

EPIPHANY†

— *Seattle* —



**ASH
WEDNESDAY**

FEBRUARY 14, 2024

7:30 PM

Dear Epiphany,

Ash Wednesday is the first day of the forty-day season of Lent, which ends at the beginning of the Great Vigil and first Eucharist of Easter on Easter Eve (March 30, 2024).

The day gets its name from the ancient custom of marking the forehead with ashes on this day as a sign of penitence. These ashes are made from the burnt palms from the previous year's Palm Sunday. Ashes have always been a symbol of mourning, grief, humiliation, and repentance and an acknowledgment of our mortality. Therefore, on this day, we show our sorrow and grief for what Jesus suffered on the cross for us and our humiliation and repentance for those things we have willingly done that separate us from God and God's desires for us. Old Testament Jews used to wrap themselves in sackcloth and sit in ashes to show how miserable they were over their sins.

You will also note that in Lent we do without certain things in our worship: We do not sing or say the word "Alleluia" and the Penitential Order is given prominence. These seasonal changes are meant to focus our attention on the redemption won for us by our Lord Jesus Christ and to prepare us all for the joy of Easter.

You are encouraged to keep the season of Lent by marking it in your own way. The point is to be intentional about how you interact with your own soul. Worship is key to this. Worship is the spiritual exercise designed to refresh the soul and call our attention to its eternal nature. There are other ways in which we encounter our soul as well. Fasting, which confronts the tyranny of the body, and tithing, which confronts the tyranny of our possessions, are two activities that liberate us to better encounter and know our own soul.

The point of all of this, again, is intentionality. Lent is a great gift, not to be missed. Step into it by challenging yourself to grow closer to God.

Peace upon your soul.

Doyt+

*An induction loop is provided for the benefit of hearing aid users.
To use please switch your hearing aid to "T."*

THE GATHERING

*We invite you to help create the experience of silence before our service.
Our hope is to calm our hearts as we prepare to enter into an intensity of shared presence.
Thank you for turning off all electronic devices.*

Voluntary

O Mensch, bewein dein Sunde groß Johann Sebastian Bach (1685-1750)

*At the sound of the bell, all rise.
The ministers enter in silence.*

Presider The Lord be with you.

People And also with you.

Presider Let us pray.

Collect of the Day *said by all*

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 LITURGY OF THE WORD

The people sit for

The Lesson

Isaiah 58:1-12

Shout out, do not hold back! Lift up your voice like a trumpet! Announce to my people their rebellion, to the house of Jacob their sins. Yet day after day they seek me and delight to know my ways, as if they were a nation that practiced righteousness and did not forsake the ordinance of their God; they ask of me righteous judgments, they delight to draw near to God.

“Why do we fast, but you do not see? Why humble ourselves, but you do not notice?” Look, you serve your own interest on your fast day, and oppress all your workers. Look, you fast only to quarrel and to fight and to strike with a wicked fist. Such fasting as you do today will not make your voice heard on high. Is such the fast that I choose, a day to humble oneself? Is it to bow down the head like a bulrush, to lie in sackcloth and ashes? Will you call this a fast, a day acceptable to the Lord? Is not this the fast that I choose: to loose the bonds of injustice to undo the thongs of the yoke, to let the oppressed go free, and to break every yoke? 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 them, and not to hide yourself from your own kin? Then your light shall break forth like the dawn, and your healing shall spring up quickly; your vindicator shall go before you, the glory of the Lord shall be your rear guard. Then you shall call, and the Lord will answer; you shall cry for help, and he will say, Here I am.

“If you remove the yoke from among you, the pointing of the finger, the speaking of evil, if you offer your food to the hungry and satisfy the needs of the afflicted, then your light shall rise in the darkness and your gloom be like the noonday. The Lord will guide you continually, and satisfy your needs in parched places, and make your bones strong; and you shall be like a watered garden, like a spring of water, whose waters never fail. 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 live in.”

Lector The Word of the Lord.

People Thanks be to God.

The people stand to sing

Hymn 152

Kind Maker of the world

A la venue de Noël

1 Kind Ma - ker of the world, O hear the fer - vent
 2 Each heart is man - i - fest to thee; thou know - est
 3 Spare us, O Lord, who now con - fess our sins and
 4 Give us the dis - ci - pline that springs from ab - sti -
 5 Grant, O thou bless - ed Trin - i - ty; grant, O un -

1 prayer, with man - y a tear poured forth by all the
 2 our in - fir - mi - ty; now we re - pent, and
 3 all our wick - ed - ness, and, for the glo - ry
 4 nence in out - ward things with in - ward fast - ing,
 5 chang - ing Un - i - ty; that this our fast of

1 pen - i - tent who keep this ho - ly fast of Lent!
 2 seek thy face; grant un - to us thy par - doning grace.
 3 of thy Name, our weak - ened souls to health re - claim.
 4 so that we in heart and soul may dwell with thee.
 5 for - ty days may work our pro - fit and thy praise!

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 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."

Gospeler The Gospel of the Lord.

People **Praise to you, Lord Christ.**

Sermon

Diane Carlisle

Reflective silence and stillness are kept after the sermon.

The people stand for

The Invitation to a Holy Lent

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.

*The people kneel.
Silence is kept for a time.*

The Imposition of Ashes

The Priest blesses the burnt fronds from last year's Palm Sunday, praying:

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. **Amen.**

*The people may now come forward for the Imposition of Ashes.
Ashes are imposed with the words "Remember that you are dust, and to dust you shall return."*

At the Imposition of Ashes

Anthem *sung by the choir*

Miserere Mei, Deus

William Byrd (1543-1623)

Have mercy upon me, O God, after thy great goodness,
According to the multitude of thy mercies do away mine offences.

(Sung in Latin)

The service continues with

The Litany of Penitence

Presider Let us pray.

The people kneel. Reflective silence is kept.

Said by all

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 Presider and people pray responsively.

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.

Have mercy on us, Lord.

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.

Have mercy on us, Lord.

We confess to you, Lord, all our past unfaithfulness: the pride, hypocrisy, and impatience of our lives,
We confess to you, Lord.

Our self-indulgent appetites and ways, and our exploitation of other people,
We confess to you, Lord.

Our anger at our own frustration, and our envy of those more fortunate than ourselves,
We confess to you, Lord.

Our intemperate love of worldly goods and comforts, and our dishonesty in daily life and work,
We confess to you, Lord.

Our negligence in prayer and worship, and our failure to commend the faith that is in us,
We confess to you, Lord.

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,
Accept our repentance, Lord.

For all false judgments, for uncharitable thoughts toward our neighbors, and for our prejudice and contempt toward those who differ from us,
Accept our repentance, Lord.

For our waste and pollution of your creation, and our lack of concern for those who come after us,
Accept our repentance, Lord.

Restore us, good Lord, and let your anger depart from us;
Favorably hear us, for your mercy is great.

Accomplish in us the work of your salvation,
That we may show forth your glory in the world.

By the cross and passion of your Son our Lord,
Bring us with all your saints to the joy of his resurrection.

The Presider 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. **Amen.**

All rise.

The Peace

Presider The peace of the Lord be always with you.

People **And also with you.**

The ministers and people greet one another in the name of Christ.

THE LITURGY OF THE TABLE

Offertory Sentence

Presider Turn to us, O Lord, and have pity on us; and forgive us all our sins.



The offertory is the time during the service when we give offerings to God, acknowledging that all we have comes from God. The choir offers their gift of music, and this is our opportunity to offer thanks to God through a monetary gift to support the ministries of Epiphany. Active Epiphany parishioners make an annual pledge commitment toward the vitality of our ministries. In some cases pledging parishioners also make a financial contribution at the offertory. Money placed in the hunger basket at Communion supports our outreach ministry of feeding those in need. You may use the QR code, either during the anthem or later at your convenience, or place your offering in the offering plate as it is passed.

Anthem

Ne Irascaris, Domine

William Byrd (1543-1623)

Be not angry, O Lord,
and remember our iniquity no more.
Behold, we are all your people.

(Sung in Latin)

The people stand.

Eucharistic Prayer A

Presider The Lord be with you.

People And also with you.

Presider Lift up your hearts.

People We lift them to the Lord.

Presider Let us give thanks to the Lord our God.

People It is right to give our thanks and praise.

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth, through Jesus Christ our Lord, who was tempted in every way as we are, yet did not sin. By his grace we are able to triumph over every evil, and to live no longer for ourselves alone, but for him who died for us and rose again.

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:

Sanctus *sung by all*

Mass XVIII

Ho - ly, ho - ly, ho - ly Lord, God of power and might,
hea - ven 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.

The people stand or kneel. Then the Presider continues

Holy and gracious Father: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all. He stretched out his arms upon the cross, and offered himself in obedience to your will, a perfect sacrifice for the whole world.

On the night he was handed over to suffering and death, our Lord Jesus Christ 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."

Therefore we proclaim the mystery of faith:

Presider and people

Christ has died.

Christ is risen.

Christ will come again.

Presider

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts. Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him.

Presider and people

Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

Presider

All this we ask through your Son Jesus Christ. 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.**

Presider

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

The Lord's Prayer *said by all*

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,

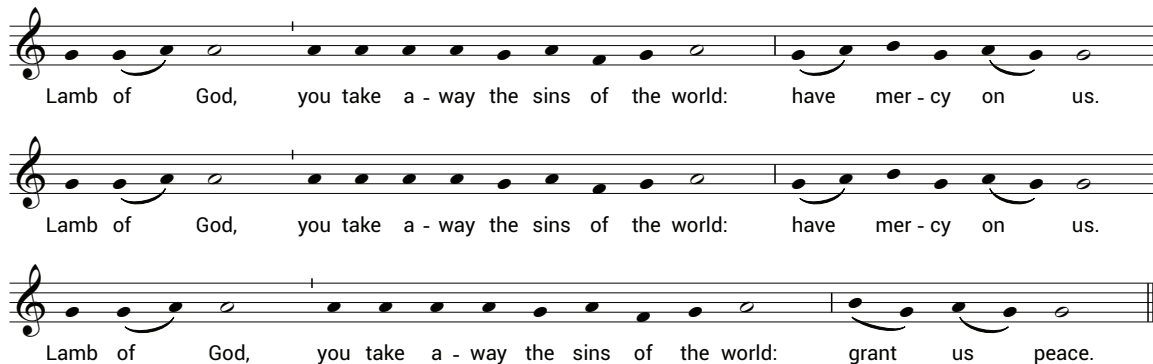
for ever and ever. Amen.

Breaking of the Bread

The Presider breaks the consecrated Bread. A period of silence is kept.

Fraction Anthem *sung by all*

Mass XVIII



Lamb of God, you take a - way the sins of the world: have mer - cy on us.

Lamb of God, you take a - way the sins of the world: have mer - cy on us.

Lamb of God, you take a - way the sins of the world: grant us peace.

The Invitation to Communion

Presider 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.

All are invited to receive the Holy Communion. It is your choice as to whether you receive Holy Communion or a blessing. You may receive Communion or a blessing at the standing station in the front of the nave or proceed to the altar rail. The bread will be placed in your palm. You may consume the bread and then drink from the chalice (please grasp the bottom of the chalice firmly and guide it to your lips); or, you may leave the bread in your palm for the chalice bearer to dip it into the wine and place it on your tongue. Self-intinction is strongly discouraged by the Episcopal church. The people's response to receiving the bread and the wine is "Amen." Gluten-free wafers are available. To indicate to the Eucharistic minister that you would like a gluten-free wafer, please present your hands palms down. Those who do not wish to receive Communion are invited to come forward for a blessing, indicated by crossing your arms over your chest.

Music During the Communion Anthem

Civitas Sancti tui

William Byrd (1543-1623)

Your holy city has become a wilderness.
Zion has become a wilderness,
Jerusalem has been made desolate.

(Sung in Latin)

The people stand or kneel.

Postcommunion Prayer

Presider Let us pray

People **Loving God,**
we give you thanks for restoring us in your image
and nourishing us with spiritual food
in the Sacrament of Christ's Body and Blood.
Now send us forth, a people forgiven, healed, renewed;
that we may proclaim your love to the world
and continue in the risen life of Christ our Savior. Amen.

Prayer over the People

Presider Bow down before the Lord.

The people bow.

The Blessing

Grant, 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; and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among you, and remain with you always. **Amen.**

The people stand to sing

Hymn 143

The glory of these forty days

Erhalt uns, Herr



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.

Presider Go in peace to love and serve the Lord.

People Thanks be to God.

The people remain standing as the ministers exit.

Voluntary

Kyrie Dominicale

Heinrich Scheidemann (1595-1663)

The people depart in silence. Lent has begun.

YOU ARE INVITED TO PARTICIPATE IN THE
SACRAMENT OF RECONCILIATION
FOLLOWING THE SERVICE IN THE CHAPEL
WITH THE REVEREND DOYT CONN
OR IN THE CHURCH
WITH THE REVEREND PAM TINSLEY.
PRIVATE AND CONFIDENTIAL
THE VERGER WILL INVITE YOU
TO GO TO THE FRONT OF THE CHURCH OR TO
THE CHAPEL WHEN IT IS YOUR TURN.
PLEASE TAKE A SEAT IN THE BACK OF THE
NAVE OF THE CHURCH IF YOU WISH TO
PARTICIPATE.

Serving this day

Presider The Reverend Doyt L. Conn, Jr.
Associate Rector The Reverend Lisa Ozaeta
Assisting Priest The Reverend Pam Tinsley
Director of Worship Diane Carlisle
Director of Music Zachary Hemenway
Assistant Director of Music Julian Petrallia
Epiphany Choir
Verger John Starbard
Eucharistic Ministers Diana Bender, Barb Marshall
Lector Sophie Hager Hume
Ushers Dale Barback, Dawn Friend
Altar Guild Sally Clarke