

New Hope Lutheran Church

189 Regent St.
Sudbury, Ontario
P3C 4C4

705-673-2933
email: office@nhlc.ca
website: nhlc.ca

face book: New Hope Lutheran Church
you tube: New Hope Lutheran Church Sudbury

Pastors:

Rev. Charles Nolting
phone: 705-920-3573 email: pcn@nhlc.ca

Rev. Johanna Porkola
phone: 705-688-6284 email: pjp@nhlc.ca

July 31, 2022

The 8th Sunday after Pentecost

Coming Events

Aug 3 10 – 1 Kahvi Time **Regent St**

Aug 7 No Finnish Worship **Voima Hall**
2:00 English Worship † **Regent St**

Aug 10 10 – 1 Kahvi Time **Regent St**
6:30 Council Meeting **Regent St**

Aug 14 10.00 Bilingual Worship † **Voima Hall**
2:00 English Worship † **Regent St**

In our prayers Ruth, Marilyn.

Remembering Marjatta Salmikivi 88 yrs
Kalevi Rintala 83 yrs
Marja-Leena Rohde 76 yrs



O God, you are the hope of the saints, the light that filled their hearts, the love that never failed them. Comfort those who mourn, especially the families of Marjatta, Kalevi and Marja-Leena, and in your time bring us to our eternal home. We pray in Jesus' name. Amen.

Prayer of the Day

Benevolent God, you are the source, the guide, and the goal of our lives. Teach us to love what is worth loving, to reject what is offensive to you, and to treasure what is precious in your sight, through Jesus Christ, our Savior and Lord. Amen.

Psalm 49:1 – 12

- ¹ Hear this, all you peoples; listen, all who live in this world,
- ² both low and high, rich and poor alike:
- ³ My mouth will speak words of wisdom; the meditation of my heart will give you understanding.
- ⁴ I will turn my ear to a proverb; with the harp I will expound my riddle:
- ⁵ Why should I fear when evil days come, when wicked deceivers surround me—
- ⁶ those who trust in their wealth and boast of their great riches?
- ⁷ No one can redeem the life of another or give to God a ransom for them—
- ⁸ the ransom for a life is costly, no payment is ever enough—
- ⁹ so that they should live on forever and not see decay.
- ¹⁰ For all can see that the wise die, that the foolish and the senseless also perish, leaving their wealth to others.
- ¹¹ Their tombs will remain their houses forever, their dwellings for endless generations, though they had named lands after themselves.
- ¹² People, despite their wealth, do not endure; they are like the beasts that perish.

First Reading “**Ecclesiastes 1:2, 12 – 14, 2:18 – 23**”

² “Meaningless! Meaningless!” says the Teacher.
“Utterly meaningless! Everything is meaningless.”

¹² I, the Teacher, was king over Israel in Jerusalem. ¹³ I applied my mind to study and to explore by wisdom all that is done under the heavens. What a heavy burden God has laid on mankind! ¹⁴ I have seen all the things

that are done under the sun; all of them are meaningless, a chasing after the wind.

^{2:18} I hated all the things I had toiled for under the sun, because I must leave them to the one who comes after me. ¹⁹ And who knows whether that person will be wise or foolish? Yet they will have control over all the fruit of my toil into which I have poured my effort and skill under the sun. This too is meaningless. ²⁰ So my heart began to despair over all my toilsome labor under the sun. ²¹ For a person may labor with wisdom, knowledge and skill, and then they must leave all they own to another who has not toiled for it. This too is meaningless and a great misfortune. ²² What do people get for all the toil and anxious striving with which they labor under the sun? ²³ All their days their work is grief and pain; even at night their minds do not rest. This too is meaningless.

Second Reading “**Colossians 3:1 – 11**”

¹ Since, then, you have been raised with Christ, set your hearts on things above, where Christ is, seated at the right hand of God. ² Set your minds on things above, not on earthly things. ³ For you died, and your life is now hidden with Christ in God. ⁴ When Christ, who is your life, appears, then you also will appear with him in glory. ⁵ Put to death, therefore, whatever belongs to your earthly nature: sexual immorality, impurity, lust, evil desires and greed, which is idolatry. ⁶ Because of these, the wrath of God is coming. ⁷ You used to walk in these ways, in the life you once lived. ⁸ But now you must also rid yourselves of all such things as these: anger, rage, malice, slander, and filthy language from your lips. ⁹ Do not lie to each other, since you have taken off your old self with its practices ¹⁰ and have put on the new self, which is being renewed in knowledge in the image of its Creator. ¹¹ Here there is no Gentile or Jew, circumcised or uncircumcised, barbarian, Scythian, slave or free, but Christ is all, and is in all. The Word of the Lord. **Thanks be to God.**

Gospel “**Luke 12:13 – 21**”

Glory to you, O Lord.

Someone in the crowd said to [Jesus], “Teacher, tell my brother to divide the family inheritance with me.” But [Jesus] said to him, “Friend, who set me to be a judge or arbitrator over you?” And [Jesus] said to them, “Take care! Be on your guard against all kinds of greed, for one’s life does not consist in the abundance of possessions.” Then [Jesus] told them a parable: “The land of a rich man produced abundantly. And he thought to himself, ‘What should I do, for I have no place to store my crops?’ Then he said, ‘I will do this: I will pull down my barns and build larger ones, and there I will store all my grain and my goods. And I will say to my soul, Soul, you have ample goods laid up for many years; relax, eat, drink, be merry.’ But God said to him, ‘You fool! This very night your life is being demanded of you. And the things you have prepared, whose will they be?’ So it is with those who store up treasures for themselves but are not rich toward God.”

*The Gospel of the Lord. **Praise to you, O Christ.***

Sermon

By Bishop Larry Kochendorfer
Synod of Alberta and the Territories

Welcome to this summer sermon series that our Evangelical Lutheran Church in Canada is providing for congregations. I am Larry Kochendorfer and I serve as the Bishop of the Synod of Alberta and the Territories. It is great to be with you this Sunday.

In the spirit of respect, reciprocity and truth, I honour and acknowledge that I live and work and pray on traditional and ancestral territory of the many First Nations, Metis, and Inuit whose footsteps have marked these lands for centuries. I am speaking to you today from Treaty 6 territory and Metis Nation of Alberta, Region III, in Edmonton. I invite you to hold a moment of reflection for the ground under your feet where you

are today, giving thanks for the peoples who have come before us and in a spirit of care for this land on behalf of future generations.

Prayer: (*Evangelical Lutheran Worship: Additional Prayers – Commitment.* ©2006 Evangelical Lutheran Church in America, Augsburg Fortress, p. 86.)

Into your hands, almighty God, we place ourselves: our minds to know you, our hearts to love you, our wills to serve you, for we are yours.

Into your hands, incarnate Savior, we place ourselves: receive us and draw us after you, that we may follow your steps; abide in us and enliven us by the power of your indwelling.

Into your hands, O hovering Spirit, we place ourselves: take us and fashion us after your image; let your comfort strengthen, your grace renew, and your fire cleanse us, soul and body, in life and in death, in this world of shadows and in your changeless world of light eternal, now and forever. Amen.

It was one of those blessed summer holiday moments. Picture this: a marvellously warm, summer afternoon in my backyard. The grass freshly mowed; the garden of beans, peas, sunflowers, gladiola, potatoes, beets and carrots reaching for the bright, brilliant, warm sun; the perennials blooming majestically in pinks and reds and golds and purples; the hydrangea which had survived another Edmonton winter in our un-heated garage was producing leaves and soon flowers would grace the branches; the birdhouse next to the garage was an active home with the parents constantly flying to and fro, busy with the activity of mouths to feed and chicks to raise; our grandchild playing contentedly, running back and forth in the backyard; an excellent book in my hands, a hat on my head, a cold beverage beside me,

relaxed, content, several days of holiday before me – all was right in my world.

I considered my life...my family...healthy and happy. And it was good. It was very good!

“Soul, you have ample goods laid up for many years; relax, eat, drink, be merry.” I grabbed another beverage and settled back on my plush, extremely comfortable, outdoor lawn furniture.

Summer – with the family at relatives, or on a long-awaited post-pandemic trip, or just relaxing on the deck in the backyard – is a time for visions of contentment. I hope that your summer has blessed you with similar moments. If not on a beautiful beach, or hiking in the mountains, or kayaking on the nearby lake, then maybe when you witnessed your child graduate from university, or when you romped with a grandchild on the living room carpet, or when you were lazing around the backyard with good friends, or when you pondered your golf score – pleased to be only a few strokes over par. “Soul...relax, eat, drink, be merry.”

This morning’s parable begins, not in contentment, but in a quandary. A rich landowner has a problem. The landowner has received a spectacular harvest, a harvest so great that he has nowhere to store all of the grain.

“He thought to himself,” Jesus says, “he deliberated with himself...he had a discussion with himself, saying, ‘What should I do, for I have no place to store my crops?’”

And then, still talking to himself, he says, “I will do this: I will pull down my barns and build larger ones, and there I will store all my grain and my goods.

He doesn’t just plan to build new barns to augment his old ones, he plans to tear down his old barns and to build new barns, huge barns...this was some harvest!

If the rich landowner has enough from this harvest to need larger barns...to be tearing down the old and building new, larger barns...then the harvest must have been nothing short of miraculous. The rich landowner hasn't just done well, he has done very well!
Miraculously well!

And still talking to himself, he says, "Soul, you have ample goods laid up for many years; relax, eat, drink, be merry."

We most often call this parable, name this parable, the parable of the rich landowner...but Jesus doesn't.

Jesus begins the story, not with talk about the man, but with talk about the land and its' bounty. "The land of a rich man produced abundantly," Jesus tells the hearer.

What Jesus first noted is the miraculous barn-bursting harvest. A gift. A miracle. "The land...produced abundantly."

Recently I was visiting family in northwestern Alberta on the family farm. A farm of several generations now. A farm on which my elderly parents still live, and which my twin brother and sister-in-law farm, and now, farm with their son and daughter-in-law and family.

The fields were lush and green. The rains in that part of Alberta have come at just the right times. The day my brother finished seeding the rain began. Ideal weather for germination, and growth, and hope-filled harvest.

My father, perhaps the typical, stereotypical farmer, is never one to count the chickens before they're hatched, never one to count the harvest before the crop is harvested and the grain dry and in the bin; or in a good year, a very good year, when the crop is harvested and augered on to the ground in an ever-growing mountain of grain when there is no room in the bins.

The weather is never quite perfect for my father, the stereotypical farmer. "How are the crops?" I ask regularly. And he is never satisfied. There is always a

need for a bit slower snowmelt in the spring or there has been too much snowmelt together with the spring rain. It has been too dry, and the crops are withering or its been too wet, and the crops are turning yellow.

"How are the crops?" I ask. And in his telling of the weather, he isn't complaining...no, not complaining if you listen closely. No, my father is telling the reality of farming, of planting seed and waiting and wondering and hoping...and trusting...that again a miracle will take place...that again there will be a crop to harvest.

No, he isn't complaining, he is affirming a belief, his trust, in the creator of all, who has provided and continues to provide...he is speaking the language of faith...of trust and belief in the wonder of the land which provides...a gift...a miracle.

My father's focus, his witness, begins with the creator, and with the land and its' bounty. But not this rich landowner.

Just notice how the blessings become a burden. The gift becomes a problem...a huge problem. And the story becomes not, "what a miraculous gift" and gratitude and thanks to the creator, but "how do I manage my miracle? What should I do? I have no place to store my crops. I will pull down my barns. I will store my grain and my goods. I will say to my soul, 'relax, eat, drink, be merry.'"

If we take a closer look at today's text we will discover that this rich landowner uses "I" a multitude of times, and "my" several times, and even the word "you" refers to himself.

All of the talk in this parable, thus far, has been the monologue of the landowner. He talks to himself, plans for himself, congratulates himself, celebrates himself. The rich landowner manages by "I" and "my."

It is only at the end, at the very end, that another voice speaks into the parable...the voice of God.

This voice doesn't accuse the landowner of injustice, or immorality, or even greed. This voice simply says, "You fool!"

"You fool! This very night your life is being demanded of you. And the things you have prepared, whose will they be?" End of story.

In the Greek of this text this verse says something like this: "Fool, this very night they shall demand your life." They.

These things themselves...are the they. The landowner thought these things were his miracle – what am I going to do with my grain and my goods. He thought these things were his.

Surprise! He was the thing to manage as they pleased.

This parable tells the story...the irony of a landowner who thought he had so many things, only to discover that his things had him. That he had nothing...and that nothing was his.

If your life is like mine, and like the rich landowners, we often think, we are managing our modern lives quite well...with all that we cannot live without...and all that the world, its media and management, tell us we must have to be successful, even to have an identity, only to discover that things are managing us.

And it all becomes a monologue as we pat ourselves on our backs for our great progress, our miracles, our great work, our great contributions, our homes, our vocations, our health – our lives. And just when we get it all fenced in, hedged in, insured, locked in, there comes a voice from the outside, that intrusive, instructive, truth-telling voice – "these things you have prepared, whose will they be?"

A voice...the voice...which states only the facts...
"Fool."

Today, once again this voice speaks into my own false sense of security, my own smug contentment, and I am

addressed, called “fool” by the One who is the source of all that I am and all that I will ever be. “Fool!”

“Fool.”

But there is more today...more for us who are caught up in this back-patting, congratulatory, self-centered, turned-in-on-self, I and my – this voice continues to speak words of grace, hope, new life, new beginnings into our lives...for us fools; this voice...the One who is the source of all that we are and all that we will ever be... speaks to us in the words of forgiveness following our own words of confession...of foolishness:

“Almighty God, rich in mercy, abundant in love, forgives you all your sin and grants you newness of life in Jesus Christ.”

And again, we will hear this voice...the voice of the One who is the source of all that we are and all that we will ever be...when we gather for a simple meal...for fools: “Take and eat; this is my body, given for you. This cup is the new covenant in my blood, shed for you and for all people for the forgiveness of sin.”

This is the voice of the One who is source of all that we are and all that we will ever be.

Fool. Grace. Hope. New life. New beginnings. Mercy. Love. Forgiveness...as we move again and again, even daily, from “I and my”, to seeking to hear and know and follow; seeking to trust and believe and serve this One in our neighbour and in all of creation.

Prayer: (adapted from The Rev. Susan R. Briehl. Day 1, April 30, 2000.)

*Come to us, risen Lord Jesus,
and grant us faith enough to share the good news.
Send us, filled with the breath of your Holy Spirit,
To breathe peace into fearful lives,
To love one another as we have been loved,*

*To welcome the stranger and make friends of enemies,
To forgive the sins that bind others to the past,
To serve, on bended knee, all in need of care;
To be your wounded and risen Body in the world
And to enter with joy God’s in-breaking, startling future.
Amen*

Prayers

Trusting in God’s extraordinary love, let us come near to the Holy One in prayer.

O God, you are wholeness. Where there is division in your church, bring reconciliation and healing. Guide the work of theologians, Sunday school teachers, seminary professors, and all who provide instruction for the building up of your church. Merciful God, **receive our prayer.**

O God, you are the source of all life. Where creation cries out in distress, bring relief and renewal. Bless farmers, ranchers, distributors, and all who provide our food. Nourish the land and all its habitants. Merciful God, **receive our prayer.**

O God, you are wisdom. Where nations and communities yearn for peace, bring justice. Strengthen those who toil for the welfare of others, especially military personnel, police, first responders, and activists, and for the healing of the nations. Merciful God, **receive our prayer.**

O God, you are life. Where your people are overwhelmed with the busy-ness of life, bring encouragement. Accompany all who experience emotional, mental, or physical distress. Renew us at your table of mercy. Merciful God, **receive our prayer.**

O God, you are our treasure. Where scarcity and anxiety pervade your church, bring abundance and vitality. Guide the work of church councils and committees and give them clarity for the work of ministry in this place. Merciful God, **receive our prayer.**

O God, you are resurrection. We give you thanks for all your saints. Inspire us by their example of faithful living to set our minds on things above and to be rich in love toward you. Merciful God, **receive our prayer.**

Receive the prayers of your children, merciful God, and hold us forever in your steadfast love, through Jesus Christ, our holy Wisdom.

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.**