

Church of the Divine Love
ELEVENTH SUNDAY AFTER PENTECOST
PROPER 16
AUGUST 24, 2025 9:00 AM
HOLY EUCHARIST, RITE II

Please observe silence

A Morning Prayer – on insert

THE WORD OF GOD

Opening Acclamation page 355

Gloria page 356

Collect of the Day - lectionary sheet insert

First Lesson: **Isaiah 58:9b-14**

Psalm 103:1-8

Second Lesson: **Hebrews 12:18-29**

Gospel: **Luke 13:10-17**

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

The Nicene Creed page 358

Prayers of the People, Form VI page 392

The Confession page 393

The Peace

Welcome and Announcements

THE HOLY COMMUNION

Doxology (sung)

The Great Thanksgiving:

Eucharistic Prayer B	page 367
Sanctus	page 362
The Lord's Prayer	page 364
The Breaking of the Bread, Anthem & Prayer	page 337
The Communion of the People	
Post Communion Prayer	page 365
Prayer for Peace (on insert)	
Prayer for the Parish	page 817
Prayer of St. Francis	page 833
Dismissal	

Sermon Sunday August 24, 2025

Isaiah 58:9b-14; Psalm 103:1-8; Hebrews 12:18-29; Luke 13: 10-17.

Dear brothers and sisters in Christ, today we gather to reflect on a remarkable passage from the Gospel of Luke—an event that takes place in a synagogue. Here, Jesus encounters a woman who has been crippled for eighteen years. As we delve into this text, we will discover not just a physical healing, but a profound testament to God's heart for the oppressed and a challenge to our own understanding of faith and action.

Jesus is teaching in the synagogue on the Sabbath, a day dedicated to rest and worship. This setting is significant. The synagogue is a space designed for community, prayer, and reflection. Yet, among the worshippers, there sits a woman whose condition reflects a deeper spiritual and social despair. She is described as "bent over," unable to stand up straight—a powerful image of both physical suffering and spiritual bondage. In a community united for worship, we must reflect: Are there those among us who come to this sacred space burdened by their struggles, feeling unnoticed or marginalized? The synagogue is a place of healing, and yet it can also be a place where people hide their pain.

As Jesus teaches, He notices the woman. His gaze, filled with compassion, transcends the legalistic norms of the time. He sees her suffering and calls her forward. With a simple, profound declaration, "Woman, you are set free from your infirmity," He proclaims liberation. This moment unveils the character of Jesus—He is not merely a teacher or a rabbi but the embodiment of God's mercy. His act of healing on the Sabbath challenges the status quo and the interpretation of the Law. It illustrates that love and compassion must triumph over rigid adherence to rules. Brothers and sisters, how often do we find ourselves caught in the web of legalism, prioritizing rules over relationships? Jesus reminds us today that our faith is not simply about observing laws but about embodying love in action. Jesus doesn't stop at freeing the woman. He restores her to community—to her community. At the same time, he calls on that community to repent of its hypocrisy and narrow-mindedness, and embrace her as its own. Not as an object of pity or scorn. But as a daughter, as an heir, as a human being worthy of both love and dignity.

However, just as the light breaks through the darkness, we see the reaction of the synagogue ruler—one rooted in legalism. He reprimands Jesus, focused solely on the Sabbath law, failing to understand the essence of the law itself: to love God and to love one another. In our own lives, we can be tempted to adopt a similar mindset. We may uphold rules and traditions, perhaps forgetting that the original intent is care for one another. Jesus' retort to the ruler underscores this: "You hypocrites! Doesn't each of you on the Sabbath untie your ox or donkey and lead it to water?" This rhetorical question invites us to consider our priorities. If we would care for our animals on the Sabbath, how much more should we care for our fellow human beings made in the image of God? After Jesus heals the woman, we see the crowd's reaction—they rejoice and glorify God for the miraculous act. This joy symbolizes the true nature of worship: it is not merely about rituals or observances but about encountering the transformative power of God's compassion.

What's going on when Jesus sees and touches? Some might say it's a supernatural intervention that only Jesus can do. Others might say it is fantasy, magical and wishful thinking. Either way we close ourselves off from the truth and power of this story. So, what if it's neither? What if we set aside both those interpretations? What if we simply opened and exposed ourselves to the truth that seeing and touching have the power to transform lives? Today, let us remember that our worship is complete when it leads us to celebrate God's goodness and to reach out to those in need. Each act of compassion, every moment of healing—these are opportunities to glorify God.

I don't think the woman is the only crippled and bent over person in today's gospel. The leader is just as crippled and bent over. The difference is the woman knows she is but the leader doesn't know he is. He has chosen law, rules, and the way we've always done it, over another human being and it has distorted and crippled his life. I wonder if that sometimes happens to us. In what ways might this picture of the leader describe our lives today? Jesus never did that. He always put people first even when it meant upsetting the authorities, breaking the rules, and changing the way we've always done it. He saw them

and he laid hands on them regardless of who they were, what had happened to them, or what they had done. People came first. That's how I want to live, don't you? It's what I want for this parish and our town. I want to be seen and touched. I want to see and touch. I want to be a part of changing the picture of life for you, and myself. What would that look like in your life today? Who are the crippled and bent over people needing to be seen and touched by you? Where do you see crooked, bent, and oppressive systems? What would it take to see and lay hands on another in a way that allows her or him to stand up taller and straighter? What if we were to see and touch them in a way that makes a difference; to touch with love, forgiveness, compassion, hope, courage, or encouragement?

Are there areas in our lives where we feel bent over, struggling under the weight of our burdens? Jesus calls us to bring our pain to Him, to accept His offer of healing and liberation. Are we attentive to those around us who are suffering? In what ways can we be conduits of Christ's compassion? Let us remember that the heart of our faith is not just about personal salvation but about extending God's love to all, especially the marginalized and oppressed.

This remarkable Gospel story asks us to notice what kind of fruit our adherence to tradition bears. Does our version of holiness lead us to hospitality? To inclusion? To freedom for ourselves and others? Does it cause our hearts to open wide with compassion? Does it lead the broken to feel loved and welcomed at God's table? Does it make us pliant and flexible? Does it prime our minds and hearts for a God who is always doing something new? The bottom line is, Jesus is all about our unbending. Our standing tall. Our finding our voices, so that we can praise the God who facilitates and celebrates our freedom. May we become un-benders as well, rooted in traditions that begin and end in love. May we leave here today empowered to live out this compassion, just as Christ did. Let us be a community known for its love, joy, and willingness to bear one another's burdens, proclaiming the liberative power of God in our lives.
Amen.

***All baptized Christians, regardless of age, are welcome to
receive communion in the Episcopal Church.***

11 PENTECOST - PROPER 16

9:00 AM

HOLY EUCHARIST, RITE II

COFFEE HOUR FOLLOWS

MONDAY

8:00 PM

AA MEETING

WEDNESDAY

7:00 PM

AL-ANON MEETING

THURSDAY	10AM-2PM	THRIFT SHOP
SATURDAY	10AM-2PM	THRIFT SHOP
12 PENTECOST - PROPER 17	9:00 AM	HOLY EUCHARIST, RITE II COFFEE HOUR FOLLOWS

SUNDAY, SEPTEMBER 7th - 10:15AM SERVICES RESUME

	Today	Next Week
Eucharistic Minister	Roe Prosser	Deb Giordano
Coffee Hour	Janet Croft	Dana Kenn

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:

Barbara Curran	Betty Curley	Martin
Bob Curley	Steve Curley	Joseph
Chris Dickson	John Roccoo	Deb P.
John Mulligan	Marjorie Guerrier	Bobby
Donald Edwards	Robert Hosey	Ryan

Sister Eddie	Bernie Walther	Celeste
Beverly Noel	Phil Ryder	Warren
Anthony Paribello	Jonathan	Del
Donna Amundsen	Kate Jones	Jan
Shannon & Family	Vincent & Barbara	Sandy
Mary & Family	Wendy	James
Nathan Treadwell	Gladys Hadija	Sophia
Michael & Family	Brooke & Kylee	Mo
Michelle & Family	Christopher	Annie
Timothy Treasure	Donna A.	Aika
Moises Parra	Misael Varas	Kristen
Scottie Credendino		

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

The homeless and food insecure.

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.

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

A Morning Prayer

Father in heaven, I stand ready to receive Your wisdom and guidance. In each decision, big or small, lead me to discern your will and to act accordingly. Help me to understand the depth of Your wisdom, finding guidance in Your word and through prayer. Teach me to be patient as I wait for Your direction, trusting that Your timing is perfect. May I navigate this day with the assurance that Your wisdom is a treasure far greater than any earthly knowledge. Guide my thoughts and actions, that they may be a reflection of Your discernment and love. In Your guidance, I find the path to a life of purpose and peace.

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

