



Trinity Evangelical Lutheran Church  
[www.trinitylutheran.ca](http://www.trinitylutheran.ca)

## CHURCH AT HOME

### **Announcements:**

Welcome to Trinity's worship resource for September 11, 2022, celebrating the Fourteenth Sunday After Pentecost.

Pastor Jack Dressler will be going on a **WELL DESERVED VACATION** between August 22 and September 24, he will be returning for the Trinity service on Sunday September 25 (which is also a baptism).

\*\*\* **For emergency Pastor care** please contact Pastor Sylvia Swiatoschik (519-564-1892).

### **Pastor Jack will be leading the following services:**

September 25, October 9 (Thanksgiving), October 30 (with Bishop Pryse), November 6 (All Saints), December 11 and potentially December 24

### **Father Brian Wearne will be leading the following services:**

October 2 and October 16

### **100 Anniversary – Saturday September 17**

The open house at the Church will be between 1pm and 5pm.

The band will be playing in the courtyard between 3pm – 330pm.

The cake cutting ceremony will be at 340pm in the fellowship hall.

### **Introduction**

The grumbling of the religious leaders in today's gospel is actually our holy hope: This Jesus welcomes sinners and eats with them. That our God seeks and saves the lost is not only a holy hope, it is our only hope. As the writer of 1 Timothy reminds us, "The saying is sure and worthy of full acceptance, that Christ Jesus came into the world to save sinners." Thanks be to God.

### **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, who is eager to forgive and who loves us beyond our days. **Amen.**

Dear friends, together let us acknowledge our failure to love this world as Jesus does.

God of mercy and forgiveness,

**we confess that sin still has a hold on us. We have harmed your good creation. We have failed to do justice, love kindness, and walk humbly with you. Turn us in a new direction. Show us the path that leads to life. Be our refuge and strength on the journey, through Jesus Christ, our redeemer and friend. Amen.**

Beloved of God: your sins are forgiven † and you are made whole. God points the way to new life in Christ, who meets us on the road. Journey now in God's abiding love through the power of the Holy Spirit. **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**

O God, overflowing with mercy and compassion, you lead back to yourself all those who go astray. Preserve your people in your loving care, that we may reject whatever is contrary to you and may follow all things that sustain our life in your Son, Jesus Christ, our Savior and Lord. **Amen.**

### **Gospel Acclamation**

*Alleluia.* There is joy in the presence of the angels of God over one sinner who repents.

*Alleluia.*

### **First Reading: Exodus 32:7-14**

*While Moses is on Mount Sinai, the people grow restless and make a golden calf to worship. Today's reading shows Moses as the mediator between an angry God and a sinful people. Moses reminds God that the Israelites are God's own people, and boldly asks for mercy for them.*

<sup>7</sup>The LORD said to Moses, "Go down at once! Your people, whom you brought up out of the land of Egypt, have acted perversely; <sup>8</sup>they have been quick to turn aside from the

way that I commanded them; they have cast for themselves an image of a calf, and have worshiped it and sacrificed to it, and said, 'These are your gods, O Israel, who brought you up out of the land of Egypt!' " <sup>9</sup>The LORD said to Moses, "I have seen this people, how stiff-necked they are. <sup>10</sup>Now let me alone, so that my wrath may burn hot against them and I may consume them; and of you I will make a great nation."

<sup>11</sup>But Moses implored the LORD his God, and said, "O LORD, why does your wrath burn hot against your people, whom you brought out of the land of Egypt with great power and with a mighty hand? <sup>12</sup>Why should the Egyptians say, 'It was with evil intent that he brought them out to kill them in the mountains, and to consume them from the face of the earth'? Turn from your fierce wrath; change your mind and do not bring disaster on your people. <sup>13</sup>Remember Abraham, Isaac, and Israel, your servants, how you swore to them by your own self, saying to them, 'I will multiply your descendants like the stars of heaven, and all this land that I have promised I will give to your descendants, and they shall inherit it forever.' " <sup>14</sup>And the LORD changed his mind about the disaster that he planned to bring on his people.

### **Psalm: Psalm 51:1-10**

*Have mercy on me, O God, according to your steadfast love.*

<sup>1</sup>Have mercy on me, O God, according to your steadfast love;  
in your great compassion blot out my offenses.

<sup>2</sup>**Wash me through and through from my wickedness, and cleanse me from my sin.**

<sup>3</sup>For I know my offenses, and my sin is ever before me.

<sup>4</sup>**Against you only have I sinned and done what is evil in your sight;  
so you are justified when you speak and right in your judgment.**

<sup>5</sup>Indeed, I was born steeped in wickedness, a sinner from my mother's womb.

<sup>6</sup>**Indeed, you delight in truth deep within me,  
and would have me know wisdom deep within.**

<sup>7</sup>Remove my sins with hyssop, and I shall be clean;  
wash me, and I shall be purer than snow.

<sup>8</sup>**Let me hear joy and gladness; that the body you have broken may rejoice.**

<sup>9</sup>Hide your face from my sins, and blot out all my wickedness.

<sup>10</sup>**Create in me a clean heart, O God, and renew a right spirit within me.**

### **Second Reading: 1 Timothy 1:12-17**

*The letters to Timothy and Titus are called the pastoral epistles because they contain advice especially intended for leaders in the church. Here the mercy shown to Paul, who*

*once persecuted the church, is cited as evidence that even the most unworthy may become witnesses to the grace of God.*

<sup>12</sup>I am grateful to Christ Jesus our Lord, who has strengthened me, because he judged me faithful and appointed me to his service, <sup>13</sup>even though I was formerly a blasphemer, a persecutor, and a man of violence. But I received mercy because I had acted ignorantly in unbelief, <sup>14</sup>and the grace of our Lord overflowed for me with the faith and love that are in Christ Jesus. <sup>15</sup>The saying is sure and worthy of full acceptance, that Christ Jesus came into the world to save sinners—of whom I am the foremost. <sup>16</sup>But for that very reason I received mercy, so that in me, as the foremost, Jesus Christ might display the utmost patience, making me an example to those who would come to believe in him for eternal life. <sup>17</sup>To the King of the ages, immortal, invisible, the only God, be honor and glory forever and ever. **Amen.**

**Gospel Reading: Luke 15:1-10**

*Jesus tells two stories that suggest a curious connection between the lost being found and sinners repenting. God takes the initiative to find sinners, each of whom is so precious to God that their recovery brings joy in heaven.*

<sup>1</sup>Now all the tax collectors and sinners were coming near to listen to [Jesus.] <sup>2</sup>And the Pharisees and the scribes were grumbling and saying, “This fellow welcomes sinners and eats with them.”

<sup>3</sup>So he told them this parable: <sup>4</sup>“Which one of you, having a hundred sheep and losing one of them, does not leave the ninety-nine in the wilderness and go after the one that is lost until he finds it? <sup>5</sup>When he has found it, he lays it on his shoulders and rejoices. <sup>6</sup>And when he comes home, he calls together his friends and neighbors, saying to them, ‘Rejoice with me, for I have found my sheep that was lost.’ <sup>7</sup>Just so, I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance.

<sup>8</sup>“Or what woman having ten silver coins, if she loses one of them, does not light a lamp, sweep the house, and search carefully until she finds it? <sup>9</sup>When she has found it, she calls together her friends and neighbors, saying, ‘Rejoice with me, for I have found the coin that I had lost.’ <sup>10</sup>Just so, I tell you, there is joy in the presence of the angels of God over one sinner who repents.”

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

**The Sermon: Joy in Heaven (preached by Father Brian Wearne at Trinity on September 11, 2022)**

In the name of the true and living God: † Father, Son and Holy Spirit. **Amen.**

It's significant that Jesus told His Parables of The Lost Sheep and The Lost Coin in response to a question posed by Pharisees and Scribes: How can Jesus welcome tax collectors and sinners into His presence to associate with and to share meals with? Both actions made one ritually unclean. Thus he or she wouldn't be able to worship God at Temple or Synagogue. Tax collectors were also ostracized because their work was considered immoral.

As Psalm 1 begins: "Blessed is the one who walks not in the counsel of the ungodly, nor stands in the path of sinners, nor sits in the seat of the scornful". The 1<sup>st</sup> Psalm instructs God's People to guard against taking advice from unbelievers, associating with those who reject God's will, or adopting the attitudes of those who blaspheme God, as it depicts 2 Ways: the Way of the Righteous, and the Way of the ungodly. As such, it continues to hold value for us as Christians today. Even so, we acknowledge that which the Pharisee's and Scribes would not. When we consider the Way of Righteousness, we look to Jesus Christ for His teachings and example.

For Jesus said "I am the Way, the Truth, and the Life. No one comes to the Father except through Me" (John 14:6). As Jesus begins to answer why He associates and eats with tax collectors and sinners, He tells The Parable of The Lost Sheep.

The situation Jesus describes was a common one, a normal-sized flock consisted of 100 sheep, and a count of them was taken each night. As Jesus tells us the shepherd left the 99 in the wilderness to find the lost 1, we can be certain of several things. Shepherds relied on the assistance of dogs and helpers; the wilderness was generally a safe place to leave sheep, though they would have to be left in someone's care in the event of wolves; and the lost lamb would be frightened, confused, and perhaps injured. A lamb will experience paralysis under these conditions, so it will need to be carried back to the flock. In The Lost Coin, as Jesus tells of a woman who had 10 coins but lost 1, we are hearing of a silver coin called a drachma in Greek, which was worth about 1 day's wages. The 10 coins would represent all this woman had. And this valuable coin was often worn in a ten-piece garland by married women. Having lost her coin, this woman would need a lamp to find it, because her house would have had a few small windows and a low doorway at best to allow light inside. She would also have to sweep the hard dirt floor to find it by the sound of its "clinking".

Now, given that a parable is a picture in words that describes life in God's Kingdom, when we hear about the lost and found we look to find God in the parable. Jesus answers the question of why He associates with and eats with tax collectors and sinners by portraying Himself as a Shepherd who seeks out people who are lost, and His seeking and carrying home of sinners pleases God the Father.

The climax is not the return of The Lost Sheep, or the finding of The Lost Coin, but the triumphant rejoicing in their discovery and rescue. Friends and neighbours represent the Church on earth rejoicing for the 1 soul that was lost but found by the Saviour! Likewise, the Church in heaven expresses more joy over 1 repentant sinner — over 1 who confesses their sin, promises to earnestly try to live in God's ways, and asks forgiveness — than over 99 upright souls who need no such repentance, because while the 99 are also sinners, they are already loyal followers of Jesus who have no gross, open sins to repent of. But while the joy of the Church on earth is spoken of in the present tense, the joy of the Church in heaven is spoken of in the future tense: "there will be more joy in heaven over 1 sinner who repents". We are fairly safe in believing that Jesus refers to The Heavenly Feast we will share with Him following His Second Coming, and that we'll celebrate all the lost souls He has found and saved at that future time.

And in The Lost Coin, Jesus adds the thrilling detail that angels rejoice in heaven when He finds a lost soul and saves it! With the theme of joy dominating these parables, we may recall that at the beginning of St. Luke's Gospel, as a Priest named Zacharias was offering incense at the Temple altar, the angel Gabriel appeared to him there, promising Fr. Zacharias and many others great joy (Luke 1:14). St. Luke's Gospel ends as it begins, for after Christ's Ascension into heaven, His followers are in the Temple, experiencing this promise of great joy (Luke 24:52). With His birth and Ascension, and everything in between, Jesus brings human beings and angels great joy!

Thus the claim by unbelievers that the Church places a guilt trip on her members through the act of confession is proved false, as Jesus clearly teaches that repentance and conversion is a necessary prerequisite for finding joy, not sadness; and this joy is experienced by the Church, the angels, and even God Himself! Yet we remain left with the questions of the Pharisee's and Scribes today. How can we associate, and share meals with sinners? Given what we learn from God through Biblical sources such as the 1<sup>st</sup> Psalm, these are hard questions! For some Christians, it is offensive to see a person in Church whose sin they know is grotesque. Some wouldn't exchange The Peace with such a person, let alone eat with them at Eucharist.

On the opposite extreme, for some Christians it is the norm to associate and eat with sinners, and they seldom enjoy the encouragement in their faith that associating and eating with their fellow Christians engenders.

How can we follow the 1<sup>st</sup> Psalm's instruction to guard against taking advice from unbelievers, associating with those who refuse to do God's will, or of adopting the attitudes of those who blaspheme God, and yet also follow Christ's teachings and example? We may begin by recalling that Jesus spent a great deal of time in the company of Godly people such as the Apostles. Jesus regularly worshipped the Father in Temples, in Synagogues and in private. We can follow Christ's example by deliberately making it our practice to worship Him regularly in His Church, and by taking care to associate and share meals with our fellow practicing Christians, in order that we may be nourished and encouraged in our faith. We may also take great care to notice that as Jesus associated and shared meals with sinners, He did not seek their worldly advice, nor did He ever condone the attitudes of those who blaspheme God! His intention was always to save those who were lost. We may observe the instruction of the 1<sup>st</sup> Psalm while associating and eating with sinners if we do not seek their worldly and ungodly advice, share or condone their attitudes. But rather attempt by our words and actions to convert them to Jesus Christ. This is God's will both for them and for us.

If it is so easy to find an atheist who will tell us why they do not follow Jesus Christ as their Lord and Saviour, then why is it so hard to find a Christian who will tell an atheist why they do follow Jesus Christ?

There is no soul that is not worth saving. There is no human, who is not worth this labour of love. For God's mercy is as generous as a Shepherd who leaves 99 sheep to save 1. God's love is as earnest as a woman who turns her house upside-down, because 1 coin is of such value to her as to be worth the effort.

We must recall that Jesus searched for us when we were lost, and He came looking for us, found us, and carried us home to His Church! We too were once lost, when Jesus found us and began to save us. And if we should play even the slightest role in helping a repentant sinner to see that Jesus Christ is searching for them too, even if that role is simply to welcome that sinner home to God's house to eat with us and with God, well then, we can join the on earth and the angels above in sharing: **the Joy in Heaven!**

**And now to ☩ God the Father, God the Son and God the Holy Spirit, be all might, majesty, dominion and honour, this day and forevermore. Amen.**

## **Peace**

The peace of the Lord be with you always.

## **The Prayers of Intercession**

*As scattered grains of wheat are gathered together into one bread, so let us gather our prayers for the church, those in need, and all of God's good creation.*

Your people receive mercy and your grace overflows in our lives. Fill your church with faith and love, and give understanding hearts to those who work to strengthen our ecumenical and interreligious commitments. God of grace, **hear our prayer.**

Your creation groans as it suffers the impacts of pollution and lack of care. As the seasons change, renew in us the will to protect plants, animals, and habitats. Bless us with bountiful harvests that all may share. God of grace, **hear our prayer.**

Your world is shattered and the nations rage. Remember us in your mercy. Teach wisdom to our elected leaders so that we know peace in our world, peace in our homes, and peace in our hearts. God of grace, **hear our prayer.**

Your children wander homeless and the hungry cry for bread. Seek out those who are lost or lonely, anxious or depressed, or struggling with addiction or illness. Provide for those in any need. God of grace, **hear our prayer.**

Your work is done in this congregation with our hands, feet, voices, minds, and hearts. Build up the ministries of this community, that we serve our neighbors and welcome the stranger in your name. 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.**



Your blessed saints who have died now rest in your presence. Give us thankful hearts for those who have been examples of faith in our lives, and receive us with joy when we come to share eternal life with you. God of grace, **hear our prayer.**

Gathered together in the sweet communion of the Holy Spirit, gracious God, we offer these and all our prayers to you; through Jesus Christ, our Savior. **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.**

### **Blessing**

God, who gives life to all things and frees us from despair, bless you with truth and peace. And may the holy Trinity, ✚ one God, guide you always in faith, hope, and love. **Amen.**

### **Dismissal**

Go in peace, with Christ beside you. **Thanks be to God.**