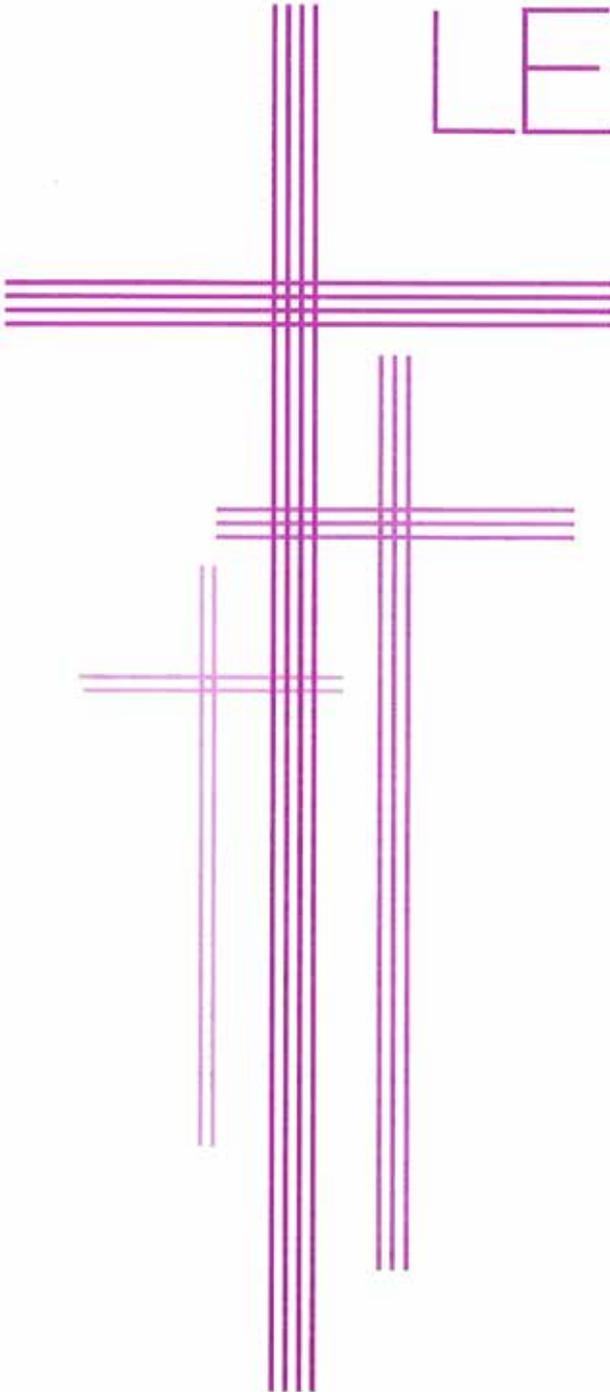


LENT



Ash Wednesday
February 14, 2018

Prior to Worship, please observe silence for prayer and reflection.

All worshippers are welcome to come forward and light one of the votive candles.



First Community Church
Columbus, Ohio
Grace Hall, North Campus

February 14, 2018

6 pm

"If we only knew how much, in common prayer (or in solitude, too), singing awakens us to freedom, and sustains this freedom! Meditative common prayer can allow us to contemplate the presence of the Risen Christ particularly through the beauty of prayers and hymns that are sung."

Brother Roger of Taizé

Songs, Psalms and Silence

An Ash Wednesday Service in the Manner of the Community of Taizé

The Taizé style of prayer began in a small town in southeastern (Burgundy) France in 1940, when Brother Roger responded to a call to create a community where simplicity and kind-heartedness would be lived out as essential Gospel realities. It is a monastic community that seeks to create an environment where reconciliation can become a concrete reality every day. It is also an ecumenical community that includes one hundred brothers from over twenty different countries, many serving the poorest of the world's poor. In the years following 1940, a form of community worship evolved that used a distinctive kind of music, emphasizing silence, prayer and simple spiritual themes.

In the tradition of Taizé (pronounced teh-ZAY), all participants, even readers, cantors and instrumentalists, sit among the group. This reduces distractions and helps establish an atmosphere of shared private prayer. Time is suspended in a Taizé service and silence is a central part. The songs are melodic mantras and are repeated many times, sung not as hymns, but as prayers, musical meditations that quiet the mind to allow communion with God through the heart. This evening's service incorporates many elements of a Taizé service, along with two hymns from the St. Louis Jesuits, and choral anthems from a more historical/traditional worship style.

THE PRELUDE MUSIC AND THE LIGHTING OF CANDLES

Ringing of the Bells

Organ: *Cantilene on 'Ubi Caritas'*

Charles Callahan (b 1951)

THE CALL

Matthew 11:28-30

Leader: Come join in songs, psalms and silence.

People: **Let us remain together in attentive waiting on God.**

THE HYMN - *THIS ALONE* ⁽¹⁾

Tim Manion

(The people are invited to sing the following 'antiphon' at the beginning and following each verse sung by the choir.)

One thing I ask, this a-lone I seek, to
 dwell in the house of the Lord all my days. For one
 day with-in your tem-ple heals ev-ry day a-lone. O
 Lord, bring me to your dwell-ing.

Verse 1: Hear, O Lord, the sound of my calling. Hear, O Lord, and show me Your way...

All: One thing I ask...

Verse 2: The Lord is my light and hope of salvation. The Lord is my refuge; whom should I fear?

All: One thing I ask...

Verse 3: Wait on the Lord, and hope in God's mercy. Wait on the Lord, and live in God's love.

All: One thing I ask...

THE FIRST PSALTER READING

Psalm 139:1-18, 23-24 (NRSV)

THE ANTHEM

Kyrie Eleison

Antonio Lotti (1667-1740)

*Kyrie eleison
 Christe eleison
 Kyrie eleison*

*Lord have mercy.
 Christ have mercy.
 Lord have mercy.*

THE SONG - COME AND FILL OUR HEARTS ⁽²⁾ (A Song of the Taizé Community)

Two staves of musical notation in G major (one sharp) and 3/4 time. The melody is simple and repetitive. The lyrics are: "Come and fill our hearts with your peace. You a-lone O Lord are ho-ly. Come and fill our hearts with your peace, Giv-er of mer-cy."

THE SECOND PSALTER READING

Psalm 121 (NRSV)

THE ANTHEM

O Lux Beatissima

Howard Helvey (b 1968)

*O lux beatissima,
Reple cordis intima
Tuorum fidelium.*

O Light most blessed,
Fill the inmost heart
Of all thy faithful.

*Sine tuo numine,
Nihil est in homine,
Nihil est innoxium.*

Without your grace,
There is nothing in us,
Nothing that is not harmful.

THE PERIOD OF SILENCE

When we try to express communion with God in words, we rapidly reach the end of our capacities. A fairly long period of silence to listen to the voice of God deep within, therefore, is essential in discovering the heart of prayer.

THE SONG - O LORD, HEAR MY PRAYER ⁽³⁾ (A Song of the Taizé Community)

Two staves of musical notation in G major (one sharp) and common time. The melody is simple and repetitive. The lyrics are: "O Lord hear my prayer, O Lord hear my prayer. When I call an-swer me O Lord hear my prayer, O Lord hear my prayer. Come and lis-ten to me. O"

THE PRAYERS AND THE LORD'S PRAYER

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 trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For Thine is the kingdom, and the power, and the glory, forever. Amen.

THE SONG - *Where Charity and Love Prevail* ⁽⁴⁾

Ubi caritas et amor

1 Where char - i - ty and love pre - vail, there God is ev - er found; Brought
2 With grate - ful joy and rev' - rent heart true char - i - ty we learn; Let
here to - geth - er by Christ's love, by love are we thus bound.
us with heart and mind and strength now love Christ in re - turn.

THE BENEDICTION

THE HYMN – *ONLY THIS I WANT* ⁽⁵⁾

(The people are invited to sing the following 'antiphon' at the beginning and following each verse sung by the Chamber Choir.)

On-ly this I want: but to know the Lord,
and to bear His cross so to serve the world He loves.

Verse 1: I will run the race; I will fight the good fight, so to win the prize of the Kingdom of my Lord....

All: Only this I want but to know the Lord and to bear His cross so to serve the world He loves.

Verse 2: Let your heart be glad, always glad in the Lord, so to shine like stars in the darkness of the night.

All: Only this I want...

THE BELLS

THE IMPOSITION OF ASHES

The ringing of the bells will continue for awhile following the final hymn. Those who wish may come forward to be marked by a member of the clergy with a cross of ashes on the forehead. People may also stay and pray silently.

When you choose to leave, please leave in silence.

Participants

The Reverend Mr. Paul E. Baumer
The Reverend Ms. Nicole Havelka
The Reverend Mr. David S. Hett
The Reverend Mr. James M. Long
The Reverend Ms. Katherine H. Shaner
Melissa Obergefell, *service coordinator*

Ministry of Music

Ronald J. Jenkins, *Minister of Music & Liturgy*
Sally R. Beske, *Associate Organist & Director of Youth Choirs*
THE YOUTH BELL CHOIR I

THE CHAMBER CHOIR

Sopranos

Jennifer Fry
Deborah Humphrey
Carol Neff
Amy Parker
Julie Wilkinson
Lois Zook

Altos

Gwen Carmack
Katarina Cochrane-Yamaguchi
Molly Hagkull
Melissa Obergefell
Sharon Van Cleef

Tenors

Heath Barron
Rick Greene
Dustin Jarred
Dameon Jones
Walt Neff

Basses

Greg Bennett
Aaron Carmack
Keith Levell
Robert Moreen
Leonard Smith

Next Sunday, February 18, 9:15 and 11 am

Grace Hall, North Campus

WINTERSONG

A Festival Service of Music, Sacrament and the Word

The Chancel Choir with guest instrumentalists
presenting the beautiful music of the season.
Music by Lotti, Mendelssohn, Gawthrop, Courtney,
Stroope, Helvey, Carly Simon and a Cameroon song.
Dr. Miles will give a homily on *The New Jerusalem*.

A very simple reality...

When we open the Gospel, each of us can say, "These words of Jesus are rather like a very ancient letter written in an unknown language. But since it is written to me by someone who loves me, I am going to try to understand its meaning, and to put into practice right away the little I have grasped."...

Extensive knowledge is not important at the outset. In time that will be of great value. But it is through the heart, in the depths of themselves, that human beings begin to grasp the Mystery of Faith. Everything is not granted at once. An inner life is developed step by step. Today, more than in the past, we enter into the faith by going forward in stages.

Right at the depth of the human condition, lies the longing for a presence, the silent desire for a communion. Let us never forget that this simple desire for God is already the beginning of faith.

Moreover, no one is able to understand the entire Gospel in isolation from others. Each person has to say, "In this unique communion that is the Church, what I do not understand of the faith is understood by others who are living from it. I do not rely on my faith alone but on the faith of Christians of all times, those who have gone before us, from the time of Mary and the apostles to those of today. And day after day I prepare inwardly to put my trust in the Mystery of Faith."

So it becomes clear that faith – trusting in God – is a very simple reality, so simple that everyone could receive it. It is like surging upwards again and again, a thousand times, throughout our life, and until our very last breath.

— Brother Roger of Taizé (1915-2005)

⁽¹⁾ *This Alone* © 1981 by Timothy J. Manion and NALR. All rights reserved. Reprinted under OneLicense.net #A-708978.

⁽²⁾ *Come and Fill Our Hearts* © 1991 by Ateliers et Presses de Taizé, F-71250 Taizé Community, France. Published in North America by GIA Publications, Inc. Reprinted under OneLicense.net #A-708978.

⁽³⁾ *O Lord, Hear My Prayer* © 1991 by Ateliers et Presses de Taizé, F-71250 Taizé Community, France. Published in North America by GIA Publications, Inc. Reprinted under OneLicense.net #A-708978.

⁽⁴⁾ *Where Charity and Love Prevail*. Copyright © World Library Publications, Inc. Reprinted under OneLicense.net #A-708978.

⁽⁵⁾ *Only This I Want*. © 1981 by Daniel L. Schutte, S.J., and NALR, Phoenix, Arizona. Reprinted under OneLicense.net #A-708978.

Ash Wednesday: Blessing the Dust

*All those days
you felt like dust,
like dirt
as if all you had to do
was turn your face
toward the wind
and be scattered
to the four corners
or swept away
by the smallest breath
as insubstantial—
Did you not know
what the Holy One
can do with dust?
This is the day
we freely say
we are scorched.
This is the hour
we are marked
by what has made it
through the burning.
This is the moment
we ask for the blessing
that lives within
the ancient ashes,*

*that makes its home
inside the soil of
this sacred earth.
So let us be marked
not for sorrow.
And let us be marked
not for shame.
Let us be marked
not for false humility
or for thinking
we are less
than we are
but for claiming
what God can do
within the dust,
within the dirt,
within the stuff
of which the world
is made,
and the stars that blaze
in our bones,
and the galaxies that spiral
inside the smudge
we bear.*

— Jan L. Richardson