



# **Ash Wednesday**

**Wednesday, March 2, 2022**

*Contemporary Service*

## 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 (see how-to guides in the tract racks); 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 people stand as the ministers enter in silence, after which all kneel for a period of silent prayer.*

Have mercy on me  
Have mercy on me  
O Lord, have mercy

*The Celebrant alone stands and says*  
*Celebrant* Let us pray

Almighty and everlasting God, you hate nothing that you have made, and 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 you, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, forever and ever. *Amen.*

## THE 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?'"

*Reader* The Word of the Lord.  
*People* Thanks be to God.

## PSALM 57

O be merciful to me  
O be merciful to me  
For in you my soul will sing  
Underneath the shadows of your wings

You're all of my salvation  
You're all of my joy  
In every situation  
I will rejoice  
I will rejoice

O be merciful to me  
O be merciful to me  
For in you my soul will sing  
Underneath the shadows of your wings

You're all of my salvation  
You're all of my joy  
In every situation  
I will rejoice  
I will rejoice

## THE EPISTLE

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.

*Reader*      The Word of the Lord.

*People*      Thanks be to God.

## SEQUENCE

*We Long to See You*

Almighty God, we long to see you;  
Open our hearts and make them pure.  
Spirit, we wash our hands in mercy;  
Come teach our souls to love your truth.

## THE GOSPEL

Matthew 6:1–6, 16–21

*Deacon*      ✠ The Holy Gospel of our Lord Jesus Christ according to Saint Matthew.

*People*      Glory to you, Lord Christ.

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."

*Deacon*      The Gospel of the Lord.

*People*      Praise to you, Lord Christ.

## SEQUENCE

*We Long to See You*

Almighty God, we long to see you;  
Open our hearts and make them pure.  
Spirit, we wash our hands in mercy;  
Come teach our souls to love your truth.

## SERMON

Father Chase Skorburg

### 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 God, you have created us out of the dust of the earth: Grant that these ashes may be to us a sign of our mortality and penitence, that we may remember that it is only by your gracious gift that we are given everlasting life; through Jesus Christ our Savior. *Amen.*

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

Remember that you are dust, and to dust you shall return.

## SONG

*Have Mercy*

Have mercy on me  
Have mercy on me  
O Lord, have mercy

Have mercy on me  
Have mercy on me  
O Lord, have mercy

Oh, help my unbelief  
Oh, help my unbelief  
O Lord, have mercy  
O Lord, have mercy

Have mercy  
Have mercy

## SONG

*Come Ye Sinners*

Come ye sinners, poor and needy  
Weak and wounded, sick and sore  
Jesus ready stands to save you  
Full of pity, love, and power

I will arise and go to Jesus  
He will embrace me in His arms  
In the arms of my dear Savior  
Oh, there are ten thousand charms

Come ye thirsty, come and welcome  
God's free bounty, glorified  
True belief and true repentance  
Every grace that brings you nigh

Let not conscience make you linger  
Nor of fitness fondly dream  
All the fitness He requireth  
Is to fill your need of Him

I will arise and go to Jesus  
He will embrace me in His arms  
In the arms of my dear Savior  
Oh, there are ten thousand charms

I will arise and go to Jesus  
He will embrace me in His arms  
In the arms of my dear Savior  
Oh, there are ten thousand charms

Come ye weary, heavy laden  
Lost and ruined by the fall  
If you tarry till you're better  
You will never come at all

I will arise and go to Jesus  
He will embrace me in His arms  
In the arms of my dear Savior  
Oh, there are ten thousand charms

In the arms of my dear Savior  
Oh, there are ten thousand charms

## THE LITANY OF PENITENCE

*Celebrant* Let us kneel to pray.

*All kneel.*

*Celebrant* Most holy and merciful Father,

*Celebrant and People*

We confess to you and to one another, and to the whole communion of saints in heaven and on earth, that we have sinned by our own fault in thought, word, and deed; by what we have done, and by what we have left undone.

*Celebrant* We have not loved you 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* Have mercy on us, Lord.

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

*People* Have mercy on us, Lord.

*Celebrant* We confess to you, Lord, all our past unfaithfulness: the pride, hypocrisy, and impatience of our lives,

*People* Have mercy on us, Lord.

*Celebrant* Our self-indulgent appetites and ways, and our exploitation of other people,

*People* We confess to you, Lord.

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

*People* We confess to you, Lord.

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

*People* We confess to you, Lord.

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

*People* We confess to you, Lord.

*Celebrant* Accept our repentance, 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, 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, Lord.

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

*People* Accept our repentance, Lord.

*Celebrant* Restore us, good Lord, and let your anger depart from us;

*People* Favorably hear us, for your mercy is great.

*Celebrant* Accomplish in us the work of your salvation,

*People* That we may show forth your glory in the world.

*The Celebrant stands and gives the Absolution*

Almighty God, the Father of our Lord Jesus Christ, who desires not the death of sinners, but rather that they may turn from their wickedness and live, has given power and commandment to his ministers to declare and pronounce to his people, being penitent, the absolution and remission of their sins. He pardons and absolves all those who truly repent, and with sincere hearts believe his holy Gospel. Therefore we beseech him to grant us true repentance and his Holy Spirit, that those things may please him which we do on this day, 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 your spirit.

*All greet one another with a sign of peace in the name of the Lord.*

## OFFERTORY SONG

*Wood and Nails*

*The Minister begins the Offertory with a sentence of Scripture.*

O humble carpenter  
Down on Your hands and knees  
Look on Your handiwork and build a house  
So You may dwell in me  
So You may dwell in me

The work was done with nothing but  
Wood and nails in Your scar-borne hands  
O show me how to work and praise  
Trusting that I am Your instrument

O loving laborer  
With the sweat upon Your face  
Oh, build a table that I too may join You  
In the Father's place  
Oh, in the Father's place

The work was done with nothing but  
Wood and nails in Your scar-borne hands  
O show me how to work and praise  
Trusting that I am Your instrument

The kingdom's come and build upon  
Wood and nails gripped with joyfulness  
So send me out, within Your ways  
Knowing that the task is finished  
The dead will rise and give you praise  
Wood and nails will not hold them down  
These wooden tombs, we'll break them soon  
And fashion them into flower beds  
The curse is done, the battle won  
Swords bent down into plowshares  
Your scar-borne hands, will join with them  
Serving at the table You've prepared

O humble carpenter

## THE GREAT THANKSGIVING

*Celebrant* The Lord be with you.  
*People* And with your spirit.

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

*Celebrant* Let us give thanks to the Lord our God.  
*People* It is right to give him thanks and praise.

*The Celebrant continues with the Preface, which concludes*

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who forever sing this hymn to proclaim the glory of your Name:

## SANCTUS & BENEDICTUS

*Celebrant & People*

Holy, holy, holy Lord, God of power and might,  
heaven and earth are full of your glory.  
Hosanna in the highest.

✠ Blessed is he who comes in the name of the Lord.  
Hosanna in the highest.

## THE CANON OF THE EUCHARIST

*All kneel. The Celebrant continues with the Eucharistic Prayer*

Holy and gracious Father: In your infinite love you made us for yourself, and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all.



He stretched out his arms upon the cross, and offered himself, in obedience to your will, a perfect sacrifice for the whole world.

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore we proclaim the mystery of faith:

*Celebrant & People*

Christ has died.

Christ is risen.

Christ will come again.

*The Celebrant continues*

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts.

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

All this we ask through your Son Jesus Christ: By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever.

*People* AMEN.

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

*Celebrant & People*

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 and a period of silence is kept.*

*Celebrant* Christ our Passover is sacrificed for us;

*People* Therefore let us keep the feast.

## **THE PRAYER OF HUMBLE ACCESS**

*Celebrant* We do not presume

*All* to come to this your table, O merciful Lord,  
trusting in our own righteousness,  
but in your abundant and great mercies.

We are not worthy so much as to gather up  
the crumbs under your table;

but you are the same Lord  
whose property is always to have mercy.

Grant us, therefore, gracious Lord,  
so to eat the flesh of your 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.

*Persons who wish to have the Holy Eucharist brought to them in their pew should notify an usher.*

### 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, 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.

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. If needed, there is wine from a dedicated gluten-free chalice; just notify a priest when you kneel at the altar rail.

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

### SONG

*Lead Me To The Cross*

Savior I come quiet my soul  
Remember, redemption's hill  
Where Your blood was spilled  
For my ransom

You were as I tempted and tried  
Human, the Word became flesh  
Bore my sin and death  
Now You're risen

Everything I once held dear  
I count it all as loss

Everything I once held dear  
I count it all as loss

*Chorus*

*Chorus*

*Lead me to the cross*

*Where Your love poured out*

*Bring me to my knees*

*Lord I lay me down*

*Rid me of myself, I belong to You*

*Oh lead me, lead me to the cross*

To Your heart

To Your heart

Lead me to Your heart

Lead me to Your heart

*Chorus 2x*

### POST-COMMUNION PRAYER

*Celebrant & People*

Eternal God, heavenly Father, you have graciously accepted us as living members of your Son our Savior Jesus Christ, and you have fed us with spiritual food in the Sacrament of his Body and Blood. Send us now into the world in peace, and grant us strength and courage to love and serve you with gladness and singleness of heart; through Christ our Lord. Amen.

### BLESSING & DISMISSAL

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

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

*Celebrant* Let us bless the Lord.

*People* Thanks be to God.

# 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)**



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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.*

3966 McKinney Avenue Dallas, Texas 75204 • 214.521.5101 • [info@incarnation.org](mailto:info@incarnation.org)

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