

Ash Wednesday

14 February 2024

Acknowledgement of Country. As a community, we acknowledge that the church is built and our worship is offered on the traditional Country of the Kaurna people of the Adelaide Plains. We pay respect to Elders past and present. We recognise and respect their cultural heritage, beliefs and relationship with the land. We express our gratitude in the sharing of this land; our sorrow for the personal, spiritual and cultural costs of that sharing; and our hope that we may walk together in harmony, in the spirit of Reconciliation.

AT 12 NOON, ANGELUS

Leader: The Angel of the Lord declared unto Mary.

Response: **And she conceived by the Holy Ghost.**

Hail Mary, full of grace, the Lord is with thee.

Blessèd art thou among women,

and blessèd is the fruit of thy womb, Jesus.

Holy Mary, mother of God,

pray for us sinners, now, and at the hour of our death.

Leader: Behold the handmaid of the Lord.

Response: **Be it unto me according to thy word.**

Hail Mary ... **Holy Mary ...**

Leader: And the Word was made Flesh.

Response: **And dwelt among us.**

Hail Mary ... **Holy Mary ...**

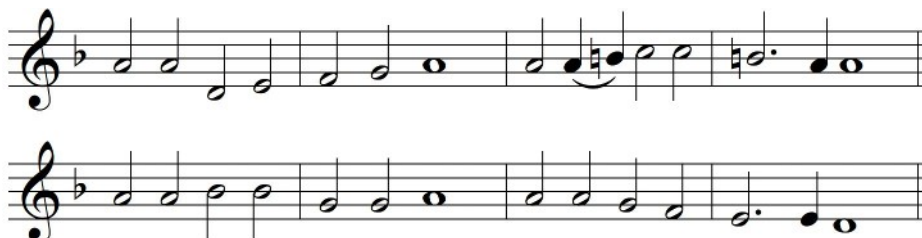
Leader: Pray for us, O holy Mother of God.

Response: **That we may be made worthy of the promises of Christ.**

Let us pray.

We beseech thee, O Lord, pour 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 we may be brought to the glory of his resurrection; through the same Christ our Lord. Amen.

AT 12.10, MASS



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

**Let us thine endurance share,
And awhile from joys abstain,
With thee watching unto prayer,
Strong with thee to suffer pain.**

THE INTRODUCTORY RITES

When the bell rings, the Priest and servers approach the altar. Then the Introit is said.

Introit.

Wis. 11.24, 25, 27. *Sed miseris.*

Thou hast mercy upon all, O Lord, and abhorrest nothing which thou hast made, and forgivest the sins of thy people, because they should amend, and sparest them: for thou art the Lord our God. *Ps. 57, 1.* Be merciful unto me, O God, me merciful unto me: for my soul trusteth thee. *℣.* 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. Thou hast mercy upon all, O Lord, and abhorrest nothing which thou hast made, and forgivest the sins of thy people, because they should amend, and sparest them: for thou art the Lord our God.

All sign themselves with the Sign of the Cross, whilst the Priest, facing the altar, says

Priest: ✠ In the name of the Father, and of the Son, and of the Holy Spirit.

Response: **Amen.**

The Collect for Purity and Kyrie being omitted, the Priest turns to the People and says:

THE COLLECT OF THE DAY

Priest: The Lord be with you.

Response: **And with thy spirit.**

And turning to the altar, the Priest continues:

Let us pray.

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

THE LITURGY OF THE WORD

The Lesson from the prophet Joel.

Joel 2, 12–19.

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.

Reader: The Word of the Lord.

Response: **Thanks be to God.**

Gradual.

Ps. 57.1, 3. *Miserere.*

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

Tract.

Ps. 103.10. *Non secundum.*

O Lord, deal not with us after our sins: nor reward us according to our wickedness. *Ÿ.* Ps. 79.8. Lord, remember not our old sins, but have mercy upon us, and that soon: for we are come to great misery. *Ÿ.* *Ibid.*, 9. Help us, O God of our salvation, for the glory of thy Name, O Lord: O deliver us and be merciful unto our sins, for thy Name's sake.

GOSPEL

Reader: The Lord be with you.

Response: **And with thy spirit.**

Reader: The beginning of the Holy Gospel according to Matthew.

Matt. 6, 16–21.

Response: ✠ **Glory be to thee, O Lord.**

AT that time: Jesus said unto his disciples: 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.

Reader: The Gospel of the Lord.

Response: **Praise be to thee, O Christ.**

A homily may be preached, or a pause for silent reflection observed.

THE BLESSING AND DISTRIBUTION OF ASHES

After the homily, the Priest, facing the People, says:

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

After a brief prayer in silence, the Priest continues:

Let us pray.

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

The Priest sprinkles the ashes with holy water.

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

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

Following the distribution of ashes, Mass continues with the Prayers of the People.

THE INTERCESSION

The celebrant may introduce the prayers with these or similar words

Let us pray for the whole state of Christ's church.

The prayers may be offered by the celebrant or another

Almighty and Everlasting God, we beseech thee that thou accept these our offering together with our prayers.

We beg thee that thou wouldest breathe upon thy Catholic Church the spirit of truth and concord.

Guard our King Charles, grant to us that we may be ruled under him as thou willest.

Heavenly Father, bless our Primate and bishop Geoffrey, and all who shepherd the souls of your people, that they may preach thy word by their teaching and by their pure way of life.

Give grace to all thy people that they may serve thee truly all their days. Also, help those in trouble, sorrow, sickness or any other need (*especially ...*).

We beg thee also bless us who are here making remembrance of the glorious death of thy Son, Christ our Lord. Amen.

And we give thee great thanks because thou hast shown us the power of thy grace in all thy Saints; especially in the glorious Blessed Virgin Mary, Mother of thy Son Jesus Christ our Lord and our God; and in the Holy Patriarchs, Prophets, Apostles and Martyrs, Mary Magdalene our Patron, (*the saint of the day,*) and all thy holy people. We beg thee, Lord, that we may follow them, their faith and their obedience, through Christ our Lord. Amen.

Again Lord, we desire mercy for all thy servants who have departed from the world in the faith, (*especially ...*). Do thou grant them, we beseech thee, of thy mercy and everlasting peace, and do thou bring them, together with us, at the day of resurrection to the glory of thy Son.

Grant us these things, Father, for the sake of him, Jesus Christ our only Mediator and Advocate. **Amen.**

The Penitential Rite

Facing the people, the deacon or priest says:

YE that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

The people kneel. Silence may be kept, and then the priest, facing the altar, begins as follows and the people join in saying:

ALMIGHTY God,
Father of our Lord Jesus Christ,
maker of all things, judge of all men:
We acknowledge and bewail
our manifold sins and wickedness,
which we, from time to time most grievously have committed,
by thought, word, and deed, against thy divine majesty,
provoking most justly thy wrath and indignation against us.
We do earnestly repent,
and are heartily sorry for these our misdoings;
the remembrance of them is grievous unto us;
the burden of them is intolerable.
Have mercy upon us,
have mercy upon us, most merciful Father;
for thy Son our Lord Jesus Christ's sake,
forgive us all that is past;
and grant that we may ever hereafter
serve and please thee In newness of life,
to the honour and glory of thy name;
through Jesus Christ our Lord. Amen.

The priest says:

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those that with hearty repentance and true faith turn unto him; Have mercy upon us; pardon and deliver us from all our sins; confirm and strengthen us in all goodness; and bring us to everlasting life; through Jesus Christ our Lord. **Amen.**

THE LITURGY OF THE EUCHARIST

As the altar and offerings are prepared, the Offertory Chant is said:

Offertory.

Ps. 30.1, 2. *Exaltabo te.*

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

Taking the paten with the bread, the Priest says:

BLESSED art thou, O Lord, God of all creation, for of thy bounty have we received this bread which we offer unto thee, fruit of the earth and the work of human hands: whence it shall become for us the bread of life.

Response: Blessed be God for ever.

Taking the chalice, the Priest says:

BLESSED art thou, O Lord, God of all creation, for of thy bounty have we received this wine which we offer unto thee, fruit of the vine and the work of human hands: whence it shall become for us our spiritual drink.

Response: Blessed be God for ever.

After the Priest has prepared the bread and wine for the Communion, the People are invited to enter spiritually into the celebration.

Priest: Pray, brothers and sisters, that my sacrifice and yours may be acceptable to God, the Father almighty.

Response: **The Lord receive the sacrifice at thy hands, to the praise and glory of his name, to our benefit, and that of all his holy Church.**

The Priest says the Prayer over the Offerings.

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

THE EUCHARISTIC PRAYER

Priest: The Lord be with you.

Response: **And with thy spirit.**

Priest: Lift up your hearts.

Response: **We lift them up unto the Lord.**

Priest: Let us give thanks unto our Lord God.

Response: **It is meet and right so to do.**

PREFACE OF LENT

IT is very meet and right, just and for salvation, that we should at all times and in all places give thanks unto thee: O Lord, holy Father, almighty everlasting God; who was in every way tempted like as we are, yet did not sin; by whose grace we are able to triumph over every evil, and to live no longer unto ourselves, but unto him who died for us and rose again. Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious name; evermore praise thee and saying:

Holy, Holy, Holy, Lord God of hosts, Heaven and earth are full of thy glory. Glory be to thee, O Lord most high. ✠ Blessed is he that cometh in the name of the Lord. Hosanna in the highest.

ALL glory be to thee, Almighty God, our heavenly Father, for that thou of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the Cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world; and did institute, and in his Holy Gospel command us to continue, a perpetual memory of that his precious death until his coming again;

Hear us, O merciful Father, we most humbly beseech thee, and with thy Holy and Life-giving Spirit vouchsafe to bless and sanctify both us and these thy gifts of Bread and Wine, that they may be unto us the Body and Blood of thy Son, our Saviour, Jesus Christ, to the end that we, receiving the same, may be strengthened and refreshed both in body and soul; Who, in the same night that he was betrayed, took Bread; and when he had given thanks, he brake it, and gave it to his disciples, saying,

Take, eat, this is my Body which is given for you;
do this in remembrance of me.

Likewise after supper he took the Cup; and when he had given thanks, he gave it to them, saying,

Drink ye all of this;
for this is my Blood of the New Covenant,
which is shed for you and for many for the remission of sins;
Do this, as oft as ye shall drink it, in remembrance of me.

WHEREFORE, O Lord and heavenly Father, we thy humble servants, having in remembrance the precious death and passion of thy dear Son, his mighty resurrection and glorious ascension, according to his holy institution, do celebrate, and set forth before thy Divine Majesty with these thy holy gifts, the memorial which he hath willed us to make, rendering unto thee most hearty thanks for the innumerable benefits which he hath procured unto us.

And we entirely desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion.

And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee; humbly beseeching thee that all we, who are partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction.

And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences; Through Jesus Christ our Lord, by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. **Amen.**

THE LORD'S PRAYER

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

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 them that trespass against us. And lead us not into temptation. But deliver us from evil.

The Priest continues alone:

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

And the People make the prayer their own, saying with the Priest:

For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

THE PEACE

OLORD Jesu Christ, who saidst to thine Apostles, Peace I leave with you; my peace I give unto you: regard not our sins, but the faith of thy Church; and grant to her peace and unity according to thy will; who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. Amen.

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

Response: **And with thy spirit.**

All may offer one another a sign of peace.

Taking the Host, the Priest says:

Priest: Christ our Passover is sacrificed for us.

Response: **Therefore let us keep the feast.**

While the bread is broken, Agnus Dei is said.

O Lamb of God, that takest away the sins of the world: have mercy upon us.

O Lamb of God, that takest away the sins of the world: have mercy upon us.

O Lamb of God, that takest away the sins of the world: grant us thy peace.

Then the Priest, bowing profoundly, says with all who shall receive Communion:

PRAYER OF HUMBLE ACCESS

WE do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord whose property is always to have mercy. Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his Blood, that our sinful bodies may be made clean by his Body, and our souls washed through his most precious Blood, and that we may evermore dwell in him, and he in us. Amen.

The Priest genuflects, takes the Host and, turning to the People, says:

Priest: Behold the Lamb of God, behold him that taketh away the sins of the world.

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

The response is said three times, all striking their breast.

When the bell rings, all those who are to receive Holy Communion come forward.

Communion will be distributed in one kind only. Communicants should approach the celebrant in single file, maintaining physical distance, returning by the side aisles.

Those who are not able to receive the Blessed Sacrament are invited to unite themselves with Jesus by making the following Act of Spiritual Communion.

My Jesus, I believe that you are present in the most Blessed Sacrament. I love you above all things and I desire to receive you into my soul. Since I cannot now receive you sacramentally, come spiritually into my heart. I embrace you as if you were already there, and unite myself wholly to you. Never permit me to be separated from you. Amen.

If the Communion Antiphon has not been recited, it is said here. Silence may be kept.

Communion.

Ps. 1, 2, 3. *Sed in lege Domini.*

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

Then the Priest says the Postcommunion Prayer:

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 Jesus Christ our Lord. **Amen.**

PRAYER OVER THE PEOPLE

Priest: The Lord be with you.

Response: **And with thy spirit.**

Priest: Bow down before the Lord.

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

THE CONCLUDING RITES

And the Priest proceeds immediately to the blessing:

And the blessing of God Almighty, ✠ the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. **Amen.**

Then the Priest, facing the People, says:

Priest: Let us bless the Lord.

Response: **Thanks be to God.**

THE LAST GOSPEL

Priest: The Lord be with you.

Response: **And with thy spirit.**

Priest: The beginning of the holy Gospel according to John.

Response: ✠ **Glory be to thee, O Lord.**

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him: and without him was not any thing made that was made: in him was life, and the life was the light of men: and the light shineth in darkness, and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the light, that all men through him might believe. He was not that light, but was sent to bear witness of that light. That was the true light that lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the children of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. (*genuflect*) And the Word was made flesh, (*rise*) and dwelt among us: and we beheld his glory, the glory as of the Only-begotten of the Father, full of grace and truth.

Response: **Thanks be to God.**