

# SAINT JOHN'S ANGLICAN CHURCH

*A Parish of the Anglican Church in North America*

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Facebook and Vimeo Live Stream Page—[www.stjohnsfortworth.com](http://www.stjohnsfortworth.com)

JESUS CHRIST – HEAD OF THE CHURCH

The Very Rev. David F. Klein, SSC, Rector and Dean

The Rev. Randall Foster, Sunday Assistant

The Rev. Canon Robert W. Bosworth, Jr., PhD., SSC, Ret'd, Associate

Mr. Alan Potts, Organist/Choirmaster

## The Celebration of the Holy Eucharist

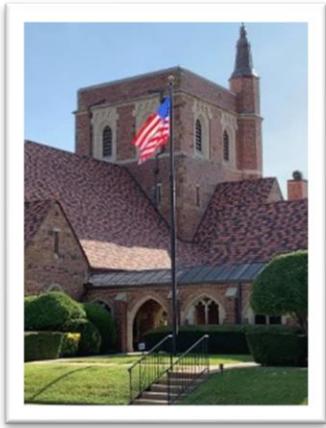
### The Imposition of Ashes



**March 2, 2022**  
**Ash Wednesday**

## Welcome from the Rector,

Greetings on behalf of our vestry leadership and the people of St. John's.



St. John's is a community of faith formed and nurtured by its worship, love, and Christian service. St. John's Church was founded October 1924. Our current sanctuary was built in 1953.

*We work hard to articulate the historic faith of Anglican Christianity and practice the liturgical customs and traditions of the historic Book of Common Prayer.* St. John's is driven by a love for Jesus Christ, fidelity to Holy Scripture, to sacred Tradition where the historic faith was birthed and formed and to the continual pursuit of Truth guided by divine revelation.

We use the **Book of Common Prayer 1928** at 7:30 am Wednesday morning in the chapel (followed by breakfast at the Old Neighborhood Grill, 1617 Park Place Avenue), 6:00 pm Saturday afternoon, and 8:00 am Sunday morning. On Sunday morning 9:00 am we use the **Book of Common Prayer 2019** and at 11:15 am the **Book of Common Prayer 2019** "Traditional Rite".

Our **Mission Statement** reads: *"With God's grace, St John's Church is seeking to be a welcoming community living the Christian faith, dedicated to the work of Jesus Christ, through reverent worship of Almighty God, exercising daily prayer, providing fellowship, Christian formation, and outreach, that by faithful stewardship we will take the message of Christ into the world through our daily lives."*

St. John's is a Parish of the Anglican Communion, the Anglican Church in North America (ACNA) and the Episcopal/Anglican Diocese of Fort Worth. Our Bishop is the Right Reverend Ryan S. Reed, SSC, D.D.

God bless you for being with us this morning.

Fr. David F. Klein, Rector  
[frklein@stjohnsfortworth.com](mailto:frklein@stjohnsfortworth.com)

# Gathering of the People – Opening Hymn

*Please talk to God before Mass and to each other afterwards. The opportunity for people to prepare properly for worship by saying their prayers before the service begins is of the greatest importance.*

***Enter in Silence***

## The Liturgy of the Word

*The Procession of the Cross and ministers and clergy enter in SILENCE. The People standing. The Celebrant begins the Eucharistic Sacrifice.*

### Opening Acclamation

*Prayer Book 543*

***Celebrant:*** Bless the Lord who forgives all our sins!

***People:*** His mercy endures forever. Amen.

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. In this manner, 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 that all Christians continually have to renew our 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 alms-giving; and by reading and meditating on God's holy Word.

And to make a right beginning, let us now pray for grace, that we may faithfully keep this Lent.

*All kneel. A period of silent prayer follows.*

*Kyrie Eleison S-91*

Healey Willan

Lord, have mer - cy up - on us. Lord, have mer - cy up -  
on us. Lord, have mer - cy up - on us. Christ, have mer - cy up -  
on us. Christ, have mer - cy up - on us. Christ, have mer - cy up -  
on us. Lord, have mer - cy up - on us.  
Lord, have mer - cy up - on us. Lord, have mer - cy up - on us.

*The Celebrant says to the People.*

The Lord be with you.

*People* And with your spirit.

Celebrant Let us pray.

*The Collect of the Day*

*The Celebrant offers the following prayer.*

Almighty and everlasting God, you hate nothing you have made, and you 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.**

*Please be seated for the hearing of God's Word.*

# The Lessons from Holy Scripture

**First Reading – Isaiah 58:1-12.** “Cry aloud; do not hold back; lift up your voice like a trumpet; declare to my people their transgression, to the house of Jacob their sins. Yet they seek me daily and delight to know my ways, as if they were a nation that did righteousness and did not forsake the judgment of their God; they ask of me righteous judgments; they delight to draw near to God. ‘Why have we fasted, and you see it not? Why have we humbled ourselves, and you take no knowledge of it?’ Behold, in the day of your fast you seek your own pleasure, and oppress all your workers. Behold, you fast only to quarrel and to fight and to hit with a wicked fist. Fasting like yours this day will not make your voice to be heard on high. Is such the fast that I choose, a day for a person to humble himself? Is it to bow down his head like a reed, and to spread sackcloth and ashes under him? Will you call this a fast, and a day acceptable to the LORD? “Is not this the fast that I choose: to loose the bonds of wickedness, to undo the straps of the yoke, to let the oppressed go free, and to break every yoke? Is it not to share your bread with the hungry and bring the homeless poor into your house; when you see the naked, to cover him, and not to hide yourself from your own flesh? Then shall your light break forth like the dawn, and your healing shall spring up speedily; your righteousness shall go before you; the glory of the LORD shall be your rear guard. Then you shall call, and the LORD will answer; you shall cry, and he will say, ‘Here I am.’ If you take away the yoke from your midst, the pointing of the finger, and speaking wickedness, if you pour yourself out for the hungry and satisfy the desire of the afflicted, then shall your light rise in the darkness and your gloom be as the noonday. And the LORD will guide you continually and satisfy your desire in scorched places and make your bones strong; and you shall be like a watered garden, like a spring of water, whose waters do not fail. And your ancient ruins shall be rebuilt; you shall raise up the foundations of many generations; you shall be called the repairer of the breach, the restorer of streets to dwell in.

**Reader:** The word of the Lord.

**People:** *Thanks be to God.*

## **Psalm 103:8-14**

*The Psalm will be read responsively by whole verse.*

8 The LORD is full of compassion and mercy, \*  
long-suffering and of great goodness.

**9 He will not always chide us, \***  
**neither will he keep his anger for ever.**

10 He has not dealt with us according to our sins, \*  
nor rewarded us according to our wickedness.

**11 For as the heavens are high above the earth, \***  
**so great is his mercy also toward those who fear him.**

12 As far as the east is from the west, \*  
so far has he set our sins from us.

**13 As a father pities his own children, \***  
**so is the LORD merciful to those who fear him.**

14 For he knows whereof we are made; \*  
he remembers that we are but dust.

**Reader:** Glory be to the Father, and to the Son, and to the Holy Spirit:

**People:** *as it was in the beginning, is now and ever shall be, world without end.*

**Amen**

## **New Testament – 2 Corinthians 5:20-6:10**

Therefore, we are ambassadors for Christ, God making his appeal through us. We implore 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. Working together with him, then, we appeal to you not to receive the grace of God in vain. For he says, “In a favorable time I listened to you, and in a day of salvation I have helped you.”

Behold, now is the favorable time; behold, now is the day of salvation. We put no obstacle in anyone’s way, so that no fault may be found with our ministry, but as servants of God we commend ourselves in every way: by great endurance, in afflictions, hardships, calamities, beatings, imprisonments, riots, labors, sleepless nights, hunger; by purity, knowledge, patience, kindness, the Holy Spirit, genuine love; by truthful speech, and the power of God; with the weapons of righteousness for the right hand and for the left; through honor and dishonor, through slander and

praise. We are treated as impostors, and yet are true; as unknown, and yet well known; as dying, and behold, we live; as punished, and yet not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, yet possessing everything.

**Reader:** The word of the Lord.

**People:** Thanks be to God.

*The Gospel Book is processed out to the congregation.*

**Sequence Hymn 635**

**If thou but trust in God**

**Wer nur den liebven Gott**

*Unison or harmony*

1 If thou but trust in God to guide thee, and hope in him through  
 2 Sing, pray, and keep his ways un-swerv-ing; so do thine own part

all thy ways, he'll give thee strength what-e'er be-tide thee,  
 faith-ful-ly, and trust his word, though un-de-serv-ing;

and bear thee through the e-vil days. Who trusts in God's un-  
 thou yet shalt find it true for thee; God nev-er yet for-

chang-ing love builds on a rock that nought can move.  
 sook in need the soul that trust-ed him in-deed.

## ***The Reading of the Holy Gospel***

*All standing, the Priest reads the Gospel,*

### **The Holy Gospel of our Lord Jesus Christ, according to**

**St. Matthew 6:1-6,16-21** “Beware of practicing your righteousness before other people 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 to the needy, sound no trumpet before you, as the hypocrites do in the synagogues and in the streets, that they may be praised by others. Truly, I say to you, they have received their reward. But when you give to the needy, do not let your left hand know what your right hand is doing, so that your giving 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 others. 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 gloomy like the hypocrites, for they disfigure their faces that their fasting may be seen by others. 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 others 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 destroy and where thieves break in and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. For where your treasure is, there your heart will be also.

*Priest:* The Gospel of the Lord.

*People:* Praise to you, Lord Christ.

*The Sermon Please be seated.*

## THE INVITATION TO A HOLY LENT

*The Officiant says*

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

## THE BLESSING AND IMPOSITION OF ASHES

*The ashes are blessed*

Almighty God, you have created us from the dust of the earth: Grant that these ashes may be for us a symbol of our mortality and a sign of our penitence, that we may remember that it is by your grace alone that we receive the gift of eternal life in Jesus Christ our Savior. **Amen.**

*Those who wish to have ashes imposed please come forward. Ashes are imposed with the following words*

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

*Anthem*

*Psalm 51*

*Anglican Chant*

- 1 Have mercy upon me, O God, in your great goodness; \*  
according to the multitude of your mercies wipe away my offences.
- 2 Wash me thoroughly from my wickedness \*  
and cleanse me from my sin.
- 3 For I acknowledge my faults, \*  
and my sin is ever before me.
- 4 Against you only have I sinned, and done this evil in your sight, \*  
so that you are justified in your sentence, and blameless in your judgment.
- 5 Behold, I was brought forth in wickedness, \*  
and in sin my mother conceived me.
- 6 But behold, you desire truth in the inward parts \*  
and shall make me understand wisdom secretly.
- 7 You shall purge me with hyssop, and I shall be clean; \*  
you shall wash me, and I shall be whiter than snow.
- 8 You shall make me hear of joy and gladness, \*  
that the bones which you have broken may rejoice.
- 9 Turn your face from my sins, \*  
and blot out all my misdeeds.
  
- 10 Create in me a clean heart, O God, \*  
and renew a right spirit within me.

- 11 Cast me not away from your presence, \*  
and take not your holy Spirit from me.
- 12 O give me the comfort of your help again, \*  
and sustain me with your willing Spirit.
- 13 Then shall I teach your ways unto the wicked, \*  
and sinners shall return unto you.
- 14 Deliver me from blood-guilt, O God, the God of my salvation, \*  
and my tongue shall sing of your righteousness.
- 15 O Lord, open my lips, \*  
and my mouth shall show forth your praise.
- 16 For you desire no sacrifice, or else I would give it to you; \*  
but you delight not in burnt-offerings.
- 17 The sacrifice of God is a troubled spirit; \*  
a broken and contrite heart, O God, you shall not despise.

## CONFESSION, LITANY OF PENITENCE, ABSOLUTION

*The Celebrant:* Let us humbly confess our sins to Almighty God.

*Silence. The Celebrant and People together, all kneeling, pray*

**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, through our own fault,  
in thought, word, and deed;  
by what we have done, and by what we have left undone.  
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.  
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.**

*Reader* Lord, have mercy upon us:

*People* **For we have sinned against you.**

*The Celebrant continues, and the People respond*

For all our unfaithfulness and disobedience; for the pride, vanity, and hypocrisy of our lives; Lord, have mercy upon us:

*People* **For we have sinned against you.**

For our self-pity and impatience, and our envy of those we think more fortunate than ourselves; Lord, have mercy upon us:

*People* **For we have sinned against you.**

For our unrighteous anger, bitterness, and resentment; for all lies, gossip, and slander against our neighbors; Lord, have mercy upon us:

*People* **For we have sinned against you.**

For our sexual impurity, our exploitation of other people, and our failure to give of ourselves in love; Lord, have mercy upon us:

*People* **For we have sinned against you.**

For our self-indulgent appetites and ways, and our intemperate pursuit of worldly goods and comforts; Lord, have mercy upon us:

*People* **For we have sinned against you.**

For our dishonesty in daily life and work, our ingratitude for your gifts, and our failure to heed your call. Lord, have mercy upon us:

*People* **For we have sinned against you.**

For our blindness to human need and suffering, and our indifference to injustice and cruelty; Lord, have mercy upon us:

*People* **For we have sinned against you.**

For our wastefulness and misuse of your creation, and our lack of concern for those who come after us; Lord, have mercy upon us:

*People* **For we have sinned against you.**

For all false judgments, for prejudice and contempt of others, and for all uncharitable thoughts toward our neighbors; Lord, have mercy upon us:

*People* **For we have sinned against you.**

For our negligence in prayer and worship; for our presumption and abuse of your means of grace; Lord, have mercy upon us:

*People* **For we have sinned against you.**

For seeking the praise of others rather than the approval of God; Lord, have mercy upon us:

*People* **For we have sinned against you.**

For our failure to commend the faith that is in us; Lord, have mercy upon us:

*People* **For we have sinned against you.**

*Celebrant:* Show favor to your people, O Lord, who turn to you in weeping, fasting, and prayer. For you are a merciful God, full of compassion, long-suffering, and abounding in steadfast love. You spare when we deserve punishment, and in your wrath, you remember mercy. Spare your people, good Lord, spare us; in the multitude of your mercies, look upon us and forgive us; through the merits and mediation of your blessed Son Jesus Christ our Lord. Amen.

## THE ABSOLUTION

*The Celebrant alone stands and says*

Almighty God, our heavenly Father, who in his great mercy has promised forgiveness of sins to all those who sincerely repent and with true faith turn to him, have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life; through Jesus Christ our Lord. Amen.

## THE PEACE

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

*People* **And with your spirit.**

*Offertory*

*“O Jesus every Moment”*

*Philip Stopford*

# THE EUCHARISTIC SACRIFICE

## The Liturgy of the Altar

*Prayer Book 132*

*The People standing. The Celebrant faces them and sings or says.*

The Lord be with you.

*People* **And with your spirit.**

*Celebrant* Lift up your hearts.

*People* **We lift them up 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*

It is right, our duty and our joy, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.

*Here the Celebrant prays the Proper Preface of the season.*

You bid your faithful people cleanse their hearts, and prepare with joy for the Paschal feast; that, fervent in prayer and in works of mercy, and renewed by your Word and Sacraments, they may come to the fullness of grace which you have prepared for those who love you.

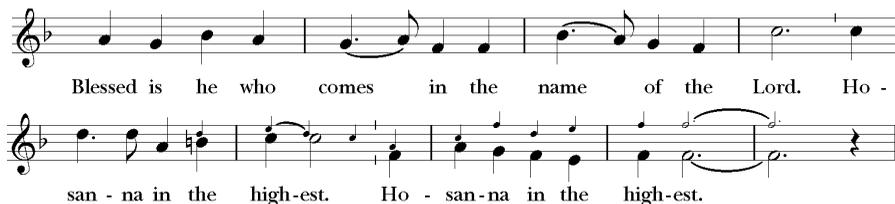
*Then continues...*

**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 and Benedictus S-125*

**Richard Proulx**

Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might,  
heaven and earth are full of your glo - ry. Ho -  
san - na in the high - est. Ho - san - na in the high - est.



## *The Prayer of Consecration*

*The People kneel. The Celebrant continues.*

*Prayer Book 132*

Holy and gracious Father: In your infinite love you made us for yourself; and when we had sinned against you and become subject to evil and death, you, in your mercy, sent your only Son Jesus Christ into the world for our salvation. By the Holy Spirit and the Virgin Mary he became flesh and dwelt among us. In obedience to your will, he stretched out his arms upon the Cross and offered himself once for all, that by his suffering and death we might be saved. By his resurrection he broke the bonds of death, trampling Hell and Satan under his feet. As our great high priest, he ascended to your right hand in glory, that we might come with confidence before the throne of grace.

**On the night that he was betrayed, our Lord Jesus Christ took bread; and when he had given 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."**

Likewise, after supper, Jesus took the cup, and when he had given thanks, he gave it to them, saying,

**"Drink this, all of you; for 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 in remembrance of me."**

Therefore, we proclaim the mystery of faith:

*Celebrant and People*

**Christ has died.  
Christ is risen.  
Christ will come again.**

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

**Sanctify them by your Word and Holy Spirit to be for your people the Body and Blood of your Son Jesus Christ. Sanctify us also, that we may worthily receive this holy Sacrament, and be made one body with him, that he may dwell in us and we in him. In the fullness of time, put all things in subjection under your Christ, and bring us with all your saints into the joy of your heavenly kingdom, where we shall see our Lord face to face.**

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. **Amen**

*The Celebrant then says.*

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

*Celebrant and People together pray.*

*Prayer Book 134*

**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. [ALLELUIA is omitted in Lent]*

*Celebrant* Christ our Passover is sacrificed for us.

*People* **Therefore let us keep the feast**

## The Prayer of Humble Access

*Celebrant and People together pray.*

**We do not presume 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 our sinful bodies may be made clean by his body,  
and our souls washed through his most precious blood,  
and that we may evermore dwell in him, and he in us. Amen**

*Celebrant and People sing the Agnus Dei. S-161*

**David Hurd**

Lamb of God, you take a - way the sins of the world:  
have mer - cy on us. Lamb of God, you take a - way the  
sins of the world: have mer - cy on us. Lamb of God,  
you take a - way the sins of the world: grant us peace.

## Administration of Holy Communion

*Facing the People, the Celebrant may say the following invitation.*

The gifts of God for the people of God. Take them in remembrance that Christ died for you and feed on him in this sacrament with faith and thanksgiving. Amen

*or this*

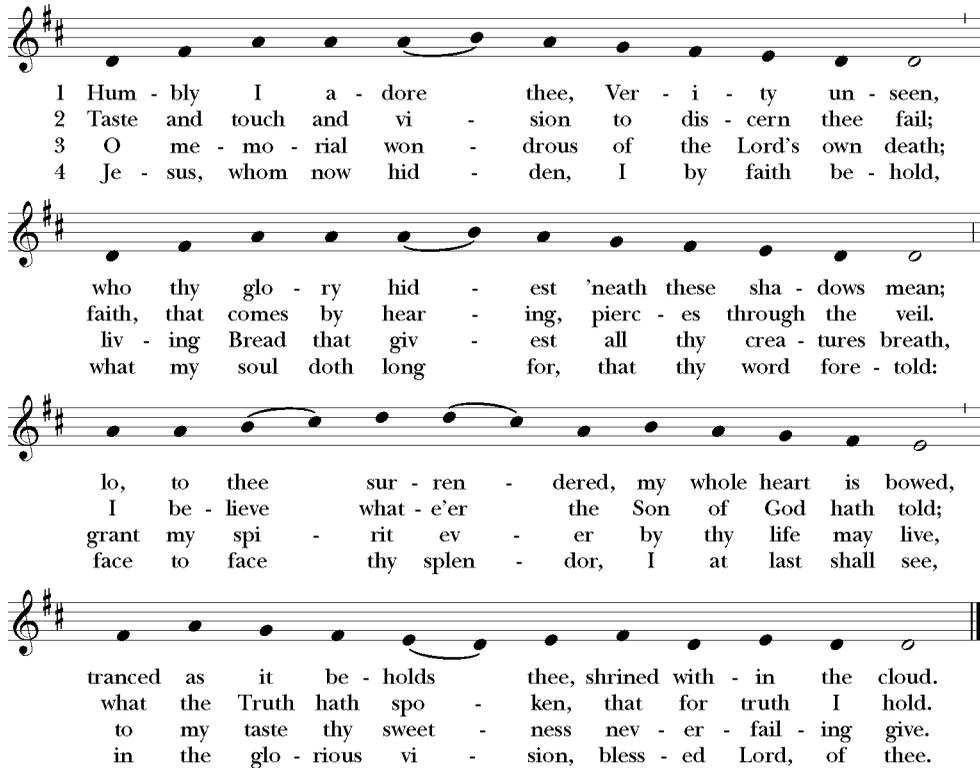
Behold the Lamb of God, behold him who takes away the sins of the world. Blessed are those who are called to the marriage supper of the Lamb.

*The clergy and lay servers receive the Sacrament in both kinds, and then immediately administer the Blessed Sacrament to the People.*

### Communion Hymn 314

### “Humbly I adore thee”

### Adoro devote



1 Hum - bly I a - dore thee, Ver - i - ty un - seen,  
2 Taste and touch and vi - sion to dis - cern thee fail;  
3 O me - mo - rial won - drous of the Lord's own death;  
4 Je - sus, whom now hid - den, I by faith be - hold,  
who thy glo - ry hid - est 'neath these sha - dows mean;  
faith, that comes by hear - ing, pierc - es through the veil.  
liv - ing Bread that giv - est all thy crea - tures breath,  
what my soul doth long for, that thy word fore - told:  
lo, to thee sur - ren - dered, my whole heart is bowed,  
I be - lieve what - e'er the Son of God hath told;  
grant my spi - rit ev - er by thy life may live,  
face to face thy splen - dor, I at last shall see,  
tranced as it be - holds thee, shrined with - in the cloud.  
what the Truth hath spo - ken, that for truth I hold.  
to my taste thy sweet - ness nev - er - fail - ing give.  
in the glo - rious vi - sion, bless - ed Lord, of thee.

Words: Att. Thomas Aquinas (1225?-1274); sts. 1-3, tr. *Hymnal 1940*; Copyright © The Church Pension Fund; st. 4, tr. *Hymnal 1982* Music: *Adoro devote*, French church melody, Mode 5, *Processionale*, 1697; acc. Charles Winfred Douglas (1867-1944), alt. Copyright © The Church Pension Fund. All rights reserved. Used with permission.

## *The Post Communion Prayer and Blessing*

*After Communion and the Altar is cleared, the Celebrant says.*

*If the service is being streamed the prayer for Spiritual Communion is offered.*

*The Celebrant then prays with those present.*

Let us pray.

*Celebrant and People together pray.*

*Prayer Book 137*

Heavenly Father,

We thank you for feeding us with the spiritual food  
of the most precious Body and Blood  
of your Son our Savior Jesus Christ;  
and for assuring us in these holy mysteries  
that we are living members of the body of your Son,  
and heirs of your eternal Kingdom.

And now, Father, send us out to do the work you have given us to do,  
to love and serve you as faithful witnesses of Christ our Lord.

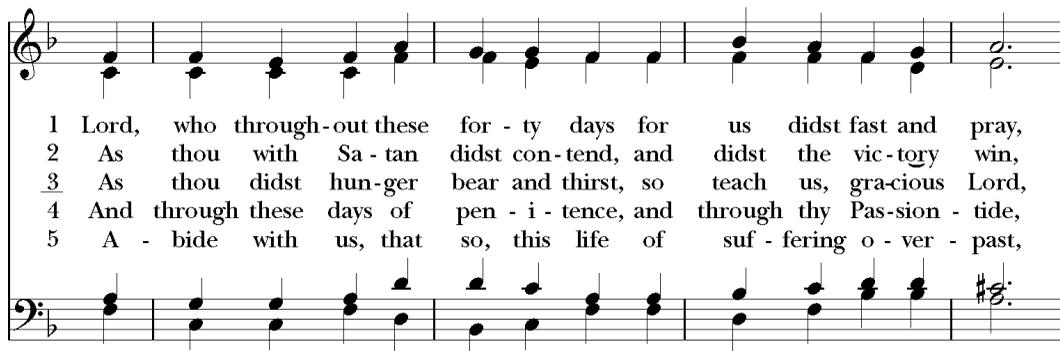
To him, to you, and to the Holy Spirit,  
be honor and glory, now and for ever. Amen. **Amen**

## *The Blessing*

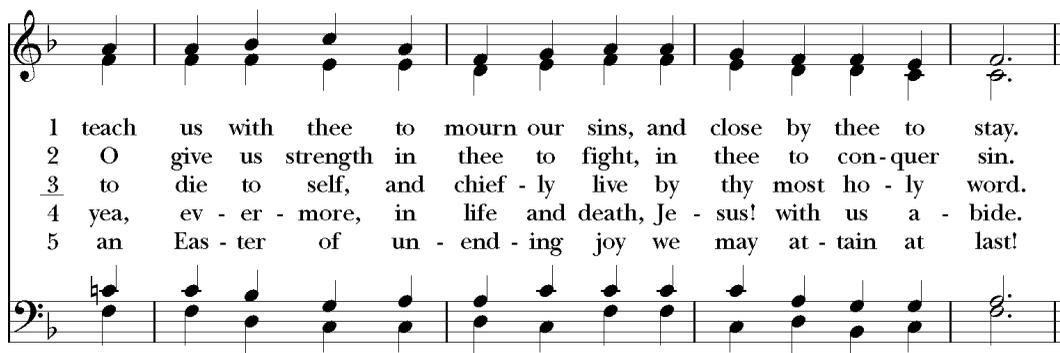
*The Celebrant gives the blessing of God*

The peace of God, which passes all understanding, keep your hearts and minds in  
the knowledge and love of God, and of his Son Jesus Christ our Lord; and the  
blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst  
you, and remain with you always. **Amen**

**Recessional Hymn 142 “Lord, who throughout these forty days” St Flavian**



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 Dismissal of the People of God to service and prayer*

*After the Altar Candles have been extinguished the Priest dismisses the People.*

Let us go forth in the Name of Christ.

*People Thanks be to God.*

**Postlude**

**“Air in F Major”**

**George Frederick Handel**

## *Notes about the service.*

### **Receiving the Precious Blood of Christ.**

The Chalice has been restored to receive the Precious Blood of Christ by either intinction or directly from the chalice. **One chalice** is reserved for intinction. A **second chalice** is for drinking from the chalice directly.

If you want to receive by intinction please keep the sacred host in your open hand and the chalice-bearer will take the host and dip a small portion of it carefully in the Precious Blood and place the host on your tongue.

If you want to receive directly from the Chalice after consuming the host the chalice-bearer will gently guide the chalice for you.

*Of course, you are always invited to receive just the host alone. When at the Altar rail, after receiving the host cross your arms and the chalice-bearer will move to the next person.*

**SUNDAY ADULT LENT FORMATION** – Dr. Jason Merritt will lead us in LENT formation Sundays, Mar 6, 13, 20, 27, Apr 3 and 10 at 10:15 am.

**WEDNESDAYS IN LENT** - Mar 9, 16, 23, 30, and Apr. 6.

- Stations of the Cross 6:00 pm.
- Lenten Meal 6:30 pm.
- Teaching 7:00 – 8:00 pm. Fr. Foster will lead a study on C.S. Lewis’ book Out of the Silent Planet, which is the first volume in his “Space Trilogy.”

**LENTEN LITURGY** – Ash Wednesday is the opening of the season of Lent. The word “lent” is an Anglo-Saxon word for “spring”. It is a penitential season of great devotion and discipline that is 40 days long. Spring is a season of renewal and new birth. Our liturgical season corresponds to this. It is time for personal spiritual inventory and reflection that should lead us to a renewal of faith and practice.

The Liturgical color is a royal purple. For Anglicans it symbolizes repentance as well as the royalty of Christ as King overall. Before Jesus was crucified, he was dressed in a purple robe and a crown of thorns was placed on his head (see Mark 15:17). The purple color reminds us that Jesus was accused of declaring himself “king of the Jews.” The inscription “INRI” often seen above Jesus on crucifixes, means “Jesus Christ, King of the Jews” in Latin.

Ashes used for Ash Wednesday symbolize our mortality and sorrow for our sins. The ashes are imposed on the forehead as a sign of penitence. Ashes are often used in the Bible for this purpose.

Altar flowers are omitted during Lent.

The alleluias, joyful hymns, and the *Gloria in excelsis* are omitted in Lent.

Anglican “Great Litany” is sung on the First Sunday in Lent.

Almsgiving - Almsgiving is donating money or goods to the poor and needy and performing acts of charity. The root of the word “alms” can be found in ancient Latin and Greek words meaning mercy and pity. Similarly, the root of the word “charity” comes from the Latin “caritas,” meaning love. Almsgiving is expressing Christian love for others. Lent is a season helping us to step outside of ourselves and focus on the needs of others. Contributing to the Outreach Fund at St. John’s or giving money or items to Union Gospel Mission or the Fort Worth Pregnancy Center are examples of almsgiving in Lent.

The Cross of Christ is the theme of Lent urging deeper conversion, and repentance, fasting, self-denial, and prayer.

Fast & Abstinence – On Ash Wednesday the Liturgy called us to exercise the three disciplines of Lent which are prayer, fasting, and almsgiving. Fasting refers to the quantity of food we eat and refraining from eating between meals. Traditionally, on the day you fast you are permitted to eat one reasonable meal. You can have up to two other meals on the same day, but the total quantity of food for the two additional meals should not equal the amount at the full meals. Keep them simple.

Abstinence as a discipline in Lent refers to abstaining from meat or any soup or gravy or mix made from meat. This is usually on Fridays in Lent. Fish is a popular substitute. The Prayer Book also encourages us to extend this discipline to all Fridays of the year as a spiritual discipline.

*What I have written is the traditional approach. If you have health issues and need to change this or maybe fast from something else, that to will work fine. Fr. Klein*

Reconciliation is offered any time. This is the Sacrament of holy Confession. This is a *strengthening* sacrament providing opportunity to talk through burdens and sins with a priest. Speak with Fr. Klein, Fr. Foster or Fr. Bosworth.

Shrove Tuesday – is the day before Ash Wednesday. This day finds its origin in early Christian practice of removing dairy products, eggs, and fat from the home

since these were not allowed during the Lenten fast. The word “shrove” comes from the old English “to shriven” meaning to confess one’s sins and receive absolution.

Stations of the Cross, a devotion that started very early in the Church in Jerusalem. Christian pilgrims would come to Jerusalem to pray and walk the “Via Dolorosa” (the Way of Sorrow) which followed the actual path and footsteps of Jesus from his trial to his death on Calvary. For us today, we walk the “Way” from Station-to-Station reflecting and praying on what our Lord did to accomplish our redemption.

## **Serving Tonight**

### **Ash Wed.: Mar 2 at 7:30 am**

Andrew Martin – Chalice and Reader

### **Ash Wed.: Mar 2 at 11:00 am**

Mike Carmena – Chalice and Reader

### **Ash Wed with choir.: Mar 2 at 7:00 pm**

Tom Ward – Chalice

Clifford Bronson – Chalice

Diane Klein - Reader