

Notes

This is a Common Worship service with seasonal material from "Times and Seasons", authorised for experimental use.

When to use the Rite

This service is intended for use on Ash Wednesday but where necessary it may be used up to the first Sunday in Lent. The silence during the Liturgy of Penitence is an integral part of the rite and should not be omitted or reduced to a mere pause.

Confession and Absolution

Other forms of confession and absolution authorised by Canon may replace the forms used in this service.

Ash

The ash used for the Imposition of Ashes may be made from the burnt Palm Crosses of the previous year. Members of the congregation may be asked to return the Palm Crosses to Church on the Sunday before Lent and the Palm Crosses could be burned as part of the activities of Shrove Tuesday. If necessary, other provision may be made.

Imposition of Ashes

The President may be assisted by others with the imposition of ashes, especially in larger congregations. The ashes may be imposed with the authorised words, in silence and or brief personal prayer may be offered.

Liturgical Colour for Lent

Violet, and if possible, this should be different from the more imperial purple used for Advent. Lenten Array, which is unbleached linen, may also be used. Hangings and flowers should be removed from the worship area, though dry arrangements may be appropriate

Ash Wednesday Collect

This collect may be preferred as an Opening Prayer or Post Communion, or may be used privately.

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 receive from you, the God of all mercy, perfect remission and forgiveness; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever.

Amen.

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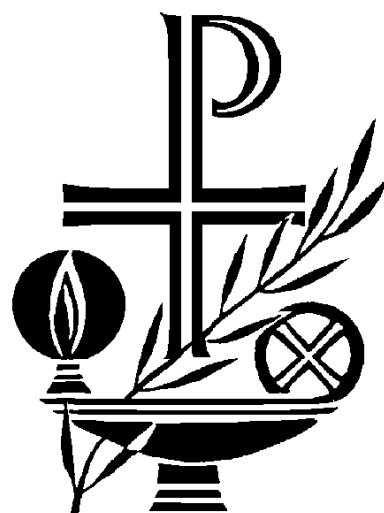
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THE EUCHARIST

Holy Communion
Common Worship
Order One

Ash Wednesday



A Labarum Longbook

Introduction to the Season

Lent is a forty-day period before Easter. It begins on Ash Wednesday. We skip Sundays when we count the forty days, because Sundays commemorate the Resurrection.

Lent is a season of soul-searching and repentance. It is a season for reflection and taking stock. Lent originated in the very earliest days of the Church as a preparatory time for Easter, when the faithful rededicated themselves and when converts were instructed in the faith and prepared for baptism. By observing the forty days of Lent, the individual Christian imitates Jesus' withdrawal into the wilderness for forty days. Lent has been observed in the church since apostolic times.

In many countries, the last day before Lent (called Shrove Tuesday, Mardi Gras, Carnival, or Fasching) has become a last fling before the solemnity of Lent. In England we keep Pancake Tuesday. For centuries, it was customary to fast by abstaining from meat during Lent.

Ashes are an ancient sign of penitence; from the middle ages it became the custom to begin Lent by being marked in ash with the sign of the cross. Liturgical dress is the simplest possible. Churches are kept bare of flowers and decoration. The *Gloria in excelsis* is not used. The fourth Sunday of Lent (*Laetare* or Refreshment Sunday) was allowed as a day of relief from the rigour of Lent, and the Feast of the Annunciation almost always falls in Lent; these intervals are the background to the modern observance of Mothering Sunday.

As Holy Week approaches, the atmosphere of the season darkens; the readings begin to anticipate the story of Christ's suffering and death, and the reading of the Passion Narrative gave to the Fifth Sunday its name of Passion Sunday. There are many devotional exercises which may be used in Lent and Holy Week outside the set liturgy.



The Dismissal

Responsory

This responsory may be used.

This is love, not that we loved God,
All **but that he loved us and sent his Son.**
He is the sacrifice for our sins,
All **that we might live through him.**
If God loves us so much
All **we ought to love one another.**
If we love one another
All **God lives in us.**

Dismissal Gospel

This Dismissal Gospel may be used.

Hear the Gospel of our Lord Jesus Christ according to Luke
All **Glory to you, O Lord.**

Which one of you, having a hundred sheep and losing one of them, does not leave the ninety-nine in the wilderness and go after the one that is lost until he finds it? When he has found it, he lays it on his shoulders and rejoices. And when he comes home, he calls together his friends and neighbours, saying to them, "Rejoice with me, for I have found my sheep that was lost." Just so, I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous people who need no repentance. *Luke 15:4-7*

This is the gospel of the Lord
All **Praise to you, O Christ.**

Blessing

May God the Father,
who does not despise the broken spirit,
give to you a contrite heart.
All **Amen.**

May Christ,
who bore our sins in his body on the tree,
heal you by his wounds.
All **Amen.**

May the Holy Spirit,
who leads us into all truth,
speak to you words of pardon and peace.
All **Amen.**

And the blessing of God almighty,
the Father, the Son, and the Holy Spirit,
be among you, and remain with you always.
All **Amen.**

Dismissal

Go in the joy and peace of Christ.
All **Thanks be to God.**

Giving of Communion

The president says this invitation to communion

Jesus is the Lamb of God
who takes away the sin of the world.
Blessed are those who are called to his supper.
All **Lord, I am not worthy to receive you,
but only say the word, and I shall be healed.**

The president may add these words.

Draw near with faith.
[Receive the body of our Lord Jesus Christ
which he gave for you,
and his blood which he shed for you.
Eat and drink
in remembrance that he died for you,
and feed on him in your hearts
by faith with thanksgiving.]

The president and people receive communion.

Baptized persons who are communicant members of other Churches which subscribe to the doctrine of the Holy Trinity, and are in good standing in their own Church may receive the Holy Communion.

*Any person may come to the altar for a blessing.
Hold a book, or cross the palms of your hands across your chest for a blessing.*

During the distribution hymns and anthems may be sung.



The Prayer after Communion

Silence is kept.

This post communion prayer or other suitable prayer is said.

Almighty God,
you have given your only Son to be for us
both a sacrifice for sin
and also an example of godly life:
give us grace
that we may always most thankfully receive
these his inestimable gifts,
and also daily endeavour to follow
the blessed steps of his most holy life;
through Jesus Christ our Lord.

All **Amen.**

All may say this prayer.

All **God of our pilgrimage,
you have fed us with the bread of heaven.
Refresh and sustain us
as we go forward on our journey,
in the name of Jesus Christ our Lord.
Amen.**

A hymn may be sung.

The Gathering

At the entry of the ministers a hymn is sung.

The Greeting

The president says

In the name of the Father,
and of the Son,
and of the Holy Spirit.

All **Amen.**

The president greets the people

Grace, mercy and peace
from God our Father
and the Lord Jesus Christ
be with you

All **And also with you.**

The president explains the meaning of Lent and invites the people to observe it faithfully.

Brothers and sisters in Christ:
since early days Christians have observed with great devotion the time of our Lord's passion and resurrection and prepared for this by a season of penitence and fasting.

By carefully keeping these days, Christians take to heart the call to repentance and the assurance of forgiveness proclaimed in the gospel, and so grow in faith and in devotion to our Lord.

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.

The Trisagion or another suitable penitential song may be used.

A minister says

Holy God,
holy and strong,
holy and immortal,
have mercy upon us.

And all repeat

All **Holy God,
holy and strong,
holy and immortal,
have mercy upon us.**

The Collect

Let us pray for grace to keep Lent faithfully.

Silence is kept.

Holy God,
our lives are laid open before you:
rescue us from the chaos of sin
and through the death of your Son
bring us healing and make us whole
in Jesus Christ our Lord.

All **Amen.**

See back cover for an alternative collect.

Readings

One or two readings from Scripture precede the Gospel reading.
At the end of each the reader may say

This is the word of the Lord.

All **Thanks be to God.**

A hymn or psalm may follow the reading(s).

Gospel Reading

Stand, and turn to face the gospeller.
This acclamation may herald the gospel reading.

Praise to you, O Christ, king of eternal glory.
The Lord is a great God,
O that today you would listen to his voice.
Harden not your hearts.

All **Praise to you, O Christ, king of eternal glory.**

When the Gospel is announced the reader says

Hear the Gospel
of our Lord Jesus Christ according to *N*.

All **Glory to you, O Lord.**

At the end the reader says

This is the Gospel of the Lord.

All **Praise to you, O Christ.**

Sermon

Sit. Listen to the Word of God explained in the sermon.



The Liturgy of Penance

Self-Examination & Confession

All **Kneel**
A minister now leads a corporate examination of conscience.

Let us now call to mind our sin
and the infinite mercy of God.

God the Father,
All **have mercy on us.**

God the Son,
All **have mercy on us.**

God the Holy Spirit,
All **have mercy on us**

Trinity of love,
All **have mercy on us.**

All **Most merciful God,**
Father of our Lord Jesus Christ,
we confess that we have sinned
in thought, word and deed.

Either the contemporary or traditional form may be used.

As our Saviour taught us, so we pray

All **Our Father in heaven,**
hallowed be your name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those who sin against us.
Lead us not into temptation
but deliver us from evil.
For the kingdom, the power,
and the glory are yours
now and for ever.
Amen.

Or in the traditional form.

Let us pray with confidence
as our Saviour has taught us

All **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,
the power and the glory,
for ever and ever.
Amen.

Breaking of the Bread

The president breaks the consecrated bread.

Every time we eat this bread
and drink this cup

All **We proclaim the Lord's death**
until he comes.

The *Agnus Dei* may be used as the bread is broken.

All **Lamb of God,**
you take away the sin of the world,
have mercy on us.

Lamb of God,
you take away the sin of the world,
have mercy on us.

Lamb of God,
you take away the sin of the world,
grant us peace.

All **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.**

Lord, you are holy indeed, the source of all holiness;
grant that by the power of your Holy Spirit,
and according to your holy will,
these gifts of bread and wine
may be to us the body and blood
of our Lord Jesus Christ;

who, in the same night that he was betrayed,
took bread and gave you thanks;
he broke 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.

In the same way, after supper
he took the cup and gave you thanks;
he gave it to them, saying:
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.
Do this, as often as you drink it,
in remembrance of me.

Christ is the Bread of Life:

All **When we eat this bread and drink this cup,
we proclaim your death, Lord Jesus,
until you come in glory.**

And so, Father, calling to mind his death on the cross,
his perfect sacrifice made once
for the sins of the whole world;
rejoicing in his mighty resurrection
and glorious ascension,
and looking for his coming in glory,
we celebrate this memorial of our redemption.

As we offer you this our sacrifice
of praise and thanksgiving,
we bring before you this bread and this cup
and we thank you for counting us worthy
to stand in your presence and serve you.

Send the Holy Spirit on your people
and gather into one in your kingdom
all who share this one bread and one cup,
so that we, in the company of [*N and*] all the saints,
may praise and glorify you for ever,
through Jesus Christ our Lord;

by whom, and with whom, and in whom,
in the unity of the Holy Spirit,
all honour and glory be yours, almighty Father,
for ever and ever.

All **Amen.**

We have not loved you
with our whole heart, and mind, and strength.
We have not loved our neighbours as ourselves.
We have not forgiven others,
as we have been forgiven.

All **Lord, have mercy.**

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.

All **Lord, have mercy.**

We confess to you, Lord, all our past unfaithfulness:

The pride, hypocrisy, and impatience of our lives,

All **Lord, have mercy.**

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

All **Lord, have mercy.**

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

All **Lord, have mercy.**

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

All **Lord, have mercy.**

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

All **Lord, have mercy.**

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,

All **Accept our repentance, Lord.**

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

All **Accept our repentance, Lord.**

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

All **Accept our repentance, Lord.**

Restore us, good Lord,
and let your anger depart from us,

All **Favourably hear us, for your mercy is great.**

Accomplish in us the work of your salvation,

All **That we may show your glory in the world.**

By the cross and passion of your Son our Lord,

All **Bring us with all your saints
to the joy of his resurrection.**

Silence

After the silence a minister says

We have not loved you, Lord.

All **We have not loved you with our whole heart.
We have not loved our neighbours as ourselves.
In your mercy forgive what we have been,
help us to amend what we are,
and direct what we shall be;
that we may do justly, love mercy,
and walk humbly with you, our God. Amen.**

If the people are to be marked with ash this should follow here, otherwise the service continues with an authorised absolution and the exchange of the Peace.

The Imposition of Ashes

If the imposition of ashes is to follow, the president says

Dear friends in Christ,
I invite you to receive these ashes
as a sign of the spirit of penitence
with which we shall keep this season of Lent.

God our Father,
you create us from the dust of the earth:
grant that these ashes may be for us
a sign of our penitence
and a symbol of our mortality;
for it is by your grace alone
that we receive eternal life
in Jesus Christ our Saviour.

All **Amen.**

The president and people receive the imposition of ashes, the president first receiving the imposition from another minister. At the imposition the minister says to each person

Remember that you are dust,
and to dust you shall return.
Turn away from sin and be faithful to the Gospel.

Or the ashes may be imposed without the use of words. During the imposition silence may be kept, or a hymn, anthem or psalm may be sung.

The president may say

The Lord enrich you with his grace,
and nourish you with his blessing;
the Lord defend you in trouble
and keep you from all evil;
the Lord accept your prayers,
and absolve you from your offences,
for the sake of Jesus Christ, our Saviour.

All **Amen.**

The Liturgy of the Sacrament

The Peace

Stand.

The president introduces the Peace using these or similar words:

Since we are justified by faith,
we have peace with God
through our Lord Jesus Christ,
who has given us access to his grace.

All The peace of the Lord be always with you
and also with you.

Let us offer one another a sign of peace.

All may exchange a sign of peace.

Preparation of the Table Taking of the Bread and Wine

A hymn may be sung.

The gifts of the people may be gathered and presented.

The Altar is prepared, and bread and wine are placed upon it. The president takes the bread and wine, and may say.

Blessed are you, Lord God of all creation:
through your goodness
we have this bread to set before you,
which earth has given
and human hands have made.
It will become for us the bread of life.

All **Blessed be God for ever.**

Blessed are you, Lord God of all creation:
through your goodness
we have this wine to set before you,
fruit of the vine and work of human hands.
It will become for us the cup of salvation.

All **Blessed be God for ever.**

The president may add

Merciful Father,
turn us from sin to faithfulness
and from disobedience to love,
and prepare us to celebrate
the death and resurrection of Christ our Saviour
who is alive and reigns, now and for ever.

All **Amen**

The Eucharistic Prayer

The president says

The Lord be with you

All **and also with you.**

Lift up your hearts.

All **We lift them to the Lord.**

Let us give thanks to the Lord our God.

All **It is right to give thanks and praise.**

It is indeed right and good
to give you thanks and praise,
almighty God and everlasting Father,
through Jesus Christ your Son.
For in these forty days
you lead us into the desert of repentance
that through a pilgrimage of prayer and discipline
we may grow in grace
and learn to be your people once again.
Through fasting, prayer and acts of service
you bring us back to your generous heart.
Through study of your holy word
you open our eyes to your presence in the world
and free our hands to welcome others
into the radiant splendour of your love.
As we prepare to celebrate the Easter feast
with joyful hearts and minds
we bless you for your mercy
and join with saints and angels
for ever praising you and *saying*.