

# CALVARY

EPISCOPAL CHURCH

*The First Day of Lent, or  
Ash Wednesday*

*March 5, 2014*

*7:30 p.m.*

*The Holy Eucharist with the Imposition of Ashes, Rite II*



*The ashes used for Ash Wednesday are by tradition  
made by burning the palms blessed at Palm Sunday.*

**A faithful Episcopal Church welcoming all in the name of Christ**

THE FIRST DAY OF LENT, OR

ASH WEDNESDAY

March 5, 2014, at 7:30 in the evening

*The Holy Eucharist with the Imposition of Ashes, Rite II*

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Prelude on *Christ, the World's Comfort, Have Mercy*

J.S. Bach

The Word of God

*All stand in silence as the ministers enter the church.*

The Collect of the Day *(All remain standing)*

*Priest* The Lord be with you

*People* And also with you.

*Priest* 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 Readings *All sit for the Lesson, Psalm, and Epistle.*

*The texts of the Readings are printed elsewhere in this leaflet.*

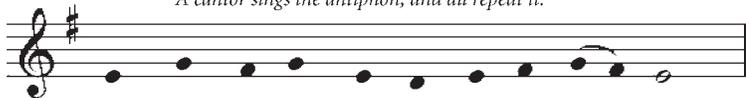
The Lesson

Joel 2: 1-2, 12-17

Psalm 103: 8-14

BOOK OF COMMON PRAYER, page 733

*A cantor sings the antiphon, and all repeat it.*



THE LORD re-mem-bers that we are but dust.

The Epistle

2 Corinthians 5: 20b—6:10

Sequence Hymn *Forty days and forty nights*

HYMNAL, 150

The Holy Gospel

Matthew 6: 1-6, 16-21

*Response before the Gospel:*

Glory to you, Lord Christ.

*Response after the Gospel:*

Praise to you, Lord Christ.

The Sermon

The Rev. Leslie G. Reimer

An Invitation to the Observance of a Holy Lent *all standing*

The Imposition of Ashes

BOOK OF COMMON PRAYER, page 265

*The clergy will impose ashes at the High Altar and at a station near the Pulpit, saying, "Remember that you are dust, and to dust you shall return" (Gen. 3: 19).*

*All who wish to receive ashes may come forward as directed by the ushers.*

Music during the Imposition of Ashes

*Miserere mei, Deus*

William Byrd

*Miserere mei Deus,*

Have mercy on me, O God,

*secundum magnam misericordiam tuam;*

according to your great mercy;

*et secundum multitudinem*

according to the multitude

*miserationum tuarum*

of your mercies,

*dele iniquitatem meam.*

blot out my offences. —Ps. 51: 1

Psalm 51: 1-18 *All read together, kneeling*

BOOK OF COMMON PRAYER, page 266

Litany of Penitence

BOOK OF COMMON PRAYER, page 267

The Peace

*All may greet one another in the Lord's name.*

## The Holy Communion

Offertory Anthem *Blow out the trumpet in Zion* Martin Peerson

*Blow out the trumpet in Zion, and sound the alarum in my holy mountain.*

*Let all the inhabitants of the land tremble, for the day of the Lord cometh,  
for it is nigh at hand, and sound the alarum in my holy mountain. —Joel 2: 1*

Lenten Doxology *all sing together*

1. Were the whole realm of na - ture mine, that  
2. Praise God from whom all bless - ings flow, praise  
were an of - fering far too small: love  
him all crea - tures here be - low, praise  
so a - maz - ing, so di - vine, de -  
him a - bove, ye heaven - ly hosts, praise  
mands my soul, my life, my all.  
Fa - ther, Son, and Ho - ly Ghost. A - men.

Words: stanza 1, Isaac Watts (1674--1748), stanza 2, Thomas Ken (1637-1711)  
Music: *Rockingham*, from *Second Supplement to Psalmody in Mineature*, ca. 1780

## The Great Thanksgiving

Eucharistic Prayer A

BOOK OF COMMON PRAYER, page 361

Sanctus

*Holy, holy, holy Lord*

HYMNAL, S 122

Ho - ly, ho - ly, ho - ly Lord, God of  
power and might, heav - en and earth are full of your glo - ry.  
Ho - san - na in the high - est. Bless - ed is he who comes  
in the name of the Lord. Ho - san - na in the high - est.

Setting: Plainsong; Mass 18; adapt. Mason Martens (b. 1933)

*The service continues on page 362 of The Book of Common Prayer.*

*The congregation may stand or kneel.*

## Memorial Acclamation

*Cantor*

There - fore we pro - claim the mys - ter - y of faith:

*Celebrant and People*

Christ has died. Christ is ris - en. Christ will come a - gain.

Setting: Ambrosian chant; adapt. Mason Martens (b. 1933)

The Lord's Prayer *traditional form*

BOOK OF COMMON PRAYER, page 364

The Breaking of the Bread (*A brief silence is kept.*)

*Priest* Christ our Passover is sacrificed for us.

*People* Therefore let us keep the feast.

Fraction Anthem

*O Lamb of God*

HYMNAL, S 159

O Lamb of God, that ta - kest a - way  
the sins of the world, have mer - cy  
up - on us. O Lamb of God,  
that ta - kest a - way the sins of the world, have  
mer - cy up - on us. O Lamb of  
God, that ta - kest a - way the sins of  
the world, grant us thy peace.

Setting: From *Missa Marialis*; Plainsong, Mode 5; Mass 9; adapt. Charles Winfred Douglas (1867-1944)

*All baptized persons are welcome to receive Holy Communion.*

*An usher will guide you to the Altar rail, or to the station at the pulpit.*

*Those not wishing to receive Communion may come forward for a blessing.*

Music at Communion *O Lord, in thy wrath* Orlando Gibbons

*O Lord, in thy wrath rebuke me not: neither chasten me in thy displeasure.*

*Have mercy upon me, O Lord, for I am weak: O Lord, heal me, for my bones are vexed. My soul is also sore troubled: but, Lord, how long wilt thou punish me?*

*O save me, for thy mercy's sake.*

—*Psalm 6:1-4*

Communion Hymn *Just as I am* LIFT EVERY VOICE & SING, II, 137

*All sing the hymn together, seated or kneeling.*

Post-Communion Prayer

BOOK OF COMMON PRAYER, page 366

*(said by all together, kneeling)*

Solemn Prayer over the People *(all kneeling)*

Grant, O most merciful Lord, to your faithful people pardon and peace, that they may be cleansed from all their sins, and serve you with a quiet mind; through Jesus Christ our Lord. *Amen.*

Recessional Hymn *The glory of these forty days*

HYMNAL, 143

Dismissal *All respond:* Thanks be to God.

Postlude

*Passacaglia in D minor*

Dieterich Buxtehude

THIRTEENTH ANNUAL EAST END PARISHES

## Lenten Preaching Series

# Journeying Together Through Lent

6 P.M. Dinner • 7 P.M. Holy Eucharist and sermon

### **Wednesday, March 12, 2014**

Preacher: The Rev. Jonathon Jensen,  
*Rector, Calvary Church*

**at Calvary** – 315 Shady Ave. at Walnut St., East Liberty

### **Tuesday, March 18**

Preacher: The Rev. Scott Russell,  
*Rector, St. Brendan's*

**at St. Thomas** – 378 Delaware Ave., Oakmont

### **Tuesday, March 25**

Preacher: The Rev. Michael Foley,  
*Rector, Church of the Redeemer*

**at St. Stephen's** – 600 Pitt St., Wilkinsburg

### **Tuesday, April 1**

Preacher: The Rev. Ruth Bosch Becker,  
*Assisting Pastor, Calvary Church*

**at Church of the Redeemer** – 5700 Forbes Ave., Squirrel Hill

### **Tuesday, April 8**

Preacher: The Rev. Huett Fleming,  
*Rector, Church of the Good Shepherd, Hazelwood*

**at Church of the Holy Cross** – 7507 Kelly St., Homewood

*Leading the Service this Evening*

The Rev. Jonathon W. Jensen, *Celebrant*

The Rev. Leslie G. Reimer, *Preacher*

Michael Braxton, *Vergers*

Jean Ferguson Carr & Diane Eldridge, *Lectors*

Kathleen Farrington, Jon Mazur, & Deborah Montcrieff, *Chalice-bearers*

Adrian O'Sullivan, Ben King, Eliana Jackson, Ian Jackson, Grace

Randall, Sam King, & Will Koontz, *Acolytes*

*Liturgical & Musical Notes*

By as early as the Fourth Century Christians set aside for special observance the forty days that precede Easter (excluding Sundays), using it as a period of preparation for Holy Baptism, to be administered at the Easter Vigil. The English word for this season probably comes from the German word *Lenz*, meaning *spring*. As the Prayer Book "Invitation to a Holy Lent" reminds us, this season has traditionally been a period of "prayer, fasting, and self-denial," a time in which to reaffirm our commitment to the Christian life.

Liturgically, the season is marked by the suppression of our most joyful liturgical expressions, and by a somewhat starker liturgical and musical environment. This prevails even on the Sundays that punctuate Lent, when the *Gloria in excelsis* and the word "Alleluia" are expunged from our liturgies, returning in the jubilation of the Easter Vigil. The color of hangings changes to purple, a color traditionally associated with penitence. Some of the liturgical changes during this season include the opening of the eleven o'clock service on the First Sunday of Lent with the Great Litany, and the beginning of other Eucharistic services in this season with the Penitential Order (an effective way of bringing the season's emphasis on penitence to the fore), the use of Eucharistic Prayer A and the less-often-used post-Communion prayer printed on page 366, and the replacement of the usual post-Communion blessing with a "Solemn Prayer over the People," which changes week by week through the season.

Musically, we will replace the usual Doxology at the Offertory with a tune recalling Passion themes. The service-music for this season comes from *The Hymnal 1982*, reproduced in the service-bulletin for ease of access. All come from the Church's heritage of plainsong (often called "Gregorian Chant," after the sixth-century pope who regularized much of the liturgical repertoire of his time). The *Sanctus* is a rather stark, mostly syllabic setting that is historically associated with the Requiem Mass. The *Agnus Dei* (and, on Sundays, the *Kyrie eleison*) comes from a group of chants sometimes called the *Missa Marialis*, after its traditional association with feasts of the Virgin Mary; the sweeping musical lines may at first appear daunting, but both pieces incorporate enough repetition to be both memorable and singable—as well as beautiful.

## **Calvary Episcopal Church**

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# Ash Wednesday

March 3, 2014

## THE COLLECT OF THE DAY

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.*

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## A Reading from the Book of 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?’”

*Reader:* The Word of the Lord.

*Congregation:* Thanks be to God.

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## Psalm 103:8-14

- 8 The Lord is full of compassion and mercy, \*  
slow to anger and of great kindness.
- 9 He will not always accuse us, \*  
nor 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 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.
- 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.

Glory to the Father, and to the Son, and to the Holy Spirit: \*  
as it was in the beginning, is now, and will be for ever. Amen.

## A Reading from the Second Letter of Paul to the 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.

*Reader:* The Word of the Lord

*Congregation:* Thanks be to God.

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## The Holy Gospel of Our Lord Jesus Christ According to Matthew

[6:1-6, 16-21]

*Response before the Gospel:* Glory to you, Lord Christ.

Jesus said, "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 s h o w 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."

*Response after the Gospel:* Praise to you, Lord Christ.