

Church of the Divine Love
TWENTY-FIRST SUNDAY AFTER PENTECOST
PROPER 27
NOVEMBER 9, 2025 10:15 AM
HOLY EUCHARIST, RITE II

A Morning Prayer – on insert

THE WORD OF GOD

Processional Hymn - (see hymn board for all hymns)

Opening Acclamation page 355

Gloria page 356

Collect page 236

First Lesson: **Job 19:23-27a** (*pages 446 in the Bible*)

Psalm 17:1-9 page 600

Second Lesson: **2 Thessalonians 2:1-5, 13-17** (*page 1032*)

Gradual Hymn

Gospel: **Luke 20:27-38** (*page 914*)

Sermon – The Rev. Jean Lenord Quatorze

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

Offertory Hymn

Doxology (sung)

The Great Thanksgiving:

Eucharistic Prayer B page 367

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 for the Parish page 817

Prayer of St. Francis page 833

Dismissal Hymn

Sermon Sunday November 9, 2025

Job 19: 23-27a; Psalm 17: 1-9; 2 Thessalonians 2: 1-5, 13-17; Luke 20: 27-38.

Sisters and brothers in Christ,

Today's Gospel emphasizes that the resurrection transforms life, moving beyond the earthly concerns of marriage and death to a state of being like angels, children of God, and alive forevermore to Him. This resurrection of the living challenges the Sadducees' legalistic and dead-end theology by pointing to God as the God of all the living, from Abraham to those who are worthy to attain to the age to come.

The Sadducees, who denied the resurrection, approach Jesus with a carefully constructed riddle to trap him. They present a scenario based on levirate law: a woman married to seven brothers and ask whose wife she will be in the afterlife. Their goal is to expose the resurrection as ridiculous and silence Jesus's message of hope. This is a silence of doubt, an attempt to freeze the future within the rigid laws of the past. Jesus doesn't get bogged down in the Sadducees' earthly rules. Instead, he interrupts their silence with a truth that transcends it. He establishes that those who are resurrected don't marry or are given in marriage; they are like the angels. This isn't a lesser life, but a life of a different order—children of God, not subject to death.

God is the God of the Living: Jesus goes to the heart of the matter by quoting Moses from the burning bush. He reveals that God is the God of Abraham, Isaac, and Jacob. Since they are still living in God's sight, their God cannot be a God of the dead. This statement interrupts the Sadducees' belief in a final, silent death. It replaces it with a living reality where all are alive to God. Resurrection is not a continuation, but a transformation: The Sadducees' question is rooted in the assumption that the afterlife will simply continue the patterns of the present life. Jesus challenges this idea, explaining that age to come will be a new reality, free from the constraints of our current existence, including marriage and death. This is a profound interruption of human perspective, pointing towards a future that is both a new earth and more than we can imagine.

Think about how that might play out, if we were to actually take Jesus at his word on this? How differently would we live not in fear of death, but knowing that in God, ALL are alive? Would it not increase our joy of living here? Would it not take away any need to be angry, or aggressive, or negative toward one another? What if we read scripture, not as an obstacle to our lives, or something that would keep us on the straight and narrow, but as an opportunity to live the life God has desired for us? To have life, and have it more abundantly? What if we read it through the lens of love, like Jesus did? And what if, all along, Jesus has been seeing God very differently than we do and trying to get us to see the God he sees? Jesus' God, his Abba, as he calls him, is incredibly effervescent, **to use one of James Alison's favorite descriptors for God**. God is effervescent, irrepressible, vivacious and full of light. The God Jesus sees is full of life and it is a life so contagious that it cannot be contained. It flows over into everything and knowing this, changes the way we think and act, and approach the earthly end of our lives. Resurrection is not a miracle that sometimes happens but rather the normal state of things on account of being full of life because that is who God is. The power and deathlessness of God is almost unimaginable to us. would understand and not be aggressive or negative and, since God is the God of the living, we don't have to worry about dying- we don't have to build our lives based on fear of death- we can live fully every day.

To speak of resurrection, then, is to proclaim the death of patriarchy and the burial of every system that reduces a child of God to property, labor, or pawn. Resurrection is God's no to every empire, ancient or modern, that defines human beings by utility or profit. Resurrection is the ultimate divine insurrection against domination. Jesus is not interested in validating the Sadducees' intellectual games. He is interested in liberating the human imagination from captivity. God is not the God of the dead, He insists, but of the living. And by that, He means: God is not found in the dead institutions that crush the human spirit, nor in the lifeless traditions that sanctify injustice, nor in the petrified dogmas that weaponize Scripture to wound the vulnerable. God is found among the living, among those who, though wounded, still dare to love; though silenced, still dare to speak truth; though broken, still rise.

But resurrection still happens. It happens whenever truth is spoken in the face of lies, whenever the poor organize for justice, whenever a woman reclaims her voice in a world that silences her, whenever a community refuses to bow to fear. Resurrection is not only the destiny of the dead; it is the vocation of

the living. Paul's warning about deception could not be timelier. He urges believers not to be "quickly shaken in mind or alarmed," for "the mystery of lawlessness is already at work. "Lawlessness, in this context, is not chaos but corruption. It is the systemic betrayal of what is right by those charged with upholding it. It is the lawlessness of lawmakers who sell their souls to the highest bidder. It is the lawlessness of corporate empires that devastate creation for quarterly profit. It is the lawlessness of a Church that blesses tyranny and calls it faithfulness. Paul reminds us that our calling is to "stand firm and hold fast "to the truth of Christ's gospel, a truth that cannot coexist with lies, nationalism, or greed. To stand firm today is to resist not only false prophets but false hopes such as the idolatry of comfort, the myth of American innocence, the delusion that faith can be privatized while the world burns.

Job's defiant declaration, "I know that my Redeemer lives, "becomes our own manifesto of resistance. It is the cry of the oppressed, the anthem of those who will not be dehumanized, the heartbeat of every movement for justice. The Redeemer lives, and therefore, the poor will not be forgotten, the migrant will not be erased, the earth will not be abandoned, and the truth will not remain buried beneath the rubble of lies.

The silence of the Sadducees sought to maintain was the silence of a world without resurrection, a world where the dead remain dead. Jesus's words break that silence by declaring that God is not the God of the dead, but of the living. We, as followers of Jesus, are called to live with this resurrected hope. Our lives should reflect a trust in God that looks forward to the age to come, where earthly problems like death and marriage are resolved in the promise of life eternal. Let our lives be a testament to this hope, living as children of the resurrection, in a world that still struggles with the silence of doubt, but in the presence of a God who calls all things to life. **Amen!**

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

22 PENTECOST - PROPER 27	10:15 AM	HOLY EUCHARIST, RITE II
		COFFEE HOUR FOLLOWS
MONDAY	8:00 PM	AA MEETING
TUESDAY	6:00 PM	BIBLE STUDY
WEDNESDAY	7:00 PM	AL-ANON MEETING
THURSDAY	10AM-2PM	THRIFT SHOP
SATURDAY	10AM-2PM	THRIFT SHOP

23 PENTECOST - PROPER 2

10:15 AM

HOLY EUCHARIST, RITE II

COFFEE HOUR FOLLOWS

	Today	Next Week
Eucharistic Minister	Dana Kenn	Deb Giordano
Coffee Hour	Jess Berbeck	Prossers

SUPPORT THE FOOD PANTRY - DROP-OFF IN THE KITCHEN

Christmas shoe boxes should be brought in by November twenty-third.

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
Scottie Credendino	Michael	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
Gladys Hadija	Sophia	Aidan
Michael & Family	Brooke & Kylee	Mo
Michelle & Family	Christopher	Annie
Timothy Treasure	Donna A.	Aika
Moises Parra	Misael Varas	Jay

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

