

Easter 4

May 8, 2022 + 4pm



Photo by Iza Gawrych, Poland



*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 ɫəkʷəŋən People, known today as the Esquimalt and Songhees Nation.

Opening Loop
Tolling of the Bells
Welcome & Land Acknowledgment

Bell x 3

Call to Worship

Alleluia! Christ is risen.

The Lord is risen indeed. Alleluia!

Let us pray,

Mothering God, you formed us from the soil and
breathed life into our bones. Thank you for our
bodies and our earthy companions of flora and
fauna.

We are grateful that you chose to teach us
how to be human by becoming a human among us.
Forgive us for the ways we have wounded creation and our
human kin who most feel the effects of a changing climate.
Open our hearts to wonder and transformation.
Teach us to rebel against the silencing of your
people, creatures, the felling of your forests, and the
suffering of your children. Help us to become
ambassadors of reconciliation on our way to a new
creation. Oh Love Incarnate, may your kingdom
come on Earth as it is in heaven. **Amen**

@ARochaCanada

Poem —John Updike, “Seven Stanzas as Easter” (1960)

Make no mistake: if he rose at all
It was as His body;
If the cell's dissolution did not reverse, the molecule
reknit, the amino acids rekindle, the Church will fall.

It was not as the flowers, each soft spring recurrent;
It was not as His Spirit in the mouths and fuddled eyes of
the Eleven apostles; It was as His flesh; ours.

The same hinged thumbs and toes; The same valved heart
That—pierced—died, withered, paused, and then
regathered out of enduring Might new strength to enclose.

Let us not mock God with metaphor,
Analogy, sidestepping, transcendence,
Making of the event a parable, a sign painted in the faded
Credulity of earlier ages: Let us walk through the door.

The stone is rolled back, not papier-mache,
Not a stone in a story,
But the vast rock of materiality that in the slow grinding of
Time will eclipse for each of us the wide light of day.

And if we have an angel at the tomb, make it a real angel,
Weighty with Max Planck's quanta, vivid with hair, opaque
in the dawn light, robed in real linen
Spun on a definite loom.

Let us not seek to make it less monstrous,
For our own convenience, our own sense of beauty,
Lest, awakened in one unthinkable hour, we are
embarrassed by the miracle,
And crushed by remonstrance.

During the Opening Song, AbbeyKids set our altar

Opening Song: We Will Make No Peace With Oppression

We will make no peace, no peace, no peace with oppression
we will make no peace, no peace (x2)

Those who live by the sword will die by the sword
We will stand against the violence of every form
We will march in the streets, "No justice, no peace!"
Arm in arm with our neighbour till we all stand free.

Almighty God, help us not to be afraid
Almighty God, give us your strength

We will make no peace, no peace, no peace with oppression
we will make no peace, no peace (x2)

We won't turn away from the pain of our brothers,
cries of our sisters, grieving of our mothers.
We won't turn away from destructive politicians,
Overflowing prisons, corruption in our systems.

Almighty God, help us not to be afraid

Almighty God, give us your strength.

Latifah Alattas, Liz Vice, Owen Stroud / ©2020 Integrity's Alleluia! Music / Paul Zach
Publishing / Porters Gate Publications / CCLI

We Proclaim

Psalm 9:9-14 *(Translation by the Rev. Dr. Wilda Gafney)*

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.

A reading from the second letter of Paul to the Corinthians (4:7-12)

Now we have this treasure in earthen vessels, so that this
supreme power is Gods and not of us. In every way are we
oppressed, but not crushed; perplexed, but not in despair;
persecuted, but not forsaken; knocked down, but not
destroyed; always bearing forth in the body the death of
Jesus, in order that the life of Jesus might also be
revealed in our bodies. Always, for as long as we live, we
are being given up to death for the sake of Jesus, so that

the life of Jesus may be revealed in our mortal flesh. Thus, death is at work in us, but life in you all.

The word of the Lord

Thanks be to God

*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 (7:18-23)

(Translation by the Rev. Dr. Wilda Gafney)

Now, the disciples of John brought news of all these things [that Jesus raised a person from the dead] to John. And John called two in particular among his disciples. He sent them to the Messiah to ask, “Are you the one who is to come, or are we to wait for another?” When the disciples had come to Jesus, they said, “John the Baptizer has sent us to you to ask, ‘Are you the one who is to come, or are we to wait for another?’” By that time Jesus had cured many people of diseases, plagues, and evil spirits, and to many blind persons he gave sight. So Jesus answered them, “Go and take this news to John, what you have seen and heard:

those who were blind receive sight,

those who were lame walk,

those who were diseased-in-skin are cleansed,

those who were deaf hear,

those who were dead are raised,

those who are poor have good news proclaimed to them.

And blessed is anyone who takes no offense at me.”

Let us proclaim the Gospel from the rooftops!

With our words and with our lives!

Acclamation continued

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

American traditional

Sermon

Meagan Crosby-Shearer, EC

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.

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Our Prayers

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: O for a Thousand Tongues to Sing

O for a thousand tongues to sing
my great Redeemer's praise,
the glories of my God and King,
the triumphs of his grace!

Jesus! the name that charms our fears,
that bids our sorrows cease,
'tis music in the sinner's ears,
'tis life and health and peace.

He speaks, and listening to his voice,
New life the dead receive,
The mournful broken hearts rejoice,
The humble poor believe.

My gracious Saviour and my God,
assist me to proclaim,
to spread thro' all the earth abroad
the honors of your name.

Charles Wesley / Tune: AZMON, C.G. Gläser, adapted by Lowell Mason / 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 come to this Table because we are claimed in covenant

Because we are still learning what covenant and togetherness means

how it looks and moves and feels

Because we long for liberation

Because we thirst for justice

Because we know the need—fierce and urgent—

for grace and freedom and nourishment in our flesh and our bones

Because this is not a table of AbbeyChurch or the

Emmaus Community, this is Christ's table

and you are invited to bring your whole lives...

Because we need each other and we need this sacrament, this visible sign of life-giving grace, flowing and overflowing. So, come. It is Jesus who meets us here.

@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 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 x 2

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. X2

Send your Holy Spirit upon us and upon these gifts...

Amen X4

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. Juice is in the small cups.
Wine is in the common cup.*

Communion Song: Come, My Way, My Truth, My Life

Come, my Way, my Truth, my Life:
such a way as gives us breath;
such a truth as ends all strife;
such a life as killeth death.

Come, my Light, my Feast, my Strength:
such a light as shows a feast;
such a feast as mends in length;
such a strength as makes a guest.

Come, my Joy, my Love, my Heart:
such a joy as none can move;
such a love as none can part;
such a heart as joys in love.

George Herbert / Tune: THE CALL, Ralph Vaughan Williams / Public Domain

Prayer after Communion

Living Christ, thank you for this meal that nourishes our bodies and spirits. By feasting on this bread of life, your presence reminds us of our belovedness, even when we struggle. For you, Holy Mystery, companion us through all things. Thanks be for your sustaining love. **Amen.** @enfleshed

We Are Sent

Blessing

Closing Song: We Shall Overcome

We shall overcome, we shall overcome,
We shall overcome someday;
Oh, deep in my heart, I do believe,
We shall overcome someday.

God will see us through, God will see us through,
God will see us through today;
Oh, deep in my heart, I do believe,
We shall overcome today.

We'll walk hand in hand, we'll walk hand in hand,
We'll walk hand in hand someday;
Oh, deep in my heart, I do believe,
We'll walk hand in hand someday.

The truth shall make us free, the truth shall make us free,
The truth shall make us free someday;
Oh, deep in my heart, I do believe,
The truth shall make us free someday.

We shall live in peace, we shall live in peace,
We shall live in peace someday;
Oh, deep in my heart, I do believe,
We shall live in peace someday.

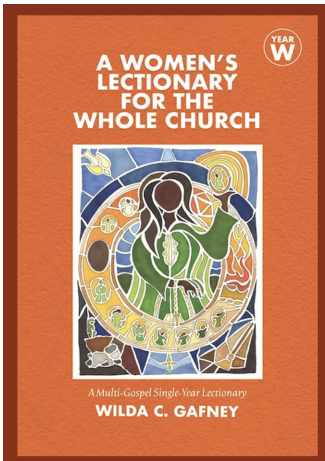
Traditional / Charles Albert Tindley / Public Domain

Sending

Go in the fleshy, resurrected power of Christ!

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 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 centres 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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