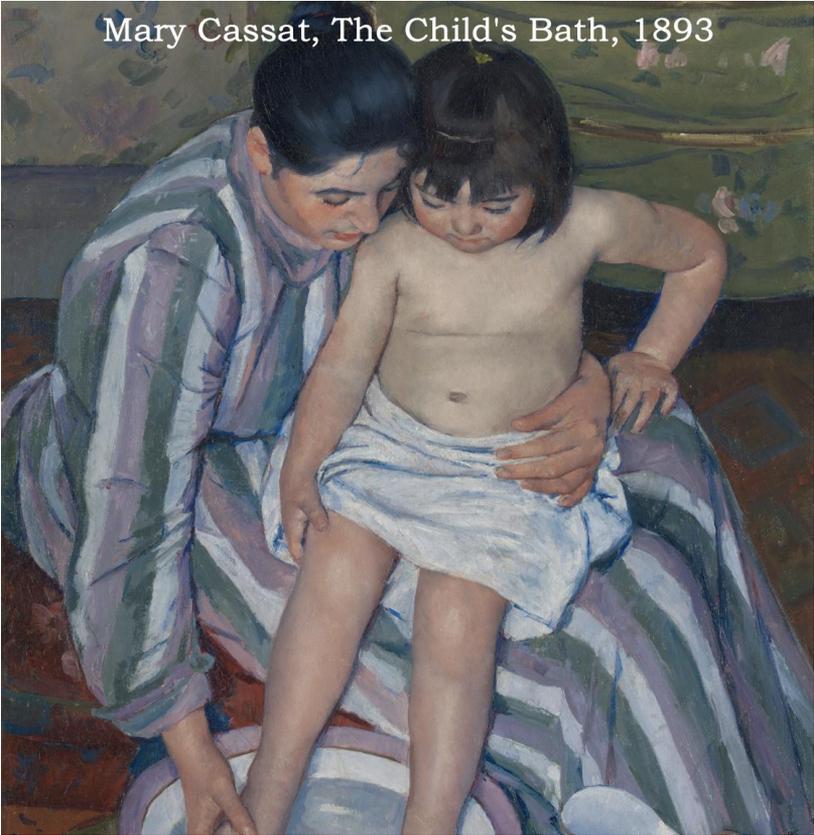


# Ascension

May 29, 2022 + 4pm

Mary Cassat, The Child's Bath, 1893



THE  
**ABBNEY**  
CHURCH

*Come as you are,  
Beloved companions offering our lives  
in the beautiful struggle of faith...*

Welcome to the AbbeyChurch - The Sunday worship of the Emmaus Community.

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 ɫək<sup>w</sup>əŋən People, known today as the Esquimalt and Songhees Nation.*

# We Gather

## Opening Loop

### Tolling of the Bells

### Welcome & Land Acknowledgment

*Bell x 3*

## Opening Words

Alleluia! Christ is risen.

**The Lord is risen indeed. Alleluia!**

This is the day the Lord has made.

**Let us rejoice and be glad in it! Alleluia!**

Because Jesus ascended the sprouts of new creation are growing,

**And a new world has broken into ours.**

**A world in which justice does come for the poor,  
freedom comes for the prisoners,  
and healing for the sick.**

Because Jesus ascended a new community has been formed –

**a community that loves and cares for all members,  
a family that welcomes all who are abandoned and  
rejected, a place where all find a place of belonging.**

Because Jesus ascended a new creation has begun –

**all that was distorted is being restored,  
all that is corrupted is being renewed,  
all that was broken is being made whole.**

Because Jesus ascended and sits at the right hand of God,  
God's new world has begun. **Amen** *(Christine Sine)*

*During the Opening Song, AbbeyKids set our altar*

## **Gathering Song: Daughters of Zion**

When will the truth come out?  
When will Your justice roll down?  
When will Your kingdom come  
And evil be undone?  
When will the wicked kneel  
And the abused be healed?  
When will our sisters speak  
With no more shame or fear?

### *Refrain:*

How long? How long?  
When will the daughters of Zion rejoice  
In the house of the Lord?

Out of the miry clay  
We will rise up someday  
Sorrow won't always last  
The dark will surely pass  
Woe to the wicked ones  
For what their hands have done!  
God is our righteous judge  
And He will raise us up. *Refrain*

So let Your justice roll down  
Let Your justice roll down! (*repeat*)

Erin Rose, Isaac Wardell, Paul Zach / © 2019 Integrity Worship Music/PG Songs And Hymns/ASCAP / CCLI

## **Poem**

### **We Proclaim**

#### **A reading from Acts (1:1-11)**

*(Translation by the Rev. Dr. Wilda Gafney)*

In the first writing, I worked on, Theophilus, everything Jesus did and taught from the beginning until the day he instructed the apostles whom he had chosen through the Holy Spirit and was taken up to heaven. Jesus presented himself to them, living, after his

suffering through many convincing proofs, by appearing to them forty days and speaking about the reign of God. And staying with them, Jesus commanded them not to leave Jerusalem, rather to wait there for the promise of the Faithful God, “what you heard from me.” For John baptized with water, but you will be baptized with the Holy Spirit not many days from this one.” When the disciples came together, they asked Jesus, “Rabbi, is this the time when you will restore sovereignty to Israel?” He replied, “It is not for you to know the times or seasons that the Sovereign God has set through divine authority. But you will receive power when the Holy Spirit comes upon you, and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the end of the earth.” And saying this, as they were watching Jesus was taken up, and a cloud took him out of their sight. While they were gazing up toward heaven as Jesus was going, suddenly two in white robes stood by them. They said, “Galileans, why are you standing looking up into heaven? This Jesus, who has been taken up from you into heaven, will come in the way as you saw him go into heaven.”

...The word of the Lord

**Thanks be to God**

## **Psalm 24**

*(Translation by the Rev. Dr. Wilda Gafney)*

**To the Creator of All belongs the earth and all that fills her, the world, and those who dwell in her.**

For God upon the seas has founded her,  
and on the rivers has established her.

**Who shall ascend the hill of the Holy One ?**

**And who shall stand in God’s holy place?**

**The woman or man who has clean hands and pure hearts, who does not lift up their [hands] to what is false, and do not swear deceitfully on their souls.**

Instead they will lift up a blessing from the Faithful God,  
and what is right from the God of their salvation.

**Such is the generation of those who seek God,  
who seek the face of the God of Rebekah.**

Lift up your heads, you gates and be lifted up, you  
everlasting doors! that the One of glory may come in.

**Who is the One of glory? The Fire of Sinai, strong and  
mighty, the God who is Majesty, mighty in battle.**

Lift up your heads, you gates! and be lifted up, you  
everlasting doors! that the One of glory may come in.

**Who is this One of glory? The Commander of heaven's  
legions, God is the One of glory.**

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

**Gospel Acclamation: Glory, Glory, Hallelujah!**

Glory, glory, Hallelujah, Jesus rose up from the ground! x2

American traditional

**The Gospel**

Let us proclaim the Gospel from the rooftops!

**With our words and with our lives!**

A reading from the Gospel of Luke (24:46-53)

*(Translation by the Rev. Dr. Wilda Gafney)*

Then Jesus said to them, "So it is written, the Messiah is to suffer and to rise from the dead the third day, and repentance and forgiveness of sins is to be preached in his name to all nations, beginning from Jerusalem. You are witnesses of these things. Now look! I am sending you the promise of my Abba. You all stay in the city until you have been clothed with power from on high." Then Jesus led them out as far as Bethany, and lifting his hands, he blessed them. While he was blessing them, Jesus retreated from them and was carried up into heaven. And they bowed down and worshiped him, and returned to Jerusalem with great joy; and they were in the temple every day blessing God.

Let us proclaim the Gospel from the rooftops!

**With our words and with our lives!**

*We repeat the Acclamation*

*Bell. Silence for Reflection. Bell*

**The Apostles Creed**

I believe in God, the Maker Almighty,  
Creator of heaven and earth,  
I believe in Jesus Christ, God's only Son, our Lord.  
He was conceived by the power of the Holy Spirit,  
And born of the Virgin Mary.

He suffered under Pontius Pilate,  
was crucified, died, and was buried;  
He descended to the dead. On the third day he rose again.  
He ascended into heav'n, and is seated  
at the right hand of the Maker.  
He will come again to judge the living and the dead.

I believe in the Holy Spirit, the holy catholic Church,  
the communion of saints, the forgiveness of sins,  
the resurrection of the body, and life everlasting. Amen.

© Ryan Flanigan Music / Common hymnal Digital / CCLI

**Our Prayers**

*During this song you are invited to come to one of the prayer stations around the worship space - or to sit and pray...*

**Prayer Stations Song: The Lone Wild Bird**

홀로 아리랑 ("**Lonely Arirang**")

The lone wild bird, in lofty flight  
Is still with thee, nor leaves thy sight  
And I am thine  
The ends of the earth are in thy hands  
The sea's dark deep, and far-off lands  
And I am thine

*Refrain:* I rest in thee. I rest in thee.  
I rest in thee, Great Spirit come and rest in me.

Over razor-wires, under skies of fire,  
In prison cell and concrete hell,

Still I am thine.

And in the caged reserves, like human cattle herds,  
they cut your hair, so long, but Samson's growing strong,  
singing I am thine.

### *Refrain*

Dredged-out mountain spires, daughters left for hire,  
needle paralyzed, joining homeless choirs,  
crying I am thine.

And here the rising bread, there the parched unfed,  
all these well-known truths that remain unsaid,  
while I am thine.

And the moon and the sun, the many in the one,  
waves of ecstasy, kissing deepest grief,  
with I am thine

We wear your seamless cloth of joy and loss,  
severed roots and limbs, time to start again.  
Start with I am thine

### *Refrain*

Seth Martin (with David Fuller and Jessica Campbell), 2014. (first two verses by Henry Richard McFadyen, Tune alt. from David N Johnson, "Lone Wild Bird" from *Twelve Folksongs and Spirituals*, 1968.)

Seth Martin writes, "I altered the melody and added several verses while in Korea in 2012, largely as a response to my experiences in Gangjeong Village, Jeju Island, with activists, villagers and religious orders defending the village against an illegal Naval Base project. I was deeply moved by the resistance, the courage of village elders, the relationship of spirituality and place, the chaos and evil of merging military-industrial profit projects, and the continual strength and joy of the resistance in spite of such devastation... The instrumental bridge follows the melody of a popular version of Arirang, a traditional Korean folksong that embodies what many Koreans call han, or the feeling and deep-rooted memory of all of Korea's history and sadness, brought back to the surface through music.)

## **The Peace**

Standing in the forgiveness and mercy of the risen Christ,  
the peace of the Lord be always with you. **And also with you!**

*We acknowledge the face of Christ in each other.*

## **The Offertory: Alleluia! Sing to Jesus**

Alleluia! Sing to Jesus;  
His the scepter, his the throne;  
Alleluia! His the triumph,  
His the victory alone.

Hark! The songs of peaceful Zion  
thunder like a mighty flood:  
"Jesus, out of ev'ry nation  
has redeemed us by his blood."

Alleluia! Not as orphans  
are we left in sorrow now;  
Alleluia! He is near us;  
faith believes, nor questions how.  
Though the cloud from sight received him  
when the forty days were o'er,  
shall our hearts forget his promise:  
"I am with you evermore"?

Alleluia! Bread of heaven,  
here on earth our food, our stay;  
Alleluia! here the sinful  
flee to thee from day to day.  
Intercessor, friend of sinners,  
Earth's Redeemer, plead for me,  
where the songs of all the sinless  
sweep across the crystal sea.

Alleluia! King eternal,  
Thee the Lord of lords we own;  
Alleluia! Born of Mary,  
Earth thy footstool, heaven thy throne.  
Thou within the veil hast entered,  
Robed in flesh, our great high priest;  
Thou on earth both priest and victim  
in the eucharistic feast.

Alleluia! Sing to Jesus;  
His the scepter, his the throne;  
Alleluia! His the triumph,  
His the victory alone.  
Hark! The songs of peaceful Zion  
thunder like a mighty flood:  
"Jesus, out of ev'ry nation  
has redeemed us by his blood."

William Chatteron Dix / Tune: HYFRYDOL, Rowland Huw Prichard / Public Domain

*We set our table and we celebrate the diversity of financial and spiritual gifts offered by the community this week!*

## **We Feast**

### **Prayer Over The Gifts / Invitation to the Table**

Beloveds. We are invited to come to this Table because Christ invites us and claims us in covenant.

**We come because we are still learning what covenant and togetherness means - how it looks and moves and feels. We come because we long for liberation, we thirst for justice, we know the need—fierce and urgent—for grace and freedom and nourishment in our flesh and our bones. We come because we need each other and we need this sacrament, this visible sign of life-giving grace, flowing and overflowing.**

You are invited, not because you are strong, but because you are weak. You are invited to come, not because of any goodness of your own which gives you a right to come but because you know your need mercy and help. You are invited to come because you love the Lord a little and would like to love more. You are invited because Christ invites you. So, come. Jesus meets us here. **Amen.**

*@enfleshed (alt.); W.Barclay {alt.}*

*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 God our thanks and praise

**It is right to give God our thanks and praise.**

Holy God how wonderful is the work of your hands...

**Glory to you forever and ever**

**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...  
**Glory to you forever and ever**

As supper was ending Jesus took the wine...  
**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, will come again.**

Send your Holy Spirit upon us and upon these gifts...  
**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 forever. 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. Juice is in the small cups.  
Wine is in the common cup.*

## **Communion Song: God Gives Us Life**

God gives us life when all around  
spells death and some have died;  
And none are clear that hope is near  
Or fate can be defied.

God gives us love in heart and hand  
To hold the hurting one,  
To free the anger, meet the need,  
And wait till waiting's done.

God gives us skill, insight, and will  
To find, where none are sure,  
New threads to mend the web of life,  
New means to heal and cure.

God gives us faith, should all else fail  
And death unsheath its sting.  
O help us hear, through pain and fear  
The songs that angels sing.

Then, in the end, make death a friend,  
And give us strength to stand  
And walk to where no eye can stare,  
But Christ can clasp our hand.

John L. Bell / © 1989 WGRG The Iona Community (Scotland) / One License

### **Prayer after Communion**

Eternal God, giver of every good gift,  
you have fed us with your own self and now you send us  
out into the world to proclaim the gospel of God's kingdom.  
Confirm us in this work, and help us to live the good news we  
proclaim; through Jesus Christ our Lord. **Amen.**

### **We Are Sent**

*You are invited to stand and lift your hands as we bless one another and carry  
God's blessing into the world.*

### **Blessing**

The last thing the Resurrected Christ did before departing  
from his Beloveds was to offer them a blessing. And so,  
may our interactions with each other be a blessing. May

our words and our actions flow like water, like honey, like the mercy of fragrant oil into the lives of our communities. Go forth in the Blessing of God...

**Closing Song: Canticle of the Turning**

My soul cries out with a joyful shout  
That the God of my heart is great  
And my spirit sings of the wondrous things  
That you bring to the ones who wait  
You fixed your sight on your servant's plight  
And my weakness you did not spurn  
So from east to west shall my name be blest  
Could the world be about to turn?

*Refrain:*

My heart shall sing of the day you bring.  
Let the fires of your justice burn  
Wipe away all tears for the dawn draws near  
And the world is about to turn!

Though I am small, my God, my all,  
You work great things in me  
And your mercy will last from the depths of the past  
to the end of the age to be  
Your very name puts the proud to shame  
And to those who would for you yearn  
You will show your might, put the strong to flight  
For the world is about to turn *Refrain*

From the halls of power to the fortress tower  
Not a stone will be left on stone  
Let the king beware for your justice tears  
ev'ry tyrant from his throne.  
The hungry poor shall weep no more  
For the food they can never earn  
There are tables spread, ev'ry mouth be fed  
For the world is about to turn. *Refrain*

Though the nations rage from age to age  
We remember who holds us fast  
God's mercy must deliver us  
from the conqueror's crushing grasp.

This saving word that out forebears  
Heard is the promise which holds us bound,  
'Til the spear and rod can be crushed by God  
Who is turning the world around *Refrain*

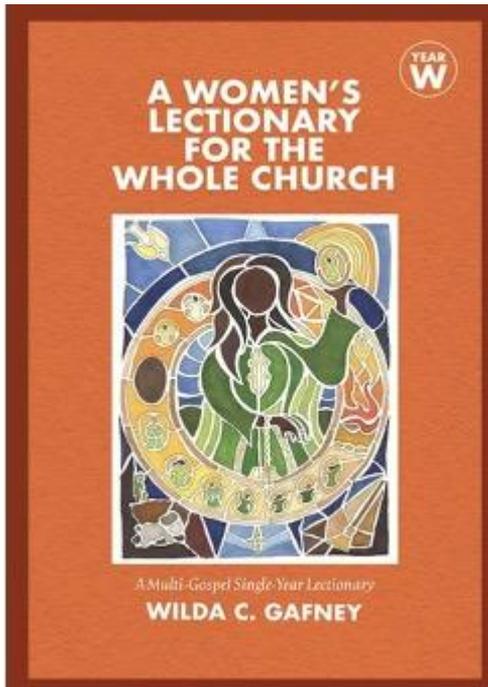
Rory Cooney / © 1990, GIA Publications, Inc. / OneLicense / Tune: STAR OF THE COUNTY DOWN, Irish traditional / Public Domain

## Sending

Go in the peace of Christ. Alleluia!

**Thanks be to God. Alleluia!**

## 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 will do so for the rest of this year!

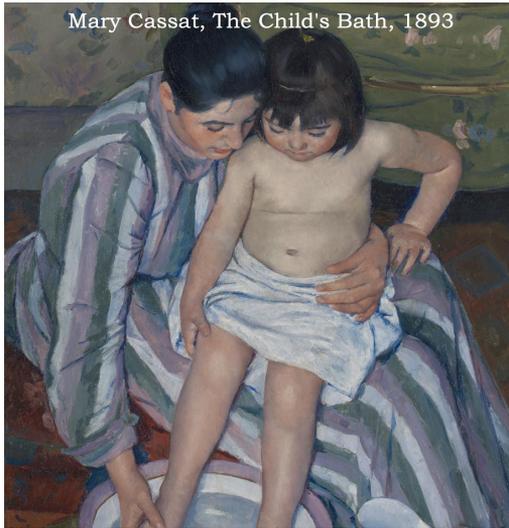
The Rev. Wilda Gafney (ordained in the African Methodist Episcopal Zion Church and The Episcopal Church USA - part of the

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.

### **Art notes : by Artist-in-Residence Jessica Z-C**



When I sat down to do the readings and select an image for this week, there was a knock at the door. It was a quiet knock, and as I walked down the hall to open it, I couldn't see anyone-- I thought, "it might be a child the, the knock was so gentle, and the person must be so short." When I opened the door, I was greeted by a woman going door to door with a two-minute presentation-- would I like to hear it? "Just two minutes!"

The topic: **God the Mother.**

*God the Mother* came knocking at my door! I went to bed last night sick about the shooting in Texas. I had already spent the week reading the news about Trudeau's visit to Kamloops in recognition of a year since the acknowledgement of the graves there and across this continent, and about the [Southern Baptist Convention report on sexual abuse](#) released this week. My heart yearned for God and I felt the Spirit must be moving, but the brokenness before me in the news was too much for words. I breathed a compline prayer to calm myself and went to sleep. So this morning as I sat and noted the readings and themes for Ascension, I wondered, "What, Lord, do you have for us? What balm could possibly be spoken? What changes are you bringing, Spirit, that could stop this rendering?"

Then the knock came. "Would you like to hear my presentation about God the Mother? It's only two minutes!" said Yeona, English name Melodie. "Yes,

please!" I said. She proceeded to spell out, with visual aids in the form of a booklet, how the language of God the Father implies the existence of God the Mother. "There is no Father without a Mother," she said. It was simple. It was clear. It was incredible to have this messenger at my door, motivated only by the desire to share that God has a maternal nature as well as paternal (or patriarchal) one.

I invited her in. I shared the Women's Lectionary we've been using here at the Abbey, and the names of God that Gafney lists in the back: *Mother of All, Mother of the Mountain, Mother of Wisdom, She who Birthed the Earth, She who Hears, She who is Delight, She who Speaks Life*. Yeona was amazed and asked to take a picture of the book. We agreed to meet again next week.

So what of this week's image? How could God the Mother fit with Ascension? I thought of a mother, bending towards her child. I thought of a mother, rising from her knees after bending down to comfort or assist or delight in her child. Could Christ's rising up to heaven be envisioned as such? That God the Mother never left us, just straightened her back and stood up, and is still very near us and working on our behalf? Ready to come at our cry? Ready to defend us with her life? I offer this painting by [Mary Cassat](#), an artist well-worth looking into, for your contemplation this week.

What happens when we open the door? I received a knock today, and God the Mother came in. What happens when God the mother comes in? "So it is written...repentance and forgiveness of sins is to be preached in his name to all nations, beginning from Jerusalem." When God the mother comes in, she kneels and bends over us, and she bathes us.



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250 208 7296 (pastoral cell monitored regularly)

We would love to connect!

Call , text or email to set up a coffee or walk.