



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

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July 21, 2024  
9<sup>th</sup> 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** has returned! The noontime study have moved to Tuesdays and will look at passages from 1 John. The studies are set for July 23 and July 30. Join us for a deep and sometimes lively discussion.

### **Coming Up**

**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, Lorraine.

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

### **Introduction to the day**

*Mark's gospel makes clear how great is the press of the crowd, with its countless needs to be met, on Jesus and his disciples. Yet in today's gospel Jesus advises his disciples to get away and rest, to take care of themselves. Sometimes we think that when others are in great need we shouldn't think of ourselves at all; but Jesus also honours the caregivers' need. We are sent from Christ's table to care for others and for ourselves.*

WOV #788 Glory to God  
ELW #532 Gather us in  
ELW # 870 -We Praise You, O God  
ELW #611 I heard the voice of Jesus  
say  
ELW #496 One bread, one body  
ELW #807 Come, thou fount of every  
blessing

### Prayer of the day

O God, powerful and compassionate,  
you shepherd your people, faithfully  
feeding and protecting us. Heal each of  
us, and make us a whole people, that  
we may embody the justice and peace  
of your Son, Jesus Christ, our Saviour  
and Lord.

**AMEN**

### First reading: Jeremiah 23:1-6

<sup>1</sup> Woe to the shepherds who destroy and  
scatter the sheep of my pasture! says  
the Lord. <sup>2</sup> Therefore thus says the Lord,  
the God of Israel, concerning the  
shepherds who shepherd my people: It  
is you who have scattered my flock, and  
have driven them away, and you have  
not attended to them. So I will attend to  
you for your evil doings, says the Lord. <sup>3</sup>  
Then I myself will gather the remnant of  
my flock out of all the lands where I  
have driven them, and I will bring them  
back to their fold, and they shall be  
fruitful and multiply. <sup>4</sup> I will raise up  
shepherds over them who will shepherd  
them, and they shall not fear any longer,  
or be dismayed, nor shall any be

missing, says the Lord.

<sup>5</sup> The days are surely coming, says  
the Lord, when I will raise up for David a  
righteous Branch, and he shall reign as  
king and deal wisely, and shall execute  
justice and righteousness in the land. <sup>6</sup>  
In his days Judah will be saved and  
Israel will live in safety. And this is the  
name by which he will be called:  
“The Lord is our righteousness.”

### Psalm 23

<sup>1</sup> The Lord <sup>1</sup> is my shepherd;  
I shall not <sup>1</sup> be in want.

<sup>2</sup> **The Lord makes me lie down <sup>1</sup> in  
green pastures  
and leads me be- <sup>1</sup> side still  
waters.**

<sup>3</sup> You restore my <sup>1</sup> soul, O Lord,  
and guide me along right  
pathways <sup>1</sup> for your name’s sake.

<sup>4</sup> **Though I walk through the valley  
of the shadow of death, I shall <sup>1</sup> fear  
no evil;**

**for you are with me; your rod and  
your staff, they <sup>1</sup> comfort me.**

<sup>5</sup> You prepare a table before me in the  
presence <sup>1</sup> of my enemies;  
you anoint my head with oil, and my  
cup is <sup>1</sup> running over.

<sup>6</sup> **Surely goodness and mercy shall  
follow me all the days <sup>1</sup> of my life,  
and I will dwell in the house of  
the <sup>1</sup> Lord forever.**

### Second reading: Ephesians 2:11-22

<sup>11</sup> Remember that at one time you

Gentiles by birth, called “the uncircumcision” by those who are called “the circumcision”—a physical circumcision made in the flesh by human hands—<sup>12</sup> remember that you were at that time without Christ, being aliens from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world. <sup>13</sup> But now in Christ Jesus you who once were far off have been brought near by the blood of Christ. <sup>14</sup> For he is our peace; in his flesh he has made both groups into one and has broken down the dividing wall, that is, the hostility between us. <sup>15</sup> He has abolished the law with its commandments and ordinances, that he might create in himself one new humanity in place of the two, thus making peace, <sup>16</sup> and might reconcile both groups to God in one body through the cross, thus putting to death that hostility through it. <sup>17</sup> So he came and proclaimed peace to you who were far off and peace to those who were near; <sup>18</sup> for through him both of us have access in one Spirit to the Father. <sup>19</sup> So then you are no longer strangers and aliens, but you are citizens with the saints and also members of the household of God, <sup>20</sup> built upon the foundation of the apostles and prophets, with Christ Jesus himself as the cornerstone. <sup>21</sup> In him the whole structure is joined together and grows into a holy temple in the Lord; <sup>22</sup> in whom you also are built together spiritually into a dwelling place for God.

### **Gospel: Mark 6: 30-34, 53-56**

<sup>30</sup> The apostles gathered around Jesus, and told him all that they had done and taught. <sup>31</sup> He said to them, “Come away to a deserted place all by yourselves and rest a while.” For many were coming and going, and they had no leisure even to eat. <sup>32</sup> And they went away in the boat to a deserted place by themselves. <sup>33</sup> Now many saw them going and recognized them, and they hurried there on foot from all the towns and arrived ahead of them. <sup>34</sup> As he went ashore, he saw a great crowd; and he had compassion for them, because they were like sheep without a shepherd; and he began to teach them many things.

<sup>53</sup> When they had crossed over, they came to land at Gennesaret and moored the boat. <sup>54</sup> When they got out of the boat, people at once recognized him, <sup>55</sup> and rushed about that whole region and began to bring the sick on mats to wherever they heard he was. <sup>56</sup> And wherever he went, into villages or cities or farms, they laid the sick in the marketplaces, and begged him that they might touch even the fringe of his cloak; and all who touched it were healed.

### **Sermon**

#### **Restoring grace**

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

An email from Bishop Mike arrived in my inbox late Friday afternoon.

The bishop shared the news that one of my colleagues in the synod had taken his own life.

I don't know the pastor personally, the congregations where he served the gospel are some distance from here and his responsibilities never overlapped with mine.

But still, he was a fellow member of the clergy and there is a shared sense of pain and loss. There is also the shared question of if more could have been done to ease the burden that pastor bore.

The bishop ... who is the pastor to the pastors ... wrote in his email:

"His death should give all of us pause to be attentive to our own mental health and to that of those around us. I deeply regret that I did not know the depth of pain he was experiencing."

Since the bishop's email, pastors within the synod have been on the phone and emailing, checking in with each other ... making sure that we each are OK and gauging the level of care that might be needed for those who worked more closely with the pastor.

It's sadly true that the depths of a person's pain can be well-hidden from even those closest to them.

The demands of our world can keep us from fully hearing other's stories. They can keep us from being comforting ... from helping provide a measure of healing ... from being the presence that is needed.

Pastors know the stories of their congregations ... they know the wounds that have been inflicted ... they know the hidden scars that are carried ... and recognize the pain that lies behind a person's eyes.

They know where contrition is needed and missing and where healing is difficult because wounds don't properly close. They carry all this within themselves as they minister to their congregations and to the world.

That is the nature of their call to ministry.

A moment ago, we heard of the apostles' return from their ministry efforts out in the Galilean countryside.

Mark tells us that they have done well ... and that the apostles were likely drained and tired.

Jesus senses this and tells his followers that it's time to go off and recharge their batteries. Jesus wants to get away from people so everyone can rest and have bite to eat.

Well ... best laid plans, right? The group learns that the world's suffering doesn't take a break just because they need to rest.

The group heads off in a boat hoping to find an isolated stretch of shoreline.

But they have been seen and people flock to the shoreline ahead of the boat so that when the boat touches the shore, there is already a crowd waiting for them.

Rather than send them away, Jesus recognizes that the crowd was in pain ... John the Baptizer ... who had been the

spiritual leader for them ... had been executed.

The sheep were without a shepherd is how Mark puts it. The flock had been weakened and scattered.

Jesus acts with compassion for the lost sheep.

After hearing how they spent time teaching and guiding those in the crowd ... we jump ahead to Jesus and the apostles heading off for some quiet time in Gennesaret.

In between, Jesus and the disciples have fed the 5,000 with a few loaves of bread and a couple of fish. Jesus manages to get some quiet time to pray, but he also has to calm the wind after more ministering in in Bethsaida.

In Gennesaret, they are mobbed again.

Like before, word has spread of the healing that is possible through Jesus.

Family and friends bring the sick on mats to the towns and villages Jesus and the disciples visit. There are so many in search of healing that the crowds take over the marketplaces in the communities.

All they want to do ... the people beg ... is to touch the fringe of his cloak.

This crowd of desperate outcasts ... people who have been excluded from community life by their illness ... overwhelm the economic and political centres of the towns and villages.

No wonder the powers of the world are not happy with the rabbi from Nazareth.

These spaces usually occupied by those with the most are now occupied

by those with the least ... lying on the ground no less.

Rather than be a place where money changes hands ... where goods are sold ... and political relationships are formed and strengthened ... these centres suddenly become a place of healing.

Jesus offers a vision of a different economy ... economy marked by wholeness and reconciliation.

It becomes a place where people are saved rather than discarded or exploited. Jesus brings the Kingdom of God near.

Jesus' presence in these places restores people to wholeness and saves them from a life of isolation and oppression and gives them the opportunity to come back into community.

There is a tendency among some to treat salvation as some far-off event ... that what you do now will pay a dividend somewhere down the road.

But Mark's gospel this morning shows that the salvation people seek is actually present in the here and now.

A simple touch ... the presence of Jesus ... the experience of God's love ... heals broken relationships or creates ones where none existed, but were desperately sought.

There is also a danger for us in this passage.

Some can ... and do ... read passages such as this one and argue that sickness and exclusion are the result of the person's sin. Some will argue that if your faith doesn't bring

healing ... then it isn't a strong enough faith ... that you don't pray enough or hard enough ... that you are to blame if you aren't healed.

This is wrong and it certainly isn't the point of this story from Mark.

It's interesting that Mark never uses the word "faith" in this morning's passage. Faith ... then ... is not a requirement for those who are healed ... they are those desperately seeking help ... they are seeking hope. Through Jesus ... there is hope. Faith then is not a prerequisite.

Through our grace-filled ministry to the community and to one another ... that hope is carried out and offered to those who seek it.

Rather than "healing" it's better to view this story as one with restoration at its heart.

The people who flock to Jesus are seeking restoration in body ... mind ... and spirit. Things that Jesus' presence make possible.

Grace carries such hope ... it offers restoration and is the foundation of the economy of God's kingdom.

Paul makes that clear in his letter to the Ephesians.

The letter is about healing the wounds within a faith community and restoring members' hearts.

A few decades after Jesus' death on the cross, the congregation in Ephesus was pulling apart. The gospel message was so appealing to people who had

been oppressed and victimized that they flocked to the congregation.

The early pews were filled with a diverse crowd.

Wealthy and poor ... Gentiles and Jews ... healthy and sick ... long-time attendee and newcomer ... they all came to hear and experience the promise of the gospel. The congregation was experiencing growing pains as different ideas and perspectives mixed and sometimes conflicted.

Paul's letter reminds the congregation that they have received a new life through Jesus ... they were all outcasts who came together through the same promise.

He calls on them to remember the foundation upon which the congregation gathers ... God's love for them that comes through Jesus' suffering ... death ... and resurrection.

Through such love there is unity and peace ... there is restoration of relationships. ... There is hope.

The Ephesians ... and us here many centuries later ... are called to live and practice a different economy ... one where the currency is love ... one where others' needs are central ... one where we set aside the demands of the world so that other's voices are clearly heard ... and where we recognize their pain and be the presence that brings comfort and healing in their lives.

In a world that can still be governed by fear and anxiety ... a world where pain and suffering exist in abundance ... God's loving presence ... made known

through our own actions and words ... is the hope-filled balm that is needed.

We need then just be attentive to their cries.

**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...**

**PrideFest** takes place August 9-11 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 also selling "Trinity Lutheran Church" T-shirts. Sizes S-XL are \$20 and XXL-XXXL are \$23. If you'd like a shirt, contact the church office with the size and colour you'd like. The shirts are available in green, blue, purple, red, orange, and yellow.

**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 # \_\_\_\_\_

Bank/Trust/Credit Union Name \_\_\_\_\_

Branch Address: \_\_\_\_\_  
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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.