

CHURCH *of the*
INCARNATION

THE SOLEMN LITURGY OF ASH WEDNESDAY
WITH THE IMPOSITION OF ASHES AND HOLY COMMUNION

WEDNESDAY, MARCH 2, 2022

AT 7 AM, NOON, & 6 PM

ASH WEDNESDAY & THE DISCIPLINE OF LENT

THE Season of Lent, given to us for the preparation of our celebration of the Lord's Resurrection, is a marvelous opportunity to take the next step forward in your spiritual life. *The Book of Common Prayer* designates the weekdays of Lent and Holy Week (except March 25, the Feast of the Annunciation), along with most Fridays of the year, as days of "special devotion" with "special acts of discipline and self-denial", which would normally include fasting (BCP p. 17). Some form of fasting is one of the central ways that Christians have done this. Jesus began his ministry by fasting (Matthew 4:1–11) and teaches about it in the Sermon on the Mount, just after discussing repentance and forgiveness, saying, "When you fast..." (Matthew 6:16). Fasting can be either a whole or partial abstinence from food, and its purpose as a Christian discipline is always spiritual: to learn the most difficult spiritual truth, that "man does not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matthew 4:4).

You may find it helpful to think first about your Lenten fast, and second about what discipline you might take on. Traditional methods of fasting include: a) forgoing meat during the weekdays of Lent; b) fasting from one or two meals a day (Wednesdays & Fridays are the traditional days); c) considering what practices serve as a spiritual or emotional "crutch" in your life (e.g. extended periods of TV, desserts, internet usage) and "fasting" from them (with the intention of continuing the fast even after Lent); d) fasting before receiving Communion on Sundays as a way to spiritually prepare, etc. When looking to take on a discipline, take an inventory of your spiritual life and prayerfully ask what the next small step might be, for example: a) begin praying Morning or Evening Prayer, or the Daily Devotions (BCP p. 136–140) each day; b) pray Compline (BCP p. 147) together as a family or couple at night; c) make an examination of conscience at the end of each day and keep track in preparation for Confession; d) give part of the money you would spend on entertainment to the Church or the poor. Any of the clergy would be pleased to provide further direction.

Ash Wednesday is one of the two days of the Church Year—the other being Good Friday—when all Christians who are physically able to do so are urged to engage in a total fast: abstaining from all food (solid or liquid, but not from water) during the day, eating only a simple, meatless meal sometime late in the day (after receiving Holy Communion, if possible).

LENTEN WORSHIP

THE Church's worship during the season of Lent is simpler and more austere. *Alleluia* is not said and the *Gloria in excelsis* is not sung (except on Maundy Thursday). There are no flowers at the altar. The color violet is used, which is both a sign of penitence and an expression of hope. All of these measures are meant to help us focus more intently on the spiritual disciplines to which the Church calls us in Lent: self-examination and repentance; prayer, fasting and self-denial; and reading and meditation on God's holy Word.

THE SACRAMENT OF RECONCILIATION – CONFESSION

ONE of the gifts of our spiritual tradition is the practice of sacramental confession (see James 5:12), where one makes a concerted effort to examine one's life honestly and then names those sins in the presence of a priest for the purpose of receiving counsel and direction, and absolution (the authority given by Jesus to declare God's absolute forgiveness; see John 20:23). Anglicans have always understood confession as a gift to be received and not something to be required. There is tremendous freedom and healing that comes when we bring our sins into the Light (see 1 Peter 2:9) and name them in the presence of a Christian minister. Priests will be available this Lent to hear confessions by appointment, as well as Monday–Wednesday in Holy Week.

The liturgy for Confession can be found on pages 447–448 in *The Book of Common Prayer*. Guides to help prepare for Confession are available on request from the church office.

THE SOLEMN LITURGY OF ASH WEDNESDAY

WITH THE IMPOSITION OF ASHES AND HOLY COMMUNION

THE ENTRANCE RITE

The people stand as the procession enters in silence, after which all kneel for a period of silent prayer.

The Celebrant stands and sings

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 our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

All sit.

THE LESSONS

The Old Testament Lesson

Joel 2:1-2, 12-17

BLOW the trumpet in Zion; sound the alarm on my holy mountain! Let all the inhabitants of the land tremble, for the day of the Lord is coming, it is near, a day of darkness and gloom, a day of clouds and thick darkness! Like blackness there is spread upon the mountains a great and powerful people; their like has never been from of old, nor will be again after them through the years of all generations. "Yet even now," says the LORD, "return to me with all your heart, with fasting, with weeping, and with mourning; and rend your hearts and not your garments." Return to the LORD, your God, for he is gracious and merciful, slow to anger, and abounding in steadfast love, and repents of evil. Who knows whether he will not turn and repent, and leave a blessing behind him, a cereal offering and a drink offering for the LORD, your God? Blow the trumpet in Zion; sanctify a fast; call a solemn assembly; gather the people. Sanctify the congregation; assemble the elders; gather the children, even nursing infants. Let the bridegroom leave his room, and the bride her chamber. Between the vestibule and the altar let the priests, the ministers of the LORD, weep and say, "Spare thy people, O LORD, and make not thy heritage a reproach, a byword among the nations. Why should they say among the peoples, 'Where is their God?'"

The Word of the Lord.

People Thanks be to God.

Psalm 57

Spoken by the congregation at 7 am, and sung by the choir at 12 noon and 6 pm

BE merciful unto me, O God, be merciful unto me; for my soul trusteth in thee; *
and under the shadow of thy wings shall be my refuge, until this tyranny be overpast.
I will call unto the Most High God, *
even unto the God that shall perform the cause which I have in hand.
He shall send from heaven, *
and save me from the reproof of him that would eat me up.
God shall send forth his mercy and truth: *
my soul is among lions;
And I lie even among the children of men, that are set on fire, *
whose teeth are spears and arrows, and their tongue a sharp sword.
Set up thyself, O God, above the heavens; *
and thy glory above all the earth.

(continued overleaf)

They have laid a net for my feet, and pressed down my soul; *
they have digged a pit before me, and are fallen into the midst of it themselves.
My heart is fixed, O God, my heart is fixed; *
I will sing and give praise.
Awake up, my glory; awake, lute and harp: *
I myself will awake right early.
I will give thanks unto thee, O Lord, among the peoples; *
and I will sing unto thee among the nations.
For the greatness of thy mercy reacheth unto the heavens, *
and thy truth unto the clouds.
Set up thyself, O God, above the heavens; *
and thy glory above all the earth.

The Epistle *[not read at 12 noon]*

James 4:1-10

WHAT causes wars, and what causes fightings among you? Is it not your passions that are at war in your members? You desire and do not have; so you kill. And you covet and cannot obtain; so you fight and wage war. You do not have, because you do not ask. You ask and do not receive, because you ask wrongly, to spend it on your passions. Unfaithful creatures! Do you not know that friendship with the world is enmity with God? Therefore whoever wishes to be a friend of the world makes himself an enemy of God. Or do you suppose it is in vain that the scripture says, "He yearns jealously over the spirit which he has made to dwell in us"? But he gives more grace; therefore it says, "God opposes the proud, but gives grace to the humble." Submit yourselves therefore to God. Resist the devil and he will flee from you. Draw near to God and he will draw near to you. Cleanse your hands, you sinners, and purify your hearts, you men of double mind. Be wretched and mourn and weep. Let your laughter be turned to mourning and your joy to dejection. Humble yourselves before the Lord and he will exalt you.

The Word of the Lord.

People Thanks be to God.

All stand.

Hymn 147 *[sung at 6 pm only]*

Now let us all with one accord

Bourbon

The Gospel

Matthew 6:1-6, 16-21

Celebrant The Holy Gospel of our Lord Jesus Christ according to Saint Matthew.

People Glory be to thee, O Lord.

JESUS said, "Beware of practicing your piety before men in order to be seen by them; for then you will have no reward from your Father who is in heaven. Thus, when you give alms, sound no trumpet before you, as the hypocrites do in the synagogues and in the streets, that they may be praised by men. Truly, I say to you, they have received their reward. But when you give alms, do not let your left hand know what your right hand is doing, so that your alms may be in secret; and your Father who sees in secret will reward you. And when you pray, you must not be like the hypocrites; for they love to stand and pray in the synagogues and at the street corners, that they may be seen by men. Truly, I say to you, they have received their reward. But when you pray, go into your room and shut the door and pray to your Father who is in secret; and your Father who sees in secret will reward you. And when you fast, do not look dismal, like the hypocrites, for they disfigure their faces that their fasting may be seen by men. Truly, I say to you, they have received their reward. But when you fast, anoint your head and wash your face, that your fasting may not be seen by men but by your Father who is in secret; and your Father who sees in secret will reward you. Do not lay up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not break in and steal. For where your treasure is, there will your heart be also."

The Gospel of the Lord.

People Praise be to thee, O Christ.

THE INVITATION TO THE OBSERVANCE OF A HOLY LENT

All stand. The Celebrant turns to the people and says

DEAR People of God: The first Christians observed with great devotion the days of our Lord's passion and resurrection, and it became the custom of the Church to prepare for them by a season of penitence and fasting. This season of Lent provided a time in which converts to the faith were prepared for Holy Baptism. It was also a time when those who, because of notorious sins, had been separated from the body of the faithful were reconciled by penitence and forgiveness, and restored to the fellowship of the Church. Thereby, the whole congregation was put in mind of the message of pardon and absolution set forth in the Gospel of our Savior, and of the need which all Christians continually have to renew their repentance and faith.

I invite you, therefore, in the name of the Church, to the observance of a holy Lent, by self-examination and repentance; by prayer, fasting, and self-denial; and by reading and meditating on God's holy Word. And, to make a right beginning of repentance, and as a mark of our mortal nature, let us now kneel before the Lord, our maker and redeemer.

Silence is kept for a time, all kneeling.

THE BLESSING AND IMPOSITION OF ASHES

The Celebrant blesses the ashes, saying

ALmighty and everlasting God, we beseech thee to spare them that are penitent, and to be favorable to them that call upon thee. Vouchsafe, we pray thee, to send thy holy Angel from heaven to bless and sanctify 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 sight of thy heavenly mercy bewail their sins, and earnestly and meekly implore 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. *Amen.*

While the following psalm is sung, the people come to the altar rail and ashes are imposed with these words:

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

Psalm 51 *Miserere mei, Deus*

Spoken in unison by the congregation at 7 am after the imposition of ashes;

Sung by the choir at 12 noon and 6 pm

HAVE mercy upon me, O God, after thy great goodness :
according to the multitude of thy mercies do away mine offences.

Wash me thoroughly from my wickedness :

and cleanse me from my sin.

For I acknowledge my faults :

and my sin is ever before me.

Against thee only have I sinned, and done this evil in thy sight :

that thou mightest be justified in thy saying, and clear when thou art judged.

Behold, I was shapen in wickedness :

and in sin hath my mother conceived me.

But lo, thou requirest truth in the inward parts:

and shalt make me to understand wisdom secretly.

(continued overleaf)

Thou shalt purge me with hyssop, and I shall be clean :
 thou shalt wash me, and I shall be whiter than snow.
 Thou shalt make me hear of joy and gladness :
 that the bones which thou hast broken may rejoice.
 Turn thy face from my sins :
 and put out all my misdeeds.
 Make me a clean heart, O God :
 and renew a right spirit within me.
 Cast me not away from thy presence :
 and take not thy holy Spirit from me.
 O give me the comfort of thy help again :
 and stablish me with thy free Spirit.
 Then shall I teach thy ways unto the wicked :
 and sinners shall be converted unto thee.
 Deliver me from blood-guiltiness, O God, thou that art the God of my health :
 and my tongue shall sing of thy righteousness.
 Thou shalt open my lips, O LORD :
 and my mouth shall shew thy praise.
 For thou desirest no sacrifice, else would I give it thee :
 but thou delightest not in burnt-offerings.
 The sacrifice of God is a troubled spirit :
 a broken and contrite heart, O God, shalt thou not despise.

THE LITANY OF PENITENCE

Celebrant Let us kneel to pray.

All kneel.

Celebrant Almighty and most merciful Father,

Celebrant and People

WE have erred and strayed from thy ways like lost sheep, we have followed too much the devices and desires of our own hearts, we have offended against thy holy laws, we have left undone those things which we ought to have done, and we have done those things which we ought not to have done, and there is no health in us.

Celebrant We have not loved thee with our whole heart, and mind, and strength. We have not loved our neighbors as ourselves. We have not forgiven others, as we have been forgiven.

People Lord, have mercy upon us.

Celebrant We have been deaf to thy call to serve, as Christ served us. We have not been true to the mind of Christ. We have grieved thy Holy Spirit.

People Lord, have mercy upon us.

Celebrant We confess unto thee, O Lord, all our past unfaithfulness: the pride, hypocrisy, and impatience of our lives,

People Lord, have mercy upon us.

Celebrant From our self-indulgent appetites and ways, and our exploitation of our fellow man,

People Good Lord, deliver us.

Celebrant From our anger at our own frustration, and our envy of those more fortunate than ourselves,

People Good Lord, deliver us.

Celebrant From our intemperate love of worldly goods and comforts, and our dishonesty in daily life and work,

People Good Lord, deliver us.

Celebrant From our negligence in prayer and worship, and our failure to commend the faith that is in us,

People Good Lord, deliver us.

Celebrant Accept our repentance, O Lord, for the wrongs we have done: for our blindness to human need and suffering, and our indifference to injustice and cruelty,

People Accept our repentance, O Lord.

Celebrant For all false judgments, for uncharitable thoughts toward our neighbors, and for our prejudice and contempt toward those who differ from us,

People Accept our repentance, O Lord.

Celebrant For our waste and pollution of thy creation, and our lack of concern for those who come after us,

People Accept our repentance, O Lord.

The Celebrant stands and says the Absolution

ALmighty God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness and live, hath given power and commandment to his Ministers, to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins. He pardoneth ✠ and absolveth all those who truly repent, and unfeignedly believe his holy Gospel. Wherefore let us beseech him to grant us true repentance and his Holy Spirit, that those things may please him which we do at this present; and that the rest of our life hereafter may be pure and holy, so that at the last we may come to his eternal joy; through Jesus Christ our Lord. *Amen.*

All stand.

THE PEACE

Celebrant The peace of the Lord be always with you.

People And with thy spirit.

All greet one another in the name of the Lord. All sit and announcements are made.

AT NOON

Those who are unable to remain for Holy Communion because of other commitments are welcome to leave reverently during the Offertory.

THE OFFERTORY

The Minister begins the Offertory with a sentence of Scripture.

Motet

Richard Farrant (c. 1525–1580)

HIDE not thou thy face from us, O Lord, and cast not off thy servants in thy displeasure; for we confess our sins unto thee, and hide not our unrighteousness. For thy mercy's sake deliver us from all our sins.

from Psalm 27

THE GREAT THANKSGIVING

Celebrant *People*
The Lord be with you. And with thy spi - rit.

Celebrant *People*
Lift up your hearts. We lift them up un - to the Lord.

Celebrant
Let us give thanks un - to our Lord God.

People
It is meet and right so to do.

The Celebrant continues

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. Through Jesus Christ our Lord, who was in every way tempted 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 praising thee, and saying,

Sanctus & Benedictus

HO - LY, HO - LY, HO - LY, Lord God of hosts, Heav'n and earth are
full of thy glo - ry: Glo - ry be to thee, O Lord Most High. ✠ Bless - ed is he that
com - eth in the Name of the Lord. Ho - san - na in the High - est.

THE CANON OF THE EUCHARIST

All kneel. The Celebrant continues

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 and sacrifice, until his coming again.

For in the night in which he was betrayed, he 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 Testament, 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, according to the institution of thy dearly beloved Son our Savior Jesus Christ, we, thy humble servants, do celebrate and make here before thy divine Majesty, with these thy holy gifts, which we now offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same.

And we most humbly beseech thee, O merciful Father, to hear us; and, of thy almighty goodness, vouchsafe to bless and sanctify, with thy Word and Holy Spirit, these thy gifts and creatures of bread and wine; that we, receiving them according to thy Son our Savior Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood.

And we earnestly 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, our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee; humbly beseeching thee that we, and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of thy Son Jesus Christ, be filled with ✠ thy grace and heavenly benediction, and made one body with him, that he may dwell in us, and we in him.

And although we are 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 offenses, through Jesus Christ our Lord; By whom, and with whom, in the unity of the Holy Ghost, all honor and glory be unto thee, O Father Almighty, world without end.

People AMEN.

Communion Devotions

Celebrant And now, as our Savior Christ hath taught us, we are bold to say,

OUR Father, who art in heaven,
hallowed be thy Name,
thy kingdom come
thy will be done
on 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,
but deliver us from evil.

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

The Celebrant breaks the consecrated bread & a period of silence is kept.

Celebrant Christ our Passover is sacrificed for us;

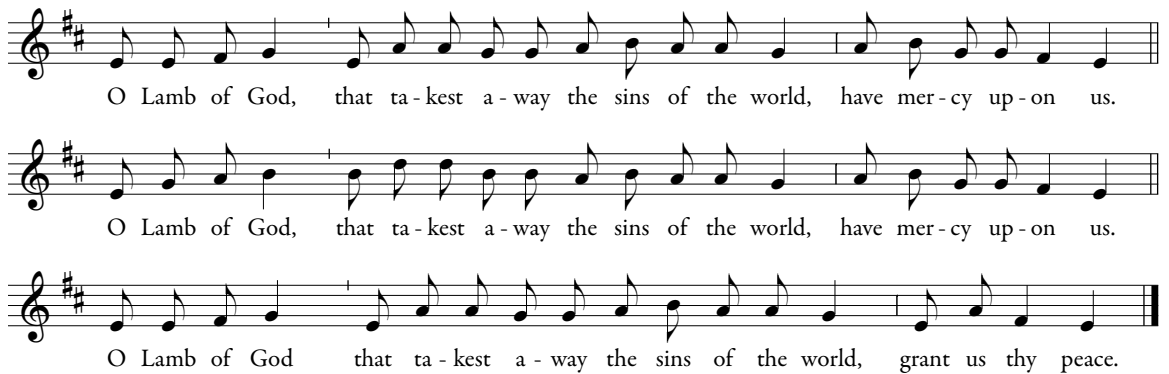
People Therefore let us keep the feast.

People and Celebrant

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 we may evermore dwell in him, and he in us. Amen.

Celebrant The Gifts of God for the People of God.

Agnus Dei



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

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

O Lamb of God that ta-kest a-way the sins of the world, grant us thy peace.

Instructions for Holy Communion

All Christians who have been baptized with water and in the Name of the Father, the Son and the Holy Spirit, who come forward in faith and are permitted to receive Holy Communion in their own church, are welcome to do so on this occasion.

Communion is received in the following way: a priest places the Bread in the palm of your hand, which you then consume; to receive the Wine, hold the base of the chalice and guide it to your lips. The practice of dipping the Bread into the Wine is not permitted. If you do not wish to receive one or both Elements, simply cross your arms over your chest and the priest will give you a blessing.

For those with a medical need, Wine from a dedicated gluten-free chalice is available at the Low Altar.

If one is not able (e.g. because of a medical condition), or prefers not to receive either the Bread or the Wine, the Church has always taught that a person still receives all the benefits of Holy Communion.

Please feel free to consult with a member of the clergy if you have more questions.

Motet

Richard Farrant

CALL to remembrance, O Lord, thy tender mercy and thy loving kindness which hath been ever of old. O remember not the sins and offences of my youth: but according to thy mercy think thou on me, O Lord, for thy goodness.

Psalm 25:5-6

Hymn 142 *[not sung at 7 am]*

Lord, who throughout these forty days

St. Flavian

CONCLUDING RITES

Celebrant Let us pray.

ALmighty and everliving God, we most heartily thank thee for that thou dost feed us, in these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Savior Jesus Christ; and dost assure us thereby of thy favor and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, the blessed company of all faithful people; and are also heirs, through hope, of thy everlasting kingdom. And we humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom with thee and the Holy Ghost, be all honor and glory, world without end. Amen.

In place of the blessing, the Celebrant says this Solemn Prayer over the People

Grant, most merciful Lord, to thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve thee with a quiet mind; through Christ our Lord. *Amen.*

Celebrant Let us bless the Lord.

People Thanks be to God.

Organ Voluntary

Ich ruf zu dir, Herr Jesu Christ, BWV 639

Johann Sebastian Bach (1685-1750)

HOLY WEEK SCHEDULE

WEEKDAYS IN HOLY WEEK

- 8:30 AM Morning Prayer & Holy Communion, *Memorial Chapel*
No Holy Communion on Maundy Thursday and Good Friday
- NOON Sacrament of Reconciliation – Confession, *Church*
Monday–Wednesday only
Holy Communion with healing ministries, *Church*
Wednesday only
- 4:40 PM Evening Prayer Monday-Wednesday, *Memorial Chapel*
- 5–5:45 PM Sacrament of Reconciliation – Confession, *Church*
Monday–Wednesday only

THE PASCHAL TRIDUUM

MAUNDY THURSDAY, APRIL 14

- NOON Said service with homily; no stripping of the altar, *Memorial Chapel*
- 6:30 PM Maundy Thursday History & Traditions, *Memorial Chapel*
- 7 PM Choral Holy Communion with foot washing & stripping of the altar, *Church*
Contemporary Maundy Thursday Service with foot washing & stripping of the altar,
Ascension Chapel

The Vigil at the Altar of Repose begins as soon as the Blessed Sacrament is taken to the Memorial Chapel near the conclusion of the Maundy Thursday liturgy, and continues until 8 AM on Good Friday.

GOOD FRIDAY, APRIL 15

- NOON Solemn Liturgy of Good Friday with Veneration of the Cross and Holy Communion from the Pre-Sanctified Gifts, *Church*
Contemporary Good Friday Service, *Ascension Chapel*
- 5:30 PM Good Friday History & Traditions, *Memorial Chapel*
- 6 PM Solemn Liturgy of Good Friday with Veneration of the Cross and Holy Communion from the Pre-Sanctified Gifts, *Church*
Contemporary Good Friday Service, *Ascension Chapel*

HOLY SATURDAY, APRIL 16

- 7:30 PM Easter Vigil History & Traditions, *Memorial Chapel*
- 8 PM The Great Vigil of Easter, *Church*
The Kindling of the New Fire; the Vigil of lessons that tell the story of redemption from Creation to Jesus Christ; the Sacrament of Baptism for adults; the first Easter celebration of Holy Communion. The people are invited to bring bells to ring after the Easter Acclamation and the return of "Alleluia!"

EASTER DAY, APRIL 17

- 7 AM Holy Communion with Hymns, *Church*
Contemporary Service, *Ascension Chapel*
- 9 AM Traditional Service, *Church*
Contemporary Service, *Ascension Chapel**
- 11:15 AM Traditional Service, *Church**
Contemporary Service, *Ascension Chapel*

No evening services or Sunday School on Easter Day

**Also available via Livestream*

Stay up to date with all events, classes,
services, and other activities this Lent.

VISIT [INCARNATION.ORG/LENT](https://www.incarnation.org/LENT)



The foregoing text of the service of worship contained in this program is taken from *The Book of Common Prayer* 1979.
The Book of Common Prayer alone is of authority in the worship of the Episcopal Church.
This program is provided for convenience of use on this occasion.

CHURCH *of the* **INCARNATION**

A parish in the Episcopal Diocese of Dallas and a member of the world-wide Anglican Communion.

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