



Church At Home
St. Timothy's Lutheran Church – Pembroke, Ontario
Pentecost 6 **July 5, 2026**

Prayer of the Day

You are great, O God, and greatly to be praised. You have made us for yourself, and our hearts are restless until they rest in you. Grant that we may believe in you, call upon you, know you, and serve you, through your Son, Jesus Christ, our Savior and Lord. Amen.

The Holy Gospel: Matthew 11:15-19, 25-30

The Holy Gospel according to Matthew.

Glory to you O Lord.

“But to what will I compare this generation? It is like children sitting in the marketplaces and calling to one another, ‘We played the flute for you, and you did not dance; we wailed, and you did not mourn.’ For John came neither eating nor drinking, and they say, ‘He has a demon’; the Son of Man came eating and drinking, and they say, ‘Look, a glutton and a drunkard, a friend of tax collectors and sinners!’ Yet wisdom is vindicated by her deeds.”

At that time Jesus said, “I thank you, Father, Lord of heaven and earth, because you have hidden these things from the wise and the intelligent and have revealed them to infants; yes, Father, for such was your gracious will. All things have been handed over to me by my Father; and no one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him. “Come to me, all you that are weary and are carrying heavy burdens, and I will give you rest. Take my yoke upon you, and learn from me; for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light.”

The Gospel of the Lord

Praise to you O Christ.

Homily

I greet you in the name of Jesus, our risen Lord. Amen.

To be understood.....this is one of our life's profound desires. Teachers will welcome the statement, “Could you please repeat the question; I don't understand” by their students. Parents will hear “What do mean?” from their children. Essentially, they are saying “I don't understand.” Spouses at home; colleagues at work debate their points of view to the level of annoyance until someone utters the words, “Oh you just don't understand.” Our life in this world is marked by being understood, being known, being accepted but much of our life is coloured by being misunderstood and feeling like we are neither known nor accepted for whom we really are.

To be – to be in existence – is to be misunderstood. I suspect that Jesus would have agreed.

As we consider our gospel lesson today, it is a somewhat confusing text, because it begins in the middle of a chapter. We should have backed up to the beginning verses, where Jesus had

been talking about John the Baptist, the prophet who wore funny clothes and ate grasshoppers, was one of the most misunderstood people of his time. Because Jews in first century were looking for a prophet who could tell them about the coming of the Messiah, but John didn't fit their stereotype of a theologian. He didn't have a seminary degree; he didn't wear typical clergy clothing. John's office was the Judean wilderness; his sanctuary was the banks of the Jordan River. And his message was astonishing simple: believe in God, turn from your sins, and be baptized. There was no list of religious rules to memorize, no complicated rituals to follow, no graduate-level courses to pass. Just "believe, repent, and be baptized." So most Jews rejected the message of John; they ridiculed and criticized him; criticized him for being a strange sort of prophet.

And so, Jesus begins this 11th chapter of Matthew by chastising the Jews for their treatment of John.

"You're like children who tease other children," Jesus says; "those who reject other kids for walking to the beat of a different drummer."

Jesus compares them to a fickle audience who can't decide what they want. Nothing seems to please them. They rejected John. Now, Jesus is on the scene, the Messiah, welcoming all and proclaiming God's abundant favour and they dismissed him. They refused to hear the truth when it did not conform to their idea of religion. The truth was right there in their midst and they failed to see.

To be is to be misunderstood. Jesus felt this. Jesus knew this.

Out of sheer frustration, Jesus may have wanted to ask the crowd; "What do you want?" "What do you want?" I believe they would have not answered the question. They couldn't; because they wanted to grow, to evolve, to improve. And yet at the same time they wanted to be left alone, untouched, unchanged. Why, because to change is to lose something, and so to change can feel like dying. People who listened to Jesus desperately wanted to grow but not to change.

I imagine some of us feel the same; we desperately want to grow in Jesus but only to a certain point because it means we would have to change. And, that can be frightening! Change brings on the unknown.

It is not certain. Change implies risk and even potential loss. Which is why, we often stay in failed jobs and relationships. They may not be much, but at least they're something and at least we know what to expect.

But here is the difficult truth about the life in Christ. One cannot enter into it and expect to be unchanged. Entering into this life in Christ requires one to recognize your need for Jesus. Forgiveness is meaningful only to those who have sinned, grace avails only to those who are broken, and the promise of life abundant and eternal is only attractive to those who know they are dying. This message of good news is meaningful only to those who can identify their needs.

This is unbelievably good news to those who know their brokenness, who can admit their need, and who turn to God in Jesus to be known, understood and accepted.

I would like us now to take a moment and think about our lives; give thanks for what seems good and right, but also admit where there is hurt, pain, loneliness or disappointment. Then, let us point them to Jesus, who knows our struggles and promises to heal not only these struggles but us, yes us so that we can be whole again.

Pause

Wholeness doesn't happen overnight; it may take a lifetime but it does happen more quickly when we come together to hear the Word of God proclaimed and gather around the sacred meal of bread, wine, and grace.

My friends in Christ. Jesus' call is clear; you who are content and satisfied will find little of value here; but "Come to me, all you who are weary and are carrying heavy burdens and I will give you rest."

You who feel accused will find forgiveness

You who feel abandoned will find fellowship

You who feel disappointed will find relief

You who feel hurt will find healing

You who feel misunderstood will be known and loved.

I am going to take care of you! is the gift from Jesus for you and for me.

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.

Benediction

The Lord bless you and keep you,
The Lord's face shine upon you and be gracious unto you,
The Lord look upon you with favour and give you (+) peace. Amen.

Dismissal

Heaven has come near. Go, share the good news!

Thanks be to God.

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STTLC Communiqué

In Our Prayers Today.....Marie Lenser, Mike Harrington, Lila Martinat, Irlavere Tubbe, Adele Krieger, Tracy Schori and Christa Reitlingshoefer.

Congregational Meeting of last Sunday, voted in favour to entering a call process with St. Peter's Alice and Grace Rankin. Your input is important to the call committee. A questionnaire will be available next week. Please return your responses to the church office by August 3, 2026. Your voice is important.



*"Come to me,
all you that are weary,
and carrying heavy burdens"*