

Sunday, November 19, 2023 – 25th Sunday after Pentecost

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Introduction

Our readings during November speak of the end times. Zephaniah proclaims that the coming day of the LORD will be filled with wrath and distress. Paul says it will come like a thief in the night and urges us to be awake and sober. Jesus tells the parable of the talents, calling us to use our gifts, while we still have time, for the greater and common good. In a world filled with violence and despair, we gather around signs of hope—word, water, bread, and wine—eager to welcome the good news of Christ’s coming among us.

Prayer of the Day

Righteous God, our merciful master, you own the earth and all its peoples, and you give us all that we have. Inspire us to serve you with justice and wisdom, and prepare us for the joy of the day of your coming, through Jesus Christ, our Savior and Lord.

Amen.

First Reading: Judges 4:1-7

¹The Israelites again did what was evil in the sight of the LORD, after Ehud died. ²So the LORD sold them into the hand of King Jabin of Canaan, who reigned in Hazor; the commander of his army was Sisera, who lived in Harosheth-ha-goiim. ³Then the Israelites cried out to the LORD for help; for he had nine hundred chariots of iron, and had oppressed the Israelites cruelly twenty years.

⁴At that time Deborah, a prophetess, wife of Lappidoth, was judging Israel. ⁵She used to sit under the palm of Deborah between Ramah and Bethel in the hill country of Ephraim; and the Israelites came up to her for judgment. ⁶She sent and summoned Barak son of Abinoam from Kedesh in Naphtali, and said to him, “The LORD, the God of Israel, commands you, ‘Go, take position at Mount Tabor, bringing ten thousand from the tribe of Naphtali and the tribe of Zebulun. ⁷I will draw out Sisera, the general of Jabin’s army, to meet you by the Wadi Kishon with his chariots and his troops; and I will give him into your hand.’”

Psalm 123

¹To you I lift ^l up my eyes,
to you enthroned ^l in the heavens.

²**As the eyes of servants look to the hand of their masters, and the eyes of a maid to the hand ^l of her mistress,
so our eyes look to you, O LORD our God, until you show ^l us your mercy.**

³Have mercy upon us, O ^l LORD, have mercy,
for we have had more than enough ^l of contempt,

⁴**too much of the scorn of the in- ^l dolent rich,
and of the derision ^l of the proud.**

Second Reading: 1 Thessalonians 5:1-11

¹Now concerning the times and the seasons, brothers and sisters, you do not need to have anything written to you. ²For you yourselves know very well that the day of the Lord will come like a thief in the night. ³When they say, "There is peace and security," then sudden destruction will come upon them, as labor pains come upon a pregnant woman, and there will be no escape! ⁴But you, beloved, are not in darkness, for that day to surprise you like a thief; ⁵for you are all children of light and children of the day; we are not of the night or of darkness. ⁶So then let us not fall asleep as others do, but let us keep awake and be sober; ⁷for those who sleep sleep at night, and those who are drunk get drunk at night. ⁸But since we belong to the day, let us be sober, and put on the breastplate of faith and love, and for a helmet the hope of salvation. ⁹For God has destined us not for wrath but for obtaining salvation through our Lord Jesus Christ, ¹⁰who died for us, so that whether we are awake or asleep we may live with him. ¹¹Therefore encourage one another and build up each other, as indeed you are doing.

Gospel: Matthew 25:14-30

[Jesus said to the disciples:] ¹⁴"For it is as if a man, going on a journey, summoned his slaves and entrusted his property to them; ¹⁵to one he gave five talents, to another two, to another one, to each according to his ability. Then he went away. ¹⁶The one who had received the five talents went off at once and traded with them, and made five more talents. ¹⁷In the same way, the one who had the two talents made two more talents. ¹⁸But the one who had received the one talent went off and dug a hole in the ground and hid his master's money. ¹⁹After a long time the master of those slaves came and settled accounts with them. ²⁰Then the one who had received the five talents came forward, bringing five more talents, saying, 'Master, you handed over to me five talents; see, I have made five more talents.' ²¹His master said to him, 'Well done, good and trustworthy slave; you have been trustworthy in a few things, I will put you in charge of many things; enter into the joy of your master.' ²²And the one with the two talents also came forward, saying, 'Master, you handed over to me two talents; see, I have made two more talents.' ²³His master said to him, 'Well done, good and trustworthy slave; you have been trustworthy in a few things, I will put you in charge of many things; enter into the joy of your master.' ²⁴Then the one who had received the one talent also came forward, saying, 'Master, I knew that you were a harsh man, reaping where you did not sow, and gathering where you did not scatter seed; ²⁵so I was afraid, and I went and hid your talent in the ground. Here you have what is yours.' ²⁶But his master replied, 'You wicked and lazy slave! You knew, did you, that I reap where I did not sow, and gather where I did not scatter? ²⁷Then you ought to have invested my money with the bankers, and on my return I would have received what was my own with interest. ²⁸So take the talent from him, and give it to the one with the ten talents. ²⁹For to all those who have, more will be given, and they will have an abundance; but from those who have nothing, even what they have will be taken away. ³⁰As for this worthless slave, throw him into the outer darkness, where there will be weeping and gnashing of teeth.' "

Prayers of Intercession

Let us turn our hearts to God, our breath and life, as we pray for the church, the world, and all who are in need.

A brief silence.

Gracious God, you give talents and gifts to all your people, and you equip the church to serve. Turn us from fear and self-serving ways, that we use our talents to glorify you and encourage our neighbor. Hear us, O God. **Your mercy is great.**

You have been our dwelling place from one generation to another. Sustain the life of the planet; protect farmlands and harvests. Direct all people in wise stewardship of all the earth's resources. Hear us, O God. **Your mercy is great.**

You call us to honesty and integrity. Instill these values in the hearts of all nations and their leaders. Free any who are oppressed, expose all corruption, and bring redemption to victims of injustice. Hear us, O God. **Your mercy is great.**

You teach us to count our days that we may gain a wise heart. Where there is sickness or sorrow, bring healing, and where there is loneliness, reveal your love in community. We remember before you. Hear us, O God. **Your mercy is great.**

We pray for the faith formation ministries of our church. Give to all children, youth, and adults who study your word the breastplate of faith and love. Shape us by your love and show us how to encourage one another. Hear us, O God. **Your mercy is great.**

Gracious God, you are faithful in all generations. For the promise of life and rest and for the witness of those who have died in faith we praise your goodness. Hear us, O God. **Your mercy is great.**

We offer our spoken prayers and those held in our hearts trusting in your mercy; through Jesus Christ our Savior and Lord.

Amen.

A reflection for this 25th Sunday after Pentecost

Awake to the Grace of God

Linked with the reading from 1 Thessalonians and Psalm 90, Jesus' parable of the talents invites a full-hearted response to God's lavish gifts of faith and purpose: "Use 'em if you've got 'em!" The people of God are meant to be engaged, alert, and ready to share what we have received from our prodigally (wastefully) generous God. While the parable has sometimes been interpreted in the context of judgment, a careful reading also spotlights the beauty of the faith-generated response to God's lavish grace.

One word for this is *stewardship*. Presented in light of God's gift of faith and purpose, this "churchy" term can today be transformed to new understanding in the proclamation of the gospel text. Instead of the weight of obligation and duty we so often associate with religion, we are invited today to another way: What does it mean to be awake to the grace of God?

On the surface Jesus' parable is a simple premise: the contrast of workers who please and workers who disappoint their master. Psalm 90 sings to us to carefully treasure our lifetimes, for there is something at stake. First Thessalonians is a letter reminding people they have exactly what they need to survive and thrive.

What does it mean to be awake to the grace of God?

In a time in history when so many people are discouraged with work, home, life, and church, a word from Jesus' parables may be healing, enriching, and startlingly attractive. The gospel text today is an opportunity to remind the people of God that there is a depth to faith that is sustainable. In fact, beneath the parables of Jesus is a depth it will take a lifetime to unpack.



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