

The Cathedral Church of the Holy Trinity
commonly called

CHRIST CHURCH DUBLIN



ASH WEDNESDAY - 22 FEBRUARY 2023

18.00

SUNG EUCHARIST WITH THE IMPOSITION OF ASHES

SETTING: – WILLIAM BYRD MASS FOR FOUR VOICES

SUNG BY THE CATHEDRAL CHOIR

Ash Wednesday and the Season of Lent

Ash Wednesday marks the beginning of Lent, the season in which Christians look towards the great events of Holy Week and the celebration of Christ's passion, death and resurrection. It is a season of preparation marked by penitence and fasting and expressed in simplicity in our worship. It is also a season of joy, given the reality of God's loving mercy and forgiveness.

In today's liturgy we are called to keep a holy Lent and, in scripture, silence, music and symbol, to reflect upon our mortality. In the reading of scripture we are summoned to repentance and assured of forgiveness.

In the rite of penitence last year's palm crosses are burnt and ground to ash – a symbol of our mortality.

Psalm 51 is sung while the congregation is marked, using the ash, with a sign of the cross upon the forehead. This symbol is one of salvation and recalls our baptism. In the Eucharist that follows we give thanks in the sure knowledge that through the spirit of discipline we may triumph over evil and grow in grace.

Please stand as the choir and clergy enter in silence

The Gathering of God's People

The Greeting

Grace, mercy and peace
from God our Father
and the Lord Jesus Christ
be with you all
and also with you.

Brothers and sisters in Christ, since early days Christians have observed with great devotion the time of our Lord's passion and resurrection. It became the custom of the Church to prepare for this by a season of penitence and fasting.

At first this season of Lent was observed by those who were preparing for Baptism at Easter and by those who were to be restored to the Church's fellowship. In course of time, the Church came to recognise that, by a careful keeping of these days, all Christians might take to heart the call to repentance and the assurance of forgiveness proclaimed in the Gospel, and so grow in faith and in devotion to our Lord.

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.

A silence is kept

The Collect of the Day

Let us pray for the grace to keep Lent faithfully.

Almighty and everlasting God,
you hate nothing that you have made
and forgive the sins of all those who are penitent:
Create and make in us new and contrite hearts
that we, worthily lamenting our sins
and acknowledging our wretchedness,
may receive from you, the God of all mercy,
perfect remission and forgiveness;
through Jesus Christ our Lord.

Amen

Please sit

Proclaiming and Receiving the Word

The First Reading

Joel 2: 1-2, 12-17

A reading from the book of the Prophet Joel.

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?"'

This is the word of the Lord.

Thanks be to God.

Motet

Hide not thou thy face from us, O Lord,
and cast not off thy servants in thy displeasure;
for we confess our sins unto thee,
and hide not our unrighteousness.
For thy mercy's sake deliver us from all our sins.

Richard Farrant (c.1530–1580)

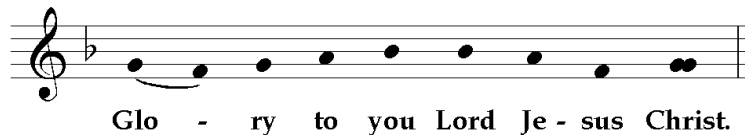
Psalm 27

The Gospel Reading

Matthew 6: 1 – 6, 16 – 21

Hear the gospel of our Lord Jesus Christ according to St Luke.

Response



All turn to face the reader

Jesus said to the disciples, 'Beware of practising 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.'

This is the gospel of the Lord

Response



Reflection

Following the readings, there will be a period of silence. All members of the congregation are invited to write down things from the past year that they want to offer to God in prayer, for help and mercy. These might be regrets or an acknowledgement of destructive actions or habits that need to change. When you are finished you are invited to bring your pieces of paper forward and add them into the container to be burned with the palms.

The Call to Penitence

Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit into the wilderness, where for forty days he was tempted by the devil. Let us confess our sins remembering before God the times when we have fallen from temptation into sin.

The choir sings

Kyrie eleison; Christe eleison; Kyrie eleison.

Lord, have mercy; Christ, have mercy; Lord, have mercy.

The Absolution

Almighty God, who forgives all who truly repent, have mercy upon you, pardon and deliver you from all our sins, confirm and strengthen you in all goodness and keep you in eternal life, through Jesus Christ our Lord. **Amen.**

A silence is kept

The Imposition of Ashes

*During the singing of Allegri's Miserere,
the clergy and people receive the imposition of Ashes.*

The words taken from Psalm 51 can be found at the end of this booklet'

The Peace

All stand

The priest introduces the peace with these words

Since we are justified by faith, we have peace with God through our Lord Jesus Christ, who has given us access to his grace.

cf Romans 5.1

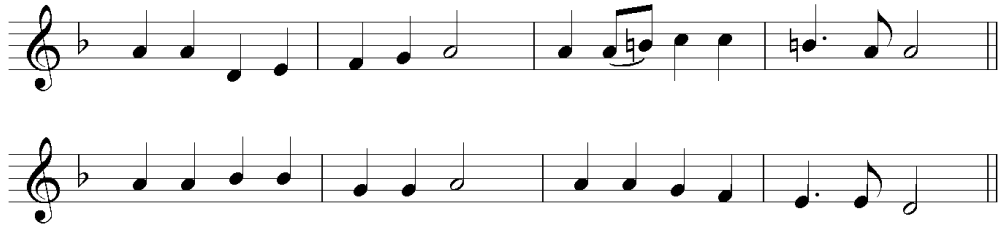
The priest says

The peace of the Lord be always with you
and also with you.

Those present may offer one another a sign of peace

Celebrating at the Lord's Table

The Offertory Hymn



Forty days and forty nights
Thou wast fasting in the wild;
Forty days and forty nights,
Tempted, and yet undefiled.

Sunbeams scorching all the day;
Chilly dew-drops nightly shed;
Prowling beasts about thy way;
Stones thy pillow, earth thy bed..

Let us thy endurance share,
And from earthly joys abstain,
With thee watching unto prayer,
With thee strong to suffer pain.

And if Satan, vexing sore,
Flesh or spirit should assail,
Thou, his vanquisher before,
Grant we may not faint nor fail.

So shall we have peace divine;
Holier gladness ours shall be;
Round us too shall angels shine,
Such as ministered to thee.

Keep, O keep us, Saviour dear,
Ever constant by thy side;
That with thee we may appear
At the eternal Eastertide.

Tune: Heinlein
'M.H.' in *Nürnbergisches Gesangbuch*, Nurnberg, 1676

George H. Smyttan, 1822-70
and Francis Pott (1832-1909)

The Great Thanksgiving

The Lord be with you.
and also with you

Lift up your hearts.
we lift them to the Lord

Let us give thanks to the Lord our God.
it is right to give our thanks and praise.

Father, almighty and ever-living God,
at all times and in all places it is right to give you thanks and praise:
through Jesus Christ our Lord,
who was in every way tempted as we are, yet did not sin;
by whose grace we are able to overcome all our temptations:
and so with all your people,
with angels and archangels, and with all the company of heaven,
we proclaim your great and glorious name,
for ever praising you and singing:

The choir sings

Sanctus, sanctus, sanctus, Dominus Deus Sabaoth.

Holy, holy, holy Lord, God of power and might,

Pleni sunt coeli et terra gloria tua. Hosanna in excelsis.

heaven and earth are full of your glory. Hosanna in the highest!

Benedictus qui venit in nomine Domini. Hosanna in excelsis.

Blessed is he who comes in the name of the Lord. Hosanna in the highest!

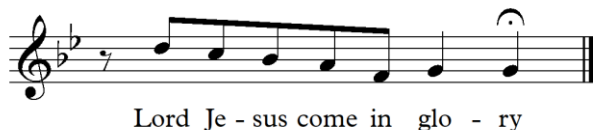
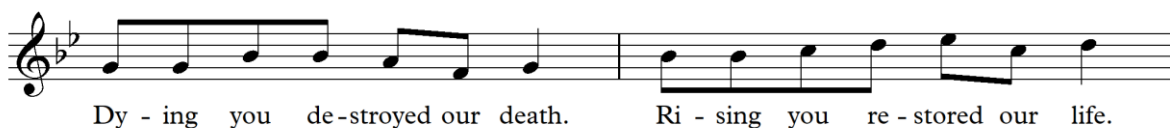
Blessed are you, Father, *All remain standing*
the creator and sustainer of all things;
you made us in your own image,
male and female you created us;
even when we turned away from you,
you never ceased to care for us,
but in your love and mercy you freed us from the slavery of sin,
giving your only begotten Son to become man
and suffer death on the cross to redeem us:
he made there the one complete and all-sufficient sacrifice
for the sins of the whole world:
he instituted,
and in his holy Gospel commanded us to continue,
a perpetual memory of his precious death
until he comes again.

On the night that he was betrayed he took bread;
and when he had given thanks to you, 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.

In the same way, after supper he took the cup;
and when he had given thanks to you,
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.
Do this, as often as you drink it,
in remembrance of me.

All sing



Accept through him, our great high priest,
this our sacrifice of praise and thanksgiving;
and as we eat and drink these holy gifts,
grant by the power of the life-giving Spirit
that we may be made one in your holy Church
and partakers of the body and blood of your Son,
that he may dwell in us and we in him:
Through the same Jesus Christ our Lord,
by whom, and with whom, and in whom,
in the unity of the Holy Spirit,
**all honour and glory are yours, Almighty Father,
for ever and ever. 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, the power, and the glory,
For ever and ever. Amen.

The Breaking of the Bread

The priest breaks the consecrated bread for communion and says

The bread which we break is a sharing in the body of Christ.
We being many are one body, for we all share in the one bread.

The Communion

Jesus Christ is the Lamb of God,
who has taken away the sins of the world.
Happy are those who are called to his supper.
Lord, I am not worthy to receive you,
but only say the word and I shall be healed.

Please sit while the choir sings

Agnus Dei, qui tollis peccata mundi, miserere nobis.
Lamb of God, you take away the sin of the world, have mercy on us.
Agnus Dei, qui tollis peccata mundi, miserere nobis.
Lamb of God, you take away the sin of the world, have mercy on us.
Agnus Dei, qui tollis peccata mundi, dona nobis pacem.
Lamb of God, you take away the sin of the world, grant us peace.

Guided by the vergers, the people come forward to receive communion. Wherever you are from and whatever you believe you are welcome to receive at the table of the Lord. If you require a gluten free wafer please indicate this to the priest.

The Communion Motet

Ne irascaris Domine satis, et ne ultra memineris iniquitatis nostrae.

Be not angry, O Lord, and remember our iniquity no more.

Ecce respice populus tuus omnes nos.

Behold, we are all your people.

William Byrd (1539-1623)

Isaiah 64: 9-10

The Great Silence

When all have received Communion silence is kept.

Going Out as God's People

Prayer after Communion

Almighty God,

you have given your only Son

to be for us both a sacrifice for sin

and also an example of godly life:

Give us grace that we may always

most thankfully receive these his inestimable gifts,

and also daily endeavour ourselves

to follow the blessed steps of his most holy life;

through Jesus Christ our Lord.

Amen.

All say

Almighty God,

**we thank you for feeding us with the spiritual food
of the body and blood of your Son Jesus Christ.**

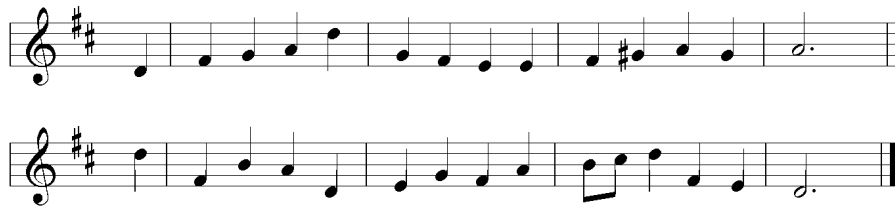
**Through him we offer you our souls and bodies
to be a living sacrifice.**

Send us out in the power of your Spirit

to live and work to your praise and glory. Amen.

Please stand

The Post-Communion Hymn



O for a heart to praise my God,
A heart from sin set free;
A heart that always feels thy blood
So freely spilt for me:

A heart resigned, submissive, meek,
My dear Redeemer's throne;
Where only Christ is heard to speak,
Where Jesus reigns alone;

A humble, lowly, contrite heart,
Believing, true and clean,
Which neither life nor death can part
From him that dwells within:

A heart in every thought renewed,
And full of love divine;
Perfect and right and pure and good,
A copy, Lord, of thine.

My heart, thou know'st, can never rest
Till thou create my peace;
Till of mine Eden repossesst,
From self and sin, I cease.

Thy nature, gracious Lord, impart,
Come quickly from above;
Write thy new name upon my heart,
Thy new best name of love.

Tune: Stockton
Thomas Wright (1763–1829)

Charles Wesley (1707–88)

The Blessing & Dismissal

The priest blesses the people with these words

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

Amen

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

Amen

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

Amen

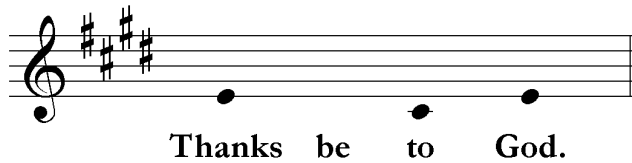
And the blessing of God almighty,
the Father, the Son, and the Holy Spirit,
be among you and remain with you always.

Amen

The priest or deacon sings:

Go in the peace of Christ.

The choir and the people sing



Please stand for the procession of choir and clergy.



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