

Church of the Divine Love

THE DAY OF PENTECOST: WHITSUNDAY

MAY 28, 2023 10:15 A.M.

HOLY EUCHARIST, RITE II

Please observe silence

Prayer before worship – on insert

THE WORD OF GOD

Processional Hymn **#225 – Hail thee, festival day!**

Opening Acclamation for Easter page 355

Collect for Purity page 355

Gloria (sung) page 356

Collect of the Day - lectionary sheet insert

First Lesson: **Numbers 11:24-30**

Psalm 104:25-35, 37

Second Lesson: **1 Corinthians 12:3b-13**

Gradual Hymn **#531 – O Spirit of the living God**

Gospel: **John 20:19-23**

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

Renewal of Baptismal Vows page 304

Prayers of the People, Form IV page 388

The Peace

Welcome and Announcements

THE HOLY COMMUNION

Offertory Hymn **#512 – Come, Gracious Spirit**

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 #229 – Spirit of mercy	
Post Communion Prayer	page 365
Prayer for Peace – on insert	
Prayer of St. Francis	page 833
Dismissal Hymn – Glorious Day (on insert)	
Dismissal	

Sermon Sunday May 28, 2023

Numbers 11:24-30; Psalm 104:25-35,37; Acts 2:1-21; John 20:19-23.

Sisters and brothers in Christ,

Jesus showed them his hands and his side. That doesn’t sound a lot like Pentecost. When we think of Pentecost we usually think of the rush of a violent wind, divided tongues of fire, speaking in other languages, intoxicated by the Spirit. That’s how Luke describes it. But John’s account of Pentecost talks about locked doors, fear, wounds, peace, a shared breath, being sent.

In John’s gospel Pentecost is quieter and more intimate. It’s Easter evening and the disciples are afraid. They’re hiding behind locked doors. Jesus came and stood among them. “Peace be with you,” he said. Then he showed them his wounds from the crucifixion. He showed them his hands and his side. I

wonder why Jesus did that. I wonder what he wanted them – what he wants us – to see. I think there's more to be seen than just the mark of the nails and the piercing of the sword. I think it's about more than simply being able to identify Jesus as the one who was crucified. I think that in showing us his wounds Jesus is identifying with every person who has ever been or is wounded. I think the open wounds of Jesus hold the pain of the world.

The wounded body of Jesus is an emblem of our wounded world. To look at Jesus' hands and his side is to see the wounds we've received and the ones we've inflicted on others. And I wonder what that brings up for you. What hurts your heart today? What are the tender spots of your life? What's festering deep inside that you don't want anyone to see? Where do you see another hurting? Can you hold his or her gaze, or do you look away because you just don't want to see? In what ways have you and I added to the pain of another? The daily news breaks my heart. I see fear. I see death. I see protests. I see anger. I see violence. I see prejudice and racism. I see arrogance. I see privilege. I see unemployment. I see poverty and economic hardship. Those are the open wounds of our country and we're hemorrhaging.

When St. John describes the house, the doors, the locks he is speaking about more than a physical house with walls, doors on hinges, and deadbolts. He is describing the interior condition of the disciples. The locked places of our lives are always more about what is going on inside of us than around us. What are the closed places of your life? What keeps you in the tomb? Maybe, like the disciples, it is fear. Maybe it is questions, disbelief, or the conditions we place on our faith. Perhaps it is sorrow and loss. Maybe the wounds are so deep it does not seem worth the risk to step outside. For others it may be anger and resentment. Some seem unable or unwilling to open up to new ideas, possibilities, and change.

It's not easy to talk about our wounds; whether it's our individual wounds or our national wounds, whether it's the wounds we've received or the ones we've inflicted. To talk about our wounds requires us to look at what we've done and left undone. It means we each have to look within ourselves. It means taking responsibility for our lives. It means valuing the life and wounds of another as much as our own. We might need to confess and we might need to forgive. We might need to reach out to another and we might need to open ourselves to another's reaching toward us. We might need to offer the ointment of healing to another and we might need to receive another's ointment for our healing. I know all that in my head and it makes sense. But most of the time I don't want to face or deal with my wounds. It's too painful. It's a vulnerable and risky place to be. And maybe you feel like that too. More often than not I just want to deny that they hurt. I want to ignore or forget my wounds, relegate them to the past. I want to cover up and hide my wounds so you can't see them. Sometimes I make judgments about and blame others. Other times I want to use my wounds, revel in them, and play the victim so I can get some attention or sympathy. And maybe worst of all is when I use them as a justification for hurting someone else. But Jesus doesn't do any of those things. Instead, he shows up behind the locked doors, stands among the disciples in the midst of their fear, and says, "Peace be with you." Then he shows them his hands and his side. He shows them his wounds and then he says again, "Peace be with

you. "Jesus wounds sit in the middle of the peace he offers. Peace bookends both sides of his wounds. And what if that's true for us? What if we all live with a wounded peace? What if the only real peace we can offer comes out of the wounds we've suffered?"

Regardless of the circumstances Jesus shows up bringing peace, offering peace, embodying peace. Regardless of the circumstances Jesus shows up bringing life, offering life, embodying life. Life and peace are resurrection reality. They do not necessarily change the circumstances of our life and world. Tornados will still form, the hungry still need to be fed, and loved ones will die. The life and peace of Jesus' resurrection enable us to meet and live through those circumstances. He gives us his peace, his breath, his life, and then sends us out. We are free to unlock the doors of our lives and step outside into his life. "Peace be with you," Jesus says. What does that mean for George Floyd and his family and friends? What does that mean in light of America's racism? What does that mean for the cities that are burning and the businesses that have been looted? "Peace be with you," Jesus says. What does that mean for you and me today? What is this peace Jesus offers? What does it look like, feel like?

I don't have a lot of answers to the questions I've asked. Each one of us must figure out how to be peace in this county. I can't tell you how to do that but I can tell you this. The peace Jesus offers doesn't mean serenity or lack of conflict. And it doesn't mean that we necessarily get our way. And I think it's more than a truce, an agreement to disagree, or the resignation to go along in order to get along. The peace Jesus offers changes hearts. It sends people into the world. It heals lives and let's all people breath. The peace Jesus offers will be found next to our wounds. It's a wounded peace.

The fire of Pentecost illumines our hearts and pushes back the darkness. The wind of Pentecost unlocks and opens the doors to new life. The tongues of Pentecost proclaim the great deeds of God and call us to live in a state of forgiveness; to remember and reclaim our original beauty, to turn our gaze back to God, to reshape and form ourselves in his likeness. Christ's Pentecostal breath resuscitates our lives. Again and again, he inspires and fills us with the Holy Spirit. Pentecost recalls the day of creation when God gathered dust from the ground and breathed God's own life into us (Gen. 2:7). Pentecost is an act of re-creation, freeing us to leave the darkness, to step out of our house into a new world and a new life. Nothing is retained against us so let us not retain against ourselves or another. We have been Pentecostal, God and humanity sharing one breath, one life. **Amen!**

THE DAY OF PENTECOST: WHITSUNDAY 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	
	10:00 AM	CLEAN-UP DAY	
TRINITY SUNDAY	9:00 AM	HOLY EUCHARIST, RITE II	(also on zoom)

SUPPORT THE FOOD PANTRY – DROP OFF IN THE KITCHEN

	Today	Next Week
Eucharistic Minister	Anthony Giordano	Roe Prosser
Coffee Hour	Prossers	

SUMMER SCHEDULE – From June 4th until September 3rd the service will be held at 9:00 AM

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	Tim
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

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

