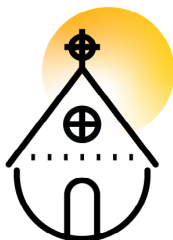


Palm Sunday

April 10, 2022 + 4pm



Artist Unknown, Psalter Map, 1265, British Museum



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 łk^wəŋən People, known today as
the Esquimalt and Songhees Nation.*

Lenten Art for this week:
From Jessica, AbbeyChurch Artist-in-Residence
image on front of leaflet

This week's image is a famous medieval map of the world. Christ is at the top (which is East, where the Son rises). The world is shown as a giant city, with Jerusalem at the center. Note the red sea coming down on the right, and the fenced in garden of Eden on the left. Let us think about what it means for Christ to come into the world, into Mary's womb, into Jerusalem, into our hearts. Henry Drummond's *The City Without* at Church from 1893 is a wonderful meditation on this.

Allow me to quote at length: "If anyone wishes to know what they can do to help on the work of God in the world, let him make a City, or a street, or a house of a City. People complain of the indefiniteness of religion. There are thousands ready in their humble measure to offer some personal service for the good of humankind, but they do not know where to begin. Let me tell you where to begin—where Christ told His disciples to begin, at the nearest City. I promise you that before one week's work is over you will never again be haunted by the problem of the indefiniteness of Christianity. You will see so much to do, so many actual things to be set right, so many merely material conditions to alter, so much striving with employers of labour, and City - councils, and trade agitators, and Boards, and Vestries and Committees ; so much pure, unrelieved, uninspiring hard work , that you will begin to wonder whether in all this naked realism you are on holy ground at all . Do not be afraid of missing Heaven in seeking a better earth.

The distinction between secular and sacred is a confusion and not a contrast ; and it is only because the secular is so intensely sacred that so many eyes are blind before it. The really secular thing in life is the spirit which despises under that name what is but part of the everywhere present work and will of God...

For the full reflection see this week's mailout.

I am indebted once again to the Celtic Daily Prayer book, printed by the Northumbria Community, for bringing these passages to my attention.

We Gather

Opening Loop

Tolling of the Bells

Welcome & Land Acknowledgment

Bell x 3

Call to Worship and Gathering Song

“My City in Ruins” with Zechariah 9.9-10

There's a blood red circle on the cold dark ground
And the rain is falling down
The church doors thrown open I can hear the organ's song
But the congregation's gone
My city of ruins (2x)

Now there's tears on the pillow -Darlin', where we slept
And you took my heart when you left
Without your sweet kiss
My soul is lost, my friend - tell me how do I begin again?
My city's in ruins (2x)

Come on rise up! Come on rise up! (2x)

*Rejoice greatly, O daughter Zion!
Shout aloud, O daughter Jerusalem!*

Come on rise up ... (2X)

*Lo, your king comes to you;
triumphant and victorious is he,*

Come on rise up ... (2X)

*humble and riding on a donkey,
on a colt, the foal of a donkey.*

Come on rise up ... (2X)

*He will cut off the chariot from Ephraim
and the war horse from Jerusalem;*

Come on rise up ... (2X)

*and the battle bow shall be cut off,
and he shall command peace to the nations;*

Come on rise up ... (2X)

*and his dominion shall be from sea to sea,
and from the River to the ends of the earth.*

Come on rise up ... (6X)

Bruce Springsteen / The Rising (2002) Columbia Records
Gathering words by Wine Before Breakfast/ Brian Walsh

Poem

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

Procession Song: Hosanna, Loud Hosanna

Hosanna, loud hosanna the happy children sang;
through pillared court and temple the lovely anthem rang.
To Jesus, who had blessed them, close folded to his breast,
the children sang their praises, the simplest and the best.

From Olivet they followed mid an exultant crowd,
the victory palm branch waving, and singing clear and loud.
The Lord of earth and heaven rode on in lowly state,
content that little children should on his bidding wait.

"Hosanna in the highest!" That ancient song we sing,
for Christ is our Redeemer, earth, let your anthems ring.
O may we ever praise him with heart and life and voice,
and in his blissful presence eternally rejoice.

Jennette Threfall / tune: ELLACOMBE / Public Domain

We Proclaim

Psalms 118: 19-29 (Translation by the Rev. Dr. Wilda Gafney)



19 Open for me the gates of righteousness,
that I may enter them

and give thanks to the Living God.

20 This is the gate to the Holy Presence;
the righteous shall enter through it.

21 I thank you that you have answered me
and you have become my salvation.

22 The stone that the builders rejected
has become die chief cornerstone.

23 This is Our God's doing;
it is marvelous in our eyes.

24 This is the day that the Font of Creation has made;
let us rejoice and be glad in it.

25 Ah! Holy One, help, save us!

Ah! Holy One, haste, deliver us!

26 Blessed is the one who comes in the name of the Most High
God.

We bless you from the house of the Holy One.

27 The Faithful One is God,
and she has given us light.

Bind the festal offering with ropes of branches,
up to the horns of the altar.

28 You are my God, and I will give thanks to you;
you are my God; I will exalt you.

29 Give thanks to the Holy One, for she is good,
for her faithful love endures forever.

Please rise in body or in spirit

as we prepare our hearts for the reading of the Gospel

Gospel Acclamation:

We longed for Egypt in the wilderness

A kingdom made of dust

Built an idol out of happiness

A paradise of rust

We lost all the meaning
Drowned out the feeling
Our hearts barely beating...

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 Matthew (21:1-11)

(Translation by the Rev. Dr. Wilda Gafney)

Now they had come near Jerusalem and reached Bethphage on the Mount of Olives, then Jesus sent two disciples, saying to them, “Go into the village before you, and immediately you will find a donkey tied, and a colt with her; release them and bring them to me. If anyone says anything to you, just say this, ‘The Son of Woman needs them.’ And they will send them immediately.” This took place to fulfill what had been spoken through the prophet, saying, “Tell the daughter of Zion, ‘Look, your sovereign is coming to you, humble, and mounted on a donkey, and on a colt, the foal of a donkey’.”

The disciples went and did just as Jesus had instructed them; they brought the donkey and the colt, and put their cloaks on them, and he sat on them. A very large crowd spread their cloaks on the road, and others cut branches from the trees and spread them on the road. The crowds that were going before him and the one following were shouting, saying: *“Hosanna to the Son of David! Blessed is the one who comes in the name of the Holy One! Hosanna in the highest!”*

When Jesus entered Jerusalem, the whole city was shook, asking, “Who is this?” The crowds were saying, “This is the prophet Jesus from Nazareth in Galilee.”

Let us proclaim the Gospel from the rooftops!

With our words and with our lives!

Acclamation, cont'd

We have trusted in the meaningless
And chased a life of ease
Now we wander in the shadow lands
Where comfort is our king
We lost all the meaning
Drowned out the feeling
Our hearts barely beating
Restore us again God of our salvation
Revive us again in your unfailing love (x2)

Paul Zach / Used with permission / CCLI

Sermon

Dr. Brian Walsh

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

Confession

Let us pray,

Holy God, today we give thanks that you enter into our life
not as a conquering king but as a humble servant - riding

on a donkey, washing our feet, meeting us in the depths of our pain, humiliation and sickness. We confess the ways we have not offered our solidarity or compassion to ourselves or others and have denied your call to justice and peace. We confess our sin - personal and collective. In this Holy darkness of Lent, let us return to your vulnerable aching heart and be renewed and strengthened to walk the way of the cross with you...

Silence

Absolution / Assurance of Grace

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: Our Cities Cry To You

Our cities cry to you, O God, from out their pain and strife;
you made us for yourself alone, but we choose empty life.
Our goals are pleasure gold & power; injustice stalks our earth;
in vain we seek for rest, for joy, for sense of human worth.

Yet still you walk our streets O Christ!

We know your presence here

where humble Christians love and serve in godly grace and fear.
O Word made flesh, be seen in us! May all we see and do
affirm you God incarnate and turn sad hearts to you!

Your people are your hands and feet to serve your world today;
our lives, the book our cities read to help them find your way.
O pour your sovereign Spirit out on heart and will and brain:
inspire your Church with love & power to ease our cities' pain!

O healing Savior, Prince of Peace, salvation's source and sum,
for you our broken cities cry- O come, Lord Jesus, come!
With truth your royal diadem, with righteousness your rod,
O come, Lord Jesus, bring to earth the city of our God!

E. Margaret Clarkson / © 1987 Hope Publishing Co. / OneLicense / Irish traditional

We Feast

Prayer Over The Gifts / Invitation to the Table

God our provider, you have not fed us with bread alone, but with words of grace and life. Bless us and these your gifts, which we receive from your bounty, through Jesus Christ our Lord. **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: He Shall Reign

Come broken, come captive
Come all you who mourn
Oh groaning creation, rejoice
A child, a Savior, our healing he brings.
What freedom! What consolation!

Refrain:

He shall reign (He shall reign), He shall reign
He shall reign (He shall reign), He shall reign

He'll order his kingdom
With justice and peace
Oh merciful one, oh Lamb of God
All nations, all people All heaven and earth
Will bow down and to Him proclaim

El reignara, (El reignara) El Reignara
El reignara, (El reignara) El Reignara

Tom Wuest / © 2008 Brass Trumpet Publishing / Used with permission

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: Into Jerusalem Jesus Rode

Into Jerusalem Jesus rode,
triumphant king acclaimed;
palm branches spread to honour his way,
garments laid down as tokens of praise;
shouts of "Hosanna" surged through the throng
into Jerusalem.

Within Jerusalem Jesus stood
masquerade king reviled:
thorns made a crown (grim satire of truth),
robe like a wound thrown over his back:
echoes of "Crucify" filled the air
within Jerusalem.

Outside Jerusalem Jesus hung,
crucified King despised;
wood formed a cross suspending his life,
soldiers cast lots to deal out his clothes;
his lonely cries: "My God"; "It is done"
outside Jerusalem.

Carl P. Daw, Jr. / © 1990 Hope Publishing Co. / OneLicense /
Tune: LACQUIPARLE; Dakota melody / Public domain

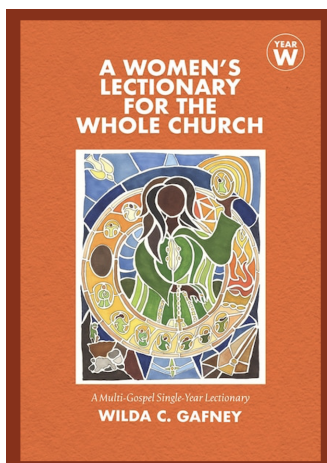
Sending

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.



Linda Richardson from [here](#).



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