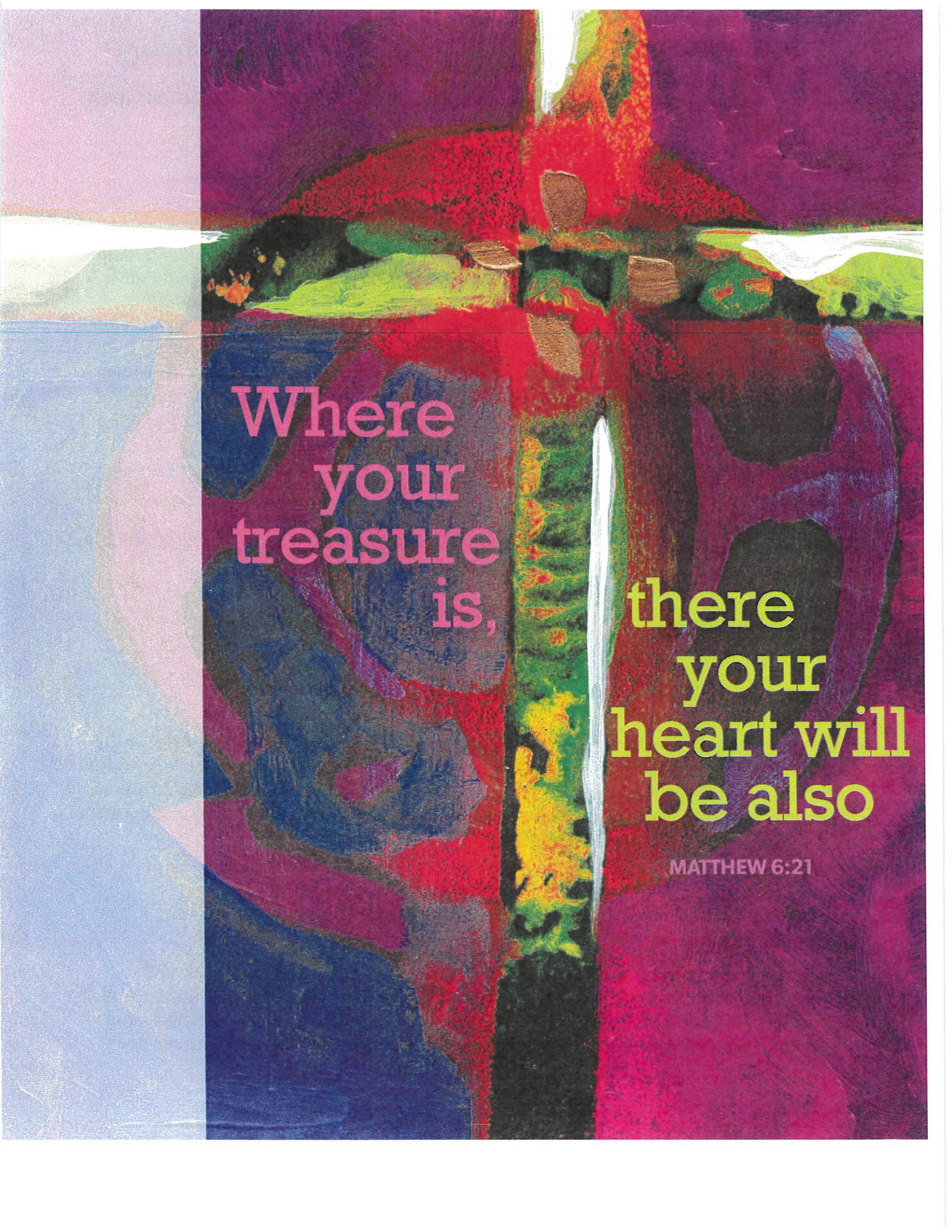




Where
your
treasure
is,

there
your
heart will
be also

MATTHEW 6:21



FAITH EVANGELICAL LUTHERAN CHURCH
Senior Pastor Carrie La Plante Pastor Heather Geest

Ash Wednesday

February 14, 2024
7:00 p.m.

On Ash Wednesday we begin our forty-day journey toward Easter with a day of fasting and repentance. Marking our foreheads with dust, we acknowledge that we die and return to the earth. At the same time, the dust traces the life-giving cross indelibly marked on our foreheads at baptism. While we journey through Lent to return to God, we have already been reconciled to God through Christ. We humbly pray for God to make our hearts clean while we rejoice that "now is the day of salvation." Returning to our baptismal call, we more intentionally bear the fruits of mercy and justice in the world.

~GATHERING~

Worshippers gather in silence.

GATHERING HYMN

Lord Jesus, Think on Me

ELW #599

GREETING

The Lord be with you.
And also with you.

PRAYER OF THE DAY

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.

FIRST READING

Joel 2:1-2; 12-17

A reading from Joel:

✓ ¹Blow 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.
Thanks be to God.

PSALM

Psalm 51:1-17

(Read responsively)

¹Have 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.**

³For I know my offenses,
and my sin is ever 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.**

⁵Indeed, I was born steeped in wickedness,
a sinner from my mother's womb.

⁶**Indeed, you delight in truth deep within me,
and would have me know wisdom deep within.**

⁷Remove my sins with hyssop, and I shall be clean;
wash me, and I shall be purer than snow.

⁸**Let me hear joy and gladness;
that the body you have broken may rejoice.**

⁹Hide your face from my sins,
and blot out all my wickedness.

¹⁰**Create in me a clean heart, O God,
and renew a right spirit within me.**

¹¹Cast me not away from your presence,
and take not your Holy Spirit from me.

¹²**Restore to me the joy of your salvation
and sustain me with your bountiful Spirit.**

¹³Let me teach your ways to offenders,
and sinners shall be restored to you.

¹⁴**Rescue me from bloodshed, O God of my salvation,
and my tongue shall sing of your righteousness.**

¹⁵O Lord, open my lips,
and my mouth shall proclaim your praise.

¹⁶**For you take no delight in sacrifice, or I would give it.
You are not pleased with burnt offering.**

¹⁷The 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

A reading from Second Corinthians:

Chapter 5

^{20b}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.

Chapter 6

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.

Thanks be to God.

GOSPEL

Matthew 6:1-6, 16-21

The holy gospel according to Matthew:

Glory to you, O Lord.

[Jesus said to the disciples:] ¹Beware 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

HYMN OF THE DAY

Be Thou My Vision

ELW #793

INVITATION TO LENT

CONFESSION OF SIN WITH IMPOSITION OF ASHES

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

Silence is kept for reflection and self-examination.

Most holy and merciful God,
**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.**

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.
Have mercy on us, O God.

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.
Have mercy on us, O God.

Our past unfaithfulness, the pride, envy, hypocrisy, and apathy that have infected our
lives, we confess to you.
Have mercy on us, O God.

Our self-indulgent appetites and ways, and our exploitation of other people, we confess
to you.
Have mercy on us, O God.

Our negligence in prayer and worship, and our failure to share the faith that is in us, we
confess to you.
Have mercy on us, O God.

Our neglect of human need and suffering, and our indifference to injustice and cruelty,
we confess to you.
Have mercy on us, O God.

Our false judgments, our uncharitable thoughts toward our neighbors, and our prejudice
and contempt toward those who differ from us, we confess to you.
Have mercy on us, O God.

Our waste and pollution of your creation, and our lack of concern for those who come
after us, we confess to you.
Have mercy on us, O God.

Restore us, O God, and let your anger depart from us.
Hear us, O God, for your mercy is great.

Almighty God, you have created us out of the dust of the earth. May these ashes be a
sign of our mortality and penitence, reminding us that only by the cross of our Lord
Jesus Christ are we given eternal life; through the same Jesus Christ, our Savior and
Lord.
Amen.

People may come forward to receive the ashes.

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

Remember that you are dust, and to dust you shall return.

IMPOSITION HYMN

Forgive Our Sins As We Forgive

ELW #605

After those who desire ashes have received them, all may sit, and the minister continues.

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.

PRAYERS OF THE CHURCH

SHARING OF THE PEACE

OFFERING

OFFERING SONG *Create in Me*



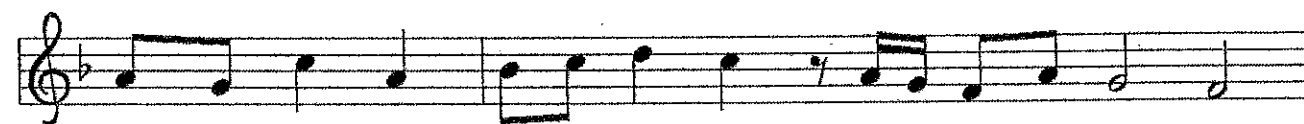
Cre - ate in me a clean heart, O God, and re - new a right



spir - it with - in me. Cast me not a - way from your pres - ence, and take



not your Ho - ly Spir - it from me. Re - store to me the joy of



your sal - va - tion, and up - hold me with your free Spir - it.

OFFERING PRAYER

THE GREAT THANKSGIVING

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.

PREFACE AND WORDS OF INSTITUTION

LORD'S PRAYER

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

COMMUNION SONG

Lamb of God



1 O Lamb of God, you bear the sin of all the world a - way;
2 O Lamb of God, you bear the sin of all the world a - way;
3 O Lamb of God, you bear the sin of all the world a - way;



you suf-fered death our lives to save: have mer-cy now, we pray.
you set us free from guilt and grave: have mer-cy now, we pray.
e - ter-nal peace with God you made: give us your peace, we pray.

THE DISTRIBUTION OF THE ELEMENTS

Believing in the real presence of Christ, we invite all present to participate in the Sacrament of Holy Communion. All who are baptized and believe that Jesus Christ is

present in the gifts of bread and wine are welcome at the Lord's table. Please follow the directions of the pastors to receive communion. Both wine and grape juice are available for communion. The grape juice is the darker color in the middle of the tray. Those who do not wish to receive communion and children who are not yet receiving communion will receive a blessing. Those who are worshiping with us online are invited to have bread and wine or juice available for worship, and we will commune you at the end of communion.

COMMUNION HYMN

Just As I Am, Without One Plea

ELW #592

PRAYER AFTER COMMUNION

Generous God, at this table we have tasted your immeasurable grace. As grains of wheat are gathered into one bread, now make us one loaf to feed the world; in the name of Jesus, the Bread of life.

Amen.

BLESSING

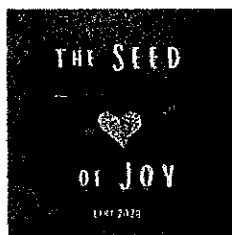
DISMISSAL

Go forth into the world to serve God with gladness; be of good courage; hold fast to that which is good; render to no one evil for evil; strengthen the fainthearted; support the weak; help the afflicted; honor all people; love and serve God, rejoicing in the power of the Holy Spirit.

Thanks be to God.

THANK YOU TO THOSE WHO SHARE IN OUR WORSHIP

	Ash Wednesday Worship Service
Ushers:	Carol Marten, Jim & Donna Gruenhagen
Readers:	Theresa White
Communion:	Donna Gruenhagen
Counters:	Carol Marten & Mary Moore
Organists:	Teri Wittkowski & Susan Becker
Choir Director	Susan Becker
Online Streaming Crew	Lucas Golinghorst, Kevin Zidarich & Scott LaPlante



Midweek Lenten Worship

Lent can be a somber season of the church year. It begins with an ashen sign of mortality and sin. Bright colors turn to deep purples, alleluias fall silent, and we ponder what to give up this year. Easter, on the other hand, is obviously joyful. Bells ring, alleluias echo, white and gold shine brightly, and every single candle is lit. Jesus is risen, and so are the daffodils, hyacinths, and lilacs. Joy clearly belongs to Easter.

Why reflect on joy during the quiet introspection of Lent instead of waiting for Easter? A joyful Lent is not an oxymoron. As it turns out, joy is right at home during a minor-key season like Lent—and if joy is there, perhaps there are other seasons of life that joy calls home, too. Joy is a beacon that points us toward God's unfailing presence, even in the heart of fear and pain.

During the season of Lent, we will explore how joy is planted, tended, nurtured and nourished by God and God's people through the scripture readings assigned for each week. Each Wednesday, during our Lenten Evening Prayer Service, we will use Holden Evening Prayer and will respond to readings from the previous Sunday using a different devotional practice to help provide fertile ground to explore the seed of joy. The theme and practice for each week will be:

Ash Wednesday: Setting the Stage for Joy—Imposition of Ashes

Week 1: Persistent Joy—*Lectio Divina*

Week 2: Expectant Joy—Honest Prayers

Week 3: Liberating Joy—Embodied Prayer

Week 4: Transformative Joy—Praying the News

Week 5: Vocational Joy—Vocational Prayer

Holy Week will focus on "Joy Everywhere and Nowhere," and Easter will finally erupt in "Glorious Joy."

There will also be an accompanying daily devotion guide that will guide us through the covenants of God as we explore scripture's lead to explore the different textures and colors of joy each week. With the exception of the brief half-week at the beginning of the season, each week's devotions are structured by the regular practices of prayer, fasting and almsgiving using a journal or through reflection or conversation, whatever works best for you and your life. Sundays will reflect on the scripture. Mondays will invite you the practice a kind of prayer to connect to a specific aspect of joy. Tuesdays will provide a prompt for journaling that suggests how you might ask for God's help. Wednesdays provide a suggestion for a fast, not from food, but to help you focus on what you already have rather than what you have given up. Thursdays return to the journal with prompts for how to direct thanksgiving to God. Fridays invite you to respond to God's work in your life by giving time, talent or treasure in a way that honors the week's exploration of joy. Saturdays invite you to connect with creation to learn how to "tell forth the glory of God" (Psalm 19:1).

We hope that you will join us on this Lenten journey as we seek that God-given joy that is richer and more nuanced than sheer happiness.

A Reward We Cannot Earn

Lutherans trust that we are saved by grace through faith, apart from works, for the sake of Christ. Our salvation is a free gift, not something we can deserve or earn. So, what does it mean in the Gospel of Matthew when Jesus says God will reward us for faith practices such as almsgiving, prayer, and fasting?

When the fastest runner gets a trophy at the end of the race, that is a reward. Or when a potty-training toddler gets a sticker on her progress chart, we call that a reward. These are tokens of merit given in exchange for achievement. But the goodness that happens when we practice our faith is more of a natural outcome than a reward like these. It's closer to how a teacher might find their work with students fulfilling. Or how a gardener relishes the taste of his harvest stew. The reward we experience when we practice our faith is a natural outcome of returning to God.

At the outset of this holy season of Lent, think about your relationship with God, neighbors, and creation. What are the experiences, emotions, or beliefs that make you feel far from God? What are the systems, economies, or behaviors that alienate you from the earth? What are the conflicts, "isms," or phobias that divide you from other people? And then, what would it look like to faithfully contend against those things, by the help of God, both individually and communally?

A rewarding Lenten piety will help us experience more fully the freedom, joy, wholeness, abundance, justice, and peace that God has always offered us. And so we do give alms and pray and fast, not because we're "supposed to," nor because we want to earn the gold star—but because to return to the God who made us, loves us, and saves us is rewarding in itself. It is a reward we can never earn, but it's just the thing we need.

Lord Jesus, Think on Me

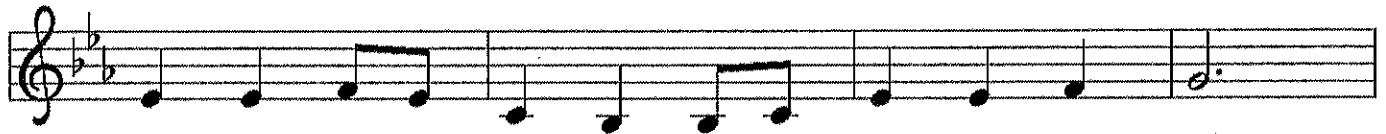
The musical score is written for a four-part vocal choir (Soprano, Alto, Tenor, Bass) in G major (one sharp) and 4/4 time. The melody is primarily in the Soprano part, with the other parts providing harmonic support. The lyrics are arranged in four lines, each corresponding to a vocal part. The first system covers the first two lines of lyrics, and the second system covers the last two lines. The music concludes with a final cadence in the Soprano part.

1 Lord Je - sus, think on me, and purge a - way my sin;
2 Lord Je - sus, think on me, by anx - ious thoughts op - pressed;
3 Lord Je - sus, think on me, nor let me go a - stray;
4 Lord Je - sus, think on me, that, when the flood is past,

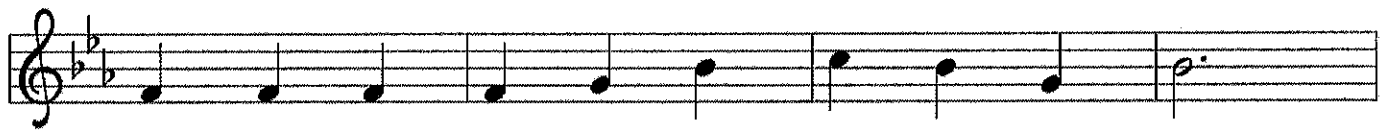
from self - ish pas - sions set me free and make me pure with - in.
let me your lov - ing ser - vant be and taste your prom - ised rest.
through dark - ness and per - plex - i - ty point out your cho - sen way.
I may the e - ter - nal bright - ness see and share your joy at last.

Text: Synesius of Cyrene, 375-430; tr. Allen W. Chatfield, 1808-1896, alt.
Music: SOUTHWELL, W. Daman, *The Psalmes of David*, 1579, alt.

Be Thou My Vision



1 Be thou my vi - sion, O Lord of my heart;
 2 Be thou my wis - dom, and thou my true word;
 3 Rich - es I heed not, nor vain, emp - ty praise,
 4 Light of my soul, af - ter vic - to - ry won,



naught be all else to me, save that thou art:
 I ev - er with thee and thou with me, Lord.
 thou mine in - her - i - tance, now and al - ways:
 may I reach heav - en's joys, O heav - en's Sun!



thou my best thought both by day and by night,
 Thou my soul's shel - ter, and thou my high tow'r,
 thou and thou on - ly, the first in my heart,
 Heart of my own heart, what - ev - er be - fall,



wak - ing or sleep - ing, thy pres - ence my light.
 raise thou me heav'n - ward, O Pow'r of my pow'r.
 great God of heav - en, my trea - sure thou art.
 still be my vi - sion, O Rul - er of all.

Text: Irish, 8th cent.; vers. Eleanor H. Hull, 1860-1935, alt.; tr. Mary E. Byrne, 1880-1931
 Music: SLANE, Irish traditional

Forgive Our Sins As We Forgive



- 1 "For - give our sins as we for - give," you taught us, Lord, to pray;
- 2 How can your par - don reach and bless the un - for - giv - ing heart
- 3 In blaz - ing light your cross re - veals the truth we dim - ly knew:
- 4 Lord, cleanse the depths with - in our souls and bid re - sent - ment cease;



but you a - lone can grant us grace to live the words we say.
that broods on wrongs and will not let old bit - ter - ness de - part?
how tri - fling oth - ers' debts to us; how great our debt to you!
then, by your mer - cy rec - on - ciled, our lives will spread your peace.

Text: Rosamond E. Herklots, 1905-1987, alt.

Music: DETROIT, *The Sacred Harp*, Philadelphia, 1844

Text © Oxford University Press 1969. Used with permission of OneLicense.net A-731185.

Just As I Am, without One Plea

1 Just as I am, with - out one plea, but that thy blood was
 2 Just as I am, though tossed a - bout with man - y a con - flict,
 3 Just as I am, thou wilt re - ceive, wilt wel - come, par - don,
 4 Just as I am; thy love un - known has bro - ken ev - 'ry

shed for me, and that thou bidd'st me come to thee,
 man - y a doubt, fight - ings and fears with - in, with - out,
 cleanse, re - lieve; be - cause thy prom - ise I be - lieve,
 bar - rier down; now to be thine, yea, thine a - lone,

O Lamb of God, I come, I come.

Text: Charlotte Elliott, 1789–1871

Music: WOODWORTH, William B. Bradbury, 1816–1868