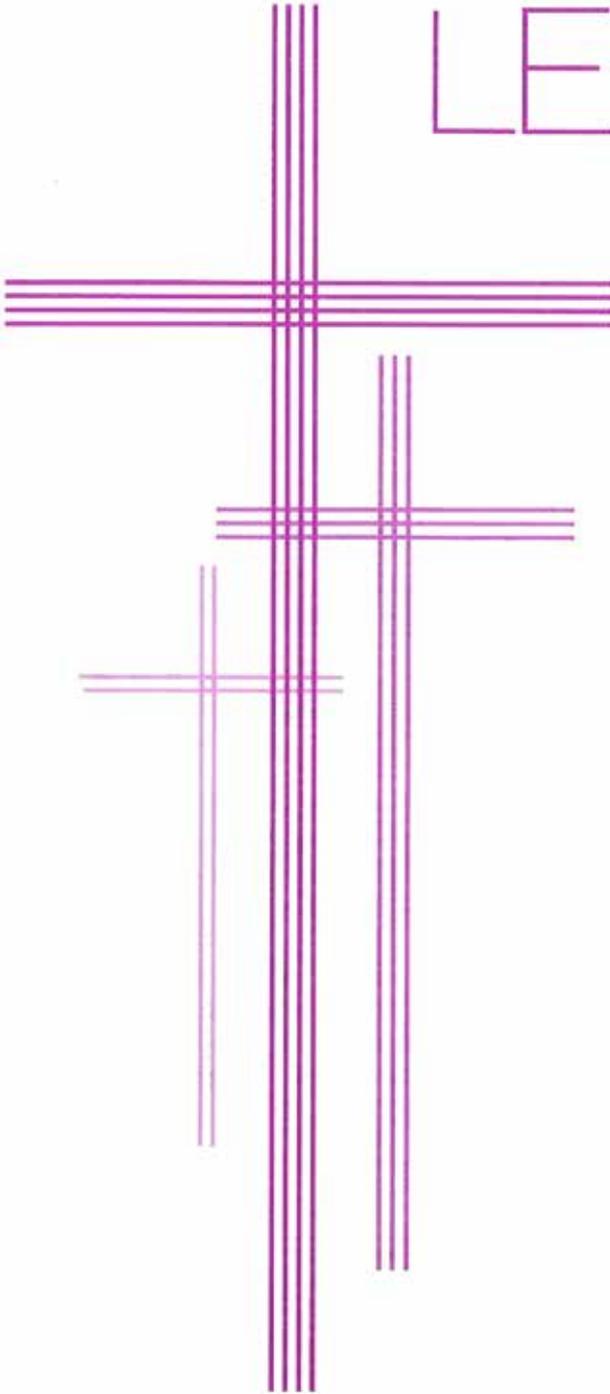


LENT



**Ash Wednesday**  
March 6, 2019

*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  
Sanctuary, South Campus

March 6, 2019

7 pm

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*When I am silent I fall into that place where everything is music*

--Rumié

## **Songs, Psalms and Silence**

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

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 the Divine through the heart. This evening's service incorporates several elements of a Taizé service.

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### THE RINGING OF THE BELLS & THE LIGHTING OF CANDLES

#### THE CALL INTO THIS SEASON OF REFLECTION

Psalm 46

*Adapted from Opening to You: Zen-Inspired Translations of the Psalms*

**Leader:** Holy One, you are our protection and strength, help in the storm of anguish and despair, exactly and easily found close at hand, so we are not afraid.

**People:** **Even when earth's in upheaval: when mountains are carried to the sea; when the sea's waters roar and form, and the mountains quake and tremble with the waters' swelling—**

**Leader:** In the middle of the world there is a river. Streams run to it, making glad your cities; making glad the places where you are known.

**People:** **You flow as the waters of that river, and she shall not be moved, for you are with her. You are the morning that dawns over the quiet waters.**

Leader: Nations rage, kingdoms tumble—this is the sound of your voice.  
This is the earth melting away.

People: **You are with us, our defense, our silent center. What we see is all your doing—these desolations, these terrifying moments—only your unmoving movement.**

Leader: You cause wars to cease, when they cease, to cease forever. You break the bow, snap the spear, burn up the war wagons.

People: **Be still—**

Leader: Be still—

People: **Be still and know that I Am...**

Leader: Be still and know that I am what the nations grope toward. I am earth's desire.

People: **So we know you are with us; our defense at the silent center of things.**

### THE HYMN - *THIS ALONE* <sup>(1)</sup>

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 51:1-17 (Norman Fischer translation)

## THE ANTHEM

*O Nata Lux*

Morton Lauridsen (b 1943)

*O born light of light, Jesus, redeemer of the world, mercifully deem worthy and accept the praises and prayers of your supplicants. Thou who once deigned to be clothed in flesh for the sake of the lost ones, grant us to be made members of your holy body.*

## THE SONG - COME AND FILL OUR HEARTS <sup>(2)</sup> (A Song of the Taizé Community)

Two staves of musical notation in G major (one sharp) and 3/4 time. The first staff contains the melody for the first line of lyrics, and the second staff contains the melody for the second line. 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 139:1-18 (Adapted from NRSV)

## THE SOLO ANTHEM

*Prayer from Genius Child*

Ricky Ian Gordon (b 1956)

*I ask you this: which way to go?  
I ask you this: which sin to bear?  
which crown to put upon my hair?  
I do not know, Lord God, I do not know.*

-Langston Hughes (1902-1967)

## 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 <sup>(3)</sup> (A Song of the Taizé Community)

Two staves of musical notation in G major (one sharp) and common time. The first staff contains the melody for the first line of lyrics, and the second staff contains the melody for the second line. 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 BIDDING PRAYER AND THE LORD'S PRAYER

*(In this bidding prayer, after each petition, the leader will say "let us pray to the Lord." The congregation responds each time with "Lord, have mercy." The prayer closes with the praying of 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 - *UBI CARITAS* <sup>(4)</sup> (A Song of the Taizé Community)

The musical score is written for piano in 2/4 time with a key signature of one flat (B-flat). It consists of two systems of music. The first system has four measures. The lyrics are: "U - bi ca - ri - tas et a - mor, (Live in char - i - ty and stead - fast love,". The second system also has four measures. The lyrics are: "u - bi ca - ri - tas De - us i - bi est. live in char - i - ty; God will dwell with you." The score includes treble and bass clefs, a grand staff bracket, and various musical notations such as chords, eighth notes, and triplets.

## THE BLESSING

Peace for the earth and her creatures  
Peace for the world and its peoples  
Peace for our fathers  
Peace for our mothers  
Peace for our brothers and sisters  
The peace of heaven's vastness  
The peace of the ocean's depths  
The peace of earth's stillness  
To bless us in this night  
To bless us in this season.

## THE HYMN – ONLY THIS I WANT <sup>(5)</sup>

*(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.

The image shows two staves of musical notation in G major (one sharp) and 4/4 time. The first staff contains the melody for the first line of the antiphon: 'On-ly this I want: but to know the Lord,'. The second staff contains the melody for the second line: 'and to bear His cross so to serve the world He loves.' The music is written in treble clef and ends with a double bar line.

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.*

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### PARTICIPANTS

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

C. Andrew Blosser, *Interim Director of Music*  
Sally R. Beske, *Assistant Organist/Director of Youth Choirs*

### THE CHAMBER CHOIR

Arthur Marks, *tenor*  
Elise Skaggs, *viola*  
Nikita Annenkov, *violoncello*  
THE YOUTH BELL CHOIR 2

## THE CHAMBER CHOIR

### Sopranos

Ann Eliot  
Deborah Humphrey  
Carol Neff  
Amy Parker  
Julie Wilkinson  
Lois Zook

### Tenors

Robert Cannell  
Rick Greene  
Dameon Jones  
Arthur Marks

### Altos

Gwen Carmack  
Katarina Cochran-Yamaguchi  
Molly Hagkull  
Melissa Obergefell  
Emily Rogers  
Sharon Van Cleef

### Basses

Aaron Carmack  
Keith Levell  
Robert Moreen  
Bruce Pontious  
Leonard Smith

## The Practice of Lent

God is in the newness of life. Newness is where God waits for us to teach us new things. It is, however, the old, the familiar, the routine, the commonplace that we prefer. O we cling. We like to get things "right." We like to be in control of our lives. We like surety and stability and predictability. We don't want change. We want to master the moment and capture it in chains. But the ground under is one great mass of movement. Where is God in the flux? The children come and interrupt our antiseptic schedules. Then, years later, the children go and leave us strangers to one another and even to ourselves. Where is God for us when we are nowhere at all that we can recognize? We get money in the bank. Security seems assured and, out of the blue, the company closes. We find ourselves in midlife, adrift and unsure. Where is the God who said, "I will be with you"?

We work hard to beat a path through the woods of life and find that the path we wanted so badly leads nowhere for us at all. Where is God in failure? Answer: God is right where we do not want God to be. God is in the newness of our lives. The God of the past is past now. There is only one way out and that is forward. Then, it is to the God of Newness that we must go if we are really to be spiritual people.

To be invited to begin again, to be ready to start over in life, is what the practice of Lent is all about. Then we are free to rethink everything we've done in life and everything we want in life and everything we've demanded from life and get down to basics: the presence of God and trust in the God of surprises. If Lent is to be real at all, we must recognize that we are on a journey that twists and turns between what we were before and what we are beginning now. There is no settling down. There is only the call of the New Beginning where God dwells in the heart and takes all our fear, all our loneliness away.

--Joan Chittister

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(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) *Ubi caritas* © 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.

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

The blessing: *Praying with the Earth*, John Philip Newell (William B. Eerdmans Publishing Company, 2011).

# EvenSong

## A Lenten Choral Service

Featuring

HAYDN: *Kleine Orgelmesse*

Led by the Chancel Choir and Clergy

C. Andrew Blosser, *Interim Director of Music*

Robert A. Griffith, *Organist*

Friday, March 15, 2019

Worship Service 7:30 pm (prelude begins at 7 pm)

*Sanctuary, South Campus*