

**St. Paul's United Church of Christ
Zion United Church of Christ**

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St. Paul's UCC: 610-621-5770 -- office@sprucc.org -- www.sprucc.org
Zion UCC: 610-659-2775 -- mestme@aol.com -- www.1Zion.org

*No matter who you are,
or where you are on life's journey,
you're welcome here.*



Ash Wednesday

March 2, 2022

6:30pm

In-Person & Streaming Online

Welcome

*May God's loving presence be very real to you,
and may you receive strength and guidance today
That will enable you to handle life's challenges.*

Children's Bulletins

Crayons and activity bulletins are available in the narthex.
The activities match today's Bible readings and are designed for 3-6 & 7-12 year olds.

Biblias en Español

Biblias Bilingües en Español y Inglés están disponible en el vestíbulo narthex en la mesa de visitantes azul.
(*Bilingual Bibles in Spanish & English are available in the narthex hallway on the blue visitors' table.*)

Nursery

Persons of all ages (including children) are very welcome to participate in the entire worship service. Due to the COVID pandemic, for the safety of children, we are currently not offering a nursery during worship. Normally, we have supervised nursery for 0-8 year olds, located on the first floor.

Junior Worship

For the safety of children, we are not offering Junior Worship during the pandemic. Normally, the option of "Junior Worship" is offered downstairs, on the 1st & 2nd Sunday of the month, following the children's sermon, for elementary age children to learn more about today's scripture lessons.

Restrooms

Restrooms are located both on the first and second floors to the left of the elevator.

Changing Tables

All four of our restrooms have changing tables. Each restroom has two "child care protection seats" to keep toddlers safe and secure while their parents use the restroom.

Water Fountains

For the safety of all, our water fountains are disabled during the pandemic.

Sunday School & Adult Faith Formation Classes

Classes for all ages are held at 9:00am.

Sunday Worship

Sunday Worship is held at 10:15am.

Prayer and Care

If you would like to add yourself or someone else to the prayer list, or request a pastoral call, please call or email the church office. You are welcome to take home with you a copy of *Our Daily Bread* daily devotional booklet, located on a table in the narthex hallway.

Looking for a Church to Call Home

If you are looking for a new church family home, we would be happy for you to consider St. Paul's or Zion United Church of Christ. For more information about St. Paul's, Zion, and the UCC, we invite you to talk with our pastors, an usher, a greeter, or any member of our churches.

More Information...

Additional literature about our missions, ministries, and fellowship opportunities is located on the **Blue Visitor Table** in the narthex hallway, or contact us using the contact information on the front page of this bulletin.

Please let us know if we can be in prayer with you or if there is any way in which we can help make your worship experience more meaningful.

*{Symbols used in this bulletin: * = if able please stand; ♪# = Red Hymnal Page; ♪# = Blue Hymnal Page}*



www.sprucc.org



Free WiFi

Virtual Worship Service

Online: **Live Stream** at sprucc.org - Live or Watch & Listen Later on **St. Paul's UCC YouTube Channel**
Facebook Live (St. Paul's) at <https://www.facebook.com/www.sprucc.org/> - Live or Watch & Listen Later
Facebook Live (Zion) at <https://www.facebook.com/pg/Zion-United-Church-of-Christ-Womelsdorf-733032070041250> -
Live or Watch & Listen Later

Phone Stream at 1-888-649-5770 - Live or Listen Later

Zoom: Meeting ID: 104 401 368; Passcode: 301301 (or call 1-301-715-8592) - Live Only

If you have any access problems, please let us know at 610-621-5770 or Office@sprucc.org

Keeping One Another Safe While In-Person

{The full description of our safety policies can be found on a table in the hallway and at sprucc.org}

Regardless of vaccination status:

Masks that cover nose, mouth, & chin **MUST be worn by ALL** (over the age of 2) in the building.
*(*Except by designated worship leadership while in their designated extra socially distant areas).*

, **Available seating is numbered:** Only one household unit per seating number.

The **red ribbons** are placed to increase safety through social distancing.
Do NOT sit on the red ribbons or move the red ribbons.

We are doing **contact tracing** in order to inform attendees if we learn of a positive case.

ORDER FOR WORSHIP

We Gather

*We are coming together as a community of faith to worship our God,
and provide for one another our love, support, and care.*

A TIME OF GATHERING

RINGING OF THE BELL

PRELUDE

“The Old Rugged Cross”

arr. for piano by Lenny Seidel

WELCOME

*{To center your hearts and minds,
you are invited to individually offer this prayer silently
during or before the Prelude}*

PRAYER BEFORE WORSHIP ^② *(Silently Before Worship Begins)*

With eagerness, yet trembling, we return to you, O God, not just as individuals, but as a family of faith. In this season of personal piety, we would enter into corporate disciplines of prayer and praise and service. May our prayers be honest and full of care for others. May our praise involve emotions as well as intellect. Guide our service, that we may invest ourselves in ways that are worthy of your investment in us. Amen.

{Those who are able, please rise}

***PROCESSIONAL HYMN** *“Dust and Ashes Touch Our Face”*

{The words & music of today’s hymns can be found printed on the colored pages near the back of this bulletin}

***INVOCATION**

Leader: In the name of God the Father, and of God the Son, and of God the Holy Spirit.

ALL: Amen.

***CALL TO WORSHIP** ^①

Leader: Let us look to Jesus, the pioneer and perfecter of our faith, who for the joy that was waiting endured the cross.

People: Jesus came to preach good news to the poor, to proclaim release to the captives and recovery of sight to the blind, to liberate those who are oppressed, and to proclaim the year of God’s favor.

We Repent

This is a time to confess our wrongdoings and neglects, ask for God's mercy, admit our need for God's forgiving grace, hear the assurance of our forgiveness, and then give God our thanks and praise.

*CALL TO CONFESSION ^① (Leader)

As disciples of Jesus Christ, we are called to struggle against everything that leads us away from the love of God and neighbor. Repentance, fasting, prayer, study, and works of love help us return to the Great Commandment of love of God and love of neighbor. I invite you, therefore, to commit yourselves to love God and neighbor by confessing your sin and by asking God for strength to persevere in your Lenten discipline.

*CONFESSION OF SIN ^① (Unison)

Leader: Let us pray....

ALL: Most holy and merciful God: We confess to you and to one another, and to the world communion of saints in heaven and on earth, that we have sinned by our own fault in thought, word, and deed, by what we have done, and by what we have left undone.

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

People: Have mercy on us, O God.

Leader: We have been deaf 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.

People: Have mercy on us, O God.

Leader: We confess to you, O God, all our past unfaithfulness. The pride, hypocrisy, and impatience in our lives,

People: We confess to you, O God.

Leader: Our self-indulgent appetites and ways and our exploitation of other people,

People: We confess to you, O God.

Leader: Our anger at our own frustration and our envy of those more fortunate than ourselves,

People: We confess to you, O God.

Leader: Our intemperate love of worldly goods and comforts and our dishonesty in our daily life and work,

People: We confess to you, O God.

Leader: Our negligence in prayer and worship and our failure to commend the faith that is in us,

People: We confess to you, O God.

Leader: Accept our repentance, O God, for the wrongs we have done. For our neglect of human need and suffering and our indifference to injustice and cruelty,

People: Accept our repentance, O God.

Leader: For all false judgments, for uncharitable thoughts toward our neighbors, and for our prejudice and contempt toward those who differ from us,

People: Accept our repentance, O God.

Leader: For our waste and pollution of your creation and our lack of concern for those who come after us,

People: Accept our repentance, O God.

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

ALL: Favorably hear us, O God, for your mercy is great. Amen.

***CONSECRATION OF THE ASHES** ^① *(Leader)*

Holy and merciful God, we acknowledge you as our Creator. We live in the shadow of our mortality because of sin, but we long for immortality. Consecrate these ashes as a symbol of our origin, and consecrate your humble servants bowed before you in penitence, that by the Grace of our Lord Jesus, we may walk in newness of life. **Amen.**

***IMPOSITION OF ASHES**

*{For those who wish to participate in the imposition of ashes,
please come forward by coming down the center aisle,
and after receiving ashes, re-enter the pew by side aisles.}*

*{If you would like the ashes placed on your **forehead**, simply keep your hands to your side.
If you prefer to have the ashes placed on the **back of your hand**, rather than on your forehead, simply stretch out
your hand when you approach the pastor.}*

***{Please note that palm ashes are extremely acidic
and may result in a rash for those with sensitive skin.
We do not recommend infants receiving ashes.}***

***SILENT PRAYERS OF CONFESSION**

{A time to silently offer our personal prayers of confession}

***PRAYER FOR MERCY**

“Kyrie”

♪ **Red #518**

Leader *(spoken)*: Lord, have mercy upon us.
People *(sung)*: Lord, have mercy upon us.
Leader *(spoken)*: Christ, have mercy upon us.
People *(sung)*: Christ, have mercy upon us.
Leader *(spoken)*: Lord, have mercy upon us.
People *(sung)*: Lord, have mercy upon us.

***ASSURANCE OF PARDON** ^①

Leader: Almighty God does not desire the death of sinners, but rather that they may turn from their wickedness and live. Therefore we implore God to grant us true repentance and the Holy Spirit that those things which we do this day may be pleasing to God, that the rest of our lives may be lived faithfully, and that at the last we may come to God’s eternal joy; through Jesus the Christ.

ALL: Thanks be to God!

***HYMN**

“The Old Rugged Cross”

♪ **Blue # 327**

{The words & music of today’s hymns can be found printed on the colored pages near the back of this bulletin}

{Please be seated}

We Hear the Word of God

We seek to learn more about God's love and grace, and how we are to live our lives as disciples of Jesus Christ. The Bible is our primary text on faith, which we consider to be scripture - sacred writings. We believe the Bible to be the "inspired word of God." Gospel (which means "Good News") refers to Matthew, Mark, Luke, and John, which are Christians' most central books of the Bible.

PROCLAMATION OF SCRIPTURE

Old Testament Prophecy: [Isaiah 58:1-12](#)
New Testament Letter: [Romans 13:1-7](#)

Leader: The word of the Lord.
People: Thanks be to God.

GOSPEL LESSON: [Luke 22:22-27; Luke 23:1-4](#)

Leader: The word of the Lord.
People: Thanks be to God.

CHILDREN'S SERMON

DIALOGUE SERMON **"A News Interview with Pontius Pilate"**
Dateline: Jerusalem; Dramatic Dialogue Sermons for Lent
by Scott A Bryte

We Respond with Thanks

We have heard God's call and have come and worshiped, we have confessed our sins and been assured of our forgiveness, we have learned more about God's grace and God's will. We now respond by re-affirming our faith in God, praying with and for one another, trusting in God's providence in our world,

OPPORTUNITIES TO OFFER TIME AND TALENT

{Prayer Needs, Joys, Opportunities for Study and Service, and other Announcements}

OFFERTORY INVITATION ^②

Leader: When you give, do not let your left hand know what your right hand is doing.
People: **When we bring an offering, we are responding to God's generosity, not trying to impress our neighbors.**
Leader: We worship God with our offering.
People: **Our tithes already belong to God; our extra gifts are treasures laid up in heaven.**

RETURNING GOD'S TITHES AND PRESENTING OUR OFFERINGS

Online Giving

{As we share in hybrid worship, there is no passing of the plate in person. A plate is placed in the rear of the sanctuary for offerings to be placed when arriving or departing from the sanctuary.

*Whether worshipping in person or online, the safest way to offer your tithe and offering to God through his church is through St. Paul's UCC secure [Online Giving](#) option on our website at [sprucc.org](#) - [St. Paul's UCC Click Here](#) or Zion UCC's online giving at [1Zion.org](#) - [Zion UCC Click Here](#)
Offerings may also be mailed to St. Paul's UCC; 301 West Penn Ave; Robesonia, PA 19551 or Zion UCC; PO Box 97; Womelsdorf, PA 19567}.*

OFFERTORY ANTHEM

“This Is a Day of New Beginnings”

text by Brian Wren, music by Carlton R. Young

{Those who are able, please rise}

***OFFERTORY RESPONSE** *“We give Thee but Thine own”*

♪ Red # 258

**We give Thee but Thine own,
What-e'er the gift may be;
All that we have is Thine alone,
A trust, O Lord, from Thee. Amen.**

*Written by William Walsham How, Music: Mason & Webb's Cantica Laudis
This hymn is in public domain*

***OFFERTORY PRAYER** [®] *(Leader)*

Loving God, as you have been bountiful toward us, we would be generous in supporting the programs and mission of your church. You have made us rich, even in the face of poverty. You have given us all we need, even when it seems we have little. Help us to find the right priorities for all you entrust to us, that our hearts may follow our treasure to their rightful home. **Amen.**

Sacrament of Holy Communion [®]

*The Sacrament of Holy Communion is the central act of Christian worship,
bringing us more fully together with one another and the Triune God,
through the sacrifice of the body and blood of Jesus Christ.
(Matthew 26:20-30, Mark 14:17-26, Luke 22:14-23, John 13:21-30)*

***INVITATION**

Leader: Dearly beloved in the Lord: Our blessed Saviour Jesus Christ instituted the Holy Communion of his Body and Blood, that it might be a bond of his living union and fellowship with humankind.

ALL: **The celebration of the Lord's Supper has ever been regarded by the Church as the innermost sanctuary of the whole Christian worship. What we do here is not merely with signs, but with the realities these signs represent. We seek to approach the Lord's Table rightly, striving to be devout and repentant, with a believing mind.**

Leader: We cordially invite to partake of this Sacrament all who are truly grieved and penitent for their sins, who look to the Lord Jesus Christ for righteousness and salvation, who abide in the fellowship of his Church, and who desire to possess his Spirit and walk in his ways. To all such the compassionate Redeemer himself says: Come unto me, all you that labor and are heavy laden, and I will give you rest.

*COMMUNION PRAYER

Leader: The Lord be with you.

People: And also with you.

Leader: Lift up your hearts.

People: We lift them to the Lord.

Leader: Let us give thanks to the Lord our God.

People: It is right to give our thanks and praise.

Leader:

It is very meet, right, and our bounden duty, that we should at all times and in all places give thanks to you, O Holy Lord, Father Almighty, Everlasting God, who created the heavens and the earth and all that is in them, who made humankind in your own image, and whose tender mercies are over all your works.

We rejoice that you call the entire human family to this table of sacrifice and victory. We come in remembrance and celebration of the gift of Jesus Christ, whom you sent, in the fullness of time, to be the good news. Born of Mary, our sister in faith, Christ lived among us to reveal the mystery of your Word, to suffer and die on the cross for us, to be raised from death on the third day, and then to live in glory.

We give thanks to you, gracious God, for the presence of your Holy Spirit in the church you have gathered. With your sons and daughters of faith in all places and times, we praise you with joy and sing....

*SANCTUS

“Holy, Holy, Holy”

Seraphic Hymn

{Sanctus is Latin for “Holy.” Seraphic Hymn refers to the song of the Seraphim Angels.

Sabaoth is a Hebrew name for God, referring to God as both creator and ruler of the world}.

Holy, holy, holy, Lord God of Sabaoth;

Heaven and earth are full, are full of the majesty of thy glory,

Hosanna, hosanna, hosanna in the highest!

Blessed is he that cometh in the name of the Lord,

Hosanna, hosanna, hosanna in the highest!

*Text by Reginal Heber; Music by John B. Dykes
This hymn is in public domain*

{Please be seated}

WORDS OF INSTITUTION

Leader:

Lord, we remember that on the night of betrayal and desertion, and on the eve of death, Jesus gathered the disciples for the feast of Passover. Jesus took bread, and after giving thanks to you, broke it, and gave it to the disciples, saying: “This is my body which is broken for you. Do this in remembrance of me.”

In the same way also the cup, after supper, saying: “This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.” For as often as you eat this bread and drink the cup, you proclaim the Lord’s death until he comes again.

Leader: Therefore we proclaim the mystery of our faith.

ALL: Christ has died,

Christ is risen,

Christ will come again.

PRAYER OF CONSECRATION

Ordained Minister:

Eternal God, we unite in this covenant of faith, recalling Christ's suffering and death, rejoicing in Christ's resurrection, and awaiting Christ's return in victory. We offer you these gifts of the earth and of our labor. We present to you our very lives, committed to your service in behalf of all people.

Consecrate, therefore, by your Holy Spirit, these gifts of bread and fruit of the vine, bless these before us here in this place and bless those being shared in homes this night, and bless us all as we receive them. May this meal provide spiritual nourishment throughout our Lenten fast. May we offer you our faith and praise, may we be united in communion with Christ and with one another, no matter the physical distance, and may we continue faithful in all things.

ALL: Be present with us as we share this meal, and throughout all our lives, that we may know you as the Holy One, who with Christ and the Holy Spirit, lives for ever. Amen.

LORD'S PRAYER *(Unison)*

Our Father, who art in heaven, Hallowed be thy name.

**Thy kingdom come, thy will be done
on earth as it is in heaven.**

**Give us this day our daily bread,
and forgive us our debts as we forgive our debtors,
and lead us not into temptation, but deliver us from evil.**

**For thine is the kingdom and the power,
and the glory forever. Amen.**

LAMB OF GOD

Leader: Lamb of God, you take away the sins of the world:

People: have mercy on us.

Leader: Lamb of God, you take away the sins of the world:

People: have mercy on us.

Leader: Lamb of God, you take away the sins of the world:

People: grant us peace.

CALL TO THE SUPPER

Leader: The gifts of God for the people of God.
Come, for all things are ready.

BREAKING THE BREAD, RAISING THE CUP, AND SHARING THE ELEMENTS

*{For those who have the pre-filled cups:
open the first seal - unleavened bread wafer}*

Pastor: The Body of Christ broken for you. Take and eat.

People: Amen.

{You may eat the bread}

*{For those who have the pre-filled cups:
open the second seal - the fruit of the vine - grape juice}*

Pastor: The Blood of Christ shed for you. Take and drink.

People: Thanks be to God.

{You may drink the wine or grape juice}

{Those who are able, please rise}

***PRAYER OF THANKSGIVING**

Leader: Let us give thanks to the Lord our God.

People: It is right to give our thanks and praise.

Leader: Bountiful God, we give you thanks that you have refreshed us at your table by granting us the presence of Christ. Strengthen our faith, increase our love for one another, and send us forth into the world in courage and peace, rejoicing in the power of the Holy Spirit.

ALL: Amen.

We Are Sent Out

*In response to God's love and grace,
we go out into the world to share God's Good News
through our words and actions.*

***COMMISSION** ©

Leader: As our worship ends, our service continues;
go out to tell the world of God's grace

**People: By the grace of God, we will do what God intends,
with kindness, purity, and genuine love.**

Leader: May Lent be not an outer show, but an inner discipline,
a time for spiritual growth and shared commitment.

**People: God restores to us the joy of salvation
and sustains us with a willing spirit.**

ALL: Amen.

***BENEDICTION**

***THREE FOLD SUNG AMEN**

♪ Red #558

***SENDING HYMN** "When I Survey the Wondrous Cross"

♪ Red #158

{The words & music of today's hymns can be found printed on the colored pages near the back of this bulletin}

*{Acolyte carries the light back into the world, leading us,
as we now go to carry God's light and love back into the world.}*

POSTLUDE



The Flow of the Worship Service

Our worship service has an intentional order to it. The flow of worship is called the liturgical movement. The movement reminds us weekly of our journey in faith of moving from being separated from God by sin, to being restored by God's grace as disciples of Christ. It is based on the sixth chapter of the Biblical book of Isaiah.

- (1) God welcomes us and invites us
- (2) We respond to God's call by worshiping Him
- (3) We confess our need for God's forgiveness and grace
- (4) We are assured of God's forgiveness and grace
- (5) We learn more about God's will through scripture, song, and sermon
- (6) We grow closer to God and one another through prayer
- (7) We give God thanks by offering our time, talent, and treasure
- (8) We experience greater oneness with God and each another through Communion
- (9) God sends us into the world to share His love and grace with others

Why Ashes on Ash Wednesday *by Pastor Ben Motz*

The putting on of ashes as a part of Ash Wednesday began in Germany in the 9th century. The use of ashes then became widely used in the 10th century. The ashes were from burning the palms from the previous Palm Sunday. Ashes were originally sprinkled over the head, rather than making a sign of the cross.

There were two primary reasons for using ashes on Ash Wednesday. The first is that Ash Wednesday is the beginning of 40 days of fasting during Lent. These 40 days end on Easter. The 40 days do not include Sundays, which are considered to be breaks in the fast. These 40 days are based on Jesus being tempted by the devil in the wilderness for 40 days before beginning his ministry (Matthew 4:1-11, Mark 1:12-13, & Luke 4:1-12). The story of his temptation is generally read on the First Sunday of Lent.

The second reason is that of the symbolism of Adam and Eve being kicked out of the Garden of Eden when they sinned (Genesis 3). After which, they became mortal and now would die and become dust, just as we will become dust. As the palm branches become dust, so too will we. As Paul writes, Jesus is the second Adam who returns us to immortality through his death on the cross to atone for our sins. The use of ashes is therefore a form of public penance - publicly showing that we acknowledge that we are sinful people in need of forgiveness through divine intervention. Fasting is an aspect of this penance, and continues throughout the 40 days of Lent. Penance itself continues until Maundy Thursday (the Thursday before Easter), when Jesus was crucified, taking upon himself our sin.

The use of ashes in our Judeo/Christian faith is much older than the 9th Century. The use of ashes dates all the way back to Old Testament times. One example is that from the book of Isaiah 58:1-12, which is another common Ash Wednesday scripture reading. In this passage, to show their repentance, people are wearing sackcloths and ashes. A sackcloth would be like wearing a burlap sack.

We also learn from Isaiah that fasting and wearing of ashes should not be just religious symbolism. It needs to also include the humbling yourself and doing more to serve others, such as feeding the hungry, releasing captives, giving shelter and clothing to the poor, and working towards justice & peace. It is better not to do it all, than it is to do it just as a religious ritual. Jesus also tells us in Matthew 6:1-21 that if our ashes and fasting is just about religious ritual and piety we should not be doing it at all, which is how the Day of Atonement or Yom Kippur has become corrupted in that passage. Biblically, when fasting you are to give the food that you would normally eat to the poor, or give the money you would normally spend on that food in some way to serve God more fully by more fully serving your fellow humankind, in some other way that gives God glory. One such way that the members of UCC churches do this is through the special One Great Hour of Sharing (OGHS) offering envelopes during Lent which is used by the UCC to

provide disaster relief aid around the world.

In the Old Testament, ashes are used primarily for two purposes: purification and penitence. An example of purification can be seen in the book of Numbers, where Moses tells the Israelites to use the ashes of a sacrificed heifer to designate a place for purification - to make that place holy for God. An example of penitence, can be seen in the book of Jonah, where the king of Nineveh took off his robe and put on a sackcloth and sat in ashes to demonstrate his repentance to God. Upon seeing the outward and inward repentance of their king, God spared the people of Nineveh from wrath.

Ashes continue to be used for both purposes today. In the Roman rite, when consecrating a new church, water, salt, wine, and ashes are mixed together and then sprinkled on the altar and walls of the building at various places to purify it and prepare for the consecration rite. In the 4th century ashes and sackcloth with ashes on it began to be commonly used by the church to show public discipline of a particular individual. During the 10th and 11th centuries such public discipline became obsolete, and it is during that time that Ash Wednesday became popular as a form of modified public discipline.

The ashes are meant to publicly show that you see yourself as a sinner in need of repentance. As part of that the person giving the ashes, which is generally a pastor or priest, is to verbally abase you with scripture to remind you that you are but a humble, mortal sinner. The most common scripture used for this is Genesis 3:19, "Remember that you are dust, & to dust you shall return," which is the scripture generally used within the UCC.

The use of ashes has come and gone over the years. During the 1500s most churches stopped using ashes. During the mid 1600s churches began using them again. In the 1970s it began to become more popular again in the U.S. and has been growing in use in the U.S. and in Europe again.

Most Protestant churches incorporate the ashes during the confession before the sermon to liturgically link it with penitence, which is the way it was originally done in Germany in 9th century. During the 1600s most Roman Catholic churches began having ashes at end of worship, so that it would be after the sermon and communion. The two primary reasons being were: one, it had not been used for a period of time and it was easier to add it to the end of the service than to change the liturgy to incorporate it within the service; and two, to liturgically link the use of ashes with fasting, so that you do not eat communion after the fast has begun.

Should I receive ashes?

You are certainly welcome to receive ashes here. You do not need to be a member of our congregations or a member of the United Church of Christ to receive ashes – all are

welcome to receive the ashes. However, prayerfully ask yourself: What do the ashes mean to me? How will I use them?

If the ashes are for you a public sign that you see yourself as a humble sinner in need of discipline and forgiveness; that you need to be rebuked; that you need to be humble; that you need the sacrifice of Christ; that you are unworthy of that sacrifice; and that you intend to give even more of yourself to God during the next 40 days - then the wearing

of ashes may be one way in which that can be demonstrated.

If you are wearing the ashes because it is a religious ritual; or so you can tell some relative or friend that you got your ashes and communion; or to show off your Christian faith and piety to others; or you are not planning to give more of yourself to God and in service to others during this Lenten season - then as Jesus instructs, you should probably keep yourself clean of ashes.

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

Worship Service Resource Credits

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② *Occasional Services; A Companion to the Lutheran Book of Worship*. Minneapolis: Augsburg Fortress. (1982).

③ *Gathered By Love* by Lavon Baylor. (1994). United Church Press; Cleveland, OH.

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⑧ The Rev. Dr. Benjamin Motz

⑨ The Rev. Mary Etta Mest

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Free WiFi: StPaulsUCC-Guest & StPaulsUCC-5G-Guest
Password (for both): iamheretosome



Link to Website's
Upcoming Events

Dust and Ashes Touch Our Face

Unison

1. Dust and ash - es touch our face, mark our fail - ure and our
 2. Dust and ash - es soil our hands— greed of mar - ket, pride of
 3. Dust and ash - es choke our tongue in the waste - land of de -

fall - ing. Ho - ly Spir - it, come, walk with us to -
 na - tion. Ho - ly Spir - it, come, walk with us to -
 pres - sion. Ho - ly Spir - it, come, walk with us to -

mor - row, take us as dis - ci - ples, washed and
 mor - row as we pray and strug - gle through the
 mor - row through all gloom and griev - ing to the

Refrain

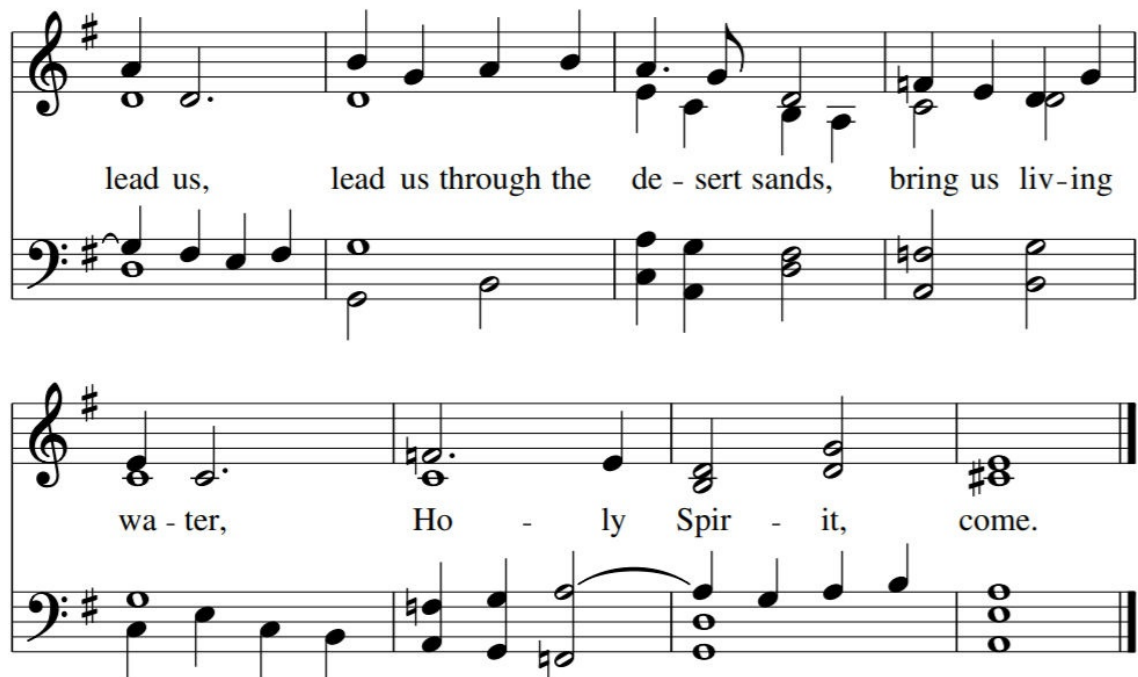
wak - ened by your call - ing.
 mesh - es of op - pres - sion. Take us by the hand and
 paths of res - ur - rec - tion.

WORDS: Brian Wren
 MUSIC: Hal H. Hopson

DUST AND ASHES
 7.8.5.6.6.8.8.7.6.5

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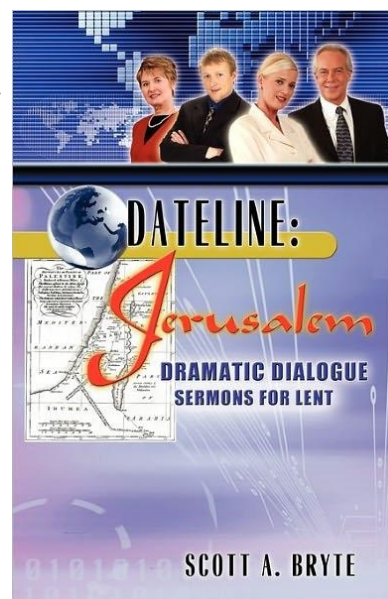
Dateline: Jerusalem
Dialogue Series for Six Wednesdays During Lent
Wednesdays at 6:30pm
 March 2, 9, 16, 23, 30, & April 6

We hope that you will join us throughout the Season of Lent. Each Wednesday evening at 6:30pm from March 2 to April 6 we will hear about the passion, death, and resurrection of Christ from a different perspective of an eye witness who is being interviewed by our hard hitting action news team.

St. Paul's & Zion UCC will be offering this series in a hybrid format, where you can attend in person or virtually through our Live Stream, Facebook Live, Live Phone Stream, or Zoom.

The series was written by Scott A. Bryte, 2004, Lutheran pastor in Pittsburgh, PA and graduate from the Lutheran Theological Seminary at Gettysburg, PA — *Dateline: Jerusalem; Dramatic Dialogue Sermons for Lent*, Lima, Ohio: CSS Publishing.

May this six week journey in worship deepen our faith and expand our understanding of this holy season's journey to the cross.



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The Old Rugged Cross

1. On a hill far a - way stood an old rug - ged cross,
 2. O that old rug - ged ross, so des - pised by the world,
 3. In that old rug - ged cross, stained with blood so di - vine,
 4. To that old rug - ged cross I will e - ver be true,

the em - blem of suf - fering and shame;
 has a won - drous at - trac - tion for me;
 a won - drous beau - ty I see,
 its shame and re - proach glad - ly bear;

and I love that old cross where the dear - est and best
 for the dear Lamb of God left his glo - ry a - bove
 for 'twas on that old cross Je - sus suf - fered and died,
 then he'll call me some day to my home far a - way,

for a world of lost sin - ners was slain.
 to bear it to dark Cal - va - ry.
 to par - don and sanc - ti - fy me.
 where his glo - ry for - e - ver I'll share.

Text: George Bennard, 1913
 Tune: George Bennard, 1913



Irregular
 THE OLD RUGGED CROSS
www.hymnary.org/text/on_a_hill_far_away_stood_an_old_rugged

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Refrain

So I'll che - rish the old rug - ged cross,
 cross, the old rug - ged cross,
 till my tro - phies at last I lay down;
 I will cling to the old rug - ged cross,
 cross, the old rug - ged cross,
 and ex - change it some day for a crown.

When I Survey the Wondrous Cross

Capo 3: F(D) C(A) F(D) Gm(Em) D(B) Gm(Em) F(D)C(A) F(D) 7

1 When I sur - vey the won - drous cross on which the
 2 For - bid it, Lord, that I should boast save in the
 3 See, from his head, his hands, his feet, sor - row and
 4 Were the whole realm of na - ture mine, that were a

B^b(G) F(D) C⁷(A⁷) F(D) C⁷(A⁷) F(D) C(A) F(D) C(A) F(D) Gm(Em) D(B)

Prince of glo - ry died, my rich - est gain I
 death of Christ, my God! All the vain things that
 love flow min - gled down. Did e'er such love and
 pres - ent far too small. Love so a - maz - ing,

Gm(Em) F(D) C(A) F(D) 7 C⁷(A⁷) Dm(Bm) Gm⁷(Em⁷) C⁷(A⁷) F(D) 7

count but loss, and pour con - tempt on all my pride.
 charm me most, I sac - ri - fice them through his blood.
 sor - row meet, or thorns com - pose so rich a crown?
 so di - vine, de - mands my soul, my life, my all.

Text: Isaac Watts, 1707
 Tune: Lowell Mason, 1824



LM
 HAMBURG
www.hymnary.org/text/when_i_survey_the_wondrous_cross

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About Today

Church Season: Lent - 40 days and six Sundays before Easter; a season of penitence as we reflect upon our personal sins, which led to the need for the sacrifice of Jesus' life for us upon the cross. The root word of "Lent" means "to lengthen", referring to the lengthening of days as we anticipate spring and the new life granted through the resurrection - moving from darkness to light.

Color of the Paraments (cloths on the altar and pulpit):

Purple/Violet - the color of royalty (royal purple); symbolizes the passion (suffering) of Christ our King that led to his sacrifice on the cross for us; the color of penance which we will be offering this Lent for his sacrifice for the forgiveness of our sins.

Black - the color of mourning, for the passion, sacrifice, and death of Christ for the forgiveness of our sins, used for the beginning (Ash Wednesday) and ending (Good Friday) of this season of penance.

The suggested scripture lessons are from the Revised Common Lectionary (RCL), which selects passages throughout the Bible over a three year cycle. The RCL is the most common lectionary used by Christian churches. We are in **Year C**, which emphasizes the Gospel of Luke.

The Bible is in two sections: Old Testament - OT (scripture prior to Christ's birth), located in the first 2/3 of the Bible; and New Testament - NT (about Christ & early church). The first four books of the NT are called the "Gospels," which are about the life of Jesus Christ, which Christians consider the most central books of the Bible; the rest of the NT takes place after his ascension into heaven.

This Wednesday, March 2, 2022

Traditional Lectionary Ash Wednesday Readings:

Joel 2:1-2, 12-17; or Isaiah 58:1-12; Psalm 51:1-17; 2 Corinthians 5:20b-6:10; Matthew 6:1-6, 16-21

Dateline: Jerusalem Week #1 Theme Readings:

Romans 13:1-7; Luke 22:22-27; Luke 23:1-4

Joel

This OT book is attributed to the prophet Joel. The name Joel means, "the Lord is my God." This book is believed to be written between 800-300 BC. The book begins with a swarm of locusts, but ends with the people worshiping and finding joy, after fasting and repenting.

Isaiah

The book of Isaiah (OT) is attributed to three prophets. The first of whom is from where the book gets its name, and is about Isaiah's call to become a prophet and his prophecy that Jerusalem will face God's judgement regarding its immorality in order to be God's Holy City (chaps. 1-39, written 738-688 B.C.), the second is about living in exile in Babylon (chaps. 40-55, written 597-539 B.C.), and the third is about the return from exile to Judah and the rebuilding of the Temple (chaps. 56-66, written 520-515 B.C.). A prophet is one who is divinely appointed by God to lead and instruct.

The First Letter of Paul to the Romans

This epistle (letter) is addressed "to all God's beloved in Rome." It was dictated by the Apostle Paul to Tertius in 58 A.D. in Corinth and delivered to Rome by Phoebe (she was appointed by Paul as a deacon, teacher, and leader of the church). Paul was a Christian, Jew, Pharisee, Roman citizen, and church leader, who had a direct encounter with Jesus Christ on the road to Damascus after Jesus' ascension into heaven. Paul, a highly educated man, wrote more of the NT than any other person.

The Gospel According to Luke

The Gospel of Luke and the Acts of the Apostles is attributed to Luke "the beloved physician," written around 59-90 A.D. (C.E.). Not having met Jesus personally, Luke undertook the task of "investigating everything carefully from the very first, to write an orderly account" of Jesus Christ, "so that you may know the truth concerning the things about which you have been instructed."

This Sunday, March 6, 2022 Lectionary Reading for First Sunday in Lent Sunday

Deuteronomy 26:1-11; Psalm 91:1-2,9-16; Roman 10:8b-13; Luke 4:1-13