

New Hope Lutheran Church
Wednesday, March 2, 2022
Ash Wednesday



“Remember that you are dust,
and to dust you shall return.”

Ash Wednesday

Stand

P Dear brothers and sisters of our Lord Jesus Christ, on this day the Church begins a holy season of prayerful and penitential reflection. Our attention is especially directed to the holy sufferings and death of our Lord Jesus Christ.

From ancient times the season of Lent has been kept as a time of special devotion, self-denial, and humble repentance born of a faithful heart that dwells confidently on His Word and draws from it life and hope.

Let us pray that our dear Father in heaven, for the sake of His beloved Son and in the power of His Holy Spirit, might richly bless this Lententide for us so that we may come to Easter with glad hearts and keep the feast in sincerity and truth.

Kneel/Stand

Silence for reflection.

P O Lord,
C **have mercy.**
P O Christ,
C **have mercy.**
P O Lord,
C **have mercy.**
P O Christ,
C **hear us.**
P God the Father in heaven,
C **have mercy.**
P God the Son, Redeemer of the world,
C **have mercy.**
P God the Holy Spirit,
C **have mercy.**
P Be gracious to us.
C **Spare us, good Lord.**
P Be gracious to us.
C **Help us, good Lord.**
P By the mystery of Your holy incarnation;
by Your holy nativity;

by Your baptism, fasting, and temptation;
by Your agony and bloody sweat;
by Your cross and passion;
by Your precious death and burial;
by Your glorious resurrection and ascension;
and by the coming of the Holy Spirit, the Comforter:

C Help us, good Lord.

P In all time of our tribulation;
in all time of our prosperity;
in the hour of death;
and in the day of judgment:

C Help us, good Lord.

P We poor sinners implore You

C to hear us, O Lord.

P To prosper the preaching of Your Word;
to bless our prayer and meditation;
to strengthen and preserve us in the true faith;
and to give heart to our sorrow and strength to our repentance:

C We implore You to hear us, good Lord.

P To draw all to Yourself;
to bless those who are instructed in the faith;
to watch over and console the poor, the sick, the distressed, the lonely, the forsaken, the abandoned, and all who stand in need of our prayers;
to give abundant blessing to all works of mercy;
and to have mercy on us all:

C We implore You to hear us, good Lord.

P To turn our hearts to You;
to turn the hearts of our enemies, persecutors, and slanderers;
and graciously to hear our prayers:

C We implore You to hear us, good Lord.

P Lord Jesus Christ, Son of God,

C we implore You to hear us.

P Christ, the Lamb of God, who takes away the sin of the world,

C have mercy.

P Christ, the Lamb of God, who takes away the sin of the world,

C have mercy.

P Christ, the Lamb of God, who takes away the sin of the world,

C grant us Your peace.

P O Christ,

C hear us.

P O Lord,

C have mercy.

P O Christ,

C have mercy.

P O Lord,

C have mercy. Amen.

P O God, You desire not the death of sinners, but rather that they turn from their wickedness and live. We implore You to have compassion on the frailty of our mortal nature, for we acknowledge that we are dust and to dust we shall return. Mercifully pardon our sins that we may obtain the promises You have laid up for those who are repentant; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

C Amen.

Sit

The Imposition of Ashes

The ushers will invite you forward to receive ashes from Pastor at the front of the nave. Using the right thumb, the pastor places the ashes on the forehead of each person in the sign of the cross, saying:

P Remember that you are dust, and to dust you shall return.

After receiving the ashes, each person returns to his place in silence. There is no statement of dismissal.

Corporate Confession and Absolution

Hymn of Confession: LSB 608

Please turn to page 290 in your hymnal for the rite of corporate confession and absolution. The pastor will pronounce the absolution on page 291 from the altar while congregants remain standing or kneeling at their pew.

Service of the Word

Introit (*Congregation sings text in bold.*)

Psalm 57:1–3a, c; antiphon: Liturgical Text



You have mercy on | all, O Lord,*
and abhor nothing | you have made.
You look past the sins of men that they | may repent.*
You spare them all because you are our | Lord, our God.
Be merciful to me, O God, be merci- | ful to me,*
for in you my soul takes | refuge;
in the shadow of your wings I will take | refuge,*
till the storms of destruction | pass by.
I cry out to | God Most High,*
to God who fulfills his pur- | pose for me.
He will send from heaven and | save me.*
God will send out his steadfast love and his | faithfulness!
Glory be to the Father and | to the Son*
and to the Holy | Spirit;
as it was in the be- | ginning,*
is now, and will be forever. | Amen.
You have mercy on | all, O Lord,*
and abhor nothing | you have made.
You look past the sins of men that they | may repent.*
You spare them all because you are our | Lord, our God.

Kyrie

LSB 152

A In peace let us pray to the Lord.



C Lord, have mer - cy.

A For the peace from above and for our salvation let us pray to the Lord.



C Lord, have mer - cy.

- A** For the peace of the whole world, for the well-being of the Church of God, and for the unity of all let us pray to the Lord.



C Lord, have mer - cy.

- A** For this holy house and for all who offer here their worship and praise let us pray to the Lord.



C Lord, have mer - cy.

- A** Help, save, comfort, and defend us, gracious Lord.



C A - men.

Sit

Salutation and Collect of the Day

- P** The Lord be with you.



C And al - so with you.

- P** Let us pray.

Almighty and everlasting God, You despise nothing You have made and forgive the sins of all who are penitent. Create in us new and contrite hearts that lamenting our sins and acknowledging our wretchedness we may receive from You full pardon and forgiveness; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.



C A - men.

Old Testament Reading

Jonah 3:1–10

¹Then the word of the LORD came to Jonah the second time, saying, ²“Arise, go to Nineveh, that great city, and call out against it the message that I tell you.” ³So Jonah arose and went to Nineveh, according to the word of the LORD. Now Nineveh was an exceedingly great city, three days’ journey in breadth. ⁴Jonah began to go into the city, going a day’s journey. And he called out, “Yet forty days, and Nineveh shall be overthrown!” ⁵And the people of Nineveh believed God. They called for a fast and put on sackcloth, from the greatest of them to the least of them.

⁶The word reached the king of Nineveh, and he arose from his throne, removed his robe, covered himself with sackcloth, and sat in ashes. ⁷And he issued a proclamation and published through Nineveh, “By the decree of the king and his nobles: Let neither man nor beast, herd nor flock, taste anything. Let them not feed or drink water, ⁸but let man and beast be covered with sackcloth, and let them call out mightily to God. Let everyone turn from his evil way and from the violence that is in his hands. ⁹Who knows? God may turn and relent and turn from his fierce anger, so that we may not perish.”

¹⁰When God saw what they did, how they turned from their evil way, God relented of the disaster that he had said he would do to them, and he did not do it.

A This is the Word of the Lord.

C Thanks be to God.

Gradual (*Sung by cantor*)

Psalm 57:1a, 3a



Be merciful to me, O God, be merci- | ful to me,*
for in you my soul takes | refuge.
He will send from heaven and | save me;*
he will put to shame him who tramples | on me.

Epistle

2 Peter 1:2–11

²May grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord.

³His divine power has granted to us all things that pertain to life and godliness, through the knowledge of him who called us to his own glory and excellence, ⁴by which he has granted to us his precious and very great promises, so that through them you may become partakers of the divine nature, having escaped from the corruption that is in the world because of sinful desire.

⁵For this very reason, make every effort to supplement your faith with virtue, and virtue with knowledge, ⁶and knowledge with self-control, and self-control with steadfastness, and steadfastness with godliness, ⁷and godliness with brotherly affection, and brotherly affection with love. ⁸For if these qualities are yours and are increasing, they keep you from being ineffective or unfruitful in the knowledge of our Lord Jesus Christ. ⁹For whoever lacks these

qualities is so nearsighted that he is blind, having forgotten that he was cleansed from his former sins. ¹⁰Therefore, brothers, be all the more diligent to make your calling and election sure, for if you practice these qualities you will never fall. ¹¹For in this way there will be richly provided for you an entrance into the eternal kingdom of our Lord and Savior Jesus Christ.

A This is the Word of the Lord.

C Thanks be to God.

Hymn: 419 Savior, When in Dust to Thee

Stand

Tract (*Congregation sings text in bold.*)

Psalm 103:10; 79:8a, 9a



**He does not deal with us according | to our sins,*
nor repay us according to our in- | iquities.**

**Do not remember against us our former in- | iquities;*
let your compassion come speedily to | meet us.**

Help us, O God of our sal- | vation,*
for the glory | of your name.

Holy Gospel

Matthew 6:1–6, 16–21

P The Holy Gospel according to St. Matthew, the sixth chapter.



C Glo - ry to You, O Lord.

¹[Jesus said:] “Beware of practicing your righteousness before other people in order to be seen by them, for then you will have no reward from your Father who is in heaven.

²“Thus, when you give to the needy, sound no trumpet before you, as the hypocrites do in the synagogues and in the streets, that they may be praised by others. Truly, I say to you, they have received their reward. ³But when you give to the needy, do not let your left hand know what your right hand is doing, ⁴so that your giving may be in secret. And your Father who sees in secret will reward you.

⁵“And when you pray, you must not be like the hypocrites. For they love to stand and pray in the synagogues and at the street corners, that they may be seen by others. Truly, I say to you,

they have received their reward. ⁶But when 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 when you fast, do not look gloomy like the hypocrites, for they disfigure their faces that their fasting may be seen by others. Truly, I say to you, they have received their reward.

¹⁷But when you fast, anoint your head and wash your face, ¹⁸that your fasting may not be seen by others but by your Father who is in secret. And your Father who sees in secret will reward you.

¹⁹“Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal, ²⁰but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. ²¹For where your treasure is, there your heart will be also.”

P This is the Gospel of the Lord.



C Praise to You, O Christ.

Nicene Creed

C I believe in one God, the Father Almighty, maker of heaven and earth and of all things visible and invisible.

And in one Lord Jesus Christ, the only-begotten Son of God, begotten of His Father before all worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father, by whom all things were made; who for us men and for our salvation came down from heaven and was incarnate by the Holy Spirit of the virgin Mary and was made man; and was crucified also for us under Pontius Pilate. He suffered and was buried. And the third day He rose again according to the Scriptures and ascended into heaven and sits at the right hand of the Father. And He will come again with glory to judge both the living and the dead, whose kingdom will have no end.

And I believe in the Holy Spirit, the Lord and giver of life, who proceeds from the Father and the Son, who with the Father and the Son together is worshiped and glorified, who spoke by the prophets. And I believe in one holy Christian and apostolic Church, I acknowledge one Baptism for the remission of sins, and I look for the resurrection of the dead and the life \dagger of the world to come. Amen.

Sit

Hymn of the Day: 607 From Depths of Woe I Cry to Thee

Sermon

Prayer of the Church

Offering (*After the service, please place your offering in the plate near the sanctuary doors.*)

Stand

Offertory

LSB 159



What shall I ren-der to the Lord for all His ben-e-fits to
me? I will of - fer the sac-ri-fice of thanks-giv - ing and will
call on the name of the Lord. I will take the cup of sal-
va - tion and will call on the name of the Lord. I will pay my
vows to the Lord now in the pres - ence of all His peo-ple, in the
courts of the Lord's house, in the midst of you, O Je - ru - sa - lem.

Service of the Sacrament

God's Word states that in the Lord's Supper Jesus offers His true body and blood for the forgiveness of sins (Matt. 26:28), that partaking of this Supper together is a confession of our unity in faith (1 Cor. 10:16–17) and that the body and blood of Jesus can be received to one's harm (1 Cor. 11:27–32). Out of love for those who commune, New Hope Lutheran Church communes only those who

- 1. Have been taught and examined in the Christian faith,*
- 2. Confess their sins and trust in Christ for forgiveness,*
- 3. Have made a public confession of their agreement with us in this one Scriptural faith through membership in this congregation or another congregation of the Lutheran Church—Missouri Synod.*
- 4. Have spoken with the pastor prior to the service.*

If you are not a communicant member of New Hope or another LCMS congregation, you are invited to come up for a blessing; please cross your arms during the distribution.

Preface

LSB 160

P The Lord be with you.



G And al - so with you.

P Lift up your hearts.



G We lift them to the Lord.

P Let us give thanks to the Lord our God.



G It is right to give Him thanks and praise.

P It is truly meet, right, and salutary that we should at all times and in all places give thanks to You, holy Lord, almighty Father, everlasting God, through Jesus Christ, our Lord, who overcame the assaults of the devil and gave His life as a ransom for many that with cleansed hearts we might be prepared joyfully to celebrate the paschal feast in sincerity and truth. Therefore with angels and archangels and with all the company of heaven we laud and magnify Your glorious name, evermore praising You and saying:

Sanctus

LSB 161



C Ho - ly, ho - ly, ho - ly Lord, God of pow'r and might:
Heav-en and earth are full of Your glo-ry. Ho - san-na. Ho -
san-na. Ho - san - na in the high-est. Bless-ed is He who
comes in the name of the Lord. Ho-san-na in the high - est.

Prayer of Thanksgiving

LSB 161

- P** Blessed are You...one God, now and forever.
- C** Amen.

Lord's Prayer

LSB 162

- P** Lord, remember us in Your kingdom and teach us to pray:
- C** Our Father...

The Words of Our Lord

Pax Domini

LSB 163

- P** The peace of the Lord be with you always.



C A - men.

Agnus Dei

LSB 163

G Lamb of God, You take a-way the sin of the world; have
mer-cy on us. Lamb of God, You take a-way the sin of the
world; have mer-cy on us. Lamb of God, You take a-way the
sin of the world; grant us peace.

Sit

Distribution Hymns: 438 A Lamb Goes Uncomplaining Forth

562 All Mankind Fell in Adam's Fall

Stand

Nunc Dimittis

LSB 165

G Lord, now You let Your ser-vant go in peace; Your word has been ful -
filled. My own eyes have seen the sal - va-tion which You have pre -
pared in the sight of ev - 'ry peo - ple: A light to re -
veal You to the na-tions and the glo-ry of Your peo-ple Is - ra - el.

Glo-ry be to the Fa-ther and to the Son and to the Ho-ly Spir-it;
 as it was in the be-gin-ning, is now, and will be for-ev-er. A - men.

Post-Communion Collect

- A** Let us pray.
 We give thanks to You, almighty God, that You have refreshed us through this salutary gift, and we implore You that of Your mercy You would strengthen us through the same in faith toward You and in fervent love toward one another; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

C A - men.

Benediction

LSB 166

- P** The Lord bless you and keep you.
 The Lord make His face shine on you and be gracious to you.
 The Lord look upon you with favor and ✠ give you peace.

C A - men.

Hymn to Depart: 659 Lord of Our Life

The Season of Lent

Our liturgical preparation for Easter takes place through three distinct periods or steps. The first was Pre-lent. The second is Lent which is the time between Ash Wednesday and Judica. The final step is Passiontide and Holy Week.

ASH WEDNESDAY takes its name from the ceremony of ashes. We begin our journey by mourning for our sins and setting our faces toward Jerusalem. The Sundays are all given Latin names. Those names come from the first word or phrase of the Introit (“entrance” Psalm) assigned for the day.

The first Sunday is called **INVOCABIT**, which means “he will call.” It comes from Psalm 91: “He will call upon me and I will answer him. The Gospel is Our Lord’s temptation in the dessert and the Psalmist gives voice to Our Lord’s prayer as He faces Satan in order to deliver us from evil.

The second Sunday is called **REMINISCERE**, which means “remember.” It comes from Psalm 25: “Remember, O Lord, Your tender mercies and Your loving-kindnesses.” The Gospel is the account of the Canaanite woman begging Our Lord to help her demon-possessed daughter. The woman holds Our Lord to His Word. She insists that He remember His promises and be the Messiah.

The third Sunday is called **OCULI**, which means “My eyes.” It also comes from Psalm 25: “Mine eyes are ever toward the Lord, for He shall pluck my feet out of the net.” The Gospel recounts the healing of a deaf and mute man. His eyes were rightly on the Lord.

The fourth Sunday is called **LAETARE**, which means “rejoice.” It comes from Isaiah 66: “Rejoice with Jerusalem, and be glad with her; all you who love her.” The Gospel is the feeding of the five thousand who had ample cause for rejoicing. The fifth Sunday, **JUDICA**, is the beginning of Passiontide.

In Lent, we continue to abstain from the “Alleluias” and Greater Gloria. The color is violet to signify mourning for a monarch. As is the case with all fasting in Christendom, we give things up to subdue our flesh and to enhance our joy in them when they return. For the time comes, indeed, when we shall fast no more.

This season is meant to order our hearts and minds upon not only on the terrible cost of Our Lord’s gracious sacrifice on our behalf but also on His willingness to be our Savior

and to reconcile us to His Father. So also, the entire season, as even our entire faith and persons, is observed in the sure and certain knowledge of the Resurrection.

Cover Art: The Birth of Shame

Julius Schnorr von Carolsfeld (1794-1872 A.✠ D.) - Woodcut

“Julius Schnorr von Carolsfeld was a Lutheran draftsman, engraver and printer. His work divides into the three major artistic periods of his life: Italian frescos, German frescos, and Biblical illustration. The cover art is drawn from an illustrated Bible commissioned in 1851 in London. The finished Bible featured over 200 woodcuts. During this period Schnorr also designed the stained glass windows in St. Paul’s Cathedral in London.”

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Divine Service, Setting One from Lutheran Service Book

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