

**Church of the Divine Love**

**SEVENTH SUNDAY OF EASTER**

**MAY 29, 2022**

**10:15 AM**

**HOLY EUCHARIST, RITE II**

THE WORD OF GOD

Processional Hymn **#460 – Alleluia! sing to Jesus!**

Opening Acclamation for Easter page 355

Collect for Purity page 355

Gloria page 356

Collect of the Day - lectionary sheet insert

First Lesson: **Acts 16:16-34**

Psalm 97

Second Lesson: **Revelation 22:12-14, 16-17, 20-21**

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

Gospel: **John 17:20-26**

Sermon – The Rev. Jean Lenord Quatorze

Nicene Creed page 358

Prayers of the People, Form IV page 388

The Confession of Sin page 360

The Peace

Welcome and Announcements

THE HOLY COMMUNION

Offertory Hymn **#483 – The head that once was crowned with thorns**

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 – <b>#214 – Hail the day that sees him rise</b>	
Post Communion Prayer	page 365
Prayer for Peace – on insert	
Prayer of St. Francis	page 833
Dismissal Hymn <b>#719 – O beautiful for spacious skies</b>	
Dismissal	

### **Sermon Sunday May 29, 2022**

Acts 16: 16-34; Psalm 97; Revelation 22: 12-14,16-17,20-21; John 20: 20-26

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

What do you see when at the end of the day you look in a mirror? What does your life look like when you compare what you value with what you've done? Have you ever gone to bed at night seeing the difference between who you are and who you want to be? I will tell you what I see when I look in the mirror and examine my life. I see a mixture of contradictions and opposites.

I see a face that has smiled with joy and a face that has wept with grief; I see a face that has beamed with pride and a face that has flushed with embarrassment; I see a face that has been real and authentic and a face that has hidden behind masks; I see a face of openness and receptivity, and I see a face that is closed and hardened; I see a man that values honesty but has at times been dishonest; I see a man that wants to be loyal but has also betrayed himself and others; I see a man that has lived with integrity and a man that has compromised; I see a man who has said one thing and done another; I see a man that has offered peace and a man that has caused conflict; I see a man who has done the right thing and a man who has done the wrong thing; I see a life that is rich in so many ways and impoverished in so many other ways; I recall times I have acted with compassion and other times I have acted with indifference; I can name people I have helped and people I have hurt; I have forgiven, and I have judged and condemned; I have been at peace and I have been a mess; I recall times of courage and truth telling and other times of fear and silence; I have been focused and certain, and I have been lost and confused; I have been loving and I have been angry and hateful; I see the beauty of my humanity and the disfigurement of my humanity.

That's just a start but it's probably enough to give you an idea of what I see. What I see in the mirror is probably not too different from what you see in the mirror. I'll bet you knew exactly what I was talking about as I named some of the things I see in my mirror. You may have even seen them in yourselves. The mirror of life reflects the human condition. It asks us to face ourselves. It shows our lives to be a study in contradictions and opposites. The wars and conflicts in our world, the division in our country, and the dysfunction in our families reflect the contradictions and opposites that live within each of us.

I can't help but believe that those contradictions and opposites are the context and basis for Jesus' prayer in today's gospel (John 17:20-26). It's not, however, just our opposites and contradictions. Look at the opposites gathered around the table that evening of the last supper: life and death; the Bread of Life and Satan entering Judas; Peter, the rock on whom the church will be built and the man who three times denies knowing Jesus; Judas, an otherwise faithful disciple who betrays Jesus; and Thomas, the one who declares he will not believe and yet confesses, "My Lord and my God!"

When we see the opposites in our lives and world Jesus' prayer takes on a more profound meaning and a greater urgency. Three times he prays that we might become one. He asks for us the same oneness that he and his Father share. His prayer expresses our own deep yearning for wholeness and names the reality that our lives and our world are divided and fragmented. That's the human condition. It's who you are and who I am. Jesus sees the reality of what is and has a vision for what can be.

So, what do we do with the contradictions that are our life? How do we resolve those opposites? We don't, God does. Our work is to hold the opposites in tension with each other. We must give both sides of ourselves equal time, attention, energy, and even value. More often than not, however, we want to resolve the tension by choosing one over the other and eliminating the opposition. That just does not work. It has never worked. It won't work. When opposites clash, we all lose. When opposites are held in tension, however, new life and new possibilities arise.

We will never be able to face or accept the contradictions another person, country, or religion inevitably brings into our lives until we first face the opposites within ourselves. Until then, nothing can or will change in our world, country, or families, and the elimination of opposites will remain our default way of life. That's not, however, the way of wholeness and it's not the way of Christ. The oneness for which Christ prays neither demands nor depends upon the elimination or destruction of opposition. Rather, oneness and wholeness arise when the opposites are recognized and held in tension. Jesus is the image, teacher, and archetype of the one in whom the opposites are held in tension. He is divine and human, Son of God, and Son of Man. He wept at the grave of Lazarus and celebrated at the wedding in Cana. In the Garden of Gethsemane, he held his Father's will in tension with his own will.

Our wholeness, individually and corporately, comes not in spite of the opposites but through the opposites, by holding them in tension with each other. Think back to the list with which I began this sermon. Think about the contradictions in your own life. When we attempt to eliminate the opposition within us, we are discarding half our life. We are never more truly ourselves than when we hold our opposites in tension. We may not like what we see but it is ourselves that we are seeing. There are so many different and conflicting parts and aspects of ourselves that we sometimes forget or deny that all are necessary to our own wholeness and oneness. Most of the time we choose what we like or what we've been told is good and acceptable, and we reject, deny, or ignore the other parts of ourselves. This is self-destructive and eventually destructive of others. We are denying ourselves and each other the oneness and wholeness for which we yearn.

To stand in, feel, and hold the tension of our opposites is the practice of becoming one. The oppositions within us will teach us and show us the way if we will let them. That means facing up to ourselves. It is a lifelong process. Wholeness is a practice not a completion. Every time we hold the opposites in tension, we are offering God all that we are and all that we have. We give God something to work with. To the degree we eliminate the opposition within us we withhold ourselves from God. We deny God our life. Every Sunday at the offertory I say to you, "Bring all that you are and all that you have." That's not really about the bread, wine, or money. It's about you. It is you. It is the oppositions within you. It is your beauty and your disfigurement. It is who you are and who you want to be.

That's what is placed on the altar. That's what gets consecrated, transformed into Christ, and given back to you as a new life. That is the Father answering Jesus' prayer. When we diminish the importance of unity in the body of Christ, we risk being invaded by the enemy. God has called us to divine fellowship. That fellowship is one of the most powerful tools of witness to a lost and dying world. If we don't protect it, strive for it, and do everything we can to promote it, we open the gate to the enemy. The enemy will attack your family and your church, causing ineffectiveness and destruction. **Amen.**

### Masks optional with social distance seating

7 EASTER	10:15 AM	HOLY EUCHARIST, RITE II	(also on zoom)
		COFFEE HOUR FOLLOWS	
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	
8 EASTER	THE DAY OF PENTECOST/WHITSUNDAY	<b>FIRST WEEK OF SUMMER SCHEDULE</b>	
	<b><u>9:00</u> AM</b>	HOLY EUCHARIST, RITE II	(also on zoom)
		COFFEE HOUR FOLLOWS	

SUPPORT THE FOOD DRIVE – DROP OFF IN THE KITCHEN

	Today	Next Week
Eucharistic Minister	Jess Berbeck	Roe Prosser
Altar Guild	Roe Prosser	Roe Prosser
	Marie Quatorze	Marie Quatorze
Coffee Hour	Janet Croft	Roe & Andrew Prosser

### 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:

Carol K.	Harriet Capers	Bob Curley
Julia	Arlene Goodenough	Celeste
Chris Dickson	Kate Jones	Grace Schinella
Michael Echevarria	John Rocco	Robert Sweat
Martinisi Family	Michael & Family	Warren
Charlotte H.	Bernie Walther	Theresa K.
Mo (Rachael)	Bill Conklin Sr.	Laura
Anthony Paribello	Barbara Curran	Taylor
Ciara	Gabriel	Aidan
Elodie	Del	Dorothy
People of Haiti	Chrissy Neville	Tim
Maggie & Family	People of Ukraine	Amy E.
Nathan Treadwell	Christopher & Family	

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 forever. Amen

