

SERVICE OF WORD AND SACRAMENT

February 22, 2023



*"For where your treasure is, there your heart will be also.*

*~Matthew 6:21(NRSV)*



Sermon on the Mount by Laura James (2010)

# *Gathering as the Body of Christ*

**CENTERING SONG**

**“HOLY SPIRIT”**

**AAHH 319**

**GREETING**

**PRESIDER**

**\*CALL TO WORSHIP**

**STUDENT MINISTER**

In those days Jesus came from Nazareth of Galilee and was baptized by John. On this day we come from many different places -to remember his story, to offer our worship and to give witness to our faith.

**Gather us in, O God.**

Leaving the security of home, family and daily work Jesus began a brave new journey; may we be willing to embrace new paths and new ways.

**Gather us in, and invite us to venture out, O God.**

**\*OPENING HYMN**

**“AGAIN WE KEEP THIS SOLEMN FAST”**

**NCH 187(v. 1-2)**

**\*SERVICE OF THE ASHES**

Dear siblings in Christ:  
the early Christians observed with great devotion  
the days of our Lord's passion and resurrection,  
and it became the custom of the Church  
that before the Easter celebration  
there should be a forty-day season of spiritual preparation.

During this season converts to the faith were prepared for Holy Baptism. It was also a time when persons who had committed serious sins and had separated themselves from the community of faith were reconciled by penitence and forgiveness, and restored to participation in the life of the Church.

In this way the whole congregation was reminded  
of the mercy and forgiveness  
proclaimed in the gospel of Jesus Christ  
and the need we all have to renew our faith.

I invite you, therefore, in the name of the Church,  
to observe a holy Lent:  
by self-examination and repentance;  
by prayer, fasting, and self-denial;  
by reading and meditating on God's Holy Word,  
or by whatever spiritual practice supports your Lenten focus.

To make a right beginning of repentance,  
and as a mark of our mortal nature,  
let us now bow before our Creator and Redeemer.

[A brief silence is kept, the congregation kneeling or bowed.]

**\*THANKSGIVING OVER THE ASHES**

Almighty God, you have created us out of the dust of the earth.  
Grant that these ashes may be to us a sign of our mortality and penitence,  
so that we may remember that only by your gracious gift  
are we given everlasting life;  
through Jesus Christ our Savior. **Amen.**

**\*IMPOSITION OF THE ASHES**

[After receiving ashes, you are invited to return to your seats and kneel or sit.]

*Service of the Word*

**PRAYER FOR ILLUMINATION**

God, source of all light, by your Word, you give light to the soul. Pour out  
on us the spirit of wisdom and understanding, that our hearts and minds  
may be opened to know your truth and your way. **Amen.**

**SCRIPTURE READING**

**MATTHEW 6:1-6, 16-21**

**NRSV**

**SERMON**

**DR. NELSON RIVERA (FEB 22)**

Almighty and ever living God,  
 you invite us deeper into your world, your people, your Lent.  
 May this time be one of outward focus;  
 seeking you in those we often ignore.  
 Help us live a Lent focused on freedom, generosity, and encounter.  
 Give us hearts hungry to serve you  
 and those who need what we have to give.  
 Amen.

### *Service of the Table*

#### OFFERTORY SONG

#### INSTRUMENTAL

#### \*THE SACRAMENT OF HOLY COMMUNION

Presider The Lord be with you.

**People And also with you.**

Presider Lift up your hearts.

**People We lift them to the Lord.**

Presider Let us give thanks to the Lord our God.

**People It is right to give God thanks and praise.**

We offer you praise, dear God, and hearts lifted high, for in the communion of your love Christ comes close to us and we come close to Christ. Therefore with the whole realm of nature around us, with earth, sea, and sky, we sing to you. With the angels of light who envelop us, with all the saints before and beside us, with siblings, east and west, we sing to you. And with our loved ones, separate from us now, who yet in this mystery are close to us, we join in the song of your unending greatness:

**Holy, holy, holy Lord, God of power and might, heaven and earth are full of your glory. Hosanna in the highest. Blessed is the one who comes in the name of the Lord. Hosanna in the highest.**

Blessed is our brother Jesus, who walks with us the road of our world's suffering, and who is known to us in the breaking of bread.



On the night of his arrest Jesus took bread and having blessed it he broke the bread and gave it to his disciples, saying, “This is my body, given to you.” In the same way he took wine and having given thanks for it, he poured it out and gave the cup to his disciples, saying, “This cup is the new relationship with God, sealed with my blood. Take this and share it.”

Hear us, O Christ, and breathe your Spirit upon us, and upon this bread and cup. May they become for us your body, vibrant with your life, healing, renewing, and make us whole. **And as the bread and juice which we now eat and drink are changed into us, may we be changed again into you, loving and caring in the world. Amen.**

#### INVITATION TO THE TABLE

PRESIDER

We have a few COVID related options for those who wish to partake. If you wish to receive from the ministers, take an empty eco-friendly cup from the stack on the aisle table and approach the minister, who will place a piece of bread in your open hand. All bread is gluten free.

Or you may take one of the sealed celebration cups with the wafer on top and juice beneath; hold them out to the minister for a blessing. A minister will pour grape juice into your cup. Eat, drink, and dispose of the cup in the waste baskets at the side aisles as you return to your seat.

#### COMMUNION SONG

“GIVE ME A CLEAN HEART”

NCH 188

*Going Forth as the Body of Christ*

#### \*PRAYER AFTER COMMUNION

PRESIDER

God, your bread and your cup renew our spirits. No matter the times we have failed to show up to your call, or to our own needs, or to the cries of our neighbors, you receive us again. **May your unending grace be our foundation as we journey with Christ towards justice. Amen.**

#### \*CLOSING SONG

“AGAIN WE KEEP THIS SOLEMN FAST”

NCH 187 (v.4&5)

#### \*BENEDICTION

#### SENDING & POSTLUDE

*In the quiet, may I hear You.  
In the solitude, may I be never alone.*

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**Cover Art:** “Sermon On The Mount” by Laura James. 2010 <https://diglib.library.vanderbilt.edu/act-imagelink.pl?RC=57891>

**Call to Worship:** Written by Ann Siddall. <https://thepastorsworkshop.com/calls-to-worship-on-ash-wednesday/>

**Confession and Words of Assurance:** <https://www.umcdiscipleship.org/resources/a-corporate-prayer-of-confession-for-ash-wednesday>

**Prayer for Illumination:** [http://www.valleypresct.org/uploads/8/0/1/6/80162/prayers\\_for\\_illumination.pdf](http://www.valleypresct.org/uploads/8/0/1/6/80162/prayers_for_illumination.pdf)

**Prayers of the Community:** “Lent Prayers,” author unknown. Accessed July 18, 2022, at <https://www.xavier.edu/jesuitresource/online-resources/prayer-index/lent-prayers>

**Communion Liturgy:** “Communion Liturgy Iona 2020.” Iona Community. 2020.

[https://media.acny.uk/media/Communion\\_Liturgy\\_Iona\\_2020.pdf](https://media.acny.uk/media/Communion_Liturgy_Iona_2020.pdf)

**Altar Coverings:** In commemoration of Women’s History Month, our altar panels have been covered by the art work of Schirlyn Kamara - Schirlyn is a local self-taught African-American artist who works in a number of mediums. Her Santee Chapel installation “Sisters and Saints” consist of 6 wooden panels (acrylic) depicting black and brown women in various postures of prayer and praise. Painting is a spiritual discipline for Schirlyn and she hopes that her art inspires, causes people to pay closer attention to the world around them, and positively impacts their lives. We are grateful for her sharing her gifts with our community!

***\*The worship planning team creates all other parts of the liturgy except where noted.***

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**LANCASTER THEOLOGICAL SEMINARY WORSHIP TEAM**

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**THE WORSHIP TEAM SEEKS:**

*To serve the universal church of our Creator.*

*To minister to the unique and diverse needs of the seminary community.*

*To foster an expansive culture of worship that values difference and challenges the normative.*