



The Season
of
Lent

Welcome.

In the season of Lent, we begin the first Sunday of Lent with the Great Litany instead of the penitential order, and resume worship with the collect of the day.

We call the last two weeks in Lent “Passiontide,” the period from Palm Sunday through Good Friday, when we veil the crosses, observe Maundy Thursday and Good Friday in services that have a more stark and solemn feel.

Holy Week is the climax of Lent. The central observances are: Palm Sunday, the triumphal entry into Jerusalem; Maundy Thursday, the commemoration of the Last Supper, the foot/hand washing (John 13) the stripping of the altar, the emptying of the tabernacle and the extinguishing of the sanctuary lamp (these last three signify the betrayal of Jesus). The sacrament is taken from the tabernacle to the altar of repose until the Good Friday liturgy. Good Friday is the commemoration of the crucifixion. We long for the joy of the Easter Vigil and Easter Morning service.

We are glad you're here.

Penitential Order for Holy Eucharist Rite Two

Organ Prelude

Processional Hymn (or the Great Litany on Lent 1) please stand.

If the Great Litany is said or sung, the service continues with the collect of the day.

Celebrant: Bless the Lord who forgives all our sins.

People: His mercy endures for ever.

The Decalogue may now be said, kneeling as you are able.

Priest: Hear the commandments of God to his people: I am the Lord your God who brought you out of bondage. You shall have no other gods but me. **People: Amen. Lord have mercy.**

You shall not make for yourself any idol.

People: Amen. Lord have mercy.

You shall not invoke with malice the Name of the Lord your God.

People: Amen. Lord have mercy.

Remember the Sabbath day and keep it holy.

People: Amen. Lord have mercy.

Honor your father and your mother.

People: Amen. Lord have mercy.

You shall not commit murder.

People: Amen. Lord have mercy.

You shall not commit adultery.

People: Amen. Lord have mercy.

You shall not steal.

People: Amen. Lord have mercy.

You shall not be a false witness.

People: Amen. Lord have mercy.

You shall not covet anything that belongs to your neighbor.

People: Amen. Lord have mercy.

The Celebrant may read one of the following sentences

Jesus said, "The first commandment is this: Hear, O Israel: The Lord your God is the only Lord. Love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength. The second is this: Love your neighbor as yourself. There is no commandment greater than these." *Mark 12:29-31*

If we say that we have no sin, we deceive ourselves, and the truth is not in us. But if we confess our sins, God, who is faithful and just, will forgive our sins and cleanse us from all unrighteousness. *1 John 1:8,9*

Since we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need. *Hebrews 4:14,16*

The Penitential Order includes an acclamation and the confession of sin and absolution. It may also include the decalogue, and one or more appropriate sentences of scripture.

These sentences of scripture include the Summary of the Law.. The Penitential Order may be used as an entrance rite during Lent or other times to emphasize the penitential aspect of the eucharist.

When the Penitential Order is used to begin the eucharist, the service continues with the Gloria in excelsis, the Kyrie eleison, or the Trisagion.

The confession and absolution are not repeated later in the service.

Let us confess our sins against God and our neighbor.

**Most merciful God,
we confess that we have sinned against you
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;
we have not loved our neighbors as ourselves.**

**We are truly sorry and we humbly repent.
For the sake of your Son Jesus Christ,
have mercy on us and forgive us;
that we may delight in your will,
and walk in your ways,
to the glory of your Name. Amen.**

The Priest, stands and says

Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. *Amen.*

The Trisagion is said

Priest: Holy God, Holy and Mighty, Holy Immortal One:

The People: Have mercy upon us.

Priest: The Lord be with you.

The People: And also with you.

Priest: Let us pray (the collect of the day is read).

No Alleluia?

In Lent, we do not use the word "Alleluia" in our music or liturgy. It is a part of our Lenten

discipline of sacrifice, and makes the Easter season — when we

joyfully announce that Christ is risen — all the more joyous as we proclaim our "Alleluia!"

The Service of the Word

The Lector ends each reading by saying The Word of the Lord.
The People Respond **Thanks be to God.**

The Sequence Hymn

The Gospel

stand as you are able.

*The gospel is announced. The people respond, "Glory to you, Lord Christ."
The gospel is ended. The people respond, "Praise to you Lord Christ."*

Please

The Sermon

Please be seated.

The Nicene Creed

Said by all.

**We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.
We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father.**

**Through him all things were made.
For us and for our salvation
he came down from heaven:
by the power of the Holy Spirit
he became incarnate from the Virgin Mary,
and was made man.**

**For our sake he was crucified
under Pontius Pilate;
He suffered death and was buried.**

**On the third day he rose again
in accordance with the scriptures;
he ascended into heaven
and is seated at the right hand
of the Father.**

**He will come again in glory
to judge the living and the dead,
And his kingdom will have no end.
We believe in the Holy Spirit,
the Lord, the giver of life,
who proceeds from the Father
and the Son.**

**With the Father and the Son
he is worshipped and glorified.
He has spoken through the prophets.**

**We believe in one holy catholic
and apostolic church.
We acknowledge one baptism
for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come. *Amen.***

The Prayers of the People

Father, we pray for your holy Catholic Church; *That we all may be one.*

Grant that every member of the Church may truly and humbly serve you;
That your Name may be glorified by all people.

We pray for all bishops, priests, and deacons;
That they may be faithful ministers of your Word and Sacraments.

We pray for all who govern and hold authority in the nations of the world;
That there may be justice and peace on the earth.

Give us grace to do your will in all that we undertake;
That our works may find favor in your sight.

Have compassion on those who suffer from any grief or trouble;
That they may be delivered from their distress.

Give to the departed eternal rest. *Let light perpetual shine upon them.*

We praise you for your saints who have entered into joy; *May we also come to share in your heavenly kingdom.*

Let us pray for our own needs and those of others. *The intercessor prays for the congregation..*

The Peace

Priest: The peace of the Lord be always with you.
People And also with you.

The Offering

The Priest: Walk in love as Christ loved us and gave himself for us, an offering and a sacrifice to God.

The Offering Plate is presented.

Priest and People: **All things come of thee oh Lord; and of thine own have we given thee.**

The Eucharist, Prayer C

Please stand.

Priest: The Lord be with you.
People: And also with you.
Priest: Lift up your hearts.
People: We lift them to the Lord.
Priest: Let us give thanks to the Lord our God.
People: It is right to give him thanks and praise.
Priest: God of all power, Ruler of the Universe, you are worthy of glory and praise.
People: Glory to you for ever and ever.

At your command all things came to be: the vast expanse of interstellar space, galaxies, suns, the planets in their courses, and this fragile earth, our island home.

People: By your will they were created and have their being.

Early Christians observed “a season of penitence and fasting” in preparation for the Paschal feast, or Pascha (BCP, pp. 264-265). The season now known as Lent (from an Old English word meaning “spring,” the time of lengthening days) has a long history. Originally, in places where Pascha was celebrated on a Sunday, the Paschal feast followed a fast of up to two days. In the third century this fast was lengthened to six days. Eventually this fast became attached to, or overlapped, another fast of forty days, in imitation of Christ's fasting in the wilderness.

The forty-day fast was especially important for converts to the faith who were preparing for baptism, and for those guilty of notorious sins who were being restored to the Christian assembly. In the western church the forty days of Lent extend from Ash Wednesday through Holy Saturday, omitting Sundays.

The last three days of Lent are the sacred Triduum of Maundy Thursday, Good Friday, and Holy Saturday. In Lent, all Christians are invited “to the observance of a holy Lent, by self-examination & repentance; by prayer, fasting, and self-denial; and by reading and meditating on God's holy Word” (BCP, p. 265).

From the primal elements you brought forth the human race, and blessed us with memory, reason, and skill. You made us the rulers of creation. But we turned against you, and betrayed your trust; and we turned against one another.

People: Have mercy, Lord, for we are sinners in your sight.

Priest: Again and again, you called us to return. Through prophets and sages you revealed your righteous Law. And in the fullness of time you sent your only Son, born of a woman, to fulfill your Law, to open for us the way of freedom and peace.

People: By his blood, he reconciled us. By his wounds, we are healed.

And therefore we praise you, joining with the heavenly chorus, with prophets, apostles, and martyrs, and with all those in every generation who have looked to you in hope, to proclaim with them your glory, in their unending hymn: (*sung*)

**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.**

And so, Father, we who have been redeemed by Him, and made a new people by water and the Spirit, now bring before you these gifts. Sanctify them by your Holy Spirit to be the Body and Blood of Jesus Christ our Lord. On the night he was betrayed he took bread, said the blessing, broke the bread, and gave it to his friends, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper, he took the cup of wine, gave thanks, 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." Remembering now his work of redemption, and offering to you this sacrifice of thanksgiving,

People: We celebrate his death and resurrection, as we await the day of his coming.

Lord God of our Fathers and Mothers; God of Abraham, Isaac, and Jacob; God and Father of our Lord Jesus Christ: Open our eyes to see your hand at work in the world about us. Deliver us from the presumption of coming to this Table for solace only, and not for strength; for pardon only, and not for renewal. Let the grace of this Holy Communion make us one body, one spirit in Christ, that we may worthily serve the world in his name.

People: Risen Lord, be known to us in the breaking of the Bread.

Accept these prayers and praises, Father, through Jesus Christ our great High Priest, to whom, with you and the Holy Spirit, your Church gives honor, glory, and worship, from generation to generation. **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 Fraction

Priest: Christ our Passover is sacrificed for us

People: Therefore, let us keep the feast. (no alleluia in Lent.)

The Agnus Dei, *spoken*

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

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

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

What is the fraction?

The breaking of one bread into many pieces for communion. Christ broke the bread at the Last Supper, and "the breaking of the bread" became a name for the entire liturgy (Acts 2:42). Throughout the history of the church the manner and location of the fraction have varied. The 1662 Prayer Book directed that the fraction take place at the words "he brake" in the institution narrative of the eucharistic prayer, thereby emphasizing its relation to Christ's action at the Last Supper. This practice continued through the 1928 BCP. The fraction is returned to its traditional place in the 1979 BCP, which places the fraction immediately after the Lord's Prayer.

The Post Communion Prayer

**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***

The Blessing of the Gathered

Be careful as you go out into God's creation,
for it does not belong to you.

Be gentle with yourself and with one another,
for you are the dwelling place of the Most High God.

Be alert and hesitant,
for sometimes God is but a whisper.

And the blessing of God Almighty, the Father, the Son and the Holy Spirit,
be among you and remain with you always.

Amen.

-- credit to The Rev Tom Mustard)

The Recessional Hymn:

See worship insert.

The Dismissal

The People respond: Thanks be to God.

Holy Week Services:

- Palm Sunday at 9:30 a.m.
- Joint Service: Maundy Thursday at 7 p.m. at Holy Spirit
- Maundy Thursday Watch: Please sign up in the narthex.
- Good Friday Stations of the Cross at noon, 7 p.m. service at church
- Joint Service: Easter Vigil at St. Stephen's at 7 p.m.
- Easter Morning at 9:30

