

**Church of the Divine Love**

**THIRD SUNDAY IN LENT**

**MARCH 20, 2022**

**10:15 AM**

**HOLY EUCHARIST, RITE II**

A PENITENTIAL ORDER

Processional Hymn # **685 Rock of Ages, Cleft for Me**

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: **Exodus 3:1-15**

Psalm 63:1-8

Second Lesson: 1Corinthians 10:1-13

Gradual Hymn # **439 What Wonderous Love is This**

Gospel: **Luke 13:1-9**

Sermon – The Rev. Jean Lenord Quatorze

Nicene Creed page 358

Prayers of the People, FormIV page 388

The Peace

Welcome and Announcements

THE HOLY COMMUNION

Offertory Hymn # **401 The God of Abraham Praise**

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 – # 574 Before Thy Throne, O God, We Kneel	
Post Communion Prayer	page 365
Prayer for Peace – on insert	
Prayer of St. Francis	page 833
Dismissal Hymn # 648 : vs 1-2 When Isreal was in Eqypt's Land	

**Verse 3- The pillar of cloud shall clear the way (Let My people go);**

**A fire by night, a shade by day, (Let My people go).**

**Go down, Moses, way down in Egypt's land,**

**Tell old Pharaoh: Let My people go.**

**Verse 4- As Israel stood by the water-side (Let My people go);**

**At God's command it did divide, (Let My people go).**

**Go Down, Moses, way down in Egypt's land,**

**Tell old Pharaoh: Let My people go.**

**Verse 5- When they had reached the other shore, (Let My people go);**

**They sang the song of triumph o'er, (Let My people go).**

**Go down, Moses, way down in Egypt's land,**

**Tell old Pharaoh: Let My people go.**

**Verse 6- Oh, let us all from bondage flee, (Let My people go);**

**And let us all in Christ be free, (Let My people go).**

**Go down, Moses, way down in Egypt's land,**

**Tell old Pharaoh: Let My people go.**

Dismissal

## Sermon Sunday March 20, 2022

Exodus 3:1-15; Psalm 63: 1-8; 1 Corinthians 10: 1-13; Luke 13: 1-9

### **Sisters and brothers in Christ,**

Read the headline news, listen to the stories behind the names and circumstances on our prayer list, observe life and you will quickly be reminded of what you already knew. Siloam's was not the last tower to fall, and Pilate was not the last to hurt or kill another person. Tyrants and towers are a reality of this world and our lives. They come in all sorts of events, ways, and circumstances. Sometimes it's intentional, other times it's accidental. Sometimes it's of human origin, other times it's the way of nature. Accidents, disease, crime, divorce, famine, poverty, war, earthquakes, tornados, and tsunamis. Those are but a few of the tyrants and towers in this world.

Burning bushes are those circumstances or events that interrupt life and grab our attention. They are not part of our plans. They take us by surprise. They stop us in our tracks and cause us to turn aside. We take a second look. Sometimes we are brought up short, speechless, at a loss for words. Burning bushes come to us as an overflow and an excess, sometimes in positive and welcome ways and other times not.

Regardless of how it comes to us the burning bush shatters the horizon of our expectation. Here's what I mean by that. We all live within a horizon of expectation. It's that part of life that can be reasonably planned and counted on. It holds a future that is mostly foreseeable. We mostly know what tomorrow will bring. Our expectations will likely be met. But we don't know what lies beyond or is coming toward our horizon. Within our horizon life is relatively stable, which means it is also relatively unstable. There is risk and potential for instability, for something to shatter the horizon of our expectation, something that we could not see coming. Moses never thought it possible for a bush to be on fire but not be burned up. He never expected or planned on being the one to bring God's people out of Egypt. Those were beyond his horizon of expectation.

In each of our lives there are experiences that shatter our horizon of expectation. They are events, conversations and words, happenings that were unplanned, unexpected, unforeseeable, and they always ask something of us, a response. They are those times that leave us weeping and asking, why? They are those experiences when the excess is just too great and we have no words, only tears of joy. They are those times when we can't wait to share with someone what has happened and we say, not in my wildest dreams could I have imagined or guessed that this would be my life. They are those times when we shake our head in disbelief and say, no, that's not possible; it can't be. And sometimes we throw up our hands and say, God only knows. When and how has any of this happened in your life? What have been the burning bushes for you?

In today's gospel (Luke 13:1-9) the Tower of Siloam falling, the suffering of the Galileans at the hands of Pilate, the fig tree that produced no fruit are burning bushes. Each shatters a horizon of expectation. That does not mean, however, that God caused those things to happen. It means that God calls in every place and situation. God calls with the promise of life, more life, new life. And each calling awaits a response. The burning bush doesn't reveal God to be a Supreme Being, a Superhero, or the Big Guy in the Sky. Instead, it reveals God to be more like a call, a solicitation, an asking, an insistence. In burning bush experiences God calls more than God does or accomplishes. The doing and accomplishing are for

us. God says to Moses (Exodus 3:1-15), "I have observed the misery of my people." "I have heard their cry." "I know their suffering, and I have come down to deliver them from the Egyptians." Now it sounds like we're getting somewhere. God is coming to rescue God's people. But listen to what God next says to Moses. "So come, I will send you to Pharaoh to bring my people, the Israelites, out of the land of Egypt." "I have come down to deliver them," God says. "So come, I will send you," God says to Moses.

God is going to deliver God's people by sending Moses. Moses is to give existence to God's call for deliverance. Moses is to make real and enact God's desire for the people. What if that's how God is working in our lives too? You remember I told you that the rabbis say others passed by the burning bush but did not turn aside? What if they too were to have given existence to God's call, God's insistence, that the Israelites be freed from Egypt? I wonder when you and I have not turned aside. When have we failed or refused to respond to the call on our lives? The burning bush story is one of call and response. Something is being called for in the name of God. And I can't help but believe that call and response is also the story of our lives. Something is being asked of us in the name of God.

The burning bush experience does not happen apart from or in spite of everyday life but in the midst of life, in the keeping of our flocks. That's what Moses was doing when this happened. He was keeping the flock of his father-in-law. He was doing the ordinary routine things of his life, the same things he did the day before, the week before, and the month before. Burning bushes show up as we keep our flocks of routine and everyday life; marriage, parenting, work, friendships, errands, church, reading the news, household tasks.

In what ways is the of your expectation being shattered today? It could be as ordinary as a fig tree that produces no fruit or as tragic as a falling tower, and everything in between. What is interrupting, disrupting, erupting, in your life today and asking for a response? What is being called for? How will you respond? This is where I often get stuck, on the response. What's the right response? I want to get it right, don't you? But what if there isn't one right answer? What if we can't know for sure? What if the right response is whatever brings forth life, more life, new life? And what if that looks different in each of our lives?

Here's why ask all that. The vineyard owner responds to the barren fig tree by wanting to cut it down. The gardener responds by wanting to dig around and fertilize the tree. The text, however, doesn't tell us who is right or what happens. What if both are right? What if being right isn't even the measure? Maybe life is the only measure, and the measure of life is life without measure. And Moses? How does Moses know if he'll get it right? He doesn't. He doesn't know any more than we do. There will, however, be a sign. The sign, God says, will come after the people have been delivered, not before. It's as if God is saying you'll look back on all this and see I was there all along. And isn't that a pretty accurate description of life? We live life forward, uncertain, and not knowing, but we only begin to understand and make sense of it in retrospect.

What if there are no guarantees and the best, the most, we can do is to respond hoping against hope, loving and faithing our way forward? What if that's how we approached every burning bush in our life? And what if we saw every common bush afire with God? It is never too late. One more year, the gardener told the owner. That is not about time but about forgiveness, grace, love, and second chances. So, tell me, what is it you plan to do with your one wild and precious life? **Amen.**

Masks optional with social distance seating

Easter flower memorial envelopes are at the back of the Church. Please clearly print the names of your loved ones you wish to memorialize and return by April 10<sup>th</sup>. Make checks payable to: The Church of the Divine Love Altar Guild.

SUNDAY – 3 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 – 4 LENT	10:15 AM	HOLY EUCHARIST, RITE II	(also on zoom)
	11:15 AM	VESTRY MEETING	

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





