

Zoom Meeting ID: 326 920 7504

Call-in option: 1) Dial 646-568-7788 or 929-205-6099, 2) Enter 326 920 7504 # and 3) Press # for a participant's ID

Officiant When anyone is united to Christ, there is a new world; the old order has gone, and a new order has already begun. *2 Corinthians 5:17*

Confession of Sins

Officiant Let us confess our sins against God and our neighbor.

All **We repent the wrongs we have done:**

We have wounded your love.

O God, heal us.

We stumble in the darkness.

Light of the world transfigure us.

We forget that we are your home.

Spirit of God, dwell in us.

Officiant Eternal Spirit, living God,
in whom we live and move and have our being,
all that we are, have been, and shall be is known to you,
to the very secret of our hearts
and all that rises to trouble us.
Living flame burn into us,
cleansing wind, blow through us,
fountain of water, well up within us,
that we may love and praise in deed and in truth. **Amen.**

The Invitatory and Psalter

Officiant Eternal Spirit, flow through our being and open our lips, *+(you may cross your lips with a right thumb)*

Celebrants **And our mouth shall proclaim your praise.**

All **Glory to the Father, and to the Son, and to the Holy Spirit:
as it was in the beginning, is now, and will be forever. Amen.**

Officiant The mercy of the Lord is everlasting: Come let us adore him.

Life in the Spirit *based on Romans 8:2, 14–19*

All **In Christ the life-giving law of the Spirit:**

has set us free from the law of sin and death.

All who are led by the Spirit of God are children of God:

it is the Spirit that enables us to cry, Abba, Father.

The Spirit confirms that we are God's children:

and if children then we are heirs.

We are heirs of God, and fellow-heirs with Christ:

if we share his suffering now,

in order to share his splendor hereafter.

The sufferings we now endure:

bear no comparison with the splendor to be shown to us.

The created universe itself waits with eager longing:

for the children of God to be revealed.

Officiant The mercy of the Lord is everlasting: Come let us adore him.

The Lesson

Reader

A Lesson from *Luke 20:27-38*

Some Sadducees, those who say there is no resurrection, came to Jesus and asked him a question, "Teacher, Moses wrote for us that if a man's brother dies, leaving a wife but no children, the man shall marry the widow and raise up children for his brother. Now there were seven brothers; the first married, and died childless; then the second and the third married her, and so in the same way all seven died childless. Finally the woman also died. In the resurrection, therefore, whose wife will the woman be? For the seven had married her."

Jesus said to them, "Those who belong to this age marry and are given in marriage; but those who are considered worthy of a place in that age and in the resurrection from the dead neither marry nor are given in marriage. Indeed they cannot die anymore, because they are like angels and are children of God, being children of the resurrection. And the fact that the dead are raised Moses himself showed, in the story about the bush, where he speaks of the Lord as the God of Abraham, the God of Isaac, and the God of Jacob. Now he is God not of the dead, but of the living; for to him all of them are alive."

Reader

Hear what the Spirit is saying to the Church.

Celebrants

Thanks be to God.

Psalm 98

Cantate Domino

All

1 Sing to the Lord a new song, *

for he has done marvelous things.

2 With his right hand and his holy arm *

has he won for himself the victory.

3 The Lord has made known his victory; *

his righteousness has he openly shown in the sight of the nations.

4 He remembers his mercy and faithfulness to the house of Israel, *

and all the ends of the earth have seen the victory of our God.

5 Shout with joy to the Lord, all you lands; *

lift up your voice, rejoice, and sing.

6 Sing to the Lord with the harp, *

with the harp and the voice of song.

7 With trumpets and the sound of the horn *

shout with joy before the King, the Lord.

8 Let the sea make a noise and all that is in it, *

the lands and those who dwell therein.

9 Let the rivers clap their hands, *

and let the hills ring out with joy before the Lord,

when he comes to judge the earth.

10 In righteousness shall he judge the world *

and the peoples with equity.

Glory to the Father, and to the Son, and to the Holy Spirit: *

as it was in the beginning, is now, and will be for ever. Amen.

Hymn

Holy Spirit Living Breath of God

Keith & Kristyn Getty

Reflection

Paul Yoon

The Sadducees were local religious authorities in Jesus' time. In the gospel lesson today, they have at least two clear intentions for questioning Jesus about the resurrection. They aim to publicly embarrass Jesus and deny the teaching of the resurrection. The Sadducees only accept the Torah, the first five books of Moses (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy) to be authoritative. This belief in the resurrection is nowhere mentioned in the Torah. They do consider it to be invalid teaching. So, they come up with the Mosaic Levirate law on marriage from the Torah in which a man ought

to marry his brother's wife, if he dies without children, to give descendants to his brother. They want to show how this whole idea of the resurrection doesn't make sense when they ask, "Whose wife is she going to be after all these brothers who she had been married to are resurrected?"

While my personal response to the Sadducees would be, "Let HER choose", Jesus cuts through their trap and sees right through their intentions. The resurrection is not like this earthly life. Thus says Jesus, "...those who are considered worthy of a place in that age and in the resurrection from the dead neither marry nor are given in marriage." The Sadducees' perception of the resurrection is just another life here. In that version, no wonder they have no high expectations. They already have power and resources. They don't need a resurrection to get what they want.

How about you? What version of the resurrection do you have or not? Jesus' understanding of it is quite clear: "...Indeed they cannot die anymore, because they are like angels and are children of God, being children of the resurrection...Now he is God not of the dead, but of the living; for to him all of them are alive." The resurrection is deathless. It is beyond death. Yet, how is Jesus able to say all this about the nature of the resurrection? His discourse on the resurrection is not a theory. It has no scientific evidence that one can experiment and test on.

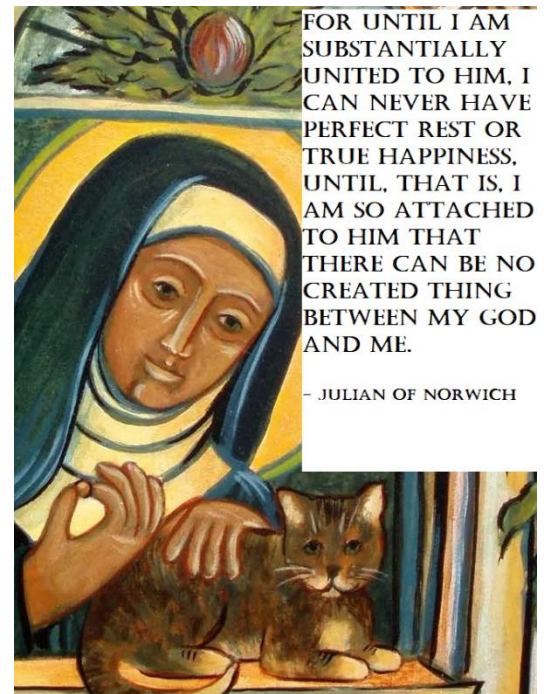
This logic of questioning applies to all of us. When we talk about the resurrection, what exactly are we referring to? There are many ideas about it. The resurrection for some can be a life after death, which is designated to either heaven or hell or purgatory. For others, the resurrection will take place all at once when the second coming of Christ occurs. Since the bodily resurrection is mentioned in the Creed, some Christian traditions discourage cremation while those of modern Christians are concerned with the overpopulation of the resurrected bodies. These are all intriguing hypotheses that Jesus never mentions throughout the gospels.

Instead, I would like us to imagine deeper into how Jesus would've experienced the resurrection even before his own resurrection. As he reflects on Moses' encounter with God in the burning bush or unburnt bush, he discovers how Moses speaks of "the Lord as the God of Abraham, the God of Isaac, and the God of Jacob." He might've just understood these expressions as Moses' way of connecting himself to all the ancient figures like Abraham, Isaac, and Jacob that he's historically related to them and that he professes his belief in the God they believed. Yet this interpretation merely means, "I believe in the same God that all these dead people believed in." There's a sense of comfort that he's following the path of his ancestors yet with a smear of spiritual complacency.

Jesus suggests a different approach. He directs us to focus on God, not those who are already dead. What then matters is not that Abraham, Isaac, Jacob, and Moses believed in God but how God is to them and you. God was and is and will be God of the present, of life, of eternity. There's no end to God. Abraham, Isaac, Jacob, and Moses are all dead apart from God, yet to God they are deathless. If and only if they are in God, they are not dead. I imagine Jesus must've experienced that he's able to connect with all these dead folks through God, not the other way around that he somehow experiences God through the dead. In Jesus' experience of the divine, God is the source of the resurrection in which one is linked to both the living and the dead. One doesn't have to die to experience the resurrection.

Let's be bold by asking, "Why don't we have this experience that Jesus had?" Yes, we can in our practice of silent prayer or prayer through the breath of God. We connect with God's breath through our own breath. In the beginning, we simply pay attention to how we breathe. In doing so, our thoughts and feelings gradually dissipate. (This process of concentrating our breathing may feel like a struggle since our minds are constantly looking for new distractions.) When all we do is this act of breathing, ask ourselves,

"Where does this breath come from and where does it go?" Our lives here on earth come and go yet the source of breath, which we may call the Breath of God, remains. This is the Breath that Abraham, Isaac, Jacob, and Moses were breathed in. This is the Breath that all our deceased ones were breathed in. This is the Breath that the risen Christ breathed on the disciples and is breathing into our hearts. As our breath is transformed into the Breath of God that is deathless, we can have a glimpse of the resurrection here on earth.



FOR UNTIL I AM SUBSTANTIALLY UNITED TO HIM, I CAN NEVER HAVE PERFECT REST OR TRUE HAPPINESS, UNTIL, THAT IS, I AM SO ATTACHED TO HIM THAT THERE CAN BE NO CREATED THING BETWEEN MY GOD AND ME.

- JULIAN OF NORWICH

The Apostles' Creed

All I believe in God, the Father almighty, creator of heaven and earth;

I believe in Jesus Christ, his only Son, our Lord.
He was conceived by the power of the Holy Spirit
and born of the Virgin Mary.
He suffered under Pontius Pilate,
was crucified, died, and was buried.
He descended to the dead.
On the third day he rose again.
He ascended into heaven,
and is seated at the right hand of the Father.
He will come again to judge the living and the dead.

I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.

The Prayers

Officiant The Lord be with you.
Celebrants **And also with you.**
Officiant Let us pray, singing

**Our Father, who art in heaven,
hallowed be thy Name,
thy kingdom come, thy will be done,
on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those who trespass against us.
And lead us not into temptation,
but deliver us from evil.
For thine is the kingdom,
and the power, and the glory,
for ever and ever. Amen.**

The Supplication *Pray responsively.*

Let us pray with confidence, anticipating peace on earth,

V. The hatred which divides nation from nation, race from race, class from class,
R. God, forgive.

V. The covetous desires of humans and nations to possess that which is not their own,
R. God, forgive.

V. The greed which exploits human labor, and lays waste the earth,
R. God, forgive.

V. Our envy of the welfare and happiness of others,
R. God, forgive.

V. Our indifference to the plight of the homeless and the refugee,
R. God, forgive.

V. The lust which uses for ignoble ends the bodies of all human beings,

R. God, forgive.

V. The pride which leads to trust in ourselves and not in God,

R. God, forgive.

V. In the midst of hunger and war,

R. We celebrate the promise of plenty and peace.

V. In the midst of oppression and tyranny,

R. We celebrate the promise of service and freedom.

V. In the midst of doubt and despair,

R. We celebrate the promise of faith and hope.

V. In the midst of fear and betrayal,

R. We celebrate the promise of joy and loyalty.

V. In the midst of hatred and death,

R. We celebrate the promise of love and life.

V. In the midst of sin and decay,

R. We celebrate the promise of salvation and renewal.

V. In the midst of terrorism, injury, suffering and death,

R. We celebrate the promise of the living God with us.

The Collect for Twenty-second Sunday after Pentecost

All

O God, whose blessed Son came into the world that he might destroy the works of the devil and make us children of God and heirs of eternal life: Grant that, having this hope, we may purify ourselves as he is pure; that, when he comes again with power and great glory, we may be made like him in his eternal and glorious kingdom; where he lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

For Transformation

Celebrant

We pray you, Jesus, take the old water, our busy conscientious lives, and turn them into gospel wine, that everyone may see your life and thirst; for the glory of your holy name. **Amen.**

For the Will of God

Celebrant

Jesus our Lord, you have taught us that judgement begins at the house of God; save us from our self-satisfaction, rigidity, and corruption, so that we may stand ready to do your will; for the glory of your holy name. **Amen.**

For Unity

Celebrant

Creator God, you have made us not in one mold, but in many: so deepen our unity in Christ that we may rejoice in our diversity. Call us together, call us to eat and drink with you. Grant that by your body and your blood we may be drawn to each other and to you. This we ask through Jesus Christ our Redeemer. **Amen.**

For Good Use of Leisure

Celebrant

O God, you rested the seventh day and are still at work; in the course of this busy life give us times of refreshment and peace; and grant that we may so use our leisure to rebuild our bodies and renew our minds, that our spirits may be opened to the goodness of your creation. **Amen.**

For Peace

Celebrant

O God, it is your will to hold both heaven and earth in a single peace. Let the design of your great love shine on the waste of our wraths and sorrows, and give peace to your Church, peace among nations, peace in our homes, and peace in our hearts. **Amen.**

For Educational Institutions

Celebrant

O Eternal God, bless all schools, colleges, and universities that they may be lively centers for sound learning, new discovery, and the pursuit of wisdom; grant that those who teach and those who learn may find you to be the source of all truth. **Amen.**

For the Light of Christ

Celebrant We praise you, God, that the light of Christ shines in our darkness and is never overcome; show us the way we must go to eternal day; through Jesus Christ our Lord. **Amen.**

A General Thanksgiving

All **Creator God,**
We praise you for your love in coming to us,
unworthy though we are.
Give us grace to accept the Christ who comes in your name,
and the courage to be Christ for others.
We praise and thank you, Creator God,
for you have not left us alone.
Each year you come to us, Emmanuel,
God with us in a manger.
Each time you come to us
in the broken bread and the cup we share.
In time or out of time you will be revealed
and we shall see you face to face.

Give us courage, God our strength,
to see your Christ in all who suffer,
to be hands to the helpless,
food for the hungry,
and rescue for the oppressed.
Through Christ, Amen.

Officiant Grace and peace remain with us and keep us in the love of Christ.
Celebrants **Thanks be to God.**

Officiant Breathe in us, O Holy Spirit, that our thoughts may all be holy.
Act in us, O Holy Spirit, that our works, too, may be holy.
Draw our hearts, O Holy Spirit, that we love but what is holy.
Strengthen us, O Holy Spirit, to defend all that is holy.
Guard us, then, O Holy Spirit, that we always may be holy.
Amen. (St Richard of Chichester)



**I AM THE
RESURRECTION
AND THE LIFE**

**Saint Agnes Church
65 Union Ave, Little Falls, NJ 07424**

*Serving people of Little Falls and surrounding communities since 1896,
Saint Agnes Church is a part of the Episcopal/Anglican branch
of the Jesus Movement in the Diocese of Newark, striving to be a contemplative community.*