



The Sanctus & the Agnus Dei are from plainsong Mass XVIII



K **COMMUNION ANTIPHON** *He that shall meditate day and night on the law of the Lord, shall bring forth his fruit in season.*
Qui meditabitur in lege Domini die ac nocte, dabit fructum suum in tempore suo.

Communion Motet—"Miserere mei Deus" by Gregorio Allegri (1582-1652)
Have mercy on me, O God, according to thy great goodness. etc. (Ps. 50)

L **POST COMMUNION PRAYER**
Percepta nobis, Domine, praebeant sacramenta subsidium, ut tibi grata sint nostra ieiunia et nobis proficiant ad medelam. Per Christum Dominum nostrum. Amen.

After the Postcommunion Prayer, throughout the season of Lent, the Celebrant blesses the people with another prayer, after the Deacon invites us to:

Humiliate capita vestra Deo

Bow your heads to God

PRAYER OVER THE PEOPLE
Super inclinantes se tuae maiestati, Deus, spiritum compunctionis propitius effunde, et praemia paenitentibus repromissa misericorditer consequi mereantur.

Graciously pour out, O Lord, upon those who bow themselves before Thy majesty, the spirit of sorrow for sin, so that being truly penitent by thy mercy they may deserve to possess the promised rewards.

There is no organ voluntary during the season of Lent except for Laetare Sunday



ASH WEDNESDAY

Our Holy Mother, the Church, tells us all to put on sackcloth and ashes, which are the signs of repentance and sorrow for our sins in Lent.

INTROIT

A Misereris omnium, Domine, et nihil odisti eorum quae fecisti, dissimulans peccata hominum propter paenitentiam et parcens illis, quia tu es Dominus Deus noster. *Thou hast mercy upon all, O Lord, and hatest none of the things which Thou has made, overlooking the sins of men for the sake of repentance, and sparing them; because Thou art the Lord our God.*

There is no Introductory rite in today's Mass—the Mass continues with the Kyrie which is from the Mass for four voices by William Byrd (1543-1623)

COLLECT

B Concede nobis, Domine, praesidia militiae christianae sanctis inchoare ieiuniis, ut, contra spiritales nequitias pugnaturi, continentiae muniamur auxiliis. Per Dominum nostrum Jesum Christum...Per omnia saecula saeculorum. Amen *Grant us, O Lord, to begin our Christian warfare with holy fasts; that, as we are about to do battle with the spirits of evil we may be defended by the aid of self-denial.*

First Reading is from the Book of Joel

C But now, now - it is the Lord who speaks—"Come back to me with all your heart, fasting, weeping, mourning." Let your hearts be broken, not your garments torn, turn to the Lord your God again, for he is all tenderness and compassion, slow to anger, rich in graciousness, and ready to relent. Who knows if he will not turn again, will not relent, will not leave a blessing as he passes, obligation and libation for the Lord your God? Sound the trumpet in Zion! Order a fast, proclaim a solemn assembly, call the people together, summon the community, assemble the elders, gather the children, even the infants at the breast. Let the bridegroom leave his bedroom and the bride her alcove. Between vestibule and alter let the priests, the ministers of the Lord lament. Let them say, Spare your people, Lord! Do not make your heritage a thing of shame, a byword for the nations. Why should it be said among nations, Where is their God? Then the Lord, jealous on behalf of his land, took pity on his people.

Verbum Domini. **R. Deo gratias.**

GRADUAL

D Miserere mei, Deus, miserere mei; quoniam in te confidit anima mea. *Have mercy on me, O God, have mercy on me; for my soul trusteth in Thee. V. He hath sent from heaven and delivered me; He hath made them a reproach that trod upon me.*
V. Misit de caelo, et liberavit me; dedit in op-probium conculcantes me.

Second Reading is taken from the Epistle to the Corinthians.

E We are ambassadors for Christ; it is as though God were appealing through us, and the appeal that we make in Christ's name is: be reconciled to God. For our sake God made the Sinless One into sin, so that in him we might become the goodness of God. As his fellow workers, we beg you once again not to neglect the grace of God that you have received. For he says: "At the favourable time; I have listened to you; on the day of salvation I came to your help." Well, now is the favourable time; this is the day of salvation.

Verbum Domini. **R. Deo gratias.**

TRACT

Domine, non secundum peccata nostra, quae fecimus nos: neque secundum iniquitates nostras retribuas nobis. Psalm. Domine, ne memineris iniquitatumstrarum antiquarum cito anticipent nos miseridordiae tuae: quia pauperes facti sumus nimis. Adjuva nos, Deus salutaris noster; et propter gloriam nominis tui, Domine, libera nos; et propitius esto tuum.

O Lord, repay us not according to the sins we have committed, nor according to our iniquities. O Lord remember not our former iniquities, let Thy mercies speedily prevent us: for we are becoming exceedingly poor. Help us, O God, our Saviour; and for the glory of Thy name, O Lord, deliver us; and forgive us our sins for Thy name's sake.

Gospel is taken from St. Matthews Gospel

Jesus said to His disciples, "Be careful not to parade your good deeds before men to attract their notice; by doing this you will lose all your reward from your father in heaven. So when you give alms, do not have it trumpeted before you; this is what the hypocrites do in the synagogues and in the streets to win men's admiration. I tell you solemnly, they have had their reward. But when you give alms, your left hand must not know what your right is doing; your almsgiving must be secret, and your Father who sees all that is done will reward you in secret. 'And when you pray, do not imitate the hypocrites: they love to say their prayers standing up in the synagogues and at the street corners for people to see them. I tell you solemnly, they have had their reward. But when you pray, go to your private room and, when you have shut the door, pray to your Father who is in that secret place, and your Father who sees all that is done in secret will reward you. When you fast do not put on a gloomy look as the hypocrites do: they pull long faces to let men know they are fasting. I tell you solemnly, they have had their reward. But when you fast, put oil on your hair and wash your face, so that no one will know that you are fasting except your Father in heaven who sees all that is done in secret.; and your Father who sees all that is done in secret will reward you.'" Verbum Domini. **R. Laus. tibi Christe.**

After the homily, the Celebrant blesses the ashes:

Dearly beloved brethren, let us humbly beg God our Father, that He would graciously bless these ashes, which we are about to put on our heads as a sign of penance.

O God who art swayed by humility and satisfied by penance, turn Thine ear in pity to our prayers, and graciously pour out upon Thy servants, who are to be sprinkled with these ashes, the grace of Thy blessing; so that as they proceed with their Lenten observances, they may be worthy to come with minds made pure, to celebrate Thy Son's Paschal Mystery.

During the distribution of ashes the choir will sing

"Immutemur habitu" (Plainsong)

"Let us change our garments for ashes and sackcloth: let us fast and lament before the Lord: for plenteous in mercy in our God to forgive our sins"

"Juxta vestibulum" (Plainsong)

"Between the porch and the altar, the priests, the Lord's ministers, shall weep and shall say; Spare, O Lord, spare Thy people; and close not the mouths of them that sing to Thee, O Lord

"Emendemus in melius" to a setting by William Byrd.

"Let us amend for the better in those things in which we have sinned through ignorance; let suddenly overtaken by the day of death, we seek space for repentance and are not able to find it"

At the end of the Bidding Prayers we sing this ancient prayer to Our Lady.

7. 

S UB tú-um praesi-di-um confúgimus, * sáncta Dó- i
Génitrix : nóstras depre-ca-ti- ónes ne despí-ci-as in ne-ces-
si-tá-tibus : sed a per-í-cu-lis cúntis líbe-ra nos sem-
per, Vírgo glo-ri- ó-sa et be- ne-dícta.

We fly to thy protection, O holy Mother of God.

Despise not our petitions in our necessities, but deliver us from all dangers, O ever glorious and blessed Virgin.

Offertory Motet "In jejunió et fletu" by Thomas Tallis (1505-1585)

"Fasting and weeping the priests prayed saying 'Spare O Lord, spare Thy people and give not Thine inheritance over to destruction.' Between the porch and the altar the priests made lamentations saying 'Spare Thy people O Lord'

PRAYER OVER THE GIFTS

Sacrificium quadragesimalis initii solemniter immolamus, te, Domine, deprecantes, ut per paenitentiae caritatisque labores a noxiis voluptatibus temperemus, et, a peccatis mundati, ad celebrandam Filii tui passionem mereamur esse devoti. Per Christum Domunimum nostrum. Amen

We solemnly offer the Sacrifice at the beginning of Lent, praying Thee, O Lord, that through our works of penance and charity, we may be set free from all evil desires, and that cleansed from sins, we may be worthy to celebrate Thy Son's Passion with true devotion. Through Christ our Lord.

PREFACE

Vere dignum et iustum est, aequum et salutare, nos tibi semper et ubique gratias agnere: Domine, sancte Pater, omnipotens aterne Deus: Quicorporali ieiunio vitia comprimis, mentem elevas, virtutem largiris et praemia: per Christum Dominum nostrum. Per quem maiestatem tuam laudant Angeli, adorant Dominationes, tremunt Potestates. Caeli caelorumque Virtutes, ac beata Seraphim, socia exultatione concelebrant. Cum quibus et nostras voces ut admitti iubeas, deprecamur, supplici confessione dicentes:

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 our fasting of the body dost curb our vices, elevate our minds and bestowest 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 heavenly hosts, with the blessed seraphim join together in celebrating their joy. With these we pray Thee join our voices also, while we sing with lowly praise:

EUCHARISTIC PRAYER I—Roman Canon—see Mass book page 12

Acclamation after the Consecration—see Mass book page 18

The Lord's Prayer—see Mass book page 21