



GRACE LUTHERAN CHURCH

OF SOUTH BURNABY, BC

EVANGELICAL LUTHERAN CHURCH IN CANADA

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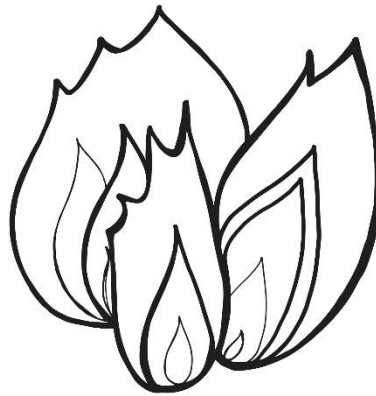
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Nineteenth Sunday after Pentecost

September 29, 2024

ELW Holy Communion, Setting 10

Someone who isn't part of Jesus' own circle is casting out demons in Jesus' name, and the disciples want him stopped. They appeal to Jesus, as Joshua did to Moses about the elders who prophesied without official authorization. Like Moses, Jesus refuses to see this as a threat. Jesus welcomes good being done in his name, even when it is not under his control. The circle we form around Jesus' word must be able to value good being done in ways we wouldn't do it, by people we can't keep tabs on.

A warm welcome to those who are here worshipping in-person and on-line with us today! Here at Grace Lutheran we believe God is active in your life. Even you being here now is testament of God's calling and leading in your heart, which you have faithfully heeded. So we welcome you, and pray that today you will be nurtured and that the gifts that God has graciously given you will be stirred for the sake of God's mission in the world.

Grace Lutheran worships, prays, and serves on the traditional and unceded lands and territories of the hən̓q̓əmiñəm̓ (Musqueam) and Sk̓wx̓wú7mesh (Squamish) peoples.

GATHERING

CALL TO WORSHIP

We gather together this day to be revived by the Lord's perfect teaching and wisdom. They are just and give light to our eyes, and we can rejoice in them, for they are righteous forever. So we together worship God for this gift, for it is invaluable and rewarding and by it we are strengthened and redeemed, through Jesus Christ. **Amen. Thanks be to God.**

GATHERING HYMN: Gather Us In (#532)

GREETING

The forgiving grace of our Lord Jesus Christ, the redeeming love of God, and the life-changing fellowship of the Holy Spirit be with you all. **And also with you.**

CANTICLE OF PRAISE (p. 204)

PRAYER OF THE DAY

God of unquenchable fire and overflowing grace, cast out all that oppress us from within and take away our stumbling blocks, that we can walk fully in your grace and peace into life, through Jesus Christ. **Amen.**

WORD

FIRST READING: Numbers 11:4-6, 10-16, 24-29

A reading from Numbers.

What constitutes legitimate need and legitimate leadership is the focus of this reading. God provides manna in the wilderness, yet the people crave meat. What is truly needful? God bestows the spirit on seventy elders, yet two men not designated as leaders prophesy in the power of God's spirit. What constitutes real leadership?

⁴The rabble among them had a strong craving; and the Israelites also wept again, and said, "If only we had meat to eat! ⁵We remember the fish we used to eat in Egypt for nothing, the cucumbers, the melons, the leeks, the onions, and the garlic; ⁶but now our strength is dried up, and there is nothing at all but this manna to look at."

¹⁰Moses heard the people weeping throughout their families, all at the entrances of their tents. Then the LORD became very angry, and Moses was displeased. ¹¹So Moses said to the LORD, "Why have you treated your servant so badly? Why have I not found favor in your sight, that you lay the burden of all this people on me? ¹²Did I conceive all this people? Did I give birth to them, that you should say to me, 'Carry them in your bosom, as a nurse carries a sucking child, to the land that you promised on oath to their ancestors'? ¹³Where am I to get meat to give to all this people? For they come weeping to me and say, 'Give us meat to eat!' ¹⁴I am not able to carry all this people alone, for they are too heavy for me. ¹⁵If this is the way you are going to treat me, put me to death at once—if I have found favor in your sight—and do not let me see my misery."

¹⁶So the LORD said to Moses, "Gather for me seventy of the elders of Israel, whom you know to be the elders of the people and officers over them; bring them to the tent of meeting, and have them take their place there with you."

²⁴So Moses went out and told the people the words of the LORD; and he gathered seventy elders of the people, and placed them all around the tent. ²⁵Then the LORD came down in the

cloud and spoke to him, and took some of the spirit that was on him and put it on the seventy elders; and when the spirit rested upon them, they prophesied. But they did not do so again.

²⁶Two men remained in the camp, one named Eldad, and the other named Medad, and the spirit rested on them; they were among those registered, but they had not gone out to the tent, and so they prophesied in the camp. ²⁷And a young man ran and told Moses, "Eldad and Medad are prophesying in the camp." ²⁸And Joshua son of Nun, the assistant of Moses, one of his chosen men, said, "My lord Moses, stop them!" ²⁹But Moses said to him, "Are you jealous for my sake? Would that all the LORD's people were prophets, and that the LORD would put his spirit on them!"

The word of the Lord.

Thanks be to God.

PSALM: Psalm 19:7-14

⁷The teaching of the LORD is perfect and revives the soul;
the testimony of the LORD is sure and gives wisdom to the simple.

⁸**The statutes of the LORD are just and rejoice the heart;
the commandment of the LORD is clear and gives light to the eyes.**

⁹The fear of the LORD is clean and endures forever;
the judgments of the LORD are true and righteous altogether.

¹⁰**More to be desired are they than gold, more than much fine gold,
sweeter far than honey, than honey in the comb.**

¹¹By them also is your servant enlightened,
and in keeping them there is great reward.

¹²**Who can detect one's own offenses?
Cleanse me from my secret faults.**

¹³Above all, keep your servant from presumptuous sins; let them not get dominion over me;
then shall I be whole and sound, and innocent of a great offense.

¹⁴**Let the words of my mouth and the meditation of my heart be acceptable in your sight,
O LORD, my strength and my redeemer.**

SECOND READING: James 5:13-20

A reading from James.

Marks of the Christian community include praying for those who are sick and in need, celebrating with those in good health, restoring those who have strayed, confessing sins to one another, and offering forgiveness to each other.

¹³Are any among you suffering? They should pray. Are any cheerful? They should sing songs of praise. ¹⁴Are any among you sick? They should call for the elders of the church and have them pray over them, anointing them with oil in the name of the Lord. ¹⁵The prayer of faith will save the sick, and the Lord will raise them up; and anyone who has committed sins will be forgiven.

¹⁶Therefore confess your sins to one another, and pray for one another, so that you may be healed. The prayer of the righteous is powerful and effective. ¹⁷Elijah was a human being like us, and he prayed fervently that it might not rain, and for three years and six months it did not rain on the earth. ¹⁸Then he prayed again, and the heaven gave rain and the earth yielded its harvest.

¹⁹My brothers and sisters, if anyone among you wanders from the truth and is brought back

by another, ²⁰you should know that whoever brings back a sinner from wandering will save the sinner's soul from death and will cover a multitude of sins.

The word of the Lord.

Thanks be to God.

GOSPEL ACCLAMATION (p. 205)

GOSPEL: Mark 9:38-50

The holy gospel according to Mark.

Glory to you, O Lord.

On the way to Jerusalem, Jesus teaches his disciples about ministry that involves service and sacrifice. His disciples are slow to realize that these words apply to them as well as to others.

³⁸John said to [Jesus], "Teacher, we saw someone casting out demons in your name, and we tried to stop him, because he was not following us." ³⁹But Jesus said, "Do not stop him; for no one who does a deed of power in my name will be able soon afterward to speak evil of me.

⁴⁰Whoever is not against us is for us. ⁴¹For truly I tell you, whoever gives you a cup of water to drink because you bear the name of Christ will by no means lose the reward.

⁴²"If any of you put a stumbling block before one of these little ones who believe in me, it would be better for you if a great millstone were hung around your neck and you were thrown into the sea. ⁴³If your hand causes you to stumble, cut it off; it is better for you to enter life maimed than to have two hands and to go to hell, to the unquenchable fire. ⁴⁵And if your foot causes you to stumble, cut it off; it is better for you to enter life lame than to have two feet and to be thrown into hell. ⁴⁷And if your eye causes you to stumble, tear it out; it is better for you to enter the kingdom of God with one eye than to have two eyes and to be thrown into hell,

⁴⁸where their worm never dies, and the fire is never quenched.

⁴⁹"For everyone will be salted with fire. ⁵⁰Salt is good; but if salt has lost its saltiness, how can you season it? Have salt in yourselves, and be at peace with one another."

The gospel of the Lord.

Praise to you, O Christ.

SERMON

May the word of my mouth and the meditation of all our hearts be pleasing to you, O God, through Jesus Christ. Amen.

So I finally did it. After about a year or so of wanting, wishing, even coveting, I finally got myself a Logitech G29 steering wheel and shifter to quell my need for fast driving amidst these... how should we say... fluctuating gas prices. In the very slim chance that you don't know what a Logitech G29 is, it's basically a steering wheel controller that you hook up to your computer or compatible gaming console to play driving games. Or I should say more specifically, realistic driving simulators. And from what I read, this particular model that I got is considered entry level, but only because of its price. In terms of performance and capability, it's actually one of the better ones.

I know what you might be thinking, who cares? Isn't it just a video game? Well let me tell you something... yeah you're pretty much right. But ever since I was able to drive an actual race-

prepped car around a real race track a few years ago, I've been wanting to relive that excitement and joy. And while this driving a simulator is a very far cry from the real thing, it actually isn't bad.

If you could learn how to drive it properly, that is.

What I mean is, it's called a driving simulator for a reason. They try to make it as realistic as possible given the technology we have available. I mean, of course the car turns when you turn the wheel and the car slows down when you apply the brakes, but it also adds some real life dimensions to it too. Like if you stomp the gas the wheels could spin out and when you take turns too fast it's easier to lose control. The laws of physics that we learn in basic driver education applies to these games.

Which isn't exactly a bad thing. Truth be told another motivator for me getting this wheel aside from me wanting to have fun playing games, but it was also for my kids to get an idea of how a car handles, as they'll be learning how to drive soon. So I'm hoping that these games would teach them, or at least give them a glimpse of not just what are the rules around traffic safety, but also the laws of physics and how a car handles, how speed affects control, and how driving like the Fast and Furious movies doesn't really always work.

I know, a game might not be the best way to teach someone how to drive, but it's my hope that these laws of physics, like forward momentum, acceleration, directional velocity, and other terms I like to use to sound smart, will be absorbed a little bit so when it's time to get behind the wheel of a real car, it won't be so foreign. These laws of physics are relatively consistent on this planet, so I think it's important we're familiar with them. Not just for driving mind you, but for so many areas of life.

But the funny thing about laws in general though, is that we kind of cringe when we hear that word, don't we? Law? I'm not saying that we're all criminals or anything like that, but it's just that for whatever reason, the definition of "law" has changed a bit for us, it has a more negative connotation to it now. When we hear "law" we hear strict rules, cramped limits, and overwhelming burdens. Because when we think of law we think of things we must do and other things that we mustn't. We think of being scolded, chastised, and even punished. To us, the law brings shame, guilt, and even oppression. So yeah, we're not fans of the term "law."

This hate affair we have with the law is apparent in our Psalm for today, Psalm 19, where in verse 7 in the translation that we use says that the "teaching of the Lord is perfect." That isn't so bad until we learn that a lot of other translations has "law" in there instead. The actual word that it's being translated from is "torah," which we all likely know as the first 5 books of our bibles, also known as the Law of Moses. So "torah" usually equals "law" in our heads. Usually, but not today. Which is kind of too bad as I would think a Psalm like this might change a few minds about the law.

I mean, it says that the law of the Lord is perfect, it restores our souls, and it gives us wisdom. The law is just, and it brings rejoicing to our hearts. The law is clear and gives light to the eyes. That sounds pretty not bad, right? Hearing that maybe I want to honour my parents more, keep the Sabbath holy, and maybe not kill anyone. Maybe reading this will help us to want to not lie, not use God's name in vain, not covet our neighbour's donkeys. Maybe we can learn to

want to follow all these laws and rules that we find throughout scripture that tell us what is what, and who is who.

But we don't get that "law" language today. Today we get "teachings" which really seems to change it up, doesn't it? I guess it should, as "teachings" is a bit more palpable. "Teachings" is a bit easier to swallow. "Teachings" actually, in my opinion, is more accurate, at least for our vernacular in these days.

Because to me, God's Law isn't law like we see laws today. These rules that we ascertain from the bible aren't these commandments that we often think they are. This torah that we might have thought as something we have to follow and obey is less demanding than it is descriptive. See I think this law isn't as much like the law of the land but more like the laws of physics that we were talking about earlier. Scripture isn't telling us what we must or mustn't do, but teaching us why we should or shouldn't do and what happens because of it.

Like how the laws of physics teach us that if we crank the wheel too hard and going 120 around a hairpin, we will lose control and possibly flip our car, virtual or not, so scripture teaches us that God comforts us in our stress and distress. Like how the laws of physics teach us that dropping from 6th to 3rd at redline will likely blow your transmission, so scripture tells us that God is with us even in the low parts of our lives and thus worthy of praise. Just as the laws of physics teach us what is appropriate driving behaviour, so Jesus teaches us what it's like to be the salt of the earth. Salt that brings flavour to community and relationship. Salt that can never change its nature of being salt. Salt that is purified by the teachings of God.

You see this is what we are called to be. Not by our own effort, but solely by the will and grace of God. If it were to be by our own effort, then this torah truly is law as we see law now. But be glad that it isn't, because we wouldn't be able to do it. We see the Israelites complaining because their being saved from slavery isn't good enough. Then we see Moses complaining about their complaining. Then we have the appointed judges complaining about others being appointed, and we have the disciples doing basically the same thing. Like seriously? Looking at these stories we can almost relate, and then it doesn't exactly seem like we deserve to be called children of God. We fall short too. We lose sight of the gospel. We cringe away from these laws and rather drive at our own pace.

But that is the ironic beauty of it all. We don't deserve it. We don't get it right. We can't do it on our own.

That is why we need God. That is why we are saved by grace. That's why this torah isn't so much law as it is teaching, encouraging descriptions, just telling us what is that is whether we want it that way or not. And I find that liberating. I find that utterly freeing. I find that supremely healing knowing that it isn't about us and our failures, but it's about this gift of forgiveness, this gracious welcome, and this inclusive salvation that God grants to us all.

This salvation is what lifts us up as people of God. This salvation is what declares us as salt of the earth. This salvation is law, teaching us who we are and whose we are and that revives our souls.

So in this season after Pentecost, may we continue learning from God's welcome and grace, that we might in turn be welcoming and gracious to all that we encounter. Thanks be to God. Amen.

HYMN OF THE DAY: Softly and Tenderly Jesus Is Calling (#608)

CREED (p. 104)

Together with all of God's redeemed, let us confess the Christian faith with the Apostle's Creed:

**I believe in God, the Father almighty,
creator of heaven and earth.**
**I believe in Jesus Christ, God's only Son, our Lord,
who was conceived by the Holy Spirit,
born of the virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to the dead.*
On the third day he rose again;
he ascended into heaven,
he is seated at the right hand of the Father,
and he will come to judge the living and the dead.**
**I believe in the Holy Spirit,
the holy catholic church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.**

PRAYERS OF INTERCESSION

Led into forgiveness and salvation, let us pray for the church, the world, and all those in need. Each petition will end with "in your redeeming grace, O God," and you may respond with **hear our prayer**. In your redeeming grace, O God, **hear our prayer**.

O Lord, your teachings are perfect and wise, and they revive us into life and service to others. May our ministries reflect your love and grace to all that we encounter, and may your face shine through our lives and very being. We lift up in prayer for our neighbouring faith communities; those that use this building for worship, work, and play; our partners Anglican Church of Canada and Moravian Church in Canada; and our bishops, rostered ministers, congregations, and ministries of the ELCIC. In particular, we pray for Spirit of Life Lutheran Church and their pastor Aneeta Saroop; and for North Thompson Ecumenical Shared Ministry in Barriere and Clearwater and their Anglican priest, Bruce Chalmers. In your redeeming grace, O God, **hear our prayer**.

O Lord, your love shown to us through your creation is righteous and endures forever. Strengthen our stewardship of all that you have entrusted to us and allow this planet to flourish in its beauty and life giving resources. In your redeeming grace, O God, **hear our prayer**.

O Lord, we desire your judgements for they are enlightened and full of grace. Empower all world leaders and politicians to govern with such grace, that all the nations might learn to work

together toward peace and equality for all. We pray for the continued support of those that we've sponsored to come into our country: Abraham Barhane; and Solyana Amanuel; as well as for those who have not yet arrived: Maekele Kiflu, Selam Haile, and their children; and Filimon Abraha. In your redeeming grace, O God, **hear our prayer.**

O Lord, you watch over us and cleanse us from our guilt and shame. You bring us to wholeness when we are sick, we mourn, or we feel lonely. Be especially with those among us who are in need, and make your love known to all. In particular we pray for Bryan and Chona; Ron, Tess, and Mineko; Beulah; Bev and family; Ellwood; John and Betty; Sukhwant; Bishop Kathy; Pastor Kristen; Laura; Kandie; Thomas; Will; Chris; Larry; Walter; Piet; Hwee Yang; Ephraim; Georgina; Teddy and family; and all those we name aloud or quietly in our hearts at this time... In your redeeming grace, O God, **hear our prayer.**

O Lord, by your unending love and grace our sin has no dominion over us, but we are raised up to into holiness to live as your children with all the saints. May our connection to you and them through your grace inform us always of our faith, and may we look to the examples set before us as inspiration for wisdom. In your redeeming grace, O God, **hear our prayer.**

Into your hands, O God, we commend all for whom we pray, trusting in the inclusive grace of our Lord Jesus Christ.

Amen.

PEACE (p. 106)

The peace of Christ be with you always.

And also with you.

MEAL

DIALOGUE

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

PREFACE

It is indeed right, our duty, and our joy, that we should at all times and places give thanks and praise to you, O God, through our Saviour Jesus Christ, who reveals to us our connection with him and each other, as well as with the hosts of heaven, the church on earth, and all the choirs of angels that we might praise your name with this unending hymn:

HOLY, HOLY, HOLY (p. 207)

THANKSGIVING AT THE TABLE

Yes Lord you are holy and mighty, and all the earth bows at your feet, for you have lifted us up out of our sin and shame and showed us the equality of your love and grace. You welcome all people into your kingdom and you strengthen us to see the value in each and every one of your children. And in the fullness of time, you sent to us your Son Jesus Christ, to live with us as one of us, teaching us your ways of righteousness and faith.

For on the night that he was betrayed, your Son Jesus sat with his friends for a meal, where he took the bread, gave thanks, broke and shared it saying, "Take and eat, this is my body given for you. Do this for the remembrance of me."

And after they ate it, he took the cup, gave thanks, and passed it around the table for them to drink from saying, "This cup is the new covenant in my blood, shed for you and for all people for the forgiveness of sin. Do this for the remembrance of me."

For it is in this bread and cup that we see God's redemptive grace and mercy, joining us together in declaring this basis of our faith:

Christ has died.

Christ is risen.

Christ will come again.

May this meal before us be a reminder of your steadfast love and acceptance, as you provide for our every need and save us from ourselves, through the teachings and life of Jesus Christ, who lives and reigns with you and the Holy Spirit, as one God, now and forever. **Amen.**

LORD'S PRAYER (p. 112)

Gathered into love in the Spirit, let us pray as Jesus taught us.

**Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done,
on earth as in heaven.**

Give us today our daily bread.

**Forgive us our sins
as we forgive those
who sin against us.**

**Save us from the time of trial
and deliver us from evil.**

**For the kingdom, the power,
and the glory are yours,
now and forever. Amen.**

INVITATION TO COMMUNION

Take and eat, God's invitation is for us all.

Thanks be to God.

COMMUNION

COMMUNION HYMNS: Lamb of God (p. 208)

Chief of Sinners Though I Be (#609)

PRAYER AFTER COMMUNION

Holy God, we give you thanks for again reminding us of your everlasting love and truth that brings us the peace that surpasses understanding. Be with us as we go from this place, and strengthen us for your work and inclusive ministry in the world, through Jesus our Lord. **Amen.**

SENDING

BLESSING

May the love of God our Creator surround you, the Word embodied by God the Christ empower you, and the blessing of God our Companion lift you up and bring you peace, now and forever.

Amen.

SENDING HYMN: There Is a Balm in Gilead (#614)

DISMISSAL

Go in peace, live God's love and grace.

Thanks be to God.

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