



Trinity Evangelical Lutheran Church
www.trinitylutheran.ca

March 3, 2024
3rd Sunday in Lent

Announcements

Brown Bag Bible Study continues on Wednesday, March 6. The five-week study will discuss the week's Lenten lessons and aims to deepen our understanding and appreciation of the season's lessons. Bring your lunch to the noon - 1 p.m. gathering in the Fellowship Hall. Drinks will be provided.

Next Trinitarian the next issue of Trinity's newsletter has been sent out. If you haven't received a copy by email or by in-person delivery, contact the church office. If you have news, recipes, pictures or even a bad pun, please send it to the church office trinitywlutheran@gmail.com. We'd be happy to share it.

Maundy Thursday is planned for Thursday, March 28. The communion service, which marks Jesus' final time with the disciples before he is taken away by the authorities, begins at 6 p.m.

Good Friday service is set to begin at 10 a.m. on Friday, March 29. This is a service of prayer and reflection. In place of a homily, a passion narrative will be offered. There is no communion offered as part of this service.

We Remember in our Prayers

In Residence: Cordelle, Dorothy, Katie, Margaret, Sharon, Vern.

Members: Bunny, Donna, Ed, Joan, Susan, Evelyn, Connie, Judith

Friends & Family: Anna, Asdis, Audrey, Dot, Jean, Mary, Michelle, Randy, Roger, Rose, Frank

Introduction to the day

The third covenant in this year's Lenten readings is the central one of Israel's history: the gift of the law to those God freed from slavery. The commandments begin with the statement that because God alone has freed us from the powers that oppressed us, we are to let nothing else claim first place in our lives. When Jesus throws the merchants out of the temple, he is defending the worship of God alone and rejecting the ways commerce and profit-making can become our gods. The Ten Commandments are essential to our baptismal call: centred first in God's liberating love, we strive to live out justice and mercy in our communities and the world.

ACS # 1018 Deep Peace
ELW # 832 Lord of light
ELW # 723 Canticle of the turning
ELW # 793 Be thou my vision

Prayer of the day

Holy God,
through your Son you have called us to
live faithfully and act courageously.
Keep us steadfast in your covenant of
grace, and teach us the wisdom that
comes only through Jesus Christ, our
Saviour and Lord, who lives and reigns
with you and the Holy Spirit, one God,
now and forever.

AMEN

First Reading: Exodus 20:1-17

¹God spoke all these words:

²I am the Lord your God, who brought
you out of the land of Egypt, out of the
house of slavery; ³you shall have no
other gods before me.

⁴You shall not make for yourself an
idol, whether in the form of anything that
is in heaven above, or that is on the
earth beneath, or that is in the water
under the earth. ⁵You shall not bow
down to them or worship them; for I
the Lord your God am a jealous God,
punishing children for the iniquity of
parents, to the third and the fourth
generation of those who reject me, ⁶but
showing steadfast love to the
thousandth generation of those who love
me and keep my commandments.

⁷You shall not make wrongful use of

the name of the Lord your God, for
the Lord will not acquit anyone who
misuses his name.

⁸Remember the sabbath day, and
keep it holy. ⁹Six days you shall labor
and do all your work. ¹⁰But the seventh
day is a sabbath to the Lord your God;
you shall not do any work—you, your
son or your daughter, your male or
female slave, your livestock, or the alien
resident in your towns. ¹¹For in six days
the Lord made heaven and earth, the
sea, and all that is in them, but rested
the seventh day; therefore
the Lord blessed the sabbath day and
consecrated it.

¹²Honor your father and your mother,
so that your days may be long in the
land that the Lord your God is giving
you.

¹³You shall not murder.

¹⁴You shall not commit adultery.

¹⁵You shall not steal.

¹⁶You shall not bear false witness
against your neighbour.

¹⁷You shall not covet your neighbor's
house; you shall not covet your
neighbor's wife, or male or female slave,
or ox, or donkey, or anything that
belongs to your neighbor.

Psalm 19

¹The heavens declare the glo-^lry of
God,

and the sky proclaims its^l maker's
handiwork.

²**One day tells its tale^l to another,
and one night imparts
knowledge^l to another.**

³Although they have no ^l words or language,
and their voices ^l are not heard,
⁴**their sound has gone out into all lands, and their message to the ends ^l of the world, where God has pitched a tent ^l for the sun.**

⁵It comes forth like a bridegroom out ^l of his chamber;
it rejoices like a champion to ^l run its course.

⁶**It goes forth from the uttermost edge of the heavens and runs about to the end of ^l it again; nothing is hidden from its ^l burning heat. R**

⁷The teaching of the Lord is perfect and re- ^l lives the soul;
the testimony of the Lord is sure and gives wisdom to ^l the simple.

⁸**The statutes of the Lord are just and re- ^l joice the heart; the commandment of the Lord is clear and gives light ^l to the eyes.**

⁹The fear of the Lord is clean and en- ^l dures forever;
the judgments of the Lord are true and righteous ^l altogether.

¹⁰**More to be desired are they than gold, more than ^l much fine gold, sweeter far than honey, than honey ^l in the comb. R**

¹¹By them also is your ser- ^l vant enlightened,
and in keeping them there is ^l great reward.

¹²**Who can detect one's ^l own offenses?
Cleanse me from my ^l secret**

faults.

¹³Above all, keep your servant from presumptuous sins; let them not get dominion ^l over me;

then shall I be whole and sound, and innocent of a ^l great offense.

¹⁴**Let the words of my mouth and the meditation of my heart be acceptable ^l in your sight,
O Lord, my strength and ^l my redeemer.**

Second reading:

1 Corinthians 1:18-25

¹⁸The message about the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. ¹⁹For it is written,

“I will destroy the wisdom of the wise, and the discernment of the discerning I will thwart.”

²⁰Where is the one who is wise? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? ²¹For since, in the wisdom of God, the world did not know God through wisdom, God decided, through the foolishness of our proclamation, to save those who believe. ²²For Jews demand signs and Greeks desire wisdom, ²³but we proclaim Christ crucified, a stumbling block to Jews and foolishness to Gentiles, ²⁴but to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God. ²⁵For God's foolishness is wiser

than human wisdom, and God's weakness is stronger than human strength.

Gospel: John 2: 13-22

¹³The Passover of the Jews was near, and Jesus went up to Jerusalem. ¹⁴In the temple he found people selling cattle, sheep, and doves, and the money changers seated at their tables. ¹⁵Making a whip of cords, he drove all of them out of the temple, both the sheep and the cattle. He also poured out the coins of the money changers and overturned their tables. ¹⁶He told those who were selling the doves, "Take these things out of here! Stop making my Father's house a marketplace!" ¹⁷His disciples remembered that it was written, "Zeal for your house will consume me." ¹⁸The Jews then said to him, "What sign can you show us for doing this?" ¹⁹Jesus answered them, "Destroy this temple, and in three days I will raise it up." ²⁰The Jews then said, "This temple has been under construction for forty-six years, and will you raise it up in three days?" ²¹But he was speaking of the temple of his body. ²²After he was raised from the dead, his disciples remembered that he had said this; and they believed the scripture and the word that Jesus had spoken.

Sermon – Holy havoc!

God's grace and peace be with you today and in the journey that lies ahead.

The town of Capernaum sits on the northern shore of the Sea of Galilee.

When you walk into the town, you're greeted by a couple of modern buildings, but mostly the area is filled with the ruins from the community's earliest days.

Capernaum was a busy village in Jesus' time and it was home to more than 1,000 residents in its heyday. Thanks to the Crusades, it was emptied out about a thousand years ago.

Palestinian Arabs made the area their home over the centuries since then ... only to be forcibly relocated during the late 1940s. What we see and hear on the news from Gaza today has been going on for decades.

Now, tourist busses bring visitors to Capernaum.

People can walk among the ruins in the near empty town and get a sense of what houses were like during the days when Jesus made Capernaum a centre of his ministry ... teaching in the synagogue and healing the afflicted.

Near the centre of the town is a structure that looks like a spaceship. It's St. Peter's Catholic church. It is a pilgrimage destination and except for occasional events, it can be considered a dead church ... just a tourist attraction.

Visitors can walk through the church and look down through a glass floor to

see what is believed to be Peter's home ... the first church is how the brochures put it.

The current church was built on the site of a previous church that was taken down in the 1980s.

Ruins ... built upon ruins ... built upon ruins.

Right before today's passage, Jesus and his family spend a few days in the town ... perhaps to recover from the wedding celebration in Cana. Then, he goes to Jerusalem for the Passover festival.

The temple was a pilgrimage destination.

Jesus walks onto the temple grounds ... a place he holds sacred and ends up in the centre of the temple's commerce district ... and he just loses it.

There were animals ... sheep ... cattle ... birds ... destined for sacrifice ... money changers busy handling transactions so that the animals can be purchased and dispatched ... Jesus becomes irate ... overturns the tables ... sending the currency flying ... and chases the money-changers and the animals from the temple with a whip made of cords.

It's holy havoc!

Even though we're not told what exactly set off Jesus ... judging by his words ... "Stop making my Father's house a marketplace!" ... we assume that the commercial activity is the problem for him.

Remember Jesus' rebuke last week ... divine things before earthly things.

The people were following the rules of the time ... the animals were required for sacrifices ... the currency exchanges were necessary because society operated on roman currency and the temple operated on the denominations of shekels.

The money was needed to purchase an animal for sacrifice and for pilgrims to pay the temple tax and support the temple and its priests.

The system was necessary for the temple to operate ... to keep oil in the lamps and the doors open ... just as weekly offerings do for congregations today.

But Jesus is angry that the commerce and rules of the temple and the concerns of the building had become more important than the concerns of God. That what is holy had taken a backseat to operating and rebuilding the temple.

People's reverence was misplaced.

In Jesus' eyes, the temple is a place of a broken relationship.

The incident at the temple appears in all four gospels. But in John's gospel ... there is something different about the scene.

It appears earlier in John's gospel than it does in the other gospel stories.

In Matthew, Mark and Luke, Jesus' actions lead him more directly to the cross.

In John, Jesus goes out from Jerusalem to show God is present away from the temple before returning to the city and his fate.

In John's version, Jesus tells the people who have gathered after his outburst that "destroy this temple and in three days I will raise it up."

Those gathered completely misunderstand what Jesus was talking about.

John's gospel was written decades after Jesus' death and resurrection ... the temple where he arrived in this morning's passage had been destroyed by the romans.

The people believed that the temple was where God was found. Without the temple, the people were left to wonder where God could be found ... *IF* God could still be found.

They were traumatized by the loss of the centre of their faith ... the people were grieving ... they lived in a time of uncertainty and fear.

Into that reality, John's gospel calls people to turn outward ... to know that the temple that Jesus spoke of ... was Jesus himself ... and to remember that the bricks and mortar may be gone ... but Jesus remains.

Jesus tells the Pharisees and other Jewish leaders that he is the presence of God in the world The temple building is not where God is located, after all ... God is located within the person of Jesus. ... and through his followers ... Jesus' presence is out in the world

... which means wherever one looks expecting to find God ... there God will be found.

This was something that Jesus' followers needed to hear in the time

after the cross ... a time when they were scattered across the region.

That is what the community of believers needs to hear and to know ... both then and now.

This means that God is present in people's suffering ... in our pain ... in our grief. And God is most certainly present in the times when we care for others ... when we place their pain and needs before our own.

God's love ... shown through Jesus ... remains steadfast ... it is ever-present ... it is not contained within the walls of a building ... no matter how grand. It is contained within the walls of a heart.

Jesus' words and actions today ... as they often do in the gospel stories ... leave us with a question mark.

Scholar David Dark says Jesus' gift to us is the gift of a question mark.

... the gift of a question mark.

Jesus calls us to question the status quo ... to question what we do ... why we do what we do ... to question if we are doing things that are consistent with the call to love and serve ... or if we are doing things that are simply aimed at keeping the structures or the approaches ... the ways we've always done things ... firmly in place.

Now, in the midst of our Lenten journey toward the cross and tomb ... the gift of a question mark should be carried with us each step of this pilgrimage.

This is ... after all ... a journey of reverence and reflection.

Our gospel readings of the last two Sundays have been about how to be a disciple ... about what is expected of Jesus' followers.

This week's reading is about what is involved with being a community of believers ... about where our focus lay?

Are money concerns restricting the reverence ... the holy ... from being fully realized in our lives and in the life of the world?

Are we doing those things that are life-affirming ... that minister to the needs of others ... or are we simply doing things out of sense of comfort and familiarity?

... the things that ultimately lead to a dead end and irrelevance.

After the Jesus made a scene, the disciples suddenly remembered the line from Psalm 69: "Zeal for your house will consume me."

Jesus' zeal consumed him in the temple ... he wonders where the reverence for the holy had gone ... which begs us to consider what we are zealous about ... whether or not we see the holy anymore ... whether or not the cross turns over our lives?

Or if we are too busy counting coins to truly live into the gifts we are called to carry out into the world ... to carry the holy within us and raise holy havoc when we see the wrongs in the world.

This is a time when we can reflect upon our actions ... upon the shape of our ministry... upon the barriers we build that keep us from being a presence in the lives of others ... that keep us from

fully sharing the free gift of grace we have received.

Sharing this gift brings life to others and through them to the world ... it is the purpose of the church ... it is how we foster awareness of God's presence in our lives and how we nurture our own relationship with God.

Then, we are able to not only live our lives for God and others, we are also able to walk in thankfulness and praise ... a walk to and through the cross.

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

Blessing

May the outrageous welcome of our Creator
+ accept and love us for who we are;
may the incarnation of the Word
touch and hold us close;
may the dancing flicker of the rainbow Spirit
help us risk ourselves for love;
and the blessing of God
now and forever.

AMEN

**TRINITY EVANGELICAL LUTHERAN CHURCH
PRE-AUTHORIZED REMITTANCE PROGRAM**

AUTHORIZATION

I hereby authorize *Trinity Evangelical Lutheran Church*, 1215 Parent Avenue, Windsor, ON N8X 4J1, to cause a cheque to be drawn on my account, each month as a contribution by me to Trinity Evangelical Lutheran Church, as follows:

Total *monthly* contributions to Trinity Evangelical Lutheran Church of:

_____ (\$ _____ .00) per month
Distributed as follows:

Current Giving/Benevolence	\$ _____	per month
Global Hunger and Development Agency (GHDA)	\$ _____	per month
Canadian Lutheran World Relief (CLWR)	\$ _____	per month
ELCIC World Missions/Volunteers in Mission	\$ _____	per month
Specify _____	\$ _____	per month
Specify _____	\$ _____	per month
Specify _____	\$ _____	per month
Total Monthly Giving:	\$ _____	per month

Contributor's name _____ Envelope # _____

Bank/Trust/Credit Union Name _____

Branch Address: _____

Account Number _____ Type of Account _____

Date: _____ Signature: _____

This authority may be changed or cancelled by the contributor at any time.

To ensure accuracy, a sample cheque marked "VOID" must accompany this form.

The transfer of contributions to the ministry of Trinity Evangelical Lutheran Church will begin in the month *following* receipt of this authorization.