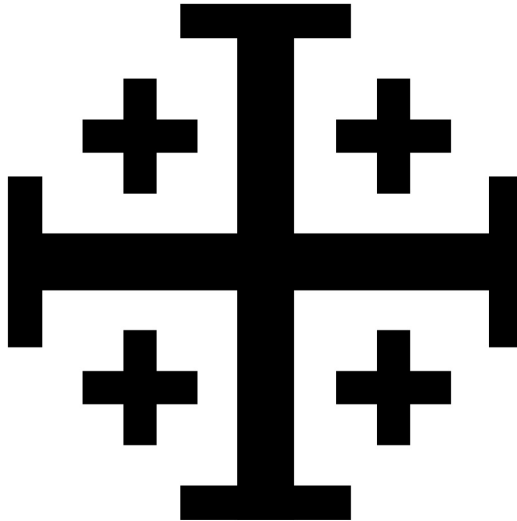


Ash Wednesday

A.D. 2024



Concerning the Service

Ash Wednesday marks the beginning of the season of Lent: a time of penitence, fasting and prayer, in preparation for the great Feast of the Resurrection.

The season of Lent began in the early days of the Church as a time of preparation for those seeking to be baptized at the Easter Vigil. The forty days refer to our Lord's time of fasting in the wilderness; and since Sundays are never fast days, Ash Wednesday is the beginning of the Lenten Fast.

Throughout the Old Testament, ashes are used as a sign of sorrow and repentance, and Christians have traditionally used ashes to indicate sorrow for our own sin, and as a reminder that the wages of sin is death (Romans 6:23). Like Adam and Eve, we have disobeyed and rebelled against God, and are under the same judgment, "you are dust, and to dust you shall return" (Genesis 3:19b).

But as we are marked with ashes in the same manner that we were signed with the cross in Baptism, we are also reminded of the life we share in Jesus Christ, the second Adam (Romans 5:17, 6:4). It is in this sure hope that we begin the journey of these forty days, that by hearing and answering our Savior's call to repent, we may enter fully into the joyful celebration of his resurrection.

The ministers may enter in silence, or a hymn, psalm, or anthem may be sung.

PROCESSIONAL HYMN



1 The glo - ry of these for - ty days we
2 A - lone and fast - ing Mo - ses saw the
3 So Dan - iel trained his mys - tic sight, de -
4 Then grant us, Lord, like them to be full
*5 O Fa - ther, Son, and Spi - rit blest, to



1 ce - le - brate with songs of praise; for Christ, through whom all
2 lov - ing God who gave the law; and to E - li - jah,
3 liv - ered from the li - ons' might; and John, the Bride - groom's
4 oft in fast and prayer with thee; our spi - rits strength - en
5 thee be ev - ery prayer ad - dressed, who art in three - fold



1 things were made, him - self has fast - ed and has prayed.
2 fast - ing, came the steeds and char - i - ots of flame.
3 friend, be - came the her - ald of Mes - si - ah's name.
4 with thy grace, and give us joy to see thy face.
5 Name a - dored, from age to age, the on - ly Lord.

Words: Latin, 6th cent.; tr. Maurice F. Bell (1862-1947), alt. Copyright © by permission Oxford University Press. All rights reserved. Used with permission.
Music: *Erhalat uns, Herr*; melody from *Geistliche Lieder*, 1543; harm. Johann Sebastian Bach (1685-1750)

THE ACCLAMATION FOR LENT

The people stand, and the Officiant says

Bless the Lord who forgives all our sins.

People **His mercy endures for ever.**

The Officiant invites the people to the observance of a holy Lent, either here or following the sermon, 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. 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.

The Officiant and people kneel. A period of silent prayer follows.

The Officiant then says

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.**

THE LESSONS

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. ² 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. ³ ‘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. ⁴ 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. ⁵ 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?

⁶ “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? ⁷ 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? ⁸ 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. ⁹ 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, ¹⁰ 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. ¹¹ 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. ¹² 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 *Please stand and pray.*

⁸The 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.

**Glory be to the Father, and to the Son
and to the Holy Spirit; as it was in the beginning,
is now, and ever shall be,
world without end. Amen.**

Epistle Reading

Please be seated.

A reading from 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.

²¹ For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.

⁶ Working together with him, then, we appeal to you not to receive the grace of God in vain. ² 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. ³ We put no obstacle in anyone’s way, so that no fault may be found with our ministry, ⁴ but as servants of God we commend ourselves in every way: by great endurance, in afflictions, hardships, calamities, ⁵ beatings, imprisonments, riots, labors, sleepless nights, hunger; ⁶ by purity, knowledge, patience, kindness, the Holy Spirit, genuine love; ⁷ by truthful speech, and the power of God; with the weapons of righteousness for the right hand and for the left; ⁸ through honor and dishonor, through slander and praise. We are treated as impostors, and yet are true; ⁹ as unknown, and yet well known; as dying, and behold, we live; as punished, and yet not killed; ¹⁰ 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.**

“We Will Glorify” - Instrumental

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THE HOLY GOSPEL

The Holy Gospel of our Lord Jesus Christ according to St. Matthew.

People: **Glory to you, Lord Christ.**

Matthew 6:1–6, 16–21

¹ “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. ²“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. ³ But when you give to the needy, do not let your left hand know what your right hand is doing, ⁴ so that your giving may be in secret. And your Father who sees in secret will reward you. ⁵ “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. ⁶ 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. ¹⁶ “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. ¹⁷ But when you fast, anoint your head and wash your face, ¹⁸ 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. ¹⁹ “Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal, ²⁰ but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. ¹²¹ For where your treasure is, there your heart will be also.

Deacon: The Gospel of the Lord. *People:* **Praise to you, Lord Christ.**

THE SERMON

Fr Theron Walker

PENITENTIAL PSALM AND IMPOSITION OF ASHES

The Officiant says

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

If ashes are to be imposed, the Officiant says

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.**

Then ashes are imposed with the following words

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

Psalm 51

All kneel. Psalm 51:1-17 is sung or said.

Have mercy on me, O God, after your great goodness; *
according to the multitude of your mercies wipe away my offenses.

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

For I acknowledge my faults, *
and my sin is ever before me.

Against you only have I sinned, and done what is evil in your sight *
that you might be justified in your saying, and clear in your judgment

But behold, I was brought forth in wickedness *
and in sin my mother conceived me.

For behold, you desire truth in the inward parts, *
and shall make me understand wisdom secretly.

You shall purge me with hyssop, and I shall be clean; *
you shall wash me, and I shall be whiter than snow.
You shall make me hear of joy and gladness, *
that the bones which you have broken may rejoice.
Turn your face from my sins *
and blot out all my misdeeds.
Make me a clean heart, O God, *
and renew a right spirit within me.
Cast me not away from your presence *
and take not your holy Spirit from me.
O give me the comfort of your help again *
and sustain me with your willing Spirit.
Then shall I teach your ways unto the wicked, *
and sinners shall return unto you.
Deliver me from blood-guiltiness, O God,
you who are the God of my salvation; *
and my tongue shall sing of your righteousness.
You shall open my lips, O Lord, *
and my mouth shall show forth your praise.
For you desire no sacrifice, else I would give it to you; *
but you delight not in burnt-offerings.
The sacrifice of God is a troubled spirit; *
a broken and contrite heart, O God, you shall not despise.

CONFESSION AND LITANY OF PENITENCE

The Deacon or other person appointed says

Let us humbly confess our sins to Almighty God.

Silence may follow. The Officiant and People together, all kneeling

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.

**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 Reader alone 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.**

All then pray

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 Bishop, if present, or the Priest, alone stands and, facing the people, says

Almighty God, the Father of our Lord Jesus Christ, desires not the death of sinners, but that they may turn from their wickedness and live. He has empowered and commanded his ministers to pronounce to his people, being penitent, the absolution and remission of their sins. He pardons and absolves all who truly repent and sincerely believe his holy Gospel. For this reason, we beseech him to grant us true repentance and his Holy Spirit, that our present deeds may please him, the rest of our lives may be pure and holy, and that at the last we may come to his eternal joy; through Jesus Christ our Lord. **Amen**

THE COMFORTABLE WORDS

The Officiant may then say one or more of the following sentences, first saying

Hear the Word of God to all who truly turn to him.

Come to me, all who labor and are heavy laden, and I will give you rest.
Matthew 11:28

God so loved the world, that he gave his only-begotten Son, that whoever believes in him should not perish but have eternal life.
John 3:16

The saying is trustworthy and deserving of full acceptance, that Christ Jesus came into the world to save sinners.
1 Timothy 1:15

If anyone sins, we have an advocate with the Father, Jesus Christ the righteous. He is the propitiation for our sins, and not for ours only but also for the sins of the whole world.
1 John 2:1-2

THE PEACE

The Officiant then says to the people

The peace of the Lord be always with you.

People **And with your spirit.**

THE OFFERTORY

The Deacon may begin the Offertory with one of the provided sentences of Scripture.

Offer to God a sacrifice of thanksgiving, and perform your vows to the Most High. *Psalm 50:14*

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 - fer - ing 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).

Celebrant All things come from you, O Lord,
People and of your own, we have given you. Amen.

THE SURSUM CORDA

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

Celebrant 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.

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.

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

THE SANCTUS

WOMEN: Holy, holy, holy Lord

God of power and might;

MEN: Holy, holy holy Lord

God of power and might;

WOMEN: Heaven and Earth are full of Your glory;

MEN: Heaven and Earth are full of Your glory;

ALL: Hosanna in the Highest!

MEN: Blessed, blessed is He who comes

in the name of the Lord

WOMEN: Blessed, blessed is He who comes

in the name of the Lord

MEN: Hosanna!

WOMEN: Hosanna!

ALL: Hosanna! In the highest

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THE PRAYER OF CONSECRATION

The People stand or kneel. The Celebrant continues

All praise and glory is yours, O God our heavenly Father, for in your tender mercy, you gave your only Son Jesus Christ to suffer death upon the Cross for our redemption. He made there, by his one oblation of himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and he instituted, and in his Holy Gospel commanded us to continue, a perpetual memory of his precious death and sacrifice, until his coming again.

So now, O merciful Father, in your great goodness, we ask you to bless and sanctify, with your Word and Holy Spirit, these gifts of bread and wine, that we, receiving them according to your Son our Savior Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood.

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, O Lord and heavenly Father, according to the institution of your dearly beloved Son our Savior Jesus Christ, we your humble servants celebrate and make here before your divine Majesty, with these holy gifts, the memorial your Son commanded us to make; remembering his blessed passion and precious death, his mighty resurrection and glorious ascension, and his promise to come again.

And we earnestly desire your fatherly goodness mercifully to accept this sacrifice of praise and thanksgiving; asking you to grant that by the merits and death of your Son Jesus Christ, and through faith in his Blood, we and your whole Church may obtain forgiveness of our sins, and all other benefits of his passion.

And here we offer and present to you, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice. We humbly pray that all who partake of this Holy Communion may worthily receive the most precious Body and Blood of your Son Jesus Christ, be filled with your grace and heavenly benediction, and be made one body with him, that he may dwell in us, and we in him.

And although we are unworthy, because of our many sins, to offer you any sacrifice, yet we ask you to accept this duty and service we owe, not weighing our merits, but pardoning our offenses, through Jesus Christ our Lord.

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 LORD'S PRAYER

The Celebrant then says

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

Celebrant and People pray in unison

**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,
forever and ever. Amen.**

THE FRACTION

If the consecrated Bread was not broken earlier, the Celebrant breaks it now.

A period of silence is kept.

Then may be sung or said

Celebrant Christ our passover is sacrificed for us.

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

THE PRAYER OF HUMBLE ACCESS

Celebrant and People together may say

**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.**

**Apart from your grace
we are not worthy so much as to gather up
the crumbs under your table;
but you are the same Lord
whose character 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.**

THE AGNUS DEI

LAMB OF GOD

INTRO (♩. = ca. 53)

Capo 2: (D)

E

(G/D)

A/E

(A/D)

B/E

(Kbd)

Musical notation for the intro, featuring a treble clef, key signature of two sharps (F# and C#), and a 6/8 time signature. The melody consists of a series of eighth and quarter notes.

Melody

(D) E (G/D) A/E (A/D) B/E (D) E

Lamb of God, you take a - way the sins of the world,

Harmony (cue notes final time)

Musical notation for the first line of lyrics, showing the melody and harmony. The melody is on a treble clef staff, and the harmony is on a bass clef staff. The lyrics are: "Lamb of God, you take a - way the sins of the world,"

1, 2

(G/D) A/E (A/D) B/E (D) E

have mer - cy on us.

Musical notation for the second line of lyrics, showing the melody and harmony. The melody is on a treble clef staff, and the harmony is on a bass clef staff. The lyrics are: "have mer - cy on us."

Final

(G/D) A/E (A/D) B/E (D) E (G/D) A/E (A/D) B/E (D add9) E add9

grant us peace.

Musical notation for the final line of lyrics, showing the melody and harmony. The melody is on a treble clef staff, and the harmony is on a bass clef staff. The lyrics are: "grant us peace."

Music: Mass of Restoration; Josh Blakesley, b. 1976, and Leland G. "Grae" McCullough, IV, b. 1986, © 2012, Joshua Blakesley and Leland G. "Grae" McCullough, IV.
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THE MINISTRATION OF 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 your hearts by faith, with thanksgiving.

Please come forward by row up the center to receive the Sacrament. All baptized Christians are welcome. Take and eat the bread, then take and drink the wine. You may drink from the COMMON CUP, dip your bread in the common cup, or drink from a single serving cup. If you are not baptized, it would be our pleasure to bless in the Lord's Name. Please come forward, cross your arms over your chest, and the priest will offer up a special prayer for you. If you need gluten free bread, let the priest know.

“Lamb of God”

Verse 1

**Your only Son no sin to hide
But You have sent Him from Your side
To walk upon this guilty sod
And to become the Lamb of God**

Verse 2

**Your gift of love they crucified
They laughed and scorned Him as He died
The humble King they named a fraud
And sacrificed the Lamb of God**

Chorus

**Oh Lamb of God sweet Lamb of God
I love the holy Lamb of God
Oh wash me in His precious blood
My Jesus Christ the Lamb of God**

Verse 3

**I was so lost I should have died
But You have brought me to Your side
To be led by Your staff and rod
And to be called a lamb of God**

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THE POST COMMUNION PRAYER

Especially for Ash Wednesday

Officiant Let us pray.

**O Lord our God,
grant us grace to desire you with our whole heart:
that desiring you, we may seek you;
and that seeking you, we may find you;
and that finding you, we may love you;
and that loving you,
we may hate those sins from which you have delivered us;
through Jesus Christ our Lord. Amen.**

People accompany their first three responses with a sweep of the arm towards the cross above the holy table, and their final response with a sweep towards heaven. From the Book of Common Prayer of Kenya.

Minister All our problems.
People **We send to the cross of Christ.**
Minister All our sins..
People **We send to the cross of Christ.**
Minister All the devil's works.
People **We send to the cross of Christ.**
Minister All our hopes.
People **We set on the risen Christ!**

T H E B L E S S I N G

The Bishop when present, or the Priest, gives this or an alternate blessing

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 Spirit, be among you, and remain with you always. **Amen.**

Em Em G B C Am6 B7 Em G D B/D# Em

1 O the deep, deep love of Je - sus, vast, un - mea - sured,
 2 O the deep, deep love of Je - sus—spread his praise from
 3 O the deep, deep love of Je - sus, love of ev - ery

Am B7 Em Em G B C Am6 B7 Em G D

bound-less, free! Roll - ing as a might - y o - cean in its
 shore to shore! How he loves us, ev - er loves us, chang-es
 love the best! 'Tis an o - cean vast of bless - ing, 'tis a

B/D# Em Am B7 Em G G/B Dsus D Em Em G Am6 B

full - ness o - ver me! Un - der - neath me, all a - round me,
 nev - er, nev - er - more! How he watch - es o'er his loved ones,
 ha - ven sweet of rest! O the deep, deep love of Je - sus—

Em Em D Am7 C D Em Am C B7 C Em G B C

is the cur - rent of thy love— lead - ing on - ward,
 died to call them all his own; how for them he's
 'tis a heaven of heavens to me; and it lifts me

