

DIVINE WORSHIP

LENT



The Burghill Benefice

SOME SAYINGS OF THE SAINTS

You are great, Lord, and highly to be praised (Ps. 47: 2): great is your power and your wisdom is immeasurable' (Ps. 146:5). Human beings, a little piece of your creation, desires to praise you, a human being 'bearing his mortality with him' (2 Cor. 4: 10), carrying with him the witness of his sin and the witness that you 'resist the proud' (1 Pet. 5:5). Nevertheless, to praise you is the desire of us, a little piece of your creation. You stir us to take pleasure in praising you, because you have made us for yourself, and our heart is restless until it rests in you.

St Augustine

I have no taste for corruptible food nor for the pleasures of this life. I desire the bread of God, which is the flesh of Jesus Christ, who was of the seed of David; and for drink I desire his blood, which is love incorruptible.

St. Ignatius of Antioch

T'was God the Word that spake it, He took the Bread and brake it: And what that Word did make it, That I believe and take it.

Elizabeth I

Let nothing perturb you, nothing frighten you. All things pass. God does not change. Patience achieves everything.

St Theresa of Avila

What has not been assumed has not been healed; it is what is united to his divinity that is saved.

St Gregory Nazianzus

What we love we shall grow to resemble.

St Bernard of Clairvaux

INTRODUCTION TO THE SEASON

Lent may originally have followed Epiphany, just as Jesus' sojourn in the wilderness followed immediately on his baptism, but it soon became firmly attached to Easter, as the principal occasion for baptism and for the reconciliation of those who had been excluded from the Church's fellowship for apostasy or serious faults. This history explains the characteristic notes of Lent – self-examination, penitence, self-denial, study, and preparation for Easter, to which almsgiving has traditionally been added.

*Now is the healing time decreed
for sins of heart and word and deed,
when we in humble fear record
the wrong that we have done the Lord.* (Latin, before 12th century)

As the candidates for baptism were instructed in Christian faith, and as penitents prepared themselves, through fasting and penance, to be readmitted to communion, the whole Christian community was invited to join them in the process of study and repentance, the extension of which over forty days would remind them of the forty days that Jesus spent in the wilderness, being tested by Satan.

Ashes are an ancient sign of penitence; from the middle ages it became the custom to begin Lent by being marked in ash with the sign of the cross. The calculation of the forty days has varied considerably in Christian history. It is now usual in the West to count them continuously to the end of Holy Week (not including Sundays), so beginning Lent on the sixth Wednesday before Easter, Ash Wednesday. Liturgical dress is the simplest possible. Churches are kept bare of flowers and decoration. *Gloria in excelsis* is not used. The Fourth Sunday of Lent (*Laetare* or Refreshment Sunday) was allowed as a day of relief from the rigour of Lent, and the Feast of the Annunciation almost always falls in Lent; these breaks from austerity are the background to the modern observance of Mothering Sunday on the Fourth Sunday of Lent.

As Holy Week approaches, the atmosphere of the season darkens; the readings begin to anticipate the story of Christ's suffering and death, and the reading of the Passion Narrative gave to the Fifth Sunday its name of Passion Sunday. There are many devotional exercises which may be used in Lent and Holy Week outside the set liturgy. The Stations of the Cross, made popular in the West by the Franciscans after they were granted custody of the Christian sites in the Holy Land, are the best known.

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THE SUMMARY OF THE LAW

Our Lord Jesus Christ said:

The first commandment is this:

‘Hear, O Israel, the Lord our God is the only Lord.

You shall love the Lord your God with all your heart,
with all your soul, with all your mind,
and with all your strength.’

The second is this: ‘Love your neighbour as yourself.’

There is no other commandment greater than these.

On these two commandments hang all the law and the prophets.

THE ORDER OF SERVICE FOR LENT

THE GATHERING

*A HYMN the Priest announces the first hymn
[as the Choir process in].*

In the name of the Father,
and of the Son,
and of the Holy Spirit.

All Amen.

THE GREETING

The Priest greets the people

The Lord be with you

All and also with you.

The Priest offers a brief bidding prayer

All Almighty God, to whom all hearts are open,
all desires known, and from whom no secrets are hidden:
cleanse the thoughts of our hearts
by the inspiration of your Holy Spirit,
that we may perfectly love you,
and worthily magnify your holy name;
through Christ our Lord.
Amen.

PRAYERS OF PENITENCE

The sacrifice of God is a broken spirit;
a broken and contrite heart God will not despise.
Let us come to the Lord, who is full of compassion,
and acknowledge our transgressions in penitence and faith.

All Almighty God, our heavenly Father,
we have sinned against you
and against our neighbour
in thought and word and deed,
through negligence, through weakness,
through our own deliberate fault.
We are truly sorry and repent of all our sins.
For the sake of your Son Jesus Christ,
who died for us, forgive us all that is past
and grant that we may serve you in newness of life to the
glory of your name. Amen

Or the Kyrie Eleison may be said or sung.

Wash me thoroughly from my wickedness
and cleanse me from my sin:
Lord, have mercy.

All Lord, have mercy.

Make me a clean heart, O God,
and renew a right spirit within me:
Christ, have mercy.

All Christ, have mercy.

Cast me not away from your presence
and take not your holy spirit from me:
Lord, have mercy.

All **Lord, have mercy.**

The absolution by the Priest follows:

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

All **Amen.**

THE COLLECT

At the end of the prayer

All **Amen.**

The Liturgy of the Word

READINGS

At the end of each the reader may say:

This is the word of the Lord.

All **Thanks be to God.**

THE SERMON

THE APOSTLES' CREED

All I believe in God, the Father almighty,
creator of heaven and earth.
I believe in Jesus Christ, his only Son, our Lord,
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to the dead.
On the third day he rose again;
he ascended into heaven,
he is seated at the right hand of the Father,
and he will come to judge the living and the dead.
I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting.
Amen.

A HYMN may be sung

THE BLESSING

The Priest may use a suitable or seasonal blessing.

Christ give you grace to grow in holiness,
to deny yourselves, take up your cross, and follow him;
and the blessing ...✠

A minster declares:

Go in peace to love and serve the Lord.

All In the name of Christ. Amen.

The Priest [and the choir depart]



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