

Church of the Divine Love
SEVENTH SUNDAY AFTER PENTECOST

PROPER 9

JULY 7, 2024 9:00 AM

HOLY EUCHARIST, RITE II

Prayer before worship – on insert

THE WORD OF GOD

Processional Hymn #

Opening Acclamation page 355

Collect for Purity page 355

Gloria (sung)

Collect of the Day - lectionary sheet insert

First Lesson: **Ezekiel 2:1-5**

Psalm 123

Second Lesson: **2 Corinthians 12:2-10**

Gradual Hymn –

Gospel: **Mark 6:1-13**

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

The Nicene Creed page 358

Prayers of the People, Form VI page 392

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 (printed 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

Prayer of St. Francis page 833

Dismissal Hymn #

Dismissal

Sermon Sunday July 7, 2024

Ezekiel 2: 1-5; Psalm 123; 2 Corinthians 12: 2-10; Mark 6: 1-13.

Sisters and brothers in Christ,

Hometowns, we all have one. Some of the best things about hometowns are the comfort, familiarity, and stability they offer. And some of the most difficult things about hometowns are the comfort, familiarity, and stability they offer. Hometowns should be that place where everyone knows you. Often, however, they are the place where people only know about you. Jesus has returned to his hometown. Mark puts it like this, "Jesus left that place and came to his hometown" (**Mk. 6:1**).

The first thing we need to recognize is that this is more than just a physical movement from one location to another. That place and hometown are not so much geographical locations as they are archetypes and symbols of ways in which we see and understand Jesus, ways in which we either recognize or fail to recognize him. That place is not simply a physical location. It is the place of miracles, the place where Christ calmed the sea, freed the Gerasene demoniac of his demons, healed the hemorrhaging woman, and raised to life the dead daughter of Jairus (**Mk. 4:35-5:43**). That place is the place of transcendence, the place that dazzles and impresses us. It seems pretty easy to trust the Jesus of that place. After all we can point to evidence and results. Our prayers sometimes demonstrate an almost exclusive understanding of Jesus in terms of that place as we pray for cancer to be healed, an addiction to be broken, behavior to be changed, a marriage to be fixed, or even a parking place to appear. I sometimes wonder if we prefer Jesus to stay in that place. But he does not. He comes to the hometown.

What are the hometowns that shape and form your life today? Maybe it's your faith and the church, politics, national or cultural identity. Maybe it's your family, what they told or taught you, or the family way of doing things. Maybe it's your work, reputation, social status. Maybe it's an idealized memory, nostalgia for the way things used to be, an image or persona that you project. The hometown is rarely just one thing. Most of us, I suspect, like to believe that we have the hometown advantage. We think that playing the game on our home field gives us an edge, an advantage. But what about the hometown disadvantage? Here's what I mean by that. In the hometown it's easy to know about another but to not really know him or her. The hometown often has a way of convincing us that the hometown way is the right way, the best way, the only way. Sometimes our vision of the world and life extends only as far as the city limits sign. We value our closeness but risk becoming closed to someone or something new. Excessive familiarity often keeps us from recognizing, valuing, and appreciating what is right in front of us.

Hometown is not simply a city. It refers to more than Nazareth. If that place is the place of transcendence, then hometown is the place of immanence and intimate presence. Hometown is the place of excessive familiarity, comfort, and stability. It is the place where life is ordinary, routine, and mundane. One day is like another and nothing much ever changes. Hometown is, as Jesus experiences, the place where everyone knows your name and all about you. But they do not necessarily know you. It is the place in which everyone is so close they can become closed. So, the town's people can say to Jesus, we know all about you. You are the carpenter, Mary's son. And by the way we know all about Mary and that angel story! We know your brothers, and your sisters are right here with us.

They are right. They know all about him. But they do not know him. And Jesus is amazed at their unbelief. I cannot help but wonder if he is not also amazed at their unbelief in themselves. In some way our rejection of or failure to recognize Christ is a rejection of ourselves and a failure to recognize our true self. Beneath their words lie the unspoken assumptions: Surely God's holy one cannot come from our

very midst, a carpenter, the son of Mary, someone just like us. Surely that which is holiest and closest to God cannot coincide with that which is most familiar and closest to us. Those assumptions are absolutely wrong. Despite our failure to recognize Jesus and our denials that God is with us, that God is in us, and that God is among us Christ continues to show up in our hometown.

The people of Nazareth could just as well have said, "Oh, that's just Jesus." They were astounded by the wisdom in his teaching and they knew about the deeds of power he had done. It made no difference, however. That's just Jesus, the hometown kid. That's the carpenter; the son of Mary; the brother of James, Joses, Judas, and Simon; the one whose sisters are right here with us. They knew all about him and they took offense at him. I think that's the hometown disadvantage. It happens whenever: We become stuck in the status quo and defend our hometown against change and growth; We settle for what we know rather than opening our hearts and minds to what we don't know; We take for granted and refuse to see or listen to those we love most and are closest to; We let familiarity blind us to something new, breed contempt, and make our world small; We choose being content and comfortable over being challenged; We believe that which is holiest and closest to God cannot coincide with that which is most familiar and closest to us; and We miss the presence of God in our life, world, and prayers because it didn't come with the pomp and circumstance we think we deserve.

It seems that the most difficult place for God to reveal God's self is in that which is closest and most familiar to us, in the hometown. We all have our Nazareth, our hometowns. They are our attitudes, beliefs, prejudices, patterns of thinking, habits of behavior, and ways of seeing and relating to God, each other, and ourselves. All these things help make life predictable, safe, familiar and comfortable. There is nothing necessarily wrong with these things. But they can and often do lead to blindness, deaf ears, closed minds, and hardened hearts. The tragedy of life in Nazareth, the hometown, is that we can easily lose that sense of mystery, wonder, awe, and sacredness not only in the people and events with which we are closest and most familiar but also in ourselves. We have become too comfortable, too familiar, and too secure and we are often unable to recognize the Christ who is standing with us and among us.

Christ is always coming into our hometown speaking words of wisdom, doing deeds of power, and offering more than we can imagine. So maybe we should stop looking for him in that place out there, somewhere and look in the people, relationships, events, and circumstance of life that are closest to us, that occupy our time, and demand our attention. Jesus did not stop being himself when the people close to him rejected him. He did not stop his ministry. Instead, he moved forward to another town where he would be accepted. He continued to do his work, sending his disciples to the world. He even gave instructions to his disciples: Shake off the dust before you leave. This is the message for all of us. If people reject our acts of love for our neighbors, let us shake off the dust of disappointments on our feet: their rejection of our actions is the testimony against them. Let us not retreat to our little corners, but move forward to places where our actions and identities will be accepted. Like Jesus and his disciples, rejection should drive us to continue ministering to the world and to show God's love to everyone and everything that God created. **Amen.**

SEVENTH SUNDAY AFTER PENTECOST, PROPER 9

| | | | |
|-----------|----------|-------------------------|----------------|
| | 9:00 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 | |

EIGHTH SUNDAY AFTER PENTECOST, PROPER 10

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|----------------------|---------|-------------------------|----------------|
| | 9:00 AM | HOLY EUCHARIST, RITE II | (also on zoom) |
| | | COFFEE HOUR FOLLOWS | |
| | | Today | Next Week |
| Eucharistic Minister | | Jess Berbeck | Roe Prosser |
| Coffee | | Jess Berbeck | Janet Croft |

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:

| | | |
|-------------------|--------------------|---------|
| Manetta Family | Betty Curley | Jess |
| Bob Curley | Steve Curley | Art |
| Chris Dickson | Kate Jones | Deb P. |
| John Mulligan | John Rocco | Judy |
| Warren | Donna A. | Kristen |
| Christopher | Bernie Walther | Celeste |
| Jerry & Family | Phil Ryder | Henry |
| Anthony Paribello | Barbara Curran | Del |
| Robert Hosey | Beverly Noel | Aidan |
| Sally & Roger | Sophia | Ciara |
| Mary & Family | Ann Turco | Jan |
| Grace Schinella | Gladys Hadija | Vincent |
| Michael & Family | Matthew Treasure | Mo |
| Michelle & Baby | Marjorie Guerrier. | Joseph |
| Nathan Treadwell | Evelyn | |

All people and countries suffering from violence, hatred and natural disaster.
 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.

We give Thanks for the healing of Alexandra Goldman

To add or make changes to prayer list during the week, email Janet Croft at jmc220@optonline.net.

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

