



HOLY COMMUNION with Imposition of Ashes

Ash Wednesday

February 22, 2012 + 12:15 & 7:00 p.m.

Central - in the heart of the city, welcomes all people to celebrate, discover and share the love of Christ

Christ the tender heart of God accepts us as we are

Christians gather on this day to mark the beginning of Lent's baptismal preparation for Easter. On this day, the people of God receive an ashen cross on the forehead (a gesture rooted in baptism), hear the solemn proclamation to keep a fast in preparation for Easter's feast, and contemplate anew the ongoing meaning of baptismal initiation into the Lord's death and resurrection. While marked with the ashes of human mortality, the church hears God's promise of forgiveness and tastes God's mercy in the bread of life and the cup of salvation. From this solemn liturgy, the church goes forth on its journey to the great baptismal feast of Easter.

GATHERING

SILENCE

The assembly gathers in silence. The carillon calls the assembly to worship.

GREETING AND PRAYER OF THE DAY

P ...one God, now and forever.

All Amen.

WORD

FIRST READING *Return to the Lord, your God*

Joel 2:1-2, 12-17

Because of the coming Day of the Lord, the prophet Joel calls the people to a community lament. The repentant community reminds God of his gracious character and asks God to spare the people, lest the nations doubt God's power to save.

Blow the trumpet in Zion;
 sound the alarm on my holy mountain!
Let all the inhabitants of the land tremble,
 for the day of the LORD is coming, it is near—
²a day of darkness and gloom,
 a day of clouds and thick darkness!
Like blackness spread upon the mountains
 a great and powerful army comes;
their like has never been from of old,
 nor will be again after them
 in ages to come.
¹²Yet even now, says the LORD,
 return to me with all your heart,
with fasting, with weeping, and with mourning;
 ¹³rend your hearts and not your clothing.
Return to the LORD, your God,
 for he is gracious and merciful,
slow to anger, and abounding in steadfast love,
 and relents from punishing.

¹⁴Who knows whether he will not turn and relent,
 and leave a blessing behind him,
 a grain offering and a drink offering
 for the LORD, your God?
¹⁵Blow the trumpet in Zion;
 sanctify a fast;
 call a solemn assembly;
¹⁶gather the people.
 Sanctify the congregation;
 assemble the aged;
 gather the children,
 even infants at the breast.
 Let the bridegroom leave his room,
 and the bride her canopy.
¹⁷Between the vestibule and the altar
 let the priests, the ministers of the LORD, weep.
 Let them say, "Spare your people, O LORD,
 and do not make your heritage a mockery,
 a byword among the nations.
 Why should it be said among the peoples,
 'Where is their God?' "

The word of the Lord.

AI Thanks be to God.

SECOND READING *Now is the day of salvation* 2 Corinthians 5:20b—6:10

The ministry of the gospel endures many challenges and hardships. Through this ministry, God's reconciling activity in the death of Christ reaches into the depths of our lives to bring us into a right relationship with God. In this way, God accepts us into the reality of divine salvation.

We entreat you on behalf of Christ, be reconciled to God.
²¹For our sake he made him to be sin who knew no sin,
 so that in him we might become the righteousness of God.
^{6:1}As we work together with him,
 we urge you also not to accept the grace of God in vain.
²For he says, "At an acceptable time I have listened to you,
 and on a day of salvation I have helped you."
 See, now is the acceptable time; see, now is the day of salvation!
³We are putting no obstacle in anyone's way,
 so that no fault may be found with our ministry,
⁴but as servants of God we have commended ourselves in every way:
 through great endurance, in afflictions, hardships, calamities,
⁵beatings, imprisonments, riots, labors, sleepless nights, hunger;
⁶by purity, knowledge, patience, kindness, holiness of spirit, genuine love,
⁷truthful speech, and the power of God;
 with the weapons of righteousness for the right hand and for the left;
⁸in honor and dishonor, in ill repute and good repute.
 We are treated as impostors, and yet are true; ⁹as unknown,
 and yet are well known; as dying, and see—we are alive; as punished,
 and yet not killed; ¹⁰as sorrowful,
 yet always rejoicing; as poor, yet making many rich;
 as having nothing, and yet possessing everything.

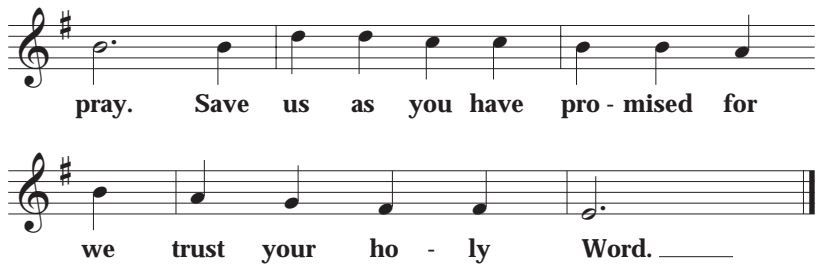
The word of the Lord.

AI Thanks be to God.

GOSPEL VERSE



Lord, let your stead-fast love now come to us we



In the Sermon on the Mount, Jesus commends almsgiving, prayer, and fasting, but emphasizes that spiritual devotion must not be done for show.



prayer



fasting



acts of love

GOSPEL

The practice of faith

Matthew 6:1-6, 16-21

- Ⓟ The holy gospel according to Matthew.
- Ⓜ **Glory to you O Lord.**

Jesus said to the disciples:

“Beware of practicing your piety before others in order to be seen by them; for then you have no reward from your Father in heaven.

²So whenever you give alms, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, so that they may be praised by others. Truly I tell you, they have received their reward. ³But when you give alms, do not let your left hand know what your right hand is doing, ⁴so that your alms may be done in secret; and your Father who sees in secret will reward you.

⁵And whenever you pray, do not be like the hypocrites; for they love to stand and pray in the synagogues and at the street corners, so that they may be seen by others. Truly I tell you, they have received their reward. ⁶But whenever you pray, go into your room and shut the door and pray to your Father who is in secret; and your Father who sees in secret will reward you.

¹⁶And whenever you fast, do not look dismal, like the hypocrites, for they disfigure their faces so as to show others that they are fasting. Truly I tell you, they have received their reward. ¹⁷But when you fast, put oil on your head and wash your face,

¹⁸so that your fasting may be seen not by others but by your Father who is in secret; and your Father who sees in secret will reward you.

¹⁹Do not store up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal; ²⁰but store up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not break in and steal.

²¹For where your treasure is, there your heart will be also.”

- Ⓟ The gospel of the Lord.
- Ⓜ **Praise to you O Christ.**

SERMON

silence for reflection

HYMN OF THE DAY

(hymn) 328

“Restore in Us, O God”

INVITATION TO LENT

- Ⓟ Friends in Christ, today with the whole church we enter a time of remembering Jesus’ passover from death to life, and our life in Christ is renewed.

*The assembly kneels or sits.
Silence is kept for reflection
and self-examination.*



We begin this holy season by acknowledging our need for repentance and for God's mercy. We are created to experience joy in communion with God, to love one another, and to live in harmony with creation. But our sinful rebellion separates us from God, our neighbors, and creation, so that we do not enjoy the life our creator intended.

As disciples of Jesus, we are called to a discipline that contends against evil and resists whatever leads us away from love of God and neighbor. I invite you, therefore, to the discipline of Lent – self-examination and repentance, prayer and fasting, sacrificial giving and works of love – strengthened by the gifts of word and sacrament. Let us continue our journey through these forty days to the great Three Days of Jesus' death and resurrection.

CONFESSION OF SIN

(front) p. 252

P Let us confess our sin in the presence of God and of one another.

P Most holy and merciful God,
Al **we confess to you and to one another,
and before the whole company of heaven,
that we have sinned by our fault, by our own fault,
by our own most grievous fault, in thought, word, and deed,
by what we have done and by what we have left undone.**

P We have not loved you with our whole heart, and mind, and strength.
We have not loved our neighbors as ourselves.
We have not forgiven others as we have been forgiven.

Al **Have mercy on us, O God.**

P We have shut our ears to your call to serve as Christ served us. We have not been true to the mind of Christ. We have grieved your Holy Spirit.

Al **Have mercy on us, O God.**

P Our past unfaithfulness, the pride, envy, hypocrisy, and apathy that have infected our lives, we confess to you.

Al **Have mercy on us, O God.**

P Our self-indulgent appetites and ways, and our exploitation of other people, we confess to you.

Al **Have mercy on us, O God.**

P Our negligence in prayer and worship, and our failure to share the faith that is in us, we confess to you.

Al **Have mercy on us, O God.**

P Our neglect of human need and suffering, and our indifference to injustice and cruelty, we confess to you.

Al **Have mercy on us, O God.**

P Our false judgments, our uncharitable thoughts toward our neighbors, and our prejudice and contempt toward those who differ from us, we confess to you.

Al **Have mercy on us, O God.**

P Our waste and pollution of your creation, and our lack of concern for those who come after us, we confess to you.

Al **Have mercy on us, O God.**

P Restore us, O God, and let your anger depart from us.

Al **Hear us, O God, for your mercy is great.**

Members of the assembly are invited to come forward and kneel or stand to receive the sign of ashes.

The music is a setting of Psalm 51, the appointed psalm for the day.



The assembly is invited to share God's peace with one another.

IMPOSITION OF ASHES

(front) p. 254

Ministers mark the forehead of each person with a cross of ashes, saying:

- P** Remember that you are dust, and to dust you shall return.

Musical Meditation

“O God, Have Mercy”

Felix Mendelssohn

O God, have mercy upon me, and blot out my transgressions according to thy loving kindness, yea, even for thy mercy's sake. Deny me not. O cast me not away from thy presence, and take not thy Spirit from me, O Lord. Lord, a broken heart, and a contrite heart, is offered before Thee; O God, have mercy upon me according to thy loving kindness, yea even for thy mercy's sake. O blot out my transgressions according to thy loving kindness, and for thy mercy's sake.

After those who desire ashes have received them, all may kneel or sit, and the presiding minister continues:

- P** Accomplish in us, O God, the work of your salvation,
All that we may show forth your glory in the world.
- P** By the cross and passion of your Son, our Savior,
All bring us with all your saints to the joy of his resurrection.
- P** 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.
All Amen.

MEAL

PEACE

- P** The peace of the Lord be with you always.
All And also with you.

GATHERING OF GIFTS

The offering is received. While the offering is received lay ministers prepare the table. The assembly stands as the procession reaches the chancel.

“Forty Days and Forty Nights” (12:00)

setting, Alec Wyton

“Aria” (7:00)

Paul Manz

Offertory Prayer

- A** Together let us pray.
All Blessed are you,
O Lord our God, maker of all things.
Through your goodness you have blessed us with these gifts.
With them we offer ourselves to your service and dedicate our lives to the care and redemption of all that you have made,
for the sake of him who gave himself for us,
Jesus Christ our Lord. Amen.



All are invited to receive these gifts of God.

Communion at this service is served kneeling (as you are able) by individual chalices around the communion rail.

Children are welcome to receive communion or a blessing.

Grape juice and gluten-free bread are available upon request.

The hymn, "Jesu, meine Freude" ("Jesus, Priceless Treasure") has been a staple of Lutheran hymnody since written in the early 1600's. The tune, by Johann Crüger, Cantor at St. Nicholas Church in Berlin, was beloved by J. S. Bach. Johann Franck's text (ELW #775) might serve as a meditation during communion distribution this evening.

GREAT THANKSGIVING

P The Lord be with you.

AI **And also with you.**

The presider continues with the Great Thanksgiving, concluding:

Lord's Prayer (1975)

AI **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.**

Breaking of the Bread and Invitation to the Table

Communion

"Lamb of God"

Lamb of God, you take a - way the sin of the
world; have mer - cy on us. Lamb of God, you
take a - way the sin of the world; have mer - cy on us.
Lamb of God, you take a - way the sin of the
world; grant us peace, grant us peace.

"Our Father, We Have Wandered" (12:00)

J. S. Bach

Variations on "Jesu, Meine Freude" (7:00)

Johann Pachelbel

Prayer after Communion

A Merciful God,

accompany our journey through these forty days.

Renew us in the gift of baptism, that we may provide for those who are poor, pray for those in need, fast from self-indulgence, and above all that we may find our treasure in the life of your Son, Jesus Christ, our Savior and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

AI **Amen.**

silence for reflection

SENDING

BLESSING

☞ Love the Lord your God with all your heart,
with all your soul, with all your mind, with all your strength.
Keep these words in your heart as you walk the way of lent.

Almighty God, Father, † Son, and Holy Spirit,
bless you now and forever.

☞ **Amen.**

SENDING HYMN

“On My Heart Imprint Your Image”

(hymn) 811

DISMISSAL

☞ Go in peace. Serve the Lord.

☞ **Thanks be to God.**

The assembly departs in silence.

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SERVING TODAY



Pastor Rick Nelson,
Pastor Kristen Jacobson *presiding*
Pastor D. Foy Christopherson *preaching*
Erica Doss *assisting minister*
Pastor Judith Stone,
Pastor Chuck Anderson *assisting clergy*
Lois Wolff *reader*

Jane Lien *associate cantor/organist, 12:00*
Mark Sedio *cantor/organist, 7:00*
Susan Troselius *soloist*

WELCOME!



Everyone is welcome. As a community of the people of God, the members of Central Lutheran Church are called to welcome all people regardless of age, economic status, ethnic background, gender, physical or mental ability, race or sexual orientation. We affirm that in Christ “there is neither Jew nor Greek, there is neither slave nor free, there is neither male or female” (Galatians 3:28). Christ has made us one.

Guests are welcome. We are pleased you are worshiping with us today. We invite guests to complete the “Welcome to Central” card found in the pew racks and leave it with an usher or place it in the offering plate. If you would like more information about Central, please speak to a staff member or call the church at 612-870-4416.

Children are welcome at all services. Worship bulletins for children and activity bags are available at sanctuary entrances.

Welcome to the Lord’s Table. All are welcome at the Lord’s Table. Please follow the guidance of the ushers and instructions in the order of service. During communion, ministers will bring bread and wine to persons in designated access seating areas. If you are not in a designated access seating area and desire to commune where you are seated, please notify an usher who will direct communion ministers to come and serve you. Communion may be received in one kind (only bread or only wine) from any station if wheat bread or alcohol presents a health concern. Gluten-free breads and alcohol-free wine are available by request at most liturgies from most communion stations.

We envision becoming a thriving, vibrant model of urban Lutheran ministry for the 21st century. This lofty vision requires us to ask each day if our goals for worship, learning, and service are clearly reaching a diverse neighborhood and city in language and action that reflect the world as well as our heritage.

