

Wednesday, February 14th, 2024

ASH WEDNESDAY

The altar party enters in silence.

Introit

Misereris omnium (Wis 11:24,25,27; Ps 57:1)

Thou hast mercy upon all, O Lord, and abhorrest nothing which thou hast made, and forgivest the sins of men, because they should amend, and sparest them: for thou art the Lord our God.

(Ps) Be merciful unto me, O God, be merciful unto me: for my soul trusteth in thee.

GLORY. Thou hast...

The Collect for Purity, Summary of the Law, and Kyrie are omitted.

Collect

ALMIGHTY and everlasting God, who hatest nothing that thou hast made and dost forgive the sins of all those who are penitent: create and make in us new and contrite hearts, that we, worthily lamenting our sins and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Spirit, ever one God, world without end. Amen.

FIRST READING

Joel 2:12-18

“Even now,” says the LORD,
“return to me with all your heart,
with fasting, with weeping, and with mourning;
and tear your hearts and not your garments.”
Return to the LORD, your God,
for he is gracious and merciful,
slow to anger, and abounding in mercy,
and repents of evil.

Who knows whether he will not turn and repent,
and leave a blessing behind him,
a cereal offering and a drink offering
for the LORD, your God?

Blow the trumpet in Zion;
sanctify a fast;
call a solemn assembly;

gather the people.
 Sanctify the congregation;
 assemble the elders;
 gather the children,
 even nursing infants.
 Let the bridegroom leave his room,
 and the bride her chamber.
 Between the vestibule and the altar
 let the priests, the ministers of the LORD, weep
 and say, "Spare your people, O LORD,
 and make not your heritage a reproach,
 a byword among the nations.
 Why should they say among the peoples,
 'Where is their God?'"
 Then the LORD became jealous for his land,
 and had pity on his people.

GRADUAL PSALM Psalm 51:1-4, 10-11, 12, 15. Miserere mei, Deus

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W. MARSH



- HAVE mercy upon me, O God, after | thy great | goodness; *
 according to the multitude of thy mercies
 do a- | **way** | mine of- | fences.
- 2 Wash me throughly | from my | wickedness, *
 and | cleanse me | from my | sin.
- 3 For I ac- | knowledge · my | faults, *
 and my | sin is | ever · be- | fore me.
- 4 Against thee only have I sinned, and done this evil | in thy | sight; *
 that thou mightest be justified in thy saying,
 and | clear when | thou shalt | judge.
- 10 Make me a clean | heart, O | God, *
 and re- | new a · right | spirit · with- | in me.
- 11 Cast me not away | from thy | presence, *
 and take not thy | ho · ly | Spi · rit | from me.
- 12 O give me the comfort of thy | help a- | gain, *
 and stablish | me with | thy free | Spirit.
- 15 Thou shalt open my | lips, O | Lord, *
 and my | mouth shall | show thy | praise.

Brethren:

We are ambassadors for Christ,
God making his appeal through us.

We beg you on behalf of Christ, be reconciled to God.

For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.

Working together with him, then, we entreat you not to accept the grace of God in vain.

For he says,

“At the acceptable time I have listened to you,
and helped you on the day of salvation.”

Behold, now is the acceptable time; behold, now is the day of salvation.

Tract

Domine, non secundum (Ps 103:10; 79:8,9)

O Lord, deal not with us after our sins: nor reward us according to our wickednesses.

V. Lord, remember not our old sins, but have mercy upon us, and that soon: for we are come to great misery. [**Here genuflect**]

V. Help us, O God of our salvation, for the glory of thy Name, O Lord: O deliver us and be merciful unto our sins, for thy Name's sake.

GOSPEL

Matthew 6:1-6, 16-18

✠ A reading from the Holy Gospel according to Matthew.

R. Glory be to thee, O Lord.

At that time:

Jesus said to his disciples,

“Beware of practicing your piety before men in order to be seen by them; for then you will have no reward from your Father who is in heaven.

“Thus, when you give alms, sound no trumpet before you, as the hypocrites do in the synagogues and in the streets, that they may be praised by men. Truly, I say to you, they have their reward.

“But when you give alms, do not let your left hand know what your right hand is doing, so that your alms may be in secret; and your Father who sees in secret will reward you.

“And when you pray, you must not be like the hypocrites; for they love to stand and pray in the synagogues and at the street corners, that they may be seen by men. Truly, I say to you, they

have their reward.

“But when you pray, go into your room and shut the door and pray to your Father who is in secret; and your Father who sees in secret will reward you.”

“And when you fast, do not look dismal, like the hypocrites, for they disfigure their faces that their fasting may be seen by men. Truly, I say to you, they have their reward.

“But when you fast, anoint your head and wash your face, that your fasting may not be seen by men but by your Father who is in secret; and your Father who sees in secret will reward you.

The Gospel of the Lord.

R. Praise be to thee, O Christ.

HOMILY

BLESSING AND DISTRIBUTION OF ASHES

Brethren, it has been the custom in the Church from ancient times to observe with great devotion the days of our Lord's Passion and Resurrection, and to prepare for the same by a season of penitence and fasting. To make a right beginning of repentance, and as a mark of our mortal nature, let us ask God our Father that he vouchsafe to bless these ashes with an abundance of his grace.

Let us pray.

O GOD, who desirest not the death of a sinner, but rather that he should turn from his sin and be saved: mercifully look upon the frailty of our mortal nature, and of thy goodness vouchsafe to bless ✠ these ashes now to be set upon our heads in token of humility and to obtain thy pardon; that we, knowing we are but dust, and that for our unworthiness unto dust shall we return, may through thy mercy be found meet to receive forgiveness of all our sins, and those good things which thou hast promised to the penitent; through Christ our Lord. Amen.

The Priest then places ashes on the head of all present who come to him, saying to each one:

Remember that thou art dust, and unto dust shalt thou return.

PRAYERS OF THE PEOPLE Form III: Mass Booklet page 29

Offertory

Exaltabo te (Ps 30:1,2)

I will magnify thee, O Lord, for thou hast set me up, and not made my foes to triumph over me: O Lord, my God, I cried unto

thee, and thou hast healed me.

OFFERTORY HYMN

Abide with me - Hymnal 467

ORATE FRATRES

The Priest kisses the altar, turns towards the People, extends and then joins his hands, and says aloud:

Pray, brethren, that my sacrifice and yours may be acceptable unto God, the Father Almighty.

The People stand and respond:

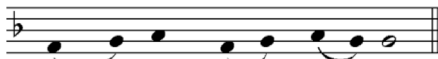
May the Lord accept the sacrifice at thy hands, for the praise and glory of his Name, for our good and the good of all his holy Church.

Prayer over the Offerings

GRANT, we beseech thee, O Lord: that like as we do by these our oblations bring to remembrance the institution of this holy Sacrament, so we may by thee be enabled to offer the same according to thy will; through Jesus Christ our Lord. Amen.

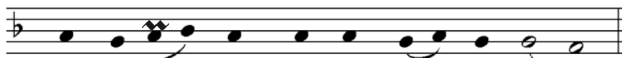
SURSUM CORDA

Priest The Lord be with you.



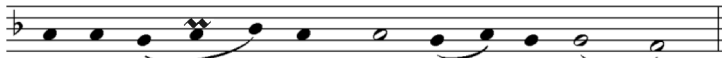
People And with thy spi - rit.

Priest Lift up your hearts.



People We lift them up un - to the Lord.

Priest Let us give thanks unto the Lord our God.



People It is meet and right so to do.

SANCTUS AND BENEDICTUS

Merbecke



Ho - ly, ho - ly, ho - ly, Lord God of Hosts:



Heaven and earth are full of thy glo - ry. Glo - ry be



to thee, O Lord Most High. Bless - ed is he that com - eth



in the name of the Lord. Ho - san - na in the high - est.

Setting: John Merbecke (1510?-1585?)

EUCCHARISTIC PRAYER

Mass Booklet page 13

Priest: The mystery of faith.

People:



O Sav - iour of the world, who by thy Cross and pre-cious Blood hast



re-deemed us: save us and help us, we hum-bly be-seech thee, O Lord.

(The priest continues the Eucharistic Prayer.)

LORD'S PRAYER

The Priest sings or says:

As our Saviour Christ hath commanded and taught us, we are bold to say:

And here he begins the Lord's Prayer, as the People continue with him:



OUR FA-THER, who art in heav-en, hal-low - ed be thy Name,



thy king-dom come, thy will be done,



on earth as it is in heav-en. Give us this day our dail-y bread.



And for-give us our tres-pass-es, as we for-give those who tres-pass a-against us.

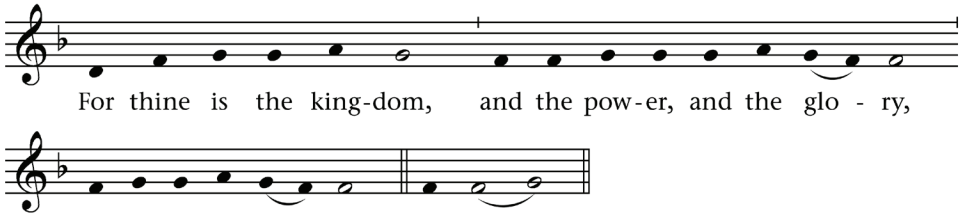


And lead us not in-to temp-ta - tion, but de-liv-er us from e - vil.

The Priest alone continues:

Deliver us, O Lord, we beseech thee, from all evils, past, present, and to come; and at the intercession of the blessed and glorious ever-Virgin Mary, Mother of God, with thy blessed Apostles Peter and Paul, and with Andrew, and all the Saints, favourably grant peace in our days, that by the help of thine availing mercy we may ever both be free from sin and safe from all distress.

The Priest joins his hands. The People respond:

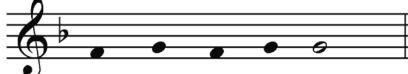


For thine is the king-dom, and the pow-er, and the glo - ry,
for ev-er and ev - er. A-men.

PEACE

(Kneel after response)

Priest: The peace of the Lord be always with you.

People: 
And with thy spir-it.

PASCHA NOSTRUM

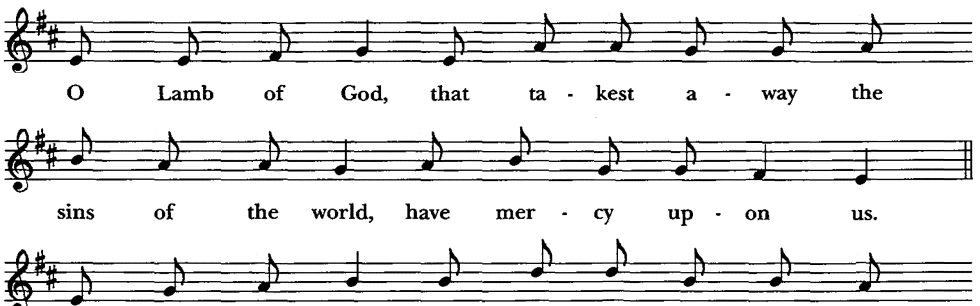
(kneeling)

Priest: Christ our Passover is sacrificed for us.

People: 
There-fore let us keep the feast.

AGNUS DEI

Merbecke



O Lamb of God, that ta - kest a - way the
sins of the world, have mer - cy up - on us.
O Lamb of God, that ta - kest a - way the

sins of the world, have mer - cy up - on us.

O Lamb of God, that ta - kest a - way the

sins of the world, grant us thy peace.

Setting: John Merbecke (1518?-1585?)

PRAYER OF HUMBLE ACCESS

The Priest says with all who shall receive Communion:

**We do not presume to come to this thy Table,
O merciful Lord, trusting in our own righteousness,
but in thy manifold and great mercies.**

**We are not worthy so much as to gather up the
crumbs under thy Table. But thou art the same
Lord whose property is always to have mercy.**

**Grant us therefore, gracious Lord, so to eat the flesh
of thy dear Son Jesus Christ, and to drink his Blood,
that our sinful bodies may be made clean by his Body,
and our souls washed through his most precious Blood,
and that we may evermore dwell in him, and he in us.**

Amen.

ECCE AGNUS DEI

(said by the Priest)

Behold the Lamb of God, behold him that taketh away the sins of the world. Blessed are those who are called to the Supper of the Lamb.

DOMINE NON SUM DIGNUS

(said three times)

**Lord, I am not worthy that thou shouldest come under my
roof, but speak the word only, and my soul shall be healed.**

Communion

Qui meditabitur (Ps 1:2b,3b)

He who doth meditate on the law of the Lord day and night: will bring forth his fruit in due season.

DISTRIBUTION OF HOLY COMMUNION

Those in full communion with the Catholic Church are welcome to receive Holy Communion. We encourage communion on the tongue as the most traditional and reverent manner of receiving the Sacrament. The Priest will administer the Blessed Sacrament

in both kinds by moistening the Host in the Precious Blood (intinction). If you wish to receive only the Host, please indicate "one kind" by placing "one hand" on your breast.

POSTCOMMUNION HYMN Shepherd of souls - Hymnal 213
THANKSGIVING AFTER COMMUNION *(kneeling)*

**Almighty and everliving God,
we most heartily thank thee for that thou dost feed us, in
these holy mysteries, with the spiritual food of the most
precious Body and Blood of thy Son our Saviour Jesus
Christ; and dost assure us thereby of thy favour and
goodness towards us; and that we are very members
incorporate in the mystical body of thy Son, the blessed
company of all faithful people; and are also heirs, through
hope, of thy everlasting kingdom, by the merits of the most
precious death and Passion of thy dear Son.**

**And we humbly beseech thee, O heavenly Father, so to
assist us with thy grace, that we may continue in that holy
fellowship, and do all such good works as thou hast
prepared for us to walk in; through Jesus Christ our Lord,
to whom, with thee and the Holy Spirit, be all honour and
glory, world without end. Amen.**

Postcommunion

(remain kneeling)

WE beseech thee, Lord, mercifully to protect us who have
now received this holy Sacrament: that this our fast may
be acceptable in thy sight and profitable unto us for the healing
of our souls; through Jesus Christ our Lord. Amen.

PRAYER OVER THE PEOPLE AND BLESSING *(Kneeling)*

Priest: The Lord be with you.

People: A musical staff with a treble clef and a key signature of one flat (B-flat). The melody consists of five quarter notes: B-flat, C, D, E, and F, followed by a whole note G.

And with thy spir-it.

Deacon: Bow down before the Lord.

LOOK down in mercy, O Lord, upon us now kneeling before
thy majesty: that we who have been partaking of thy heavenly
gifts may evermore be strengthened with thy heavenly succour;
through Jesus Christ our Lord. Amen.

The priest continues:

and the blessing of God Almighty, ✠ the Father, the Son, and the Holy Spirit, be amongst you, and remain with you always.

People: Amen.

DISMISSAL

Priest:

People:

Go forth in peace. Thanks be to God.

CLOSING HYMN

Forty days and forty nights - Hymnal 55



CONGREGATIO DE CULTU DIVINO
ET DISCIPLINA SACRAMENTORUM

Prot. N. 160/15

CONGREGATION FOR DIVINE WORSHIP
AND THE DISCIPLINE OF THE SACRAMENTS

DECREE

Desiring to heal wounds of division in the Body of Christ, Pope Benedict XVI approved the erection of Personal Ordinariates for Anglicans wishing to enter into the full communion of the Catholic Church. Attentive to their attachment to various customs and traditions that developed in the Anglican Communion over the nearly five hundred years of separation from the See of Peter and that are in accord with the Catholic faith, among the provisions of the Apostolic Constitution *Anglicanorum coetibus* is included the authorization for the preparation of liturgical books that draw from the Anglican liturgical and spiritual patrimony.

Aware that authentic Catholic worship in Spirit and truth has always found expression in diverse forms, this Congregation, together with the Congregation for the Doctrine of the Faith, drawing from various Anglican sources and from the current Roman Missal, has prepared this text for the celebration of the Mass in the Personal Ordinariates.

Therefore, wishing that the fruits of the labors of pastors, religious, and lay faithful of years past may remain ever abundant in the Church, this Congregation for Divine Worship and the Discipline of the Sacraments, by virtue of the faculties granted to it by the Supreme Pontiff FRANCIS, now approves this Missal as a legitimate adaptation of the Roman Rite, drawn up in the English language and called « Divine Worship: The Missal », as in the attached copy, and makes it available for all those who have the right to it from the date established by the Ordinaries of the Personal Ordinariates.

In printed editions, this Decree, which grants the approval of the Apostolic See, is to be included in its entirety.

All things to the contrary notwithstanding.

From the offices of the Congregation for Divine Worship and the Discipline of the Sacraments, 27 May 2015, the Memorial of Saint Augustine of Canterbury, Bishop.

(Robert Card. SARAH)

Prefect

(✠ Arthur ROCHE)
Archbishop Secretary

