



## Eleventh Sunday after Pentecost

Order of Worship for streaming service during COVID-19

August 16, 2020  
9:30 am



### about today's service

The Canaanite woman in today's gospel is a Gentile, an outsider, who is unflinching in her request that Jesus heal her daughter. As Jesus commends her bold faith, how might our church extend its mission to those on the margins of society? In our gathering around word and meal we receive strength to be signs of comfort, healing, and justice for those in need.

P: Presiding Minister C: Congregation L: Lector

### ✝ Gathering ✝

*We gather together to praise God and receive God's love.*

Welcome Pastor Liz Frey

Gathering Music "Healer of Our Every Ill" Adrian Mann  
Alison Koch, cello

Announcements Pastor Liz Frey

Confession and Forgiveness Pastor Liz Frey

P: Blessed be the holy Trinity, ✝ one God, who forgives all our sin, whose mercy endures forever. Amen.

P: Let us confess our sin in the presence of God and of one another.

P: Most merciful God,  
**we confess that we are captive to sin and cannot free ourselves. We have sinned against you in thought, word, and deed, by what we have done and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. For the sake of your Son, Jesus Christ, have mercy on us. Forgive us, renew us, and lead us, so that we may delight in your will and walk in your ways, to the glory of your holy name. Amen.**

P: In the mercy of almighty God, Jesus Christ was given to die for us, and for his sake God forgives us all our sins. As a called and ordained minister of the church of Christ, and by his authority, I therefore declare to you the entire forgiveness of all your sins, in the name of the Father, and of the ✝ Son, and of the Holy Spirit. Amen.

Hymn: "Praise to the Lord"

1. Praise to the Lord, the Almighty, the King of creation! O my soul, praise him, for he is your health and salvation! Let all who hear now to his temple draw near, joining in glad adoration!
2. Praise to the Lord, who o'er all things is wondrously reigning and, as on wings of an eagle, uplifting, sustaining. Have you not seen all that is needful has been sent by his gracious ordaining?

3. Praise to the Lord, who will prosper your work and defend you; surely his goodness and mercy shall daily attend you. Ponder anew what the Almighty can do if with his love he befriend you.
4. Praise to the Lord! Oh, let all that is in me adore him! All that has life and breath, come now with praises before him! Let the amen sound from his people again. Gladly forever adore him!

Text: Joachim Neander, 1650-1680; tr. Catherine Winkworth, 1827-1878, alt. (pre-recorded)

Greeting Pastor Liz Frey  
P: The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with you all.

Prayer of the Day Pastor Liz Frey  
P: Let us pray. God of all peoples, your arms reach out to embrace all those who call upon you. Teach us as disciples of your Son to love the world with compassion and constancy, that your name may be known throughout the earth, through Jesus Christ, our Savior and Lord. Amen.

### ✝ Word ✝

*We listen to the story of God's mighty acts for the sake of God's people.*

Children's Message Amy Koch, Faith Formation

Song: ""No Longer Slaves""  
FaithX band

Reading: Romans 11:1-2a, 29-32 Anne Greenlund

*God has not rejected Israel. Rather, the call and gifts of God are irrevocable so that, while all have been disobedient, God has mercy upon all.*

*[Paul writes:] "I ask, then, has God rejected his people? By no means! I myself am an Israelite, a descendant of Abraham, a member of the tribe of Benjamin. <sup>2a</sup>God has not rejected his people whom he foreknew. <sup>29</sup>For the gifts and the calling of God are irrevocable. <sup>30</sup>Just as you were once disobedient to God but have now received mercy because of their disobedience, <sup>31</sup>so they have now been disobedient in order that, by the mercy shown to you, they too may now receive mercy. <sup>32</sup>For God has imprisoned all in disobedience so that he may be merciful to all.*

L: The word of the Lord.

C: **Thanks be to God.**

Gospel Acclamation Pastor Jack Horner

P: The holy gospel according to Matthew, the 15<sup>th</sup> chapter.

C: **Glory to you, O Lord.**

Gospel: *Matthew 15:[10-20] 21-28* Pastor Jack Horner

*Jesus teaches his disciples that true purity is a matter of the heart rather than outward religious observances. Almost immediately, this teaching is tested when a woman considered to be a religious outsider approaches him for help.*

*[<sup>10</sup>Jesus] called the crowd to him and said to them, "Listen and understand:<sup>11</sup>it is not what goes into the mouth that defiles a person, but it is what comes out of the mouth that defiles." <sup>12</sup>Then the disciples approached and said to him, "Do you know that the Pharisees took offense when they heard what you said?" <sup>13</sup>He answered, "Every plant that my heavenly Father has not planted will be uprooted. <sup>14</sup>Let them alone; they are blind guides of the blind. And if one blind person guides another, both will fall into a pit." <sup>15</sup>But Peter said to him, "Explain this parable to us." <sup>16</sup>Then he said, "Are you also still without understanding? <sup>17</sup>Do you not see that whatever goes into the mouth enters the stomach, and goes out into the sewer? <sup>18</sup>But what comes out of the mouth*

proceeds from the heart, and this is what defiles. <sup>19</sup>For out of the heart come evil intentions, murder, adultery, fornication, theft, false witness, slander. <sup>20</sup>These are what defile a person, but to eat with unwashed hands does not defile.”] <sup>21</sup>Jesus left that place and went away to the district of Tyre and Sidon. <sup>22</sup>Just then a Canaanite woman from that region came out and started shouting, “Have mercy on me, Lord, Son of David; my daughter is tormented by a demon.” <sup>23</sup>But he did not answer her at all. And his disciples came and urged him, saying, “Send her away, for she keeps shouting after us.” <sup>24</sup>He answered, “I was sent only to the lost sheep of the house of Israel.” <sup>25</sup>But she came and knelt before him, saying, “Lord, help me.” <sup>26</sup>He answered, “It is not fair to take the children’s food and throw it to the dogs.” <sup>27</sup>She said, “Yes, Lord, yet even the dogs eat the crumbs that fall from their masters’ table.” <sup>28</sup>Then Jesus answered her, “Woman, great is your faith! Let it be done for you as you wish.” And her daughter was healed instantly.

P: The gospel of the Lord.  
**C: Praise to you, O Christ.**

Sermon: Pastor Jack Horner  
 Series theme:  
*“Uncomfortable: How far are you willing to follow Jesus?”*  
 Weekly sermon title: *“Expanding the Family “*

“Great is Thy Faithfulness” (4 hand piano) arr. Mona Coulter  
 Timothy Koch, Ryan Hannigan

Pastoral Prayer Pastor Liz Frey

Lord’s Prayer Pastor Liz Frey

P: Let us pray the prayer our Lord taught us.

**C: 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.**

Passing of Peace Pastor Liz Frey

P: The peace of the Lord be with you always.

**✠ Sending ✠**

*We have heard the Word of God and offered our gifts. Now we are sent out, strengthened by the Holy Spirit to be God’s people in the world.*

Blessing Pastor Liz Frey

P: The Lord be near you at all times, the Lord walk beside you so that you will not be troubled, the Lord fill your hearts with gladness, and your mouth with joyful song; and the blessing of God Almighty, the Father, ✠ the Son and the Holy Spirit, be with you always. Amen.

Dismissal Pastor Liz Frey

P: Go in peace. Christ is with you.

**C: Thanks be to God.**

Postlude: “Toccata” (Gothic Suite) L. Boellmann  
 (pre-recorded)

**United and empowered to worship, connect, serve.**

**worship leaders**

**Presiding Minister:** The Rev. Elizabeth E. Frey

**Preacher:** The Rev. Dr. Jack M. Horner

**Children’s Message:** Amy Koch, Faith Formation

**Music:** H. Timothy Koch, Debbie D Wilson

**AUDIO VISUAL:** Jon Lobaugh, Danelle Andrews

**Bulletin Production:** Steve Kauffman

**Bulletin Artwork:** Trinity Staff

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**“Uncomfortable: How far are you willing to follow Jesus?”**  
**“Expanding the Family”**  
*The Reverend Dr. Jack M. Horner, Jr.*

**Don’t just listen to the Sermon...Ponder how you can live it!**  
**Use these questions as a starting point to dive deeper into the sermon each week. Can be used individually, with family and friends, or with your Life-group!**

1. What is Jesus’ saying about the purity or Kosher laws?
2. How can traditions get in the way of the church’s mission?
3. How are changing behaviors and/or changing one’s heart the same or different?
4. Jesus was clear on his mission. What’s yours? What do your say “yes” to, “no” to?
5. Jesus always seems to be challenging people to go deeper in their faith. What ways do you need to go deeper?
6. How can we better communicate the gospel for all people?

Grace and peace be to you from our Father and our Lord and Savior Jesus Christ. Amen.

When I was a young child, in the late 60’s and early 70’s my dad played basketball in a top tier YMCA league. The team was very, very good, they won the YMCA national championship twice. The team was made up of really great former high school and college players, they were both black and white. I

remember going to the games, being in the locker room, the banter among the players after a hard fought game, and going out for pizza, (and there in the adult cases beer) after the games with my mom and dad, the other players and their significant others.

I didn't think it was unusual to be in such a racially mixed friend group, though in those days, the late 60's, it probably was. It was just our life, and it was fun.

I was taught at an early age by my parents that people were people, and we don't lump people together. We don't generalize, we don't characterize groups of people, like all black people are this way or all white people are that way. We were to treat people as individuals. As Martin Luther King said, "Judging people by the content of their character rather than the color of their skin."

I guess it was my parent's way of teaching me the "Golden Rule" to treat people the way that you want to be treated.

When I started going to church regularly as a teenager, I learned of the Apostles Creed, where in the article about the Spirit we confess in the "holy catholic church". I remember my pastor teaching us that the word "catholic" here meant "universal." That the church of Jesus was made up of many different kinds of people, and nations, and tribes, and families literally from all over the world. The church was to reach out to all people wherever they may be, but especially in our own communities and neighborhoods. If we did that with consistency and authenticity, a congregation would live out its catholicity, its catholic or universal nature, and in time reflect in its make-up members of the community, ethnically, age, economically, socially, etc.

From a very early point in the church's life, following the example of Jesus, the Christian movement fought a church fight among its members about who could be in the church and who should be excluded. And what the conditions would be for membership. The battle was over the inclusion of anyone who did not grow up Jewish. They were called Gentiles and many of them were of Greek, Roman or other backgrounds.

It was a hard-fought fight and the group that won the argument, led by Saint Paul, expanded the church's family to include Gentile, non-ethnic Jewish, believers. The church at its very center, at its core of belief and self-identity, was going to be catholic, universal in its outreach and membership. No one was going to be left out. This was the goal, the vision of what the church should be.

Jesus, for his part, makes clear where he stands on the issue. In today's gospel reading it's highlighted in two different parts.

In the first part, Jesus is having a discussion about the Jewish purity or Kosher laws. The laws were there so that people who followed them could be the kind of people God wanted them to be, namely a person who is pure. A person who is holy, set apart, not just on the surface but all the way down to their core of personality, to the very core of their soul.

Now there wasn't anything wrong with the purity laws themselves, though some of them developed traditions that we probably would consider pointless. Jesus is saying to his Jewish followers and his religious adversaries, just observing the outward laws and ignoring the call to be pure through and through, was to miss the point entirely. God wants a conversion of our hearts. So, Jesus is always challenging us to go deeper in faith and higher in moral living.

The second part of the gospel reading, Jesus and his disciples leave the territory of Israel and go into two nearby regions, Tyre and Sidon. What's interesting is Matthew uses these words "Tyre and Sidon" even though the designation for that geographic area hadn't been used for years, hundreds of years. It would be like calling New York City, New Amsterdam today, or to call France, Gaul.

So, in a way he's taking words to describe an area and using old words that he knows, in this case, that will irritate people. After all the Canaanites fought against the Israelites for centuries, and they don't have a good relationship after all.

Now the disciples who were hearing this would know that that he was talking about a pagan land. This is not Israel; it is not even remotely Israel. It is a place where the Gentiles

live and they know that for them and for their religious tradition, it's an off-limits place, but that's where Jesus chooses to go. It is a place of those who are the ultimate in unclean or impure, according to their religious tradition.

The story goes on that a Canaanite woman, a Gentile, an unclean, non-Kosher person, approaches Jesus and pleads for her daughter who is possessed by demons. Jesus doesn't pay attention to her at first and he'll explain the reason later.

She continues to shout and to plea her cause. The Greek word Matthew uses in verse 23 for "cries out" is *krazo*. Does that sound like an English word you might know? That's the root form from which we get the word "crazy". This woman's concern for her daughter is so great, she's gone beyond crying and she's reached crazy. Kids can do that to you, you know.

The disciples decide to compassionately intervene by telling Jesus to tell this frantic mother to get lost. Jesus seems to agree, but the woman is not going to take "no" for an answer. She is crazy for the love of her daughter and will not be silenced. She's begging for Jesus' help. At first Jesus hesitates. He's not there to be everyone's miracle man. His mission begins with his people, his Jewish people.

The story I think is quite shocking. It seems as though Jesus is refusing to help someone in need because she's from the wrong race, the wrong ethnic class. It doesn't help that Jesus infers that she's a "dog" although we lose something in the translation there. In Greek there are two words for "dog", one denotes the wild, street dog, and that was the common derogatory term that Jews often used for what they considered the inferior Gentiles. The word that Jesus uses here is "kunarion" or a house dog, a pet that is loved and fed by the family. Jesus is saying his feeding, his healing, his mission is first for the Jewish believers in his family.

It was important for Jesus to be clear on his mission. He wasn't just a healer. He had a specific calling to the people of Israel to announce the coming of the Kingdom of God. God's new world was going to come through

them, and that's why they needed to be the ones to hear the message first.

Undeterred however, the woman recognizes Jesus position. She knows that she is a Gentile woman coming before a Jewish rabbi. In that time and culture, she probably knows that she shouldn't even be talking to him. She knows beggars can't be choosers.

But she also makes clear to Jesus that she is not asking for everything. She's asking for just enough, just begging for some scraps from the Jewish Messiah, and she has the faith to know it would be enough...it would be what she and her daughter need.

Jesus challenged her, and she responded in Jesus' words with "great" faith, and Matthew tells us her daughter was healed instantly.

Jesus is expanding the family. He set the tone for the catholic mission and the expansion of the church that was to come. It's a mission to share the gospel to all people to which you and I confess our support in heart and action.

All beggars matter before God. The gospel of love Jesus proclaimed, which we in faithful obedience proclaim, is for this beautiful, universal world.

When Martin Luther was on his deathbed, this titan of our faith, who was in his 62<sup>nd</sup> year, who had preached 2,075 sermons, who had wrote scores of hymns and tracts, and translated the Bible into German, uttered his last words, he said: "We are beggars, it is true."

We all live, we all die, we all come before God, not out of privilege, but begging with open hands and hearts of crazy love for our family and for those yet unknown to us. May we be filled with great faith like that of the Canaanite woman and mother so long ago. May we follow Jesus and expand his family. Amen.

In the name of the Father, and of the † Son, and of the Holy Spirit. Amen.