



THE CHURCH
OF ST. MICHAEL & ST. GEORGE

Ash Wednesday

February 22, 2023 7:00 PM

Imposition of Ashes and The Holy Eucharist

*¶ The service follows the Order for Holy Eucharist
beginning on page 264 of The Book of Common Prayer*

¶ The musical setting of the Mass Ordinary is derived from Byzantine sources

Organ Voluntary

Choralvorspiel: *O Mensch, beweine deine Sünde groß* Johann Sebastian Bach
(1685–1750)

*¶ All stand as the Choir, Celebrant, and other Ministers enter in silence
and take their places*

The Collect of the Day

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.

¶ People Amen.

¶ Then all are seated

The Word of God

The Old Testament 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.

¶ *All remain seated for the singing of the Psalm*

Psalm 103:8–14

Miserator et misericors

TONE II.1

¶ *The first half of each verse is sung by the Precentor; the second half is sung by all*



*The Lord is full of compassion and mercy, *
long-suffering, and of great goodness.*

He will not always be *chiding*; *
neither keepeth he his anger *for ever*.

He hath not dealt with us after our *sins*; *
nor rewarded us according to our *wickednesses*.

For look how high the heaven is in comparison of the *earth*; *
so great is his mercy also toward them *that fear him*.

Look how wide also the east is from the *west*; *
so far hath he set *our sins from us*.

Yea, like as a father pitieth his own *children*; *
even so is the Lord merciful unto them *that fear him*.

For he knoweth whereof we are *made*; *
he remembereth that *we are but dust*.

The New Testament Lesson

2 CORINTHIANS 5:20B-6:10

WE BESEECH 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 entreat you not to accept the grace of God in vain. For he says, “At the acceptable time I have listened to you, and helped you on the day of salvation.” Behold, now is the acceptable time; behold, now is the day of salvation. We put no obstacle in any one’s way, so that no fault may be found with our ministry, but as servants of God we commend ourselves in every way: through great endurance, in afflictions, hardships, calamities, beatings, imprisonments, tumults, labors, watching, hunger; by purity, knowledge, forbearance, kindness, the Holy 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 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, and yet possessing everything.

Reader The Word of the Lord.

People Thanks be to God.

‡ *All stand for the singing of the Hymn and Gospel Procession*

Hymn at the Sequence 142

ST. FLAVIAN

This quintessential Lenten hymn attempts to explain the deeper meanings of the 40 days of Lent including fasting, praying, temptation, and the penitence which points to the joys of Easter which await us at the conclusion of our penitential pilgrimage.

The Gospel

MATTHEW 6:1-6, 16-21

Gospeler † The Holy Gospel of our Lord Jesus Christ according to 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.”

Gospeler The Gospel of the Lord.

People Praise to you, Lord Christ.

Homily

The Rev. Canon Jeremy Haselock

The Imposition of Ashes

¶ Following the Sermon, all stand, and the Celebrant or Minister appointed invites the People to the observance of a holy Lent, saying

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 then kept for a time, all kneeling

¶ Then the Celebrant says the following prayer

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.

¶ People Amen.

¶ *Members of the Congregation then come forward for the Imposition of Ashes*

¶ *During the Imposition of Ashes, the following is sung*

Psalm 51:1–18

Miserere mei, Deus

TONE IV.4

¶ *The first half of each Psalm verse is sung by the Precentor; the second half is sung by all*



*Have mercy upon me, O God, after thy great goodness; **
according to the multitude of thy mercies do a-way *mine offences.*

Wash me thoroughly *from my wickedness, **
— *and cleanse me from my sin.*

For I acknow-ledge *my faults, **
and my sin is *ever before me.*

Against thee only have I sinned, and done this evil *in thy sight; **
that thou mightest be justified in thy saying, *and clear when thou shalt judge.*

Behold, I was shap-en *in wickedness, **
and in sin hath my *mother conceived me.*

But lo, thou requirest truth *in the inward parts, **
and shalt make me to under-stand *wisdom secretly.*

Thou shalt purge me with hyssop, and I *shall be clean; **
thou shalt wash me, and I *shall be whiter than snow.*

Thou shalt make me hear of *joy and gladness, **
that the bones which thou *hast broken may rejoice.*

Turn thy face *from my sins, **
and *put out all my misdeeds.*

Make me *a clean heart*, O God, *
and renew a right *spirit within me*.

Cast me not away *from thy presence*, *
and take not thy ho-ly *Spirit from me*.

O give me the comfort *of thy help again*, *
and stablish me *with thy free Spirit*.

Then shall I teach thy ways un-*to the wicked*, *
and sinners shall be *converted unto thee*.

Deliver me from blood-guiltiness, O God, thou that art the God *of my health*; *
and my tongue shall *sing of thy righteousness*.

Thou shalt o-*pen my lips*, O Lord, *
and *my mouth shall show thy praise*.

For thou desirest no sacrifice, else *would I give it thee*; *
but thou delightest *not in burnt-offerings*.

The sacrifice of God is a *troubled spirit*: *
a broken and contrite heart, O God, *shalt thou not despise*.

Litany of Penitence

¶ *The Celebrant and People together, all kneeling, say*

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.

¶ *The Celebrant continues*

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.

¶ The Celebrant alone stands and, facing the People, says

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. *¶ People Amen.*

¶ All stand

The Peace

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

¶ Then the Ministers and People greet one another in the name of the Lord

Announcements

The Church of St. Michael & St. George is grateful for the generosity of all visitors and parishioners who donate as part of the weekly offertory. If you wish, please place your donation in the collection plate or use the QR code below to give online. These gifts are used to support our parish and our mission, in addition to parishioners' annual commitments.



The Holy Communion

Anthem at the Offertory

Call to remembrance, O Lord, thy tender mercy and thy loving kindness which hath been ever of old. O remember not the sins and offences of my youth: but according to thy mercy think thou on me, O Lord, for thy goodness.

*Words: The Book of Common Prayer
Music: Richard Farrant (c. 1530–1580)*

The Great Thanksgiving

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 him thanks and praise.

¶ *Then, facing the Holy Table, the Celebrant proceeds*

It is truly right to glorify you, Father, and to give you thanks; for you alone are God, living and true, dwelling in light inaccessible from before time and for ever.

Fountain of life and source of all goodness, you made all things and fill them with your blessing; you created them to rejoice in the splendor of your radiance.

Countless throngs of angels stand before you to serve you night and day; and, beholding the glory of your presence, they offer you unceasing praise. Joining with them, and giving voice to every creature under heaven, we acclaim you, and glorify your Name, as we sing,

Sanctus and Benedictus qui venit *g Sung by the choir*

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.

g The People kneel and the Celebrant continues

WE ACCLAIM YOU, HOLY LORD, glorious in power. Your mighty works reveal your wisdom and love. You formed us in your own image, giving the whole world into our care, so that, in obedience to you, our Creator, we might rule and serve all your creatures. When our disobedience took us far from you, you did not abandon us to the power of death. In your mercy you came to our help, so that in seeking you we might find you. Again and again you called us into covenant with you, and through the prophets you taught us to hope for salvation.

Father, you loved the world so much that in the fullness of time you sent your only Son to be our Savior. Incarnate by the Holy Spirit, born of the Virgin Mary, he lived as one of us, yet without sin. To the poor he proclaimed the good news of salvation; to prisoners, freedom; to the sorrowful, joy. To fulfill your purpose he gave himself up to death; and, rising from the grave, destroyed death, and made the whole creation new.

And, that we might live no longer for ourselves, but for him who died and rose for us, he sent the Holy Spirit, his own first gift for those who believe, to complete his work in the world, and to bring to fulfillment the sanctification of all.

When the hour had come for him to be glorified by you, his heavenly Father, having loved his own who were in the world, he loved them to the end; at supper with them he took bread, and when he had given thanks to you, he broke it, and gave it to his disciples, 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; 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.”

Father, we now celebrate this memorial of our redemption. Recalling Christ's death and his descent among the dead, proclaiming his resurrection and ascension to your right hand, awaiting his coming in glory; and offering to you his body and blood, the acceptable sacrifice which brings salvation to the whole world, we praise you and we bless you.

¶ *Sung by the choir*

We praise you, we bless you,
we give thanks to you,
and we pray to you, Lord our God.

¶ *The Celebrant continues*

Lord, we pray that in your goodness and mercy your Holy Spirit may descend ✠ upon us, and upon these gifts, sanctifying them and showing them to be holy gifts for your holy people, the bread of life and the cup of salvation, the Body and Blood of your Son Jesus Christ.

Grant that all who share this bread and cup may become one body and one spirit, a living sacrifice in Christ, to the praise of your Name.

Remember, Lord, your one holy catholic and apostolic Church, redeemed by the blood of your Christ. Reveal its unity, guard its faith, and preserve it in peace.

¶ *The Celebrant may add petitions here*

And grant that we may find our inheritance with the Blessed Virgin Mary, with patriarchs, prophets, apostles, and martyrs, with Blessed Michael and All Angels, Blessed George, and all the saints who have found favor with you in ages past. We praise you in union with them and give you glory through your Son Jesus Christ our Lord.

Through Christ, and with Christ, and in Christ, all honor and glory are yours, Almighty God and Father, in the unity of the Holy Spirit, for ever and ever. ¶ *All AMEN.*

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

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 Celebrant breaks the Bread and a period of silence is kept; then is sung

Agnus Dei *¶ Sung by the choir*

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.

The Invitation and Ministration of Communion

¶ All Christians baptized with water in the Name of the Father, Son, and Holy Spirit are welcome to receive Holy Communion. Proceed to the Altar Rail when invited by the Usher. To receive the Bread, extend your palms, crossed and upward; when offered the Chalice, please assist in guiding it. Those who do not wish to receive Holy Communion may come forward for a blessing; please indicate this to the Priest by crossing your arms over your chest.

Motet at the Communion

Hear my prayer, O Lord, and let my cry come unto thee.

Words: Psalm 102:1

Music: Henry Purcell (1659-1695)

The Postcommunion Prayer *¶ Said by all kneeling*

Almighty and everliving God,
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.

The Lenten Blessing

¶ The Celebrant says this Blessing and the People respond

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

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

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

The blessing ✠ of God Almighty, the Father, the Son, and the Holy
Spirit, be upon you and remain with you for ever. *¶ People Amen.*

¶ All stand

The Dismissal *¶ The People are dismissed with these words*

∇. Let us bless the Lord.

℞. Thanks be to God.

In recent decades the Church's liturgical practices have returned to an emphasis on the historical function of Lent as a time of preparation of catechumens for the sacrament of Baptism. Today's exhortation preceding the Imposition of Ashes is a reminder of this. The hymn is filled with the paradoxical language of the scriptures and the baptismal liturgy: "Far off yet here," "Daily dying...daily living," and "If dead in you, so in you we arise."

† Colors play an important part in the worship of the Church. The colors worn at the Church of St. Michael & St. George are drawn from the liturgical colors worn in England before the Reformation and they change according to the seasons of the Church year and the ceremonial tasks at hand. Lent marks a significant shift in the pattern of our liturgical year, with a much more muted celebration of the Eucharist and a church stripped of its decoration. The bare altar and somber, unbleached linen vestments worn by the clergy during the season of Lent suggest repentance and solemnity.

† This evening's organ voluntary is one of Bach's most grave chorale preludes: *Have mercy on me, O Lord God*. The repetitious and unchanging throbbing of the accompaniment is symbolic of one's heartbeat and the suppliant's entreaty for mercy. Henry Purcell's music is filled with raw passion and his setting of the first verse of Psalm 102.



THE CHURCH OF ST. MICHAEL & ST. GEORGE

6345 Wydown Boulevard

P.O. Box 11887

St. Louis, MO 63105

www.csmg.org

314.721.1502

The Rev. Andrew John Archie

Rector

The Rev. Peter James Speropulos

Assistant Rector

The Rev. Thomas Roy Albinson

Assistant Rector

The Rev. Anne Hunter Kelsey

Priest Associate

The Rev. Dr. Stewart Douglas Clem

Priest Associate

Dr. Nicholas Frazier Bideler

Acting Organist and Choirmaster

Kathleen Guilfooy Beyers

Assistant Choirmaster

