



FERIA IV CINERUM
ASH WEDNESDAY

THE ANGELUS

V. The Angel of the Lord brought tidings to Mary

R. And she conceived by the Holy Ghost.

V. Hail Mary full of grace, the Lord is with thee, blessed art thou among women and blessed is the fruit of thy womb, Jesus.

R. Holy Mary, Mother of God, pray for us sinners now and at the hour of our death. Amen

V. Behold the handmaid of the Lord

R. Be it done unto me according to Thy word

Hail Mary etc...

V. And the Word was made flesh

R. And dwelt amongst us

Hail Mary etc...

V. Pray for us O holy Mother of God

R. That we may be made worthy of the promises of Christ

V. Let us pray; Pour forth we beseech Thee, O Lord, Thy grace into our hearts; that as we have known the Incarnation of Thy Son, Jesus Christ, by the message of an Angel, so by His Cross + and Passion may we come to know the glory of His Resurrection. Through Christ Our Lord.

R. Amen.

BLESSING OF THE ASHES

ANTIPHON *Psalm 68. 17*

Exáudi nos, Dómine, quóniam benígna est misericórdia tua: secúndum multitudinem miseratiónum tuárum respice nos, Dómine. Ps. 68. 2 Salvum me fac, Deus: quóniam intravérunt aquæ usque ad ánimam meam. V. Glória Patri. Exáudi nos, Dómine.

V. *Dóminus vobíscum.*

R. Et cum spírítu tuo.

V. *Orémus. Omnípotens sempitérne Deus, parce poeniténtibus, propitiáre supplicántibus, et mittere dignéris sanctum Ángelum tuum de cælis, qui bene+dícat, et sanctí+ficet hos cíneres, ut sint remédium salúbre ómnibus nomen sanctum tuum humíliter implorántibus, ac semetípsos pro consciéntia delictórum suórum accusántibus, ante conspéctum divínæ cleméntiæ tuæ facínora sua deplorántibus, vel sereníssimam pietátem tuam supplicíter obnixéque flagitántibus: et præsta per invocatiónem sanctíssimi nóminis tui; ut quicúmque per eos aspérsi fúerint, pro redemptiône peccatórum suórum, córporis sanitátem, et ánimæ tutelam percípiant. Per Christum Dóminum nostrum.*

R. Amen

Orémus. Deus, qui non mortem, sed poeniténtiam desíderas peccatórum: fragilitátem conditiónis humánæ benigníssime respice; et hos cíneres, quos causa proferéndæ humilitátis, atque promeréndæ véniæ, capítibus nostris impóni decérnimus, bene+dícere pro tua pietáte dignáre: ut, qui nos cínerem esse, et ob

Hear me, O Lord, for Thy loving kindness is comfortable: Turn Thee unto me according to the multitude of Thy mercies. *Ps.* Save me, O God, for the waters are come in even unto my soul. *Glory be... etc. Hear me... etc.*

V. The Lord be with you.

R. And with thy spirit.

V. Almighty and everlasting God, we beseech Thee to spare them that are penitent, and to be favourable to them tha call upon Thee. Vouchsafe, we pray Thee, to send Thy holy Angel from heaven to bl+ess and san+ctify these ashes, that they may be a wholesome medicine to all them that humbly call upon Thy holy Name, who in their consciences by sin are accused, who in the Thy heavenly mercy bewail their sins, and earnestly and meekly import Thy gracious loving-kindness. And we beseech Thee to grant to all them that call upon Thy holy Name, that being sprinkled with these ashes for the remission of their sins, they may be preserved evermore both in body and soul. Through Christ Our Lord.

R. Amen

Let us pray. O God, who wouldest not let the death of a sinner, but rather that he should turn from his wickedness and live: we beseech Thee to have compassion on the frailty of our mortal nature, and of Thy goodness to bl+ess these ashes now to be set upon our heads for a tiken of humility and for the remission of our sins:

pravitatis nostrae demeritum in pulverem reversuros cognoscimus; peccatorum omnium veniam, et praemia poenitentibus repromissa, misericorditer consequi mereamur. Per Christum Dominum nostrum.

R. Amen

Orémus. Deus, qui humiliatióne flécteris, et satisfactióne placáris: aurem tuae pietátis inclína precibus nostris; et capítibus servórum tuórum, horum cínerum aspersione contáctis, effúnde propítius grátiam tuae benedictiónis: ut eos et spírítu compunctiónis répleas, et quae juste postuláverint, effícaciter tríbuas; et concéssa perpétuo stabílitá, et intácta manére decérnas. Per Christum Dóminum nostrum. R. Amen

Orémus. Omnípotens sempitérne Deus, qui Ninivítis in cíneré et cilício poenitentibus, indulgéntiae tuae remédia praestitísti: concéde propítius; ut sic eos imitémur hábitu, quátenus véniae prosequámur obténtu. Per Dóminum nostrum... R. Amen

The priest then sprinkles the ashes thrice with holy water, saying the Antiphon:

Aspérges me, Dómine, hyssópo, et mundábor: lavábis me, et super nivem dealbábor.

that we, acknowledging ourselves to be but dust and ashes, and that by reason of our vileness we must return unto the same, may of Thy mercy be found worthy to obtain the pardon of our offences and the reward that Thou dost promise to them that are penitent. Through Christ our Lord. **R. Amen**

Let us pray. O God, who turnest unto them that abase themselves and art favourable unto them that offer atonement: incline Thy merciful ear unto our prayers; and of Thy pity pour forth upon the heads of Thy servants now sprinkled with these ashes the grace of Thy heavenly benediction: that they being filled with the spirit of true repentance may effectually obtain those things that they have asked according to Thy will. And we beseech Thee to ordain that we, being stablished in these Thy blessings, may cleave unto the same to life everlasting. Through Christ our Lord. **R. Amen**

Let us pray. Almighty and everlasting God, who upon the people of Nineveh, repenting in dust and ashes, didst bestow the healing of Thy loving-kindness: mercifully grant, that we, who now do imitate them in outward fashion, may be made like unto them in the obtaining of Thy pardon. Through. **R. Amen**

Thou shalt purge me with hyssop, O Lord and I shall be made clean; Wash me, and I shall be made whiter than snow.

Please kneel at the Communion Rail to receive the ashes.

IMPOSITION OF ASHES Genesis 3. 19

Meménto, homo, quia pulvis es, et in pulverem revertéris.

ANTIPHON Joel 2. 13

Immutémur hábitu, in cíneré et cilício: jejunémus et plorémus ante Dóminum: quia multum miséricors est dimíttere peccáta nostra Deus noster.

ANTIPHON Joel 2. 17

Inter vestibulum et altáre plorábunt sacerdótes minístri Dómini, et dicent: Parce, Dómine, parce pópulo tuo: et ne claudas ora canéntium te, Dómine.

RESPONSE Esther 13; Joel 2

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

Let us change our raiment for sackcloth and ashes: Let us fast and mourn before the Lord: For our God is merciful to forgive us our sins.

Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare O lord, spare Thy people and shut not up, O Lord, the mouths of them that praise Thee.

R. *Emendémus in mélius, quæ ignoránter peccávimus: ne súbito præoccupáti die mortis, quæramus spátium poeniténtiæ, et inveníre non possímus. * Atténde, Dómine, et miserére: quia peccávimus tibi.*

R. *Ps. 78. 9 Ádjuva nos, Deus salutáris noster: et propter honórem nóminis tui, Dómine, libera nos. * Atténde, Dómine. V. Glória Patri, et Fílio, et Spirítui Sancto. * Atténde, Dómine.*

V. Dóminus vobíscum.

R. *Et cum spírítu tuo.*

Orémus. Concéde nobis, Dómine, præsidia militiæ cristiánæ sanctis inchoáre jejúniis: ut contra spirítales nequítias pugnatúri, continéntiæ muniámur auxiliis. Per Christum Dóminum nostrum. R. Amen.

Let us amend the sins that in our ignorance we have committed: Lest the day of death come upon us suddenly, and we find no place for repentance though we seek it. *Hear, Lord, and have mercy, for we have sinned against Thee.*

Help us, O God of our salvation: for the glory of Thy Name deliver us, O Lord. *Hear, Lord, and have mercy, for we have sinned against Thee.* Glory be to the Father etc. *Hear, Lord, etc*

V. The Lord be with you.

R. And with thy spirit.

Let us pray. Grant, we beseech Thee, O Lord, that we, who now with prayer and fasting do put upon us the armour of our Christian warfare, being defended by the power of abstinence, may fight manfully against all spiritual wickedness. Through Christ our Lord. **R. Amen.**

THE PREPARATION

V. In NOMINE + Patris, et Fílii, et Spírítus Sancti. Amen.

V. Introíbo ad altáre Dei.

R. Ad Deum qui lætíficat iuventútem meam.

V. Iúdica me, Deus, et discérne cáusam meam de gente non sancta: ab hómine iníquo et dolóso érue me.

R. Quia tu es, Deus, fortitúdo mea: quare me repulísti, et quare tristis incédo, dum affligit me inimícus?

V. Emítte lucem tuam et veritátem tuam: ipsa me deduxérunt et adduxérunt in montem sanctum tuum, et in tabernácula tua.

R. Et introíbo ad altáre Dei: ad Deum qui lætíficat iuventútem meam.

V. Confitébor tibi in cíthara, Deus, Deus meus: quare tristis es anima mea, et quare contúrbas me?

R. Spera in Deo, quóniam adhuc confitébor illi: salutáre vultus mei, et Deus meus.

V. Glória Patri, et Filio, et Spirítui Sancto.

R. Sicut erat in princípío, et nunc, et semper: et in sæcula sæculórum. Amen.

V. Introíbo ad altáre Dei.

R. Ad Deum qui lætíficat iuventútem meam.

V. Adiutórium + nostrum in nómine Dómini.

R. Qui fecit cælum et terram.

ALL KNEEL *V. In the Name of the + Father, and of the Son, and of the Holy Ghost. Amen.*

V. I will go unto the altar of God.

R. Even unto the God, who giveth joy to my youth.

V. Give sentence with me, O God, and defend my cause against the deceitful and wicked man.

R. For Thou art the God of my strength, why hast Thou put me from Thee: and why go I so heavily, while the enemy oppresseth me?

V. O send out Thy light and Thy truth, that they may lead me: and bring me unto Thy holy hill and to Thy dwelling.

R. And that I may go unto the altar of God, even unto the God, who giveth joy to my youth: and upon the harp will I give thanks unto Thee, O God, my God.

V. Why art thou so heay, O my soul: and why art thou so disquieted within me?

R. O put thy trust in God: for I will yet give Him thanks, which is the help of my countenance, and my God.

V. Glory be to the Father, and to the Son, and to the Holy Ghost.

R. As it was in the beginning, is now, and ever shall be: world without end. Amen.

V. I will go unto the Altar of God.

R. Even unto the God, who giveth joy to my youth.

V. Our + help is in the name of the Lord

R. Who hath made heaven and earth.

The Priest then makes his Confession after

The Priest then makes his Confession after

which we say,

R. Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducat te ad vitam aeternam.

V. Amen

R. Confiteor Deo omnipotenti, beatae Mariae semper Virgini, beato Michaeli Archangelo, beato Ioanni Baptistae, sanctis Apostolis Petro et Paulo, omnibus Sanctis, et tibi, Pater: quia peccavi nimis cogitatione, verbo, et opere: percutit sibi pectus ter, dicens: mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaellem Archangelum, beatum Ioannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes Sanctos, et te, Pater, orare pro me ad Dominum Deum nostrum.

V. Misereatur vestri omnipotens Deus, et dimissis peccatis vestris, perducat vos ad vitam aeternam. R. Amen

V. Indulgentiam + absolutiorem, et remissionem peccatorum nostrorum, tribuat nobis omnipotens et misericors Dominus.

R. Amen.

V. Deus, tu conversus vivificabis nos.

R. Et plebs tua laetabitur in te.

V. Ostende nobis Domine, misericordiam tuam.

R. Et salutare tuum da nobis.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. Oremus...

INTROIT Wisdom 11. 24, 25, 27

Misereris omnium, Domine, et nihil odisti eorum quae fecisti, dissimulans peccata hominum propter poenitentiam et parcens illis: quia tu es Dominus Deus noster. Ps. 56. 2 Miserere mei, Deus, miserere mei: quoniam in te confidit anima mea. V. Gloria Patri. Misereris omnium, Domine.

*Kyrie eleison; Kyrie eleison; Kyrie eleison;
Christe eleison; Christe eleison; Christe eleison;
Kyrie eleison; Kyrie eleison; Kyrie eleison.*

V. Dominus Vobiscum

R. Et cum spiritu tuo

V. Oremus...

which we say,

R. May almighty God have mercy upon thee, forgive thee thy sins and bring thee to everlasting life.

V. Amen

R. [Bowling low] I confess to Almighty God, to Blessed Mary ever Virgin, to Blessed Michael the Archangel, to Blessed John Baptist, to the holy Apostles Peter and Paul, to the saints, and to you, Father: that I have sinned exceedingly in thought, word and deed: (striking the breast each time) through my fault, through my fault, through my own most grievous fault and I ask Blessed Mary ever Virgin, Blessed Michael the Archangel, Blessed John Baptist, the holy Apostles Peter and Paul, all the saints and you, Father, to pray for me to the Lord our God.

V. May almighty God have mercy upon you, forgive you your sins and bring you to everlasting life. R. Amen

V. May the Almighty and merciful God grant unto us + pardon, absolution, and remission of our sins.

R. Amen.

V. Thou wilt turn, O God, and bring us to life.

R. And Thy people shall rejoice in Thee.

V. Show us, O Lord, Thy mercy.

R. And grant us Thy salvation.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. The Lord be with you.

R. And with thy spirit.

V. Let us pray...

Thou hast mercy upon all things, O Lord, and hatest nothing that Thou hast created, and winkest at men's iniquities, because they should amend, and sparest all men, for thy are Thine, O Lord, Thou lover of souls. Ps 57 Be merciful unto me, O God, be merciful unto me: For my soul trusteth in Thee. V. Glory be... etc. Thou hast mercy... etc.

Lord, have mercy upon us x3

Christ, have mercy upon us x3

Lord, have mercy upon us x3

V. The Lord be with you

R. And with thy spirit

V. Let us pray...

COLLECT

Præsta, Dómine, fidélibus tuis: ut jejuniórum veneránda solémnia, et cóngrua pietáte suscípiant, et secúra devotióne percúrrant. Per Dóminum. R. Amen

LESSON *Joel 2. 12-19 Lectio Johelis Prophetæ.*

Grant, O Lord, to Thy faithful people, that they may undertake with fitting piety the venerable solemnities of fasting, and complete them with steadfast devotion. Through our Lord. **R. Amen**

Lesson from the Book of the Prophet Joel.

Hæc dicit Dóminus: Convertímini ad me in toto corde vestro, in jejúnio, et in fletu, et in planctu. Et scíndite corda vestra, et non vestiménta vestra, et convertímini ad Dóminum Deum vestrum: quia benígnus et miséricors est, pátiens et multæ misericórdiæ, et præstábilis super malítia. Quis scit, si convertátur, et ignóscat, et relínquat post se benedictiónem, sacrificium, et libámen Dómino Deo vestro? Cánite tuba in Sion, sanctificáte jejúnium, vocáte coetum, congregáte pópulum, sanctificáte ecclésiám, coadunáte senes, congregáte párvulos, et sugéntes úbera: egrediátur sponsus de cubíli suo, et sponsa de thálamo suo. Inter vestibulum et altáre plorábunt sacerdótes ministri Dómini, et dicent: Parce, Dómine, parce pópulo tuo: et ne des hereditátem tuam in oppróbrium, ut dominéntur eis natiónes. Quare dicunt in pópulis: Ubi est Deus eórum? Zelátus est Dóminus terram suam, et pepércit pópulo suo. Et respóndit Dóminus, et dixit pópulo suo: Ecce ego mittam vobis fruméntum, et vinum, et óleum, et replebímmini eis: et non dabo vos ultra oppróbrium in géntibus: dicit Dóminus omnípotens.

R. Deo gratias

GRADUAL *Psalm 56. 2, 4*

Miserére mei, Deus, miserére mei: quóniam in te confídit ánima mea. V. Misit de cælo, et liberávit me: dedit in oppróbrium conculcántes me.

TRACT *Psalm 102. 10*

Dómine, non secúndum peccáta nostra, quæ fécimus nos: neque secúndum iniquitátes nostras retríbuas nobis. V. Ps. 78. 8, 9 Dómine, ne memíneris iniquitátum nostrárum antiquárum, cito anticipent nos misericórdiæ tuæ: quia páuperes facti sumus nimis. [KNEEL] V. Adjuva nos, Deus salutáris noster: et propter glóriam nóminis tui, Dómine, líbera nos: et propítius esto peccátis nostris, propter nomen tuum.

V. Dominus Vobiscum

R. Et cum spiritu tuo

V. Sequentia sancti Evangelii secundum Matthaem

R. Gloria tibi, Domine

Therefore also now, saith the LORD, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: And rend your heart, and not your garments, and turn unto the LORD your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return and repent, and leave a blessing behind him; even a meat offering and a drink offering unto 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, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the LORD, weep between the porch and the altar, and let them say, Spare thy people, O LORD, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God? Then will the LORD be jealous for his land, and pity his people. Yea, the LORD will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen.

R. Thanks be to God

Be merciful unto me, O God, be merciful unto me: for my soul trusteth in Thee. He shall send from heaven and save me from the reproof of him that would eat me up.

ALL STAND

O Lord, deal not with us after our sins: nor reward us according to our wickedness. Ps Lord, remember not our old sins, but have mercy upon us, and that soon, for we are come to great misery. [All kneel] 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.

V. The Lord be with you

R. And with thy spirit

V. The continuation of the holy Gospel according to Matthew

R. Glory be to Thee, O Lord

GOSPEL St. Matthew 6. 16-21

In illo tēpore: Dixit Jesus discipulis suis: Cum jejunātis, nolite fieri sicut hypocritæ, tristes. Extērinant enim faciēs suas, ut appareant hominibus jejunātes. Amen dico vobis, quia recepērunt mercēdem suam. Tu autem, cum jejūnas, unge caput tuum, et faciē tuam lava, ne videāris hominibus jejūnans, sed Patri tuo, qui est in abscondito: et Pater tuus, qui videt in abscondito, reddet tibi. Nolite thesaurizare vobis thesauros in terra: ubi ærugo et tinea demolitur: et ubi fures effodiunt, et furantur. Thesaurizate autem vobis thesauros in cælo: ubi neque ærugo neque tinea demolitur, et ubi fures non effodiunt nec furantur. Ubi enim est thesaurus tuus, ibi est et cor tuum.

R. Laus tibi, Christi

All sit for the homily. At the end of the homily, All stand

Credo in unum Deum, Patrem omnipotentem, Factorem cæli et terræ, Visibilibus omnium et invisibilibus. Et in unum Dominum Iesum Christum, Filium Dei Unigenitum, Et ex Patre natum ante omnia sæcula. Deum de Deo, lumen de lumine, Deum verum de Deo vero, Genitum, non factum, consubstantialem Patri: Per quem omnia facta sunt. Qui propter nos homines et propter nostram salutem Descendit de cælis. [All kneel] Et incarnatus est de Spiritu Sancto Ex Mariâ Virgine, et homo factus est. Crucifixus etiam pro nobis sub Pōntio Pilato; Passus, et sepultus est, Et resurrexit tertia die, secundum Scripturas, Et ascendit in cælum, sedet ad dexteram Patris. Et iterum venturus est cum gloria, Iudicare vivos et mortuos, Cuius regni non erit finis. Et in Spiritum Sanctum, Dominum et vivificantem: Qui ex Patre procedit. [All bow] Qui cum Patre et Filio simul adoratur et conglorificatur: Qui locutus est per prophetas. Et unam, sanctam, catholicam et apostolicam Ecclesiam. Confiteor unum baptisma in remissionem peccatorum. Et expecto + resurrectionem mortuorum, Et vitam venturi sæculi. Amen

V. Dominus Vobiscum

R. Et cum spiritu tuo

V. Oremus...

Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also.

R. Praise be to Thee, O Christ

I believe in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible: And in one Lord Jesus Christ, the only-begotten Son of God, Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God, Begotten, not made, Being of one substance with the Father, By whom all things were made; Who for us men, and for our salvation came down from heaven [All kneel], And was incarnate by the Holy Ghost of the Virgin Mary, And was made man, And was crucified also for us under Pontius Pilate. He suffered and was buried, And the third day he rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead: Whose kingdom shall have no end. And I believe in the Holy Ghost, The Lord and giver of life, Who proceedeth from the Father, Who with the Father and the Son together [All bow] is worshipped and glorified, Who spake by the Prophets. And I believe one Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins. And I look for the + Resurrection of the dead, And the life of the world to come. Amen

V. The Lord be with you

R. And with thy spirit

V. Let us pray...

OFFERTORY Psalm 29. 2, 3

*Exaltábo te, Dómine, quóniam suscepísti me,
nec delectásti inimícos meos super me: Dómine,
clamávi ad te, et sanásti me.*

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 has healed me.

THE OFFERTORY

Whilst a motet is heard or a hymn sung, the Priest prepares and offers to God for His blessing, the bread and the wine that will become the Body, Blood, Soul and Divinity of Christ.

Refrain: Hear us, O Lord, have mercy upon us: for we have sinned against thee.

1

To thee, Redeemer, on thy throne of glory:
lift we our weeping eyes in holy pleadings:
listen, O Jesu, to our supplications.

2

O thou chief cornerstone, right hand of the Father:
way of salvation, gate of life celestial:
cleanse thou our sinful souls from all
defilement.

3

God, we implore thee, in thy glory seated:
bow down and hearken to thy weeping children:
pity and pardon all our grievous trespasses.

4

Sins oft committed, now we lay before thee:
with true contrition, now no more we veil them:
grant us, Redeemer, loving absolution.

5

Innocent captive, taken unresisting:
falsely accused, and for us sinners sentenced,
save us, we pray thee, Jesu, our Redeemer.

When all is ready, ALL STAND the Priest will say,

*V. Oráte fratres, ut meum ac vestrum sacrificium
acceptábile fiat apud Deum Patrem
omnipoténtem.*

***R. Suscípiat Dóminus sacrificium de mánibus
tuis ad láudem et glóriam nóminis sui, ad
utilitátem quoque nostram, totiúsque Ecclésiæ
sucæ sanctæ.***

V. Pray, brethren, that my Sacrifice and yours may be acceptable to God the Father Almighty.

R. May the Lord accept the Sacrifice at thy hands, to the praise and glory of His Name, to our benefit and that of all His holy Church.

ALL KNEEL

SECRET

*Fac nos, quaésumus, Dómine, his munéribus
offeréndis conveniénter aptári: quibus ipsús
venerábilis sacraménti celebrámus exórdium.
Per Dóminum. R. Amen*

Fit us, we beseech Thee, O Lord, to offer worthily these gifts, by which we celebrate the opening of this venerable mystery. Through our Lord. **R. Amen**

V. Dominus Vobiscum

R. Et cum spiritu tuo

V. Sursum corda

R. Habemus ad Dominum

V. Gratias agamus Domino Deo nostro

R. Dignum et justum est

V. The Lord be with you

R. And with thy spirit

V. Lift up your hearts

R. We lift them up unto the Lord

V. Let us give thanks unto the Lord our God

R. It is meet and right so to do

PREFACE OF LENT

*Vere dignum et justum est, aéquum et salutáre,
nos tibi semper, et ubíque grátias ágere:
Dómine sancte, Pater omnípotens, ætérne
Deus: Qui corporáli jejúnio vítia cómprimis,
mentem élevas, virtútem largíris et praémia:*

It is very meet, right, and our bounden duty, that we should at all times, and in all places give thanks unto thee : O Lord holy, Father almighty, everlasting God : Who by bodily fasting dost overcome the vice within us, dost raise the mind, and dost grant us thy power and all that

*per Christum Dóminum nostrum. Per quem
majestátem tuam laudant Ángeli, adórant
Dominatiónes, tremunt Potestátes. Cæli,
cælórúmque Virtútes, ac beáta Séraphim, sócia
exultatióne concélebrant. Cum quibus et
nostras voces, ut admítte júbeas, deprecámur,
súpplíci confessióne dicéntes:*

***Sanctus, Sanctus, Sanctus, Dóminus Deus
Sábaoth. Pleni sunt cæli et terra glória tua!
Hosánna in excélsis! Benedíctus qui venit in
nómine Dómini. Hosánna in excélsis!***

thou hast promised : through Christ our Lord.
Through whom the Angels praise, the
Dominations adore, the Powers fear thy
Majesty. The Heavens and the heavenly Virtues,
and the blessed Seraphim together sing thy
praise with exultation. With whom, we beseech
thee, bid that our voices also be admitted,
evermore praising thee, and saying :

**ALL: Holy, Holy, Holy Lord God of hosts.
Heaven and earth are full of Thy glory!
Hosanna in the highest! Blessed is He that
cometh in the name of the Lord! Hosanna in
the highest!**

THE CANON OF THE MASS

*The Priest continues silently the Eucharistic Canon. The Canon or Eucharistic Prayer of the
Gregorian Rite has been offered with substantially few changes since the Apostolic era. Concluding...*

V. Per ómnia sæcula sæculorum.

V. Throughout all ages, world without end.

R. Amen.

R. Amen.

*V. Oremus. Præcéptis salutáribus móniti, et
divína institutióne formáti, audémus dícere:
Pater noster, qui es in cælis: Sanctificétur
nomen tuum: Advéniat regnum tuum: Fiat
volúntas tua, sicut in cælo, et in terra. Panem
nostrum quotidiánum da nobis hódie: Et dimítte
nobis débíta nostra, sicut et nos dimíttimus
debitóribus nostris. Et ne nos indúcas in
tentatiónem...*

V. Let us pray. Commanded by saving precepts
and taught by divine institution, we are bold to
say: [*the Priest continues alone...*]

Our Father, Which art in heaven, hallowed be
Thy Name; Thy kingdom come; Thy will be
done in earth as it is in heaven. Give us this day
our daily bread; and forgive us our trespasses, as
we forgive those who trespass against us. And
lead us not into temptation... [*all continue...*]

R. Sed líbera nos a malo.

R. But deliver us from evil.

V. Amen

V. Amen

The Priest continues with the Fraction, the “breaking of bread” concluding...

V. Per ómni sæcula sæculorum.

V. Throughout all ages, world without end.

R. Amen.

R. Amen

V. Pax Dómini sit semper vobís cum.

V. May the peace of the Lord be always with
you.

R. Et cum spírítu tuo.

R. And with thy spirit.

***AGNUS DEI, qui tollis peccáta mundi:
miserére nobis.***

**LAMB OF GOD, Who takest away the sins of
the world, have mercy upon us.**

***Agnus Dei, qui tollis peccáta mundi:
miserére nobis.***

**Lamb of God, Who takest away the sins of
the world, have mercy upon us.**

***Agnus Dei, qui tollis peccáta mundi:
dona nobis pacem.***

**Lamb of God, Who takest away the sins of
the world, grant us Thy peace.**

Then, the Priest presents the Body of Christ for all to see,

V. Ecce Agnus Dei, ecce qui tollit peccáta

V. Behold the Lamb of God, behold Him Who

mundi.

R. Dómine, non sum dignus, ut intres sub tectum meum: sed tantum dic verbo, et sanábitur ánima mea; Quod iterum, ac tertio repítit.

ALL ARE WELCOME to receive the Eucharist who believe that the Body, Blood, Soul and Divinity of Christ are present in the Bread and in the Wine. It is traditional for us to receive the Holy Communion kneeling in one kind only and preferably directly onto one's tongue. Please come forward for a blessing if you do not wish to receive the Eucharist; please cross your arms to indicate this to the Priest. During the Distribution, meditative music will be played. Afterward the Priest says,

COMMUNION ANTIPHON Psalm 1. 2, 3
Qui meditábitur in lege Dómini die ac nocte, dabit fructum suum in témpore suo.

taketh away the sins of the world.

R. Lord, I am not worthy that Thou shouldst come under my roof; but speak the word only, and my soul shall be healed. X3 [Said striking one's chest each time.]

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

ALL STAND

V. Dominus Vobiscum

R. Et cum spiritu tuo

V. Oremus...

POSTCOMMUNION COLLECT

Percépta nobis, Dómine, praébeant sacraménta subsidium: ut tibi grata sint nostra jejúnia, et nobis profíciant ad medélam. R. Amen

V. The Lord be with you

R. And with thy spirit

V. Let us pray...

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 Our Lord. **R. Amen**

PRAYER OVER THE PEOPLE

Orémus. Humiliáte cápita vestra Deo.

Inclinántes se, Dómine, majestáti tuæ, propitiátus inténde: ut qui divíno múnere sunt refécti, cæléstibus semper nutriántur auxiliis.

Per Dóminum. R. Amen

Let us pray. Bow down your heads before God.

Look graciously, O Lord, upon us who bow down before Thy Majesty: that we who have been refreshed by Thy divine Gift may ever be sustained by Thy heavenly aids. Through our Lord. **R. Amen**

V. Dóminus vobíscum.

R. Et cum spírítu tuo.

V. Benedicamus Domino.

R. Deo grátias.

V. The Lord be with you.

R. And with thy spirit.

V. Let us bless the Lord.

R. Thanks be to God.

V. Benedícat vos omnípotens Deus, + Pater, et Fílius, et Spírítus Sanctus.

R. Amen

ALL KNEEL *V. May almighty God bless you, + the Father, the Son and the Holy Ghost.*

R. Amen

Here follows the "Last Gospel" the Prologue of the Gospel of St John

V. Dominus Vobiscum

R. Et cum spiritu tuo

V. Sequentia sancti Evangelii secundum Ioannes

R. Gloria tibi, Domine

V. The Lord be with you

R. And with thy spirit

V. The continuation of the holy Gospel according to St. John

R. Glory be to Thee, O Lord

At the end of the reading all say

R. Deo gratias

R. Thanks be to God

TODAY'S REFLECTIONS

Why is this day thus named? Because on this day the Church blesses ashes, and places them on the heads of her faithful children, saying: *"Remember man, thou art dust, and unto dust thou shalt return."*

Why is this done? St. Charles Borromeo gives us the following reasons for this practice: that the faithful may be moved to sincere humility of heart; that the heavenly blessing may descend upon them, by which they, being really penitent, will weep with their whole soul for their sins, remembering how earth was cursed because of sin, and that we have all to return to dust; that strength to do true penance may be given the body, and that our soul may be endowed with divine grace to persevere in penance.

With such thoughts let the ashes be put upon your head, while you ask in all humility and with a contrite heart, for God's mercy and grace.

Is the practice of putting ashes upon our heads pleasing to God? It is, for God Himself commanded the Israelites to put ashes on their heads for a sign of repentance. (Jer. XXV. 34.) Thus did David (Ps, CI. 10.) who even strewed ashes on his bread; the Ninivites, (Jonas III. 5.) Judith, (Jud, IX. 1.) Mardochai, (Esth. IV 1.) Job, (JobXLII. 6.) etc. The Christians of the earliest times followed this practice as often as they did public penance for their sins.

Why from this day until the end of Lent are the altars draped in violet? Because, as has been already said, the holy season of Lent is a time of sorrow and penance for sin, and the Church desires externally to demonstrate by the violet with which she drapes the altar, by the violet vestments worn by the priests, and by the cessation of the organ and festive singing, that we in quiet mourning are bewailing our sins; and to still further impress the spirit of penance upon us, there is usually only a simple crucifix or a picture of Christ's passion, left visible upon the altar, and devoutly meditating upon it, the heart is mostly prepared for contrition.

THE EPISTLE: The Prophet Joel exhorts the Jews to sorrow and penance for their sins, that they evade the expected judgment to be sent by God upon the city of Jerusalem. He required of them to show their repentance not merely by rending their garments, a sign of mourning with the Jews, but by a truly contrite heart. The Church wishes us to see plainly from this lesson of the prophet what qualities our penance should possess, if we desire reconciliation with God, forgiveness of our sins, and deliverance at the Last Day, which qualities are not merely abstinence from food and amusements, but the practice of real mortification of our evil inclinations, thus becoming with our whole heart converted to God.

THE GOSPEL: Jesus forbids us to seek the praises of men when performing good works, (fasting is a good work,) and still worse it would be to do good as the Pharisees, through hypocrisy. He also warns us against avarice and the desire for temporal riches, urging us to employ our temporal goods, in giving alms, and doing works of charity, thus laying up treasures in heaven, which are there rewarded and will last there forever. "What folly", says St. Chrysostom, "to leave our goods where we cannot stay, instead of sending them before us where we are going — to heaven!"

PRACTICE DURING LENT

By the Very Rev. Dom Prosper Guéranger, Abbot of Solesmes

After having spent the three weeks of Septuagesima in meditating upon our spiritual infirmities, and upon the wounds caused in us by sin, - we should be ready to enter upon the penitential season, which the Church has now begun. We have now a clearer knowledge of the justice and holiness of God, and of the dangers that await an impenitent soul; and, that our repentance might be earnest and lasting, we have bade farewell to the vain joys and baubles of the world. Our pride has been humbled by the prophecy, that these bodies would soon be like the ashes that wrote the memento of death upon our foreheads.

During these Forty Days of penance, which seem so long to our poor nature, we shall not be deprived of the company of our Jesus. He seemed to have withdrawn from us during those weeks of Septuagesima, when everything spoke to us of his maledictions upon sinful man;- but this absence has done us good. It has taught us how to tremble at the voice of God's anger. The fear of the Lord is the beginning of Wisdom [Ps. c x. 10.]; we have found it to be so;- the spirit of penance is now active within us, because we have feared.

And now, let us look at the divine object that is before us. It is our Emmanuel; the same Jesus, but not under the form of the sweet Babe whom we adored in his Crib. He is grown to the fulness of the age of man, and wears the semblance of a Sinner, trembling and humbling himself before the Sovereign Majesty of his Father, whom we have offended, and to whom he now offers himself as the Victim of propitiation. He loves us with a Brother's love; and seeing that the season for our doing penance has begun, he comes to cheer us on by his presence and his own example. We are going to spend Forty Days in fasting and abstinence:- Jesus, who is innocence itself, goes through the same penance. We have separated ourselves, for a time, from the pleasures and vanities of the world:- Jesus withdraws from the company and sight of men. We intend to assist at the Divine Services more assiduously, and pray more fervently, than at other times: - Jesus spends forty days and forty nights in praying, like the humblest suppliant; and all this for us. We are going to think over our past sins, and bewail them in bitter grief :- Jesus suffers for them and weeps over them in the silence of the desert, as though He himself had committed them.

No sooner had he received Baptism from the hands of St. John, than the Holy Ghost led him to the Desert. The time had come for his showing himself to the world; he would begin by teaching us a lesson of immense importance. He leaves the saintly Precursor and the admiring multitude, that had seen the divine Spirit descend upon him, and heard the Father's voice proclaiming him to be his Beloved Son; he leaves them, and goes into the Desert. Not far from the Jordan, there rises a rugged mountain, which has received, in after ages, the name of Quarantana. It commands a view of the fertile plain of Jericho, the Jordan, and the Dead Sea. It is within a cave of this wild rock that the Son of God now enters, his only companions being the dumb animals who have chosen this same for their own shelter. He has no food wherewith to satisfy the pangs of hunger; the barren rock can yield him no drink; his only bed must be of stone. Here he is to spend Forty Days; after which, he will permit the Angels to visit him and bring him food.

Thus does our Saviour go before us on the holy path of Lent. He has borne all its fatigues and hardships, that so we, when called upon to tread the narrow way of our Lenten Penance, might have His example wherewith to silence the excuses, and sophisms, and repugnances, of self-love and pride. The lesson is here too plainly given not to be understood; the law of doing penance for sin is here too clearly shown, and we cannot plead ignorance;- let us honestly accept the teaching and practise it. Jesus leaves the Desert where he had spent the Forty Days, and begins his preaching with these words, which he addresses to all men: Do penance, for the Kingdom of heaven is at hand [St. Matth. iv. 17]. Let us not harden our hearts to this invitation, lest there be fulfilled in us the terrible threat contained in those other words of our Redeemer: Unless ye shall do penance, ye shall perish [St. Luke, xiii. 3].

Now, Penance consists in contrition of the soul, and in mortification of the body; these two parts are essential to it. The soul has willed the sin; the body has frequently co-operated in its commission. Moreover, man is composed of both Soul and Body; both, then, should pay homage to their Creator. The Body is to share with the Soul, either the delights of heaven, or the torments of hell; there cannot, therefore, be any thorough Christian life, or any earnest penance, where the Body does not take part, in both, with the Soul.

But it is the Soul which gives reality to Penance. The Gospel teaches this by the examples it holds out to us of the Prodigal Son, of Magdalene, of Zacheus, and of St. Peter. The Soul, then, must be resolved to give up every sin; she must heartily grieve over those she has committed; she must hate sin ; she must shun the occasions of sin. The Sacred Scriptures have a word for this inward disposition, which has been adopted by the Christian world, and admirably expresses the state of the Soul that has turned away from her sins: this word is, Conversion. The Christian should, therefore, during Lent, study to excite himself to this

repentance of heart, and look upon it as the essential foundation of all his Lenten exercises. Nevertheless, he must remember that this spiritual penance would be a mere delusion, were he not to practise mortification of the Body. Let him study the example given him by his Saviour, who grieves, indeed, and weeps over our sins; but he also expiates them by his bodily sufferings. Hence it is, that the Church, - the infallible interpreter of her Divine Master's will, - tells us, that the repentance of our heart will not be accepted by God, unless it be accompanied by fasting and abstinence.

How great, then, is the illusion of those Christians, who forget their past sins, or compare themselves with others whose lives they take to have been worse than their own; and thus satisfied with themselves, can see no harm or danger in the easy life they intend to pass for the rest of their days! They will tell you, that there can be no need of their thinking of their past sins, for they have made a good Confession! Is not the life they have led since that time a sufficient proof of their solid piety? And why should any one speak to them about God's Justice and Mortification? - Accordingly, as soon as Lent approaches, they must get all manner of Dispensations. Abstinence is an inconvenience: Fasting has an effect upon their health, it would interfere with their occupations, it is such a change from their ordinary way of living: besides, there are so many people who are better than themselves, and yet who never fast or abstain:- and, as the idea never enters their minds of supplying for the penances prescribed by the Church with other penitential exercises, such persons as these, gradually and unsuspectingly, lose the Christian spirit.

The Church sees this frightful decay of supernatural energy; but she cherishes what is still left, by making her Lenten observances easier, year after year. With the hope of maintaining that little, and of seeing it strengthen for some better future, she leaves to the Justice of God her children who hearken not to her, when she teaches them how they might, even now, propitiate his anger. Alas! these her children, of whom we are speaking, are quite satisfied that things should be as they are, and never think of judging their own conduct by the examples of Jesus and his Saints, or by the undeviating rules of Christian penance.

It is true, there are exceptions; but how rare they are, especially in our large towns! Groundless prejudices, idle excuses, bad example, - all tend to lead men from the observance of Lent. Is it not sad to hear people giving such a reason as this for their not fasting or abstaining, - because they feel them? Surely, they forget that the very aim of fasting and abstinence is to make these bodies of sin [Rom. vi. 6] suffer and feel. And what will they answer on the Day of Judgment, when our Saviour shall show them how the very Turks, who were the disciples of a gross and sensual religion, had the courage to practise, every year, the forty days' austerities of their Ramadan?

But their own conduct will be their loudest accuser. These very persons, who persuade themselves that they have not strength enough to bear the abstinence and fasting of Lent, even in their present mitigated form, think nothing of going through incomparably greater fatigues for the sake of temporal gains or worldly enjoyments. Constitutions, which have broken down in the pursuit of pleasures, - which, to say the least, are frivolous, and always dangerous, - would have kept up all their vigour, had the laws of God and his Church, and not the desire to please the world, been the guide of their conduct. But such is the indifference, wherewith this non-observance of Lent is treated, that it never excites the slightest trouble or remorse of conscience; and they who are guilty of it will argue with you, that people who lived in the Middle Ages may perhaps have been able to keep Lent, but that now-a-days it is out of the question: and they can coolly say this in the face of all that the Church has done to adapt her Lenten discipline to the physical and moral weakness of the present generation! How comes it, that whilst these men have been trained in, or converted to, the Faith of their Fathers, they can forget that the observance of Lent is an essential mark of Catholicity; and that when the Protestants undertook to Reform her, in the 16th century, one of their chief grievances was that she insisted on her children mortifying themselves by Fasting and Abstinence!

But, it will be asked, - are there, then, no lawful Dispensations? - We answer, that there are; and that they are more needed now than in former ages, owing to the general weakness of our constitutions. Still, there is great danger of our deceiving ourselves. If we have strength to go through great fatigues, when our own self-love is gratified by them, - how is it we are too weak to observe Abstinence? If a slight inconvenience

deter us from doing this penance, how shall we ever make expiation for our sins, for expiation is essentially painful to nature? The opinion of our physician, that Fasting will weaken us, may be false, or it may be correct; - but is not this mortification of the flesh the very object that the Church aims at, knowing that our soul will profit by the body being brought into subjection? But let us suppose the dispensation to be necessary: that our health would be impaired, and the duties of our state of life neglected, if we were to observe the law of Lent to the letter:- do we, in such case, endeavour, by other works of penance, to supply for those, which our health does not allow us to observe:- Are we grieved and humbled to find ourselves thus unable to join with the rest of the Faithful Children of the Church, in bearing the yoke of Lenten discipline? Do we ask of our Lord to grant us the grace, next year, of sharing in the merits of our fellow-Christians, and of observing those holy practices, which give the soul an assurance of mercy and pardon? If we do, the dispensation will not be detrimental to our spiritual interests; and when the Feast of Easter comes, inviting the Faithful to partake of its grand joys, we may confidently take our place side by side with those who have fasted; for though our bodily weakness has not permitted us to keep pace with them exteriorly, our heart has been faithful to the spirit of Lent.

How long a list of proofs we could still give of the negligence, into which the modern spirit of self-indulgence leads so many among us, in regard of Fasting and Abstinence! Thus, there are Catholics to be found in every part of the world who make their Easter Communion, and profess themselves to be Children of the Catholic Church, who yet have no idea of the obligations of Lent. Their very notion of Fasting and Abstinence is so vague, that they are not aware that these two practices are quite distinct one from the other; and that the dispensation from one does not, in any way, include a dispensation from the other. If they have, lawfully, or unlawfully, obtained exemption from Abstinence, it never so much as enters into their minds, that the obligation of fasting is still binding upon them, during the whole Forty Days; or if they have had granted to them a dispensation from Fasting, they conclude that they may eat any kind of food they wish. Such ignorance as this is the natural result of the indifference wherewith the commandments and traditions of the Church are treated.

So far, we have been speaking of the non-observance of Lent in its relation to individuals and Catholics; let us now say a few words upon the influence which that same non-observance has upon a whole people or nation. There are but few social questions which have not been ably and spiritedly treated of by the public writers of the age, who have devoted their talents to the study of what is called Political Economy; and it has often been a matter of surprise to us, that they should have overlooked a subject of such deep interest as this, - the results produced on society by the abolition of Lent, that is to say, of an institution, which, more than any other, keeps up in the public mind a keen sentiment of moral right and wrong, inasmuch as it imposes on a nation an annual expiation for sin. No shrewd penetration is needed to see the difference between two nations, one of which observes, each year, a forty-days' penance in reparation of the violations committed against the Law of God, and another, whose very principles reject all such solemn reparation. And looking at the subject from another point of view, is it not to be feared that the excessive use of animal food tends to weaken, rather than to strengthen, the constitution? We are convinced of it, - the time will come, when a greater proportion of vegetable, and less of animal, diet, will be considered as an essential means for maintaining the strength of the human frame.

Let, then, the Children of the Church courageously observe the Lenten practices of penance. Peace of conscience is essential to Christian life; and yet it is promised to none but truly penitent souls. Lost innocence is to be regained by the humble confession of the sin, when it is accompanied by the absolution of the Priest; but let the Faithful be on their guard against the dangerous error, which would persuade them that they have nothing to do when once pardoned. Let them remember the solemn warning given them by the Holy Ghost in the sacred scriptures: Be not without fear about sin forgiven! [Ecclus. v. 5]. Our confidence of our having been forgiven should be in proportion to the change or conversion of our heart the greater our present detestation of our past sins, and the more earnest our desire to do penance for them for the rest of our lives, the better founded is our confidence that they have been pardoned. Man knoweth not, as the same holy Volume assures us, whether he be worthy of love or hatred [Eccles. ix. 1]; but he that keeps up within him the spirit of penance, has every reason to hope that God loves him.

But the courageous observance of the Church's precept of Fasting and Abstaining during Lent must be accompanied by those two other eminently good works, to which God so frequently urges us in the Scripture: Prayer and Alms-deeds. Just as under the term Fasting the Church comprises all kinds of mortification; so under the word Prayer, she includes all those exercises of piety whereby the soul holds intercourse with her God. More frequent attendance at the services of the Church, assisting daily at Mass, spiritual reading, meditation upon eternal truths and the Passion, hearing sermons, and, above all, the approaching the Sacraments of Penance and the Holy Eucharist, - these are the chief means whereby the Faithful should offer to God the homage of Prayer, during this holy Season.

Almsdeeds comprise all the works of mercy to our neighbour, and are unanimously recommended by the Holy Doctors of the Church, as being the necessary complement of Fasting and Prayer during Lent. God has made it a law, to which he has graciously bound himself, - that charity shown towards our fellow-creatures, with the intention of pleasing our Creator, shall be rewarded as though it were done to Himself. How vividly this brings before us the reality and sacredness of the tie, which he would have to exist between all men! Such, indeed, is its necessity, that our Heavenly Father will not accept the love of any heart that refuses to show mercy: but, on the other hand, he accepts, as genuine and as done to himself, the charity of every Christian, who, by a work of mercy shown to a fellow-man, is really acknowledging and honouring that sublime union, which makes all men to be one family, with God as its Father. Hence it is, that Alms-deeds, done with this intention, are not merely acts of human kindness, but are raised to the dignity of acts of religion, which have God for their direct object, and have the power of appeasing his Divine Justice.

Let us remember the counsel given by the Arch angel Raphael to Tobias. He was on the point of taking leave of this holy family, and returning to heaven; and these were his words: Prayer is good with fasting and alms, more than to lay up treasures of gold: for alms delivereth from death, and the same is that which purgeth away sins, and maketh to find mercy and life everlasting [Tob. xii, 8, 9]. Equally strong is the recommendation given to this virtue by the Book of Ecclesiasticus: Water quencheth a flaming fire, and alms resisteth sins [Ecclus. iii. 33]. And again: Shut up alms in the heart the poor, and it shall obtain help for thee against all evil [Ibid. xxix. 15]. The Christian should keep these consoling promises ever before his mind, but more especially during the season of Lent. The rich man should show the poor, whose whole year is a fast, that there is a time when even he has his self-imposed privations. The faithful observance of Lent naturally produces a saving; let that saving be given to Lazarus. Nothing, surely, could be more opposed to the spirit of this holy Season, than the keeping up a table, as richly and delicately provided, as at other periods of the year, when God permits us to use all the comforts compatible with the means he has given us. But how thoroughly Christian is it, that during these days of penance and charity, the life of the poor man should be made more comfortable, in proportion as that of the rich shares in the hardships and privations of his suffering brethren throughout the world! Poor and rich would then present themselves, with all the beauty of fraternal love upon them, at the Divine Banquet of the Paschal Feast, to which our Risen Jesus will invite us after these forty days are over.

There is one means more whereby we are to secure to ourselves the grand graces of Lent; it is the spirit of retirement and separation from the world. Our ordinary life, that is, such as it is during the rest of the year, should all be made to pay tribute to the holy Season of penance; otherwise, the salutary impression produced on us by the holy ceremony of Ash Wednesday will soon be effaced. The Christian ought, therefore, to forbid himself, during Lent, all the vain amusements, entertainments, and parties, of the world he lives in. As regards Theatres and Balls, which are the World in the very height of its power to do harm, no one that calls himself a disciple of Christ should ever be present at them, unless necessity, or the position he holds in society, oblige him to it: but if, from his own free choice, he throw himself amidst such dangers during the present holy Season of penance and recollection, he offers an insult to his character, and must needs cease to believe that he has sins to atone for, and a God to propitiate. The world, (we mean that part of it which is Christian,) has thrown off all those external indications of mourning and penance, which we read of as being so religiously observed in the Ages of Faith; let that pass: but there is one thing which can never change: God's Justice, and man's obligation to appease that Justice. The world may rebel as much as it will against the sentence, but the sentence is irrevocable: Unless ye do penance, ye

shall all perish [St. Luke, xiii. 3]. It is God's own word. Say, if you will, that few now-a-days give ear to it; but, for that very reason many are lost. They, too, who hear this word, must not forget the warnings given them by our Divine Saviour himself, in the Gospel read to us on Sexagesima Sunday. He told us, how some of the Seed is trodden down by the passers-by, or eaten by the fowls of the air; how some falls on rocky soil, and gets parched; and how, again, some is choked by thorns. Let us be wise, and spare no pains to become that good ground, which not only receives the Divine Seed, but brings forth a hundred-fold for the Easter harvest which is at hand.

An unavoidable feeling will arise in the minds of some of our readers, as they peruse these pages, in which we have endeavoured to embody the spirit of the Church, such as it is expressed, not only in the Liturgy, but also in the decrees of Councils and in the writings of the holy Fathers. The feeling we allude to, is one of regret at not finding, during this period of the Liturgical Year, the touching and exquisite poetry, which gave such a charm to the forty days of our Christmas solemnity. First came Septuagesima, throwing its gloomy shade over those enchanting visions of the Mystery of Bethlehem; and now we have got into a desert land, with thorns at every step, and no springs of water to refresh us. Let us not complain, however; Holy Church knows our true wants, and is intent on supplying them. Neither must we be surprised at her insisting on a severer preparation for Easter, than for Christmas. At Christmas, we were to approach our Jesus as an Infant; all she put us through then, were the Advent exercises, for the Mysteries of our Redemption were but beginning.

And of those who went to Jesus' crib, there were many who, like the poor Shepherds of Bethlehem, might be called simple, at least in this sense, - that they did not sufficiently realise, either the holiness of their Incarnate God, or the misery and guilt of their own conscience. But now that this Son of the Eternal God has entered the path of penance; now that we are about to see him a victim to every humiliation, and suffering even a death upon a Cross; - the Church does not spare us; she rouses us from our ignorance and our self-satisfaction. She bids us strike our breasts, have compunction in our souls, mortify our bodies, - because we are sinners. Our whole life ought to be one of penance; fervent souls are ever doing penance; could anything be more just or necessary, than that we should do some penance during these days, when our Jesus is fasting in the desert, and is to die on Calvary? There is a sentence of this our Redeemer, which he spoke to the daughters of Jerusalem, on the day of his Passion; let us apply it to ourselves: If in the green wood they do these things, what shall be done in the dry? [St. Luke, xxiii. 31]. Oh! what a revelation is here! and yet, by the mercy of the Jesus who speaks it, the dry wood may become the green, and so, not be burned.

The Church hopes, nay her whole energy is labouring, that this may be; therefore, she bids us bear the yoke; she gives us a Lent. Let us only courageously tread the way of penance, and the Light will gradually beam upon us. If we are now far off from our God by the sins that are upon us, this holy Season will be to us what the Saints call the Purgative Life, and will give us that purity, which will enable us to see our Lord in the glory of his victory over death. If, on the contrary, we are already living the Illuminative Life; if, during the three weeks of Septuagesima, we have bravely sounded the depth of our miseries, our Lent will give us a clearer view of Him who is our Light; and if we could acknowledge Him as our God when we saw him as the Babe of Bethlehem, our soul's eye will not fail to recognize him in the divine Penitent of the Desert, or in the bleeding Victim of Calvary.

