

*The Lutheran
Church
of the
Incarnate Word*

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Ash Wednesday

February 22, 2012

+ Gathering +

The congregation gathers in silence.

All stand, when the ministers enter and go to their places

KYRIE



Ash Wednesday

BANISHMENT OF THE ALLELUIA DURING LENT

Alleluia. Enclose and seal up the word,

Alleluia.

Let it remain in the secret of your heart until the appointed time. You shall say it with great joy when that day comes.

Alleluia, alleluia, alleluia.

GREETING and PRAYER OF THE DAY

From our God who loves us with an everlasting love, who brings forth a new creation in Christ, who leads us by the Spirit in the wilderness: Grace and abundant mercy be with you all.

And also with you.

Let us pray. Almighty and ever-living God, you hate nothing you have made, and you forgive the sins of all who are penitent. Create in us new and honest hearts, so that, truly repenting of our sins, we may receive from you, the God of all mercy, full pardon and forgiveness through your Son, Jesus Christ, our Savior and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

Amen.

Then all sit.

+ Word +

FIRST READING

Joel 2:1-2, 12-17

PSALM 51:1-17

The soloist and congregation alternate verses

- 1 Have mercy on me, O God, according to your | steadfast love;
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 offenses,
and my sin is ev- | er before me.
- 4 **Against you only have I sinned and done what is evil | in your sight;
so you are justified when you speak and right | in your judgment.**
- 5 Indeed, I was born | steeped in wicked ness,
a sinner from my | mother's womb.
- 6 **Indeed, you delight in truth | deep within me,
and would have me know wisdom | deep within.**
- 7 Remove my sins with hyssop, and I | shall be clean;
wash me, and I shall be pur- | er than snow.
- 8 **Let me hear | joy and gladness;
that the body you have broken | may rejoice.**
- 9 Hide your face | from my sins,
and blot out | all my wickedness.
- 10 **Create in me a clean | heart, O God,
and renew a right spir- | it within me.**
- 11 Cast me not away | from your presence,
and take not your Holy Spir- | it from me.
- 12 **Restore to me the joy of | your salvation
and sustain me with your boun- | tiful Spirit.**
- 13 Let me teach your ways | to offenders,
and sinners shall be re- | stored to you.
- 14 **Rescue me from bloodshed, O God of | my salvation,
and my tongue shall sing | of your righteousness.**
- 15 O Lord, o- | pen my lips,
and my mouth shall pro- | claim your praise.

16 **For you take no delight in sacrifice, or | I would give it.**

You are not pleased | with burnt offering.

17 The sacrifice of God is a | troubled spirit;
a troubled and broken heart, O God, you will | not despise.

SECOND READING

2 Corinthians 5:20b—6:10

GOSPEL ACCLAMATION

All stand as the verse appointed for the day is sung.

Return to the Lord, your God, who is gracious and merciful,
slow to anger, and abounding in steadfast love.

HOLY GOSPEL

Matthew 6:1-6, 16–21

The gospel according to...

Glory to you, O Lord.

The gospel is read.

The gospel of the Lord.

Praise to you, O Christ.

SERMON

All sit following opening greeting or prayer.

HYMN OF THE DAY 600

“Out of the Depths I Cry to You”

stanza 1 – soloist/choir

All stand.

INVITATION TO LENT

All sit.

CONFESSION OF SIN

All who are able may kneel.

IMPOSITION OF ASHES

*Those who desire to receive ashes may come forward by the center aisle and kneel at the altar rail,
leaving the altar after receiving, returning to the pew by the side aisles.*

All who are able may kneel.

Accomplish in us, O God, the work of your salvation,

that we may show forth your glory in the world.

By the cross and passion of your Son, our Savior,

bring us with all your saints to the joy of his resurrection.

Almighty God, have mercy on us, forgive us all our sins through our Lord Jesus Christ, strengthen us in all goodness, and by the power of the Holy Spirit keep us in eternal life.

Amen.

THE PRAYERS

After each petition is said:

Lord, in your mercy,

Hear our prayer.

At the conclusion of the prayers:

Into your hands, gracious God, we commend all for whom we pray, trusting in your mercy, through your Son,
Jesus Christ our Lord.

Amen.

Then all stand.

THE PEACE

The peace of Christ be with you always.

And also with you.

Then all greet one another in the name of the Lord using the above or similar words.

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 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.

Agnus Dei (Lamb of God)

Communion

Beginning with the front pews, communicants, assisted by ushers, may go forward by the center aisle and return to their pews by the side aisles. The wine may be received by common cup or by individual cup.

Organ

"O Mensch, bewein dein Sünde gross, BWV 622"
(O man, bewail thy grievous fall)

Johann Sebastian Bach

POST-COMMUNION BLESSING and PRAYER *All stand.*

The body and blood of our Lord, Jesus Christ, strengthen you and keep you in his grace.

Amen.

Compassionate God, you have fed us with the bread of heaven. Sustain us in our Lenten pilgrimage: may our fasting be hunger for justice; our alms, a making of peace; and our prayer, the song of grateful hearts, through Jesus Christ, our Savior and Lord..

Amen.

+ Sending +

BENEDICTION

RECESSIONAL HYMN 328

"Restore in Us, O God"

DISMISSAL

Go in peace. Serve the Lord.
Thanks be to God.

The congregation departs in silence.

Welcome

The central event of the Christian faith is the death and resurrection of Jesus Christ. That unitive event of cross and resurrection is the core of the apostolic preaching; it is also the central celebration of the church's liturgy. It is set forth in the Eucharist and in the daily prayer of morning and evening. It is the focus of the church year: Lent prepares for it, and the great Fifty Days are a celebration of it. More specifically, Lent is the preparation for the celebration of the mystery of redemption; Maundy Thursday, Good Friday, the Easter Vigil, and the Fifty Days are the proclamation and celebration of it. It is one event, seen from two sides: cross and resurrection, each incomplete without the other.

The spirit of Ash Wednesday is most solemn, close to that of the Jewish Day of Atonement. The Ash Wednesday liturgy marks the beginning of a penitential discipline which climaxes in the absolution and peace of the Maundy Thursday liturgy. The mood is penitence and reflection on the quality of our faith and life; its goal is participation in the Lenten discipline, which, by its focus on the mystery of redemption, should strengthen us by bringing us anew to the gift of our Baptism. Penitential acts should be related to restoration and to spiritual and moral growth, as the derivation of the word "Lent" suggests. "Lent" is from an Anglo-Saxon word meaning "springtime" and so is to be understood as the holy springtime of the soul, a time for preparation, planting, and growth.

Ash Wednesday includes an extended confession of sins, the absolution of which is deferred until Maundy Thursday. Ashes are an extraordinarily rich symbol rooted in ancient customs and practices. Ashes, in a Jewish and Christian context suggest judgment and God's condemnation of sin; frailty, our total dependence upon God for life; humiliation; and repentance. We are reminded forcefully of the words of the committal in the burial service, ". . . earth to earth, ashes to ashes, dust to dust." For one day those words will be said over *us*. Moreover, ashes suggest cleansing and renewal. They were once used as a cleansing agent in the absence of soap, and on Ash Wednesday the ashes have sometimes been understood as a penitential substitute for water as a sign of Baptism, a primary emphasis of Lent. Water both stifles and refreshes, drowns and makes alive; so the ashes also tell of both death and renewal. A further example of death and renewal shown by ashes is the ancient custom of burning the fields in the spring to destroy the old and to prepare for the new.

From Manual on the Liturgy - Lutheran Book of Worship, Philip H. Pfatteicher

WORSHIP PARTICIPANTS

PASTORS	The Rev. Joanne Stewart, The Rev. Douglas Stewart
ORGANIST	Bryan Holten
SOLOIST	Elizabeth Phillips
LECTOR	7:30: David Uhazie
PRAYERS	7:30: Tom Madden
COMMUNION PREPARER	12:15: Donna Holtz; 7:30: Jeanette Keim
COMMUNION ASSISTANT	7:30: Margret Roberts
ACOLYTE	7:30: Lizzie Stewart
CRUCIFER	7:30: Ian Stewart
USHERS	7:30: John Callard, Mike Frauens, Jim Gashlin, John Matteson, Dave Uhazie
PASTOR EMERITUS	The Rev. Robert J. Wennerstrom
DIRECTOR OF MUSIC	Michael Unger
COMMUNITY ARTS ACADEMY	Donna Dyer
DOMINICAN REPUBLIC MINISTRY	Joanne Peterson
MUSTARD SEED KITCHEN	Kathy Schulze, Kim Byers

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