

Church of the Divine Love

THIRD SUNDAY OF EASTER

APRIL 23, 2023 10:15 A.M.

HOLY EUCHARIST, RITE II

Prayer before worship – on insert

THE WORD OF GOD

Processional Hymn -#

Opening Acclamation for Easter page 355

Collect for Purity page 355

Gloria (sung) page 356

Collect of the Day - lectionary sheet insert

First Lesson: **Acts 2:14a, 36-41**

Psalm 116:1-3, 10-17

Second Lesson: **1 Peter 1:17-23**

Gradual Hymn #

Gospel: **Luke 24:13-35**

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

Nicene Creed page 358

Prayers of the People, Form IV page 388

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 – 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 #	
Dismissal	

Sermon Sunday April 23, 2023

Acts 2:14a,36-41; Psalm 116:1-3,10-17; 1 Peter 1:17-23; Luke 24:13-35.

Beloved Sisters and Brothers in Christ,

Have you ever felt like you just had to get away? Or felt like life had given you more than you could handle? Have you ever run away from life? Have you ever been deeply disappointed? Have you lived with unmet expectations? When have you felt lost, as if your world had been turned upside down? Have you ever wrestled with those big questions: “Who am I now? What’s next? Where do I go? What do I do?” Can you remember a time when you did everything right and life still didn’t work out the way you planned or wanted? Have you grieved the death of a loved one, a dream, an identity, a future? Has your life ever been shattered? If so, then you know what it’s like to be Cleopas and his companion.

It’s Easter morning and the two disciples are leaving Jerusalem. Who can blame them? Jerusalem is a place of pain, sorrow, and loss. It’s a place of death, unmet expectations, and disappointment. It’s a place where their lives were shattered. No one wants to stay in that place. I sure don’t, do you? As they walk, they are talking about all the things that happened, and, I suspect, all the things that didn’t happen. They are talking about Jesus’ arrest, torture, crucifixion, and death. They are talking about hope that didn’t materialize, expectations that were unmet, investments that paid no return. They are disappointed and sad. They had hoped Jesus was the one, but he’s dead. And there’s a part of them that’s been lost, a part of them that died with Jesus. They had heard rumors that he was alive but it all

sounded like an “idle tale” (Luke 24:11). There was nothing to keep them in Jerusalem. Their lives had been shattered.

I don't know why they chose to go to Emmaus, but I've known times when I just wanted to get away, when any place was better than where I was. Any place would be better than Jerusalem. Emmaus is our escape from life. Or so we think. What we don't know at the time, and what Cleopas and his companion did not know, is that it is also the way back to life. That realization happened for the two disciples, as it does for us, in the breaking of the bread. It wasn't an escape from life that took them to Emmaus, but a hunger for life. It wasn't brokenness that took them to Emmaus but a hunger for wholeness. It wasn't a shattering that took them to Emmaus, but a hunger for restoration. Hunger is more than physical, it also spiritual and emotional. We are by nature hungry. We hunger for life, love, wholeness, community, meaning, purpose. That hunger is surely the reason they strongly urged Jesus, “Stay with us.” Jesus would not only stay; he would feed them. The guest they invited to their table would become their host.

When Jesus was at the table with them, he took bread, blessed and broke it, and gave it to them. Then their eyes were opened, and they recognized him. They recognized him as the one they had left for dead in Jerusalem. They recognized him as the one who had accompanied them on the road to Emmaus. They recognized him as the one they had hoped he would be. Jesus wasn't just giving them bread; he was giving them back themselves. This was their restoration. When Jesus broke the bread something in them broke open. With that breaking open their lives were being put back together. So, it is for us as well. We've all had times when our lives were broken open in ways we could never imagine or have done for ourselves.

Despite how it feels, our brokenness is not an ending. There is more to it than we often see or know. It is not just brokenness, a shattering, it is a breaking open to new life, to new seeing, to new recognition, to community, welcome, hospitality, and love. Isn't that why we gather around the table every Sunday? Isn't that our unspoken desire for the meals we share with each other? Jesus fed them not just with bread but with himself: with his body, his life, his love, his compassion, his strength, his forgiveness, his hope, with all that he is and all that he has. Their life was being restored in their being broken open. But as soon as they saw and recognized Jesus “he vanished from their sight. “Where do you think he went? Was he abandoning them? Was he playing games with them, “Now you see me, now you don't?” Was he undoing everything that just happened? No. It wasn't anything like that. He was no longer before them because he was now within them. Jesus was the burning heart within them, and it had been there all along. Sometimes that burning is felt as brokenness, sometimes as hunger, or being broken open, and other times as deep joy and gratitude. Always, it is Jesus. And that same hour they got up and returned to Jerusalem.

They returned to the place from which they had to get away. Jerusalem is not only the place of death it is also the place of life. It is not only a place of sorrow; it is a place of joy. It is not only a place of shattering; it is a place of restoration. Cleopas and his companion arrive with news of their Emmaus experience only to hear that Jesus was alive, seen, and present in Jerusalem. We leave Jerusalem in order to return to Jerusalem: to face our deaths, losses, and shattered lives. In so doing we discover that life awaits us. We return to reclaim ourselves, to recover the lost pieces of ourselves. The city hasn't changed but we have. Shattered lives, broken bread, restored lives, Jerusalem, Emmaus. That seems to be the pattern. It's never, however, as simple or easy as it sounds. It's one thing to name the pattern but

another to live it. It takes time and effort. It's not easy and it's painful. It means trusting that somehow the shards of our lives will become the pieces for a new life, a new seeing, a new way of living.

Where do you see this pattern in your life? How have you experienced it? Are you leaving Jerusalem? In Emmaus? On the way? Returning to Jerusalem? In what ways has your life been shattered? Is it in pieces today? What are you running from today? This moment? What is your deepest hunger? What are you running toward? What is your Jerusalem today? Is it a place of sorrow and loss or is it a place of life and restoration? Where is your Emmaus? What do you need from Emmaus today? How do you imagine the lives of these two disciples to now be different? How would you like your life to be different? What today in your life is being broken open? What needs to be broken open? What in you, in your present circumstances, is being or needs to be restored and put back together?

There are no right or wrong answers to those questions. There is only your answer. Whatever your answers maybe they describe the intersection of Jesus' life and your life. Shattering, breaking open, and restoring are all places of that intersection. They were for the two disciples in today's gospel and they are for us as well. Jesus was in Jerusalem before Cleopas and his companion ever left. He was with them on the road to Emmaus. He was in the breaking of the bread. And he was already in Jerusalem when they returned. Do you know what those intersections are called? They are called the gifts of God for the people of God. **Amen!**

3 EASTER	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	10AM-2PM	THRIFT SHOP	
4 EASTER	10:15 AM	HOLY EUCHARIST, RITE II	(also on zoom)
		COFFEE HOUR FOLLOWS	
	11:15 AM	VESTRY MEETING	

SUPPORT THE FOOD PANTRY – DROP OFF IN THE KITCHEN

	Today	Next Week
Eucharistic Minister	Deb Giordano	Jess Berbeck
Coffee Hour	Janet Croft	Nolans

PARISH PRAYER LIST

Give to all who suffer the refreshing waters of your compassion and healing. Make them dwell in the safety of your care even in the midst of all that troubles them. Especially we remember before you:

Grace Schinella	Lourdes S.	Kaylee
Bob Curley	Arlene Goodenough	Celeste
Chris Dickson	Kate Jones	Deb P.
Michael Echevarria	John Rocco	Bethany
Barbara Stinson	Michael & Family	Warren
Charlotte H.	Bernie Walther	Anthony
Mo (Rachael)	Phil Ryser	Carolyn
Anthony Paribello	Barbara Curran	Del
Ciara	Robert Sweat	Aidan
Sally & Roger	Sophia	Carol K.
People of Haiti	Christopher	Amy
Mary & Family	People of Ukraine	Tim
Nathan Treadwell	Vincent	Art
Judy		

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

We give thanks for the improved health of John Mulligan

The departed: Bill Conklin Sr.

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