

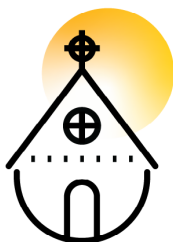
# Last Sunday of Epiphany

## February 27, 2022 + 4pm



Icon: Lyuba Yatskiv. Christ Rules All, 2015.

*Yatskiv is part of the renewal of sacred iconography taking place at the Lviv school in Ukraine. This icon "Christ Rules All" is her take on the traditional "Pantokrator" image. Jesus bears the Gospel in his left hand and offers a blessing with his right. We give thanks for these artists and we pray for Peace.*



THE  
**ABBAY**  
CHURCH

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.

We invite 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 love binds our differences together  
in unity as we gather each week at Jesus' table of  
welcome.

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

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

## **We Gather**

**Announcement Loop**

**Tolling of the Bells**

**Welcome**

*Bell x 3*

As we close Black History month we commit ourselves to the ongoing work of decolonization and racial justice.

Let us pray,

Wise and loving God, you have created, and are still creating, a world rich with difference and diversity.

You have created all people in your image, each expressing their being and living their life in valid, special relationship with you.

**For all this, we give you praise.**

For acts of injustice and oppression  
perpetuated against BIPOC communities  
in this abundant land of many Indigenous Nations:

**Forgive us, merciful God.**

For the times we have failed to recognize racism  
in ourselves, in our church, in our society,  
and the times we have failed to take action,

**Forgive us, long-suffering God.**

For complicity in systems of privilege and power  
over those whose who have been racialized,

**Forgive us, compassionate God.**

For courage to challenge racism in our midst,  
to insist on equality of all persons and groups,  
to stand up for ourselves when oppressed,  
even at the risk of being unpopular or misunderstood,

**We beseech you, God of justice.**

Grant us patience in enduring periods of non-action,  
persistence in resisting the evil of radical oppression,  
and faithfulness in working toward racial justice  
among your people, in the church, and in the world:  
And grant us humility and wisdom to discern  
when it is that your Spirit must come to accomplish  
that which human beings and groups cannot.

**We beseech you, God of hope.**

We pray in the name of Jesus, himself  
the bread of justice and the cup of solidarity. **Amen.**

*Wehn-In Ng, That All May Be One: A Resource for Educating toward Racial Justice*

*During the next song AbbeyKids set the altar.*

### **Gathering Song: Wake Up, Jesus**

Jesus, when you gonna wake up?  
When you gonna wake up and calm this raging sea?  
Jesus, when you gonna wake up?  
When you gonna wake up?  
How can you sleep when we're in need?  
Just one word from the Maker and all the waves be still  
Just one touch from the Healer and all will be made well

So won't you rise up? Won't you rise up?

Isaac Wardell, Paul Zach, Leslie Jordan, Orlando Palmer / 2020 Integrity Worship  
Music/PG Songs And Hymns/ASCAP, Integrity's Praise! Music/Little Way Creative/BMI  
/CCLI

### **Poem**

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

### **We Proclaim**

#### **A Reading from the prophet Isaiah (2:1-5)**

The word that Isaiah son of Amoz envisioned about Judah and  
Jerusalem: And it will be in the coming days, the mountain of  
God's home shall be the highest of the mountains, and shall be  
elevated beyond the hills, all the nations shall stream to it.  
Many people shall come and say, "Let us go and ascend the  
mountain of the Holy One of Sinai, to the home of the God of



Jacob of the line of Rebekah, that God may teach us God's ways and that we may walk in God's paths." For out of Zion shall go forth instruction, and the word of the Holy One from Jerusalem. God shall judge between the nations, and shall decide justly for many peoples; they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore. O house of Jacob, line of Rebekah, come, let us walk in the light of the Holy One of Old. ...The word of the Lord. **Thanks be to God.**

### **The Psalm: Psalm 9:1-2, 7-11, 13-14**

I will give thanks to the God Who Saves with my whole heart; I will tell of all your wonderful deeds.

**I will rejoice and exult in you; I will sing praise to your name, Most High.**

God who is Majesty sits enthroned forever, she has established her throne for judgment.

**She judges the world in righteousness; she judges the peoples with equity.**

She Who is Faithful is a stronghold for the oppressed, a stronghold in times of trouble.

**They trust you, they who know your name, for you do not forsake those who seek you Redeeming God.**

Sing praises to the Holy One enthroned in Zion.

Declare her deeds among the peoples.

**Be gracious to me. Gracious One. See what I suffer from those who hate me. You lift me up from the gates of death,** so that I may recount all your praises, and in the gates of Daughter Zion, rejoice in your salvation

### **The Gospel Acclamation: Alleluia**

Alleluia, Alleluia, Alleluia, Alleluia,

Alleluia, Alleluia, Alleluia, Alleluia.

Jerry Sinclair / © 1972, Renewed 2000 by Manna Music, Inc., (ASCAP) / OneLicense

### **The Gospel**

Let us proclaim the Gospel from the rooftops.

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

A reading from the Gospel according to St John. In the beginning was the Word, and the Word was with God, and the Word was God. The Word was with God in the beginning.

Everything came into being through the Word, and without the Word not one thing came into being that came into being. What has come into being in the Word was life, and that life was the light of all people. The light shines in the bleakness, and the bleakness did not overtake it. (1:1-5; *Wil Gafney trans.*)

...Let us proclaim the Gospel from the rooftops.

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

*We repeat the sung acclamation*

## **Sermon**

Brendon Neilson

*Silence for Reflection*

## **The Apostles Creed**

We believe in God Almighty, Maker of all heav'n and earth;

And in Jesus Christ, our Saviour:

God's own Son of matchless worth;

By the Spirit was conceived of the virgin Mary born,

God in whom we have believed: God Almighty Three-in-One.

Suffered under Pontius Pilate, on the cross, he bled and died;

Placed within the grave so silent, where for three days he did lie;

Then the stone-sealed tomb was empty; we believe he did arise;

Triumphed o'er the grave forever, over death he is the Christ.

Into heaven he ascended - seated at God's own right hand

'Til he comes again in glory, gracious judge o'er every land;

We confess the Holy Spirit who was sent through Christ the Son

Who is Lord and giver of life - God, the Spirit, Three-in-One.

We believe the Church of Jesus, catholic it 'ere remains;

We are one through all the ages, the communion of the saints.

We believe sins are forgiven, that our bodies shall be raised

Everlasting life the promise - may God's holy name be praised.

Mindy Deckard; arr. Bruce Benedict / Rob C-S verses © 2006 Cardiphonia Music / CCLI

## **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 a bow.*

## **Offertory: The Heart of God**

The heart of God has been revealed  
The heart of God has been revealed  
To bring love, not hate - pour out, not dominate  
The heart of God has been revealed

The heart of God has been revealed  
The heart of God has been revealed  
To forgive, not blame - to make whole, not shame  
The heart of God has been revealed

*Chorus:* Hallelujah! Hallelujah!  
Hallelujah! Hallelujah!  
The heart of God has been revealed

The heart of God has been revealed  
The heart of God has been revealed  
To forgive, not blame - to make whole, not shame  
The heart of God has been revealed *Chorus*

Alana Levandoski / © Copyright 2015 / CCLI

## **We Feast**

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

The table of bread and wine is now made ready and all are welcome. It is the table of sharing with the poor of the world, with whom Jesus identified himself. It is the table of communion with the earth, in which Christ became incarnate. For the sake of all that aches in this world, our church, and within every creature and creation, we come to your Table O God, hungry for a taste of your Kingdom. **Amen.**

*The Iona Community/Enfleshed*

*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 Lord our God

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

...with the whole creation, we praise your name and join the unending hymn:

**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 is the highest.**

....Amen. **Amen.**

## **The Prayer of Jesus**

As beloved children of a loving parent let us pray:

**O Great Spirit, our \*Father from above, (\*or Parent)  
we honour your name as sacred and holy.**

**Bring your good road to us,  
where the beauty of your ways  
in the spirit-world above  
is reflected in the earth below.**

**Provide for us day by day  
All the things we need for each day.**

**Release us from the things we have done wrong,  
in the same way we release others  
for the things done wrong to us.**

**Guide us away from the things that tempt us  
to stray from your good road,  
and set us free from the evil one and his worthless  
ways... May it be so!**

First Nations Version: An Indigenous Translation of the New Testament, 2021. Alt.

*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.*

## **Communion Song: Send Out Your Light**

Vindicate me, O God, and defend my cause  
Against the deceitful man, O deliver us  
For you are the God in whom I take refuge  
Why have you rejected me? I walk around confused.

### *Chorus*

Send out your light and truth  
Let them lead me  
Bring me to your holy hill  
To your dwelling  
Then I will go to the altar of God  
To God, my exceeding joy  
Then I will praise You with my guitar  
Oh my joy, my joy

Why are you cast down low, o my soul?  
Why are you cast down low, and in turmoil?  
Hope in God, for I shall again praise You  
Hope in God, for You are my salvation. *Chorus*

Sandra McCracken / based on Psalm 43 / ©2015 DRINK YOUR TEA MUSIC (ASCAP).  
Admin. by Music Services / All rights reserved. Used with permission.

## **Prayer after Communion**

God of our weary years,  
God of our silent tears,  
you have brought us safely thus far  
and we trust that you will not leave us.

We thank you for this meal which draws us together and brings us ever more fully into being the people you have created us to be. Through your Son, Jesus Christ, with the Holy Spirit in your holy Church, all honor and glory is yours, almighty God, now and forever. **Amen.**

## **We Are Sent**

### **Blessing**

#### **Closing Song: Down by the Riverside**

I'm gonna lay down my sword and shield  
Down by the riverside - Down by the riverside  
Down by the riverside  
I'm gonna lay down my sword and shield  
Down by the riverside - Study war no more

*Chorus:* I ain't gonna study war no more (x6)

I'm gonna walk with the Prince of Peace... *Chorus*

I'm gonna shake hands around the world... *Chorus*

I'm gonna lay down my heavy load... *Chorus*

I'm gonna put on my starry crown... *Chorus*

African-American Spiritual

### **Sending**

Go in the liberating love of Christ.

**Thanks be to God. Amen.**

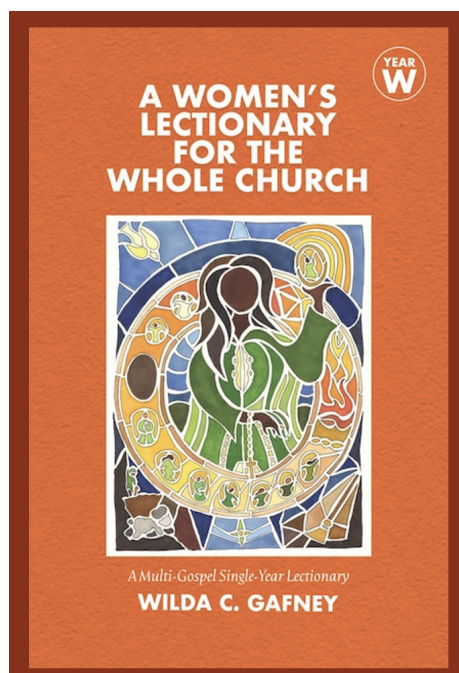
*Bell x 3*

# 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 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.



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