

**Church of the Divine Love**

**LAST SUNDAY AFTER PENTECOST**

**PROPER 29**

**NOVEMBER 21, 2021**

**10:15 A.M.**

**HOLY EUCHARIST, RITE II**

THE WORD OF GOD

Processional Hymn **#494 – Crown him with many crowns**

Opening Acclamation page 355

Collect for Purity page 355

Gloria (S-280 in hymnal) page 356

Collect of the Day - lectionary sheet insert

First Lesson: **Daniel 7:9-10, 13-14**

Psalm 93

Second Lesson: **Revelation 1:4b-8**

Gradual Hymn **#495 – Hail, thou once despised Jesus!**

Gospel: **John 18:33-37**

Sermon – The Rev. Jean Lenord Quatorze

Nicene Creed page 358

Prayers of the People, Form VI page 392

The Peace

Welcome and Announcements

THE HOLY COMMUNION

Offertory Hymn **#324 – Let all mortal flesh keep silence**

Doxology (sung)

The Great Thanksgiving:

Eucharistic Prayer A page 361

Sanctus (S-130 in hymnal)	page 362
The Lord's Prayer	page 364
The Breaking of the Bread, Anthem & Prayer	page 337
The Communion of the People	
Communion Hymn – #483 <b>The head that once was crowned with thorns</b>	
Post Communion Prayer	page 365
Prayer for Peace – on insert	
Prayer of St. Francis	page 833
Dismissal Hymn #599 – <b>Lift every voice and sing</b>	

### **Sermon Sunday November 21, 2021.**

Daniel 7:9-10,13-14; Psalm 93; Revelation 1: 4b-8; John 18: 33-37.

#### **May the words of my mouth and the meditations of my heart be acceptable in your sight, O Lord.**

Today is the last Sunday of the church year; next week is the first Sunday of Advent, when we begin preparations for the coming of our Lord. Today, we celebrate the fact that Jesus Christ is our King, ruler of heaven and earth. We are citizens of two worlds, of this world we live in now and of the world to come, when Christ will come again to judge the living and the dead. Jesus Christ is Lord of all. Jesus Christ is the king of both heaven and earth. It's easy to imagine Christ as King of heaven, where he reigns in glory with angels and pearly gates and all that. It's a lot harder to imagine Christ as king of this world we live in today.

"Are you the King of the Jews?" (From John 18:33-37, the gospel for Christ the King Sunday) It's a simple question and Pilate wants a simple answer, a simple truth. Yes or no. You either are or you aren't. Which is it? That's the kind of question a lawyer always tries to ask when he is practicing law. Yes, or no? This or that? He wants a clear question and a clear answer. He wants to eliminate all wiggle room. He wants to possess the truth. Even if you've never questioned a witness or tried a lawsuit, I'll bet there have been times in your life when you too wanted a clear answer and a simple truth. I'll bet there have been times when you tried to categorize your life, relationships, other people, and the world into this or that, yes or no. You took your experience, what you knew, what you had been told, what you believed or wanted to believe, and marked off the boundaries of what was true. You wanted to possess the truth.

I understand that. I want to possess the truth. Pilate wants to possess the truth. I think we all do things to try and possess the truth. We want to possess the truth and know that within the borders of our truth we have given ourselves some power over our lives, some stability and security, some predictability and control. It's often our first response to the circumstances of daily life. There is, however, a dark and dangerous side to claiming possession of the truth. When we claim to be the sole custodians of truth, we put ourselves in the position of having to defend, guard, and protect that truth. We promote and impose our truth on others. Lines are drawn and walls are built. Conversations are reduced to a

monologue of rhetoric, and relationships give way to either isolation or domination. And pretty soon violence arises in the words we speak and the actions we take. Sometimes it is a violence that injures or kills another human being, but it always wounds the human soul, theirs, and ours.

Whether spoken or unspoken, conscious, or unconscious, those concerns get triggered every time we encounter another person, a different idea or belief, a new decision or event that might affect us. Like Pilate we want to know what we have to do in order to defend our kingdom. The kingdom we most often defend is the kingdom of our status quo. We do not want someone to mess with our self-identity, values, beliefs, and opinions. They should not question our understanding of God, self, others, or the world. And we certainly do not want them taking away our power, privilege, control, or comfort. We have worked hard to build that kingdom and we do not want someone coming along making changes.

And yet Sunday after Sunday that is exactly what we ask for. We ask that those very systems would be changed. We gather and together we pray, “thy kingdom come”, thy kingdom in which you are king; thy kingdom of love and compassion; thy kingdom of mercy, forgiveness, and reconciliation; thy kingdom of justice and concern for the poor; thy kingdom of humility, surrender, and self-giving; thy kingdom of peace and holiness. Thy kingdom comes. We are praying that God might rule our hearts, lives, and world. We are asking for change – that this world, our lives, and relationships might be different.

If we really mean that prayer, “thy kingdom come”, then we must live, speak, and behave consistent with what we have prayed. We must change the way we see, think, hear, act, and speak. The status quo must go. There is a different way of living and being. If Christ is king, then we are not. And the other systems and structures of power in this world are neither the first nor the final voice to which we listen. They are not determinative of our decisions about or encounters with one another.

If we truly mean “thy kingdom come” then we must also pray, “Our kingdom goes.” Our kingdom of power, domination, and greed must go. Our kingdom of violence and oppression must go. Our kingdom of fear, prejudice, and resentment must go. Our kingdom of judgment and labeling must go. Our kingdom of individualism and indifference to the other must go. We must stop defending the kingdom of status quo. In defending our kingdoms, we tend to live as if the truth belongs to us. We live as if we know the mind of God and, therefore, we know what is right and best, who is in and who is out. And in that moment, we are no longer listening to the voice of Jesus. We have become as deaf as Pilate. The truth does not belong to us. Instead, we are to belong to the truth. Only then will we be able to hear and listen to Jesus’ voice.

I wonder if that’s why Jesus does not give Pilate a straight answer. Maybe that’s his way of telling us that truth is never as simple as we want it to be, never as absolute as we often assert it to be, and never as exclusive as we sometimes claim it is. He knows that truth is more than a fact, an answer, or an experience, and that it cannot be possessed. Rather, it is a life to be lived. The truth to which Jesus testifies is the God who is beyond the circumstances of this world and yet always present in the circumstances of this world. Jesus came into the world to tell us about that truth, to show us what it looks like in a human life and teach us how to be a part of and belong to that truth.

That’s a lesson Pilate doesn’t seem to understand. He just wants facts, “What have you done?” “So, you are a king?” It’s a lesson the world desperately needs to learn. It’s a lesson I am still learning. Maybe you are too. To seek and claim sole and exclusive possession of the truth is the way of Pilate and the way of the world, but it is not the way of Christ. Jesus never asks us to possess the truth about him or anything

else. Instead, he asks us to belong to the truth, to let ourselves be possessed by his truth, and listen to his voice. So, here's my question. Do we belong to the truth, or do we live and act as if the truth belongs to us? How we answer that question will determine whose voice we listen to, the choices we make, the priorities we establish, the words we speak, and the actions we take.

The reign of Christ the King frees us to step outside the status quo and not just live in a new kingdom but to be and become a new kingdom, the Kingdom of God. If Christ is our King, then the status quo must fall. If Christ is my king, then next fall at school I will look for my new friend and begin a new conversation. Christ the King is still Jesus, the Son of Man who walks with us and reaches out to us with hands which still bear the marks of suffering. Christ the King has been with us throughout our journey this year. Christ the King will go with us on our journey through next year. Today as we celebrate this eternal presence of Christ the King in bread and wine let us pray that his spirit will bring us refreshment, peace and whatever else our hearts need for the journey that lies ahead. **Amen.**

#### LAST SUNDAY AFTER PENTECOST

10:15 AM	HOLY EUCHARIST, II	(also on zoom)
11:15 AM	VESTRY MEETING	

#### LAST DAY TO RETURN SHOE BOXES FOR OPERATION CHRISTMAS CHILD

MONDAY	8:00 AM	AA MEETING
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WEDNESDAY	7:00 PM	AL-ANON MEETING
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#### THURSDAY- THANKSGIVING DAY

8:00 PM	AA MEETING
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SATURDAY	10AM-2PM	THRIFT SHOP
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1 ADVENT	10:15 AM	HOLY EUCHARIST, RITE II	(also on zoom)
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SUPPORT THE FOOD DRIVE – DROP-OFF IN THE KITCHEN

### 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

## 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:

Girard Bishop	Chrissy Neville	Bob Curley
Nathan Treadwell	John Loubengeiger	Del
Chris Dickson	Kate Jones	Julia
Michael Echevarria	John Rocco	Robert Sweat
Martinisi Family	Michael & Family	Warren
Charlotte H.	Bernie Walther	Sylvia
Mo (Rachael)	Bill Conklin Sr.	Laura
Anthony Paribello	Barbara Curran	Taylor
Ciara      Elodie	Gabriel	Aidan
Christopher & Family	Victims of Natural Disasters	
People of Haiti & Missionaries who were Kidnapped		

Help us to 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: John Scally

