



**DOMINICA PRIMA QUADRAGESIMA**  
**THE FIRST SUNDAY OF LENT**

## 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.**

## ASPÉRGES

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

*Miserére mei, Deus, secúndum magnam misericórdiam tuam. V. Glória Patri, et Fílio, et Spirítui Sancto. S. Sicut erat in princípío, et nunc, et semper, et in sæcula sæculórum. Amen.*

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

V. *Osténde nobis, Dómine, misericórdiam tuam.*

**R. Et salutáre tuum da nobis.**

V. *Dómine, exáudi oratiónem meam.*

**R. Et clamor meus ad te véniat.**

V. *Dóminus vobíscum.*

**R. Et cum spírítu tuo.**

V. *Orémus. Exáudi nos, Dómine sancte, Pater omnípotens, ætérne Deus, et míttre dignéris sanctum Angelum tuum de cælis, qui custódiat, fóveat, prótegat, vísitet, atque deféndat omnes habitántes in hoc habitáculo. Per Christum Dóminum nostrum. R. Amen*

Thou shalt sprinkle me, O Lord, with hyssop, and I shall be cleansed; Thou shalt wash me, and I shall become whiter than snow.

Have mercy on me, O God, according to Thy great mercy. [Psalm 50] V. Glory be to the Father, and to the Son, and to the Holy Ghost.

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

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.

Hear us, O holy Lord, almighty Father, everlasting God, and vouchsafe to send Thy holy Angel from heaven, to guard, cherish, protect, visit and defend all that are assembled in this place: 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 afflígit me inimícus?**

**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

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.**

*The Priest then makes his Confession after which we say,*

**R. Misereátur tui omnípotens Deus, et dimissis peccátis tuis, perdúcat te ad vitam ætérnam.**

V. *Amen*

**R. Confíteor Deo omnipoténti, beátæ Maríæ semper Vírgini, beáto Michaéli Archángelo, beáto Ioánni Baptístæ, sanctis Apóstolis Petro et Páulo, ómnibus Sanctis, et tibi, Pater: quia peccávi nimis cogitatióne, verbo, et ópere: percutit sibi pectus ter, dicens: mea culpa, mea culpa, mea máxima culpa. Ideo precor beátam Maríam semper Virgínam, beátum Michaélem Archángelum, beátum Ioánnem Baptístam, sanctos Apóstolos Petrum et Páulum, omnes Sanctos, et te, Pater, oráre pro me ad Dóminum Deum nostrum.**

V. *Misereátur vestri omnípotens Deus, et dimissis peccátis vestris, perdúcat vos ad vitam ætérnam. R. Amen*

V. *Indulgéntiam + absolutiónem, et remissionem peccatórum nostrórum, tríbuat nobis omnípotens et miséricors Dóminus.*

**R. Amen.**

V. *Deus, tu convérsus vivificábis nos.*

**R. Et plebs tua lætábitur in te.**

V. *Osténde nobis Dómine, misericórdiam tuam.*

**R. Et salutáre tuum da nobis.**

V. *Dómine, exáudi oratióne meam.*

**R. Et clamor meus ad te véniat.**

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 heavy, 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 which we say,*

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

V. *Amen*

**R. [Bowing 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 exceedinly 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. *Dóminus vobíscum.*

**R. Et cum spírítu tuo.**

V. *Oremus...*

**INTROIT Psalm 90. 15, 16**

*Invocábit me, et ego exáudiam eum: erípiam eum, et glorificábo eum: longitúdine diérum adimplébo eum. Ps. 90. 1 Qui hábitat in adjutório Altíssimi: in protectióne Dei cæli commorábitur. V. Glória Patri. Invocábit me.*

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

V. *Dominus Vobiscum*

**R. Et cum spírítu tuo**

V. *Oremus...*

**COLLECT**

*Deus, qui Ecclésiám tuam ánnua quadragesimáli observatióne purificas: præsta famíliæ tuæ: ut, quod a te obtinére abstinento nítitur, hoc bonis opéribus exsequátur. Per Dóminum. R. Amen*

**LESSON 2 Corinthians 6. 1-10 Lectio Epistolæ Beati Pauli Apostoli ad Corinthionensis.**

*Fratres: Exhortámur vos, ne in vácuum grátiam Dei recipiátis. Ait enim: Témpore accépto exaudívi te, et in die salútis adjúvi te. Ecce nunc tempus acceptábile, ecce nunc dies salútis. Némini dantes ullam offensióne, ut non vituperétur ministérium nostrum: sed in ómnibus exhibeámus nosmetípsos sicut Dei minístros, in multa paciéntia, in tribulatióne, in necessitatibus, in angústis, in plagis, in carcéribus, in seditiõnibus, in labóribus, in vigíliis, in jejúniis, in castitate, in sciéntia, in longanimitate, in suavitate, in Spírítu Sancto, in caritate non ficta, in verbo veritátis, in virtúte Dei, per arma justitiæ a dextris et a sinístris: per glóriam et ignobilitátem: per infámiam et bonam famam: ut seductóres et veráces: sicut qui ignóti et cógniti: quasi moriéntes, et ecce vívimus: ut castigáti et non mortificáti: quasi tristes, semper autem gaudéntes: sicut egéntes, multos autem locupletántes: tamquam nihil habéntes et ómnia possidéntes.*

**R. Deo gratias**

**GRADUAL Psalm 90. 11, 12**

*Ángelis suis Deus mandávit de te, ut custódiant te*

V. The Lord be with you.

**R. And with thy spirit.**

V. Let us pray...

He shall call on me, and I will hearken unto him. I will deliver him and bring him to honour: with length of days will I satisfy him. *Ps.* Whoso dwelleth under the defense of the Most High: shall abide under the shadow of the Almighty. *V. Glory be... etc, He shall call... 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...

O God, who dost purify Thy Church by the yearly observance of Lent: grant to Thy household, that what we strive to obtain from Thee by abstinence, we may achieve by good works. Through our Lord. **R. Amen**

*Lesson from the Epistle of Blessed Paul the Apostle to the Corinthians.*

Brethren; We then, as workers together with him, beseech you also that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.) Giving no offence in any thing, that the ministry be not blamed: But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; By pureness, by knowledge, by long suffering, by kindness, by the Holy Ghost, by love unfeigned, By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, By honour and dishonour, by evil report and good report: as deceivers, and yet true; As unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; As sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

**R. Thanks be to God**

He shall give His Angels charge over thee: to keep thee in all thy ways. They shall bear thee

*in ómnibus viis tuis. V. In mánibus portábunt te, ne umquam offéndas ad lápidem pedem tuum.*

**TRACT Psalm 90. 1-7, 11-16**

*Qui hábitat in adjutório Altíssimi, in protectióne Dei cæli commorábitur. V. Dicet Dómino: Suscéptor meus es tu et refúgium meum: Deus meus, sperábo in eum. V. Quóniam ipse liberávit me de láqueo venántium, et a verbo áspero. V. Scápolis suis obumbrábit tibi, et sub pennis ejus sperábis. V. Scuto circúmdabit te véritas ejus: non timébis a timóre noctúrno. V. A sagítta volánte per diem, a negótio perambulánte in ténebris, a ruína et dæmónio meridiáno. V. Cadent a látere tuo mille, et decem mília a dextris tuis: tibi autem non appropinquábit. V. Quóniam Ángelis suis mandávit de te, ut custódiant te in ómnibus viis tuis. V. In mánibus portábunt te, ne umquam offéndas ad lápidem pedem tuum. V. Super áspidem et basilíscum ambulábis, et conculcábis leónem et dracónem. V. Quóniam in me sperávit, liberábo eum: prótegam eum, quóniam cognóvit nomen meum. V. Invocábit me, et ego exáudiam eum: cum ipso sum in tribulatióne. V. Erípíam eum, et glorificábo eum: longitúdine diérum adimplébo eum, et osténdam illi salutáre meum.*

*V. Dominus Vobiscum*

**R. Et cum spiritu tuo**

*V. Sequentia sancti Evangelii secundum Matthaem*

**R. Gloria tibi, Domine**

**GOSPEL St. Matthew 4. 1-11**

*In illo témpore: Ductus est Jesus in desértum a Spíritu, ut tentarétur a diabolo. Et cum jejúnasset quadragínta diébus et quadragínta nóctibus, póstea esúriit. Et accédens tentátor, dixit ei: Si Fílius Dei es, dic ut lápidés isti panes fiant. Qui respóndens, dixit: Scriptum est: Non in solo pane vivit homo, sed in omni verbo, quod procédit de ore Dei. Tunc assúmpsit eum diábolus in sanctam civitátem, et státuit eum supra pinnáculum templi, et dixit ei: Si Fílius Dei es, mitte te deórsum. Scriptum est enim: Quia Ángelis suis mandávit de te, et in mánibus tollent te, ne forte offéndas ad lápidem pedem tuum. Ait illi Jesus: Rursum scriptum est: Non tentábis Dóminum Deum tuum. Íterum*

in their hands: that thou hurt not thy foot against a stone.

**ALL STAND** He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. I will say of the LORD, He is my refuge and my fortress: my God; in him will I trust. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the LORD, which is my refuge, even the most High, thy habitation; There shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone. Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet. Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name. He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him. With long life will I satisfy him, and shew him my salvation.

*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**

Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungred. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again, the

*assumpsit eum diabolus in montem excelsum valde: et ostendit ei omnia regna mundi et gloriam eorum, et dixit ei: Hæc omnia tibi dabo, si cadens adoraveris me. Tunc dicit ei Jesus: Vade, Sætana: scriptum est enim: Dóminum Deum tuum adorabis, et illi soli servies. Tunc reliquit eum diabolus: et ecce Angeli accesserunt, et ministrabant ei.*

**R. Laus tibi, Christi**

devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and, behold, angels came and ministered unto him.

**R. Praise be to Thee, O Christ**

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

*Credo in unum Deum, Patrem omnipotentem, Factorem cæli et terræ, Visibilem omnium et invisibilem. Et in unum Dóminum Iesum Christum, Fílium Dei Unigénitum, Et ex Patre natum ante omnia sæcula. Deum de Deo, lumen de lumine, Deum verum de Deo vero, Génitum, 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 Spíritu Sancto Ex María Virgine, et homo factus est. Crucifixus etiam pro nobis sub Póntio Pilátio; 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 Spíritum Sanctum, Dóminum et vivificantem: Qui ex Patre procedit. [All bow] Qui cum Patre et Fílio 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*

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. Dominus Vobiscum*

**R. Et cum spiritu tuo**

*V. Oremus...*

V. The Lord be with you

**R. And with thy spirit**

V. Let us pray...

**OFFERTORY Psalm 90. 4, 5**

*Scápulis suis obumbrabit tibi Dóminus, et sub pennis ejus sperabis: scuto circumdabit te veritas ejus.*

He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler.

### 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 acceptabile fiat apud Deum Patrem omnipotentem.*

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

### SECRET

*Sacrificium quadragesimális iníitii solémniter immolámus, te, Dómine, deprecántes: ut, cum epulárum restrictióne carnálium, a nóxiis quoque voluptátibus temperémus. Per Dóminum. 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*

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

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*

Grant, we beseech Thee, O Lord, that we which offer unto Thee this sacrifice in the beginning of our fast, may use such abstinence from carnal feastings, that we may likewise refrain ourselves from all pleasures that may hurt the soul. Through our Lord. **R. Amen**

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**

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 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 :

*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!*

**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 quotidíanium da nobis hódie: Et dimítte nobis débíta nostra, sicut et nos dimíttimus debitóribus nostris. Et ne nos indúcas in tentatiónem...*

V. Let us pray. Comanded 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 libera 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 mundi.*

V. Behold the Lamb of God, behold Him Who taketh away the sins of the world.

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

**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.]**

**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 90. 4, 5** The Lord shall defend thee under His wings, and thou shalt be safe under His feathers: His faithfulness and truth shall be thy shield and buckler.  
*Scápulis suis obumbrábit tibi Dóminus, et sub pennis ejus sperábis: scuto circúmdabit te véritas ejus.*

**ALL STAND**

*V. Dominus Vobiscum*  
**R. Et cum spiritu tuo**  
*V. Oremus...*

V. The Lord be with you  
**R. And with thy spirit**  
V. Let us pray...

**POSTCOMMUNION COLLECT**

*Tui nos, Dómine, sacraménti libátio sancta restáuret: et a vetustáte purgátos, in mystérii salutáris fáciat transíre consórtium. Per Dóminum. R. Amen*

Grant, O Lord, that this holy Sacrament, which we have received: may in such wise deliver us from our former nature; that we may be worthy to enter into the fellowship of Thy saving mysteries. 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**

**1. Forty days and forty nights  
Thou wast fasting in the wild;  
Forty days and forty nights  
Tempted, and yet undefiled.**

**3. Let us thine endurance share  
And from worldly joys abstain,  
With thee watching unto prayer,  
With thee strong to suffer pain.**

**5. So shall we have peace divine:  
Holier gladness ours shall be;  
Round us, too, shall angels shine,  
Such as ministered to Thee.**

**2. Sunbeams scorching all the day;  
Chilly dew-drops nightly shed;  
Prowling beasts about Thy way;  
Stones Thy pillow; earth Thy bed.**

**4. And if Satan, vexing sore,  
Flesh or spirit should assail,  
Thou, his vanquisher before,  
Grant we may not faint nor fail.**

**6. Keep, O keep us, Savior dear,  
Ever constant by Thy side;  
That with Thee we may appear  
At the eternal Eastertide.**

## TODAY'S REFLECTIONS

*The Introit, as likewise the Gradual, Tract, Offertory, and Communion, are all taken from the 90th Psalm. We have, elsewhere, spoken of the appropriateness of this beautiful Psalm to the spirit of the Church during the Season of Lent. It bids the Christian soul confide in the divine aid. She is now devoting her whole energies to prayer; she is engaged in battle with her own and God's enemies. She has need of support. Let her not be afraid God tells her, in these words of the Introit, that her confidence in him shall not be in vain.*

*In the Collect, the Church prays for her children, that their fast may not only purify them, but may also obtain for them that divine assistance, which will secure their salvation, by enabling them to abound in good works. The two following Collects, for the general wants of the Church, are then added.*

**THE EPISTLE:** *These words of the Apostle give us a very different idea of the Christian Life from that which our own tepidity suggests. We dare not say that he is wrong, and we right; but we put a strange interpretation upon his words, and we tell both ourselves and those around us, that the advice he here gives is not to be taken literally now-a-days, and that it was written for those special difficulties of the first age of the Church, when the Faithful stood in need of unusual detachment and almost heroism, because they were always in danger of persecution and death. The interpretation is full of that discretion which meets with the applause of our cowardice, and it easily persuades us to be at rest, just as though we had no battle to fight; whereas, we have both: for there is the devil, the world, flesh and blood. The Church never forgets it; and hence, at the opening of this great Season, she sends us into the desert, that there we may learn from our Jesus how we are to fight. Let us go; let us learn, from the Temptations of our Divine Master, that the life of man upon earth is a warfare [Job, vii. 1], and that, unless our fighting be truceless and brave, our life, which we would fain pass in peace, will witness our defeat. That such a misfortune may not befall us, the Church cries out to us, in the words of St. Paul: Behold! now is the acceptable time. Behold! now is the day of salvation. Let us, in all things comport ourselves as the servants of God, and keep our ground unflinchingly to the end of our holy campaign. God is watching over us, as he did over his Beloved Son in the Desert. The Church very appropriately reads on this day this epistle of St. Paul, in which he exhorts the Christians to make use of the time of grace. A special time of grace is Lent, in which everything invites to conversion and penance, a time, therefore, in which God is ready to make rich bestowal of His graces. St. Anselm says, those do not use the grace who do not cooperate. Let us, therefore, follow St. Paul's exhortation, and earnestly practise those virtues he places before us, and especially those of temperance, patience, chastity, liberality, love of God and of our neighbor. Let us arm ourselves with the arms of justice at the right and the left, that is, let us strive to be humble in prosperity and in adversity, confident of God's help. Let us never be led from the path of virtue, by mockery, contempt, nor by persecution, torments, or death.*

*The Gradual tells us, that we are under the protection of the Angels, and that these blessed Spirits leave us not, either day or night. During Lent, they redouble their efforts against our enemies, and rejoice at seeing us sinners accept the penance, which is to bring us to salvation.*

*The Tract, too, inspires us with confidence: it speaks to us of the goodness of God, and of his fatherly watchfulness over us his ungrateful children, whom he wishes to make his faithful friends and co-heirs of his kingdom.*

**THE GOSPEL:** *Let us admire the exceeding goodness of the Son of God, who, not satisfied with atoning for all our sins by dying on the Cross, deigns to suffer a fast of forty days and forty nights, in order to encourage us to do penance. He would not that the justice of his heavenly Father should exact any punishment from us, unless he himself first suffered it, and that, too, in a thousand times severer way than we could. What are all our penances, - even were they done thoroughly, - when we compare them with the severity of this fast of Jesus in the desert? Can we have the face, to be ever seeking for dispensations from the little which our Lord asks of us in atonement for our sins, - sins, alas! which deserve such rigorous penance? Instead of complaining at our feeling a slight inconvenience of a few days' duration, let us compassionate our innocent Jesus, who subjects himself to a forty days of most rigorous privation of food and drink.*

*What was it that supported him? Prayer, devotedness to us, and the knowledge of the exigencies of his Father's justice. And when the Forty Days were over, and his Human Nature was faint from exhaustion, he is assailed by Temptation; but here again he thinks upon us, and sets us an example; - he triumphs over the temptation,*

*calmly and resolutely, and thereby teaches us how to conquer. How blasphemous the boldness of Satan, who dares to tempt Him, who is the Just by excellence! But, how divine is the patience of Jesus, who permits the hellish monster to lay his hand upon him, and carry him from place to place! The Christian soul is oftentimes exposed to the vilest insults from this same enemy; nay, at times, she is on the point of complaining to her God, for his permitting her to have such humiliations. Let her, on these occasions, think upon Jesus, the Saint of Saints, who was given over, so to speak, to the wicked spirit; and yet, he is not the less the Son of God, the Conqueror of hell; and all that Satan gains by his attack, is utter defeat. In the same way, if the soul, when under the violence of temptation, resist with all her energy, - she is not one jot less dear to God, and Satan retires with one more eternal shame and chastisement upon him. Let us take part with the Holy Angels, who, as soon as the tempter is gone, come to our Redeemer, and respectfully administer food to him. How affectionately do they not compassionate his hunger and thirst! How zealously they make amends, by their adorations, for the frightful outrage offered to their King! How fervently they extol the charity of their God, who, out of his love for man, seems to have been forgetting his own dignity, in order to provide for the wants of the children of Adam.*

I. Christ went into the desert by the inspiration of the Holy Ghost to prepare by fasting and prayer, for His mission, and to endure the temptations of Satan, that, as St. Paul says, He might be one tempted in all things such as we are, without sin, and so become for us a High-priest who knew how to have compassion on our infirmities, (Heb. IV. 15.) and to show us by His own example, how we should, armed with the word of God, as with a sword, overcome the tempter. (Eph. VI. 17.) – Let us, therefore, courageously follow Christ to the combat against all temptations, with His assistance it will not be hard to conquer them. He has certainly taught us to overcome the hardest ones: the lust of the eyes, of the flesh, and the pride of life, and if we overcome these, it will be easy to conquer the rest.

II. If Christ, the only Son of God, permitted Himself to be tempted by Satan, even to be taken up on a high mountain, and to the pinnacle of the temple, it should not appear strange to us, that we are assailed by many temptations, or that we should find in the lives of so many saints that the evil spirit tormented them by various images of terror and vexation. This we find in the history of the pious Job, where we also find at the same time, that the evil spirit cannot harm a hair of our head without God's permission.

III. From the coming of the angels to minister to Christ, after He had conquered Satan, we see that all who bravely resist temptations, will enjoy the assistance and consolations of the heavenly spirits.

*In the Offertory, the Church borrows, once more, the words of David, and shows us our Lord overahadowing his faithful people with the wings of his tenderest care, and shielding us, with the truth of holy Faith, from every attack [Eph. vi. 16].*

*Lent consists in something more than mere fasting. Fasting will not produce our conversion, unless we join with it the avoiding dangerous occasions; for these would lead us into sin, and rob us at once of God's grace. Hence it is, that the Church, in her **Secret**, beseeches our Lord to bless us with the special grace of keeping from noxious pleasures.*

*In order to impress our minds with more and more confidence, the Church repeats, in her **Communion Antiphon**, the encouraging words already spoken to us in the Offertory. The Sacrifice which has just been offered for us, is a fresh earnest of how much God loves us.*

*In the Postcommunion, the Church reminds us that the holy Eucharist is our richest source of strength because it purifies us. Let the sinner, therefore, lose no time in making his peace with his God; let him not wait for Easter, but receive, as soon as may be, that heavenly food, which saves us from the anger of God, because it makes us one with the very Author of Salvation.*

**INSTRUCTION ON TEMPTATION** *To be tempted by the devil. , (Matt. IV. I.)*

**What is a temptation?** A temptation is either a trial for instruction and exercise in virtue, or a deception and incitement to sin. In the first sense, God tempts man; in the second, he is tempted by the devil, the world or bad people, and the flesh, by evil thoughts, feelings, words, or work.

**By what are we principally tempted?** By our own evil concupiscence and inclination to sin which adhere to us through original sin, (Fam. I. 14.) on account of which it is said, that the flesh lusteth against the spirit. (Gal. V. 17.)

**Does the devil also tempt us?** He does, and is therefore called, in this day's gospel, the tempter. St. Peter teaches us this, having himself experienced it: Be sober and watch: because your adversary the devil, as a roaring-lion, goeth about, seeking whom he may devour. (I Peter V. 8.) Not all temptations are to be ascribed to the devil, however, they often come from our own corrupt nature, our own incautiousness, or looseness of our senses, by which we expose ourselves to the danger of falling into sin.

**How does the devil tempt us to sin?** In a twofold manner: He incites the concupiscence of man to those sins to which he sees him inclined, and then seeks to blind and confuse his imagination, so that he neither reflects, nor properly sees the temporal injury, disgrace, and derision, nor the shamefulness of sin and its eternal punishment. Thus the devil seduced Eve, our first mother, and thus he tempted Christ, with whom he could not, of course, succeed, for He was incapable of sin. He tempts bad people to persecute us, or to try us by their wicked vanities, as he did by the friends of Job.

**Can the devil force us to evil?** He cannot; "*for as a chained dog,*" says St. Augustine, "*can bite none but those who go near him, so the devil cannot harm with his temptations those who do not consent to them. Like the dog he can bark at you, but cannot bite you against your will.*" Not by force but by persuasion Satan strives to injure, he does not force our consent, but entreats it. Seek, therefore, to subdue your passions and your senses, especially your eyes, and you will either remain free from all temptations, or easily overcome them.

**Does God also tempt us?** God does indeed tempt us, but not to sin, as St. James expressly teaches. (Fam. I. 13.) God either Himself proves us by sufferings and adversities, or He permits the temptations of the devil or evil-minded people to give us opportunity to practise the virtues of love, patience, obedience, etc. Thus He said to the Jews through Moses: The Lord your God trieth you, that it may appear whether you love him with all your heart, and with all your soul, or no. (Deut. XIII. 3.)

**Does God permit us to be tempted by man also?** He does, and for the same reasons. Thus He permitted the chaste Joseph to be tempted by Putiphar's wife; (Gen. XXXIX. 7.) Job by his wife and his friends. (Job II. 9.) But He never permits us to be tempted beyond our strength, but gives us always sufficient grace to overcome and even to derive benefit from the temptation. (I Cor. X. 13.)

**Are temptations pernicious and bad?** No; they are useful and necessary, rather. "*Hard is the fight,*" St. Bernard writes, "*but meritorious, for although it is accompanied by suffering, it is followed by the crown;*"

(Apoc. III. 12.) and Origen says. (Libr. Num.) "*As meat becomes corrupt without salt, so does the soul without temptations.*" Temptations, then, are only injurious when consent is given, and we suffer ourselves to be overcome by them.

**When do we consent to temptations?** When we knowingly and willingly decide to do the evil to which we are tempted; as long as we resist we commit no sin.

**What are the best means of overcoming temptations?** Humility; for thus answered St. Anthony, when he saw the whole earth covered with snares, and was asked "*Who will escape?*" "*The humble;*" he who knows his own frailty, distrusts himself, and relies only on God who resists the proud and gives His grace to the humble; (Dam. IV. 6.) the fervent invocation of the Mother of God, of our holy guardian angels and patron saints; the pronouncing of the holy name of Jesus, making the sign of the cross, sprinkling holy water; the remembrance of the presence of God who knows our most secret thoughts, and before whom we are indeed ashamed to think or do that which would cause us shame in the presence of an honorable person; frequent meditation on death, hell, and eternal joys; fleeing from all those persons by whom, and places in which we are generally tempted; fervent prayers, especially ejaculations, as:

*"Lord, save me, lest I perish! Lord, hasten to help me!"* finally, the sincere acknowledgment of our temptations at the tribunal of penance, which is a remedy especially recommended by pious spiritual teachers.