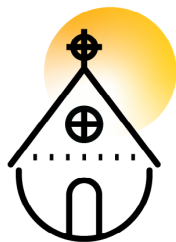


**Lent Four**  
**March 27, 2022 + 4pm**



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

## Lenten Art for this week:



Upper Rhenish Master, *The Garden of Paradise*, c. 1410

Here we have a 15th century painting from Germany showing a walled garden with Mary seated in the center reading a book. It is the garden of paradise. The figures surrounding Mary are an allegory for a complete, earthly paradise. The infant Jesus is at her feet playing a psaltery (a stringed instrument related to the zither) which is held by St. Cecelia, patron saint of music. To the left we have St. Dorothy, patron of love, midwives, florists, brewers of beer, gardeners and newlyweds, who is picking cherries— a symbol of the sweetness of a life marked by good deeds. Just below her St. Barbara, patron of architects and artillery (her father was struck by lightning after he beheaded her) ladles some water out of a well. On the right, St. Oswald, the saintly king of Northumbria, leans in to hear a conversation between Archangel Michael and St. George (note the dead dragon below them).

Taking these symbolic figures together, we have a sacred space containing romantic love, purity, music, the defeat of evil, and the rule of justice. The artist ties this vision of paradise to earthly existence by including what would turn out to be some of the earliest depictions of recognizable plants and birds: lily of the valley, strawberries, irises– a total of 27 plant species and 12 kinds of birds. No abstractions or ideals here– the fruits of creation are the best and most proper ornaments of paradise! And there, on the table next to Mary (who is clothed in truth (blue), and passion (red)), we see evidence of some of those fruits being eaten. Surely this is a reference to the first garden and the fruit eaten there. This time though, the fruit is not just bitten, but peeled and eaten entirely, and the party remains secure within the protective walls of the kingdom.

The last detail I would like to highlight is that Mary is reading. It is a significant detail, and I would argue is part of her iconography– one of the symbols that shows us who she is. It is a reference to the Annunciation. Legend tells us she was reading the book of Isaiah when Gabriel appeared to her. We must not take this for granted! In the middle ages, literacy was scarce and books were luxury objects– worth the equivalent of a knight’s yearly salary, at least. So we see Mary being related to Eve in another way– the thirst for knowledge is shared by both women, and redeemed by Mary.

- From Jessica, AbbeyChurch Artist-in-Residence

# We Gather

## **Opening Loop**

### **Tolling of the Bells**

#### **Welcome & Land Acknowledgment**

*There is a tradition where the 4th Sunday of Lent is a time to 'lighten up' a little from the bleakness of Lenten discipline. It's known as "Laetare Sunday" - taken from the word 'Rejoice' in Latin - from the traditional introit. It's also one of the two times of the year when the liturgical colour is rose (ie pink!). Themes of joy are interspersed throughout the worship...*

*Bell x 3*

#### **Introitus: Laetare Ierusalem**

Laetare Jerusalem: et conventum facite omnes qui diligitis eam: gaudete cum laetitia, qui in tristitia fuistis: ut exsultetis, et satiemini ab uberibus consolationis vestrae.  
Psalm: Laetatus sum in his quae dicta sunt mihi: in domum Domini ibimus.

*Translation: Rejoice, O Jerusalem: and come together all you that love her: rejoice with joy, you that have been in sorrow: that you may exult, and be filled from the breasts of your consolation. Psalm: I rejoiced when they said to me, we shall go into God's House!*

#### **Call to Confession**

**Bell. Silent Confession. Bell.**

**Absolution / Assurance of Grace**

*During the next song AbbeyKids set the altar.*

#### **Gathering Song: Joy Will Come**

The shadow has no power over us  
For we will trust in the Lord  
And through the night we have a song to sing  
A hope that we can cling to

*Refrain:* Joy will come in the morning  
Joy will come in the morning  
God is our rock and our salvation - Joy will come

Sister, fix your eyes upon the hills  
For surely help will come  
Brother, we will take our refuge in  
The God who knows our suffering *Refrain*

We will rise up - We will rise up in the morning  
Paul Zach / © 2021 Paul Zach / Used with permission

**Poem**

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

**We Proclaim**

**A Reading from the Song of Songs (4:7-16)**

To a woman . . .  
All of you is beautiful, my beloved companion;  
there is no flaw in you.  
With me! From Lebanon, my bride, come with me;  
come with me from Lebanon.  
Depart from the peak of Amana,  
from the peak of Senir and Hermon,  
from the dens of lions,  
from the mountains of leopards.  
My heart is yours, my sister, my bride,  
my heart is yours with just one of your eyes,  
with one jewel of your necklace.  
How beautiful is your love, my sister, my bride!  
How much better is your love than wine,  
and the fragrance of your oils more than every spice!  
Honied sweetness drips from your lips, my bride;  
honey and milk are under your tongue;  
the scent of your garments is like the scent of Lebanon.  
A garden locked is my sister, my bride,  
a garden locked, a fountain sealed.  
Your limbs are an orchard of pomegranates  
with all choicest fruits: henna with nard,  
nard and saffron, sweet cane and cinnamon,  
with every kind of frankincense tree,  
myrrh and aloes, with all the best spices:  
A garden spring, a well of living water,  
streaming from Lebanon.  
To a woman's beloved . . .

Awake, Zaphon, northern wind,  
and come, Teman, southern wind!  
Blow upon my garden  
that its spice-scent might flow.  
Let my beloved come to their garden,  
and partake of its choicest fruits.  
...The word of the Lord. **Thanks be to God.**

### Psalm 136: 1-9



- 1 GIVE THANKS TO the Fount of Life, whó is good,  
for her faithful love is /evérlasting.
- 2 Give thanks to the Gód of gods,  
for her faithful love is /evérlasting.
- 3 Give thanks to the Majesty of Májesties,  
for her faithful love is /evérlasting;
- 4 who alone does great wónders,  
for her faithful love is /evérlasting.
- 5 who through insight made the héavens,  
for her faithful love is /evérlasting;
- 6 to the one who spread out the land upon the wáters,  
for her faithful love is /evérlasting;
- 7 to the one who made the great lights,  
for her faithful love is /evérlasting;
- 8 the sun to govern the dáy,  
for her faithful love is /evérlasting;
- 9 the moon and stars to govern the níght,  
for her faithful love is /evérlasting.

### **A Reading from the first letter of John (4:7-12)**

Beloved, let us love one another, because love is from God and everyone who loves is born of God and knows God. Whoever does not love does not know God, for God is love. In this way Gods love was revealed among us: God sent Gods only Son into the world so that we might live through him. In this is love, not that we loved God but that God loved us and sent Gods own Son to be the means of forgiveness for our sins. Beloved, if God loves us thus, we ought also love one another. God no one has

ever seen. Yet if we love one another, God lives in us, and God's love is made complete in us.

...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:**

**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 John (3: 11-17): "Very truly, I tell you, we speak of what we know, and we testify to what we have seen; yet you all do not receive our testimony. If I have told you all about earthly things and you do not believe, how can you all believe if I tell you about heavenly things? Now then, no one has ascended into the heavens except the one who descended from the heavens, the Son of Woman. And just as Moses lifted up the serpent in the wilderness, so must the Son of Woman be lifted up, that whoever believes in him may have eternal life. "For God so loved the world that God gave God's only Son, so that everyone who believes in him may not perish but may have eternal life. Indeed, God did not send the Son into the world to condemn the world, but in order that the world might be saved through him."

Let us proclaim the Gospel from the rooftops!

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

*We repeat singing the acclamation*

**Sermon**

**Catherine Pate**

*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**

Prayer Stations

*In-house, we light candles, write prayers to place into the prayer weave or go into the chapel for anointing with oil.  
At home, please pray in a creative way as you feel called.*

## **Prayer Song: Little Things With Great Love**

In the garden of our Savior, no flower grows unseen;  
His kindness rains like water on every humble seed.  
No simple act of mercy escapes His watchful eye —  
for there is One who loves me: His hand is over mine.

In the kingdom of the heavens, no suffering is unknown;  
each tear that falls is holy, each breaking heart a throne.  
There is a song of beauty on ev'ry weeping eye —  
for there is One who loves me: His heart, it breaks with mine.

Oh, the deeds forgotten; oh, the works unseen,  
every drink of water flowing graciously,  
every tender mercy, You're making glorious.  
This You have asked us: do little things with great love,  
little things with great love.

At the table of our Savior, no mouth will go unfed;  
His children in the shadows stream in and raise their heads.  
Oh give us ears to hear them and give us eyes that see —  
for there is One who loves them: I am His hands and feet.

Audrey Assad, Isaac Wardell, Madison Cunningham / © 2017 Porter's Gate Publishing  
(BMI) and Hymns From the Porter's Gate (ASCAP) / CCLI

## **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: I Searched For You** (video reflection)

*Refrain:* I searched for you - Found and lost you on the way  
I searched for you -Over the hill of a better day  
I searched for you - In every mile I couldn't comprehend  
I searched for you - And I'll do it again

Should only frame you in a metaphor  
Not cast you off in our own image anymore  
Big questions etched across the sky  
The weight and reason of everything we'd like to know. *refrain.*

Saw the blessing saw the curse  
I've seen my best and I've seen my worst  
Seen a lot of beauty seen a little hate  
The great indifference and a twist of fate  
Seen a lot of passion and empathy  
The power and greed of the me me me  
Seen a lot of suffering seen a lot of good  
Felt the big life love of a neighbourhood  
A needle in the arm and the sadness grow  
The holy and the hidden and the outcast soul  
Seen a lot of surplus but in the wrong place  
And in the eyes of the broken I thought I saw your face. *refrain.*

The heart is a mystery  
Stumble out of bed each day and struggle to be free  
Stood by an ocean raging blue  
And I searched for you

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## **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: Lord, I Believe**

Lord I believe; help Thou mine unbelief  
I see Thy cross, oh teach my heart to cling  
Hast Thou not bid me love Thee, God and King?  
Spirit help my unbelief!

Lord, I believe; the hold of sin is strong.  
And stout its heart to pluck me from Thy love;  
But stronger is Thy Grace! Oh, brace me up!  
Spirit help my unbelief!

I ask no dream, no prophet ecstasies.  
I have no constant heart, no kindled faith.  
But take the dimness of my soul away!  
Spirit help my unbelief!

Teach me to feel that Thou art always nigh.  
Teach me the struggles of the soul to bear.  
Teach me the patience of unanswered prayer.  
Spirit, help my unbelief!

Lord I believe; in mercy, grant me grace  
To know Thee blessed Savior more and more  
I can do naught without Thee, show Thy face  
Spirit help my unbelief!

Music: Isaac Wardell and Joseph Pensak; Words: Isaac Wardell; additional words by Daniel Howard and George Croley / © 2008 New Jerusalem Music

### **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: The Love of Jesus Calls Us**

The love of Jesus calls us our joyous praise to sing;  
our deeply felt thanksgivings we now together bring,  
for all God's many blessings, unasked yet still received,  
and for the generations who faithfully believed.

The love of Jesus calls us, that we may always be  
companions on a journey, where all the world may see  
that serving Christ is freedom which time does not destroy;  
where Christ's command is duty, and every duty joy.

The love of Jesus calls us to go where he would go,  
to challenge all that limits, to change, to learn, to grow,  
to know that Christ has freed us, that prisons are no more;  
for those who seek his kingdom, Christ opens every door.

The love of Jesus calls us in swiftly changing days,  
to be God's co-creators in new and wondrous ways;  
that God with all their children may so transform the earth,  
that love and peace and justice may give God's kingdom birth.

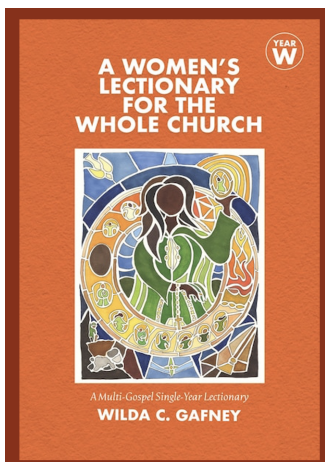
Text: Herbert O'Driscoll / OneLicense / Tune: AURELIA; Samuel Sebastian Wesley /  
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## **Sending**

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*



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## **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.

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