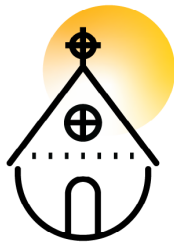


Lent Five

April 3, 2022 + 4pm



Christi Belcourt. The Wisdom of the Universe, 2014. Acrylic on canvas, Unframed: 171 × 282 cm. Purchased with funds donated by Greg Latremoille, 2014 (2014/6). © Christi Belcourt



THE
ABBHEY
CHURCH

*Come as you are,
people offering their lives
in the beautiful struggle of faith...*

Welcome to the AbbeyChurch.

No matter who you are or what you are carrying today,
know you are beloved and so very welcome here!

At the AbbeyChurch, we tell stories of faith, encourage
hope, share meals, care for each other and for God's
creation – and strive to practice the teachings of Jesus.

We're at different places in our faith journey - but we
share a guiding sacred Story as found in scripture (The
Bible) and summarized in ancient Christian creeds.

We share a willingness to honestly wrestle with God, and
with our questions and doubts of how to follow Jesus into
this world.

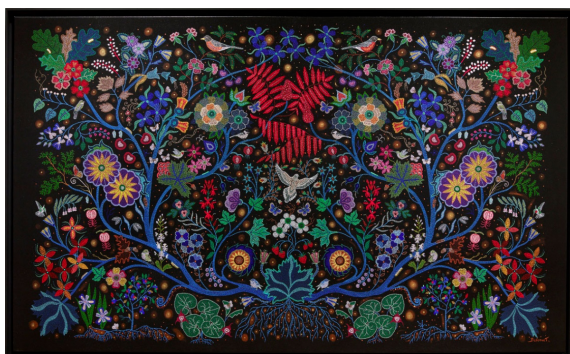
We invite and celebrate diversity in our community and
our leadership; old, young, rich, poor, conservative,
liberal, radical, LGBTQ2IA+, straight, evangelical,
progressives, overeducated, undereducated, overhoused,
underhoused, certain, doubting, hurting, thriving (to name
a few)...

We believe that Christ's radical love binds us together in
unity as we gather each week at Jesus' table of welcome...
Welcome!

*The AbbeyChurch worships, prays, plays and gathers on
the traditional lands of the ɫkʷəŋən People, known today as
the Esquimalt and Songhees Nation.*

Lenten Art for this week:

From Jessica, AbbeyChurch Artist-in-Residence



Christi Belcourt. *The Wisdom of the Universe*, 2014. Acrylic on canvas, Unframed: 171 × 282 cm. Purchased with funds donated by Greg Latremoille, 2014 (2014/6). © Christi Belcourt. Image on back cover is Prebsyterian Church in Picton, ON who received Christi's permission to use the image.

Christi Belcourt (b. 1966) is a Métis artist belonging to the community of Manitou Sakhigan (Lac Ste. Anne) in Alberta. The McMichael Gallery in Ottawa is currently hosting the first retrospective of her work: *Uprising: The Poswer of Mother Earth* runs through Easter.

According to the McMaster: Belcourt's work draws heavily on the Métis tradition of floral beadwork, using subjects found in nature as metaphors for the human experience. The artist's work reflects her passionate views on biodiversity, spirituality, the environment and the rights of Indigenous people. In 2008, the Government of Canada commissioned Belcourt to create a mural that recognized the historic significance of Prime Minister Stephen Harper's June 11, 2008 apology to the former students and survivors of the Indian Residential Schools. The resulting stained-glass piece, titled *Giniigaaniimenaaning* (2012), is installed in the Centre Block of Parliament.

Here are Christi's own words about the painting above: In Ontario, over 200 species of plants and animals are listed as threatened, endangered or extinct. Of those, included in this painting are the Dwarf Lake Iris, the Eastern Prairie Fringed Orchid, the Karner Blue butterfly, the West Virginia White butterfly, the Spring Blue-eyed Mary, the Cerulean Warbler and Acadian Flycatcher. Globally, we live in a time of great upheaval. The state of the world is in crisis. We are witness to the unbearable suffering of species, including humans. Much of this we do to ourselves. It is possible for the planet to return to a state of well-being, but it requires a radical change in our thinking. It requires a willingness to be open to the idea that perhaps human beings have got it all wrong. All species, the lands, the waters are one beating organism that pulses like a heart. We are all a part of a whole. The animals and plants, lands and waters, are our relatives each with as much right to exist as we have. When we see ourselves as separate from each other and think of other species, the waters and the planet itself as objects that can be owned, dominated or subjugated, we lose connection with our humanity and we create imbalance on the earth. This is what we are witnessing around us. The planet already contains all the wisdom of the universe, as do you and I. It has the ability to recover built into its DNA and we have the ability to change what we are doing so this can happen.

Perhaps it's time to place the rights of Mother Earth ahead of the rights to Mother Earth.

– Christi Belcourt

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We Gather

Opening Loop

Tolling of the Bells

Welcome & Land Acknowledgment

Bell x 3

Call to Confession

Sung Kyrie: Lord have mercy upon us, Christ have mercy upon us, Lord have mercy upon us.

Divine Creator, when you first stirred the waters and breathed into the soil of the earth, all life was able to flourish. From birth to death, there was enough. Creatures and creations lived in cooperation. But as evil and greed permeated the hearts of humanity, so began the interruption of Love's natural rhythms.

Sung Kyrie

We distanced ourselves from our creaturely neighbours, and began to see the land as little more than fields of profit. We made ourselves strangers to our own home, neglecting the wild in us, forgetting our place among the whole of things.

Sung Kyrie

God who breathes compassion and mercy upon us, renew us to right-relationship with the earth, with our own bodies born from soil and water, with our neighbours who bear the worst consequences of our consumption and negligence. + Forgive and cleanse us from our sins and lead us into new life. For we pray in Jesus' name. **Amen**

Absolution / Assurance of Grace

During the next song AbbeyKids set the altar.

Gathering Song: Unless The Seed Falls

Unless the seed falls to the ground
ain't gonna be no life, ain't gonna be no life at all
Unless this grain of wheat dies
It ain't nothing but alone

Day and night we cry, Day and night we cry
Day and night we cry - Hear us Lord, Hear us Lord
Preserve our lives, preserve our lives

Tom Wuest / © 2006 all rights reserved / Brass Trumpet Publishing /

Poem

selected or written by Benjamin Hertwig
AbbeyChurch Poet-in-Residence

We Proclaim

Psalm 148 *(Translation by the Rev. Wilda Gafney)*



- 1 Praise the Almighty! Praise the Exalted from the héavens;
praise her /on thé heights!
- 2 Praise her, all her ángels;
praise her, all her /starrý warriors!
- 3 Praise her, sún and moon;
praise her, all you /stars óf light!
- 4 Praise her, you highest héavens,
and you waters a/bove thé heavens!
- 5 Let them praise the Name of the Mighty God,
for she commanded and they /were créated.
- 6 She established them forever and éver;
she set boundaries that can/not bé crossed.
- 7 Praise the Creator of All fróm the earth,
sea monsters and all /watéry deeps,
- 8 Fire and hail, snów and frost,
swirling wind ful/filling her word!
- 9 Mountains ánd all hills,
fruit trees /and áll cedars!

10 Animals wild and tame,
creeping things and /wingéd birds!
11 Queens and kings of the earth and all péoples,
royal seed and all rulers /of thé earth!
12 Young women and mén alike,
aged and /young tógether!
13 Let them praise the Name of the Eternal,
for her name alone is exálted;
her glory is above the earth /and thé heavens.
14 She has raised up a horn for her people,
praise for all her fáithful,
for the daughters and sons of Israel who are close to her.
Praise /the Álmighty!

Reflection One:

Rev. John Snow, Jr.

A Reading from Paul's letter to the Romans (11:13-24)

First Nations Version: An Indigenous Translation of the New Testament

I am now speaking to you who are the people from the Outside Nations. I consider it an honour that I have been sent to you as a message bear. I make sure that my flesh and blood Tribal Members know how much I honour you, in the hope that it will make some of them jealous, so that they can also trust in Creator Sets Free (Jesus) to be set free and made whole. So think about it this way. If the turning away of our Tribal Members from the Great Spirit means that he then turned toward the rest of the world, to bring them back to himself, then what will it mean when our Tribal Members turn back to welcome him? It can only mean that they have come back to life from the dead! If the piece of ceremonial bread that is offered first to the Great Spirit is sacred, then the whole loaf is also sacred. If the root of the tree is holy, then its branches are also holy. Some of the branches of this olive tree were broken off, and you Outside Nations have been grafted in from a wild olive tree. This means you now share in the health-giving sap that comes from the roots. So do not think that you are better than those broken up branches. For you are also a branch supported by what the root supplies. But someone might say, "those branches were broken up so I

could be grafted in". What you say is true. But they were broken off because they did not believe, and you stand only by your faith. So do not get big headed, but show deep respect, for if Creator did not have pity on the original branches, why should he have pity on you? So you can see how kind and how strict the Great Spirit can be. He was strict toward the ones who walked away but is kind toward you, as long as you keep walking in his kindness. If not you also will be cut off. And if the ones who walked away turn around and begin trusting again, then Creator has the power to graft them back in because of his great kindness. It is not a natural thing for wild branches to be grafted into an olive tree that is growing in a garden. It is much easier for the natural branches to be grafted back into the same olive tree they were cut from. ...The word of the Lord. **Thanks be to God**

Reflection Two:

Rev. John Snow, Jr.

*Please rise in body or in spirit
as we prepare our hearts for the reading of the Gospel*

Gospel Acclamation:

Restore us again God of our salvation

Revive us again in your unfailing love (x2)

Paul Zach / Used with permission

The Gospel

Let us proclaim the Gospel from the rooftops!

With our words and with our lives!

A reading from the Gospel of Luke (13:18-21) *First Nations Version: An Indigenous Translation of the New Testament*

What is Creator's good road like? What can I compare it to? Creator Sets Free (Jesus) asked. It is like a man who planted in his garden a single grain of mustard seed, where it grew into a great tree, large enough for the winged ones were sore in the sky to find lodging in its branches. "Again, think of Creator's good road like the yeast a

grandmother uses when she makes fry bread dough. She mixes a little yeast into a large amount of flour, then the yeast spreads throughout all the dough.”

Let us proclaim the Gospel from the rooftops!

With our words and with our lives!

We repeat singing the acclamation

Reflection Three

Rev. John Snow, Jr.

Bell. Silence for Reflection. Bell

Affirmation of Faith: Hear, O Israel

Hear, O Israel, **the Lord our God, the Lord is one.**

Love the Lord your God with all your heart,

with all your soul, with all your mind,

and with all your strength.

This is the first and the great commandment.

The second is like it:

Love your neighbour as yourself.

There is no commandment greater than these.

Our Prayers

The Peace

Beloved in Christ, The peace of the Lord be always with you

And also with you.

We acknowledge the face of Christ in each other with a nod or bow.

The Offertory: O Healing River

O healing river send down your water

Send down your water upon this land

O healing river send down your water

And wash the blood from off the sand

This land is parching, this land is burning

No seed is growing on the baren ground

O healing river send down your water

O healing river send your water down

Let the seed of freedom awake and flourish
Let the deep roots nourish, let the tall stalks rise
O healing river send down your water
O healing river, from out of the skies

Fred Hellerman and Fran Minkoff / © 1964 Appleseed Music / OneLicense

We Feast

Prayer Over The Gifts / Invitation to the Table

God of mercy and compassion, you clothe us in your love
and call us home. Accept all we offer you this day in the
name of Jesus our companion on the Way. **Amen**

Silence

The Holy Eucharist

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 God of Love

It is right to give God thanks and praise.

Holy God how wonderful is the work of your hands, from
before time, Your Spirit moved over the deep and brought
all things into being: the soil, the earth, winds, and waters
and every living thing. You made us for relationship and
taught us to walk in your ways - to tend and live in peace
in the garden of your creation.

Glory to you forever and ever

In time we rebelled against you, neglected our sacred
vocation, and used your gifts for selfish ends. We refused
to submit to your gentle pruning and turned instead to
power and violence. And yet, as a mother cares for her
children, you would not forget us.

Clothing us in your grace, You took on flesh in Jesus,
bone of our bone, to live and die and rise as one of us,
calling us into a life of justice and forgiveness.

You continue to send your Holy Spirit as a mighty stream to refresh and renew the face of the earth and so with all creation we sing.

Holy Holy Holy Lord God of power and might

Heaven and earth are full of your glory

Hosanna in the highest

Blessed is the One who comes in the name of the Lord

Hosanna in the highest.

As Jesus was eating with his disciples

He took a loaf of bread and after blessing it,

Broke it, gave it to them and said

Take, this is my body

Do this in remembrance of me

Glory to you forever and ever

As supper was ending Jesus took the wine

And after blessing it,

Poured it, gave it to them and said,

Take, this is my blood

Shed for you and for many for the forgiveness of sins.

Do this in remembrance of me.

Glory to you forever and ever

Holy God we give you thanks for the mystery of faith given to us in Jesus your child.

Christ has died

Christ is Risen

Christ will come again.

Send your Holy Spirit upon us and upon these gifts of bread and wine that they may be to us the body and blood of your Christ. Grant that with burning hearts we may uncover the seeds of your new creation. As grain was scattered across this land, then gathered and made one in this bread, so may we, scattered and divided from each other and your creation, be gathered and made one in your love. **Amen**

The Prayer of Jesus

As beloved children of a loving parent let us pray:

**Our Father (Mother/Source) in heaven,
hallowed be your name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those who sin against us.
Save us from the time of trial,
and deliver us from evil.
For the kingdom, the power,
and the glory are yours,
now and for ever. Amen.**

Silence is kept.

These are the gifts of God, for the people of God, given for the life of the world. **Thanks be to God! Amen.**

All are welcomed to receive at Jesus' table!

For those in-house the bread is gluten-free. It may contain dairy and/or almond flour. If you'd like a dairy or nut free option, please let the presider know.

Agnus Dei:

Lamb of God, you take away
The sins of the world. Have mercy on us.

Communion Song: Grafted in Christ

Grafted in Christ, the living vine,
This day, with one accord,
Ourselves, with humble faith and joy,
We yield to Thee, O Lord.

Join'd in one body may we be;
One inward life partake;
One be our heart; one heav'nly hope
In every bosom wake.

In pray'r, in effort, tears, and toils,
One wisdom be our guide;
Taught by one Spirit from above,
In Thee may we abide.

Then, when among the saints in light
Our joyful spirits shine,
Shall anthems of immortal praise,
O Lamb of God, be Thine.

Text: Samuel Francis Smith / Tune: AMAZING GRACE, Anonymous / Public Domain

Prayer after Communion

God, we give you thanks! For this meal that nourishes us in body and spirit. For a taste of your dreams. For the earth that gifts us these resources. And for these bodies of ours through which you take on flesh. May our gratitude produce faithfulness and our faithfulness produce justice. **Amen.** (*enfleshed*)

We Are Sent

Blessing: We Shall Go Out with Hope of Resurrection

We shall go out with hope of resurrection,
We shall go out, from strength to strength go on,
We shall go out and tell our stories boldly,
Tales of a love that will not let us go.
We'll sing our songs of wrongs that can be righted,
We'll dream our dream of hurts that can be healed,
We'll weave a cloth of all the world united
Within the vision of a Christ who sets us free.

June Boyce-Tillman / © Copyright 1993 Stainer & Bell Ltd / OneLicense / Tune:
LONDONDERRY AIR / Traditional Irish melody (Voices United)

And the blessing of God....

Closing Song: How Great Thou Art

O Lord, my God! when I in awesome wonder
consider all the works Thy hands hath made,
I see the stars, I hear the mighty thunder,
Thy power throughout the universe displayed.

Refrain: Then sings my soul, my Savior-God, to Thee:
How great Thou art! How great Thou art!
Then sings my soul, my Savior-God, to Thee:
How great Thou art! How great Thou art!

When through the woods, the forest glades I wander,
and hear the birds sing sweetly in the trees;
when I look down from lofty mountain grandeur
and hear the brook and feel the gentle breeze... *Refrain*

And when I think that God, his Son not sparing,
sent him to die, I scarce can take it in,
that on the cross my burden gladly bearing
He bled and died to take away my sin *Refrain*

When Christ shall come with shout of acclamation
and take me home, what joy shall fill my heart!
Then I shall bow in humble adoration
and there proclaim: "My God, how great Thou art!" *Refrain*

Carl Gustav Boberg, trans. Stuart K. Hine / Tune: Swedish traditional / © 1949, 1953,
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Sending

Holy creatures of the earth,
be emboldened in your faith.
God has given us what we need
to turn lands of ruin into a garden restored.
For the sake of all our neighbours,
human and creaturely,
the Spirit sends us in power,
humble with repentance,
filled with love,
courageous in hope,
to seek the renewal of the land.

May it be so among us. Amen. (*enfleshed*)

Bell x 3

Women's Lectionary

As a liturgical church, we join the wider church in a common set of readings each week in worship, called a *Lectionary*.

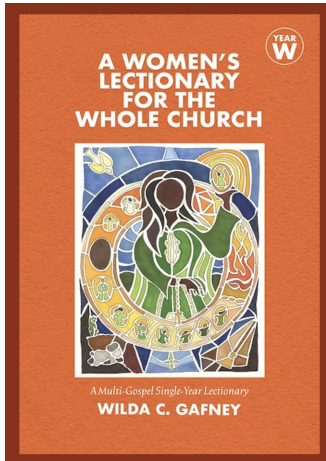
However, the 3-year Revised Common Lectionary (RCL) has many limitations in terms of what stories are centered and told - and more importantly, those that are not.

Since last Advent, we at AbbeyChurch have taken our weekly readings from the Women's Lectionary for the Whole Church

Year (Year W) - and we'll continue to do so for the rest of this liturgical year (at least).

The Rev. Wilda Gafney (ordained in the African Methodist Episcopal Zion Church and The Episcopal Church USA - part of the Anglican Communion) has put together this alternate set of readings which includes a new Womanist translation of the Biblical texts. Her translations contrast our traditional readings in important ways – such as rendering the personal pronouns and titles for God in the feminine (which you will find weekly as we say/sing her Psalm translations) and centering the unnamed women in the genealogies and accounts of historic figures in the Hebrew Bible. This centers the long overlooked or neglected figures in our Bible reading.

Our aim in adopting this lectionary is to recover a deeper and more liberating reading of the Biblical text, even as we confess and confront the ways our reading of these stories has done much historic violence and harm to so many.





admin@emmauscommunity.ca

www.abbeychurch.ca

250 208 7296 (pastoral cell monitored regularly)

Office hours: Wednesday and Friday 9am-noon