, et cóngregat fructum in vitam ætérnam: ut, et qui séminat, simul said to them, My food is to do the will of Him Who sent Me, to accomplish His gáudeat, et qui metit. In hoc enim est verbum verum: quia álius est qui work. Do you not say, 'There are yet séminat, et álius est qui metit. Ego misi four months, and then comes the vos métere quod vos non laborástis: álii harvest'? Well, I say to you, lift up your laboravérunt, et vos in labóres eórum eyes and behold that the fields are already white for the harvest. And he introístis. Ex civitáte autem illa multi credidérunt in eum Samaritanórum, who reaps receives a wage, and propter verbum mulíeris testimónium gathers fruit unto life everlasting, so perhibéntis: Quia dixit mihi ómnia, that the sower and the reaper may quæcúmque feci. Cum veníssent ergo rejoice together. For herein is the ad illum Samaritáni, rogavérunt eum, ut proverb true, 'One sows, another ibi manéret. Et mansit ibi duos dies. Et reaps.' I have sent you to reap that on multo plures credidérunt in eum propter which you have not labored. Others sermónem ejus. Et mulíeri dicébant: have labored, and you have entered Quia iam non propter tuam loquélam into their labors. Now many of the crédimus: ipsi enim audívimus, et Samaritans of that town believed in Him because of the word of the woman scimus, quia hic est vere Salvátor mundi. who bore witness, He told me all that I have ever done. When, therefore, the Samaritans had come to Him, they besought Him to stay there; and He stayed two days. And far more believed because of His word. And they said to the woman, We no longer believe because of what you have said, for we have heard for ourselves and we know that this is in truth the Savior of the world. **OFFERTORY Psalms 5: 3-4** Inténde voci oratiónis meæ, Rex meus, Harken to the voice of my prayer, O my et Deus meus: quóniam ad te orábo, King and my God: for to Thee will I Dómine. pray, O Lord. **SECRET** Réspice, quæsumus, Dómine, propítius Look with favor, we beseech Thee, O Lord, upon the gifts we offer Thee, that ad múnera, quæ sacrámus: ut tibi grata sint, et nobis salutária semper they may be pleasing to Thee and ever exsístant. Per Dóminum nostrum helpful to our salvation. Through our Jesum Christum, Fílium tuum, qui Lord Jesus Christ, Thy Son, Who lives tecum vivit et regnat in unitáte Spíritus and reigns with Thee in the unity of the Holy Spirit, God, forever and ever. Sancti, Deus, per ómnia sæcula sæculórum. For St. John Capistran Sacrifícium, Dómine, quod Be appeased, O Lord, and look upon immolámus, placátus inténde: ut, the sacrifice which we offer, that, by the intercedénte beáto Joánne Confessóre intercession of blessed John, Thy tuo, ad conteréndas inimicórum confessor, it may establish us in the insídias nos in tuæ protectiónis security of Thy protection until we tread securitáte constítuat. Per Dóminum under foot the snares of our enemies. nostrum Jesum Christum, Fílium tuum, Through our Lord Jesus Christ, Thy qui tecum vivit et regnat in unitáte Son, Who lives and reigns with Thee in Spíritus Sancti, Deus, per ómnia the unity of the Holy Spirit, God, forever sæcula sæculórum. and ever. PREFACE OF LENT Vere dignum et justum est, æquum et It is truly fitting and just, proper and salutáre, nos tibi semper et ubíque beneficial, that we should always and grátias ágere: Dómine sancte, Pater everywhere, give thanks unto Thee, omnípotens, ætérne Deus: Qui holy Lord, Father almighty, everlasting corporáli jejúnio vítia cómprimis, God. Who by this bodily fast, dost curb our vices, dost lift up our minds and mentem élevas, virtútem largíris et bestow on us strength and rewards; præmia: per Christum Dóminum through Christ our Lord. Through nostrum. Per quem majestátem tuam laudant Ángeli, adórant Dominatiónes, Whom the Angels praise Thy majesty, tremunt Potestátes. Cæli cælorúmque the Dominations adore, the Powers Virtútes ac beáta Séraphim sócia tremble: the heavens and the hosts of exsultatione concélebrant. Cum quibus heaven, and the blessed Seraphim, et nostras voces ut admítti júbeas, together celebrate in exultation. With deprecámur, súpplici confessióne whom, we pray Thee, command that our voices of supplication also be dicéntes: admitted in confessing Thee saying: **COMMUNION John 4: 13-14** He who drinks of the water that I will Qui bíberit aquam, quam ego dabo ei, dicit Dóminus, fiet in eo fons aquæ give him, says the Lord, it shall become saliéntis in vitam ætérnam. in him a fountain of water, springing up unto life everlasting. **POSTCOMMUNION** Hujus nos, Dómine, percéptio May the reception of this sacrament, O sacraménti mundet a crimine: et ad Lord, cleanse us from sin and bring us into the heavenly kingdom. Through cæléstia regna perdúcat. Per our Lord Jesus Christ, Thy Son, Who Dóminum nostrum Jesum Christum, Fílium tuum, qui tecum vivit et regnat in lives and reigns with Thee in the unity unitáte Spíritus Sancti, Deus, per of the Holy Spirit, God, forever and ómnia sæcula sæculórum. ever. For St. John Capistran Repléti alimónia cælésti et spirituáli Filled with heavenly food and refreshed pópulo recreáti, quæsumus, with the spiritual cup, we beseech omnípotens Deus: ut, intercedénte Thee, almighty God, that by the beáto Joánne Confessóre tuo, nos ab intercession of blessed John, Thy confessor, Thou defend us against the hoste malígno deféndas, et Ecclésiam malice of the enemy and keep tuam perpétua pace custódias. Per continual peace in Thy Church. Dóminum nostrum Jesum Christum, Fílium tuum, qui tecum vivit et regnat in Through our Lord Jesus Christ, Thy Son, Who lives and reigns with Thee in unitáte Spíritus Sancti, Deus, per ómnia sæcula sæculórum. the unity of the Holy Spirit, God, forever and ever. PRAYER OVER THE PEOPLE Humiliáte cápita vestra Deo. Bow your heads to God. Præsta, quæsumus, omnípotens Deus: Grant, we beseech Thee, almighty ut, qui in tua protectione confidimus, God, that we who trust in Thy cuncta nobis adversántia, te adjuvánte, protection may, by Thine assistance, triumph over all adversities. Through vincámus. Per Dóminum nostrum Jesum Christum, Fílium tuum, qui our Lord Jesus Christ, Thy Son, Who tecum vivit et regnat in unitáte Spíritus lives and reigns with Thee in the unity of the Holy Spirit, God, forever and Sancti, Deus, per ómnia sécula sæculórum. ever.