

## **Gospel and Sermon Transcript -8th Sunday After Pentecost - July 19, 2026**

00:16

Well, you don't look any worse for the wear after the extreme heat and the smoke.

00:22

I would like to say even though we're breathing easier, can we remember

00:26

our north of us whose communities are, in some cases, completely non-existent and decimated?

00:36

We can be thinking of them.

00:40

We do have another prayer request, and that is from Frank.

00:44

Frank is sometimes the assistant for us.

00:48

He is having surgery this afternoon, complications from diabetes.

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So he doesn't really know how extensive things are going to be.

00:58

And I think it would be fine for me to tell you, because he said,

01:01

"Please have people pray for me, that we will want to be sure to do that."

01:07

But also he said he thinks he's going to need some pretty significant support and care

01:12

as he goes through the aftermath.

01:14

So I wanted to share that with you,

01:18

and I know that you will be praying and reaching out in ways that will be helpful for him.

01:25

The service today is a little bit at...

01:30

There we go.

01:37

I was just kidding.

01:40

The microphone will eventually catch up, I hope.

01:44

We are requesting hymns today.

01:46

There are three that are in the bulletin already.

01:49

And Lily said, "Oh, we should just have people guess who requested which hymn."

01:54

I don't know if that's going to be how things go.

01:57

We do have some hymns, though, during communion that are listed.

02:02

That was plan B. So if you were wanting to request something for us to sing during communion

02:09

after. I think we'll take a minute to see if we can solicit those. Should we do that

02:15

ahead of time, Lily, just now?

02:45

[MUSIC]

02:47

(gentle music)

02:54

**The Holy Gospel according to Saint Matthew,**

02:56

the 13th chapter.

02:59

Glory to you, oh Lord.

03:02

Jesus put before the crowds another parable.

03:06

The kingdom of heaven may be compared

03:08

to someone who sowed good seed in his field,

03:12

but while everyone was asleep,

03:15

An enemy came and sowed weeds among the wheat,

03:19

and then went away.

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So when the plants came up and bore grain,

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then the weeds appeared as well.

03:27

The slaves of the householder came and said to a master,

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did we not sow good seed in your field?

03:36

Where then did these weeds come from?

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The master answers, an enemy has done this.

03:44

The slaves said to him, "Then do you want us to go and gather them?"

03:50

But he replied, "No, for in gathering the weeds, you would uproot the weed along with them.

03:58

Let both grow together until the harvest, and at the harvest time I will tell the reapers,

04:05

collect the weeds first, and bind them into bundles to be burned, but gather the wheat into my barn."

04:14

Jesus left the crowds and went into the house and his disciples approached him

04:19

saying, "explain to us the parable of the weeds in the field?" Jesus answered, "The

04:27

one who sows the good seed is the Son of Man. The field is the world. The good seed

04:35

are the children of the kingdom. The weeds are the children of the evil one.

04:41

and the enemy who sowed them is the devil. The harvest is the end of the age, and the reapers are the angels.

04:52

Just as the weeds are collected and burned up with fire, so it will be at the end of the age.

04:59

The Son of Man will send his angels, and they will collect out of his kingdom all causes of sin,

05:05

and all the evildoers, then they will throw them into the furnace of fire where there will be weeping and gnashing of teeth.

05:14

Then the righteous will shine like the sun in the kingdom of their father. Let anyone with ears listen.

05:24

We hear the gospel of our Lord. Praise to you, Lord Christ. Won't you be seated.

### **The Sermon**

06:00

No, we don't. It's no way to run a garden. It's no way to run a farm.

06:05

And I think the disciples thought, "This is no way to run the Kingdom of God either."

06:11

Certainly the people of Matthew's generation who received that first gospel,

06:16

they were grappling with how do we deal with the evils in our society,

06:21

many of them visited upon us by the empire,

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and how do we deal with these weedy things that are starting to crop up in our new faith community,

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maybe we should just rip them out. Jesus' parable was useful, but also quite the

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stumbling block because Jesus says, "Let it go." When I go back through the

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parables, there's a book I like to consult called "Parables of the Kingdom"

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by Father Robert Capon. And he must have had time on his hands because he counted

07:01

the times in the New Testament that a word for let go or leave crops up.

07:08

Crops up, I didn't really say that on purpose, but there you are. 157 different

07:14

times this word is used and 46 of them, it's actually 156 times, 47 occurrences

07:23

are forgive to let go. Those two concepts are so twin together that the same word

07:33

applies to both. And so when we wonder, well how do we address the evils in our

07:40

world or possibly the ones even closer to us? Well the spoiler alert is that we

07:47

like those people in the field would end up tearing up the good when trying to

07:54

rip out the bad. That's just unfortunately the way things go. I think we could do a

08:05

quick gallop through history so I will just say words that I think will give

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you an idea of what happens when we think we can rip up the weeds and we

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rip up the wheat. Holy Wars, inquisitions, witch trials, much of what came from the

08:23

doctrine of discovery and found its way into residential schools. Four quick

08:28

examples. So what is our response supposed to be? Well I suggest we look in

08:41

places. Jesus in the last days of his life, our baptism, and the Lord's Prayer.

08:53

First we go to the garden. Actually I'm going to take you to the upper room

08:57

first where Judas plans to betray Jesus and something the reason he did was he

09:04

was hoping to push Jesus enough to violently resist the empire. And how does

09:12

Jesus respond knowing what he knows except to wash Judas' feet and defeat

09:18

him? And in the garden when Simon Peter reaches for a sword and brandishes it

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against the Roman soldiers come to arrest Jesus, Jesus says, "drop your weapon."

09:32

Those who live by the sword die by the sword. And from the cross where Jesus is

09:40

literally tortured to death with state-sponsored terror, Jesus says in

09:48

prayer, "Forgive." They don't know what they're doing.

09:59

I will be honest, my tripping point here is to say, well forgiveness gets confused with condoning a lot.

10:08

And I have a really tough time with that. So I'm probably right in there with those disciples.

10:15

However, I don't think that's what Jesus meant. And I don't think that's what we teach.

10:21

Now you can take me aside after and straighten me out if I'm really out to lunch on this next bit.

10:27

But when we are baptized, we begin our services collectively by renouncing some things, evil being one,

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that we turn our backs to evil. We say no.

10:45

And in the saying no, we say yes later in that baptism service, don't we?

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Where we talk about things like living a new life so that we can proclaim Christ in word and deed,

10:58

so that we can care for this world that God made, so that we can work for justice and peace.

11:06

Our renunciation leads us to a different path.

11:14

And how about the Lord's Prayer itself?

11:17

The one that is prayed in we us in our language not I me in my language

11:26

What do we as church as communities of faith pray for?

11:31

well, I'll lift out a couple of petitions and I won't quote extensively from the catechism because

11:36

Like eight people ran out the door the last time I did that I just it wasn't good

11:40

They were remembering their confirmation days and it just no I'm kidding that didn't happen

11:46

But I'm still not going to quote too extensively. I just want to say though,

11:51

what do we pray for but forgiveness and the capacity to forgive?

12:00

At the end of the prayer we pray for deliverance from evil, which suggests that it's not a DIY kind of thing that we do.

12:08

But that God, in God's good time, will deliver us from all manner of evil, whatever forms that takes.

12:17

And I'm going to suggest today that it is altogether possible that that instinct for

12:25

us to rip up the weeds is one of the things we can pray to be delivered from.

12:32

In taking all of that together then, I'd like to bring it back to the beginning of the Lord's

12:40

prayer where we pray to the one who is sovereign over heaven and earth and we

12:47

pray for the rule and realm of God to become realized on earth as in heaven

12:56

in us as in heaven

13:01

So we renounce, we live, we pray, and maybe even like those early farmers, we let the

13:18

Lord of the harvest do what the Lord of the harvest will do, trusting fully that

13:23

God is indeed merciful, gracious, slow to anger, and abounding in steadfast love.

13:36  
Amen.