



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

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June 23, 2024  
5<sup>th</sup> Sunday after Pentecost  
Service of the Word

### **Announcements**

**With Pastor Chris** absent this morning (he was away at the Synod Assembly in Toronto), today's sermon has been provided by Bishop Larry Kochendorfer of Alberta and the Territories. A summary of the Synod Assembly will be in the June Trinitarian.

**Juice boxes** are still needed at Street Help Shelter. The Welcome Centre Shelter for Women needs granola bars, fruit rollup-type items and another snack item for snack packs for children at the centre. Please leave donated items on the table in the Narthex.

### **Coming Up**

**July 12** – Our first community dinner since COVID is planned. Doors will open at 4:30 p.m, and the buffet dinner will be served at 5:30 p.m. The meal will be catered by Cramdons and will include chicken, pasta, vegetables, buns and salad. Adult tickets are \$24 each and children tickets are \$12.

**September 8** – Back to Church Sunday. After a summer filled with activities, it's time to reset for the Fall and all that it offers. This is a fun family-friendly service based on the writings of Dr. Seuss (there will be a lot of rhyming this morning). As well, there will be a BBQ fellowship after the service. What a great way to start the Fall.

### **We Remember in our Prayers**

**In Residence:** Cordelle, Dorothy, Katie, Sharon, Vern.

**Members:** Bunny, Donna, Ed, Joan, Susan, Evelyn, Connie.

**Friends & Family:** Anna, Asdis, Audrey, Dot, Jean, Mary, Michelle, Randy, Roger, Rose, Frank, Tanya, Jeremy, Rachel, Nash

### **Introduction to the day**

*Now is the acceptable time; now is the day of salvation! Now we are in the storm, the boat almost swamped; but Jesus is here now, and when we call him, he will calm the storm. Even the wind and waves listen to him as they would to their creator. We also listen to him and are called to believe in the power of God's word in him, a power greater than all that we fear.*

WOV #788 Glory to God

ELW #526 God is here

ELW #773 Precious Lord, take my hand

ELW #496 One bread, one body

ELW #785 When peace like a river

### Prayer of the day

O God of creation, eternal majesty, you preside over land and sea, sunshine and storm. By your strength pilot us, by your power preserve us, by your wisdom instruct us, and by your hand protect us, through Jesus Christ, our Saviour and Lord.

**AMEN**

### First reading: Job 38: 1-11

<sup>1</sup>The Lord answered Job out of the whirlwind:

<sup>2</sup>“Who is this that darkens counsel by words without knowledge?

<sup>3</sup>Gird up your loins like a man,  
I will question you, and you shall declare to me.

<sup>4</sup>“Where were you when I laid the foundation of the earth?  
Tell me, if you have understanding.

<sup>5</sup>Who determined its measurements—surely you know!

Or who stretched the line upon it?

<sup>6</sup>On what were its bases sunk,  
or who laid its cornerstone

<sup>7</sup>when the morning stars sang together

and all the heavenly beings shouted

for joy?

<sup>8</sup>“Or who shut in the sea with doors  
when it burst out from the womb?—

<sup>9</sup>when I made the clouds its garment,  
and thick darkness its swaddling band,

<sup>10</sup>and prescribed bounds for it,  
and set bars and doors,

<sup>11</sup>and said, ‘Thus far shall you come,  
and no farther,  
and here shall your proud waves be stopped’?”

### Psalm 107: 1-3, 23-32

<sup>1</sup>Give thanks to the Lord, for the Lord is good,

for God’s mercy endures forever.

<sup>2</sup>**Let the redeemed of the Lord proclaim that God redeemed them from the hand of the foe,**

<sup>3</sup>gathering them in from the lands;  
from the east and from the west,  
from the north and from the south.

<sup>23</sup>**Some went down to the sea in ships,  
plying their trade in deep waters.**

<sup>24</sup>They beheld the works of the Lord,  
God’s wonderful works in the deep.

<sup>25</sup>**Then God spoke, and a stormy wind arose,  
which tossed high the waves of the sea.**

<sup>26</sup>They mounted up to the heavens

and descended <sup>1</sup> to the depths;  
their souls melted away <sup>1</sup> in their  
peril.

<sup>27</sup>**They staggered and <sup>1</sup> reeled like  
drunkards,  
and all their skill was of <sup>1</sup> no avail.**

<sup>28</sup>Then in their trouble they cried <sup>1</sup> to  
the Lord,  
and you delivered them from <sup>1</sup> their  
distress.

<sup>29</sup>**You stilled the storm <sup>1</sup> to a  
whisper  
and silenced the waves <sup>1</sup> of the  
sea.**

<sup>30</sup>Then were they glad when <sup>1</sup> it grew  
calm,  
when you guided them to the  
harbor <sup>1</sup> they desired.

<sup>31</sup>**Let them give thanks to you, Lord,  
for your <sup>1</sup> steadfast love  
and your wonderful works <sup>1</sup> for all  
people.**

<sup>32</sup>Let them exalt you in the  
assembly <sup>1</sup> of the people;  
in the council of the elders, let them  
sing <sup>1</sup> hallelujah!

## **Second reading: 2 Corinthians 6: 1-13**

<sup>1</sup>As we work together with him, we urge  
you also not to accept the grace of God  
in vain. <sup>2</sup>For he says,  
“At an acceptable time I have listened  
to you,  
and on a day of salvation I have  
helped you.”  
See, now is the acceptable time; see,  
now is the day of salvation! <sup>3</sup>We are  
putting no obstacle in anyone’s way, so  
that no fault may be found with our

ministry, <sup>4</sup>but as servants of God we  
have commended ourselves in every  
way: through great endurance, in  
afflictions, hardships,  
calamities, <sup>5</sup>beatings, imprisonments,  
riots, labors, sleepless nights,  
hunger; <sup>6</sup>by purity, knowledge, patience,  
kindness, holiness of spirit, genuine  
love, <sup>7</sup>truthful speech, and the power of  
God; with the weapons of righteousness  
for the right hand and for the left; <sup>8</sup>in  
honor and dishonor, in ill repute and  
good repute. We are treated as  
impostors, and yet are true; <sup>9</sup>as  
unknown, and yet are well known; as  
dying, and see—we are alive; as  
punished, and yet not killed; <sup>10</sup>as  
sorrowful, yet always rejoicing; as poor,  
yet making many rich; as having  
nothing, and yet possessing everything.

<sup>11</sup>We have spoken frankly to you  
Corinthians; our heart is wide open to  
you. <sup>12</sup>There is no restriction in our  
affections, but only in yours. <sup>13</sup>In  
return—I speak as to children—open  
wide your hearts also.

## **Gospel: Mark 4: 35-41**

On that day, when evening had  
come, he said to them, “Let us go  
across to the other side.” And leaving  
the crowd behind, they took him with  
them in the boat, just as he was. Other  
boats were with him. A great windstorm  
arose, and the waves beat into the boat,  
so that the boat was already being  
swamped. But he was in the stern,  
asleep on the cushion; and they woke

him up and said to him, "Teacher, do you not care that we are perishing?" He woke up and rebuked the wind, and said to the sea, "Peace! Be still!" Then the wind ceased, and there was a dead calm. He said to them, "Why are you afraid? Have you still no faith?" And they were filled with great awe and said to one another, "Who then is this, that even the wind and the sea obey him?"

## Sermon

I am Larry Kochendorfer and I serve as the Bishop of the Synod of Alberta and the Territories.

It is great to be with you this Sunday and to be able to give your dear pastor or deacon and lay leaders some much welcomed relief. Our rostered and lay leaders offer an incredible ministry but it's hard work and we need to do everything we can to give them our encouragement and support!

As I prepared today's sermon, I want to acknowledge my appreciation for the writings of Karoline Lewis, David Lose, and Ted Wardlaw, and the preaching resource, *Feasting on the Word*. I have significantly used their wisdom and insights, and their words, in the shaping of today's sermon.

In the spirit of respect, reciprocity, and truth, I honour and acknowledge that I live and work and pray on traditional and ancestral territory of the many First Nations, Métis, and Inuit

whose footsteps have marked these lands for centuries. I am speaking to you today from Treaty 6 territory and Metis Nation of Alberta, Region III, in Edmonton. I invite you to hold a moment of reflection for the ground under your feet where you are today, giving thanks for the peoples who have come before us and in a spirit of care for this land on behalf of future generations.

## A Prayer:

Into your hands, almighty God, we place ourselves: our minds to know you, our hearts to love you, our wills to serve you, for we are yours.

Into your hands, incarnate Saviour, we place ourselves: receive us and draw us after you, that we may follow your steps; abide in us and enliven us by the power of your indwelling.

Into your hands, O hovering Spirit, we place ourselves: take us and fashion us after your image; let your comfort strengthen, your grace renew, and your fire cleanse us, soul and body, in life and in death, in this world of shadows and in your changeless world of light eternal, now and forever. **AMEN**

*(Evangelical Lutheran Worship: Additional Prayers – Commitment. ©2006 Evangelical Lutheran Church in America, Augsburg Fortress, p. 86.)*

There is danger in the water.

There is danger in the water. That's the point of today's text and of this

sermon, and on at least one level, we understand that point well.

Oh, sure, there's also beauty in water. There's a fascination with water whether it be the mud puddle in the back yard stomped in by a two-year-old adventurer, or the sound and sight of the rolling of ocean waves toward the shore. There's something about water that beckons us—especially at this time of year!

We make our plans to go to the beach, we head for that mountain getaway and a familiar canoeing spot, or we get our fishing tackle ready for that fly-fishing trip at a favourite stream. That's the beauty in the water! We love it. Even the domesticated water of a swimming pool has its appeal, it is inviting on a hot, sweltering day. Or think about water that comes in a gentle summer rain—we watch it and smell it and listen to those big, beautiful drops falling out of the sky to nourish the parched earth!

And yet, for all its beauty, we know enough about water to be cautious—to have a fear of it—for we know that there's danger in the water, too. That's why we build fences around pools and put life jackets in our boats and fortify our children with swimming lessons. There's something dangerous about the water that we ought to fear.

So, we are sure this morning that we understand the fear of those disciples when we hear, once again, this familiar

story. They are crossing the Sea of Galilee — an area of water some 700 feet/213+ meters below sea level where unexpected, violent storms develop quickly on the warm surface of the lake and where waves can easily reach thirty feet/9 + metres.

The danger is not moderate, it's deadly.

The disciples are afraid because they know something about the danger in that water — the danger of what can happen in a storm: the danger of capsizing, of being overwhelmed by the wind and the waves, of drowning.

And we know the story backwards and forwards, we tell ourselves, so we are sure that that's the danger in the water that they fear. As a result, we often spiritualize this danger in the water — applying this story to all the things about life that we fear. We look at this fear of the disciples and we relate that fear to the fear we have of the storms that surround us. The storms of life, the storms that trouble the church.

This is how we are often tempted to interpret and apply today's reading. So sure, of what it's saying to us in fact, that we go tramping around in it until it is thoroughly sanitized of its — real — terror.

To understand the disciples' fear only in this way, it seems to me, is to misunderstand the text. It's not just the storm that blows up on the open water

that causes the disciples to fear—because the storm, after all, isn't the real danger in the water. You might be surprised, but I don't think this is the real danger at all. No, the real danger in the water is Jesus!

Look at what happens in this text: Jesus travels with the disciples out to sea, "Let us go across to the other side," he says, a storm blows up, he wakes up and he rebukes the wind and says to the sea, "Peace! Be still!", and the wind ceases, and there is a dead calm.

"Why are you afraid? Have you still no faith?" Jesus asks. Unfortunately, the English translation masks the disciples' fear. "And they were filled with great awe" — would perhaps better be translated — "they feared a great fear." They feared a great fear.

The real danger in the water is Jesus!

"'Who is this,' they question, 'that even the wind and the sea obey him?'" They sense that there's something about this One that is dangerous. For if Jesus can do what he did with the great windstorm and the beating waves, then what might he have in mind to do with them? It's an important question: "Who is this that even the wind and the sea obey him?"

It's the kind of force—of authority—that can turn not just a storm inside out but can also turn us—you and me—inside out and upside down. And who wants to be turned inside out? Who

wants to be turned upside down? This is the kind of power that makes people tremble down to their toes, however seaworthy the boat they're in.

No, there's something about the power of God that calls for distance. And it's not a lack of faith, but rather a sign of faith—of trust—when you recognize it.

Pastor and teacher, Fred Craddock, tells the story of a pastor who went to visit one of his parishioners in the hospital. The congregational member was suffering from a terminal illness, and the pastor went to visit her knowing that, at the end of that visit, he would pray one of those prayers that acknowledges the desperation of the situation, and that accepts, as fact, that not much is going to change. These are honest and pastorally sensitive prayers, and often they are the only appropriate kind of prayer to pray.

The pastor went there prepared to pray that kind of prayer, but the woman prevailed upon him to beg God to heal her. And so, against his better judgment, the pastor, as Craddock tells the story, prayed a different kind of prayer altogether. He prayed fervently, even while he understood what a long shot that prayer was. And then when the prayer was over, he left the room.

A few days later he was back for another visit. The woman was sitting up in the bed. The tubes had been removed, and the curtains were open. She said to him, "You won't believe what

has happened. The doctors noticed some changes the other day, and called for more x-rays, and they have told me that they can no longer see any sign of a tumor! I'm going home tomorrow."

The pastor said later, "When I got out to the parking lot, I looked up into the skies and said, 'Don't ever do that to me again!'"

There's something about the power of God that ought to make us fear because it's that unmanageable.

Maybe the disciples knew that—there in the boat looking face to face with Jesus—looking at the danger in that water. Jesus Christ, that mysterious One, that disturbing One, that demanding One, had done the unlikely thing with that storm, so what unlikely thing was he about to do with them?

And what unlikely thing does Jesus desire to do with us?

We are in the midst of Synod Convention season. This weekend the BC Synod, the Eastern Synod, and the Synod of Alberta and the Territories are meeting. Already the MNO Synod and SK Synod have met.

What unlikely thing does Jesus desire to do with us? To turn us inside out and upside down.

Re-focus on faith formation and discipleship rather than holding on tightly to the institutional church? Celebration of diversity and welcome of

strangers and neighbours beyond our familiar circles? Working together in interfaith partnerships for justice and peace? Living out our baptismal promises in grace widely cast?

We look at water, sitting in a baptismal font so placid and serene as it is cupped in the hand and splashed upon some unsuspecting child, and we are tempted to think that it's so tame and so comfortable. Moreover, we are tempted to think that baptism itself is so respectable and proper until being shaped by that water, being formed by it and living under its terrifying challenge, becomes a radical and necessary calling.

The Affirmation of our Baptism calls us to return again and again to this challenge: remember the covenant God made with you in holy baptism? To live among God's faithful people, to hear the word of God and to share in the Lord's supper, to proclaim the good news of God in Christ through word and deed, to serve all people, following the example of Jesus, and to strive for justice and peace in all the earth?

There is danger in the water for we are called to lives turned inside out and upside down—to live our baptismal promises in grace widely cast.

Remember that wonderful conversation in C.S. Lewis' *The Lion, the Witch and the Wardrobe*, when the children are asking the beavers about Aslan — the great lion: "Is he safe?"

they ask. “No,” the beaver responds, “but he is good.”

The promise of this text, the good news in this text, is that Jesus is with you, but it is not only that Jesus is with you. Notice that Jesus does not say “You go over to the other side,” but “Let us go over to the other side.” Jesus was there all along, no matter what Jesus was doing, whether that be preaching about parables or sleeping on a pillow or stilling a storm or stirring up conversation and decision-making on a synod convention floor.

The promise of this text is also that there is something on the other side that Jesus knows about—and needs to get us to. Of course, the reality for the disciples, and for us, is that the other side is unknown, unfamiliar, it will require change and transformation and letting go. It has its own set of challenges — the disciples have to see Jesus differently — see themselves differently. It means living into a new reality.

Perhaps the act of faith is not just the trust that Jesus will still the storm. The act of faith is taking Jesus’ invitation to heart. The act of faith is getting into the boat. The act of faith is believing — trusting — that another side is not only possible — it is essential.

**AMEN**

### **Lord’s Prayer**

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**

May the Holy Parent ignite the fires of advocacy in your heart

May the Spirit place the scroll of knowledge on your tongue in tough conversations

May the Son + walk with you as you march with your queer siblings.

**AMEN**

### **OTHER ANNOUNCEMENTS...**

**Brown Bag Bible Study** returns in July!

The noontime study is set for Thursdays and will look at passages from 1 John.

The studies are set for July 11, July 18, July 25 and August 1. Join us for a deep and sometimes lively discussion in the Fellowship Hall.

**PrideFest** takes place in August and Trinity will be there. Thanks to a synodical grant, Trinity members will be walking in the August 11 parade and manning a table welcoming people to all Trinity has to offer as an affirming community. We’re looking for walkers and people to represent the congregation at the table. Contact Pastor Chris or Dagmar to volunteer.