

Church of the Divine Love

SECOND SUNDAY IN LENT

MARCH 13, 2022

10:15 AM

HOLY EUCHARIST, RITE II

Please observe silence Alleluias are omitted during Lent

A PENITENTIAL ORDER

Processional Hymn **#448 – O love, how deep, how broad, how high**

Opening Acclamation for Lent page 351

The Decalogue page 350

The Confession page 353

THE WORD OF GOD

Kyrie page 356

Collect of the Day - lectionary sheet insert

First Lesson: **Genesis 15:1-12, 17-18**

Psalm 27

Second Lesson: **Philippians 3:17-4:1**

Gradual Hymn **#401 – The God of Abraham praise**

Gospel: **Luke 13:31-35**

Sermon – The Rev. Jean Lenord Quatorze

Nicene Creed page 358

Prayers of the People, Form IV page 388

The Peace

Welcome and Announcements

THE HOLY COMMUNION

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

Doxology (sung)	
The Great Thanksgiving:	
Eucharistic Prayer B	page 367
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 – #147 – Now let us all with one accord	
Post Communion Prayer	page 365
Prayer for Peace – on insert	
Prayer of St. Francis	page 833
Dismissal Hymn #675 – Take up your cross	
Dismissal	

Sermon Sunday March 13, 2022

Genesis 15: 1-12,17-18; Psalm 27; Philippians 3: 17-4:1; Luke 13: 31-35.

Sisters and brothers in Christ,

We're now in the second Sunday of our walk-through Lent with Jesus. Lent, season of honesty about our sin, truth talking about the many ways we fall short of God's goodness. Lent, season of repentance and lament. Lament? Today when we think of mourning, it's usually in response to death or loss. Most of us never weep except at funerals.

Today's Gospel lesson reveals Our Lord living on the edge of danger. Controversy is swirling around his feet. His outspoken style and his constant challenge to the established order have drawn the attention of powerful people and now Jesus has an increasing number of enemies. His cousin, John the Baptist, has been beheaded and John's murderer, King Herod, has placed a price on Jesus' head. When have you been absolutely sure you were standing in the presence of God? Some would describe it as their moment closest to Christ. Some might say they saw the face of Jesus in another person. Some would say they saw the Spirit at work in a particular situation. Others might talk about an answered prayer, the beauty of nature, the first time they held their child or grandchild.

Those situations, those times, those experiences, are the promise I spoke about last week, the promise of life and more life. Life is always coming to us in unknown, unexpected, and unplanned for ways. It's the promise that life is breaking in on us in big ways and little ways. And when it does, we can't explain how or why it happened, but we know it did. And we know that it was real. In those moments we were open and available to the promise and the coming life. Last week that's how I described Jesus'

temptations in the wilderness. He was struggling with and learning how to remain open to his future, to his coming life.

That openness to life is the call of Jesus in each of our lives and what the gospel is about. "I came that they may have life, and have it abundantly" (John 10:10), he said. It's why "he set his face to go to Jerusalem" (Luke 9:51). It's why there are so many stories of Jesus healing the blind and deaf. He is opening eyes and ears to the promise, to the future, to the coming of life and life abundant. It's why, so many times, he tells us to stay awake, to be watchful, and to not fall asleep. He's telling us to keep open to our future, to our coming life. And that's what Jerusalem in today's gospel has failed to do. Jerusalem has killed the prophets, the ones who were calling it into a future. It has stoned those sent to bring it life and more life. Jerusalem here is a metaphor for the ways in which we are blind and deaf to the promise, the ways in which we do not keep open to our future. "How often have I desired to gather your children together as a hen gathers her brood under her wings, and you were not willing!" Jesus says of Jerusalem (Luke 13:34). "And you were not willing!" Jerusalem has closed to the future. The door of their house is locked, and the windows are boarded up. "See, your house is left to you," Jesus says (Luke 13:35). Jerusalem has refused to respond to the promise and give existence to the insistence of life.

And sometimes you and I are Jerusalem. Sometimes we are blind and deaf to the promise, closed to the future. It happens when life is on autopilot, and we are just going through the motions. It happens when we hold grudges and resentments, withhold forgiveness, or refuse to accept forgiveness from another. It's in our suspicions, cynicism, and rejection of others. It's in all the things we declare as ultimate and in the ultimatums we issue. It's what's going on when we circle the wagons, draw lines in the sand, deny hospitality and refuse to welcome another. It happens when fear overwhelms us and power, security, and control become our primary values. It's what lies behind our illusions of self-sufficiency, our refusal to listen to another, and our belief that there is only one way, our way. It happens when structures, rules, and law become ends rather than means. It's what happens when we cling to and become defined by past guilts, hurts, or losses. It's what's going on when we refuse to be self-reflective, to question ourselves, or consider something new. It's what happens when routines, habits, and the same old patterns govern our lives. It's our inability or refusal to imagine, to dream the impossible, to wonder what if, or say, Perhaps, and the list goes on and on.

When this happens, we settle for mere life rather than more life. We stagnate. Everything atrophies. We are no longer growing and maturing. Despair replaces hope and nightmares replace dreams. We can no longer see or hear the promise of new life. We close to our future, and where there is no hope for the future there is no life. We declare an ending and our house is left to us. When have you and I been unwilling to be gathered to life? In what ways have we closed to the future? When has our house been left to us? Jesus is not accusing Jerusalem. He is lamenting Jerusalem. When he finally sees Jerusalem, Luke tells us, "He wept over it" (Luke 19:41). He is sorrowing and protesting the end, the death, the narrowness, and shortsightedness, of Jerusalem. And yet, he continues coming to Jerusalem. He is always coming to the Jerusalem of our lives, always calling us to life, to more life, to new life. The promise never goes away, even when we do not respond.

The event of life is always coming to us, in a thousand different ways, every moment of every day. The promise remains. Life never gives up on us. Life will be waiting for us when we reopen, when we are ready and willing to say, "Blessed is the one who comes in the name of the Lord." Those are not just words to be spoken. They describe one whose eyes, ears, and heart are open to what is coming, a

promise, a future, a life. What if it all is coming to us in the name of the Lord? Blessed is the promise that comes to us in the name of the Lord. Blessed is the future that comes to us in the name of the Lord. Blessed is the life that comes to us in the name of the Lord.

In what ways are your eyes, ears, or heart closed today? What needs to happen, to change, to be let go of, for them to begin opening? What would it take for you to bless an unknown promise, an unforeseeable future, an uncertain life? That won't change what is coming, but it will change us. I know that's asking a lot and there is risk in all that blessing. That's not the way we usually live, and that's the point. But this is a chance for life, more life, a new life. And that's a risk I want to take, don't you? So let us strive to be people of courage. Let us resist the Herod's, who would seek to silence us. Let us confront wrong wherever we find it, always determined to live as citizens of God's kingdom now and in the age to come. **AMEN.**

Masks optional with social distance seating

Enclosed are envelopes for Easter flower memorials. Please clearly print the names of your loved ones you wish to memorialize and return by April 10th. Make checks payable to The Church of the Divine Love Altar Guild.

SUNDAY – 2 LENT	10:15 AM	HOLY EUCHARIST, RITE II	(also on zoom)
MONDAY	8:00 AM	AA MEETING	
WEDNESDAY	7:00 PM	AL-ANON MEETING	
THURSDAY	10AM-2PM	THRIFT SHOP	
	8:00 PM	AA MEETING	
SATURDAY	10AM-2PM	THRIFT SHOP	
SUNDAY – 3 LENT	10:15 AM	HOLY EUCHARIST, RITE II	(also on zoom)

SUPPORT THE FOOD DRIVE – DROP-OFF IN THE KITCHEN

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	Harriet Capers	Bob Curley
Celeste	Arlene Goodenough	Dorothy
Chris Dickson	Kate Jones	Grace Schinella
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	Gabriel	Aidan
Elodie	Del	Julia
People of Haiti	Chrissy Neville	Tim
Theresa K.	Amy E.	
Nathan Treadwell	Christopher & Family	
People of Ukraine		

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

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

