



FIRST
PRESBYTERIAN
CHURCH
DALTON, GEORGIA EST. 1847



Ash Wednesday
Wednesday, March 6, 2019

TAIZÉ WORSHIP

- Taizé is a style of worship that originated with a monastic community in Taizé, France. The community was founded by a Swiss Reformed Pastor, Brother Roger Schütz, in 1940 as a place of welcome for refugees of World War II. The community has since grown to over 100 brothers, Protestant and Catholic, welcoming visitors from all over the world to participate in worship as a sign of Christian unity and reconciliation.
- Music: Taizé music consists of simple, repeated refrains.
- Each song will begin with an introduction and sung through once by a cantor. Once you have heard the melody, you may join in singing. Eventually you will sing enough to memorize the refrain and you may not need to look at the printed music. The music will become part of your prayer.
- Focus on the melody. You may hear harmony and other instruments, but don't let that distract you from the song.
- You will know it is the last time through a particular song when instruments drop out and all sing a capella.
- Silence: silences in Taizé worship are longer than you may be used to in Sunday worship, after the confession, meditation, and communion.
- Why orange? Some have said it is borrowed from Asian monastic traditions; others say it is a Holy Spirit color, like fire: warmer than yellow and brighter than red; others say it is unused in the liturgical calendar; others say it was Brother Roger's favorite color.

(source: *A Community Called Taizé: A Story of Prayer, Worship and Reconciliation*, By Jason Brian Santos.)

WEDNESDAY, MARCH 6, 2019

PRELUDE

WELCOME

MUSIC

Be Still and Know That I Am God

Be still and know that I am God.

The first line of music is written on a single treble clef staff in 4/4 time with a key signature of three sharps (F#, C#, G#). The melody consists of quarter notes: G4, A4, B4, C5, followed by a half note G4, then another quarter note G4, A4, B4, C5, and a final half note G4.

Be still and know that I am God.

The second line of music continues the melody on a single treble clef staff. It begins with a half note G4, followed by quarter notes A4, B4, C5, D5, E5, and F#5. The final measure contains a half note G4.

Bless the Lord, My Soul

Bless the Lord, my soul, and bless God's ho - ly name.

The first system of music for 'Bless the Lord, My Soul' consists of two staves in 4/4 time with a key signature of one flat (Bb). The vocal line (treble clef) starts with a half note G3, followed by quarter notes A3, Bb3, and C4. The piano accompaniment (bass clef) features chords: G2-Bb2, G2-Bb2, and G2-Bb2.

Bless the Lord, my soul, who leads me in - to life.

The second system of music continues the piece. The vocal line (treble clef) has a half note G3, quarter notes A3, Bb3, and C4, followed by a quarter rest. The piano accompaniment (bass clef) continues with chords: G2-Bb2, G2-Bb2, and G2-Bb2.

SILENT CONFESSION

THE KYRIE

Musical score for 'THE KYRIE' in 2/2 time, key of D major. The score consists of two systems. The first system has two staves: a vocal line and a bass line. The vocal line has the lyrics 'Ky - ri - e, Ky - ri - e, Ky - ri - e e -'. The bass line provides harmonic support. The second system also has two staves. The vocal line has two first endings: '1. lei - son.' and '2. lei - son.'. The bass line continues with harmonic support, including a long note in the second ending.

PRAYER FOR ILLUMINATION

Holy Spirit, Come to Us

Veni Sacte Spiritus

Musical score for 'PRAYER FOR ILLUMINATION' in 6/8 time, key of D major. The score consists of two staves: a vocal line and a bass line. Above the vocal line is the instruction 'Ostinato (repeated continuously)'. The vocal line has the lyrics 'Ho - ly Spir - it, come to us. Ve - ni San - cte Spi - ri - tus.'. The bass line provides harmonic support with a steady eighth-note accompaniment.

SCRIPTURE LESSON

Matthew 6:1-6, 16-21

NRSV

¹“Beware of practicing your piety before others in order to be seen by them; for then you have no reward from your Father in heaven.

²“So 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.

⁵ “And 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.

¹⁶“And 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.

¹⁹“Do 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.

This is the Word of the Lord.
Thanks be to God.

SILENT REFLECTION

MEDITATION

MUSIC

Ubi Caritas

U - bi ca - ri - tas et a - mor,
Live in char - i - ty and stead - fast love,

u - bi ca - ri - tas De - us i - bi est.
live in char - i - ty; God will dwell with you.

The musical score is written in 2/4 time with a key signature of one flat (Bb). It consists of two systems of music. The first system has a vocal line in the treble clef and a piano accompaniment in the bass clef. The second system also has a vocal line in the treble clef and a piano accompaniment in the bass clef. The lyrics are written below the vocal lines. There are some decorative elements in the score, such as dashed circles around certain notes in the first system and a triplet marking above the notes 'i - bi' in the second system.

INVITATION TO THE TABLE

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.

WORDS OF INSTITUTION

COMMUNION AND IMPOSITION OF ASHES

We invite you to come forward as you feel called to partake in communion. We celebrate communion through the old Scottish practice of intinction. When invited, you may come forward and tear a piece from the bread, dip it into the cup, and partake. After receiving communion, you may then receive ashes from the Pastor in the front of the church and return to your seat via the aisle that led you to the front.

PRAYER OF THANKSGIVING 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 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.

MUSIC

Jesus, Remember Me

The musical score is written for voice and piano. It consists of two systems. The first system has a vocal line in the treble clef and a piano accompaniment in the bass clef. The key signature has two flats (B-flat and E-flat), and the time signature is 3/4. The lyrics are: "Je-sus, re - mem-ber me when you come in - to your King - dom." The second system is identical to the first, ending with a double bar line and repeat dots. The piano accompaniment features a steady bass line with chords and some eighth-note patterns.

BENEDICTION

Please depart in silence.

The Season of Lent: From the PC(USA) office of theology and worship.

The season of Lent is a time of prayer, fasting and self-examination in preparation for the celebration of the resurrection of the Lord at Easter. It is a period of 40 days — like the flood of Genesis, Moses' sojourn at Mount Sinai, Elijah's journey to Mount Horeb, Jonah's call to Ninevah to repent and Jesus' time of testing in the wilderness. (The Sundays in Lent are not counted in this reckoning of the time between Ash Wednesday and Easter, as every Lord's Day is a celebration of the resurrection of Jesus Christ.)

In the early church, Lent was a time of preparation for the celebration of baptism at the Easter Vigil. In many communities of faith it remains a time to equip and nurture candidates for baptism and confirmation and to reflect deeply on the theme of baptismal discipleship.

A Time to Turn:

The Lenten journey from the ashes of death to resurrected life begins on the first day of Lent, Ash Wednesday, which signifies a time to turn around, to change directions, to repent. This first day of Lent reminds us that unless we are willing to die to our old selves, we cannot be raised to new life with Christ. The first step of this journey calls us to acknowledge and confront our mortality, individually and corporately. In many traditions, this is symbolized through the imposition of ashes — placing a cross on one's forehead. During the imposition of ashes the words: "You are dust, and to dust you shall return" (Genesis 3:19) are repeated again and again. We are to remember that we are but temporary creatures, always on the edge of death. On Ash Wednesday, we begin our Lenten trek through the desert toward Easter. Ashes on the forehead is a sign of our humanity and a reminder of our mortality. Lent is not a matter of being good, and wearing ashes is not to show off one's faith.

The ashes are a reminder to us and our communities of our finite creatureliness. The ashes we wear on our Lenten journey symbolize the dust and broken debris of our lives as well as the reality that eventually each of us will die. Trusting in the "accomplished fact" of Christ's resurrection, however, we listen for the Word of God in the time-honored stories of the church's Lenten journey. We follow Jesus into the wilderness, resist temptation, fast, and proceed "on the way" to Jerusalem and the cross. Our Lenten journey is one of metanoia ("turning around"), of changing directions from self-serving toward the self-giving way of the cross.

-Companion to the Book of Common Worship (Geneva Press, 2003,

Upcoming Events

Thursday, March 7

Presbyterians at the Pub
5:00 p.m.

Sunday, March 10

Sunday School
9:15 a.m.

Fellowship

10:00 a.m.

Worship

10:30 a.m.

Second Sunday

Fellowship Lunch

11:30 a.m.

Monday, March 11

Morning Prayers

9:30 a.m.

Bible Study

10:00 a.m.

Tuesday, March 12

Grateful Heart AA Mtg

8:00 p.m.

Wednesday, March 13

No Choir Rehearsal

Thursday, March 14

Presbyterians at the Pub

5:00 p.m.

Sunday, March 17

Sunday School

9:15 a.m.

Fellowship

10:00 a.m.

Worship

10:30 a.m.

Monday, March 18

Morning Prayers

9:30 a.m.

Bible Study

10:00 a.m.

Book of the Month Club

10:00 a.m.

Tuesday, March 19

Pack Hygiene Kits

9:30 a.m.

Grateful Heart AA Mtg

8:00 p.m.

Prayers

For Lynda Eidson, wife of Rodger, recovering from a stroke;
For Rev. John Hinkle, as he battles prostate cancer and prepares for his upcoming surgery;
For expectant mother, Katie Scott;
For Charlie Carmichael, while he is being treated for throat cancer;
For Kelly Allgood, as she undergoes treatment;
For Greg George, as he undergoes treatment for kidney disease;
For Carl Rollins, brother of Roger Rollins, as he stays at Dalton Place;
For Rev. Susan Reggin, as she undergoes treatment for cancer;
For First Presbyterian Church of Cohutta;
For Sanford Dover;
For Martha Patton, sister of Patricia Rivers, as she recovers from a stroke in Atlanta;
For Dick Lowrey, whose Multiple Systems Atrophy is an atypical form of Parkinson's Disease;
For Meccia Little, cousin of Jim and Susan Bisson, in her battle with brain cancer;
For Johnnie Bakkum at Summit Place, Beaufort, South Carolina;
For Natalie Raygor during her Master of Divinity program;
For Sally Wester at home;
For caregivers;
For aging parents.



Contact FPC

Phone: 706-278-8161

Rev. Will Scott, Pastor: wscott@firstpresdalton.org

Trent Whisenant, Director of Music: twhisenant@firstpresdalton.org

Erin Witt, Office Manager: office@firstpresdalton.org

Mailing Address:

PO Box 489

Dalton, Georgia 30722