

AN ORDER OF SERVICE FOR  
SHROVE TUESDAY

ACCORDING TO THE USE OF THE  
CHURCH OF THE ASCENSION

# Concerning the liturgy

The transition between Epiphanytide and Lent has long been marked by special liturgical observances. Three weeks prior to Ash Wednesday, on the Sunday indicated on the pre-conciliar Kalendar as *Septuagesima*, forms of Lenten liturgical piety began to present themselves in the Mass: amongst them, the praise-shout “Alleluia” was deposed from the liturgy, not to be restored until the Great Vigil of Easter seventy days thereafter. In our present rubrics, a similar suppression is found to begin on Ash Wednesday, demarcating in the custom of the ancient Israelites the subsequent season of penitence and prayer.

This transition, however, was not solely celebrated as a solemn affair. On the Tuesday prior to Ash Wednesday, known as Shrove Tuesday (from *shrive*, an archaic verb describing the priestly act of hearing a confession and pronouncing absolution), many English households from the mediæval era onward observed the custom of making pancakes prior to Vespers in an effort to make use of any leftover eggs and dairy, the consumption of which was proscribed during Lent. This domestic observance soon became a communal affair, with pancake luncheons and even pancake-flipping races being documented as early as the fifteenth century. Similar customs persist into the modern age, as parochial pancake meals are still convened on Shrove Tuesday throughout much of the English-speaking world, including the United States.

This liturgy provides an abbreviated form of many of the traditional observances of Shrovetide, allowing those who partake in it to mark the turning of the Lenten season according to the customs of our Christian forebears. It begins with the appointed service of Evening Prayer for the final day in Epiphanytide, a joyful office of praise concluding with the final pronouncement of “Alleluia” in the eleventh-century hymn *Alleluia, dulce carmen*. Thereafter, it provides a liturgical form for a Shrove Tuesday pancake dinner, ending with a solemn exhortation and confession as we mark our entry into Lent. Finally, it concludes with the burning of the palms blessed at the previous year’s Palm Sunday liturgy, a functional act whereby the ashes for the Ash Wednesday liturgy are produced and a spiritual act whereby we offer the first penitential prayers in our observance of a holy Lent.

*This liturgy was prepared by Andrew W. L. Smith for the Church of the Ascension, Chicago, Illinois. It is typeset in Coelacanth 11 via L<sup>A</sup>T<sub>E</sub>X and engraved using LilyPond.*

# An Order of Service for Evening Prayer: Shrove Tuesday

☞ *All stand. The Officiant begins the service with the following sentence of Scripture.* [ Joel 2:13

Rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.

## Confession of Sin

☞ *The Officiant exhorts the People to earnestly confess their sins, as follows.*

Dearly beloved, the Scripture moveth us, in sundry places, to acknowledge and confess our manifold sins and wickedness; and that we should not dissemble nor cloak them before the face of Almighty God our heavenly Father; but confess them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain the forgiveness of the same, by his infinite goodness and mercy. And although we ought, at all times, humbly to acknowledge our sins before God; yet ought we chiefly so to do, when we assemble and meet together to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, meekly kneeling upon your knees in submission unto the Lord of all.

☞ *All kneel.*

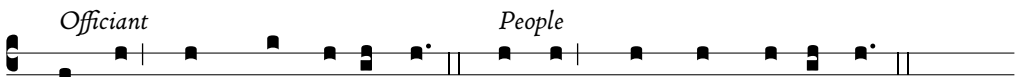
*Officiant and People*

Almighty and most merciful Father,  
we have erred and strayed from thy ways like lost sheep.  
We have followed too much the devices and desires of our own hearts.  
We have offended against thy holy laws.  
We have left undone those things which we ought to have done;  
and we have done those things which we ought not to have done;  
and there is no health in us.  
But thou, O Lord,  
have mercy upon us miserable offenders.  
Spare thou those, O God, who confess their faults.  
Restore thou those who are penitent;  
according to thy promises declared unto mankind  
in Christ Jesus our Lord.  
And grant, O most merciful Father, for his sake,  
that we may hereafter live a godly, righteous, and sober life,  
to the glory of thy holy Name. *Amen.*

☩ *The Officiant pronounces the Absolution.*

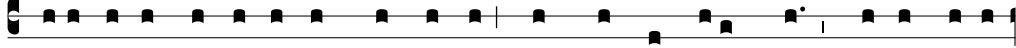
Almighty God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that all may turn from their wickedness and live: grant us ✠ absolution and remission of all our sins, true repentance, amendment of life, and the grace and consolation of the Holy Ghost; that the rest of our life hereafter may be pure and holy, so that at the last we may come to thine eternal joy; through Jesus Christ our Lord. *Amen.* ☩ *All rise.*

## The Invitatory and Psalter

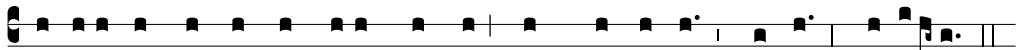


✠ O God, make speed to save us. O Lord, make haste to help us.

*Officiant and People*



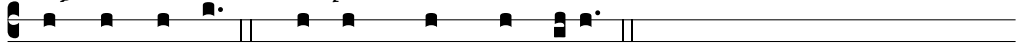
Glory be to the Father, and to the Son, and to the Holy Ghost: As it was in



the beginning, is now, and ever shall be, world without end. Amen. Alleluia.

*Officiant*

*People*

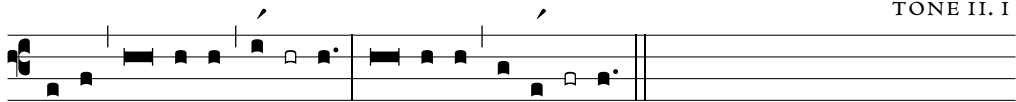


Praise ye the Lord. The Lord's name be praised.

☩ *The Officiant and People chant together the following Psalms. At the flexio †, all sit.*

## Psalm 36 *Dixit injustus*

TONE II. I



- <sup>1</sup> My heart <sup>1</sup> showeth me the wickedness of the un<sup>1</sup>gód·ly, †  
that there is no fear of God <sup>1</sup> be·fóre his eyes.
- <sup>2</sup> For he flattereth himself in his own <sup>1</sup> síght, \*  
until his abominable sin <sup>1</sup> be fóund out.
- <sup>3</sup> The words of his mouth are unrighteous and full of de<sup>1</sup>ceit: \*  
he hath left off to behave himself wisely, and <sup>1</sup> to dó good.
- <sup>4</sup> He imagineth mischief upon his bed, and hath set himself in no good <sup>1</sup> wáy; \*  
neither doth he abhor any thing that <sup>1</sup> is é·vil.
- <sup>5</sup> Thy mercy, O LORD, reacheth unto the <sup>1</sup> heá·vens; \*  
and thy faithfulness un<sup>1</sup>to thé clouds.
- <sup>6</sup> Thy righteousness standeth like the strong <sup>1</sup> móun·tains; \*  
thy judgments are like <sup>1</sup> the gréat deep.

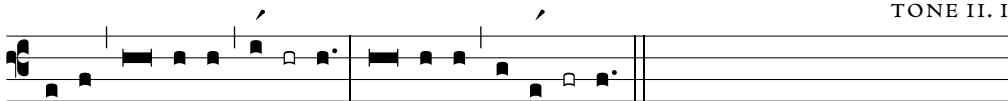
- 7 Thou, LORD, shalt save both man and beast;  
 how excellent is thy mercy, O ' Gód! \*  
 and the children of men shall put their trust under the sha'dow óf thy wings.
- 8 They shall be satisfied with the plenteousness of thy ' hóuse; \*  
 and thou shalt give them drink of thy pleasures, as out of ' the rív·er.
- 9 For with thee is the well of ' lífe: \*  
 and in thy light ' shall wé see light.
- 10 O continue forth thy loving-kindness unto them that ' knów thee; \*  
 and thy righteousness unto them that ' are trúe of heart.
- 11 O let not the foot of pride come a'gáinst me: \*  
 and let not the hand of the ungod'ly cást me down.
- 12 There are they fallen, all that work ' wíck·edness: \*  
 they are cast down, and shall not be a'ble tó stand.

Glory be to the Father, and to the ' Són, \*  
 and to ' the Hó·ly Ghost.

As it was in the beginning, is now and ever ' sháll be, \*  
 world without ' end. *A·men.*

## Psalm 39 *Dixi, Custodiam*

TONE II. I



- 1 I said, ' I will take heed to my ' wáys, \*  
 that I offend ' not ín my tongue.
- 2 I will keep my mouth as it were with a ' brí·dle, \*  
 while the ungodly ' is ín my sight.
- 3 I held my tongue, and spake ' nó·thing: \*  
 I kept silence, yea, even from good words;  
 but it was pain ' and griéf to me.

- 4 My heart was hot within me, and while I was thus musing the fire <sup>1</sup> kín·dled; \*  
and at last I spake <sup>1</sup> with mý tongue:
- 5 LORD, let me know mine end, and the number of my <sup>1</sup> dáys, \*  
that I may be certified how long <sup>1</sup> I háve to live.
- 6 Behold, thou hast made my days as it were a <sup>1</sup> spán long; \*  
and mine age is even as nothing in respect of thee;  
and verily every man living is altoget<sup>1</sup>her vá·nity.
- 7 For man walketh in a vain shadow, and disquieteth himself in <sup>1</sup> vain: \*  
he heapeth up riches, and cannot tell who <sup>1</sup> shall gá·ther them.
- 8 And now, Lord, what is my <sup>1</sup> hope? \*  
truly my hope is e<sup>1</sup>ven ín thee.
- 9 Deliver me from all mine of<sup>1</sup>fén·ces: \*  
and make me not a rebuke unto <sup>1</sup> the foól·ish.
- 10 I became dumb, and opened not my <sup>1</sup> mou<sup>1</sup>th; \*  
for it was <sup>1</sup> thy dó·ing.
- 11 Take thy plague a<sup>1</sup>wáy from me: \*  
I am even consumed by the means of <sup>1</sup> thy heá·vy hand.
- 12 When thou with rebukes dost chasten man for sin,  
thou makest his beauty to consume away, like as it were a moth fretting a <sup>1</sup> gár·ment: \*  
every man therefore is <sup>1</sup> but ván·ity.
- 13 Hear my prayer, O LORD, and with thine ears consider my <sup>1</sup> cáll·ing; \*  
hold not thy peace <sup>1</sup> at mý tears;
- 14 For I am a stranger with thee, and a <sup>1</sup> só·journer, \*  
as all <sup>1</sup> my fá·thers were.
- 15 O spare me a little, that I may recover my <sup>1</sup> stréngth, \*  
before I go hence, and be <sup>1</sup> no móre seen.

Glory be to the Father, and to the <sup>1</sup> Són, \*  
and to <sup>1</sup> the Hó·ly Ghost.

As it was in the beginning, is now and ever <sup>1</sup> sháll be, \*  
world without <sup>1</sup> end. *A·men.*

## The Lesson

☪ *The Officiant reads the Lesson.*

[ *John 18:28–38* ]

Then they led Jesus from the house of Caiaphas to the praetorium. It was early. They themselves did not enter the praetorium, so that they might not be defiled, but might eat the passover. So Pilate went out to them and said, “What accusation do you bring against this man?” They answered him, “If this man were not an evildoer, we would not have handed him over.” Pilate said to them, “Take him yourselves and judge him by your own law.” The Jews said to him, “It is not lawful for us to put any man to death.” This was to fulfil the word which Jesus had spoken to show by what death he was to die.

Pilate entered the praetorium again and called Jesus, and said to him, “Are you the King of the Jews?” Jesus answered, “Do you say this of your own accord, or did others say it to you about me?” Pilate answered, “Am I a Jew? Your own nation and the chief priests have handed you over to me; what have you done?” Jesus answered, “My kingship is not of this world; if my kingship were of this world, my servants would fight, that I might not be handed over to the Jews; but my kingship is not from the world.” Pilate said to him, “So you are a king?” Jesus answered, “You say that I am a king. For this I was born, and for this I have come into the world, to bear witness to the truth. Every one who is of the truth hears my voice.” Pilate said to him, “What is truth?” After he had said this, he went out to the Jews again, and told them, “I find no crime in him.”

*Officiant*     The Word of the Lord.

*People*        Thanks be to God.

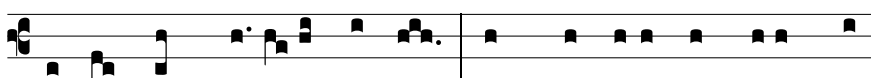
☪ *Silence may be kept.*

☪ *The Officiant and People stand and chant together the Magnificat, beginning on the following page.*

# The Song of Mary *Magnificat*

II. D.

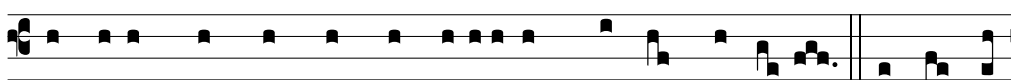
**M**



Y soul doth magni-fy the Lord, \* and my spi-rit hath rejoiced in



God my Saviour. For he hath regarded the lowliness of his handmaiden. \*



For behold from henceforth all generations shall call me blessèd. For he that



is mighty hath magnified me, \* and ho-ly is his Name. And his mercy is on



them that fear him \* throughout all gener-ations. He hath showed strength with



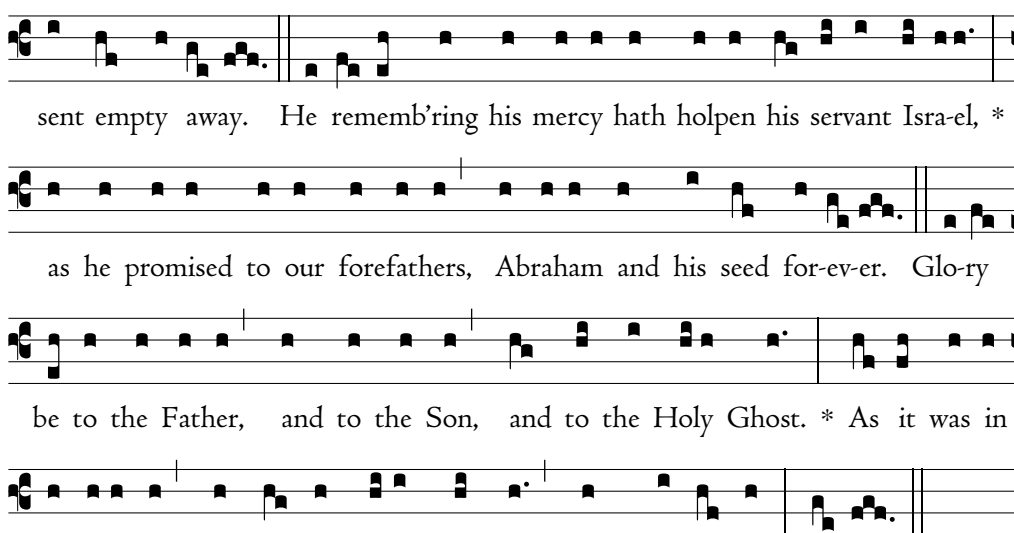
his arm; \* he hath scattered the proud in the imagination of their hearts.



He hath put down the mighty from their seat, \* and hath exalted the humble



and meek. He hath filled the hungry with good things, \* and the rich he hath



sent empty away. He rememb'ring his mercy hath holpen his servant Isra-el, \*

as he promised to our forefathers, Abraham and his seed for-ev-er. Glo-ry

be to the Father, and to the Son, and to the Holy Ghost. \* As it was in

the beginning, is now, and ever shall be, world without end. Amen.

☩ *The Officiant and People chant together the Apostles' Creed, recto tono.*

I believe in God, the Father almighty,  
 Maker of heaven and earth.

I believe in Jesus Christ, his only Son, our Lord,  
 who was conceived by the Holy Ghost,  
 born of the Virgin Mary,  
 suffered under Pontius Pilate,  
 was crucified, dead, and buried.  
 He descended into hell.

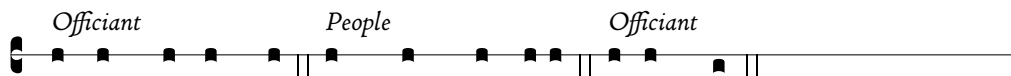
The third day he rose again from the dead.

He ascended into heaven,  
 and sitteth on the right hand of God the Father almighty.

From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost,  
 the holy catholic Church, the communion of saints,  
 the resurrection of the body, and the life everlasting. *Amen.*

# The Prayers



The Lord be with you. And with thy spi-rit. Let us pray.

☩ *Officiant and People, recto tono.*

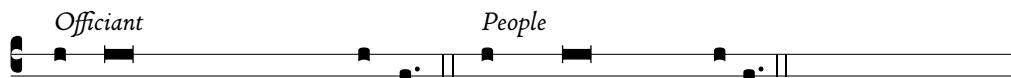
Our Father, who art in heaven,  
hallowed be thy Name,  
thy kingdom come,  
thy will be done  
on earth as it is in heaven.

Give us this day our daily bread.

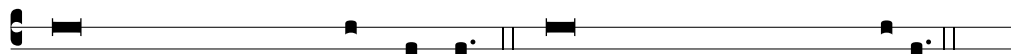
And forgive us our trespasses,  
as we forgive those who trespass against us.

And lead us not into temptation,  
but deliver us from evil.

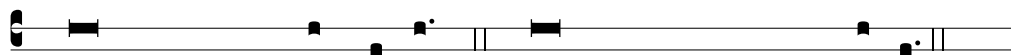
For thine is the kingdom, and the power, and the glory,  
for ever and ever. *Amen.*



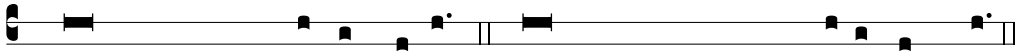
℟. O Lord, show thy mercy upon us; ℞. And grant us thy salvation.



℟. Endue thy ministers with righteousness; ℞. And make thy chosen people joyful.



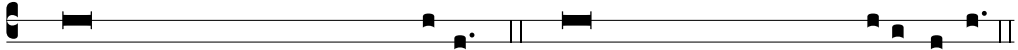
℟. Give peace, O Lord, in all the world; ℞. For only in thee can we live in safety.



℣. Lord, keep this nation under thy care; ℟. And guide us in the way of justice and truth.



℣. Let thy way be known upon earth; ℟. Thy saving health among all nations.



℣. Let not the needy, O Lord, be forgotten; ℟. Nor the hope of the poor be taken away.



℣. Create in us clean hearts, O God; ℟. And sustain us with thy Holy Spirit.

☞ *The Officiant chants the appointed collects.*

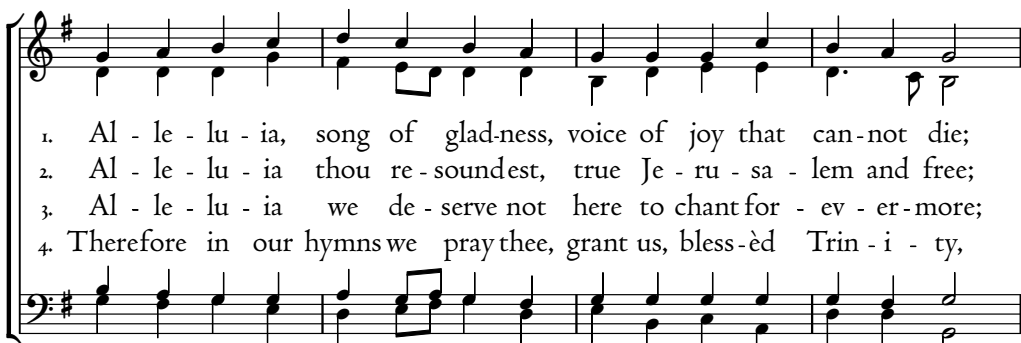
O God, who before the passion of thine only-begotten Son didst reveal his glory upon the holy mount: grant unto us that we, beholding by faith the light of his countenance, may be strengthened to bear our cross, and be changed into his likeness from glory unto glory; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, for ever and ever. *Amen.*

O God, from whom all holy desires, all good counsels, and all just works do proceed: give unto thy servants that peace which the world cannot give, that our hearts may be set to obey thy commandments, and also that by thee, we, being defended from the fear of all enemies, may pass our time in rest and quietness; through the merits of our Saviour Jesus Christ. *Amen.*

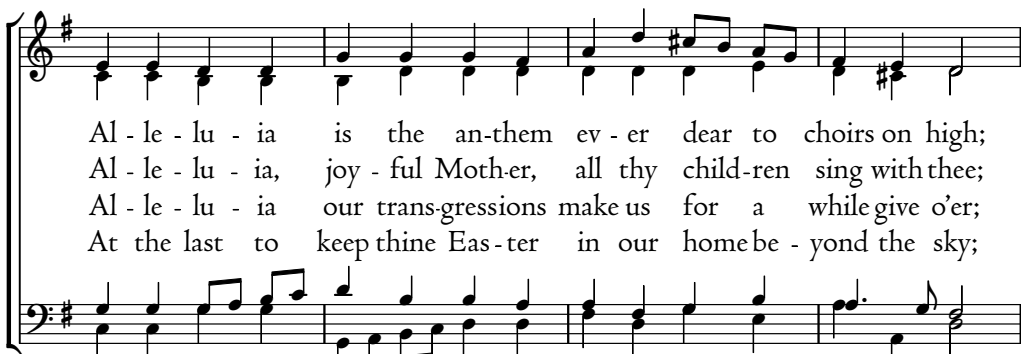
☞ *The Officiant and People sing together the hymn Alleluia, dulce carmen, as found on the next page.*

☞ *Following this hymn, the liturgical proclamation of the praise-shout "Alleluia" shall cease until the Great Vigil of Easter.*

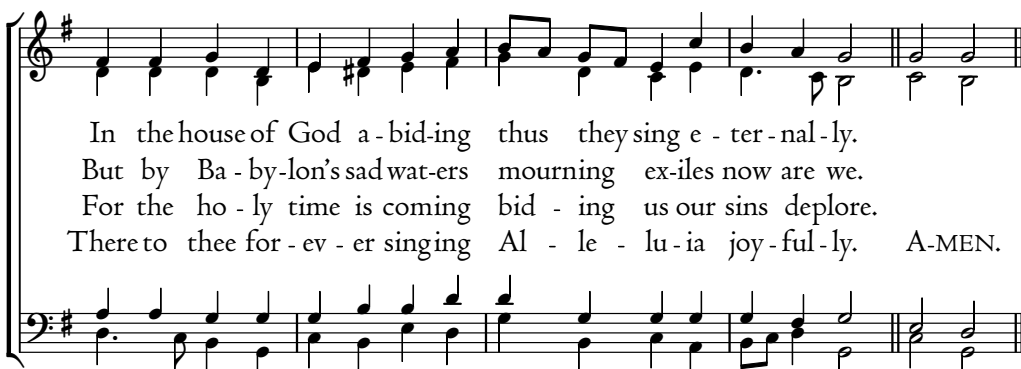
## Office Hymn *Alleluia, dulce carmen*



1. Al - le - lu - ia, song of glad-ness, voice of joy that can-not die;  
2. Al - le - lu - ia thou re-soundest, true Je - ru - sa - lem and free;  
3. Al - le - lu - ia we de - serve not here to chant for - ev - er - more;  
4. Therefore in our hymns we pray thee, grant us, bless-èd Trin - i - ty,



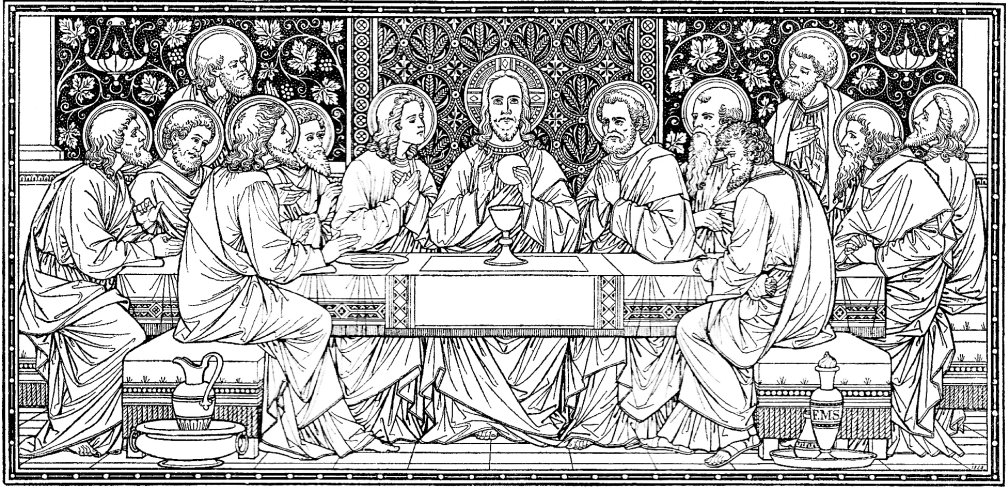
Al - le - lu - ia is the an-them ev - er dear to choirs on high;  
Al - le - lu - ia, joy - ful Moth-er, all thy child-ren sing with thee;  
Al - le - lu - ia our trans-gressions make us for a while give o'er;  
At the last to keep thine Eas-ter in our home be - yond the sky;



In the house of God a - bid-ing thus they sing e - ter - nal - ly.  
But by Ba - by-lon's sad wat-ers mourning ex-iles now are we.  
For the ho - ly time is coming bid - ing us our sins deplore.  
There to thee for - ev - er singing Al - le - lu - ia joy - ful - ly. A-MEN.

LYRICS: Latin (XI century), tr. John Mason Neale (1818–1866).

MUSIC: DULCE CARMEN, from *An Essay on the Church Plain Chant* (1782), ver. *The Hymnal* 1940.



## An Order for a Pre-Lenten Pancake Supper

☩ *The Officiant begins the meal with the following convocation.*

Beloved in Christ, in the *two score and fifteen* days now past, with great gladness we have celebrated the wondrous events of the early life of our Lord Jesus Christ: in the recollection of his blessed Nativity, Visitation, Circumcision, and Presentation, we have rejoiced in the glory of his Incarnation and worshipped the mystery of his dwelling with us in the mystical union of true God and true man. We now reach the end of this season of light, turning our hearts from the joy of the advent of Christ among us unto the sombre anticipation of his departure from this world: from light unto darkness, from exuberance unto penitence, from feast unto fast.

Therefore, let us now join together for this final feast that it may strengthen us for the season to come. Let us come together in glad fellowship, lightening our hearts as we prepare to bear the heavy burden of these forty days: of examination and repentance of the transgressions which we have committed against ourselves, against our fellow men, and against the Lord. Wherefore as we sit for this meal, let us offer our prayers and supplications unto God for the blessing of a holy Lent, beseeching his mercy upon us that, through fasting and prayer, by the working of the Holy Ghost, we may be converted from sinfulness unto holiness, and from sorrow unto joy.

☩ *The People sit. All take into hand a slice of lemon. The Officiant, still standing, offers the following prayer; at the symbol ✠, the lemon may be squeezed over the pancakes.*

O Lord our God, who from on high reignest as King and Judge of all men: grant us, we beseech thee, full knowledge of our sins, that, groaning under the burden of those manifold offences to which we have subjugated ourselves time and time again, we unworthy servants may with utmost meekness crawl unto the feet of our Master, pleading that thou wouldst stay the rod of anguish and loose the shackles of perdition. In the ✠ bitter remembrance of our transgressions, O Lord, grant unto us the grace of true repentance, that we may cast aside all earthly temptations and spurn the hateful snares of sin, crying unto thee for that gift of forgiveness which we can never requite, to the honour and glory of thy holy Name. *Amen.*

☩ *All take into hand a quantity of powdered sugar. The Officiant offers the following prayer; at the symbol ✠, the sugar may be sprinkled over the pancakes.*

Most merciful God, who despisest not the yearning of a broken and contrite heart: we humbly beseech thee to look down from thy heavenly throne with compassion upon us wretched creatures and upon our fallen race. Vouchsafe to bless and pardon us from all our offences, granting unto us the ✠ sweetness of perfect contrition and forgiveness, not as we deserve in our sinfulness, but as has surely been won for us through the death and resurrection of thy Son, our Lord Jesus Christ, the eternal propitiation for our sins and the sins of the whole world, who dwelleth with thee and the Holy Ghost in regal state beyond our sight, now and unto the end of ages. *Amen.*

☩ *The Officiant blesses the meal with the following prayer.*

Almighty and ever-living God, who gavest unto man for man's own sake the bread of heaven, that contained within itself all sweetness as a manifestation of thy tender love and mercy: so ✠ bless this feast, that it may hearten us as a foretaste of that heavenly banquet wherein lies our hope; and where with Jesus Christ, thine only Son, our Lord, in the unity of the Holy Ghost, thou livest and reignest for ever and ever. *Amen.*

☩ *The Officiant sits, and all enjoy together a pancake supper.*

☩ *Once the meal has reached its end, all stand.*

*Officiant*    The Lord be with you.

*People*        And with thy spirit.

*Officiant*    Let us pray.

We give thanks to thee, O Lord, for the blessing of this feast, which thou hast seen fit to lavish upon thy people in preparation for our coming fast of penitence and prayer. Grant unto us the peace of a holy Lent, that, while abstaining from food for our bodies, we may likewise abstain from sin in our souls, through Jesus Christ our Lord. *Amen.*

☩ *The Officiant and People say together the General Thanksgiving.*

Almighty God, Father of all mercies,  
we thine unworthy servants  
do give thee most humble and hearty thanks  
for all thy goodness and loving-kindness  
to us and to all men.

We bless thee for our creation, preservation,  
and all the blessings of this life;  
but above all for thine inestimable love  
in the redemption of the world by our Lord Jesus Christ,  
for the means of grace, and for the hope of glory.

And, we beseech thee,  
give us that due sense of all thy mercies,  
that our hearts may be unfeignedly thankful;  
and that we show forth thy praise,  
not only with our lips, but in our lives,  
by giving up ourselves to thy service,  
and by walking before thee  
in holiness and righteousness all our days;  
through Jesus Christ our Lord,  
to whom, with thee and the Holy Ghost,  
be all honour and glory, world without end. *Amen.*

*Officiant* The Lord be with you.

*People* And with thy spirit.

*Officiant* Let us bless the Lord.

*People* Thanks be to God.

*Officiant*

The grace of our Lord ✠ Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*



# An Order for the Burning of Palms

☞ *Prior to this service, the palm fronds blessed in the prior year's Palm Sunday liturgy should be placed into a brazier or another suitable, flame-resistant vessel. A lit candle or other means for propagating a flame should be placed nearby.*

*Officiant* Blessed be the King that cometh in the Name of the Lord.

*People* Peace in heaven, and glory in the highest.

*Officiant* Let us pray.

Eternal Father, who hast fashioned in a wonderful array all that liveth upon the earth from the dust of the ground, we commend unto thy mercy these thy creatures of palm, which with thy blessing have called to remembrance the glory of thy majesty throughout the past year. Vouchsafe to accept this oblation which we return unto thee from thy bounty, rendering these fronds into the species whence they came: ashes unto ashes, dust unto dust. And, with the verdure of these creatures now faded and burned, grant that they may once more instruct us in the way of holiness as symbols of our own mortal nature as creatures of the earth, whence we were brought out and whither we too shall return. Wherefore with penitent hearts we commit these palms unto a consuming fire, a holy conflagration lit unto the renewal of all things through thy Holy Spirit, which shall burn away all the deeds of death and guide us into new life in accordance with thy Will; and who livest and reignest with thee and thy Son our Lord Jesus Christ, ever one God, in glory everlasting. *Amen.*

☞ *The Officiant lights the palms ablaze. As they burn, the Officiant and People sing together the hymn Solemne nos jejunii.*

## Hymn of Commitment *Solemne nos jejunii*

1. Once more the sol - emn sea - son calls a ho - ly fast to keep;  
2. But vain all out - ward sign of grief, and vain the form of prayer,  
3. We smite the breast, we weep in vain, in vain in ash - es mourn,  
4. In sor - row true then let us pray to our of - fen - ded God,  
5. O God, our Judge and Fa - ther, deign to spare the bruis - ed reed;  
6. Blest Three in One, to Thee we bow: vouch - safe us in Thy love

and now with - in the tem - ple walls, both priest and peo - ple weep.  
un - less the heart im - plore re - lief, and pen - i - tence be there.  
un - less with pen - i - ten - tial pain the smit - ten soul be torn.  
from us to turn His wrath a - way, and stay the up - lif - ted rod.  
we pray for time to turn a - gain, for grace to turn in - deed.  
to gath - er from these fasts be - low im - mor - tal fruit a - bove.

*Officiant* Let us pray.

Most merciful God, who dwellest in the high places of holiness and power, who art of purer eyes than to behold our iniquity: we humbly beseech thee to drive far from us all wrong desires, incline our hearts to keep thy law, and guide our feet into the way of peace; that, in the observance of a holy Lent, we may be cleansed of the stain of our transgressions, and that at the end of these forty days, we may be made white in the blood of the Paschal Lamb; who with thee and the Holy Ghost livest and reignest in coëternal unity, ever one God, world without end. *Amen.*