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**THIS MISSAL WILL BE YOUR WORSHIP GUIDE FOR**

Since March of 2020 our community has experienced a season of Lent. Even now we still experience that season of Lent. We are set apart. Time in these days becomes exhausting. Our mortification takes the form of estrangement for each other, bearing witness to civil unrest, and the exposure of the sins of our nation. Yet, social distancing is what we must do. Our hope is in the future. This Lent, we commend to you the study of scripture, a rota of reflection and prayer centered on the ideals of liberal Christianity, the commitment to exercise for your health, and to focus on your Baptismal Covenant as outlined by the Episcopal Church (BCP p. 304-305). In doing so we will move toward becoming a more holy people. That is, after all, the purpose of Lent.

Be well, be blessed, and become a Holy people.

## Ash Wednesday: Rite Two

*Celebrant* Bless the Lord who forgives all our sins.

*People* **His mercy endures for ever.**

*The Celebrant:* If we say that we have no sin, we deceive ourselves, and the truth is not in us. But if we confess our sins, God, who is faithful and just, will forgive our sins and cleanse us from all unrighteousness. *1 John 1:8,9*

*The Celebrant :* The Lord be with you.

*People* **And also with you.**

*Celebrant* 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.*

***People Amen.***

### **The Lessons—PLEASE BE SEATED**

*A Reading (Lesson) from the book of the prophet 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*

***People:* Thanks be to God**

***Psalm 103:8-14 The Psalm will be read in unison***

- 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.

*A Reading from Paul's Second letter to the Church in Corinth [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*  
**People:     Thanks be to God**

PLEASE STAND FOR THE SEQUENCE HYMN—Sung Twice (Omitted at Noon Service)

Bless the Lord my soul and bless God's ho - ly name.

Bless the Lord my soul, Who leads me in - to life.

***The Holy Gospel of Our Lord Jesus Christ According to Matthew [6:1-6, 16-21]***

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.”

*The Deacon or Priest:*     ***The Gospel of the Lord***  
*The People:*               **Praise to you Lord Christ**

**After the Gospel a brief sermon or homily may be given.**

*After the Sermon, all stand, and the Celebrant or Minister appointed invites the people to the observance of a holy Lent, 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. 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.

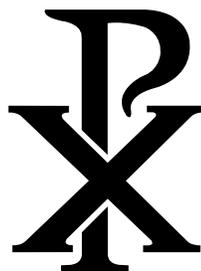
***Silence is then kept for a time, all kneeling.***

*Celebrant says the following prayer:*

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.*

*When the celebrant has imposed ashes upon the altar party please come forward in silence to receive the ashes of penance—form a single line. Ashes will be administered using a special swab to avoid contact.*

*The ashes are imposed with the following words*  
Remember that you are dust, and to dust you shall return.



After returning to your seat please be seated -

**We now say Psalm 51 *Miserere mei, Deus* Responsively by whole verse:**

1 Have mercy on me, O God, according to your loving-kindness; \*  
in your great compassion blot out my offenses.

**2 Wash me through and through from my wickedness \*  
and cleanse me from my sin.**

3 For I know my transgressions, \*  
and my sin is ever before me.

**4 Against you only have I sinned \*  
and done what is evil in your sight.**

5 And so you are justified when you speak \*  
and upright in your judgment.

**6 Indeed, I have been wicked from my birth, \*  
a sinner from my mother's womb.**

7 For behold, you look for truth deep within me, \*  
and will make me understand wisdom secretly.

**8 Purge me from my sin, and I shall be pure; \*  
wash me, and I shall be clean indeed.**

9 Make me hear of joy and gladness, \*  
that the body you have broken may rejoice.

**10 Hide your face from my sins \*  
and blot out all my iniquities.**

11 Create in me a clean heart, O God, \*  
and renew a right spirit within me.

**12 Cast me not away from your presence \*  
and take not your holy Spirit from me.**

13 Give me the joy of your saving help again \*  
and sustain me with your bountiful Spirit.

**14 I shall teach your ways to the wicked, \*  
and sinners shall return to you.**

15 Deliver me from death, O God, \*  
and my tongue shall sing of your righteousness,  
**O God of my salvation.**

**16 Open my lips, O Lord, \*  
and my mouth shall proclaim your praise.**

17 Had you desired it, I would have offered sacrifice; \*  
but you take no delight in burnt-offerings.

**18 The sacrifice of God is a troubled spirit; \*  
a broken and contrite heart, O God, you will not despise.**

## Litany of Penitence

*The Celebrant 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.**

*The Celebrant continues*

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 Bishop, if present, or the Priest, stands and, facing the people, 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.***

**AT THE NOON SERVICE ONLY**

**We will say the Lord's Prayer and a dismissal will be given for those that need to leave. Eucharist will follow the dismissal for those that wish to stay.**

**The Peace *All stand.***

*The Celebrant*      The peace of the Lord be always with you.  
*People*                **And also with you.**

*Then the Ministers and People may greet one another in the name of the Lord;  
socially distanced.*

*Following the Peace an Offertory Hymn will be sung by the choir at the evening  
service. The altar will be prepared.*

***PLEASE KNOW THAT  
ALL BAPTIZED CHRISTIAN ARE INVITED TO RECEIVE  
HOLY COMMUNION.***

***The communion bread (host) will be wrapped and taken individually.  
Return to your pew.***

***Unwrap the host and place the wrapper in the paper bag at your pew.  
We receive the host as one body with the words  
"The body of Christ; the bread of heaven."***

# The Holy Communion

## The Great Thanksgiving- Eucharistic Prayer A

*The people remain standing.*

*The Celebrant*                   The Lord be with you.

**People**                               **And also with you.**

*Celebrant*                       Lift up your hearts.

**People**                               **We lift them to the Lord.**

*Celebrant*                       Let us give thanks to the Lord our God.

**People**                               **It is right to give him thanks and praise.**

*Then, facing the Holy Table, the Celebrant proceeds*

It is right, and a good and joyful thing, 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:

*In the evening the choir will sing at noon we will say.....*

*The people stand or kneel.—Then the Celebrant continues*

Ho - ly, ho - ly, ho - ly    Lord, God    of pow - er 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.

*All Stand or kneel*

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." †

***A three fold act of elevating the host will be offered acknowledging the holiness of and sacred nature of the bread and of this "institution narrative." NO SANCTUS BELLS WILL BE RUNG DURING THE SEASON OF LENT.***

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." †

***A three fold act of elevating the host will be offered acknowledging the holiness of and sacred nature of the bread and of this "institution narrative."***

Therefore we proclaim the mystery of faith:

***Celebrant and People***

**Christ has died.**

**Christ is risen.**

**Christ will come again.**

*The Celebrant continues*

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. 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.

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.***

*(At the noon service this prayer may be omitted having been prayed earlier)*

As our Savior Christ has taught us, we now pray,

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.

**The Breaking of the Bread** *The Celebrant breaks the consecrated Bread.*

*A period of silence is kept.*

*Then then is said:*

*Celebrant: O Lamb of God, that takes away the sins of the world*

**People: have mercy upon us.**

*Celebrant: O Lamb of God, that takes away the sins of the world*

**People: have mercy upon us.**

*Celebrant: O Lamb of God, that takes away the sins of the world*

**People: Grant us thy peace.**

*The Celebrant then says:*

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.

Behold behold the Lamb of God which is given for thee. Lord I am not worthy that thou shouldst come under my roof

**People: but say the word only and my soul shall be healed.**

**As a community we will all pray for those unable to attend this service in person.**

*Celebrant: Let us pray for our kinsfolk unable to attend:*

**Almighty God, who hast promised to hear the petitions of those who ask in thy Son's Name: We beseech thee to mercifully to incline thine ear to us [who pray for our kinsfolk and] have now made our prayers and supplications unto thee; [grant that those same kindred spirits may receive the blessing of this thy body and blood given to them by the Holy Spirit in bearing witness to this thy most precious sacrament by vision and by heart] and grant that those things which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of they glory; through Jesus Christ our Lord. Amen (BCP p.834 amended)**

**During Communion one or more hymns may be sung: Evening service only**

**Now we all pray the Post—Communion Prayer:**

**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.**

A blessing will now be given by the Celebrant.

**A Closing Hymn is now sung: Evening service only**



Ecce panis angelorum  
*(Behold the bread of angels)*

St. Anna's will offer a modified Benediction of the Blessed Sacrament each Wednesday at noon during this season of Lent.

The Benediction will be broadcast on Facebook Live at Saint Anna's Episcopal Church in New Orleans Facebook Page  
If you wish to attend in-person please contact the church in advance

<https://www.facebook.com/stannanola>

## Ash Wednesday—Years A, B, & C

Welcome to St. Anna's Episcopal Church where "*All are welcomed and none are shunned*" on this first day of Lent. Today the Liturgy presents a challenge to Christian people. It confronts us with the radical change in living which is the Way of Christ.

We are faced with sin and salvation as alternative directions for our lives: sin as separation from God, from others, from our selves and from the natural world; salvation as reconciliation with God, others, our selves, and the natural world.

The Liturgy on Ash Wednesday is reduced to its primary elements of Word and Sacrament. We are called to consider our mortality and in that context our sin and our absolute dependence upon God for salvation and for life. We may be tempted to limit our concerns to our sins and our mortality, letting the ashes be the most important thing in our worship today. But we use the ashes simply as the starting point for that which is far deeper and ultimately more important: salvation. The ashes, the penitence, the fasting: all of these are but means toward the goal of Ash Wednesday, of Lent, indeed, of all

Christian living; namely, repentance, new life, and ministry to others.

[*For Joel 2:1-2, 12-17*] "Be reconciled to God..." Paul tells us. Repentance, says the prophet Joel, opens us to the discovery of God's love and mercy. Make your prayer, fasting, and ministry the mark of an inner and fundamental way of living day in and day out, the Lord says.

In his teaching about fasting, Jesus echoes the message Isaiah had given to Israel centuries earlier. "Remember, you are dust and to dust you shall return," is turned around into, "you shall have life, and you shall have it abundantly."

### COVID 19 PROTOCOLS

- Singing by the congregation is strongly discouraged.
- You must wear a face mask at all times with the exception of receiving communion.
- Double masking or N-95 Masks are strongly encouraged.
- PLEASE SOCIAL DISTANCE at all times, entering, leaving, receiving communion.
- We offer the use of hand sanitizer and we recommend its use.

Be well. Be Safe. Love thy neighbor as thy self.  
Thank you

*Depending on the service music may or may not be available by the choir.*