

**Church of the Divine Love**

**FIRST SUNDAY AFTER PENTECOST**

**TRINITY SUNDAY**

**MAY 26, 2024 10:15 AM**

**HOLY EUCHARIST, RITE II**

Prayer before worship – on insert at end

THE WORD OF GOD

Processional Hymn #

Opening Acclamation page 355

Collect for Purity page 355

Gloria (sung)

Collect of the Day - lectionary sheet insert

First Lesson: **Isaiah 6:1-8**

Psalm 29

Second Lesson: **Romans 8:12-17**

Gradual Hymn #

Gospel: **John 3:1-17**

Sermon – The Rev. Jean Lenord Quatorze (printed on insert)

The Nicene Creed page 358

Prayers of the People, Form VI page 392

The Peace

Welcome and Announcements

THE HOLY COMMUNION

Offertory Hymn #

Doxology (sung)

The Great Thanksgiving:

Eucharistic Prayer B page 367

Sanctus (S-130 in hymnal) page 367

Hymn during Consecration (printed on insert)

The Lord's Prayer page 364

The Breaking of the Bread, Anthem & Prayer page 337

The Communion of the People

Communion Hymn #

Post Communion Prayer page 365

Prayer for Peace – on insert

Prayer of St. Francis page 833

Dismissal Hymn –

### **Sermon Sunday May 26, 2024**

Isaiah 6:1-8; Psalm 29; Romans 8:12-17; John 3:1-17.

#### **Sisters and brothers in the faith,**

Think about your son, Joseph, was about four years old he would wake up about four thirty in the morning and call out, Dad! Can I sleep with you? You would call back, Yeah, come on; but bring your own pillow. He'd come running in dragging his pillow, jump in bed, and fall back asleep.

Joseph knew that when he cried out, you would be there, you would answer, and the answer was always yes. Every time he cried out, Dad! something deep within him was bearing witness that he was your son and you were his father. Something deep within him was bearing witness to a relationship of love, intimacy, trust, and faithfulness. His crying out did not create that relationship, it revealed the relationship that already was. His calling out was evidence or testimony of something he and you both knew and experienced deep within ourselves. St. Paul says the same thing is true about us and God. We have already received a spirit of adoption. Something deep within us, something beyond logic, explanation, and understanding, knows that God is our Father and we are his sons and daughters. When we cry out "Abba! Father!" we are like a young child calling, "Daddy!" Those are not just our words, however. They are also the words of God's Spirit bearing witness that we are the Father's children, joint heirs with Christ. Whenever we cry out "Abba! Father!" whether it be in times of fear, joy, confession,

thanksgiving, praise, or simply the desire to be close we are opening our lives to God and taking our place in the life of God. We are acknowledging what already is: God is present; God will respond; and God's first answer is always yes. That does not mean we always get what we want. God's yes means that God always opens his life to us. Ultimately, God himself is the answer to our deepest and most profound needs and requests. God is the one in whom we live, move, and have our being. That's what it means to be born from above. To cry out "Abba! Father!" is to claim and seek our birth from above. It means that we take our place in the life of the Holy Trinity. In the mystery of Trinitarian life all that we are and all that we have become one shared life. We are forever opening ourselves to receive the life of another and pouring ourselves out into the lives of another. "Abba! Father!" does not simply describe who God is, but also how God is.

Nicodemus asks, "How can these things be?" It doesn't make sense that a person can be born again, from above, after having grown old. It makes no more sense than three persons who are one. It makes no more sense than a God who invites human beings to become divine, holy, and live like God. Nicodemus doesn't understand. He is literally and figuratively in the dark when he comes to Jesus. He wants information. Jesus, however, gives Nicodemus no answers. Instead, he offers Nicodemus an experience. He offers him a vision of new life and the experience of God. That life and experience are found in the Holy Trinity. Some things should not be excessively explained or predicated on rational understanding. They can only be experienced. To explain sometimes diminishes or even eliminates the experience. Imagine what it would have been like if when Joseph called out, Dad, can I sleep with you? You responded; can you first explain our relationship? Parents do not do that to their children, neither does God.

The deepest and most profound truths of our lives are not provable facts. They are, rather, relational, personal, and intimate. They offer experiences and meaning not explanations and understanding. The Feast of the Holy Trinity is not about a doctrine, ideas, or concepts. It is a feast of life, a feast of being and existence, a feast of love, a feast of sharing and giving, a feast of mystery that invites human beings to participate in God's life. The early church teachers spoke about the Trinity as perichoresis, the giving of one's self and the receiving of another that happens in a dance. Perichoresis is the dance of love between the Father, the Son, and Holy Spirit. They are distinct and yet one the way dancers and the dance are distinct and yet one. Take away the dance and there are no dancers. Take away the dancers and there is no dance. This choreography of love cannot be contained. It spills out and flows beyond the three persons. "For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life." The choreography of love reaches out, connects, and enfolds. Trinitarian reaching out is expressed in the creation of all that is. Trinitarian connection is manifested in the incarnation, life, death, and resurrection of Jesus Christ. Trinitarian enfolding is the invitation to dance.

We think about other people when we are not with them. We think about our children who have grown up and moved out. We think about our spouse when we are away from each other. We think about our friends when we are apart. We think about our loved ones who have died. But in that moment when we

are really present, when we have truly shown up and offered all that we are and all that we have, we're not thinking about the other person, we are one with them. It is a moment of love, intimacy, and union. It's not defined by life or death, distance or geography. It is defined and made possible for us by the eternal life and love shared by the Father, the Son, and the Holy Spirit. Who is the person with whom you have the closest, deepest, most intimate relationship? Picture him or her and your relationship. When you are with that person you are not thinking about him or her. In moments of ecstatic love, you look at him or her and see yourself in his or her life and he or she does the same with you. We open ourselves to each other. We give ourselves to the other and receive the other into ourselves. That is the trinitarian life. It is the choreography of love and it's happening all the time. In the midst of an honest, real, and meaningful conversation we're not thinking about the other person. We are with them and they are with us. A single life envelops and flows between us. We don't make that happen; it just does. That's trinitarian life. When we are rolling on the floor, laughing, and playing with our child or grandchild we are not thinking about them, we are completely open and present to their life and they to ours. The line between their life and our life gets blurry and there is only love. That's trinitarian life.

Sometimes we see the world through another's eyes and their joys or sorrows take root in us as if they were our own. When that happens, we are not receiving news or information about another, we are sharing a common life. We are loving our neighbor as our self. That's trinitarian life. Every now and then we are immersed in prayer and no longer conscious that we are praying. We no longer see ourselves talking to or thinking about God. Rather, our life is one with God's and we are participating in the life of the Holy Trinity. Each of these are moments when we can honestly say, I love, therefore I am. These and a thousand others just like them are trinitarian moments. Love for one another and faith in the Holy Trinity are integrally related. You cannot have one without the other. Our love for one another is the precondition for a Trinitarian faith and a Trinitarian faith is what makes possible, fosters, and gives meaning to our love for another. The Holy Trinity is not a concept to be explained, numbers to be calculated, or a problem to be solved. It is a life to be lived, a love to be shared, and a beauty to be revealed. Stop thinking about God. Live the life, share the love, reveal the beauty. **Amen.**

FIRST SUNDAY AFTER PENTECOST: TRINITY SUNDAY

10:15 AM                      HOLY EUCHARIST, RITE II                      (also on zoom)

COFFEE HOUR FOLLOWS

MONDAY      8:30 PM                      AA MEETING

WEDNESDAY      7:00 PM                      AL-ANON MEETING

THURSDAY      10AM-2PM                      THRIFT SHOP

8:30 PM                      AA MEETING

SATURDAY 9:00 AM CLEAN-UP DAY

10AM-2PM THRIFT SHOP

SECOND SUNDAY AFTER PENTECOST: PROPER 4

10:15 AM HOLY EUCHARIST, RITE II (also on zoom)

CELEBRANT: BISHOP HYDE

CLOSING OF NURSERY SCHOOL

RECEPTION TO FOLLOW

**SUNDAY, JUNE 9<sup>TH</sup> – 9:AM SERVICES BEGIN**

	Today	Next Week
Eucharistic Minister	Anthony Giordano	Jess Berbeck
Coffee	Nolans	Reception

SUPPORT THE FOOD PANTRY – DROP-OFF IN THE KITCHEN

**PARISH PRAYER LIST**

Loving God, comfort and heal all those who suffer in body, mind or spirit. Give them courage and hope in their troubles and bring them the joy of your salvation. Especially we remember before you:

Manetta Family	Betty Curley	Jess
Bob Curley	Steve Curley	Art
Chris Dickson	Kate Jones	Deb P.
John Mulligan	John Rocco	Judy

Warren	Donna A.	Kristen
Christopher	Bernie Walther	Celeste
Jerry & Family	Phil Ryder	Henry
Anthony Paribello	Barbara Curran	Del
Robert Hosey	Beverly Noel	Aidan
Sally & Roger	Sophia	Carol K.
Mary & Family	Ann Turco	Jan
Grace Schinella	Gladys Hadija	Vincent
Michael & Family	Matthew Treasure	Mo
Michelle & Baby	Marjorie Guerrier.	Joseph
Nathan Treadwell	Alexandra Goldman	Ciara

All people and countries suffering from violence, hatred and natural disaster  
 Help us speak words of encouragement and offer deeds of kindness to them.  
 Bring us with them, into the unending joy of your kingdom. Amen.

To add or make changes to prayer list during the week, email  
 Janet Croft at [jmc220@optonline.net](mailto:jmc220@optonline.net).

### Prayer before Worship

Almighty God, who pours out on all who desire it, the  
 spirit of grace. Deliver us, when we draw near to you,

from coldness of heart, and wanderings of mind, that  
with steadfast thoughts and kindled affections we may  
worship you in spirit and in truth; through Jesus Christ  
our Lord. Amen.

Hymn to be sung during the consecration:

Father I adore you,

Lay my life before you,

How I love you.

Repeat twice with second verse starting with Jesus  
and third verse starting with Spirit.

Prayer for Peace

Eternal God, in whose perfect kingdom no sword is drawn  
but the sword of righteousness, no strength known but the strength of love: So  
mightily spread abroad your Spirit, that  
all peoples may be gathered under the banner of the Prince  
of Peace, as children of one Father; to whom be dominions  
and glory, now and for ever. Amen











