




A Reconciling in Christ congregation,  
celebrating the diversity of God's children  
and fostering understanding  
and healing in community 

## Ash Wednesday



**March 5, 2025**  
**7:00 pm**

**Followers of Jesus, sharing God's love with all...**  
*an adventure for life!*

### In Preparation for Worship

- Within the sanctuary please remember that some people use this time of silence to prepare for worship.
- Whenever the cross is carried in procession through the congregation, we turn to face the cross to signify our way of life as followers of Jesus.
- Large-print bulletins and copies of the worship order are available; ask an usher for assistance.
- Please silence your cell phone.

## THE ORDER OF WORSHIP

### Prelude

*Jesus Paid it All, arr. James Pethel*

### Choral Call to Worship

#### Remember That You Are Dust

*First time through is a solo from a choir member;  
the whole choir sings the second time;  
then the congregation sings 3 times*

1\* 2

Re - mem - ber that you are dust, and to  
dust you shall re - turn.

The image shows two staves of musical notation in G major (one sharp) and 4/4 time. The first staff contains the first two phrases: 'Re - mem - ber' (measures 1-2) and 'that you are dust,' (measures 3-4). The second staff contains the final phrase: 'and to dust you shall re - turn.' (measures 5-8). A first ending bracket labeled '1\*' spans the first two measures, and a second ending bracket labeled '2' spans the last two measures. The lyrics are printed below the notes.

*\* May be sung in canon*

Text: Ash Wednesday liturgy  
Music: CROSS OF ASHES, Mark Mummert, b. 1965  
Music © 2009 Augsburg Fortress

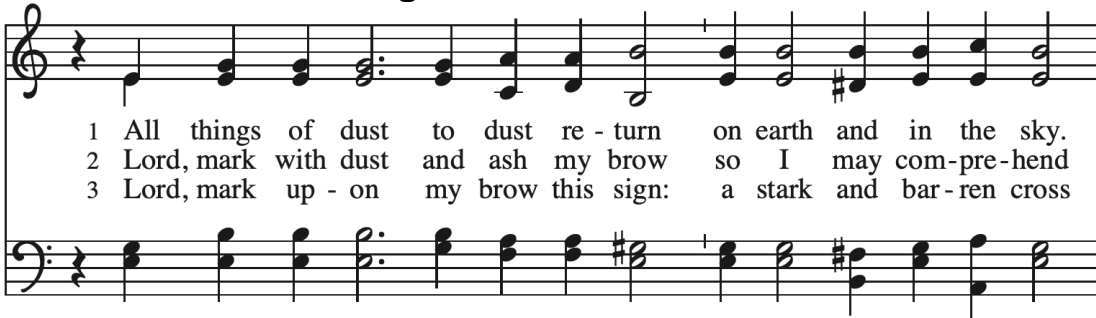
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### Welcome

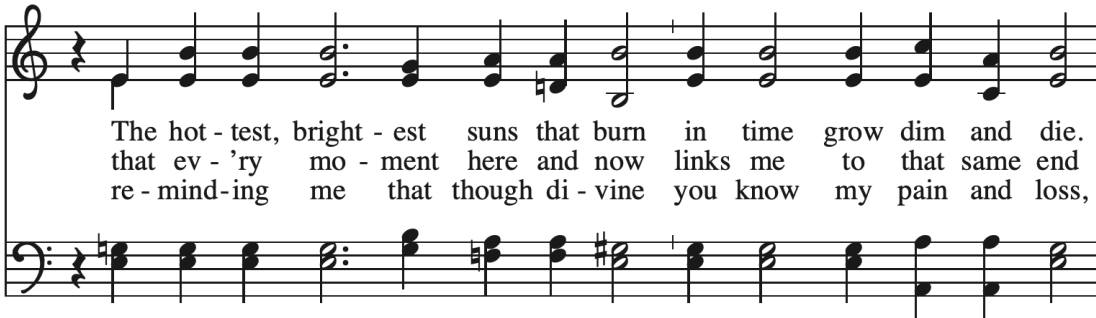
# Gathering Song

(Please remain seated)

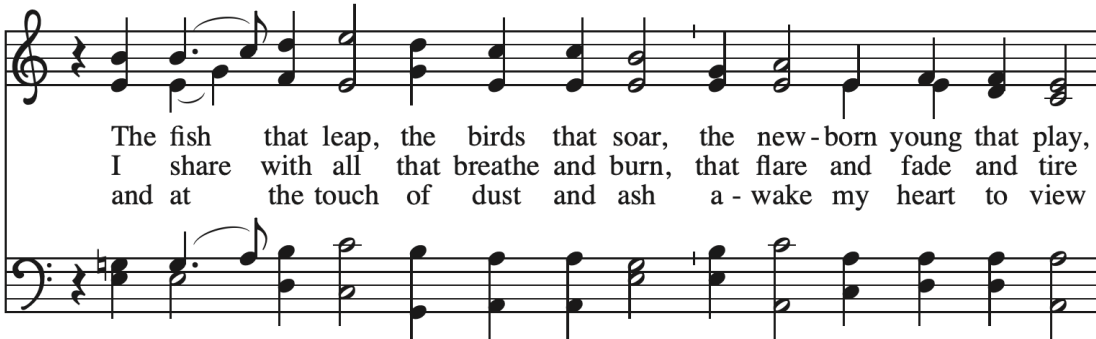
## All Things of Dust to Dust Return



1 All things of dust to dust re - turn on earth and in the sky.  
2 Lord, mark with dust and ash my brow so I may com-pre-hend  
3 Lord, mark up - on my brow this sign: a stark and bar-ren cross



The hot - test, bright - est suns that burn in time grow dim and die.  
that ev - 'ry mo - ment here and now links me to that same end  
re - mind - ing me that though di - vine you know my pain and loss,



The fish that leap, the birds that soar, the new-born young that play,  
I share with all that breathe and burn, that flare and fade and tire  
and at the touch of dust and ash a - wake my heart to view



the leaves that fill the for - est floor re - vert to dust and clay.  
yet by their wan - ing light dis - cern your own un - dy - ing fire.  
how death it - self is but a flash that dies a - way in you.

Text: Thomas H. Troeger, b. 1945

Music: THIRD MODE MELODY, Thomas Tallis, 1505–1585

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## Placing the Ashes

Ashes remind us we come from dust, and we will return to dust. The name *Adam* means *dust creature*. For a season we live as dust creatures, born to love and be loved, born to sing and be sung, born to weep, and laugh, and wonder, and heal. After a season, we die into whatever mystery our Creator has in mind.

The ashes we will wear remind us we will die.

What glorious dust we are! For the dust in us is the same dust that makes up the stars which shine on us and bring us to open-mouthed wonder.

The dust in us is billions of years old. It connects us to all that is, all that has come before us, and all that is yet to be. God blew life into this dust, forming us into the image of Divine love and naming us *Very Good*.

The ashes we will wear remind us we are beloved stardust.

The dust of too many places around the world is mixed with ashes of the bodies and dreams and possibilities of too many of God's children killed because too many people with power and too many of the rest of us have chosen to worship the gods of violence, fear, and ignorance.

The ashes we will wear remind us of all those who are dead-too-young because throughout history, we humans have been too afraid to defend lives whom the powerful have named *heretic, enemy, different, unwanted, unneeded, unlovable, less-than-human*.

Mortal ... Glorious ... Afraid: The ashes we will wear remind us we are all of these.

And they remind us we are so much more. The ashes we will wear remind us we are followers of the Jesus who came so all creation might have life and all creation might know joy. *Life* and *joy*: The call of these ashes in the lives of all who choose to wear them.

From dust were you made; to dust you shall return.

*When an usher comes to the end of your pew, you may come forward to receive the ashes.*

*Let an usher know if you would like to receive ashes at your seat.*

**Words for reflection as you receive and wear the ashes**

***From the Ashes, a New Creation***

by Steve Garnaas-Holmes

Take all of who I am,  
the me-ness of me,  
what makes me who I am,  
the special, the unique,  
the brilliant and the unpardonable,  
all I'm so proud of, and so ashamed,  
that I've worked so hard to fashion,  
that I'm still working on,  
what I can't part with  
because there wouldn't be  
anything left of me—  
take it.

Take it.  
I lay it in your hands.  
Gather it into yourself,  
into your dark, generous mystery,  
and in the flame of your creating heart  
burn it.

Then into the dust and ashes  
breathe your breath,  
  
and with gratitude  
I will receive  
who rises  
  
when in your grace  
you give me  
me  
anew.

## **Gospel Reading**

*(Please remain seated)*

**Matthew 6:1-6, 19-21** (New Living Translation, inclusivized)

[Jesus said to his followers], “Watch out! Don’t do your good deeds publicly, to be admired by others, for you will lose the reward from your Abba in heaven. When you give to someone in need, don’t do as the hypocrites do—blowing trumpets in the streets to call attention to their acts of charity! I tell you the truth, they have received all the reward they will ever get. But when you give to someone in need, don’t let your left hand know what your right hand is doing. Give your gifts in private, and your Abba, who sees everything, will reward you.

“When you pray, don’t be like the hypocrites who love to pray publicly on street corners where everyone can see them. I tell you the truth, that is all the reward they will ever get. But when you pray, go away by yourself, shut the door behind you, and pray in private. Then your Abba, who sees everything, will reward you....”

“And when you fast, don’t make it obvious, as the hypocrites do, for they try to look miserable and disheveled so people will admire them for their fasting. I tell you the truth, that is the only reward they will ever get. But when you fast, comb your hair and wash your face. Then no one will notice that you are fasting, except your Abba, who knows what you do in private, and will reward you.

“Don’t store up treasures here on earth, where moths eat them and rust destroys them, and where thieves break in and steal. Store your treasures in heaven, where moths and rust cannot destroy, and thieves do not break in and steal. Wherever your treasure is, there the desires of your heart will also be.”

## **Spoken Reflection**

## **Musical Reflection**

### **Lonesome Valley**

*Jay Althouse*

Jesus walked this lonesome valley.  
He had to walk it by Himself.  
Oh, nobody else could walk it for Him,  
He had to walk it by Himself.

When we walk this lonesome valley,  
We won't walk it by ourselves,  
No Jesus is there; He'll walk beside us.  
We won't walk it by ourselves.

In the valley I walk in a pasture so green  
With a river so deep and so wide,  
A valley more beautiful than I have ever seen.  
I walk with the Lord as my guide.

When you walk your lonesome valley,  
You won't walk it by yourself.  
No, Jesus is there; He'll walk beside you.  
You won't walk it by yourself.  
I will walk this valley with my Lord.

## **Prayers of the People**

## Prayer Response

### Bless the Lord, My Soul

(sung 3 times)

Dm G Dm B♭ C F A

Bless the Lord, my soul, and bless God's ho - ly name.

Dm G Dm B♭ C Dm

Bless the Lord, my soul, who leads me in - to life.

Words: Taizé Community

Music: Jacques Berthier, 1923–1994

Words and Music © 1998 Les Presses de Taizé (admin. GIA Publications, Inc.)

France

## The Sacrament of Holy Communion

*Jesus invited all who were hungry for food, healing, justice, and joy to share this communion meal. Since this is his meal, and he is present to us in it, all are welcome.*

The Lord be with you.

**And also with you.**

Lift up your hearts.

**We lift them to the Lord.**

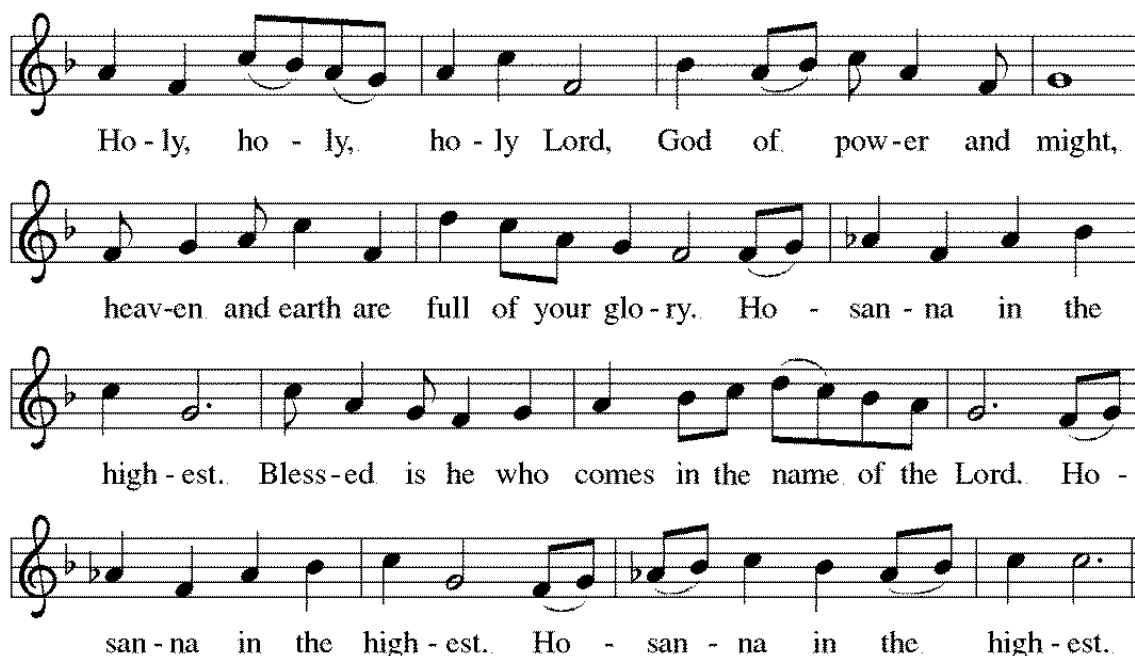
Let us give thanks to the Lord our God.

**It is right to give our thanks and praise.**

It is indeed right and joyful that we give thanks and praise to you, Merciful God. With all who follow in the way of Jesus – with the traders and tax collectors, the soldiers and prostitutes, and all who caught a glimpse of divinity in the humanity you shared – we worship your holiness revealed in sweat and tears:



## Sanctus



Ho - ly, ho - ly, ho - ly Lord, God of pow-er and might,  
heav-en and earth are full of your glo-ry. Ho - san - na in the  
high - est. Bless-ed is he who comes in the name of the Lord. Ho -  
san - na in the high - est. Ho - san - na in the high - est.

We thank you, Desert Mother, that, in the valley of dry bones, you create hearts of flesh quickened by the Spirit's breath. We thank you, Chosen One, that you empty yourself of might and glory and set your face towards the fickle crowd, the cruel empire, the fear of abandonment. We thank you, Holy Wisdom, that you walk in cloud and fire with your people as we struggle to follow. We welcome you as the God whose cross confronts the violence of the world and reveals another wisdom outside the city walls. Most of all, we thank you for forgiving and healing us of everything broken and breaking within our lives. Strengthen us that we might take up your work of selfless love, liberating honesty, and compassionate care for all.

Now, Ever-loving One, we open to receive your Holy Spirit in us and in these gifts: that these fragile, earthly things may be to us the Body and Blood of Jesus; who, on the night that he was betrayed, gathered with his faltering friends for a meal that tasted of freedom. Calling them to his table, he took bread, gave thanks, broke it, and gave it to them, saying, "This is my body, which is broken for you. Do this to remember me." In the same way after supper, he took the cup, saying: "This cup is the new covenant sealed in my blood. It is shed for you and for all for the forgiveness of sins. Whenever you drink it, do so to remember me." As on that night, so here and now he offers himself in touch and taste beyond all words can hold.

Therefore, we come to him in whom all is created in heaven and earth, whose cross and resurrection make all things new, and who teaches us to pray:

## Prayer of Jesus

**Our Father in heaven, hallowed be your name.  
Your kingdom come, your will be done, on earth as in heaven.  
Give us today our daily bread.  
Forgive us our sins as we forgive those who sin against us.  
Save us from the time of trial and deliver us from evil.  
For the kingdom, the power, and the glory are yours,  
now and forever. Amen.**

Whoever you are, from wherever you come, whatever you believe, you are welcome and invited to receive. Come! For all things are now ready.

*Please be seated*

*You may come forward to receive the elements, or let an usher know you'd like to be served in your seat. Gluten-free wafers are available on request; ask Pastor.*

## Prayer of Thanksgiving

Loving God, we thank you that in this meal you offer forgiveness and your living presence. May the broken bread of life break open our hearts to your Spirit. Filled by your Spirit, we will do our part to make real a world where all have enough to eat and a place to sleep, a world where there is no fear of bombs or bullets. **Amen.**

## Let Your Peace Rain Upon Us

*(sung 3 times)*



Ya - ra - bba ssa - la - mi am - ter a - lay - na ssa - lam,  
Let your peace rain up - on us, O liv - ing God of . . . peace.



ya - ra - bba ssa - la - mi im la' qu - lu - ba - na ssa - lam.  
Let your peace rain up - on us, Lord, fill our hearts . . with your peace.

Text: Palestinian traditional; tr. Mark Swanson, b. 1955, and Mark Sedio, b. 1954

Music: YARABBA SSALAMI, Palestinian traditional

English text © 2020 Augsburg Fortress

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## Depart in silence

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The communion liturgy is adapted from an Ash Wednesday liturgy at St. Mark's Episcopal Church, Washington, D.C.

**OUR WORSHIP LEADERS TODAY**

<b>Presiding Minister</b>	David Shull, Pastor
<b>Assisting Minister</b>	Kathleen Zwanziger
<b>Cantor</b>	Mary Benis
<b>ASL Interpreter</b>	Bryan Neal
<b>Organist &amp; Senior Choir Director</b>	Kathy Rapp
<b>Pianist &amp; Chimes Choir Director</b>	Karen Kent
<b>Verger</b>	Michelle Clemence / Wendy Stoica
<b>Producers</b>	Michele Disbro, Sue Yehling
<b>Communion Prep</b>	Wendy Stoica, Lynn Belhorn, Kay Ernsthausen



*Remember man  
that you are  
dust and into  
dust you shall  
return.*

# 2025·Lenten·Worship¶

## Lenten·Wednesdays¶

March·12,·19,·26,·April·2,·9¶

Soup·and·Conversation¶

Noon¶

Evening·Prayer¶

7:00·pm¶

IN-PERSON·and·LIVESTREAM¶



## Maundy·Thursday¶

April·17¶

7:00·pm·with·Foot·and·Hand·Washing¶

IN-PERSON·and·LIVESTREAM¶



## Good·Friday¶

April·18¶

7:00·pm·Worship—·Seven·Last·Words·of·Christ¶

with·Christ·United·Methodist·Church¶

IN-PERSON·and·LIVESTREAM¶



## Resurrection·of·Our·Lord¶

Sunday,·April·20¶

8:30·am·Worship¶

IN-PERSON¶

9:45·am·Easter·Brunch¶

11:00·am·Worship¶

IN-PERSON·and·LIVESTREAM¶

