Church of the Divine Love

SECOND SUNDAY AFTER PENTECOST: PROPER 5

JUNE 11, 2023 9:00 A.M.

HOLY EUCHARIST, RITE II

Please observe silence

Prayer before worship – on insert

THE WORD OF GOD

Processional Hymn – (see hymn board for all hymns)

Opening Acclamation page 355

Collect for Purity page 355

Gloria (sung) page 356

Collect of the Day - lectionary sheet insert

First Lesson: Hosea 5:15 - 6:6

Psalm 8 50:7-15

Second Lesson: Romans 4:13-25

Gradual Hymn #

Gospel: Matthew 9:9-13, 18-26

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

The 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	

Dismissal Hymn #

Prayer of St. Francis

Dismissal

Sermon Sunday June 11, 2023

page 833

Genesis 12:1-9; Psalm 33:1-12; Romans 4:13-25; Matthew 9:9-13,18-26.

Sisters and brothers in Christ,

Everyone knows of people who do not seem to matter. We are aware that many children die of starvation and disease in many places in the world, even perhaps in our own cities and towns, but we do not know most of them personally. We see people in our daily walks all the time, but we do not know them. Whatever their stories might be, they do not seem to matter to us. They are unknown, and for the most part will remain that way. Only the most extroverted of us will strike up a conversation with these total strangers. The rest of us will, perhaps write them off as not very important. The reality is that we do not know for sure if other people matter in the world that is so large and complex that we find ourselves struggling for meaning. What may be just as clear is that most of us do not know if we matter. We exist from day to day and wonder whether anyone out there thinks of us as important, or even meaningful; anyone outside of our own loved ones anyway.

In fact, the thing that binds Matthew, the young girl who had died, and the bleeding woman together in these stories is that they were all untouchable by anyone in Jesus' position. As such, they were people without place, future, dignity, and in a very real sense, cut off from life, though only the little girl is dead. Of course, we see immediately that Jesus pulls each of these folks out of their situation and returns them, restores them, really, to a position of life and dignity again. He calls Matthew to leave his tax booth and follow him, and Matthew complies. Jesus' encounter with the bleeding woman, allowing her to touch his robes, rescues her from the destructive power that consumes her and makes her well or whole again. The little girl is invited to get up, and she does. Thus, Jesus follows the lead of the prophets, notably Elijah. But what is surprising about this is not only that they are brought in, but also what it means.

Recent biblical scholarship has pointed to the idea that what Jesus is about is the restoration of Israel itself. Each of these individual story's points to the greater story of Israel. This comes clearer when these two stories for today are linked with the verses that the lectionary has omitted. (Matt. 9:14-17) Here we have Jesus challenged by the disciples of John. Jesus's response includes imagery of the wedding feast, the patched cloak and the new wineskins for the new wine. All of these images are of the coming age of restoration that appears with Jesus himself. God is, in fact, establishing the new age in the midst of the present one. It is in this context that these stories must be heard.

Who is to be included in that new age? That was the question. Matthew includes these three stories, as well as the following stories of the healing of the lepers and the demoniac, to help us to see that the welcome of the new age will be much wider than was thought in Jesus' day. The call is to sinful Israel. That is the surprise. Not just to the sinful within Israel, but to the nation itself. Their exile is finally over. God is present again. But not to restore them alone. God now means to bring all people, even the least of them along for the ride. It is a call that will rankle the religious leaders in Jerusalem, and eventually leads to their putting Jesus to death. But it is at the same time incredibly good news. For the kingdom that is established, though not yet fully brought to bear, destroys the powers that enslave us, and bring healing and wholeness to all.

The good news here, thus, is twofold. Certainly, it was good news for Matthew, the bleeding woman, the little girl. They are restored to life and community again. Certainly, it is also good news for Israel as a nation. They too will receive once again their place as light to the nations and servant people. But hidden within these restorations is the call that goes along with the healing and forgiving power of God's grace. Once restored, each is called now to bear witness to the coming kingdom of God. That is to say, each bear witness to the reality that God is present and ruling in the world, in history, in the lives of people. They do not have to use words to do this. They are living signs of the reign of God. They point to Jesus as God's anointed, through whom God's plan comes to its decisive fullness.

Now comes the payoff for our lives as well. We too have been restored and gathered by the far-reaching grace of God. We have been initiated into the coming kingdom in baptism, and our forgiveness, our healing, our new life, our restoration is underway. But we too are then called to bear the same witness. We too are called to live differently in the world. This difference is summed up in two phases: 1. Bearing witness to the kingdom, 2. Proclaiming that kingdom in word and deed by welcoming all people, with a special eye on those who are labeled inconsequential by the world. It is a witness of yes to the understanding that all of us are linked in one great body, the Body of Christ, and in that body everyone matters.

Finally, the invitation is open to all. It is not open just to the righteous, or those who pretend for the moment to be righteous. It is open to all of us. And in today's text it is clear that it is especially open to the sinners or those considered such. Our challenge today is to ask ourselves the very hard question. Who is God including in this feast that we regularly exclude? How can we see their inclusion as a good thing, rather than a bad thing? Who would Jesus be eating with that we avoid? How can we invite them to the table? Who are the people who are lost, neglected, thrown away in our midst? How can we see them as people, and invite them to the one who alone can restore their dignity, just has he has restored ours?

Certainly, is it easier to feel good about ourselves by pointing out the faults and failings of others. Certainly, it is easier to point our fingers in blame at others for all the problems of this world. There is no shortage of religious rhetoric in that regard today. But the road of the cross, the road in which we recognize that we ourselves are sick and in need of healing is much more difficult. The road that says that God's solution is already victorious in Jesus Christ does not fear to face the self with honesty, nor face others with open welcoming arms. The proclamation of the very Gospel itself depends on it.

For in God's eye each one of us matters. In fact, each quarter of God's creation matters very much to the one who has loved us from before the dawn of time. None of us are consumable. None of us are trash to be thrown away. None of us are inconsequential. How we live, what we do, changes dramatically when we are grasped by this loving God. And what we do thereafter matters a great deal as well. It is not so much what Jesus sees in us that makes us worthy, but rather what he puts in us when we obey his command. **Amen**.

2 PENTECOST	9:00 AM	HOLY EUCHARIST, RITE II	(also on zoom)
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	
3 PENTE	COST	9:00 AM	HOLY EUCHARIST, RITE II	(also on zoom)

Today Next Week

Eucharistic Minister Jess Berbeck Anthony Giordano

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:

Grace Schinella Lourdes S. Kaylee

Bob Curley Arlene Goodenough Art

Chris Dickson Kate Jones Deb P.

Michael Echevarria John Rocco Bethany

Barbara Stinson Michael & Family Warren

Charlotte H. Bernie Walther Anthony

Mo (Rachael) Phil Ryder Carolyn

Anthony Paribello Barbara Curran Del

Ciara Robert Sweat Aidan

Sally & Roger Sophia Carol K.

Mary & Family Christopher Amy

Nathan Treadwell Vincent Judy

Celeste and Family

All people and countries suffering from violence and hatred.

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

The departed: Tim

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,

form 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