

ASH WEDNESDAY

March 2, 2022

7:00 p.m.



St. Stephen's Episcopal Church
Middlebury, Vermont

Our purpose: To grow in God's love and serve Christ in all people

Our mission: To be an inclusive community awake to God in worship, learning and service

Holy Eucharist and Imposition of Ashes

*Let us recognize and acknowledge that our bodies walk, pray and live in the hills
and valleys that have been and continue to be the traditional, ancestral
land and unceded homeland of the Abenaki people.*

Prelude

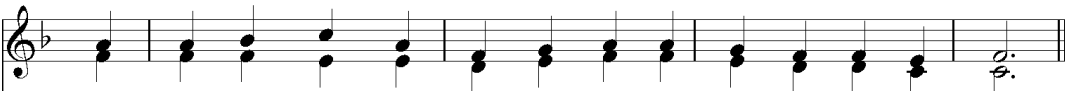
Meditations

Dom Paul Benoit

Processional Hymn 142



1 Lord, who through-out these for - ty days for us didst fast and pray,
2 As thou with Sa - tan didst con-tend, and didst the vic-tory win,
3 As thou didst hun-ger bear and thirst, so teach us, gra-cious Lord,
4 And through these days of pen - i - tence, and through thy Pas-sion - tide,
5 A - bide with us, that so, this life of suf - fering o - ver - past,



1 teach us with thee to mourn our sins, and close by thee to stay.
2 O give us strength in thee to fight, in thee to con-quer sin.
3 to die to self, and chief - ly live by thy most ho - ly word.
4 yea, ev - er - more, in life and death, Je - sus! with us a - bide.
5 an Eas - ter of un - end - ing joy we may at - tain at last!



Words: Claudia Frances Hernaman (1838-1898) Music: *St. Flavian*, melody from *Day's Psalter*, 1562; adapt. and harm. Richard Redhead (1820-1901)

The Salutation and Collect

Celebrant: The Lord be with you.

People: **And also with you.**

Celebrant: Let us pray.

Almighty and everlasting God, you hate nothing you have made and forgive the sins of all 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 and the Holy Spirit, one God, for ever and ever. **Amen.**

The Word of God

First 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 spread upon the mountains a great and powerful army comes; their like has never been from of old, nor will be again after them in ages to come. Yet even now, says the LORD, return to me with all your heart, with fasting, with weeping, and with mourning; rend your hearts and not your clothing. Return to the LORD, your God, for he is gracious and merciful, slow to anger, and abounding in steadfast love, and relents from punishing. Who knows whether he will not turn and relent, and leave a blessing behind him, a grain 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 aged; gather the children, even infants at the breast. Let the bridegroom leave his room, and the bride her canopy. Between the vestibule and the altar let the priests, the ministers of the LORD, weep. Let them say, "Spare your people, O LORD, and do not make your heritage a mockery, a byword among the nations. Why should it be said among the peoples, 'Where is their God?'"

Lector: The Word of the Lord.

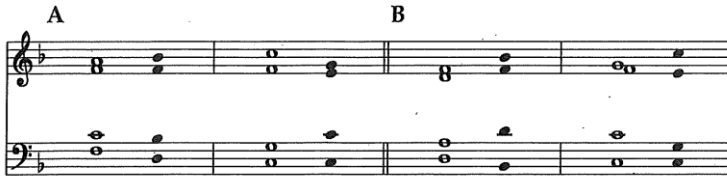
People: **Thanks be to God.**

Psalm 103:8-14

The Choir will chant the antiphon, then all in the congregation respond by chanting the antiphon. The choir will then chant the psalm's verses and the congregation responds with the chanted antiphon where indicated in the psalm text.

Antiphon:

The musical notation for the antiphon is presented on a grand staff with a treble clef on the upper staff and a bass clef on the lower staff. The key signature has one flat (B-flat). The melody is written in the treble clef, and the accompaniment is in the bass clef. The lyrics are: "The Lord re - mem - bers that we are but dust." The music consists of a single line of melody with a corresponding bass line. The melody starts on a G4 note, moves to A4, Bb4, and then has a series of quarter notes: C5, Bb4, A4, G4, F4, E4, D4. The bass line consists of a series of whole notes: G3, F3, E3, D3, C3, B2, A2, G2.



- A 8 The LORD is full of compassion and mercy, *
slow to anger and of great kindness.
- A 9 He will not always accuse us, *
nor will he keep his anger for ever.
- B 10 He has not dealt with us according to our sins, *
nor rewarded us according to our wickedness. [ANT.]
- 11 For as the heavens are high above the earth, *
so is his mercy great upon those who fear him.
- 12 As far as the east is from the west, *
so far has he removed our sins from us. [ANT.]
- 13 As a father cares for his children, *
so does the LORD care for those who fear him.
- 14 For he himself knows whereof we are made; *
he remembers that we are but dust. [ANT.]

From *A HymnTune Psalter* © 1998 by Carl P. Daw, Jr.
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Second Lesson

2 Corinthians 5:20b - 6:10

We entreat you on behalf of Christ, be reconciled to God. For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God. As we work together with him, we urge you also not to accept the grace of God in vain. For he says, “At an acceptable time I have listened to you, and on a day of salvation I have helped you.” See, now is the acceptable time; see, now is the day of salvation! We are putting no obstacle in anyone's way, so that no fault may be found with our ministry, but as servants of God we have commended ourselves in every way: through great endurance, in afflictions, hardships, calamities, beatings, imprisonments, riots, labors, sleepless nights, hunger; by purity, knowledge, patience, kindness, holiness of spirit, genuine love, truthful speech, and the power of God; with the weapons of righteousness for the right hand and for the left; in honor and dishonor, in ill repute and good repute. We are treated as impostors, and yet are true; as unknown, and yet are well known; as dying, and see - we are alive; as punished, and yet not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing everything.

Lector: The Word of the Lord.

People: Thanks be to God.

Gradual Hymn 140



1 Wilt thou for - give that sin, where I be - gun,
2 Wilt thou for - give that sin, by which I won
3 I have a sin of fear that when I've spun



which is my sin, though it were done be - fore?
o - thers to sin, and made my sin their door?
my last thread, I shall per - ish on the shore;



Wilt thou for - give those sins through which I run,
Wilt thou for - give that sin which I did shun
swear by thy - self, that at my death thy Son



and do run still, though still I do de - plore?
a year or two, but wal - lowed in a score?
shall shine as he shines now, and here - to - fore.



When thou hast done, thou hast not done, for I have more.
When thou hast done, thou hast not done, for I have more.
And hav - ing done that, thou hast done, I fear no more.

Words: John Donne (1573-1631) Music: *Donne*, melody and bass John Hilton (1599-1657), alt.; harm. Roy F. Kehl (b. 1935), after Elizabeth Poston (b. 1905)
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Celebrant: The Holy Gospel of our Lord Jesus Christ according to Matthew.
People: **Glory to you, Lord Christ.**

The Gospel

Matthew 6:1-6, 16-21

Beware of practicing your piety before others in order to be seen by them; for then you have no reward from your Father in heaven. So whenever you give alms, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, so that they may be praised by others. Truly I tell 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 done in secret; and your Father who sees in secret will reward you. And whenever you pray, do not be like the hypocrites; for they love to stand and pray in the synagogues and at the street corners, so that they may be seen by others. Truly I tell you, they have received their reward. But whenever 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 whenever you fast, do not look dismal, like the hypocrites, for they disfigure their faces so as to show others that they are fasting. Truly I tell you, they have received their reward. But when you fast, put oil on your head and wash your face, so that your fasting may be seen not by others but by your Father who is in secret; and your Father who sees in secret will reward you. Do not store up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal; but store 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 your heart will be also.

Celebrant: The Gospel of the Lord.

People: **Praise to you, Lord Christ.**

The Homily

Blessing and Distribution of Ashes

The Celebrant offers this invitation to a holy Lent:

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 come before the Lord, our maker and redeemer.

Silence is then kept for a time, all kneeling.

The Celebrant blesses the ashes to be imposed:

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.**

Those who wish to receive ashes are asked to form a line in the center aisle and approach the altar steps. The ashes are imposed with the following words:

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

As ashes are imposed, the Choir chants a portion of

Psalm 51 (text may be found in the *Book of Common Prayer* p. 656)

After all have returned to their pews, the entire congregation kneels and says together

Litany of Penitence

People: **Most holy and merciful Father:
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: **We confess to you, 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.**

Celebrant: By the cross and passion of your Son our Lord,

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

Celebrant: 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.**

The Peace

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

People: **And also with you.**

The Offertory

Offertory Anthem

God Be in My Head

John Rutter

The Great Thanksgiving

Alternative Eucharistic Prayer III from the Episcopal Church of Scotland

Celebrant: The Lord be with you.

People: **And also with you.**

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 God thanks and praise.**

Worship and praise belong to you, maker of light and darkness. Your wisdom draws beauty from chaos, brings a harvest out of sorrow and leads the exiles home. In Christ your Son enemies are reconciled, debts forgiven and strangers made welcome. Your Spirit frees us to live as sons and daughters in our Father's house. We who by Christ's power follow the way of the Cross, sharing the joy of his obedience, now offer you our praise, with angels and archangels and the whole company of heaven singing the hymn of your unending glory:

People: **Holy, Holy, Holy Lord,
God of power and might.
Heaven and earth are full of your glory.
Hosanna in the highest.**

**Blessed is the one who comes in the name of the Lord.
Hosanna in the highest.**

Glory and thanksgiving be to you, most loving Father, for Christ in whom the world is reconciled. Lifted on the Cross, his suffering and forgiveness spanned the gulf our sins had made. Through that dark struggle death was swallowed up in victory, that life and light might reign. Before he was given up to suffering and death, recalling the night of Israel's release, the night in which the sons of Egypt died, your Chosen One, himself the First-Born, freely offered his life.

At supper with his disciples he took bread and offered you thanks. He broke the bread, and gave it to them, saying: "Take, eat. This is my Body: it is broken for you."

After supper, he took the cup, he offered you thanks, and gave it to them saying: "Drink this, all of you. This is my Blood of the new covenant; it is poured out for you, and for all, that sins may be forgiven. Do this in remembrance of me."

We now obey your Son's command. We recall his blessed passion and death, his glorious resurrection and ascension; and we look for the coming of his Kingdom. Made one with him, we offer you these gifts and with them ourselves, a single, holy, living sacrifice.

Hear us, most merciful Father, and send your Holy Spirit upon us and upon this bread and this wine, that, overshadowed by his life-giving power, they may be the Body and Blood of your Son, and we may be kindled with the fire of your love and renewed for the service of your Kingdom.

Help us, who are baptised into the fellowship of Christ's Body to live and work to your praise and glory; may we grow together in unity and love until at last, in your new creation, we enter into our heritage in the company of the Virgin Mary, the apostles, and prophets, and of all our brothers and sisters living and departed.

Through Jesus Christ our Lord, with whom, and in whom, in the unity of the Holy Spirit, all honour and glory be to you, Lord of all ages, world without end. **Amen.**

The Lord's Prayer

**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 Breaking of the Bread

At the breaking of the bread we will observe silence.

Celebrant: We break this bread to share in the body of Christ.

People: **We who are many are one body, for we all share the one bread.**

The Invitation

Celebrant: The Gifts of God for the People of God.

The Communion

You are welcome to this table.

For those who are worshipping on Zoom, it's suggested that the following prayer for spiritual communion be said at this time:

In union, O Lord, with your faithful people at every altar of your Church, where the Holy Eucharist is now being celebrated, I desire to offer to you praise and thanksgiving. I remember your death, O Christ; I proclaim your resurrection; I await your coming in glory. Since I cannot receive you today in the Sacrament of your Body and Blood, I pray you to come spiritually into my heart. Cleanse and strengthen me with your grace, Lord Jesus, and let me never be separated from you. May I live in you, and you in me, in this life and in the life to come. Amen.

Communion Taize Chant

Bless the Lord

The congregation chants the following seven times

The musical score is arranged in three systems. Each system consists of a vocal line (treble clef) and a piano accompaniment (grand staff). The key signature is one flat (B-flat) and the time signature is common time (C). The first system includes the lyrics: "Bless the Lord, my soul, and bless God's ho - ly name." The second system includes the lyrics: "Bless the Lord, my soul, who leads me in - to life." The piano accompaniment features a steady bass line and chords in the right hand, with a dynamic marking of *p* (piano) at the beginning of each system.

The Post-Communion Prayer

People: Father of all, we give you thanks and praise that when we were still far off you met us in your Son and brought us home. Dying and living, he declared your love, gave us grace, and opened the gate of glory. May we who share Christ's body live his risen life; we who drink his cup bring life to others; we whom the Spirit lights, give light to the world. Keep us firm in the hope you have set before us, so we and all your

children shall be free, and the whole earth live to praise your name; through Christ our Lord. Amen.

Prayer over the People

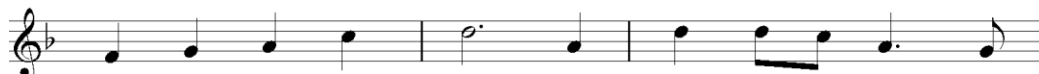
Celebrant: Grant, most merciful Lord, to your faithful people pardon and peace, that they may be cleansed from all their sins, and serve you in quiet mind.

People: Amen.

Closing Hymn 674



1 "For - give our sins as we for - give" you
2 How can your par - don reach and bless the
3 In blaz - ing light your cross re - veals the
4 Lord, cleanse the depths with - in our souls, and



taught us, Lord, to pray; but you a - lone can
un - for - giv - ing heart that broods on wrongs and
truth we dim - ly knew, how small the debts men
bid re - sent - ment cease; then, re - con - ciled to



grant us grace to live the words we say.
will not let old bit - ter - ness de - part?
owe to us, how great our debt to you.
God and man, our lives will spread your peace.

Words: Rosamond E. Herklots (b. 1905) Copyright © by permission of Oxford University Press. All rights reserved. Used with permission.
Music: *Detroit*, from *Supplement to Kentucky Harmony*, 1820; harm. Margaret W. Mealy (b. 1922)

The Dismissal

Celebrant: Go in peace to love and serve the Lord.

People: **Thanks be to God.**

Postlude

Prelude in a minor

Gustav Roguski

Celebrant & Preacher: The Rev. Paul V. Olsson
Zoom Host/Moderator: Mary Jane Simpson *Usher:* Rex Stratton
Altar Guild: Barb Wood
Eucharistic Minister: Winky Thomas
Lectors: Beth Stanway, Dianne Lawson
Organist: George Matthew Jr. *Interim Choir Director:* Fred DeHaven
Choir members: Mary Claire DeHaven, Winky Thomas, Elizabeth Oettinger,
Catherine Nichols, Cathy Sontum, Michael Reeves, Barney Hodges,
Larry Lawson, Joe McVeigh, George Matthew, Gaen Murphree,
Wendy Taylor, Dorothy Hayes

The service comes from, The Book of Common Prayer 1979, Church Hymnal Corporation,
The Hymnal 1982, Church Hymnal Corporation, The Scottish Liturgy 1982, The Scottish Episcopal Church.



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