

New Hope
Presbyterian Church



ASH
WEDNESDAY

March 5, 2014

ORDER OF SERVICE FOR ASH WEDNESDAY
A Service of Preparation for the Lenten Journey

March 5, 2014

7:00 p.m.

THE GATHERING

Worshippers assemble in silence. Please remember to silence cell phones.

Prayer of Preparation

Worshippers may prepare the heart and mind for worship by meditating on the following prayer.

O loving God,
to turn away from you is to fall,
to turn toward you is to rise,
and to stand before you is to abide forever.
Grant us, dear God,
in all our duties your help;
in all our uncertainties your guidance;
in all our dangers your protection;
and in all our sorrows your peace;
through Jesus Christ our Lord. Amen.

Book of Common Worship

Augustine of Hippo (354-430)

All may stand as the pastor and liturgist enter.

*GREETING & PRAYER OF THE DAY

The Lord be with you.

And also with you.

+ *HYMN 828

More Love to Thee, O Christ

MORE LOVE TO THEE

THE WORD

PRAYER FOR ILLUMINATION

FIRST READING

Isaiah 58: 1-12

EPISTLE READING

2 Corinthians 5:20b – 6:10

*THE GOSPEL

THE ACCLAMATION

Hosanna, Loud Hosanna (v.3) (Glory to God 197)

ELLACOMBE

***“Hosanna in the highest!” That ancient song we sing,
for Christ is our Redeemer; the Lord of heaven, our King.
O may we ever praise him with heart and life and voice,
and in his blissful presence eternally rejoice.***

GOSPEL READING

Matthew 6:1-6, 16-21

HOMILY

Following the homily, a moment of silence will be observed for prayer and reflection.

INVITATION TO LENT & THE IMPOSITION OF ASHES

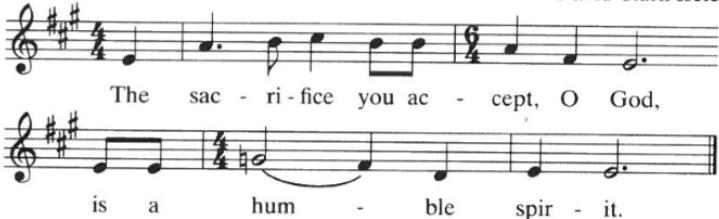
*THE PSALTER

Psalm 51: 1-17

The cantor will sing the verses and the congregation will sing the refrain.

Refrain

David Clark Isele



The sac - ri - fice you ac - cept, O God,
is a hum - ble spir - it.

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

⁵ *Indeed, I have been wicked from my birth,
a sinner from my mother's womb. (R)*

⁶ *For behold, you look for truth deep within me,
and will make me understand wisdom secretly.*

⁷ *Purge me from my sin and I shall be pure;
wash me and I shall be clean indeed.*

⁸ *Make me hear of joy and gladness,
and the body you have broken my rejoice.*

⁹ *Hide your face from my sins
and blot out all my iniquities.*

¹⁰ *Create in me a clean heart, O God,
and renew a right spirit within me.*

¹¹ *Cast me not away from your presence
and take not your Holy Spirit from me. (R)*

¹² *Give me the joy of your saving help again
and sustain me with your bountiful spirit.*

¹³ *I shall teach your ways to the wicked,
and sinners shall return to you.*

¹⁴ *Deliver me from death, O God,
and my tongue shall sing of your righteousness,
O God of my salvation.*

¹⁵ *Open my lips, O Lord,
and my mouth shall proclaim your praise.*

¹⁶ *Had you desired it, I would have offered sacrifice;
but you take no delight in burnt offerings.*

¹⁷ *The sacrifice of God is a troubled spirit;
a broken and contrite heart, O God,
you will not despise. (R)*

*CONFESSION OF SIN

Merciful God,
whose ways are good and true,
we confess that we have not lived as Christ has called us to live.

We have shut our eyes to evils our world allows.
We have sealed our ears from the cries of the suffering whose pain we abide.
We have clung to the hostility we harbor against one another
and hardened our hearts to the creative power of love.

Therefore we pray:

Open our eyes to see injustice in our world.

Give us courage to resist the powers that oppress the poor.

Open our ears to hear the cry of the needy.

Teach us generosity for sharing the abundance of your creation.

Open our minds to imagine an end to human strife.

Grant us wisdom to pursue the ways of peace.

Open our hearts to love our neighbors and our enemies near and far.

Give us desire to embody the compassion of Christ.

...the prayer continues...

through Jesus Christ our Savior.

Amen.

ANTHEM

God So Loved the World

John Stainer

THE EUCHARIST

SACRAMENT OF THE LORD'S SUPPER

THE GREAT PRAYER OF THANKSGIVING & THE LORD'S PRAYER

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them up to the Lord.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

The prayer continues. After the words, "... who forever sing to the glory of your name:" the congregation sings,

...Holy, holy, holy Lord, God of power and might,

heaven and earth are full of your glory.

Hosanna in the highest.

Blessed is he who comes in the name of the Lord.

Hosanna in the highest.

The prayer continues. After the words, "Great is the mystery of faith," the congregation proclaims,

...Christ has died;

Christ is risen;

Christ will come again.

The prayer continues and ends with the Lord's Prayer...

**...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 debts,
as we forgive our debtors;
and lead us not into temptation,
but deliver us from evil.
For thine is the kingdom, and the power,
and the glory, forever. Amen.**

BREAKING OF THE BREAD

Upon extending the bread and cup toward the congregation...

Holy things for holy people.

**Only one is holy, one is Lord:
Jesus Christ to the glory of God.**

COMMUNION OF THE PEOPLE

☞ All the baptized may come to the Table at the center and return by the outside aisles. You may take the bread, dip it into the chalice and partake of both together (intinction), or you may partake of the bread and then proceed to partake of the juice from the tray of individual cups. Gluten-free bread is available at the station to the left as you approach the Table (with Pastor James).

PRAYER AFTER THE MEAL

THE SENDING

*HYMN 203

Jesu, Jesu, Fill Us with Your Love

CHEREPONI

*CHARGE & BLESSING

*You may stay for meditation and reflection,
and when you are ready please depart in silence.*



Notes on the Service

Ash Wednesday, which has been observed in the Christian church since the sixth century, marks the beginning of the season of Lent, a period of 40 days of prayer, fasting, and preparation for Easter. The imposition of ashes, placed on the forehead in the sign of the cross, is a powerful symbol both of our own mortality as well as the need for repentance and forgiveness. For us, as followers of Christ, it marks the beginning of an inward journey as we retrace our Lord's own journey to the cross and to his Resurrection on Easter morning.

As is customary, the ashes for this evening's service were prepared by burning the palm branches from last year's Palm Sunday service. The palms that were part of the conclusion of Lent last year now become part of this year's introduction to Lent. It is often suggested that the palms signify that the enthusiasm from last year's palm procession has now wilted to brittle, dry, dead fronds. Burned to ash, they remind us of our dashed dreams of faithful discipleship and, ultimately, our mortality: "You are dust, and to dust you shall return" (Genesis 3:19).

What is Lent?

Lent is a season of the church year. It is a period of 40 days (not including Sundays) that serves as a time of preparation for Easter. Lent, as is a liturgical season, is more restrained and somber than during other seasons of the year, yet the Sundays in Lent witness not only the Lord's passion and death, but also his victory over sin and death. Even so, service music containing "alleluia" is traditionally not sung during these weeks, which explains why the Doxology and the Gloria Patri ("Glory be to the Father") are omitted from the service.

The Lenten season is a journey with Jesus along the path to Jerusalem and the cross. It is a time to repent, which literally means "to turn around," to turn again to God with renewed trust and gratitude for the steadfast love and faithfulness of God. As such, Lent serves as a time of preparing for baptism and the renewal of the baptismal covenant in the journey toward Easter. The color of the season is purple, the color of royalty—and also the color of the robe put on Jesus when he was mocked and beaten (John 19:2). Thus, purple has become the color of sacrifice and penitence.

Why do people touch the water when they pass by the font?

The great reformer Martin Luther was a monk who had experienced a crisis of faith in which the more he tried to attain God's love, the more he realized he could not do enough to rise above his own failings. One day while he was reading the Apostle Paul's letter to the Romans, he was awakened to God's magnificent grace that, of course we can do nothing on our own to win God's love, but that God loves us despite ourselves. It was an incredibly freeing realization as God's grace led him to the connection between the love of

God and the meaning of the sacrament. Rather than “I *was* baptized,” Luther came to declare, “I *am* baptized!” Baptism for Luther became his life-long comfort because it reminded him over and over again that, amidst all the difficulties of life, the truth of God’s love and of his own grace-filled identity as a child of God can be seen and heard and felt in the waters of baptism. When we touch the water in the font, we feel with our own skin what we hold in our hearts, that we, too, are God’s beloved claimed by grace, no matter what. Thanks be to God!

Why do we "bury" the alleluias at the start of Lent?

What we do with *alleluias* only makes sense in context with the larger meaning of Lent. So let’s start there. Lent arrives each year as the earth prepares to awaken from its winter slumber. So, too, does the church prepare itself for renewal in the springtime of Christ’s resurrection. Lent is about the church recovering its center in the dying and rising of Christ as well as preparing candidates being called by God to the waters of baptism. In short, we all learn again how deep is our hunger for God. Marking this spiritual journey are faith practices: communion with God, restraint from excess, and generous sharing. We know these practices as prayer, fasting, and almsgiving. When we bury *alleluias* (removing them from our worship) for the season of Lent, we begin a “fast” from using a word which is pungent with the fragrance of Easter. Like seed planted in the soil, we put away our *alleluias* until that time (at the Great Vigil) when their return to the liturgy trumpets the glory of the resurrection. So, on Transfiguration Sunday, we sing an entire feast of *alleluias* and, then, with reverence and joy, place them in a “coffin” for 40 days.

Why do we have times of silence in the liturgy?

We live in a world saturated with noise and our culture bombards us with sounds all around. Cell phones and computers, television and radio constantly vie for our attention. In the midst of life in this sort of world, the church gathers to *hear* God’s voice in song, scripture, sermon and prayer, but also to *listen* for the Holy Spirit and respond from the depths of our hearts. Silence is the space within the liturgy for this to happen. Aidan Kavanagh has said that silence in worship is “the thunderous quiet of people communicating that which escapes being put into mere words.” In our worship, silence is observed at the time of confession, following the sermon, during the prayers of the people, and elsewhere depending upon the season. Learning to engage silence requires just that—discipline and effort, but we are blessed if we try because this silence can become a fruitful oasis by which we are nourished in communion with God. Consider these scriptures: “*Be still, and know that I am God*” (Psalm 46:10); “*The Lord is in his holy temple; let all the earth keep silence before him!*” (Habakkuk 2:20).

New Hope Presbyterian Church

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The Rev. Dr. Christopher Q. James, *Pastor*
Barbara Smith, *Director of Christian Education & Spiritual Formation*
Kathryn Sternhagen, *Coordinator of Youth Ministries*
Stacy Pearson, *Director of the Preschool*
Brian Parrish, *Director of Music Ministries*
Mike Greene, *Pianist*
Laura Brown, *Office Manager*
Monica Schrautemeier, *Child Care Provider*
Audrey Chipley, *Child Care Provider*
Marion Hamilton, *Child Care Provider*
Bailey Hight, *Child Care Provider*
Vickie Moore, *Sexton*
Cecilia Poma, *Sexton*

Session

<i>Fellowship</i>	<i>Formation for Discipleship</i>	<i>Ministry, Mission & Evangelism</i>
Jim Pettit (2014)	Susan Phillips (2014)	Ruth Irvine, Clerk (2014)
Katie Harmon (2015)	Lauren Martinez (2014)	Neal Powers (2015)
Craig Graber (2016)	Nancy Taylor (2015)	Jim Salter (2016)
	Shelley Geiger (2016)	

Worship, Music & the Arts
Michael Ray (2015)
Linda Dencker (2016)

Administration & Support
Allen Sebaugh (2014)
Rob Matheny (2015)
Bill Pires (2016)

Diaconate

2014
Kimm Besgrove
Jennifer Everly
Don Higgason
Pat Murphy

2015
Jerry Dyer
Jackie Etling
Bill Judd
Kristen Moore
Jim Phillips

2016
Earl Bostic
Ruth Connor
Marion Hamilton
Richard Taylor
Stan Whiteley