

**Church of the Divine Love**  
**TENTH SUNDAY AFTER PENTECOST**  
**PROPER 15**  
**AUGUST 14, 2022**  
**9:00 A.M.**  
**HOLY BAPTISM & HOLY EUCHARIST, RITE II**

THE WORD OF GOD

Processional Hymn #

Opening Acclamation page 299

Collect of the Day - lectionary sheet insert

Prayer At Baptism  
page 203

First Lesson: **Jeremiah 23:23-29**

**Psalm 82**

Second Lesson: **Hebrews 11:29-12:2**

Gradual Hymn #

Gospel: **Luke 12:49-56**

Sermon - The Rev. Jean Lenord Quatorze

HOLY BAPTISM

The Presentation of the Candidates page 301

The Examination of the Candidates page 302

The Baptismal Covenant page 304

Prayers for the Candidates page 305

Thanksgiving over the Water page 306

The Baptisms of: Leo Alexander Thompson & Abigail Rose Thompson

The Peace

## HOLY COMMUNION

Offertory Hymn #

Doxology - Hymn #380, verse 3

The Great Thanksgiving:

Eucharistic Prayer C page 369

Sanctus - S-130 in hymnal

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 August 14, 2022**

Jeremiah 23:23-29; Psalm 82; Hebrews 11:29-12:2; Luke 12:49-56.

**Sisters and brothers in Christ,**

Many years ago, a friend of mine, Nadege, told me that her eight-year-old son came to her one day and asked, "Do you love God more than me?" My friend was very active in her parish. She was growing

spiritually and deeply committed to God. Her son looked at her waiting for an answer. "Yes, Joe, I do," she finally answered.

As I recall that story, I hear Jesus' words from today's gospel. "Do you think that I have come to bring peace to the earth? No, I tell you, but rather division! From now on five in one household will be divided, three against two and two against three; they will be divided: father against son and son against father, mother against daughter and daughter against mother, mother-in-law against her daughter-in-law and daughter-in-law against mother-in-law." With Joe's question and Nadege's answer there is now division between mother and son. I suspect Joe experienced this division as one of diminishment maybe even rejection. Nadege, however, understood it quite differently. She knew that the fullness of her life and who she was, including her motherhood, had to find its primary identity, and meaning in God and not in Joe. Only then would she be able to fully love Joe and be the mother he needed, and she wanted to be.

Our distinct identity as persons is given by our various relationships; biological, natural, social, and political. These include our relationships with family and friends, the natural environment, our work, our country, our beliefs, the things we possess. Some of these relationships are tangible and associated with people, places, objects. Some are not so tangible but no less real, our spiritual relationships, beliefs, attitudes. Think of all the many relationships each of us has. Regardless of whether we judge them as good or bad, healthy, or unhealthy, taken together this vast complex of relationships makes you and me the persons we are. Ultimately, however, only one of these many relationships can finally be the most significant and decisive for us. This one relationship makes us uniquely who we are and not someone else. For example, if I decide that my relationship with my parents is the definitive one, then all my other relationships will be seen and lived out through this one relationship with my parents. I will try to live their lives through mine. Their lives will become the lens through which I see and relate to others, the world, and myself. That one relationship will be decisive for who I am. It will become the criterion for determining and incorporating all other relationships that contribute to who I am as a person. The one relationship that ultimately determines our identity is the one to whom we will give our existence and life.

Jesus' relationship with the Father is what ultimately determines his identity and being. He freely chose that one relationship above all others. That does not mean he rejects all others. Rather all his other relationships are mediated through his relationship with the father. Jesus' choice brought about division with the religious leaders, the world, and all who would chose differently. That is the choice Jesus sets before us today. Who or what is the determining relationship that gives you your identity and being? What relationship matters so much to you that you allow it to shape your life and give you identity? Maybe it is your kids, your spouse, your work. Maybe it is your parents, your church, God, or even country. It is a choice we make over and over, day after day as we respond to and enter relationships. It is a choice that always brings division. "Do you think that I have come to bring peace to the earth? No, I tell you, but rather division!"

This is not the Jesus we are used to and probably not the Jesus we want. Where is the water-walking, miracle-working, dying-for-me Jesus? What happened to sweet baby Jesus asleep on the hay no crying he made? This fire bringing, family dividing Jesus makes us uncomfortable. Jesus experienced this separation himself as his own family was torn by his ministry. Though Jesus' mother Mary would be with

him at the cross, the Gospels tell us that there was a time when his family wanted to bring him home as they wondered if Jesus hadn't gone crazy. And he is well aware that this is just the beginning of the ways that the path he offers will divide many, even as a new community comes into being. Six chapters further into Luke's Gospel, Peter will say, "Look, we have left our homes and followed you." And Jesus will respond, "Truly I tell you, there is no one who has left house or wife or brothers or parents or children, for the sake of the kingdom of God, who will not get back very much more in this age, and in the age to come eternal life." Jesus wants those who follow him to understand not just the rewards of this new life, but also the cost they will pay. This is the price of true peace.

The word for peace in Hebrew is "shalom." Not just the absence of war, shalom means wholeness, well-being, and health, as well as what we think of as peace. All of those meanings are present in shalom. This is God's peace which passes our understanding. Shalom is a truer, deeper peace. That promise of God's peace was part of Jesus' life and message all along. Jesus continually reached out to the outcast in his own society. Jesus upset the status quo and eventually was killed for rocking the societal boat a little too much. Jesus did bring God's peace to the earth, a true and lasting peace, but the price was division. Throughout history, there are thousands of examples of people settling for a lesser peace when God was calling them to something more. The peace of God brings an end to the false peace and so can easily pit even family members against each other.

Living into the new life in Jesus which is promised in baptism can and will change your behavior and your attitude over time if you take it seriously. Taking the promises made in baptism should change our lives. Yet, this is in tension with a desire to avoid conflict and so to preserve a lesser peace. The cost of accepting these accommodations and compromises is that this prevents our breaking through to the deeper peace waiting for us. Shalom, God's true and lasting peace, calls us to stand against injustice. Any time we preserve the peace at someone or some group's expense, we trade God's shalom for a poor imitation. Today we will baptize two children, they are twin: Leo Alexander and Abigail Rose Thompson, parents and godparents, it's your responsibility to help them to grow in the church, to come to church with them every Sunday, I hope this Sunday is not their last Sunday at the church and I would like to remind you that the baptism is not as a removal of dirt from the body, but as an appeal to God for a good conscience, through the resurrection of Jesus Christ.

Jesus often sent those he healed on their way by saying, "Go in peace." Jesus makes them whole, healthy, peaceful, gives them well-being, and then sends them away in that deeper peace, called shalom. In his final word of peace in this Gospel, Jesus appears to his disciples after the crucifixion. It was the first time they saw Jesus after they had betrayed him and run-in fear to avoid arrest. Jesus avoids any talk of all that has happened between them and says, "Peace be with you." Jesus, God's own son, was a man of peace who brought shalom, God's peace, to broken hearts and lives. And yet, this Sunday he says that he came to bring division. Jesus longs to bring a deeper health and wholeness to our world and the cost of that process will be division. The greater peace will come at the cost of lesser peace. The peace of God brings an end to the false peace and, as Jesus says, pits family members against each other. God knows we already have more than enough division on the earth. We do not need any more. We are divided socially, racially, economically, politically, religiously not only in our own country but throughout the world. There is division in marriages and families, in the workplace, in our schools. This is not, however, the division that Jesus brings. The division that we read about in the paper and watch on the news is not Jesus' doing. We humans have caused those divisions by our choices of

relationships that ultimately determine who we are and how we act. We have made bad choices. Getting our life turned around means learning how to interpret the present time” and choose again.

It means choosing the father as the one primary relationship that finally determines who we are and what we do. If we choose the father as that one relationship then it means our parents, children, spouses, or friends do not determine who we are. It means that our jobs, our country, our politics, our possessions do not create our identity. God does. Those relationships do not necessarily have to end. Rather, they exist within the context our relationship with the father. There will be new dynamics, new priorities, and new divisions. To choose the father will bring about division. Jesus said it would. It is not, however, a division that kills, oppresses, or separates. The division Jesus offers is about growth. He is growing us up into the fullness of life and holiness. Regardless of our age we are always in the process of growing up. Growing up is difficult and often painful work. Division is the way of life and growth.

Just as division offers physical and emotional growth so it offers spiritual growth. Jesus is calling us to grow up and bringing the division that makes that growth possible. For our part we must reexamine our relationships and the priorities we have given them. We must choose our relationship with the father, to the exclusion of all other people, places, or objects as the one relationship that finally gives us our truest and most authentic identity. This is the division that loses nothing and gains everything. This division does not diminish or reject others. Instead, it offers wholeness and perfection. It is the division that transforms our lives, makes sacred all our other relationships, and heals the world. **Amen.**

## Masks optional with social distance seating

### 10 PENTECOST

9:00 AM	HOLY EUCHARIST, RITE II	HOLY BAPTISM	(also on zoom)
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### MONDAY

8:00 AM	AA MEETING
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### WEDNESDAY

7:00 PM	AL-ANON MEETING
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### THURSDAY

10AM-2PM	THRIFT SHOP
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8:00 PM	AA MEETING
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SATURDAY

10AM-2PM

THRIFT SHOP

11 PENTECOST

9:00 AM

HOLY EUCHARIST, RITE II

(also on zoom)

10:00 AM

VESTRY MEETING

SUPPORT THE FOOD DRIVE – DROP OFF IN THE KITCHEN

	Today	Next Week
Eucharistic Minister	Jess Berbeck	Anthony Giordano
Altar Guild	Deb Giordano	Roe Prosser
	Jess Berbeck	Marie Quatorze

### 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	Harriet Capers	Bob Curley
John Mulligan	Arlene Goodenough	Celeste
Chris Dickson	Kate Jones	Deb P.
Michael Echevarria	John Rocco	Robert Sweat
Barbara Stinson	Michael & Family	Warren

Charlotte H.	Bernie Walther	Anthony
Mo (Rachael)	Bill Conklin Sr.	Laura
Anthony Paribello	Barbara Curran	Taylor
Ciara	Gabriel	Aidan
Elodie	Sophia	Del
People of Haiti	Christopher & Family	Julia
Maggie & Family	People of Ukraine	Tim
Nathan Treadwell	Bob Lazevnick	Art

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