



HOMILY

IMPOSITION OF ASHES

*You are invited to come up the center aisle to receive the sign of the cross.
To receive a blessing in lieu of the ashes, cross your arms over your chest
as you approach the minister.*

***CLOSING HYMN 443**

“There Is a Redeemer”

***BENEDICTION AND BLESSING**



Service of Worship and Recommitment

March 2, 2022, 6:30 pm

PRELUDE

“Ubi Caritas”

Charles Callahan

GATHERING PRAYER

CALL TO WORSHIP

Turn away from the calls of worldly success
Repent, and turn back to God.

Turn away from the desire to have what everyone else has
Repent, and turn back to God.

Turn away from greed and the race for power
Repent, and turn back to God.


As we enter Lent, may we turn back to God

May we seek forgiveness,

may we seek healing,

may we seek wholeness.

May our hearts be renewed in this time of worship.





***OPENING HYMN 630**

“Fairest Lord Jesus”


CALL TO CONFESSION

PRAYER OF CONFESSION

God, this is a hard time. The focus of Lent is on the pain and suffering of Jesus and our own need for penitence. It is a time of gathering darkness. But we would rather skip this part and go straight to Easter. We would rather ignore the suffering – in you and in the world – and avoid the hard work of true self-examination. Forgive us for wanting this to be bright and painless and easy, when we know that Jesus did not take the easy way, but chose the path of the Cross. Teach us the true meaning of penitence, so that we use this Lenten season to humbly seek a clean heart and a renewed spirit. We pray in the name Jesus Christ. Amen.

ASSURANCE OF PARDON

The truth is this: God’s love and mercy are never-ending. God knows us in our inward being; God cleanses us from our sins and shortcomings, and restores to us the joy of salvation.



SERVICE OF COMMUNION


Invitation to the Table
Prayer of Thanksgiving
Words of Institution
Celebration
Prayer of Blessing

ANTHEM

“Dust and Ashes”

David Haas

*Dust and ashes touch our face, mark our failure and our falling.
Holy Spirit, come, walk with us tomorrow,
take us as disciples, washed and wakened by your calling.
Take us by the hand and lead us, lead us through the desert sands,
bring us living water, Holy Spirit, come.
Dust and ashes soil our hands, greed of market, pride of nation.
Holy Spirit, come, walk with us tomorrow,
as we pray and struggle through the meshes of oppression.
Take us by the hand and lead us, lead us through the desert sands,
bring us living water, Holy Spirit, come.
Dust and ashes choke our tongue in the wasteland of depression.
Holy Spirit, come, walk with us tomorrow,
through all gloom and grieving to the paths of resurrection.
Take us by the hand and lead us, lead us through the desert sands,
bring us living water, Holy Spirit, come.*



630

Fairest Lord Jesus

1 Fair - est Lord Je - sus, Rul - er of all
 2 Fair are the mead - ows, fair - er still the
 3 Fair is the sun - shine, fair - er still the
 4 Beau - ti - ful Sav - ior, Rul - er of the

na - ture, O thou of God to earth come
 wood - lands, robed in the bloom - ing garb of
 moon - light, and all the twink - ling, star - ry
 na - tions, Son of God and Son of

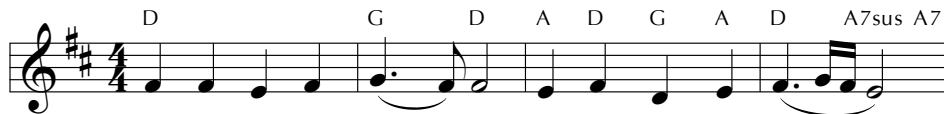
down, thee will I cher - ish, thee will I
 spring. Je - sus is fair - er; Je - sus is
 host. Je - sus shines bright - er; Je - sus shines
 Man! Glo - ry and hon - or, praise, ad - o -

hon - or, thou, my soul's glo - ry, joy, and crown.
 pur - er, who makes the woe - ful heart to sing.
 pur - er, than all the an - gels heaven can boast.
 ra - tion, now and for - ev - er - more be thine!

Franz Liszt used this melody for a "Crusaders' March" in an oratorio, but this hymn had nothing to do with the Crusades. No record of the German text exists before the middle of the 17th century or of the Silesian folk melody before the first half of the 19th century.

There Is a Redeemer

443



1 There is a Re - deem - er, Je - sus, God's own Son;
 2 Je - sus, my Re - deem - er, name a - bove all names,
 3 When I stand in glo - ry, I will see his face;



pre - cious Lamb of God, Mes - si - ah, Ho - ly One.
 pre - cious Lamb of God, Mes - si - ah, hope for sin - ners slain.
 there I'll serve my King for - ev - er in that ho - ly place.



Thank you, O my Fa - ther, for giv - ing us your Son, and



leav - ing your Spir - it till the work on earth is done.

Although the refrain of this piece names all three Persons of the Trinity, the stanzas emphasize references to Jesus Christ under various titles. There is also a shift in tone between the stanzas and the refrain: the former speak about God and the latter speaks to God.