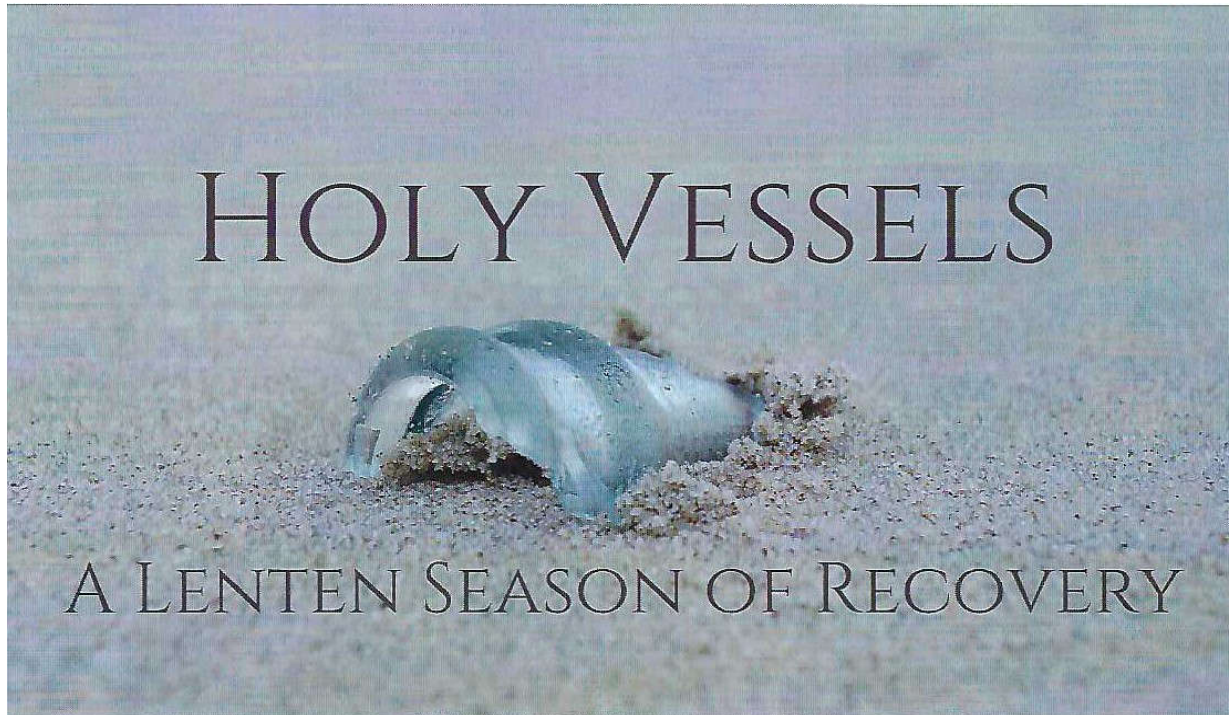


# Service for the Lord's Day

March 2, 2022

**Ash Wednesday**



Shared Ash Wednesday service with

**The Presbyterian Church of Sweet Hollow**

The Rev. Wade Pond

and

**First Presbyterian Church of Greenlawn**

The Rev. Dr. Ann M. Van Cleef

at the

**Bethany Presbyterian Church**

425 Maplewood Road, Huntington Station, New York 11746

(631-423-6359)

The Rev. Dr. James B. Rea, Jr., Pastor

# “Shattered”

Ash Wednesday

## Prelude

**James:** Welcome and Announcements

## Call to Worship

**Ann:** Ash Wednesday is a time of naming brokenness. As we enter the season of Lent, we commit to enter also into a time of healing and recovery that requires the naming of what has been shattered as a first step. We take “the yoke” of responsibility as disciples of Jesus to be the Body of Christ—a body of those who need healing and offer healing in the world. The promise of Jesus is that he is with us in our weariness and burdens.

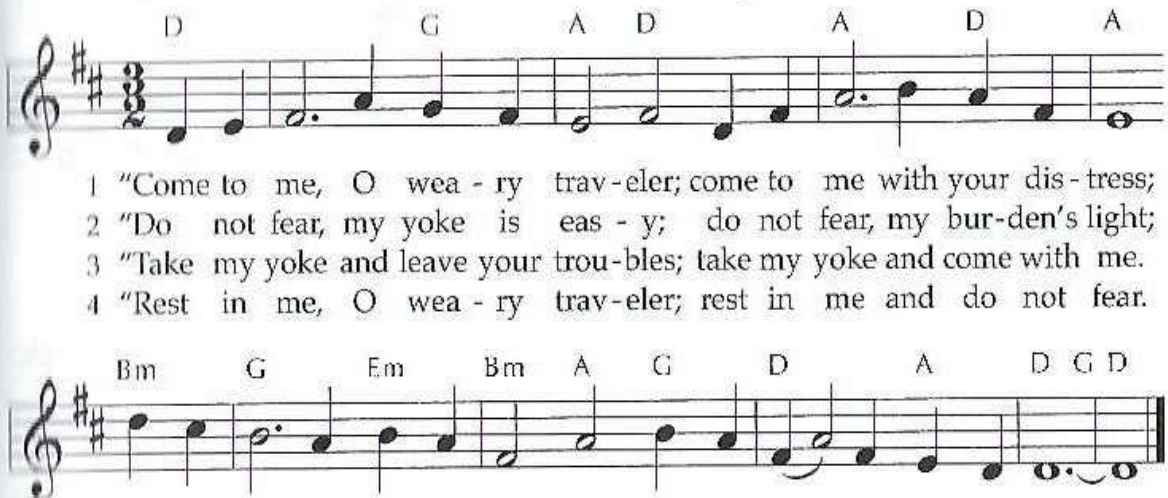
## Opening Hymn

*Come to Me, O Weary Traveler (vv. 1 & 2)*

GTG 183

JESUS CHRIST: LIFE

## Come to Me, O Weary Traveler 183



1 “Come to me, O wea - ry trav - eler; come to me with your dis - tress;  
2 “Do not fear, my yoke is eas - y; do not fear, my bur - den’s light;  
3 “Take my yoke and leave your trou - bles; take my yoke and come with me.  
4 “Rest in me, O wea - ry trav - eler; rest in me and do not fear.

come to me, you heav - y bur - dened; come to me and find your rest.”  
do not fear the path be - fore you; do not run from me in fright.”  
Take my yoke, I am be - side you; take and learn hu - mil - i - ty.”  
Rest in me, my heart is gen - tle; rest and cast a - way your care.”

This paraphrase and expansion of Matthew 11:28–30 by a Canadian minister is structured so that the first three syllables of each stanza provide the hymn’s skeleton and summary. The immediacy of the text is enhanced by the folksong-like setting later composed for it.

## Prayer of Confession

**James:** This evening, we will see how Jesus encouraged people to open up about their lives as part of the healing process—no matter how broken. Ash Wednesday developed as a doorway to speaking the truth of our lives, a time to lay the brokenness of life before God.

Let us pray:

**All:** Merciful God, we have lived two years worth of Lent. In the midst of it all, we have seen love shine through at times but as we look back in this moment, it feels like a year of shattered dreams and shattered peace.

We are discouraged. Even though so much feels out of our control, we also see the ways our own faults and failures to love each other fully, to care for the least, to honor your creation, to stand for what is right and good, have contributed to the shattering.

And so we come to you in pieces. Fragments, broken shells of our past selves. As we walk along the shores of Uncertainty and Pain, we ask that you meet us here.

Help us, Healer. Show us our strength. Forgive our inertia. Move us to move one step at a time toward greater care.

In this silence, we sense and acknowledge our yearning for wholeness.

*Silence*

*[A time of silence that feels right for your community, maybe 10 seconds or so]*

## Assurance

**Ann:** In this season of Lent, we will may be encouraged in contemplating the symbol of broken glass—sea (or beach) glass to be specific. An unknown author has said this about the glass fragments that are collected on various shores:

*“Ordinary pieces of tableware or beer or soda bottles are flung into the ocean. Years pass, or decades, and then one day, there it is upon the shore: a small shard from one of those long ago discarded objects. Shifting currents have rounded its edges; abrasion has polished its surface; exposure to the sun has altered its hue. And so, when we happen upon it, here amidst the shells and seaweed, we can’t help but laugh with joy at what seems a miracle: this ordinary fragment of silica that time and adversity have transformed into something beautiful.”*



Time and adversity... making something beautiful out of that which, once seen as ordinary and broken, is now considered a transformed and precious piece. This is the journey we undertake. Jesus attended to those considered ordinary, broken, even those deemed unworthy. No matter what, Jesus *is* the lover of our souls.

In the name of Jesus Christ, you are forgiven.

**All:** In the name of Jesus Christ, we are forgiven. Glory to God. Amen.

Hymn

“Jesus, Lover of My Soul”

GTG 440

FORGIVENESS

440 Jesus, Lover of My Soul

1 Je - sus, lov - er of my soul, let me to thy bos - om fly,  
 2 Oth - er ref - uge have I none; hangs my help - less soul on thee.  
 3 Thou, O Christ, art all I want; more than all in thee I find.  
 4 Plen - teous grace with thee is found, grace to cov - er all my sin.

while the near - er wa - ters roll, while the temp - est still is high.  
 Leave, ah! leave me not a - lone; still sup - port and com - fort me.  
 Raise the fall - en, cheer the faint, heal the sick, and lead the blind.  
 Let the heal - ing streams a - bound; make and keep me pure with - in.

Hide me, O my Sav - ior, hide, till the storm of life is past.  
 All my trust on thee is stayed; all my help from thee I bring.  
 Just and ho - ly is thy name; I am all un - righ - teous - ness.  
 Thou of life the foun - tain art; free - ly let me take of thee.

Safe in - to the ha - ven guide. O re - ceive my soul at last!  
 Cov - er my de - fense - less head with the shad - ow of thy wing.  
 False and full of sin I am; thou art full of truth and grace.  
 Spring thou up with - in my heart. Rise to all e - ter - ni - ty.

Originally titled “In Temptation,” these four stanzas (of five) call to mind how a spiritual and emotional tempest can move from turmoil to tranquility. This tune was first used with this text in a cantata by the composer in 1910, and since then has become the standard one.

TEXT: Charles Wesley, 1740  
 MUSIC: Joseph Parry, 1876

ABERYSTWYTH  
 7.7.7.7

## Peace

**Wade:** In this moment, we begin to “let the healing streams abound.” The peace of Christ is with you.

**All:** *And also with you.*

**Wade:** Let us share a sign of peace with one another in this distant or loving fashion...

**Musical Preparation**      *Come, Bring Your Burdens To God (2x)*      *GTG 851*

TRUSTING IN THE PROMISES OF GOD

# Come, Bring Your Burdens to God 851

*Woza nomthwalo wakho*

The musical score is written in 6/8 time with a key signature of one sharp (F#). It features three systems of music. The first system is for the Leader, with the instruction "(no.)" and the lyrics "Come, bring your bur - dens; O". The second system is for the All, with the lyrics "Come, bring your bur - dens to God; come, bring your Wo - za nom - thwa - lo wa - kho; wo - za nom -". The third system is for the All, with the lyrics "come, bring your bur - dens; O come, bring your bur - dens. bur - dens to God; come, bring your bur - dens to God, for thwa - lo wa - kho; wo - za nom - thwa - lo wa - kho U -". The fourth system is for the All, with the instruction "(except last time)" and the lyrics "Je - sus will nev - er say Je - sus will nev - er say no. ye - s'a - ka - so - za - thi hayi."

A great strength of music from southeastern Africa is that it usually emerges from communal life, and in singing such songs we unite our sung prayers with those of the people who created them. This one is based on the singing of the Mooiplaas congregation in South Africa.

TEXT: South African; English trans. Barbara Clark, Mairi Munro, and Martine Stemerick, 2008  
MUSIC: South African melody; arr. Welile Sigobi, 2008  
English Trans. and Music Arr. © 2008 WCRC, Inna Community (admin. GIA Publications, Inc.)

WOZA NOMTHWALO WAKHO  
7.7.7.8



Ann: Come to me, all you that are weary and are carrying heavy burdens, and I will give you rest. Take my yoke upon you, and learn from me; for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light.”

Message, The Rev. Wade Pond,  
Pastor of The Presbyterian Church of Sweet Hollow

Song of Preparation

What a Friend We Have in Jesus

GTG 465

PRAYER

465 What a Friend We Have in Jesus

죄짐맡은 우리구주

1 What a friend we have in Je - sus, all our sins and griefs to bear!  
2 Have we tri - als and temp-ta - tions? Is there trou-ble an - y-where?  
3 Are we weak and heav-y lad - en, cum-bered with a load of care?

What a priv-i-lege to car - ry ev - ery-thing to God in prayer!  
We should nev-er be dis-cour-aged; take it to the Lord in prayer!  
Pre - cious Sav-ior, still our ref - uge; take it to the Lord in prayer!

O what peace we of - ten for - feit; O what need-less pain we bear,  
Can we find a friend so faith-ful who will all our sor-rows share?  
Do thy friends de-spise, for-sake thee? Take it to the Lord in prayer!

all be-cause we do not car - ry ev - ery-thing to God in prayer!  
Je - sus knows our ev - ery weak-ness; take it to the Lord in prayer!  
In his arms he'll take and shield thee; thou wilt find a so-lace there.

This text was written by an Irish-born immigrant to Canada to comfort his mother in Ireland when she was going through a time of special sorrow. The role of prayer as a source of strength and consolation is underscored by its repeated use as a rhyme word in all three stanzas.

TEXT: Joseph Scriven, 1855; Korean trans. The United Methodist Korean Hymnal Committee, 2001  
MUSIC: Charles C. Converse, 1868  
Korean Trans. © 2001 The United Methodist Publishing House (admin. The Copyright Company)

CONVERSE  
8.7.8.7.D

## Prayers of the People

*James:* Lover of our souls, You who weeps, bleeds, cries, waits...  
for us and because of us, we come before you to make our petitions known.  
Hear our cries for healing of body, mind, and spirit.  
We know that already you are at work among us,  
showing us the way to recovery from the toxicities and grief of our time.

We pray for those who are shattered by the violence of circumstances,  
tumbled by the forces of life, and washed up on shores, distant from all that feels whole.

We pray this day for...*[continue in your familiar manner of praying... intercession, pastoral, etc., finishing with the Lord's Prayer]*

## Ritual Action

*Wade:* Ash Wednesday, as the beginning of Lent, developed in the 5th - 6th centuries, and was mandated in the 11th century. Although Protestants did not maintain this ritual for the most part, it has come back during the 20th century liturgical movement as an important time for reflection in which we reclaimed this symbol and ritual of our spiritual ancestors. It plays an important role in helping us make meaning in the brokenness of our lives. This year, indeed, we are aware of the fragility of life. Even though we cannot share ashes in the ways we have become accustomed, let us engage in a ritual that draws us close to the elements of creation—earth, fire, air, and water. Let it remind us that we are a part of creation, in all its beauty and its brokenness.

*Ann:* **EARTH** - The sand upon which our symbol of beach glass washes is, interestingly, the origins of glass-making. Glass is liquified, heated sand. In a way, the shards of beach glass are the epitome of “dust to dust”... or in this case, “sand to liquified sand.” To take it back even further, sand is created by the erosion of mountains and rocks over thousands or millions of years. So whether what you have on hand today is dirt or sand, we are witnessing the brokenness and erosion and weathering of the earth itself. All things become broken. All things transform. And every form we take is holy, whole, and beautiful. I invite you to touch the sand or dirt you have with you in this moment. Feel its grains, it's decomposed nature, as we pray:

*James:* *Holy Creator God... as we feel this elemental part of who we are, we remember that we ourselves were made from the dust of the earth. To experience brokenness is the way of*

*creation, it is not something to be ashamed of... it is the order of things. Transform us, O God. Help us recover the beauty of who we are and see the goodness in transformation.*

**Ann:** **FIRE** - Glass can only be created when the sand is met with the heat of fire. No wonder the scriptures and poets throughout the ages have spoken of a “refining fire.” The heat of fire is always destructive, but with intention and care and tending, what transpires from the destruction of fire can be a new form with purposes that are good, useful, and beautiful. I invite you to light your candle, if it is not already lit. Gaze upon the colors of the flame which may be white or gold or red or blue, as we pray:

**James:** *Holy Refining Fire of the Spirit... as we feel this elemental part of who we are, we remember that you invite us to fuel the flames of passionate love for you and for each other. Do not allow the flame of our spirits to lie dormant. Offer us your light and life. Transform us, O God. Help us recover the beauty of who we are and see the goodness in transformation.*

**Ann:** **AIR** - The scriptures depict the creation of human beings as having Holy Breath blown to animate our being. Glass vessels gained a new technique around the time of Jesus. In the first century BCE, glass blowing was invented, offering a way for molten glass to be shaped by blowing through a tube, creating an air bubble, a glass vessel, ready to for practical or artistic purposes. Breath is part of the creation of our Holy Vessels. Breath is with us in our very first cry and will be the final song as we exit this realm. I invite you to close your eyes, if this is comfortable for you, and become aware of your breath as we pray:

**James:** *Holy Giver of Breath and Life... as we feel this elemental part of who we are, we remember that this ongoing, life-giving, usually-automatic, moment-to-moment function can be an act of gratitude for our very origins. And this is the core of our relationship with the creation—sharing and existing within this atmosphere. Just as our breath offers us opportunity to let go of that which we do not need in order to take in the fresh air we need, transform us, O God. Help us recover the beauty of who we are and see the goodness in transformation.*

**Ann:** **WATER** - As the water meets the sand and earth at the shoreline, we also are invited to a journey of meeting the Living Water that Christ offers us. Ancient peoples made wet soil in many forms as healing balms. Skin moistened, blood flow increased to the area, muscles relaxed. This still is practiced today in many places. Our Lent series about healing, then, gives us an opportunity to use this as our Ash Wednesday ritual of anointing. I invite you to mix a little water with the dirt or sand that you have with you and create a wet mixture. Then place some in your palm—the same palm used in greeting other palms, signifying interdependent



relationship. Gently rub it, making the sign of the cross, as we pray:

**James:** *Healing Presence... as we feel this elemental part of who we are, we remember you created us, shaped us from dust in the palm of your hand.*

*Some day we will return to dust, return to the palm of your hand once again, held and loved forever. We lament in this moment the grittiness of life, the need for healing, the difficult and necessary process of transformation.*

*Mark us as your own, remold us again and again as your people. Let the recognition of our own need break us open yet again for the sake of others, for the sake of the world.*

*All the people say, "Amen."*

**Closing Song**      *Come to Me, O Weary Traveler* (vv. 3 & 4)      GTG 183

JESUS CHRIST: LIFE

## Come to Me, O Weary Traveler 183

D G A D A D A

1 "Come to me, O wea - ry trav - eler; come to me with your dis - tress;  
2 "Do not fear, my yoke is eas - y; do not fear, my bur - den's light;  
3 "Take my yoke and leave your trou - bles; take my yoke and come with me.  
4 "Rest in me, O wea - ry trav - eler; rest in me and do not fear.

Bm G Em Bm A G D A D G D

come to me, you heav - y bur - dened; come to me and find your rest."  
do not fear the path be - fore you; do not run from me in fright."  
Take my yoke, I am be - side you; take and learn hu - mil - i - ty."  
Rest in me, my heart is gen - tle; rest and cast a - way your care."

This paraphrase and expansion of Matthew 11:28-30 by a Canadian minister is structured so that the first three syllables of each stanza provide the hymn's skeleton and summary. The immediacy of the text is enhanced by the folksong-like setting later composed for it.

**Blessing**

**Wade:** Now go with confidence that, though shattered, we are held.

Begin the journey of recovering your depth of love for all and your joy of living in this world.

May the words of Jesus ring in your ears: "I will give you rest."

And may the Spirit hover, move, and deliver salve to your soul and a spring in your step.

**Amen.**

**Postlude**

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