

## First Sunday in Lent

Intr.

8.

**I**

Nvocá- bit me, \* et é- go exáu-di- am é- um :

e- rí- pi- am é- um, et glo- ri- ficá- bo é- um :

longi- túdine di- é- rum ad- implé- bo é- um.

*Ps.* Qui hábi- tat in adjutó- ri- o Altíssimi, \* in protecti- óne

Dé- i caéli commo- rábi- tur. Gló- ri- a Pátri. E u o u a e.

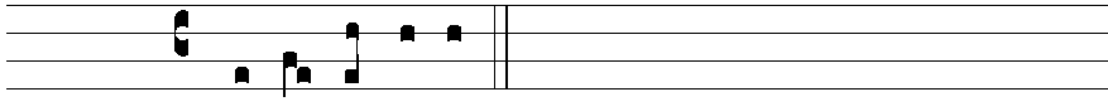
VIII

**G**

Ló- ri- a Patri, et Fí- li- o, et Spi- rí- tu- i Sancto.

Sic- ut e- rat in princí- pi- o, et nunc, et semper, et in

sæcu- la sæcu- ló- rum. Amen. *or* sæcu- ló- rum. Amen.



*also written* Gló-ri- a Patri.

**INTROIT:** (Ps. 90. 15, 16); He shall cry to me, and I will hear him: I will deliver him, and I will glorify him: I will fill him with length of days. (Ps. 90. 1). He that dwelleth in the aid of the Most High: shall abide under the protection of the God of Heaven. V.: Glory to the Father...-- He shall cry to me...

**COLLECT:** 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 Jesus Christ, Thy Son, who liveth and reigneth...

**EPISTLE:** II Cor. 6. 1-10 Lesson from the Epistle of Blessed Paul the Apostle to the Corinthians.

*[Lent, with its feast days and prayers, is the acceptable time, the time of salvation. St. Paul exhorts us that we receive not the grace of God in vain.]*

Brethren, We exhort you that you receive not the grace of God in vain. For He saith: In an accepted time have I heard thee, and in the day of salvation have I helped thee. Behold, now is the acceptable time, behold now is the day of salvation. Giving no offense to any man, that our ministry be not blamed: but in all things let us exhibit ourselves as the ministers of God, in much patience, in tribulation, in necessities, in distresses, in stripes, in prisons, in seditions, in labours, in watchings, in fastings, in chastity, in knowledge, in long-suffering, in sweetness, in the Holy Ghost, in charity unfeigned, in the word of truth, in the power of God, by the armour of justice 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 known: as dying, and behold we live: as chastised and not killed: as sorrowful, yet always rejoicing: as needy, yet enriching many: as having nothing and possessing all things.

Grad. 2.

**A** N-ge-lis \* sú- is mandá- vit de

te, ut custódi- ant te

in ómnibus ví- is tú- is.

∇. In mánibus portá-

bunt te, ne un-quam offén-

das ad lá-pidem \* pédem tú- um.

**GRADUAL:** (Ps. 90. 11-12) God has given His Angels charge over thee, to keep thee in all thy ways. V.: In their hands they shall bear thee up, lest thou dash thy foot against a stone.

Traet.

2.

Q

UI hábi- tat \* in adjutó-ri- o Altís-

simi, in protecti-ó- ne Dé- i caé- li

commorá- bi-tur.  $\Psi$ . Dícet Dómi- no : Suscé-

ptor mé- us es, et refú- gi- um

mé- um, Dé- us mé- us : spe- rá- bo in é-

um.  $\Psi$ . Quóni-am í- pse

li-be- rá- vit me de láque- o ve-nán-

ti- um, et a vérbo á- spero.  $\Psi$ . Scápu- lis

sú- is obumbrá- bit tí- bi, et sub pénnis

é- jus spe- rá- bis. V. Scúto circúm- da-  
bit te vé-ri- tas é- jus : non timé-  
bis a timóre noctúr-no. V. A sagít- ta  
volán- te per dí- em, a negó-ti- o  
perambu- lán- te in té- nebris, a ru-ína  
et daemó- ni- o me-ridi- á- no.  
V. Cá- dent a lá-te- re tú-o míl-  
le, et décem míl- li- a  
a déxtris tú- is : tíbi au- tem non ap-

propinquá- bit. V. Quóni- am Ange- lis sú- is

mandá- vit de te, ut custódi- ant te in

ómnibus ví- is tú- is. V. In máni- bus por-

tá- bunt te, ne unquam offéndas ad

lá- pidem pédem tú- um. V. Su- per áspi-

dem et ba- si- lí- scum ambu- lá-

bis, et conculcá- bis le- ó-

nem et dracó- nem. V. Quóni- am in

me sperá- vit, libe- rábo é- um :

prótegam é- um, quóni- am cognóvit nómen  
 mé- um. V. Invocabit me, et é-go exáu-  
 di- am é- um : cum ípso sum in tri- bu-  
 la-ti- óne. V. Erípi- am é- um, et glo-  
 ri- fi-cábo é- um : longi-tú- dine  
 di- é-rum adimplébo é- um, et ostén-  
 dam íl- li sa- lu-tá- re \* mé-  
 um.

*(Please turn for an alternative psalm-tone setting)*

Trait.  
2.

Q

UI há-bi-tat \* in adju-tó-ri-o Altíssimi, in pro-

tecti-óne Dé-i caéli commo-rá-bi-tur.  $\nabla^2$  Dí-cet Dómino :

Suscéptor mé-us es, et re-fú-gi-um mé-um, Dé-us mé-us :

spe-rábo in é-um.  $\nabla^3$  Quó-ni-am ípse li-be-rávit me de lá-

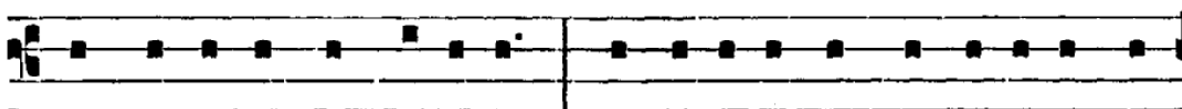
que-o ve-nánti-um, et a vérbo áspe-ro.  $\nabla^4$  Scápu-lis sú-is

obumbrá-bit tí-bi, et sub pénnis é-jus spe-rábis.  $\nabla^5$  Scú-to

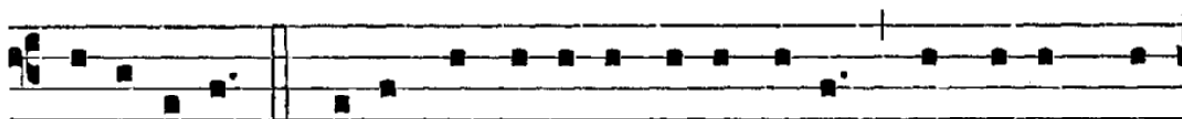
circúm-da-bit te vé-ri-tas é-jus : non timé-bis a timó-re no-

ctúrno.  $\nabla$  A  $\nabla^6$  sagítta vo-lánte per dí-em, a ne-gó-ti-o per-

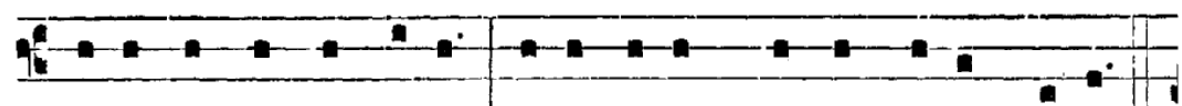




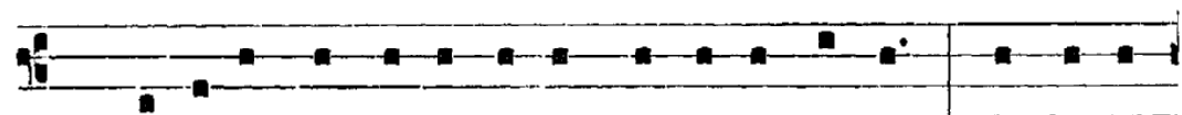
ambu-lánte in ténebris, a ru-ína et daemó-ni-o me-



ri-di-áno.  $\Psi^7$ . Cádent a lá-te-re tú-o míl-le, et dé-cem míl-



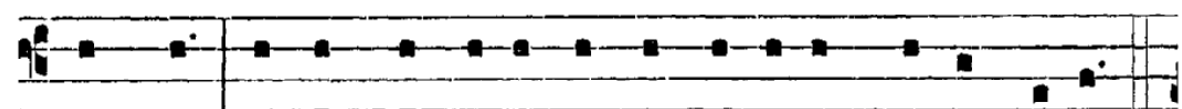
li-a a dextris tú-is : tí-bi autem non appro-pinquá-bit.



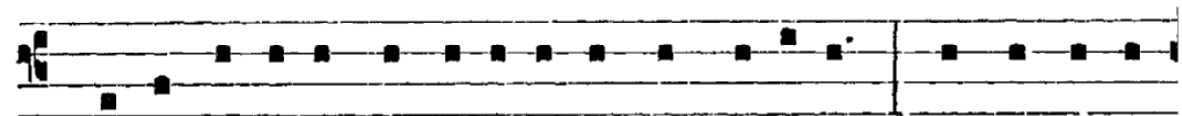
$\Psi^8$ . Quó-ni-am Ange-lis sú-is mandá-vit de te, ut custó-



di-ant te in ómnibus ví-is tú-is.  $\Psi^9$ . In má-nibus portá-



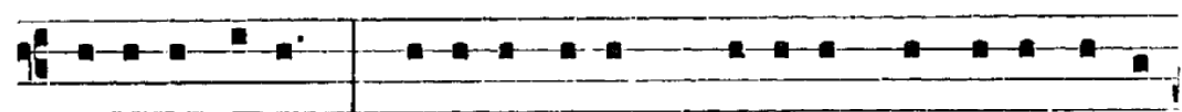
bunt te, ne unquam offéndas ad lá-pi-dem pé-dem tú-um.



$\Psi^{10}$ . Su-per áspi-dem et ba-si-liscum ambu-lábis, et conculcá-



bis le-ónem et dra-cónem.  $\Psi^{11}$ . Quó-ni-am in me spe-rávit, li-



be-rá-bo é-um : pró-tegam é-um, quó-ni-am cognóvit nómen 9



mé- um.  $\nabla$ <sup>12</sup> Invo-cábit me, et égo exáudi- am é- um : cum

ípso sum in tri-bu-la-ti- óne.  $\nabla$ <sup>13</sup> E-rí-pi- am é- um, et glo-ri-

fi-cábo é- um : longi-tú-dine di- é-rum adimplé-bo é- um,

et osténdam íl-li sa-lu-tá-re mé- um.

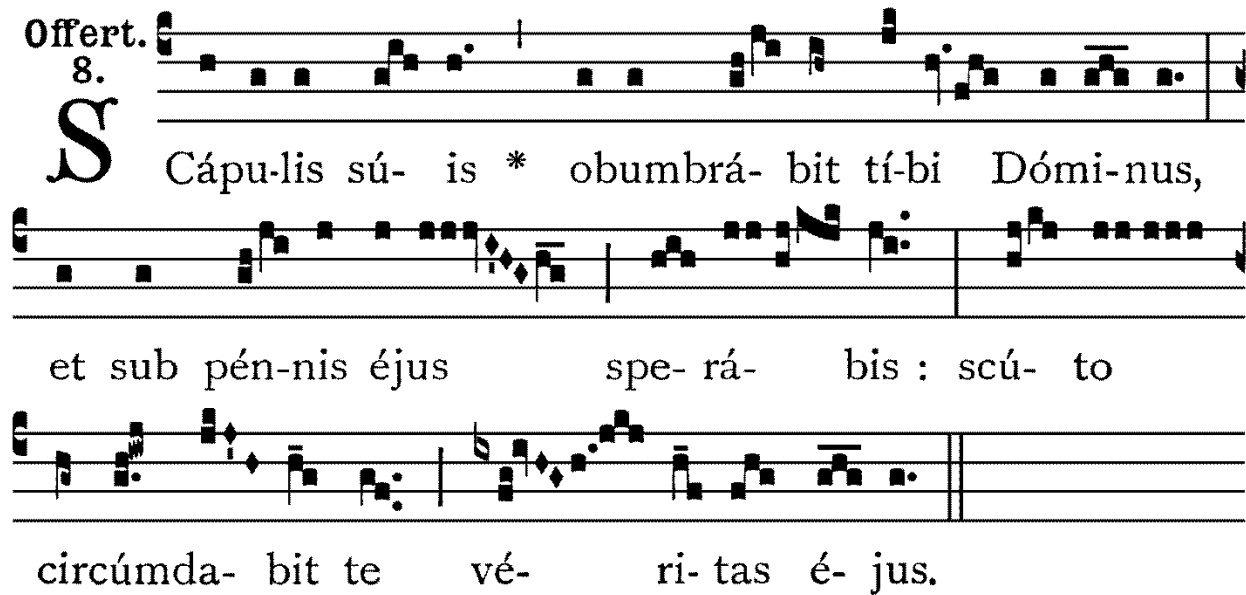
**TRACT:** (Ps. 90. 1-7, 11-16) He that dwelleth in the aid of the Most High, shall abide under the protection of the God of heaven. V.: He shall say to the Lord: Thou art my protector and my refuge: my God, in Him will I trust. V.: For He hath delivered me from the snare of the hunters, and from the sharp word. V.: He will overshadow thee with His shoulders, and under His wings thou shalt trust. V.: His truth shall compass thee with a shield: thou shalt not be afraid of the terror of the night. V.: Of the arrow that flieth in the day, of the business that walketh about in the dark, of invasion or of the noonday devil. V.: A thousand shall fall at your side, and ten thousand at thy right hand: but it shall not come nigh thee. V.: For He hath given His Angels charge over thee, to keep thee in all thy ways. V.: In their hands they shall bear thee up, lest thou dash thy foot against a stone. V.: Thou shalt walk upon the asp and the basilisk, and thou shalt trample underfoot the lion and the dragon. V.: Because he hoped in Me I will deliver him: I will protect him, because he hath known my Name. V.: He shall cry to me, and I will hear him: I am with him in tribulation. V.: I will deliver him, and I will glorify him: I will fill him with length of days, and I will show him my salvation.

**GOSPEL:** Matthew. 4. 1-11. † Continuation of the holy Gospel according to St. Matthew.

*[It was in the desert that Satan, wishing to know if the Son of Mary was really the Son of God, tempted our Lord. The devil seeks to tempt us by the lustful desire of the flesh, by the pride of life, and by the lustful desire of the eyes, or avarice.]*

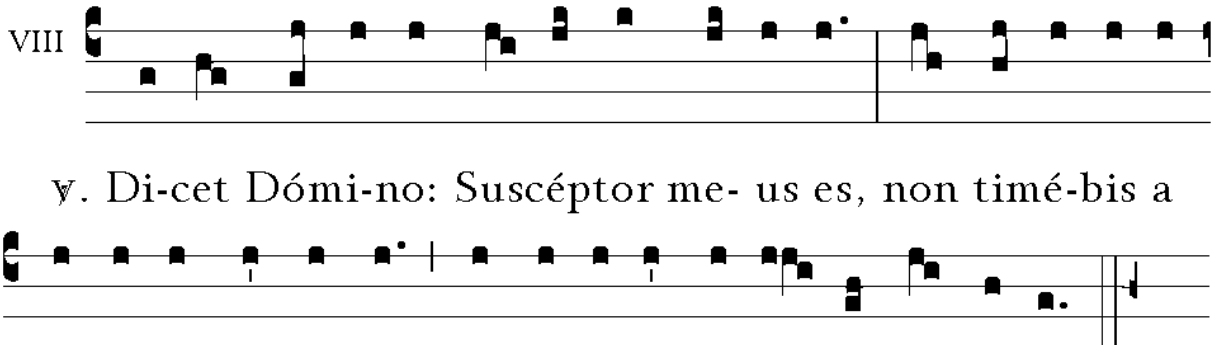
At that time Jesus was lead by the Spirit into the desert, to be tempted by the devil. And when He had fasted forty days and forty nights, afterwards He was hungry. And the tempter coming said to Him: If Thou be the Son of God, command that these stones be made bread. Who answered and said: It is written: Not in bread alone doth man live, but in every word that proceedeth from the mouth of God. Then the devil took Him up into the holy city and set Him upon the pinnacle of the temple, and said to Him: If Thou be the Son of God, cast Thyself down. For it is written: That He hath given His Angels charge over thee, and in their hands shall they bear Thee up, lest perhaps Thou dash Thy foot against a stone. Jesus said to him: It is written again, Thou shalt not tempt the Lord thy God. Again the devil took Him up into a very high mountain and showed Him all the kingdoms of the world and the glory of them, and said to Him: All these will I give Thee, if falling down Thou wilt adore me. Then Jesus saith to him: Begone Satan! for it is written: The Lord thy God shalt thou adore, and Him only shalt thou serve. Then the devil left Him. And behold Angels came, and ministered to Him.

Offert.  
8.



**S** Cápu-lis sú- is \* obumbrá- bit tí-bi Dómi-nus,  
et sub pén-nis éjus spe- rá- bis : scú- to  
circúm-da- bit te vé- ri- tas é- jus.

VIII



γ. Di-cet Dómi-no: Suscéptor me- us es, non timé-bis a  
timó-re noctúrno a sa-gítta vo-lán-te per di- em.

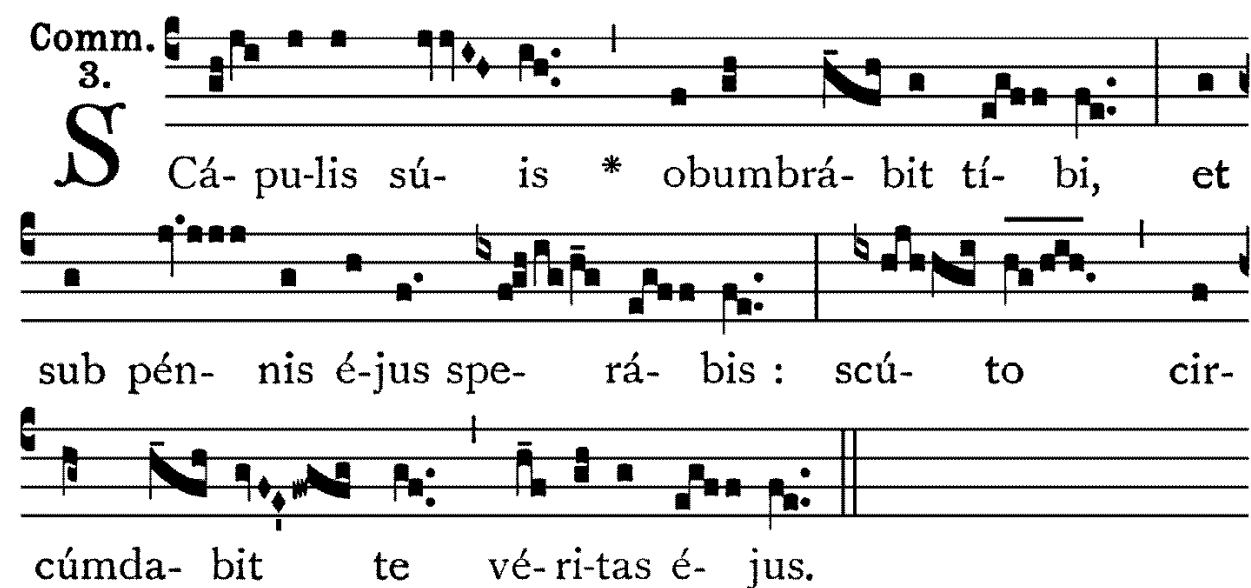
† Scuto.

**OFFERTORY:** (Ps. 90. 4, 5) The Lord will overshadow thee with His shoulders, and under His wings thou shalt trust: His truth shall compass thee with a shield. V. He shall say to the Lord: Thou art my protector; nor shalt thou be afraid of the terror of the night, nor the arrow that flieth in the day. † His truth shall compass thee with a shield.

**SECRET:** We solemnly offer to Thee, O Lord, the Sacrifice of the beginning of Lent, beseeching Thee: that while we restrain our carnal feasting, we may abstain also from harmful pleasures. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth...

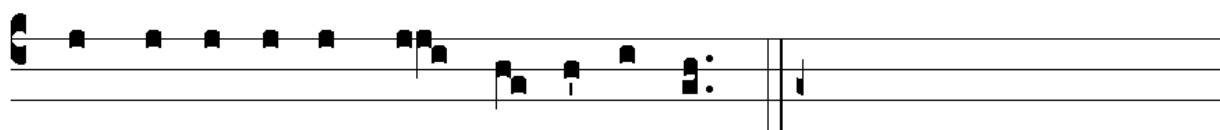
**PREFACE FOR LENT:** It is truly meet and just, right and for our salvation, that we should at all times, and in all places, give thanks unto Thee, O holy Lord, Father almighty, everlasting God; Who by this bodily fast, dost curb our vices, dost lift up our minds and bestow on us strength and rewards; through Christ our Lord. Through whom the Angels praise Thy Majesty, the Dominations worship It; the Powers stand in awe. The Heavens and the heavenly hosts together with the blessed Seraphim in triumphant chorus unite to celebrate it. Together with these we entreat Thee that Thou mayest bid our voices also to be admitted while we say with lowly praise: *Sanctus...*

Comm. 3.

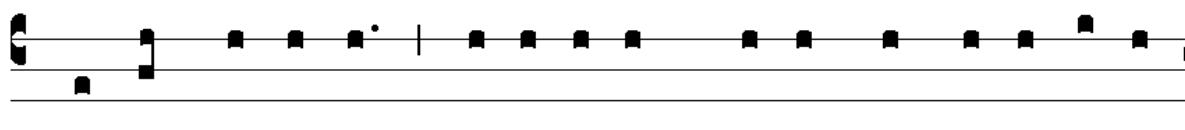


**S** Cá- pu- lis sú- is \* obumbrá- bit tí- bi, et  
sub pén- nis é- jus spe- rá- bis : scú- to cir-  
cúm- da- bit te vé- ri- tas é- jus.

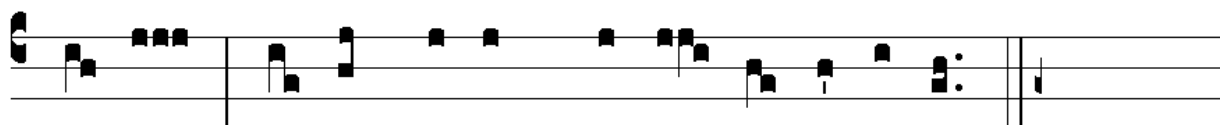
1. Qui há-bi- tat in pro- tecti- ó- ne Altíssi- mi, sub umbra



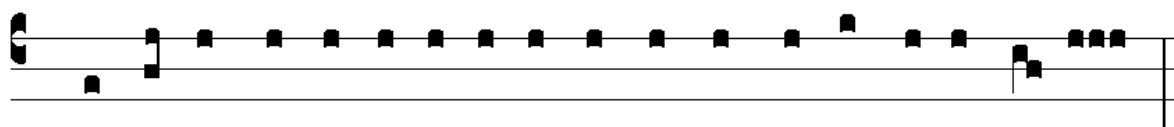
omni-pot-éntis commo- rá-bi- tur. Scápulis.



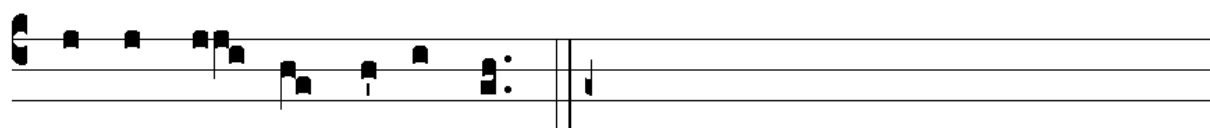
2. Di- cet Dómi-no: Re-fú-gi- um me- um et forti- túdo



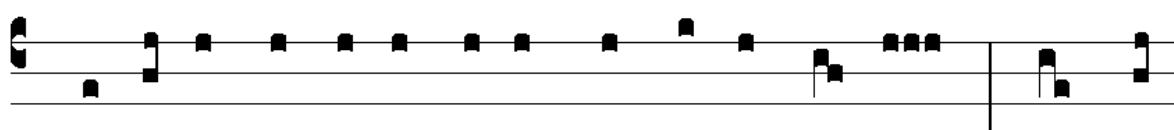
me- a, De- us me- us, spe-rá- bo in e- um. Scápulis.



3. Quó-ni- am ipse libe-rábit te de láque- o venánti- um



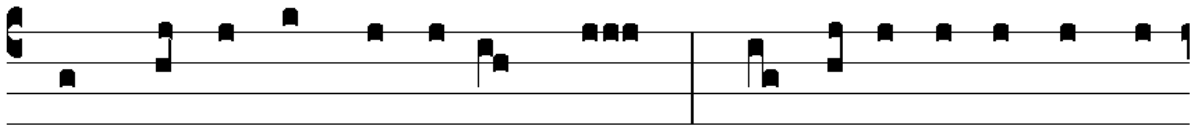
et a ver- bo ma- lígno. Scápulis.



4. Quó-ni- am ánge- lis su- is mandá-bit de te, ut cu-



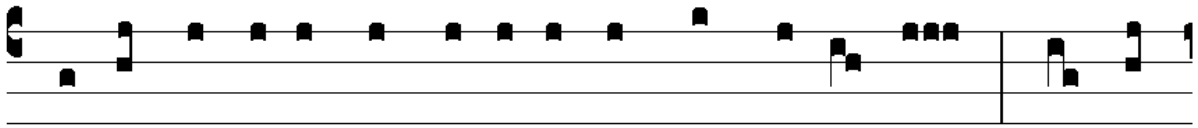
stó-di- ant te in ómni-bus vi- is tu- is. Scápulis.



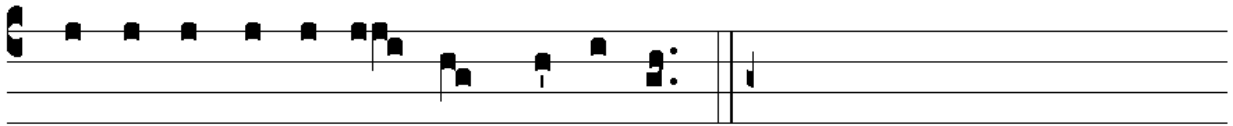
5. In má-ni-bus portábunt te, ne forte offéndas ad



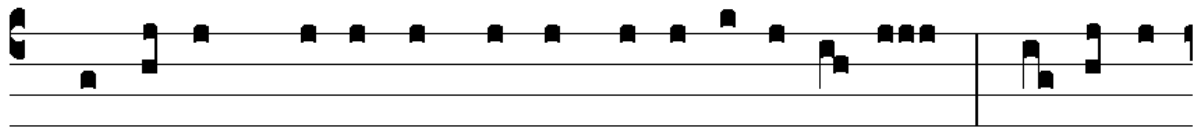
lá-pidem pe-dem tu-um. Scápulis.



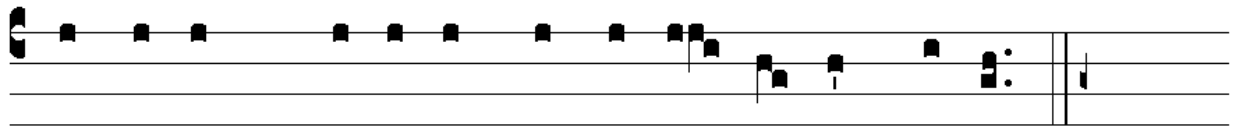
6. Su-per áspidem et ba-si-líscum ambu-lá-bis et con-



culcá-bis le-ónem et dra-cónem. Scápulis.

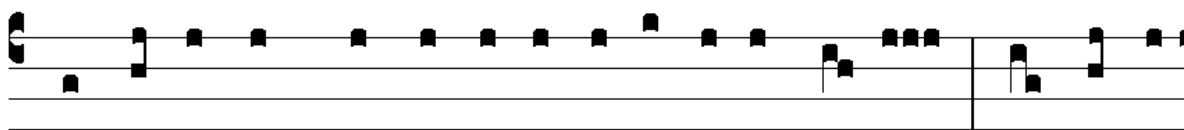


7. Quó-ni-am mi-hi adhæ-sit, libe-rábo e-um; suscí-pi-

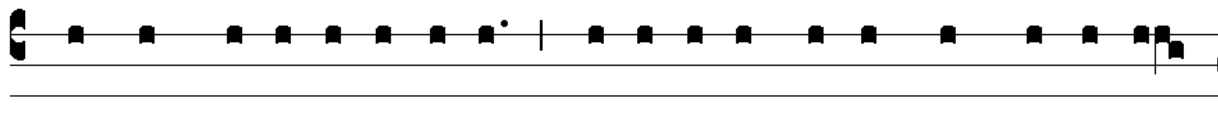


am e-um, quó-ni-am cognó-vit nomen me-um.

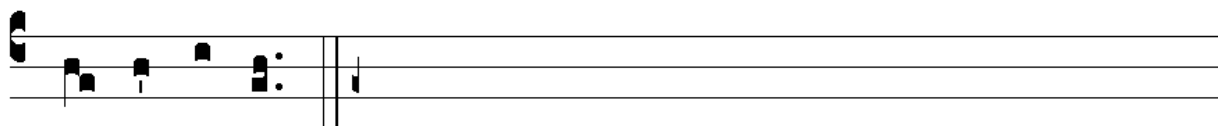
Scápulis.



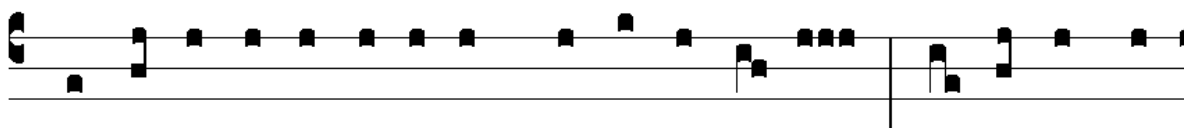
8. Clamá-bit ad me, et e-go exáudi- am e- um; cum ipso



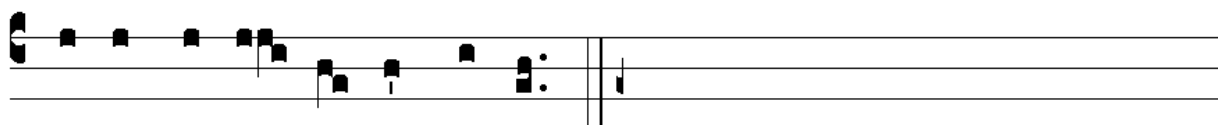
sum in tribu-la-ti- óne; e-rí-pi- am e- um et glo-ri-fi-



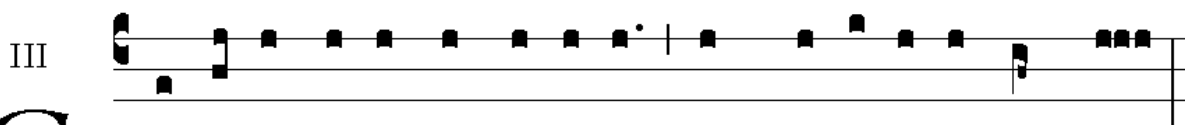
cá-bo e- um. Scápulis.



9. Longi-tú-di-ne di- é-rum replé-bo e- um et osténdam



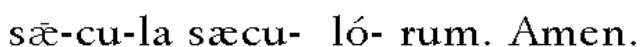
il-li sa-lu- tá-re me- um. Scápulis.



III  
**G** Ló-ri- a Patri, et Fí-li- o, et Spi-rí-tu- i Sancto.



Sic-ut e-rat in princí-pi- o, et nunc, et semper, et in



**POSTCOMMUNION:** May the holy reception of Thy Sacrament, O Lord, refresh us, that cleansing us from our old life, it may make us to pass into the fellowship of the saving Mystery. Through our Lord...