

The Proper Liturgy *for*
The First Day of Lent: Ash Wednesday

18 February 2026
noon and 7:00 p.m.



*Christ Church Parish in the Town of Stevensville
on
Kent Island, Maryland*

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*Etymologists tell us that the word **Lent** derives from the Old English **lengten** “lengthen,” and from the Old High German **lenzin** “spring.” Lent is a period when our shorthand impressions of Church include worship becoming very solemn and penitential. These are accurate descriptions, but they often carry a negative connotation, suggesting that worshippers have forgotten the intention and opportunity of Lent, opting instead for a vaguely dreaded piety erroneously thought to be torturous, self-punitive, and deprived.*

Solemn and penitential it is. Torturous, self-punitive and deprived it is not. For many North American Christians, Lent is the one time in the liturgical year when they are conscious of the disciplines which actually govern them all of the time. It is as though the skeleton of our spirituality, internal for most of the year, becomes external from Ash Wednesday to Easter... externalized to reveal some things to which we give passing intellectual assent, but little if any allegiance in practice. We like the fleshy, softer, speculative parts of our religious piety, and forget that there are splendid sturdy bones carrying that flesh.

*Among those sturdy long bones of our Faith are our theology surrounding **repentance, amendment of life, obedience, conversion**... and the liturgical expressions of those theological issues. The liturgy gives voice to what we believe, and teaches again, in familiar language, what we have chosen to ignore or forget. Prayer is vital- responsorial prayer- LONG responsorial prayer. **The Great Litany** is such a prayer. We will say **The Great Litany** as the introit to commence The First Sunday in Lent. **The Great Litany** exposes the laundry list of behaviors that require our attention and God's forgiveness. The rolling cadence of **The Great Litany** invites us into the time when Israel sang psalms in responsorial style in the Temple at Jerusalem.*

*Another of those sturdy bones we expose in Lent is **obedience**. We are well reminded of our resistance to obedience when we hear **The Ten Commandments**. We will begin the services on Lent II - Lent V with **A Penitential Order**, in which **The Decalogue** is rehearsed. Ted Koppel, in a commencement address delivered some years ago, remarked that “...they are not Ten Suggestions...” While this quip may not be original with Mr. Koppel, it is of value whatever its provenance. No, they're not ten suggestions; they are delivered to Moses in a declarative, imperative voice - meant to be obeyed.*

*The sturdy structure of our Faith and the skeleton of our theological discourse are rooted in God's communication with the community. **The Ten Commandments** gave structure to the social fabric of ancient Israel and gives structure to us as The Church as well. By beginning Sunday Eucharists with **A Penitential Order**, we say our Confession and receive Absolution in the context of remembering and rehearsing aloud some baseline theology- **The Ten Commandments**- the sturdy long bones of our Faith.*

Let the changes in our patterns of worship embrace you this Lent, that it may not simply be the forms which excite, but rather that the Faith itself will take fresh hold of you and in you. God bless you.

FBC3+

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The Episcopal Church practices open Communion, which means that if you are a Christian- Episcopalian or not- you are welcomed to receive Communion. Period. This is God's House, and it is our privilege to be hospitable. And if you're not baptized, please come forward, cross your arms over your chest, and receive a blessing.

Perhaps you are a person who has not been regular in attending Church before, or you've been away from the Church for a while. You are especially welcomed. When you are comfortable here, and ready to talk about becoming a member of The Episcopal Church, or if you want to start up/ start over, please speak with our clergy- they'll be glad to help.



** indicates that the people are to stand as they are able*

On this day, the Celebrant begins the liturgy with the Salutation and the Collect of the Day.

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.

The First Lesson Isaiah 58:1-12.

A reading from the book of Isaiah

Thus says the high and lofty one
who inhabits eternity, whose name is Holy:
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,
and 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.

The Word of the Lord. ***Thanks be to God.***

The Psalm

Spoken at Noon. Chanted at 7pm.

Psalm 103:8-14

Benedic, anima mea



8 The LORD is full of compassion and **mercy**, *
slow to anger and of great **kindness**.

9 He will not always ac-**cuse 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**.

The Second Lesson II Corinthians 5:20b-6:10

A reading from the second letter of Paul to Corinth.

We entreat you on behalf of Christ, be reconciled to God. For our sake he made himself 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.

The Word of the Lord. ***Thanks be to God.***

Lord, who through-out these forty days

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!

+The Holy Gospel Matthew 6:1-6,16-21

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

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."

The Sermon

The Rev'd Frank B. Crumbaugh III

After the Sermon, all stand, and the Celebrant 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. Before ashes are imposed, the Celebrant says

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 ashes are imposed with the following words

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

Psalm 51 follows, said responsively at the asterix

Psalm 51 *Miserere mei, Deus*

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

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.**

The Peace is then exchanged.

The Peace of the Lord be always with you. **And also with you.**

THE HOLY EUCHARIST

The Offertory

*During the Offertory, a hymn, psalm, or anthem may be sung. Representatives of the congregation bring the people's offerings of bread and wine, and money or other gifts, to the deacon. The people stand while the offerings are presented and placed on the Altar. **The people remain standing.** The Celebrant faces them and says*

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 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, through Jesus Christ our Lord; 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:

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

Ho - ly, ho - ly, ho - ly Lord, God of power and might, —

hea - ven and earth are full, — full — of your glo - ry. Ho -

san - na in the high - est. Ho - san - na in the high - est.

Blest is the one who comes — in the Name of the Lord. — Ho -

san - na in the high - est. Ho - san - na in the high - est.

The people stand or kneel. Then the Celebrant 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.

At the following words concerning the bread, the Celebrant is to hold it or lay a hand upon it; and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing wine to be consecrated.

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:

Celebrant and People sing together

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.**

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

People and Celebrant

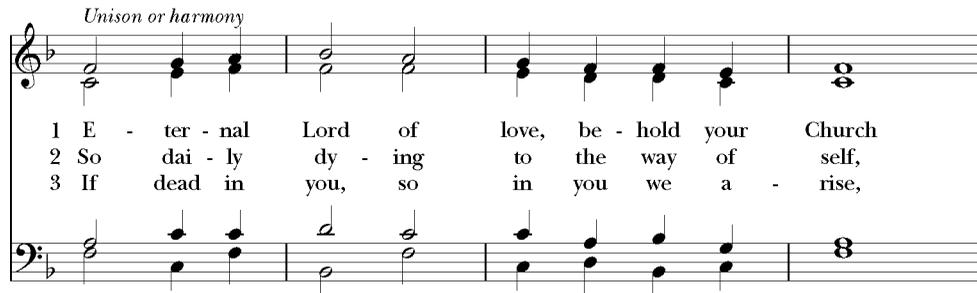
Our Father, who art in heaven, hallowed be thy Name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever and ever. Amen.

* Post Communion Hymn

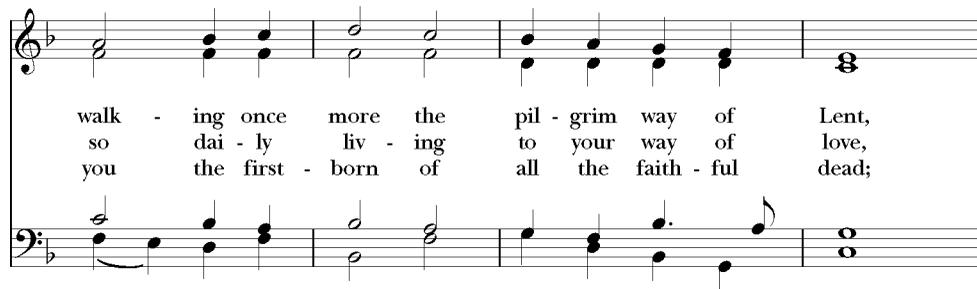
7pm Only

Eternal Lord of love, behold your Church

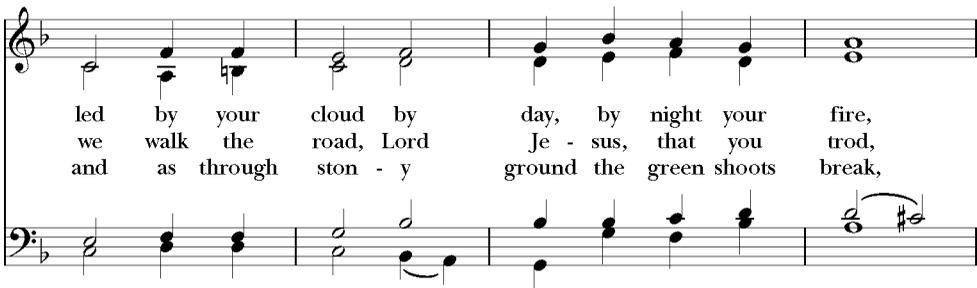
Unison or harmony



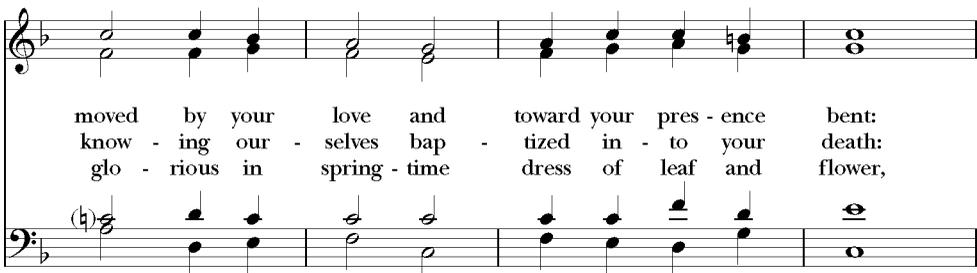
1 E - ter - nal Lord of love, be - hold your Church
2 So dai - ly dy - ing to the way of self,
3 If dead in you, so in you we a - rise,



walk - ing once more the pil - grim way of Lent,
so dai - ly liv - ing to your way of love,
you the first - born of all the faith - ful dead;



led by your cloud by day, by night your fire,
we walk the road, Lord Je - sus, that you trod,
and as through ston - y ground the green shoots break,



moved by your love and toward your pres - ence bent:
know - ing our - selves bap - tized in - to your death:
glo - rious in spring - time dress of leaf and flower,



far off yet here— the goal of all de - sire.
so we are dead and live with you in God.
so in the Fa - ther's glo - ry shall we wake.

Serving 12pm

Eucharistic Ministers: Lois Vanderbok

Lectors: Helen Vansant, Charlie Mead

Ushers: Charlie Mead

Serving 7pm

Eucharistic Ministers: Patti Snyder

Lectors: Becky Myers, Julie Ranelli

Ushers: Bob Rosekrans

Acolytes: Logan Rosekrans, Landon Rosekrans, Jordan McIlwain

Video Tech: Liza Hamill

Sound Tech: Bill Vanderbok