



Trinity Evangelical Lutheran Church
www.trinitylutheran.ca

CHURCH AT HOME

Announcements:

Welcome to Trinity's worship resource for July 17, 2022, celebrating the Sixth Sunday After Pentecost.

Pastor Jack Dressler (519-250-7210) is our interim Pastor. Please contact him for any pastoral needs.

Pastor Jack will be leading the following services:

July 24, August 21, September 25, October 9 (Thanksgiving), November 13, December 11 and potentially December 24

Father Brian Wearne will be leading the following services:

July 31, August 14 (communion), August 28 (communion), September 11 (communion), October 2 and October 16

**** Please Contact Dena Peifer if you wish to be a reader or lead a Sunday service ****

Trinity's 100 Year Anniversary:

Reserve the dates – Saturday September 17 and Sunday September 18.

Clothing Give Away:

Set up for the clothing giveaway begins July 18. The actual give away is on Friday July 22 and Saturday July 23. See Anne if you wish to help.

Introduction

Perhaps the church, at its best, is "all ears." God urges the faithful, again and again, to "listen up!"—to heed the word that gives life. So it was with Abraham and Sarah, Mary and Martha, and the early church at Colossae. So it is today as we join the assembly to hear the word of God, the word of life.

Confession and Forgiveness

All may make the sign of the cross, the sign that is marked at baptism.

Blessed be the holy Trinity, † one God, whose steadfast love endures forever.

Amen.

Let us confess our sin in the presence of God and of one another.

Merciful God, we confess that we have not followed your path but have chosen our own way. Instead of putting others before ourselves, we long to take the best seats at the table. When met by those in need, we have too often passed by on the other side. Set us again on the path of life. Save us from ourselves and free us to love our neighbours. Amen.

Hear the good news! God does not deal with us according to our sins but delights in granting pardon and mercy. In the name of † Jesus Christ, your sins are forgiven.

You are free to love as God loves. **Amen.**

Worship

The grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit be with you all! **And also with you!**

Prayer of the Day

Eternal God, you draw near to us in Christ, and you make yourself our guest. Amid the cares of our lives, make us attentive to your presence, that we may treasure your word above all else, through Jesus Christ, our Savior and Lord. **Amen.**

Gospel Acclamation

Alleluia. Blessed are those who hold the word fast in an honest and good heart, and bear fruit with patient endurance. Alleluia.

First Reading: Genesis 18:1-10a

The LORD visits Abraham and Sarah to tell them that the long-awaited promise of the birth of a child will be fulfilled for them in their old age.

¹The LORD appeared to Abraham by the oaks of Mamre, as he sat at the entrance of his tent in the heat of the day. ²He looked up and saw three men standing near him. When he saw them, he ran from the tent entrance to meet them, and bowed down to the ground. ³He said, "My lord, if I find favor with you, do not pass by your servant. ⁴Let a little water be brought, and wash your feet, and rest yourselves under the tree. ⁵Let me

bring a little bread, that you may refresh yourselves, and after that you may pass on—since you have come to your servant.” So they said, “Do as you have said.”⁶ And Abraham hastened into the tent to Sarah, and said, “Make ready quickly three measures of choice flour, knead it, and make cakes.”⁷ Abraham ran to the herd, and took a calf, tender and good, and gave it to the servant, who hastened to prepare it.⁸ Then he took curds and milk and the calf that he had prepared, and set it before them; and he stood by them under the tree while they ate.

⁹They said to him, “Where is your wife Sarah?” And he said, “There, in the tent.”^{10a} Then one said, “I will surely return to you in due season, and your wife Sarah shall have a son.”

Psalm: Psalm 15

LORD, who may abide upon your holy hill?

¹LORD, who may dwell in your tabernacle? Who may abide upon your holy hill?

²**Those who lead a blameless life and do what is right,
who speak the truth from their heart;**

³they do not slander with the tongue, they do no evil to their friends;
they do not cast discredit upon a neighbor.

⁴**In their sight the wicked are rejected, but they honor those who fear the LORD.
They have sworn upon their health and do not take back their word.**

⁵They do not give their money in hope of gain, nor do they take bribes against the innocent. Those who do these things shall never be overthrown.

Second Reading: Colossians 1:15-28

This letter offers a mystical teaching, that the great mystery of God is “Christ in you.” Because Christ is present in the church, Christians share in his life, suffering, and glory.

¹⁵[Christ Jesus] is the image of the invisible God, the firstborn of all creation;^{16f} for in him all things in heaven and on earth were created, things visible and invisible, whether thrones or dominions or rulers or powers—all things have been created through him and for him. ¹⁷He himself is before all things, and in him all things hold together. ¹⁸He is the head of the body, the church; he is the beginning, the firstborn from the dead, so that he might come to have first place in everything. ¹⁹For in him all the fullness of God was pleased to dwell,²⁰ and through him God was pleased to reconcile to himself all things, whether on earth or in heaven, by making peace through the blood of his cross.

²¹And you who were once estranged and hostile in mind, doing evil deeds, ²²he has now reconciled in his fleshly body through death, so as to present you holy and blame-

less and irreproachable before him—²³provided that you continue securely established and steadfast in the faith, without shifting from the hope promised by the gospel that you heard, which has been proclaimed to every creature under heaven. I, Paul, became a servant of this gospel.

²⁴I am now rejoicing in my sufferings for your sake, and in my flesh I am completing what is lacking in Christ's afflictions for the sake of his body, that is, the church. ²⁵I became its servant according to God's commission that was given to me for you, to make the word of God fully known, ²⁶the mystery that has been hidden throughout the ages and generations but has now been revealed to his saints. ²⁷To them God chose to make known how great among the Gentiles are the riches of the glory of this mystery, which is Christ in you, the hope of glory. ²⁸It is he whom we proclaim, warning everyone and teaching everyone in all wisdom, so that we may present everyone mature in Christ.

Gospel Reading: Luke 10:38-42

During his visit to the home of Mary and Martha, Jesus reminds Martha that her concern for her many tasks distracts from the one thing that precedes all else: abiding in the presence of God.

³⁸Now as [Jesus and his disciples] went on their way, he entered a certain village, where a woman named Martha welcomed him into her home. ³⁹She had a sister named Mary, who sat at the Lord's feet and listened to what he was saying. ⁴⁰But Martha was distracted by her many tasks; so she came to him and asked, "Lord, do you not care that my sister has left me to do all the work by myself? Tell her then to help me." ⁴¹But the Lord answered her, "Martha, Martha, you are worried and distracted by many things; ⁴²there is need of only one thing. Mary has chosen the better part, which will not be taken away from her."

The gospel of the Lord. **Praise to you, O Christ.**

The Sermon: (Read by Dagmar Raulin, provided by Rev. Sid Haugen, Bishop, Saskatchewan Synod, as part of the ELCIC Summer Sermon Series, 2022)

I would like to center with you on one story today, the Gospel Lesson. It is a familiar story to people of faith: the story of Mary and Martha. Usually it is told, I think too simply, as the story of Martha who is judged for being too busy with work and Mary who is commended for taking time to worship. But the story has many layers that may invite you in this morning. And remember, that stories have a way too of changing shape with the shape of our lives. The Prodigal Son story took a very different shape for me as a fa-

ther and grandfather than it did when I first listened to it as a child. The Easter story of hope beyond the grave sounded very different to me after my father passed away. So as we settle in front of this story today, take a moment to prayerfully consider your life situation this morning. What is happening around you? In your church. In your family. In your profession. And listen for the word of God this morning emerging new from this sacred story for this time in our lives.

In this moment, let us pray: Creator God, you know each of us. You watch over us from the day of our birth, through all the changes and chances of life, through all the ups and all the downs. Speak to us as we gather this day as human beings, as people of faith, as church. May these words of my mouth and the meditations and imaginations of our hearts be acceptable in your sight, O Lord, our Strength, our Rock and our Redeemer. Amen.

This Gospel story is taken from the wider narrative of the Gospel According to Luke. The Gospel narrative begins with familiar stories: Jesus' birth to Mary in a stable in Bethlehem; his baptism by John and then Jesus begins his public ministry.

As the narrative follows the ministry of Jesus, there are two broad aspects of his ministry that are striking. First there is Jesus' public ministry: He brings healing to people, healing to their body/mind and spirit. He also brings healing through his teaching. He teaches people about what God is like. When you pray to the Creator God start like this, he says: "Our Father" even more intimately, "Our Papa." He teaches them about what is important in life, and also what isn't as important as we might think. His public ministry brings healing both in acts of healing and in his teachings.

There is a second aspect to Jesus' ministry that is just as important as his public ministry. Jesus calls and equips a faith community. He calls disciples/students/apprentices to follow him. This mission of Jesus is not the ministry of a one-man band. He has come to gather a faith community—that Jesus is still gathering today. That is why we are here this morning.

The gathering of the community takes some time. In the first weeks he calls together "the twelve": Peter, James, John, Thomas and all the rest. Some were fisherman, one was a tax collector. One was Simon the Zealot, a revolutionary.

But the calling of the faith community didn't end with the twelve. On the journey, in chapter 8, hear this, "The twelve were with him, as well as some women who had been cured of evil spirits and infirmities: Mary, called Magdalene, from whom seven demons had gone out, and Joanna, the wife of Herod's steward Chuza, and Susanna, and many others, who provided for them out of their resources." Already in this early Gospel,

there are women-- Mary Magdalene, Joanna, Susanna—who are part of Jesus' faith community. Later, in Luke 10, Jesus, appointed seventy others and sent them on ahead of him in pairs to every town and place where he himself intended to go.

Our Gospel text happens in the midst of the narrative of the ministry of Jesus. The text begins: **"Now as they went on their way."** Who is this "they?" They are the Jesus people. They are Jesus church. They are a collection of the twelve, the women and the 70.

The text continues: "He entered a certain village, where a woman named **Martha** welcomed him into her home"

The narrative does not make clear who all was invited into the room. Who would be welcomed with Jesus in Martha's kitchen? Peter and John? Or the women? Some of the 70? Who is in Martha's kitchen for this story? I think, as we ourselves enter the story, the answer is that the church of every time and place is there in Martha's kitchen. It's a crowded kitchen that day. It's a full house. The twelve, the women and the 70 are there. We are there.. Watching. Wondering. Listening.

Martha welcomes Jesus **under her roof**. I wonder if as the older of two sisters, it is actually Martha's house. That this is literally Martha's kitchen. In any case, she welcomed Jesus into her home. The story may remind you of a story much later in Luke. The day, remember, when Jesus is walking down the road with a crowd all around him, and a little tax collector who can't see for the crowd, climbs a tree to see Jesus, to maybe be seen by Jesus. Remember what Jesus says to Zacchaeus, "Zacchaeus, come down. Hurry, because I am to stay at your house today." There is something about Jesus in the house that matters in both stories.

Martha welcomed Jesus into their home. I wonder what welcoming Jesus into your home looks like today. Maybe it is saying table grace before a meal. We were taught the very quaint sounding table grace: "Come Lord Jesus be our guest, let these gifts to us be blessed." It is a simple little prayer we were taught as children, but it has stuck somehow in my family. When you think about it, the simple little prayer is a prayer in which we welcome Jesus in to our home, isn't it? Maybe that is why this little prayer is said among so many families in the faith communities.

What does welcoming Jesus into our home look like? Is it reading the Scriptures and meditating on them? Going to church together and bringing those learnings back to our homes? Martha welcomes Jesus into her kitchen. So do we.

The text continues: **Martha had a sister named Mary**. While Mary is usually the one commended in the usual telling of the story, it is not Mary who "welcomed Jesus into

her home”—that was Martha. But when Martha invited Jesus into her home, guess what? Her sister Mary met Jesus in Martha’s kitchen. That happens a lot, doesn’t it?

I think, I’m in the faith community today because a church 100 years ago cared for my grandma and grandpa when they lost their infant child. And so the Gospel was shared from mother and father to children down the line. The way to Jesus is so often through those who have met Jesus before us isn’t it? It is not an encounter that usually happens through a logical argument that overwhelms us, or through evidence that cannot be ignored. It usually happens in Martha’s kitchen. Author Madeleine L’Engle said, “When it comes down to it, I’m a Christian because of my aunt who lives in Teacup New Jersey.” It happened in Martha’s kitchen. In relationship with those who love us. Just at it did for Mary.

The text continues: Mary sat at the Lord's feet **and listened to what he was saying**. Mary sat down in Martha’s kitchen and was drawn by the teachings of Jesus—profound words, life giving words. Like these: The kingdom of God, the dream of God is like a sower who goes out to sow. Most seed is lost. But some grows beyond all human expectation. Or this. Do not be anxious about what you are going to eat. Does not God feed the sparrows? Do not be anxious about what you are going to wear. Are not the lilies, who ‘neither toil nor spin’ clothed wonderfully. Mary was fixed on the Gospel of Jesus. She hung on every word.

The text continues: Martha was “**distracted with many tasks**.” She was setting the table for Jesus in her kitchen. Preparing food. Practicing hospitality—a good thing! Maybe also trying to impress. With Jesus in the house, wouldn’t you? Or maybe, just maybe she was trying to be one up on her sister. Sisters and brothers can be like that. Maybe she was fussing anxiously as though somehow this good work would make her worthy of love. A lot of things might have made Martha busy—and very likely she wasn’t sure herself what kept her so busy. Does that sound familiar?

Martha, however, is not too busy to notice that she is doing all the work and sister Mary is just sitting there. So Martha comes to Jesus and says, “**Lord, do you not care that my sister has left me to do all the work by myself? Tell her then to help me.**” Now, you might have thought that Martha could have quietly ask her sister to help out, rather than telling someone else about it. But no, Martha takes the so familiar and so destructive indirect route and tells Jesus to tell Mary to help out.

In fact, as you read the text, Martha is mad at Jesus for not already telling Mary to get to work. “Lord, you don’t even care.” Martha’s kitchen can be a complicated place.

The text continues: The Lord answered her, "Martha, Martha." I love that piece. "Sidney, Sidney" my mother used to say to me from time to time--and I knew that I was being directed, and I knew that I was being loved. "Martha, Martha" Jesus says to her.

Listen to Jesus' words sounding to the church gathered together in Martha's kitchen: **"Martha, Martha; Peter, Peter; Joanna, Joanna you are worried and distracted by many things; there is need of only one thing. Mary has chosen the better part, which will not be taken away from her."**

You remember those moments when someone says something or tells a story and silence falls on the room—just for an instant. A moment. There is such a moment of silence for the little church gathered round Jesus in Martha's kitchen, I think.

"Martha, Martha, People of faith, People of faith, you are worried and distracted by many things; there is need of only one thing. Mary has chosen the better part, which will not be taken away from her."

The text, perhaps surprisingly, ends there. There is no explanation by the narrator of 'what does this mean'. Rather we have heard a story that lives on, inviting us in, inviting us into Martha's kitchen.

Peter, James, John, Mary Magdalene, Joanna, Suzanna, and the whole church still gather round the story and even now are listening. What does this story say to us in the midst of the events of our lives as this moment in the summer of 2022?

I wonder how it sounds to you in your life. But let me share with you how the story meets me today as a human being and as a part of our faith community.

I do hear the story speaking to me as a human being as summer holidays begin. It has been a busy year. It has been busy both with work and even more with constantly working out how to pivot our work to the latest wave of the pandemic. It has been a thoroughly distracting year. This summer seems to be a time when we may be called to set down the complexities of the last few years. To take some time for quietness again. To do some camping and take time to make a fire and sit by it in silence. To do some work in the quiet of the garden. Fish. Do some reading. Do whatever activity gives you some space to slow down enough to hear God speak. Like Mary did in Martha's kitchen.

I do hear the story speaking too to our faith communities as we gather back to in-person worship after two years of meeting either in limited and constrained gatherings or online. It is so important to gather and take the time to just be still and know that God is God. As we sing the music or listen to the music played. As we open our hands for the bread and wine. As we open our ears to listen to the Word. As we reach out to our companions on the journey.

One more profound image comes to me as a person of faith as I enter into the story this year. When my father passed away many years ago, I was gifted with a very familiar book: his personal Bible. I have to admit, I can't use it. It is in the King James Version. The language, while beautiful, is not my language. On the other hand, this old Bible, its look and feel, speaks to me of Martha's kitchen. The pages have yellowed a bit—some are almost brown with use. It is underlined throughout. There are notes in the margins of texts that were used for this event or that a certain pastor may have used for a sermon. It was the Bible of a life-long farmer, a life-long person of faith. But the most striking thing to me is not the pages or the notes, it is, of all things, the cover. I imagine at one time it was shiny and stiff and new. But after all those years of use, the black leather is soft and supple. The cover spoke of years of taking the time to sit at the feet of Jesus, hanging on every word.

I know. . .there are other stories to be told about the importance of work and service. Many of them. In fact, do you know what story immediately follows the story of Martha's Kitchen in Luke's gospel? The Good Samaritan. But let those stories sound on another day. Today, this week, in the summer of 2022, I would invite you to spend some time in Martha's kitchen. I would invite you to take the time to sit at the feet of Jesus and hang on every word.

As you are this morning. **Amen.**

Peace

The peace of the Lord be with you always.

The Prayers of Intercession

United in Christ and guided by the Spirit, we pray for the church, the creation, and all in need.

Ever-present God, in Christ you fill all things. As your church gathers to hear your word, share your meal, and receive your blessing, teach us to welcome strangers as we have been welcomed by you. God of grace, **hear our prayer.**

Through Christ you created all things, visible and invisible. Teach humankind to honor and protect all creation, including living things that remain hidden from our eyes such as air, atmosphere, molecules, and microscopic creatures. God of grace, **hear our prayer.**

Through Christ you reconcile all things. Motivate those in power to end enslavement, dehumanization, or brutality of any kind and to protect and improve the lives of Indigenous peoples. God of grace, **hear our prayer.**

Through Christ you bring peace. Assure all who are worried and distracted by many things of your constant presence. Soothe those suffering in mind, body, or spirit. Sustain all who are afflicted and those who serve as caregivers. God of grace, **hear our prayer.** In Christ you make your word fully known. Inspire this worshiping community to abide fully in your word as we sit at the feet of Jesus. Bless the ministry of teachers and Bible study leaders. God of grace, **hear our prayer.**

God of presence, bless those of this community who cannot be with us this morning, and those who walk with them, especially:

In Residence: Margaret; Maria; Stan; Katie; Katherine; Cordelle; Dorothy

Needing our prayers: Ed; Pastor Mike & Patti, Donna; Sharon B; Jeffrey; Art

Friends of our Members Needing our prayers: Audrey; Greg; Paul; Hilda; Mary; Anna
...and all members who may have needs unknown to us

And all those we name in our hearts...

God of grace, **hear our prayer.**

In Christ you brought forth the firstborn from the dead. We give thanks for the saints you have gathered at your table. Gather us with them in your eternal glory. God of grace, **hear our prayer.**

God of every time and place, in Jesus' name and filled with your Holy Spirit, we entrust these spoken prayers and those in our hearts into your holy keeping. **Amen.**

Lord's Prayer

Lord, remember us in your kingdom, and teach us to pray:

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, forever and ever. Amen.

Benediction

The God of peace, Father, ☩ Son, and Holy Spirit, bless you, comfort you, and show you the path of life this day and always. **Amen.**

Dismissal

Go in peace. Love your neighbor. **Thanks be to God.**