

Lent Three

March 20, 2022 + 4pm



"The Fall and Expulsion from the Garden of Eden." Michelangelo Bunarotti, 1512.
(Read more about our Lenten images inside)



*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!

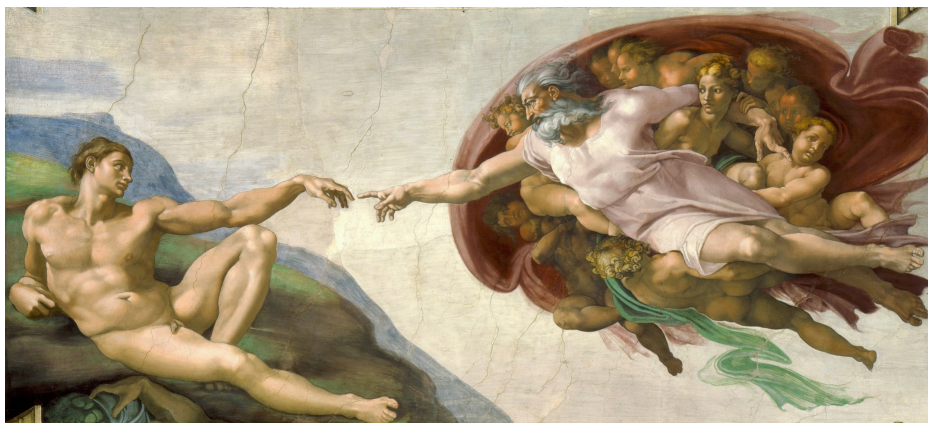
The AbbeyChurch worships, prays, plays and gathers on the traditional lands of the ɫkʷəŋən People, known today as the Esquimalt and Songhees Nation.

Welcome to Lent



As we embark upon Lent, the world seems to be falling apart. We are exhausted by pandemic, grieved by war, exhausted by the specter of climate chaos.... And yet all around us are signs of life and renewal. We are no longer in Eden, but the world is still a garden, filled with life-giving abundance and provision from our loving Creator. How might we walk through Lent with our eyes fixed on the promise of Easter morning - of new life in the midst of death, of healing and wholeness in our brokenness, of making right all our worlds wrong... May these images hold us in our worship, reminding us of God's grace and goodness in the midst of our scarcity, fear, and need...

Lenten Art for this week:



Here we have two fresco panels painted by Michelangelo Bunarotti between the years of 1508 and 1512. The top panel is known as “The Creation of Adam” and the lower panel is “The Fall and Expulsion from the Garden of Eden.” Sex and gender play large roles in these stories. But before we jump to a hetero-normative reading, can we use these paintings to read this story afresh? A few curiosities may help us begin. In the Creation of Adam, the billowing cloud around God the creator is speculated to be a human organ. Some say it is a brain, implying that the moment of touch between God and human is the moment that humans gain consciousness. A newer idea is that the red, billowing form is a post-partum uterus, with the teal fabric dangling below representing a newly-cut umbilical cord. In this reading, the land on which Adam is reclining is seen as a woman’s torso, the earth mother that will suckle the newborn Adam (note the nipple in blue just above his head!). What is important here is to acknowledge that as a sculptor, Michelangelo believed the deepest spiritual truths can be represented with or in the human body– the spirituality suggested here is not ethereal, but embodied; enfleshed.

Another detail in the Creation of Adam is the woman under God’s Arm. Scholars suggest that it could be either Eve or the Church. Either way, the implication is that the feminine is close to and cherished by God. The figure shows an intimate ease in the way

she grasps God's strong arm, laying claim to his protection. Could Eve's implication in the fall be related to her intimacy with God?

In the Fall and Expulsion, Adam and Eve are always together. In both depictions, their bodies overlap. I take this as an invitation to consider what it means to be made in God's image. Could it mean that God's image is not complete without the full spectrum of masculine and feminine? Not simply in a married couple, but within each person? And if we are made in God's image, is it a sin to identify with God, the creator? By no means! Indeed, a psychologist's technical word for love is 'identification'. Furthermore, if we are made in the image of God the creator, are we not then also creators? The labours of childbirth and agriculture that are exacerbated by the fall are labours of bringing forth life, of co-creating with God. Perhaps the suggestion is, then, that judgment hinders creativity. Our human vocation to be co-creators is complicated and made difficult by our tendency to judge, by our preoccupation with good and bad, right and wrong. What would you create if you were free from these worries?



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**

During the next song AbbeyKids set the altar.

Gathering Song: O Great Lover Who Pursues Us

O Great Lover who pursues us,
come, O One, and stir our hearts.
Call us back with full devotion,
kindle now your fire in us.
Let us scent you, taste your sweetness.
Come and carry us away.
Let us love you ever deeper.
Let us hasten to your side.

Bounding o'er the hills you beckon,
"Rise, my love and come away".
Winter's past and spring is blooming,
now has come the time to sing.
Wake, O winds, upon this garden,
blow the fragrance all around.
We with joy to you belonging
dance within your perfect love.

Who is like our great Beloved,
now appearing as the dawn?
All of heav'n in grand procession
praise Love's beauty bright as sun
Set us as a seal upon you;
troubled hearts will find their rest.
Yours is love to stand harsh waters,
love that lives as strong as death.

Richard Bruxvoort-Colligan / © 2003 Richard Bruxvoort-Colligan., This Here Music
(ASCAP) / OneLicense / Tune: HYFRYDOL / Public Domain.

Poem

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

We Proclaim

A Reading from the book of Genesis (3:8-21)

The woman and man heard the sound of the Sovereign God walking about in the garden in the breezy part of the day, and the woman and her man hid themselves from the presence of the Sovereign God among the trees of the garden. Then the

Sovereign God called to the man, and said to him, “Where are you?” And the man said, “I heard the sound of you in the garden, and I was afraid because I was naked, and I hid myself.” Then God said, “Who told you that you were naked? Did you eat from the tree which I commanded you not to eat?” And the man said, “The woman whom you gave to stand with me, she gave me fruit from the tree, and I ate.” Then the Sovereign God said to the woman, “What is this that you have done?” The woman said, “The serpent deceived me, and I ate.”

The Sovereign God said to the serpent, “Because you have done this, cursed are you among all herd animals and among all wild creatures; upon your belly you shall go, and dust you shall eat, all the days of your life. I will put enmity between you and the woman, and between your offspring and hers; her offspring will strike your head, and you will strike the heel of her offspring.” To the woman God said, “I will greatly increase your painful toil and your pregnancies; in pain shall you birth children, and your desire shall be for your man, yet he shall rule with you.” And to the man God said, “Because you have listened to the voice of your woman and have eaten of the tree which I commanded you, ‘You shall not eat from it,’ cursed is the ground because of you; in painful toil you shall eat of it all the days of your life. Thorn and thistle shall it grow for you; and you shall eat the plants of the field. By the sweat of your brow shall you eat bread until you return to the ground; for out of it you were taken, you are dust, and to dust you shall return.”

The man named his wife Eve because she was the mother of all living. And the Sovereign God made garments of skins for the woman and her man and clothed them.

...The word of the Lord. **Thanks be to God.**

Psalm 96



- 1 Sing to the Exalted a new song;
sing to the Creator, /all thê earth.
- 2 Sing to the Most High, /bless her name;
proclaim from day to day /her sálvation.

3 Declare among the nations her /glory,
 among all the peoples, her mar/velóus works.
 4 For great is the Ageless God, and greatly to /be
 praised; revered is she a/bove áll gods.
 5 For all the gods of the peoples are /idols,
 yet the Womb of Life /made thé heavens.
 6 Splendor and majesty are be/fore her;
 strength and beauty are /in hér sanctuary.
 7 Give to the Majestic One, you families of the /peoples,
 give to the Mighty One glo/ry ánd strength.
 8 Give to the Fire OF SINAI the glory /due her name;
 bring an offering and come in/to hér courts.
 9 Bow down and worship the Sovereign One in majestic
 /holiness; tremble in her presence, /all thé earth.
 10 Say among the nations, "The Ever-Living God reigns!
 The world is firmly established; it shall never /be moved.
 God will judge the peop/les with equity."
 11 Let the heavens rejoice, and let the earth /be glad;
 let the sea roar, along /with whát fills it.
 12 Let the field exult, and all that is /in it.
 Then shall all the trees of the forest /sing fór joy
 13 before the Wisdom of the Ages; for she is coming,
 for she is coming to /judge the earth.
 She will judge the world with righteousness,
 and the peoples /with hér truth.

Sung Acclamation:

Restore us again God of our salvation
 Revive us again in your unfailing love (x2)

Paul Zach feat. Liz Vice/ Used with permission

A reading from Paul's letter to the Romans (8:31-19)

What then shall we say about these things? If God is for us,
 who is against us? God is the one who did not spare the very
 Child of God, but rather for all of us, handed the Messiah over.
 Will not God - with Christ - also give us everything else? Who
 then will bring any charge against the elect of God? God is the
 one who justifies. Who will condemn? It is Christ Jesus, the one
 who died, moreover the one who was raised and who is at the

right hand of God, who intercedes for us. Who will separate us from the love of Christ? Will affliction, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, "For your sake we are being killed all day long; we are accounted as sheep to be slaughtered?" No, in all these things we are completely victorious through the one who loved us. For I am convinced that neither death, nor life, nor angels, nor powers-that-be, nor things that are, nor things that will be, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Redeemer...

The Word of the Lord. **Thanks be to God.**

Acclamation:

Restore us again God of our salvation

Revive us again in your unfailing love (x2)

Sermon

Rob Crosby-Shearer, EC

Silence for Reflection

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.

Offertory: Love Will Bring You Home

September sunlight through the clouds

Arms outstretched, the North, the South

The pavement pacing with your shoes

Dancing cover from the heat
Racing shadows of the trees
Someone is looking out for you.

Refrain: You've come so far, how far you've come
Go the distance. Into the arms where you belong
Love will bring you home, Love will bring you home.

We are hard-pressed on every side
We persevere through valleys wide
He will not cause your foot to slip
He sets the wind against your back
The finish near, it is not yet
Thanksgiving ever on your lips *Refrain*

The bridegroom sun, Runs across the sky,
With legs so strong, He runs to meet his bride,
With every sunrise

You are my portion and my cup
Poured out for me, You fill me up
With oil You have anointed me
And as I run, I want to rest
To feel Your peace within my chest
Like Mary sitting at Your feet. *Refrain*
Sandra McCracken / ©2016 DRINK YOUR TEA MUSIC / CCLI

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: Nothing can ever come between us

Nothing can ever come between us and the love of God,
The love of God revealed to us in Christ Jesus

The Taizé Community / © Ateliers et Presses de Taizé / OneLicense

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

And the blessing of God....

Closing Song: Just a Little Talk with Jesus

I once was lost in sin but Jesus took me in
And then a little light from heaven filled my soul
He bathed my heart in love and wrote my name above
Just a little talk with Jesus made me whole

Refrain: Now let us have a little talk with Jesus
Let us tell Him all about our troubles
He will hear our faintest cry and He will answer by and by
Now when you feel a prayer wheel turning
Then you'll know a little fire is burning
You will find a little talk with Jesus make it right

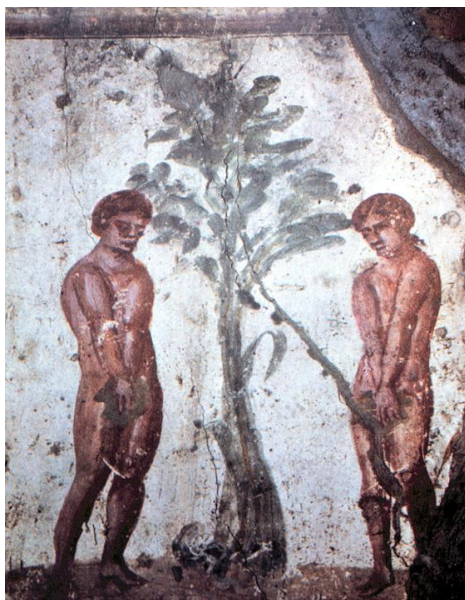
I may have doubts and fears - my eyes be filled with tears
But Jesus is a friend who watches day and night
I go to Him in prayer - He knows my every care
And just a little talk with Jesus makes it right *Refrain*
Cleavant Derricks / © 1937 Stamps-Baxter Music

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,
courageous in hope,
to seek the renewal of the land.

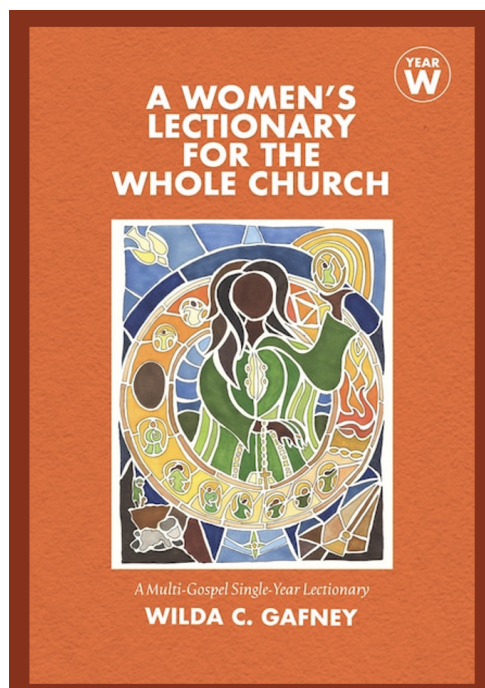
May it be so among us. Amen. (*enfleshed*)

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 which stories are centered and told - and more importantly, those that are not. Since Advent, we at AbbeyChurch have taken our weekly readings from the Women's Lectionary for the Whole Church Year (pictured) and will 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 anchors us in the sacred stories, while centering neglected voices in our Bible.

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. Join us!

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Office hours: Wednesday and Friday 9am-noon