

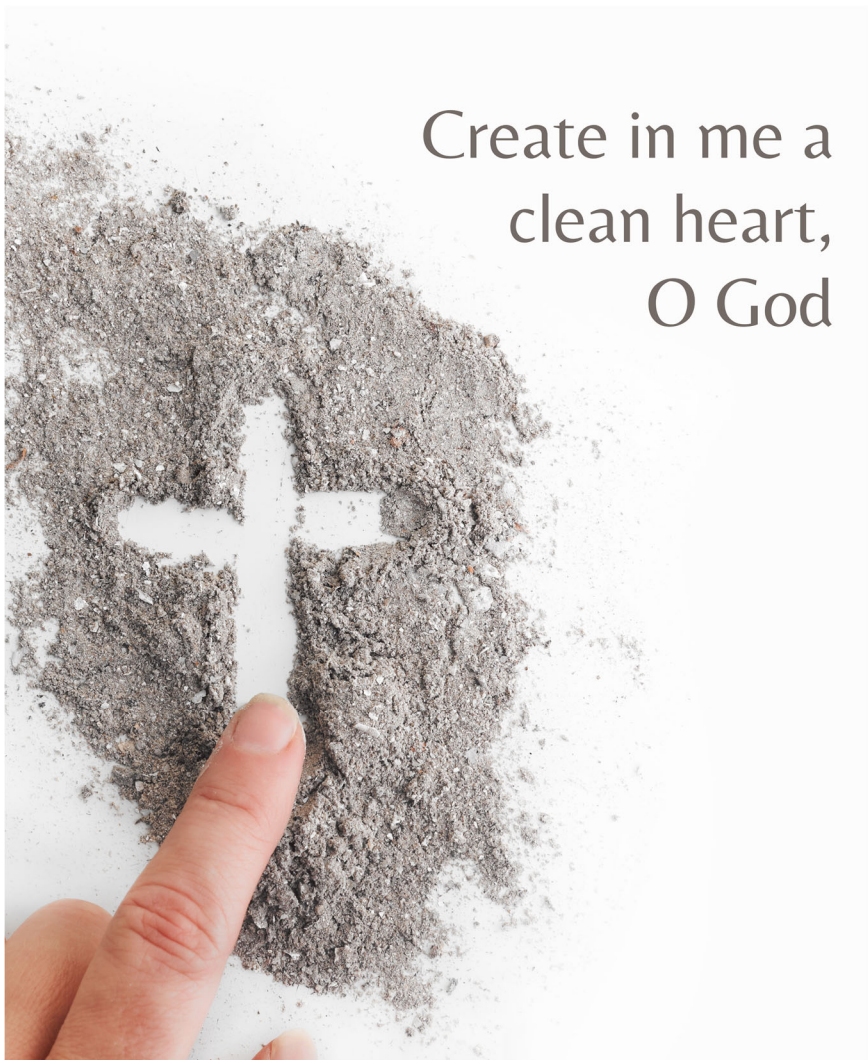


THE UNITED CHURCH OF CANADA

CLOVERDALE  
UNITED CHURCH



Create in me a  
clean heart,  
O God



**Ash Wednesday**

*2 March 2022 • 10:30 AM*


**W**elcome to Cloverdale United Church! Whether you are here for the first time, or are a long-time member, we are blessed to have you with us. As we say at nearly every worship service, “No matter who you are, or where you are on life’s journey God welcomes you... and so do we.” We take these words seriously. We strive to be a community as diverse and hospitable as God’s kingdom. We don’t all look or act alike; God knows we don’t all think alike. We don’t all read the Bible the same way. We come from different religious backgrounds, we bring different questions, and we carry different burdens. But every Sunday, we gather and worship God together as one.


In this lovely old church, we do worship in some fairly traditional ways. We study the teachings and the actions of Jesus. We gather around the waters of grace and the feast table of Christ, just as Christians have done for nearly two thousand years. Some of the songs we sing (certainly not *all* of them, though) are ones our grandparents might also have sung in their day. And yet, amidst rituals and rites rooting us in a deep heritage, we wrestle with the challenges of the modern world and we listen for God’s Spirit still speaking into our lives today.

Amidst the profound call to repentance and honesty about our human brokenness that characterizes Ash Wednesday, we hope your heart will nevertheless hear something personal and relevant this day—a word of comfort, a spur to action, a call to a deeper relationship with God.

After the service, please feel free to stick around. Introduce yourself to other members or to one of our pastors. There are plenty of opportunities here to feed your soul and expand your spirit. Try one out. You never know—you just might be home!

**Children are welcome at all services!** It is important for families to worship together. Don’t feel your child must be absolutely quiet or still, for we are glad to have children—and all their wiggles, giggles, and squiggles—as part of our community and worship life! After all... as an old saying goes, “faith is caught, not taught!”

 **Washrooms** can be found just outside the sanctuary through the door at the front right of the space (the northeast corner of the room).

 Thank you for **silencing cell phones** and other devices, and for refraining from flash photography.

**The language of worship** is rich and diverse, and yet always inadequate to express the fullness of the divine. In our worship, we strive to use *inclusive* language for humanity and *expansive* imagery for the divine, while respecting the poetry and imagery of texts handed down to us from the ages. Honouring our diversity, in those places where we speak or sing together, worshippers may use language with which they are comfortable or familiar.

## Ash Wednesday

Lent begins with a solemn call to fasting and repentance as we begin our journey to the baptismal waters of Easter. As we hear in today's scripture readings, now is the acceptable time to return to the Lord. During Lent, the people of God will reflect on the meaning of their baptism into Christ's death and resurrection. The sign of ashes suggests our human mortality and frailty. What seems like an ending is really an invitation to make each day a new beginning, in which we are washed in God's mercy and forgiveness. With the cross on our brow, we long for the spiritual renewal that flows from the Easter feast to come.

*As you are able, whether in body or in spirit, **please rise for those parts marked with an asterisk** ‘\*’*

*Please remember to **silence cell phones** and other devices.*

## GATHERING 모임

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*The assembly gathers in quiet.*

\* Hymn 찬송 — “Just as I Am”

Voices United #508 – vv. 1, 3, 4

\* Introduction

\* Prayer of the Day 오늘의 기도

*One:* The Lord be with you

***Many:* And also with you.**

*One:* Let us pray.

Merciful God, we come to you today  
realizing that we are not how you want us to be.

***Many:* Help us let go of our past,  
that we may turn toward you and live again the life of faith.  
Help us call out our fear and hatred, our anger and self-pity.  
Lift the burden they place on our shoulders.  
Help us set aside our guilt and enter a season of healing.**

*One:* As we pray and confess our brokenness today,  
help us become a simple people, that we may see you plainly.

***Many:* As we wear the mark of ashes,  
rekindle the sign of hope within our eyes  
and draw us near to your heart;  
through Jesus Christ, our Lord. Amen.**

\* Hymn 찬송 — “Jesus Knows the Inmost Heart”

LOE DE ÍSÁ

*Refrain*

Je-sus knows the in-most heart: noth-ing can be hid-den.

*last time, end*

Je-sus knows the in-most heart: noth-ing can be hid-den.

- 1 This our sin - ful hearts re-quire: flame of God's re -
- 2 Je - sus knows our deep - est fears, knows the pain of
- 3 When our lives are in his hand noth - ing can his
- 4 So our faith will be re-stored by the word of

fin - ing fire, work - ing in us  
hid - den tears. By his words of  
work with-stand; his for - give - ness  
Christ our Lord; for the warmth his

*to refrain*

day by day 'till the dross is burned a - way.  
love and peace ev - 'ry heart can find re - lease.  
sets us free, saves us for e - ter - ni - ty.  
love im-parts melts the ver - y hard - est hearts.

# WORD 말씀

## Scripture Reading 성경봉독 — Joel 2:1-2, 12-17

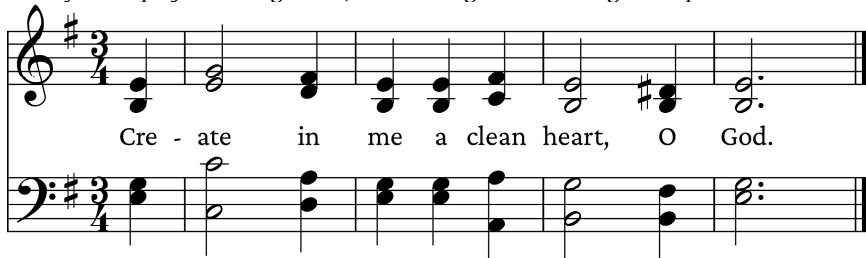
pew bibles OT p. 846

Because of the coming Day of the Lord, the prophet Joel calls the people to a community lament. The repentant community reminds God of God's gracious character and asks God to spare the people, lest the nations doubt God's power to save.

*A time of quiet reflection follows the reading.*

## Psalter 시편 — Psalm 51

*The refrain is played-through once, then all sing. Then all sing at the places indicated.*



**One:** Have mercy on me, O God, according to your steadfast love;

**Many:** according to your abundant mercy blot out my transgressions.

**One:** Wash me thoroughly from my iniquity, and cleanse me from my sin.

**Many:** For I know my transgressions, and my sin is ever before me.

**One:** Against you, you alone, have I sinned,  
and done what is evil in your sight,

**Many:** so that you are justified in your sentence  
and blameless when you pass judgment.

**One:** Indeed, I was born guilty, a sinner when my mother conceived me.

**Many:** You desire truth in the inward being;  
therefore teach me wisdom in my secret heart.

REFRAIN

**One:** Purge me with hyssop, and I shall be clean;

**Many:** wash me, and I shall be whiter than snow.

**One:** Let me hear joy and gladness;

**Many:** let the bones that you have crushed rejoice.

**One:** Hide your face from my sins, and blot out all my iniquities.

**Many:** Create in me a clean heart, O God,  
and put a new and right spirit within me.

REFRAIN

**One:** Do not cast me away from your presence,

**Many:** and do not take your holy spirit from me.

**One:** Restore to me the joy of your salvation,  
and sustain in me a willing spirit.

**Many:** Then I will teach transgressors your ways,  
and sinners will return to you.

**One:** Deliver me from bloodshed, O God, O God of my salvation,

**Many:** and my tongue will sing aloud of your deliverance.

REFRAIN

**One:** O Lord, open my lips,

**Many:** and my mouth will declare your praise.

**One:** For you have no delight in sacrifice;

if I were to give a burnt offering, you would not be pleased.

**Many:** The sacrifice acceptable to God is a broken spirit;  
a contrite heart, O God, you will not despise.

REFRAIN

**Scripture Reading** 성경봉독 — 2<sup>nd</sup> Corinthians 5:20<sub>b</sub> – 6:10 *pew bibles NT p. 181*

Out of love for humankind, Christ experienced sin and suffering so that the redemptive power of God could penetrate the darkest, most forbidding, and tragic depths of human experience. No aspect of human life is ignored by the presence of God's grace. Because of this, Paul announces that this day is a day of God's grace, an acceptable time to turn toward God's mercy.

*A time of quiet reflection follows the reading.*

**\* Hymn** 찬송 — “Beneath the Cross of Jesus”

*Voices United #135*

**Scripture Reading** 성경봉독 — Matthew 6:1-6, 16-21

*pew bibles NT p. 5*

In this part of the Sermon on the Mount, Jesus commends almsgiving, prayer, and fasting, but emphasizes that spiritual devotion must not be done for show.

*A time of quiet reflection follows the reading.*

## RESPONSE 응답

**Mantra** 찬송 — “O God, Hear My Prayer”

*Voices United #948*

The musical score is written for four voices (Soprano, Alto, Tenor, Bass) in G major (one sharp) and 4/4 time. It consists of two systems of staves. The lyrics are: "O God, hear my prayer, O God, hear my prayer: when I call an - swer me. O God, hear my prayer,". The melody is simple and repetitive, with the lyrics "O God, hear my prayer" repeated twice. The score includes a key signature of one sharp (F#) and a common time signature (C).



*freely repeated, ad libitum (sung multiple times, as the spirit moves us)*

## The Invitation: **Observing Lent** 사순절 계을준수 초청

### Confession of Sin 죄의 고백

**One:** Let us confess our sin in the presence of God and of one another.

*An extended time of silence.*

**All:** Holy and merciful God, we  
confess to you and to one  
another, and before the whole  
company of heaven, we have  
sinned by our own fault in  
thought, word, and deed—by  
what we have done and by what  
we have left undone.

거룩하시고 자비로우신 하나님  
우리가 하나님과 교회 앞에서  
그리고 하늘과 땅에 있는 모든  
성도들 앞에서 고백합니다.  
우리는 생각과 말과 행위로, 이미  
이룬 것으로, 아직 이루지 못하고  
남긴 것으로, 우리의 잘못으로  
죄를 지었습니다.

**One:** We have not loved you with our whole heart, and mind, and strength.  
We have not loved our neighbours as ourselves.  
We have not forgiven others as we have been forgiven.

**Many:** Have mercy on us, O God. 하나님, 우리에게 자비를 베푸소서.

**One:** We have shut our ears to your call to serve as Christ served us.  
We have not been true to the mind of Christ.  
We have grieved your Holy Spirit.

**Many:** Have mercy on us, O God. 하나님, 우리에게 자비를 베푸소서.

**One:** We confess to you, O God, all our past unfaithfulness:  
Pride, envy, hypocrisy, impatience, and apathy infect our lives,

**Many:** Have mercy on us, O God. 하나님, 우리에게 자비를 베푸소서.

**One:** Our appetites and ways are self-indulgent,  
and we exploit other people.

**Many:** Have mercy on us, O God. 하나님, 우리에게 자비를 베푸소서.

**One:** We neglect prayer and worship,  
and we fail to share the faith that is in us.

**Many:** Have mercy on us, O God. 하나님, 우리에게 자비를 베푸소서.

**One:** We neglect human need and suffering,  
and we show indifference to injustice and cruelty.

**Many:** Have mercy on us, O God. 하나님, 우리에게 자비를 베푸소서.

**One:** Our minds are filled with false judgments,  
uncharitable thoughts toward our neighbour,  
prejudice and contempt toward those who differ from us.

**Many:** Have mercy on us, O God.      하나님, 우리에게 자비를 베푸소서.

**One:** We waste and pollute your creation,  
and we live without concern for those who come after us.

**Many:** Have mercy on us, O God.      하나님, 우리에게 자비를 베푸소서.

**One:** Restore us, O God, and let your anger depart from us.

**Many:** Hear us, O God,      하나님, 주님의 자비는 크시니 우리  
for your mercy is great.      기도를 들어 주소서.

**One:** Restore us, O God, and let your love change us.

**Many:** Hear us, O God,      하나님, 주님의 자비는 크시니 우리  
for your mercy is great.      기도를 들어 주소서.

**SIGN OF CONFESSION: The imposition of ashes** 재의 안수

*The minister prays for God's blessing upon the ashes. Then, the people may come forward to receive ashes. The words 'Remember that you are dust, and to dust you shall return' are used as the ashes are imposed.*

회중은 재의 안수를 받기 위해 앞으로 나간다. 예배인도자는 각 사람의 이마에 제를 찍고 다음과 같이 말한다: 너는 흙이니 흙으로 돌아갈 것이라.

*After all who wish to receive ashes have done so, the confession concludes:*

**One:** Accomplish in us, O God, the work of your salvation,

**Many:** that we may show forth      우리로 하여금 세상에서 주님의  
your glory in the world.      영광을 드러내게 하소서.

**One:** By the cross and passion of your Son, our Saviour,

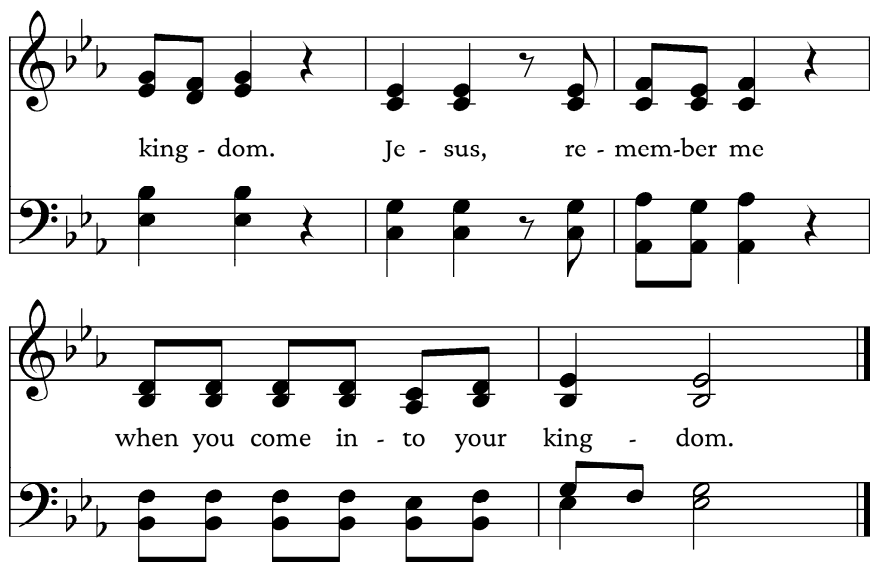
**Many:** bring us with all your saints      주님의 모든 성도들과 함께 우리를  
to the joy of Christ's      그리스도의 부활의 기쁨으로  
resurrection.      인도하소서.

**Mantra 찬송 — "Jesus, Remember Me"**

*Voices United #148*







*freely repeated, ad libitum (sung multiple times, as the spirit moves us)*

## SENDING 파송

### \* Prayer 기도

**One:** Let us pray.  
 Merciful God, accompany our journey through these forty days.  
 Renew us in the gift of baptism,  
 that we may provide for those who are poor,  
 pray for those in need,  
 fast from self-indulgence,  
 and above all that we may find our treasure in the life of your Son,  
 Jesus Christ our Lord, who taught us to pray together:

**Many:** Our Father, who art in Heaven, 하늘에 계신 우리 아버지여,  
 hallowed be thy name, 이름이 거룩히 여김을  
 thy kingdom come, 받으시오며, 나라이 임하옵시며,  
 thy will be done 뜻이 하늘에서 이룬 것같이  
 on earth as it is in heaven. 땅에서도 이루어지이다. 오늘날  
 Give us this day our daily bread, 우리에게 일용할 양식을  
 and forgive us our trespasses 주옵시고, 우리가 우리에게 죄  
 as we forgive those 지은 자를 사하여 준 것같이 우리  
 who trespass against us. 죄를 사하여 주옵시고, 우리를  
 And lead us not into temptation, 시험에 들게 하지 마옵시고, 다만  
 but deliver us from evil, 악에서 구하옵소서. 대개 나라와  
 for Thine is the Kingdom, 권세와 영광이 아버지께 영원히  
 the power, and the glory, 있사옵나이다. 아멘.  
 for ever and ever. Amen.

**\* Benediction** 축복

**\* Hymn** 찬송 — “Dust and Ashes Touch Our Face”

*Voices United #105*

**\* Dismissal** 급파

*One:* Go in peace. Serve the Lord.

***Many:* Thanks be to God.**

***The assembly departs in quiet.***

## Lent and Ash Wednesday

The **Season of Lent** is the forty-day season that precedes the great Three Days (Maundy Thursday, Good Friday, and Holy Saturday) and the fifty days of Easter—and begins today with Ash Wednesday

In its earliest beginnings, Lent was kept as a time of preparation for baptism at Easter. In much of Christian history since the Middle Ages, though, Lent has primarily been a season of penitence and sorrow. The self-examination involved in discerning whether one is ready to take on the covenant of Christian discipleship sealed in the Sacrament of Holy Baptism will undoubtedly mean seeing signs of brokenness in ourselves and the world, signs which lead us all to sorrow and repentance. But separated from the search for God's grace to both individual and community, marked by our baptismal identity, such a expectations of penitence and sorrow can—and sometimes have—become pretentious and too individual.

Also familiar is the practice of using Lent as a time to refrain from certain activities—"I'm giving up fatty foods for Lent." Again, the purging of excess and simplification of daily living may well be a part of living into God's call on us individually and together. But when such fasting is the centre of Lent and not practiced as a way to confess our need for God, who feeds us to live in grace, the exercise is less useful. The disciplines of Lent—prayer, fasting, and almsgiving—all may continue for Christians, but in Lent such disciplines are best enacted when they engage us in baptismal living, and ought not be seen as exercises that somehow earn us merit before God.

Lent constantly invites us—believers and those coming new to faith—to consider what baptismal living (and dying) means and how being baptized radically changes everything. Lent, then, is not a season of applied sorrow or forced sadness, but a time of growth, enabling both individual and communal discernment for all Christians to uncover the mysteries of baptismal living.

Lent begins with the starkness of **Ash Wednesday**. On Ash Wednesday we face our mortality and the limits of our earthborn existence. Ashes are smeared on our forehead as we hear the solemn words spoken: "You are dust and to dust you shall return." It is not hard to make the connection with the words often said at the burial of the dead: "Earth to earth, ashes to ashes, dust to dust."

Ash Wednesday falls at a time when for much of the Northern Hemisphere, our cars, sidewalks, and windows are caked with the accumulated dirt and grime of winter, awaiting the cleansing rains of spring. As we turn to God for mercy, we ask God to wash away our sins and to create in us clean hearts. Like the earth tilting toward the sun, we return to the Lord, who is slow to anger and abounds in steadfast love.

The imposition of ashes indeed feels like an imposition, a stark warning that we will not live forever. It is a humbling reminder of our limits and finitude as human beings. Ashes do not just symbolize mortality, though; anciently, they also stood for cleansing and were used to enrich the soil for better growth. Thus, the 'imposing' imposition of ashes is also an invitation to embark on a profound spiritual journey that will lead us from death to the waters of rebirth and the new life of resurrection. Our Lenten pilgrimage is with our forebears in the faith, the Christian community today, and people around the world preparing to be baptized or to renew their baptismal vows at Easter.

## Many thanks to today's ...

**reader:** Joyce Wright

**ushers/greeters:** (not available at time of printing)

**digital ushers:** Doug Sowerby, Sarah Zezchuk



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### Acknowledgements:

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**We are a welcoming, historic, and progressive Christian community, reaching out from the historic heart of Surrey at Cloverdale since 1875. We seek to thrive in faith through relationship with God, one another, and the community.... to serve others as Jesus would.**

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