



Trinity Evangelical Lutheran Church
www.trinitylutheran.ca

July 7, 2024
7th Sunday after Pentecost

Announcements

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.

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.

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, Connie.

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

Introduction to the day

Jesus does great deeds of power and gives his disciples authority over demons. Yet none of this power is unilateral; it all must be received by faith. Jesus asks his disciples to go out without money or supplies, so that they will be dependent on how others receive them. When we are sent from the assembly to witness and to heal, we are asked to be vulnerable, to be dependent on the reception of others. The Spirit always operates in the "between": between Jesus and his Abba, between Jesus and us, between you and me, between us and those to whom we are sent.

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

God of the covenant, in our baptism you call us to proclaim the coming of your kingdom. Give us the courage you gave the apostles, that we may faithfully witness to your love and peace in every circumstance of life, in the name of Jesus Christ, our Saviour and Lord.

AMEN

First reading: Ezekiel 2:1-5

¹ [A voice] said to me: O mortal, stand up on your feet, and I will speak with you.² And when he spoke to me, a spirit entered into me and set me on my feet; and I heard him speaking to me. ³ He said to me, Mortal, I am sending you to the people of Israel, to a nation of rebels who have rebelled against me; they and their ancestors have transgressed against me to this very day. ⁴ The descendants are impudent and stubborn. I am sending you to them, and you shall say to them, "Thus says the Lord God." ⁵ Whether they hear or refuse to hear (for they are a rebellious house), they shall know that there has been a prophet among them.

Psalm 123

¹ To you I lift ^l up my eyes,
to you enthroned ^l in the heavens.

² **As the eyes of servants look to the hand of their masters, and the eyes of a maid to the hand ^l of her mistress, so our eyes look to you, O Lord our God, until you show ^l us your mercy.**

³ Have mercy upon us, O ^l Lord, have mercy,

for we have had more than enough ^l of contempt,

⁴ **too much of the scorn of the in- ^l dolent rich, and of the derision ^l of the proud.**

Second reading:

2 Corinthians 12:2-10

² I know a person in Christ who fourteen years ago was caught up to the third heaven—whether in the body or out of the body I do not know; God knows. ³ And I know that such a person—whether in the body or out of the body I do not know; God knows—⁴ was caught up into Paradise and heard things that are not to be told, that no mortal is permitted to repeat. ⁵ On behalf of such a one I will boast, but on my own behalf I will not boast, except of my weaknesses. ⁶ But if I wish to boast, I will not be a fool, for I will be speaking the truth. But I refrain from it, so that no one may think better

of me than what is seen in me or heard from me,⁷ even considering the exceptional character of the revelations. Therefore, to keep me from being too elated, a thorn was given me in the flesh, a messenger of Satan to torment me, to keep me from being too elated.⁸ Three times I appealed to the Lord about this, that it would leave me,⁹ but he said to me, “My grace is sufficient for you, for power is made perfect in weakness.” So, I will boast all the more gladly of my weaknesses, so that the power of Christ may dwell in me.¹⁰ Therefore I am content with weaknesses, insults, hardships, persecutions, and calamities for the sake of Christ; for whenever I am weak, then I am strong.

Gospel: Mark 4: 35-41

¹ [Jesus] came to his hometown, and his disciples followed him.² On the sabbath he began to teach in the synagogue, and many who heard him were astounded. They said, “Where did this man get all this? What is this wisdom that has been given to him? What deeds of power are being done by his hands!³ Is not this the carpenter, the son of Mary and brother of James and Joses and Judas and Simon, and are not his sisters here with us?” And they took offense at him.⁴ Then Jesus said to them, “Prophets are not without honor, except in their hometown, and among their own kin, and in their own house.”⁵ And he could do no deed of power there, except that he laid his hands on a

few sick people and cured them.⁶ And he was amazed at their unbelief.

Then he went about among the villages teaching.⁷ He called the twelve and began to send them out two by two, and gave them authority over the unclean spirits.⁸ He ordered them to take nothing for their journey except a staff; no bread, no bag, no money in their belts;⁹ but to wear sandals and not to put on two tunics.¹⁰ He said to them, “Wherever you enter a house, stay there until you leave the place.¹¹ If any place will not welcome you and they refuse to hear you, as you leave, shake off the dust that is on your feet as a testimony against them.”¹² So they went out and proclaimed that all should repent.¹³ They cast out many demons, and anointed with oil many who were sick and cured them.

Sermon

Too familiar

God peace and grace be in abundance with you this morning and always.

I had a friend back in middle school. We had drifted apart when we were in high school. He was on the football team and ... all current appearances to the contrary ... I gravitated to running track. He dated the head cheerleader and then one of top gymnasts at the school before circling back to the cheerleading squad.

He had flowing blonde hair and, because of his football training, had the physique that apparently was attractive to some high school girls.

He played some football in university, but injuries ended that career.

In the years since, the pain from those injuries resulted in an addiction to pain meds and alcohol.

Those substances took their toll on him... jobs were lost ... a marriage ended ... he looks years older than he should ... the blonde hair is long gone and he has lost a lot of weight.

He struggled to make ends meet chasing down any opportunity to make a buck. The promise of his youth seemed lost.

Of course, in the years since we graduated, there have been a few reunions of our class. My friend never attends them. In fact, outside of myself and a couple of other classmates, he has cut off people from his young adult years.

He explained to me that he never plans to attend reunions because people have their expectations for how his life turned out and he'd rather not deal with others' expectations and the questions they could lead to. They are familiar with his past self.

Which brings us to Mark ...

Jesus and his followers arrive in Nazareth this morning.

Word of his miraculous healing of a woman in the street and of the young girl has likely spread along the shores of

the Sea of Galilee ahead of them.

People elsewhere have been coming to Jesus to feel the effects of his healing power.

There is an air of anticipation when they arrive at the synagogue for the sabbath. This teacher gets up in front of the gathering and delivers a lesson ... we are never told what Jesus said or taught ... only that everyone was astounded by the power and wisdom that he brought to bear before them.

That is until they weren't.

Listeners to this morning's passage from Mark could expect the gathering to understand Jesus' teachings ... after all he's in the middle of a faith community ... but in Mark's gospel the unexpected usually holds true.

Everyone is astounded ... until they recognize him as the carpenter's son.

Then, their astonishment turns to offence and to anger. Their faith in the lesson is gone because of their sense of familiarity for Jesus and his family.

The gathering doesn't ask "how" he is able to teach with such authority and how he can accomplish the miracles they've heard about ... they ask "where" ... where does his authority come from?

They were expecting to see miracles from this teacher they had heard about ... but now their assumptions and expectations of what a carpenter's son can accomplish eliminates any possibility of Jesus healing or teaching them.

The gathering's faith has changed to skepticism and has taken away their openness to Jesus' message.

Jesus takes this a bit in stride ... he says that prophets are never accepted in their home towns or by their families. This is the second time in Mark that Jesus has been rejected in Nazareth.

Jesus pivots from this failure.

He commissions the disciples ... sending the twelve out to act in his name. They are to heal and feed and comfort. They can remove unclean spirits should the need arise.

The twelve are to be guests wherever they travel ... they are not to be all-knowing teachers or healers who impose themselves on communities.

There is no division of ministry ... the pairs are expected to do whatever is required. It's not like some pairs will focus on teaching ... others are responsible for healing ... and others are to handle exorcising unclean spirits.

They are to minister. The disciples are to proclaim the fullness of God's reign through compassionate acts to the full spectrum of the community. They are to simply minister to those who are receptive.

Theologian R. Alan Culpepper says the commissioning marks "a new beginning in the inauguration of the kingdom."

Jesus gives them instructions on what to do if they are welcomed into a community ... don't play favourites or stay longer than is needed.

And what to do if the community is less than receptive.

If they are not welcomed, the twelve aren't even to bring the dirt of the community out with them to the next

stop in their ministry. "Shake off the dust," Jesus tells them.

What we can easily miss in Jesus' commissioning of the disciples is its timing in this passage.

When the gathering in the synagogue ... which probably includes people who knew Jesus as a child ... or who have done business with his family ... or who might be angry because he has left his family to travel around the region ... turns against him, it becomes pretty clear that Jesus needs to shake the dust off his sandals.

After his rejection at the synagogue in Nazareth, Jesus picks that moment to send the disciples out into the countryside ... to places where they aren't known. Mark tells us that the disciples succeed in healing people and in driving out unclean spirits.

The disciples weren't known and the people were receptive to the Word they heard and experienced.

A failure in faith doesn't stop Jesus' ministry to the world.

This is what should hold true for modern-day faith communities.

Let's be honest with ourselves ... church ... in general ... is a tough sell for some. People are not receptive to what we say ... their past experiences or what they have heard from others ... gives them a sense of familiarity about church.

So much so, that when we do bear witness we often face skepticism or hostility ... so much so, we are hesitant to share our experiences with Christ.

Sometimes that lack of faith is because people recognize that our words and actions don't match up.

Perhaps, it is because they seem to know the church so well that they have expectations of a congregation or church.

When confronted with such a lack of faith, Jesus sent the disciples out into the countryside. Through our baptism, we are joined in community ... a community of disciples called to serve and to love ... to travel out to the countryside of Wyandotte or of Ouellette or even of Tecumseh and minister as best we can.

Congregations ... if they are true to their call of discipleship ... see a need or recognize a wound in the world that's been inflicted by injustice, and they work to ease that suffering or heal the wound. This is the service we are called into.

There will always be times when our ministry efforts don't as effective as possible ... those times when we attempt something new or when we reach out to help a group or address a need that we might have believed was too overwhelming and it just seems to fall flat ... because the reception isn't what we expected.

But as Paul writes to the Corinthians ... "grace is sufficient ... power is made perfect in weakness."

Which means God remains present when we are vulnerable and our love exposed to the world.

It is in those moments when we experience a sense of weakness or when we feel we have come up short or

have felt someone's anger or scorn because of our belief ... we need to shake the dust off ... refocus our approach to ministry ... and continue to serve others in whatever ways we can ... whether by donating necessary water and food to a homeless shelter ... by being a welcoming presence for someone who needs a safe space and seeks an inclusive community.

A blessing was shared at last month's Synod Assembly that I would like to close this sermon with:

Although the road is long,
And the journey is hard,
Although the mountains are high,
And the valleys are too low,
By your grace, give us hope,
By your power, give us strength,
By your mercy, give us wisdom,

So that we may continue to go where you lead us, until all your children are safe from harm. May we go with your light shining in us, as we carry justice and equality into the world to bring about change with our voice.

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.

We are in the process of reviewing and updating our membership records. If you would like a visit from Pastor Chris, please call the church office and leave a

message. Pastor Chris would be happy to visit and bring you communion, if you have difficulty attending church services.



Trinity's Confirmation classes are planned to restart in the Fall. The Confirmation program is two-years long. The classes are an hour in length once a week. Each year runs from the end of September to early December and from mid-January to Easter. If your child has been baptized Lutheran, please consider enrolling them in the program. Email the church office or DM for more information.

**TRINITY EVANGELICAL LUTHERAN CHURCH
PRE-AUTHORIZED REMITTANCE PROGRAM**

AUTHORIZATION

I hereby authorize *Trinity Evangelical Lutheran Church*, 1215 Parent Avenue, Windsor, ON N8X 4J1, to cause a cheque to be drawn on my account, each month as a contribution by me to Trinity Evangelical Lutheran Church, as follows:

Total *monthly* contributions to Trinity Evangelical Lutheran Church of:

_____ (\$ _____ .00) per month

Distributed as follows:

Current Giving/Benevolence	\$ _____	per month
Global Hunger and Development Agency (GHDA)	\$ _____	per month
Canadian Lutheran World Relief (CLWR)	\$ _____	per month
ELCIC World Missions/Volunteers in Mission	\$ _____	per month
Specify _____	\$ _____	per month
Specify _____	\$ _____	per month
Specify _____	\$ _____	per month
Total Monthly Giving:	\$ _____	per month

Contributor's name _____ Envelope # _____

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Date: _____ Signature: _____

This authority may be changed or cancelled by the contributor at any time.

To ensure accuracy, a sample cheque marked "VOID" must accompany this form.

The transfer of contributions to the ministry of Trinity Evangelical Lutheran Church will begin in the month *following* receipt of this authorization.