



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

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October 20, 2024  
22<sup>h</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** recommences on October 9. The noontime study sessions will look at the coming Sunday's readings. Bring your lunch and we'll supply the coffee, tea or water. Join us for a deep and lively discussion.

### **Coming Up**

**The All Saints Service** is scheduled for Nov. 3. This is the service in which we remember the saints in our lives who have gone on to the kingdom. The service will include a guest musician and is intended to assist attendees with processing their sense of grief. You are invited to bring a candle (a votive is preferred) to light and place before the altar. If you don't have a candle or forgot to bring one, don't worry. We'll have some available.

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

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

**Members:** Bunny, Donna, Ed, Joan, Susan, Connie, Lorraine, Brenda

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

### **Introduction to the day**

*Today's gospel starts with disciples obsessing over who will be closest to Jesus, leading to Jesus teaching his followers about God's take on importance and power. Here Jesus makes it explicit that the reversal of values in God's community is a direct challenge to the values of the dominant culture, where wielding power over others is what makes you great. When we pray "your kingdom come" we are praying for an end to tyranny and oppression. We pray this gathered around the cross, a sign of great shame transformed to be the sign of great honour and service.*

INSHALLAH # 40 God welcomes all  
ACS # 1038 God, we gather as your  
people

ELW # 345 Jesus, I will ponder now  
ACS # 1078 There is a longing in our  
hearts

### Prayer of the day

Sovereign God,  
you turn your greatness into goodness  
for all the peoples on earth. Shape us  
into willing servants of your kingdom,  
and make us desire always and only  
your will, through Jesus Christ, our  
Savior and Lord.

**AMEN**

### First reading: Isaiah 54: 4-12

<sup>4</sup>Surely he has borne our infirmities  
and carried our diseases;  
yet we accounted him stricken,  
struck down by God, and afflicted.

<sup>5</sup>But he was wounded for our  
transgressions,  
crushed for our iniquities;  
upon him was the punishment that  
made us whole,  
and by his bruises we are healed.

<sup>6</sup>All we like sheep have gone astray;  
we have all turned to our own way,  
and the Lord has laid on him  
the iniquity of us all.

<sup>7</sup>He was oppressed, and he was  
afflicted,  
yet he did not open his mouth;

like a lamb that is led to the slaughter,  
and like a sheep that before its  
shearers is silent,  
so he did not open his mouth.

<sup>8</sup>By a perversion of justice he was  
taken away.

Who could have imagined his  
future?

For he was cut off from the land of the  
living,

stricken for the transgression of my  
people.

<sup>9</sup>They made his grave with the wicked  
and his tomb with the rich,  
although he had done no violence,  
and there was no deceit in his  
mouth.

<sup>10</sup>Yet it was the will of the Lord to  
crush him with pain.

When you make his life an offering for  
sin,

he shall see his offspring, and shall  
prolong his days;

through him the will of the Lord shall  
prosper.

<sup>11</sup>Out of his anguish he shall see  
light;

he shall find satisfaction through his  
knowledge.

The righteous one, my servant,  
shall make many righteous,  
and he shall bear their iniquities.

<sup>12</sup>Therefore I will allot him a portion  
with the great,

and he shall divide the spoil with the  
strong;

because he poured out himself to  
death,

and was numbered with the

transgressors;  
yet he bore the sin of many,  
and made intercession for the  
transgressors.

### Psalm 91:9-16

<sup>9</sup>Because you have made the <sup>l</sup> Lord your  
refuge,

and the Most High your <sup>l</sup> habitation,

<sup>10</sup>**no evil <sup>l</sup> will befall you,  
nor shall affliction come <sup>l</sup> near  
your dwelling.**

<sup>11</sup>For God will give the angels  
charge <sup>l</sup> over you,

to guard you in <sup>l</sup> all your ways.

<sup>12</sup>**Upon their hands they will <sup>l</sup> bear  
you up,**

**lest you strike your foot  
a- <sup>l</sup> gainst a stone.**

<sup>13</sup>You will tread upon the lion <sup>l</sup> cub and  
viper;

you will trample down the lion <sup>l</sup> and  
the serpent.

<sup>14</sup>**I will deliver those who <sup>l</sup> cling to  
me;**

**I will uphold them, because  
they <sup>l</sup> know my name.**

<sup>15</sup>They will call me, and I will <sup>l</sup> answer  
them;

I will be with them in trouble; I will  
rescue and <sup>l</sup> honor them.

<sup>16</sup>**With long life will I <sup>l</sup> satisfy them,  
and show them <sup>l</sup> my salvation.**

### Second reading: Hebrews 5:1-10

<sup>1</sup>Every high priest chosen from among  
mortals is put in charge of things

pertaining to God on their behalf, to offer  
gifts and sacrifices for sins. <sup>2</sup>He is able  
to deal gently with the ignorant and  
wayward, since he himself is subject to  
weakness; <sup>3</sup>and because of this he must  
offer sacrifice for his own sins as well as  
for those of the people. <sup>4</sup>And one does  
not presume to take this honor, but  
takes it only when called by God, just as  
Aaron was.

<sup>5</sup>So also Christ did not glorify himself  
in becoming a high priest, but was  
appointed by the one who said to him,

“You are my Son,

today I have begotten you”;

<sup>6</sup>as he says also in another place,

“You are a priest forever,

according to the order of

Melchizedek.”

<sup>7</sup>In the days of his flesh, Jesus offered  
up prayers and supplications, with loud  
cries and tears, to the one who was able  
to save him from death, and he was  
heard because of his reverent  
submission. <sup>8</sup>Although he was a Son, he  
learned obedience through what he  
suffered; <sup>9</sup>and having been made  
perfect, he became the source of eternal  
salvation for all who obey him, <sup>10</sup>having  
been designated by God a high priest  
according to the order of Melchizedek.

### Gospel: Mark 10:35-45

<sup>35</sup>James and John, the sons of Zebedee,  
came forward to him and said to him,  
“Teacher, we want you to do for us  
whatever we ask of you.” <sup>36</sup>And he said  
to them, “What is it you want me to do  
for you?” <sup>37</sup>And they said to him, “Grant



us to sit, one at your right hand and one at your left, in your glory.”<sup>38</sup> But Jesus said to them, “You do not know what you are asking. Are you able to drink the cup that I drink, or be baptized with the baptism that I am baptized with?”<sup>39</sup> They replied, “We are able.” Then Jesus said to them, “The cup that I drink you will drink; and with the baptism with which I am baptized, you will be baptized; <sup>40</sup>but to sit at my right hand or at my left is not mine to grant, but it is for those for whom it has been prepared.”

<sup>41</sup>When the ten heard this, they began to be angry with James and John. <sup>42</sup>So Jesus called them and said to them, “You know that among the Gentiles those whom they recognize as their rulers lord it over them, and their great ones are tyrants over them. <sup>43</sup>But it is not so among you; but whoever wishes to become great among you must be your servant, <sup>44</sup>and whoever wishes to be first among you must be slave of all. <sup>45</sup>For the Son of Man came not to be

served but to serve, and to give his life a ransom for many.”

## Sermon

### Cup and Spirit

For some of it's easy to consider the disciples a bunch of teenagers.

Jesus teaches them about the nature of discipleship ... then asks “do you understand?” ... they respond “we understand” ... only to go off and show that ... no ... they don't.

Then, Jesus reframes the lesson and tries again ... and gets the same result.

This morning, you can just picture Jesus standing there ... pinching the bridge of his nose ... as he hears James' and John's request.

The group is on the road to Jerusalem.

Last week, we heard about the man who asked Jesus how he could inherit eternal life ... only to walk away depressed because he wasn't able to do what was required.

Jesus told the disciples whoever leaves everything behind to follow him, will receive a hundredfold in return.

Now, James and Johns try to outmanoeuvre Jesus.

They ask him to grant them whatever they ask ... and then they plan to ask to sit on his right and on his left when the time comes. They want a special place apart from ... and over ... the other disciples.

The other ten hear what James and John have asked ... and as you would expect they are none too pleased ... and an argument breaks out among the twelve.

The ten could be angry at the arrogance of James and John for asking Jesus to give them a place of honour... or they could be angry that none of them thought to ask first.

Jesus tells the disciples ... again and again and again ... that they are to serve others ... to dump the things the world says has value ... the things that get in the way of embracing and sharing the values of the kingdom of heaven.

Still, Jesus doesn't give up on the disciples ... he patiently continues teaching them and instructing them about what awaits him down the road. He continues to instruct them on what it means to take up the cross and serve the world.

From last week's lesson to this week's, we skip over a few verses.

In those skipped verses, Jesus teaches ... for the third time ... what it means that he is the Messiah -- he must go to Jerusalem, be handed over to the authorities, be condemned to death, mocked, beaten and killed, and then to rise three days later.

In those verses, we are also told that the disciples are afraid.

Mark's gospel was written to those converting to this new faith community about forty to fifty years after Jesus' death on the cross. The community was

facing the beginning of the Roman persecutions, which would cause untold death and suffering among the converts to faith in Jesus.

Those who first heard Mark's gospel were also afraid of the future.

The gospel writer never says that Jesus' words eased their fears, but it does seem that the prediction wouldn't be too comforting. James' and John's question comes right after the passion prediction.

So, if the disciples were afraid of what is to come, maybe then James and John aren't really looking for special privileges ... they are looking for some security in the face of the uncertainty they feel about the future.

Instead of being clueless and misunderstanding what Jesus is trying to teach them ... James' and John's request is anchored in fear ... panic overwhelms their common sense and their call as disciples. The two want to choose and guarantee their future.

It has them thinking about their own safety and security rather than about the welfare of others.

Are we any different when we are confronted by uncertainty or by impending changes in the world around us?

Do we want to choose and guarantee our futures?

Are we bold in our steps forward ... actually embracing and adapting to the uncertainty and change?

Do we step forward to advocate and protect those at risk of being left behind or forgotten in an uncertainty future?

Or do we remain in place ... looking back at the comfort and security of the past ... and doing whatever we can to put off the changes that come?

One of assistants to the bishop once told me ... in a quiet moment of lament ... that in times of fear and anxiety, compassion and empathy are easily forgotten.

Without compassion and empathy, ministry becomes a self-serving exercise whose heart is anchored in ego. True loving ministry becomes impossible.

That ... I think ... applies to James, John and the ten angry disciples this morning. Self becomes too important to them.

Jesus has told them what awaits the Son of Man ... and you can understand if the disciples don't view the future as being too promising. They ... like so many then and now ... don't understand the nature of the kingdom.

When James and John make their request known, Jesus tells them:

"You do not know what you are asking. Are you able to drink the cup that I drink or be baptized with the baptism that I am baptized with?"

The pair believe they do know what is required and give an emphatic "yes!"

It's clear they do not understand what they are called into by baptism and the cup ... it's a call to allow the Spirit to move them into the world's suffering.

Jesus explains that baptism calls them to serve others. The kingdom to come isn't like the one led by the Gentiles ... where power leads people to become tyrants and where people are treated like commodities.

Rather, the kingdom will operate on different economy ... it will be marked by loving acts for one another ... where the Spirit through baptism will stir hearts ... and its king is servant to all.

It is a service that Jesus models for the disciples through his ministry.

Jesus tells the disciples that they will be called to drink from the cup ... but that will come later ... after the Son of Man rises on the third day.

In the here and now, we might believe that the cup is the sacramental cup that we share in communion. But that understanding comes later ... in Jewish scriptures the cup Jesus refers to is the cup of suffering and wrath.

When they do drink from the cup ... they will be joined with the those suffering in the world ... just as Jesus will be joined to the people through the cross.

Jesus reminds the disciples that true glory comes from his suffering, that there is no resurrection without first enduring the cross, and that each human life will experience some sort of suffering.

Baptism and the cup call us to be present in another's time of pain and suffering ... to be a comfort ... to remind those suffering that they are not alone in their pain and that God's love remains ever-present in their lives.

Baptism and the cup ... through his suffering and death on the cross, Jesus transforms the cup of suffering and wrath into the cup of salvation and ... perhaps a cup of joy... just as Jesus' resurrection transforms expectations and values.

This transformation offers the promise of new life ... a life that is made possible through our ministry to others ... bringing hope that comes through God's unconditional love.

This morning, James and John place the wrong frame around the idea of glory and misunderstand the idea of a Servant King ... the type of king that God had wanted Israel's kings to be during centuries past.

They don't recognize that Jesus turns the world's values upside down ... that value lies in the people not in wealth or in possessions ... but in the grace we carry in our hearts.

Jesus calls the disciples to offer an alternative to fear, desperation and isolation ... that is a call that we share ... a call we should be bold in affirming and embracing with each breath we take.

When we do this ... when we take up the cross ... fear evaporates ... suffering is eased ... hope is fostered ... and love is made known.

And that ... secures the future for us all.

**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**

## **EVEN MORE ANNOUNCEMENTS...**

**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.

**Reformation Sunday** is October 27. It is the day we mark Martin Luther's actions that led to the Reformation. You are encouraged to wear red that day as an affirmation of your discipleship.

**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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***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.