



# SACRED PAUSE

## ash wednesday

March 2, 2022  
**Gathered from Dust**

THE  
PEACE OF  
CHRIST BE  
WITH YOU

GOD  
WELCOMES  
ALL INTO  
WORSHIP.  
COME, AS  
PEOPLE  
BELOVED IN  
GOD;  
TO SING, PRAY,  
ENGAGE THE  
WORD  
PROCLAIMED,  
BE CLEANSED  
AND FED BY  
THE MEANS OF  
GRACE AND  
LIVE OUT  
BELONGING,  
DRAWN  
TOGETHER BY  
THE SPIRIT.

**Bold text** is read or sung  
by the assembly

\*Asterisk invites all  
to stand in body or spirit



## GATHERING

### Voluntary

### Welcome

*Please find the friendship register, at the end of the pew  
and fill in your information so we may connect with you*

### \*Call to Worship

We despise our fragility.

**God is our hope in life and in death.**

We are terrified by shapeless threat.

**In Christ we are held, in life and in death.**

God chooses redemption and releases the bonds of fear.

**May God prepare our hearts and minds to be renewed in Christ.**

### \*Hymn 433

### *Sign Us with Ashes*

*Stanza 1 - soloist*

*Stanza 2 - lower voices*

*Stanza 3 - all*

*Stanza 4 - soloist*

*Stanza 5 - higher voices*

*Stanza 6 - all*

### Prayer of Confession

Holy God,

how quickly we defend ourselves.

Our minds are full of excuses, justification, and denial.

The sense of threat distances us from one another  
and hardens our hearts.

Humble us.

Hold us.

Heal us.

Forgive us, O God, our creator and sustainer.

Our hope and restoration depend on you alone.



*pause to reflect*

### \*Declaration of Forgiveness

In Jesus Christ **we are forgiven. Thanks be to God!**

**SACRED PAUSE** in the season of Lent we will have intentional pauses in the worship service. You are invited to lean into the discomfort or peace that arises at these moments of reflection.

**The Scriptures** are selected from the Revised Common Lectionary, a church wide reading plan. After 3 years major themes of scripture and large portions of all books in the Bible will have been read. The New Revised Standard Version (NRSV) is the translation used in worship.

**Confession** is an invitation to lay down our burdens and be truthful about how sin disconnects us from God and one another, and to name all the ways in which, we, like Paul, "Do not understand the impact of our own actions (Romans 7:15) Yet, we trust God has forgiven and restored us before we ask.

**Taizé**, the sung responses are chants from an ecumenical monastic community in France. The meditative quality of the chants invites us to let go and be present to God's presence.

# WORD

## Prayer for Illumination

**First Reading** Genesis 3:17-19

**Second Reading** 2 Corinthians 5:17 - 6:2

**\*Gospel** Matthew 6:1-6, 16-21

We proclaim Christ crucified—the wisdom and power of God.

**Thanks be to God.**



*pause to reflect*

## Invitation to a Holy Lent

*Ash Wednesday begins the season of Lent with a public act of confession. Acknowledging that we have all sinned and fallen short of God's glory, we repent and return to our loving creator. Acutely aware of our failure and frailty, we express our utter reliance on God's saving grace. Ash Wednesday developed in the medieval period as a time when penitent sinners were presented for church discipline during the season of Lent, to be reconciled with the community of faith on Maundy Thursday. Ash Wednesday also came to be the occasion for new believers to enroll in the catechumenate, a period of preparation for baptism at Easter. For those who undertake spiritual disciplines, Ash Wednesday marks the beginning of the Lenten fast.*

**Anthem** *Create in Me a Clean Heart* arr. Carl F. Mueller

*Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy holy spirit from me. Restore unto me the joy of thy salvation, unto me of thy salvation, restore unto me the joy of thy salvation; and uphold me, uphold me with thy free spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee. Create in me a clean heart, O God!*

*This text comes from Psalm 51.*

*The traditional text sung or spoken on Ash Wednesday*

## \*Imposition of Ashes

*Ashes are an ancient symbol of repentance, sorrow, and sacrifice. Traditionally, the ashes for this service are made from the palm branches of the previous year; thus the ashes and palms together frame the season of Lent.*

*"The cross, with which the ashes are traced upon us, is the sign of Christ's victory over death. The words 'Remember thou art dust and that to dust thou shall return' are not to be taken as a the quasi-form of a kind of "sacrament of death" (as if such a thing were possible). It might be good stoicism to receive a mere reminder of our condemnation to die, but it is not Christianity."*


-Thomas Merton-


**Hymn 814** - sung repetitively until all have received ashes


***In God alone my soul can find rest and peace,  
in God my peace and joy.  
Only in God my soul can find its rest,  
find its rest and peace.***


## Prayer of Intercession

Let us have the same mind that was in Christ Jesus  
as we pray for the world he came to save,  
saying: Have mercy, O God; **hear our prayer.**

We pray for the church . . .   
**Bring us through every obstacle and trial  
so that we might be a living sign  
of the new life you offer to all.**  
Have mercy, O God; **hear our prayer.**

We pray for the world . . .   
**Put an end to war and destruction.  
Let the people of every nation  
learn your ways of grace and peace.**  
Have mercy, O God; **hear our prayer.**

We pray for this community . . .   
**Help us to share our food with the hungry,  
to welcome the homeless, clothe the naked,  
and never to hide from neighbors in need.**  
Have mercy, O God; **hear our prayer.**

We pray for loved ones . . .   
**Look with healing and compassion  
on those who are troubled by sickness or sin.  
Deliver them from every evil.**  
Have mercy, O God; **hear our prayer.**

As we pour out our hearts in prayer, O God,  
**lead us to pour out our lives in service to you—  
ever seeking your will, ever following your way;  
all in the name of Jesus Christ our Lord. Amen.**

## 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 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.



## SENDING

**\*Hymn 450**

*Be Thou My Vision*  
verses 1, 2, & 4

**Charge & Blessing**



**Intercession** is the  
practice of coming  
before God in  
openness and  
honesty, during which  
we name our tenderest  
human need and our  
deepest hope for  
change and  
transformation, in the  
expectation that God  
will confer a blessing.  
Such a practice,  
enacted together with  
one another in the  
body of Christ,  
is crucial to our life  
with God

### Note for Young Worshippers:

On Ash Wednesday,  
we remember one  
really important thing:  
God is God, and  
we are not! We mark  
ourselves with ash,  
dust, or oil to  
remember that God  
loves us, no matter  
what. Every day, we  
want to live in a way  
that serves God  
and shows God's love.

**Liturgy** describes the  
prayers, music, and all  
other components of  
the worship service.  
The word liturgy  
breaks down to mean  
'work of the people'  
better understood as  
public service.  
Worship is reciprocal.

***In what ways are you  
called to make space  
for relationship with  
God this Lent?***

Receive love.  
Give love.  
repeat.



# Lenten Worship Schedule

WEEKDAYS (MON-FRI) AT 9:30 AM - DAILY PRAYER ON FACEBOOK LIVE

Sundays at 9:45 AM - Special Lenten Adult Sunday School Class

*Weekly - a mailed devotional (if the church office has your mailing address)*

**Today, Mar 2:** Ash Wednesday at 6 p.m.

**Sun, Mar 6:** First Sunday of Lent at 11 a.m.

**Sun, Mar 13:** Second Sunday of Lent at 11 a.m.  
Chili and Bingo following worship

**Sun, Mar 20:** Third Sunday of Lent at 11 a.m.  
Bowling & Pizza at 4 p.m.

**Sun, Mar 27:** Fourth Sunday of Lent at 11 a.m.

**Sun, Apr 3:** Fifth Sunday of Lent at 11 a.m.

**Sun, Apr 10:** Palm to Passion Sunday at 11 a.m.  
*worship will begin with the  
parade of palms and  
end at the cross.*

## HOLY WEEK

### **April 14**

- 7 p.m. Maundy Thursday at Westminster

### **April 15**

- 7 p.m. Good Friday at Westminster

### **April 16**

- all day prayer vigil at Westminster (*sign up for a time*)

**At Westminster Presbyterian  
Church Presbyterian Church  
(U.S.A.)  
all members are ministers.**

As a PC(USA) congregation, Westminster, is led by a council of elders (the session) who are elected by the congregation to three year terms. The session is moderated by the pastor. Leading as a group of representatives, this group discerns the spiritual and programmatic life of the congregation.

## SERVING TODAY

**Rev. Kallie Pitcock**, Preacher & Presider  
**Dr. Deborah Dalton**, Director of Music  
**Dr. James Pitts**, Organist

## Church Leadership

**Kallie Pitcock**, Pastor  
**Sharon Templeman**,  
Commissioned Ruling Elder  
**Whitney Frazier**,  
Christian Educator  
**Sue Atkins**, Treasurer  
**Myra McNellie**,  
Bell Choir director

## THE SESSION

### CLASS OF 2022

Tony Thompson  
Bruce McNellie  
Robin Moore  
David Sanderson

### CLASS OF 2023

Bobbie Ann Anderson  
Jill Ivy  
Vance Rogers  
Ray Taylor  
Katie Tracey

### CLASS OF 2024

Marilyn Tutwiler  
Becky Helmer  
Margaret Sultenfuss  
Norm Markworth  
Elise Gavin



Code to share contact  
information and receive  
email updates

903 North St, Nacogdoches, TX 75961  
www.westpreschurch.com  
facebook.com/westpresnac  
Church Office: (936) 564-0203 | office@wpcnac.com  
Rev. Pitcock: (936) 463-8298 | kallie@wpcnac.com  
Church Office Hours: 9:00 am - noon, Monday - Friday



Code to give  
securely to the  
church online

## 433

## Sign Us with Ashes

Capo 3: (G) (D) (Em) (Bm) (Am7)  
 Refrain B $\flat$  F Gm Dm Cm7

*All*

Sign us with ash - es, mer - ci - ful God, chil - dren of

(G) (Am7) (D) (G) (D)  
 B $\flat$  Cm7 F B $\flat$  F

dust, as to dust we re - turn. Sign us with ash - es,

(Em) (Bm) (Am7) (D7) (Gsus) (G)  
 Gm Dm Cm7 F7 B $\flat$ sus B $\flat$  *Fine*

mer - ci - ful God. Mark us and make us your own.

(D) (G) (C)  
 F B $\flat$  E $\flat$

*Leader or All*

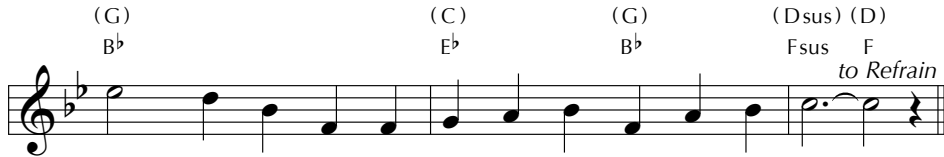
1 Sure - ly, you a - lone can save us. You pay our  
 2 Sure - ly, you a - lone up - hold us. You give us  
 3 Sure - ly, you a - lone can heal us. Yours is the  
 4 Sure - ly, you a - lone can free us. You break the  
 5 Sure - ly, you a - lone re - fine us. You give us  
 6 Sure - ly, you a - lone re - deem us. You fill our

(G) (D) (G) (D)  
 B $\flat$  F B $\flat$  F

price with pre - cious blood. Reach - ing through your  
 strength for all our needs. Shield - ing with a  
 will to make us whole. Sooth - ing with a  
 bonds of guilt and sin. Brac - ing, till we  
 grace for lives made new, forg - ing, through your  
 dust with ho - ly breath. Burst - ing from the

The refrain here recalls the imposition of ashes, a ritual based on Genesis 3:19, which has been a part of Christian worship on Ash Wednesday since the 9th century. As *The Book of Common Worship* states, "This ancient sign speaks of the frailty and uncertainty of human life."

# CONFESSION



great com - pas - sion, you lift up your peo - ple with love.  
 fa - ther's fa - vor, you bless us with par - don and peace.  
 moth - er's kind-ness, the con - trite of heart, you con - sole.  
 walk up - right - ly, you bol - ster our hope once a - gain.  
 fire and ra - diance, a sac - ri - fice wor - thy for you.  
 grave in glo - ry, you rise from the ash - es of death!

# In God Alone

814

*Mon âme se repose*

The musical score is written for a two-part setting, likely for soprano and bass voices. It consists of three systems of music. Each system has a treble staff and a bass staff. The key signature is one sharp (F#), and the time signature is 4/4. The lyrics are written below the notes, with English and French versions provided for each line. The first system ends with a repeat sign. The second system ends with a repeat sign. The third system ends with a final cadence, marked with a fermata and a smiley face symbol.

In God a-lone my soul can find rest and peace, in  
*Mon â - me se re - po - se en paix sur Dieu seul: de*

God my peace and joy. On - ly in God my  
*lui vient mon sa - lut. Oui, sur Dieu seul mon*

soul can find its rest, find its rest and peace.  
*â - me se re - po - se, se re - po - se en paix.*

This prayer response based on Psalm 62:1, 5 comes from the ecumenical community in Taizé, France (see also no. 843). It is intended for repeated singing in either language (or both). It can also be used effectively as a recurring congregational response in a series of prayers.

TEXT: Taizé Community, 1991

MUSIC: Jacques Berthier, 1991

Text and Music © 1991 Les Presses de Taizé (admin. GIA Publications, Inc.)


MON ÂME SE REPOSE

Irregular

## 450


## Be Thou My Vision

Capo 1: (D)  $E^b$  (G)  $A^b$  (D/F#)  $E^b/G$  (A7)  $B^b7$  (D)  $E^b$




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 High King of Heav - en, my vic - to - ry won,

(A)  $B^b$  (D)  $E^b$  (G)  $A^b$  (A)  $B^b$




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 bright heaven's Sun!

(G)  $A^b$  (D)  $E^b$  (F#m7)  $Gm7$  (G)  $A^b$  (A)  $B^b$



thou my best thought, by day or by night,  
 thou my soul's shel - ter, and thou my high tower;  
 thou and thou on - ly, first in my heart,  
 Heart of my own heart, what - ev - er be - fall,

(Bm)  $Cm$  (D/F#)  $E^b/G$  (G)  $A^b$  (D)  $E^b$



wak - ing or sleep - ing, thy pres - ence my light.  
 raise thou me heaven - ward, O Power of my power.  
 High King of Heav - en, my trea - sure thou art.  
 still be my vi - sion, O Rul - er of all.

*Guitar chords do not correspond with keyboard harmony.*

These stanzas are selected from a 20th-century English poetic version of an Irish monastic prayer dating to the 10th century or before. They are set to an Irish folk melody that has proved popular and easily sung despite its lack of repetition and its wide range.