



Trinity Evangelical Lutheran Church
www.trinitylutheran.ca

May 26, 2024
Trinity Sunday

Announcements

Juice boxes are still needed at Street Help Shelter. The Welcome Centre Shelter for Women needs granola bars, fruit rollup-type items and another snack item for snack packs for children at the centre. Please leave donated items on the table in the Narthex.

Clothing Giveaway is set for Friday, June 7, 9 a.m. – 5 p.m. and Saturday, June 8, 9 a.m. – 3 p.m. Pass the word – volunteer for a shift or shifts. To volunteer, speak to Dena, Judith or Donna.

Coming Services

June 16 – Healing & Belonging Service. This is an affirmation worship service to mark Pride Month. The service is intended to recognize the past wounds caused by the greater church on the 2SLGBTQIA+ community and to foster healing and belonging with the community. Assistant to the Bishop Adam Snook is scheduled to preach and assist at the service. A potluck follows the service. Pass the word, invite ... invite ... and invite.

We Remember in our Prayers

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

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

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

Introduction to the day

When we say God is the triune God, we are saying something about who God is beyond, before, and after the universe: that there is community within God. Our experience of this is reflected in Paul's words today. When we pray to God as Jesus prayed to his Abba (an everyday, intimate parental address), the Spirit prays within us, creating between us and God the same relationship Jesus has with the one who sent him.

Inshallah # 40 God welcomes all
ELW # 569 The day you gave us, Lord
ELW # 638 Blessed Assurance
ELW # 365 Jesus Christ is risen today

Prayer of the day

Almighty Creator and ever-living God:
we worship your glory, eternal Three-in-
One, and we praise your power,
majestic One-in-Three. Keep us
steadfast in this faith, defend us in all
adversity, and bring us at last into your
presence, where you live in endless joy
and love, Father, Son, and Holy Spirit,
one God, now and forever.

AMEN

First reading: Isaiah 6:1-8

¹In the year that King Uzziah died, I saw
the Lord sitting on a throne, high and
lofty; and the hem of his robe filled the
temple. ²Seraphs were in attendance
above him; each had six wings: with two
they covered their faces, and with two
they covered their feet, and with two
they flew. ³And one called to another
and said:

“Holy, holy, holy is the Lord of hosts;
the whole earth is full of his glory.”

⁴The pivots on the thresholds shook at
the voices of those who called, and the
house filled with smoke. ⁵And I said:
“Woe is me! I am lost, for I am a man of
unclean lips, and I live among a people
of unclean lips; yet my eyes have seen
the King, the Lord of hosts!”

⁶Then one of the seraphs flew to me,
holding a live coal that had been taken
from the altar with a pair of tongs. ⁷The
seraph touched my mouth with it and
said: “Now that this has touched your
lips, your guilt has departed and your sin
is blotted out.” ⁸Then I heard the voice of
the Lord saying, “Whom shall I send,
and who will go for us?” And I said,
“Here am I; send me!”

Psalm 29

¹Ascribe to the ^l Lord, you gods,
ascribe to the Lord glo- ^l ry and
strength.

²**Ascribe to the Lord the glory ^l due
God’s name;
worship the Lord in the beau- ^l ty
of holiness.**

³The voice of the Lord is upon the
waters; the God of ^l glory thunders;
the Lord is upon the ^l mighty waters.

⁴**The voice of the Lord is a
pow- ^l erful voice;
the voice of the Lord is a ^l voice
of splendor.**

⁵The voice of the Lord breaks
the ^l cedar trees;
the Lord breaks the ce- ^l dars of
Lebanon;

⁶**the Lord makes Lebanon skip ^l like
a calf,
and Mount Hermon like a ^l young
wild ox.**

⁷The voice ^l of the Lord
bursts forth in ^l lightning flashes.

⁸**The voice of the Lord ^l shakes the
wilderness;**

**the Lord shakes the wilder-^lness
of Kadesh.**

⁹The voice of the Lord makes the oak
trees writhe and strips the^l forests bare.

And in the temple of the Lord all
are^l crying, “Glory!”

¹⁰**The Lord sits enthroned a-^lbove
the flood;**

**the Lord sits enthroned as king
for-^levermore.**

¹¹O Lord, give strength^l to your
people;

give them, O Lord, the bless-^lings
of peace.

Second reading: Romans 8: 12-17

¹²Brothers and sisters, we are debtors,
not to the flesh, to live according to the
flesh—¹³for if you live according to the
flesh, you will die; but if by the Spirit you
put to death the deeds of the body, you
will live. ¹⁴For all who are led by the
Spirit of God are children of God. ¹⁵For
you did not receive a spirit of slavery to
fall back into fear, but you have received
a spirit of adoption. When we cry, “Abba!
Father!” ¹⁶it is that very Spirit bearing
witness with our spirit that we are
children of God, ¹⁷and if children, then
heirs, heirs of God and joint heirs with
Christ—if, in fact, we suffer with him so
that we may also be glorified with him.

Gospel: John 3: 1-17

¹Now there was a Pharisee named
Nicodemus, a leader of the Jews. ²He
came to Jesus by night and said to him,
“Rabbi, we know that you are a teacher



who has come from God; for no one can
do these signs that you do apart from
the presence of God.” ³Jesus answered
him, “Very truly, I tell you, no one can
see the kingdom of God without being
born from above.” ⁴Nicodemus said to
him, “How can anyone be born after
having grown old? Can one enter a
second time into the mother’s womb and
be born?” ⁵Jesus answered, “Very truly,
I tell you, no one can enter the kingdom
of God without being born of water and
Spirit. ⁶What is born of the flesh is flesh,
and what is born of the Spirit is
spirit. ⁷Do not be astonished that I said
to you, ‘You must be born from
above.’ ⁸The wind blows where it
chooses, and you hear the sound of it,
but you do not know where it comes
from or where it goes. So it is with
everyone who is born of the
Spirit.” ⁹Nicodemus said to him, “How
can these things be?” ¹⁰Jesus answered

him, “Are you a teacher of Israel, and yet you do not understand these things?”

¹¹“Very truly, I tell you, we speak of what we know and testify to what we have seen; yet you do not receive our testimony. ¹²If I have told you about earthly things and you do not believe, how can you believe if I tell you about heavenly things? ¹³No one has ascended into heaven except the one who descended from heaven, the Son of Man. ¹⁴And just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, ¹⁵that whoever believes in him may have eternal life.

¹⁶“For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life.

¹⁷“Indeed, God did not send the Son into the world to condemn the world, but in order that the world might be saved through him.”

Sermon

Spirited Away

Sara Miles was a life-long atheist.

Miles was walking by an Episcopal (we call them Anglicans here) church In San Francisco one day when ... for no apparent reason ... she went inside during a service.

Maybe it was curiosity ... but when it came time for the communion ... Miles suddenly found herself in line to take the bread and the wine. She wasn't sure

why, she just went up to the priest offering the host.

She was puzzled by her actions.

Things continued to change for Miles.

Over the course of the following months, she became more and more involved in the life of the church and its ministries.

Miles helped create a food pantry at the church ... which quickly began to provide food to hundreds of San Francisco families. The demand for such a pantry was so great that ... eventually ... the church had to establish other pantries throughout the surrounding neighbourhood.

All this from an unexplained ... sudden ... decision to attend a church service and then come forward take communion ... and in the time that followed, there were more signs of the Spirit at work in her life.

In her book, *City of God*, Miles writes about how ... on one Ash Wednesday ... she and a handful of volunteers took ashes out into the city.

While one group remained in a plaza to offer ashes to people there ... she and another group travelled along the sidewalks and into shops and businesses to impose ashes on anyone who asked for them.

She was overwhelmed by the diverse nature of people ... from all walks of life ... of different ages ... from a number of faith communities who came and asked for the sign of the cross to be imposed on their forehead.

These were people who hunger ... each in their own way ... for a relationship with God ... or with other children of God. The pandemic also revealed this spiritual hunger ... and the desire to belong to a community that is committed to loving unconditionally.

The Spirit calls for the hungry to be fed.

Miles wrote in her book,

“Spiritual life is a physical life, shared with other people. Those who hunger. Those who thirst. Who sing. Who are born to teenage girls on the wrong side of town and die as criminals; who eat with their hands and yell at their friends; who spit and kiss and groan in labour; who bleed and stumble and drink cool water; who breathe on one another and create, out of these crudest facts, a mystical body.”

The Spirit continues to move bodies into a community.

In today’s passage, the gospel writer presents us with the conversation between Nicodemus and Jesus.

Nicodemus ... is a person with some stature in the community ... the gospel writer calls him a leader of the Jews.

In this passage he comes to Jesus during the night, so that his visit is hidden by the darkness ... and he will not have to answer some uncomfortable questions from others at the temple about this meeting.

In his first words, Nicodemus affirms that Jesus ... for all the wondrous things he had done in the region ... must come from God ... none of the signs that have

been witnessed could be done without God being present.

Nicodemus sees the relationship between Jesus and God, but he doesn’t understand it. Perhaps, ... like Sara Miles so many centuries later ... he doesn’t fully understand what led him to the meeting.

He doesn’t understand what it means to be born by the Spirit.

As Jesus tries to teach the rather dense Pharisee, and introduces the Trinity ... the relationship between God the Father ... the Son and the Spirit ... the Spirit and God.

Jesus tells him that God is the One who loves the cosmos and who, unwilling to let it perish, gives the Son. God sends the Son not to condemn the world and its inhabitants, but to rescue and restore them ... to love them ... unconditionally and completely.

By the end of the passage, Nicodemus still isn’t grasping the lesson ... of a God who would sacrifice his Son ... or a God that would come to save the world rather than judge it.

But that’s OK because understanding isn’t a requirement... what matters is the experience of God witnessed to in Scripture is available to us ... the experience of a God who continually wants to be in relationship with each of us ... and experience the Spirit at work in our lives ... allowing the Spirit to carry us into places and to people we cannot imagine and experiencing the effects of grace.

On Trinity Sunday, we celebrate the basic element of faith and practice ... of relationship ... when we have an opportunity to reflect upon the relationship between the inseparable parts of the Trinity and what they each mean for our lives and the lives of the world.

To reflect on a Spirit that blows through life like a wind ... directing us in our ministry.

The writer of John ... and Paul in his letter to the Romans ... offer invitations to listeners to enter into a relationship that is transformative.

The people were called ... just as we are called to live lives centred on the Spirit ... and to allow that Spirit to carry them to new and unfamiliar territory.

In other words ... to be children of God.

Being a "child of God" means that God ... like any good parent ... provides direction for the children.

It means that God ... through the Spirit ... guides us toward what is right and just ... leading them to a world marked by grace and life rather than toward one marked by sin and death.

Paul tells the congregations in Rome that being a child of God means living differently ... to know security of a different sort ... the kind of security that comes through an intimate relationship with God.

To know that God is with us.

It is a relationship that liberates us ... frees us to love others ... to share

grace ... not out of a sense of obligation ... but out of sense of responsibility to others ... out of loving care for others.

As children of God we share in all that God has to offer ... a sense of belonging ... a sense of community ... joined through the grace that Jesus' death and resurrection gifted us.

We are called to bear witness to these gifts and this is an act that can only effectively be done when the Spirit carries us out into the world.

God ... grace ... cannot be contained within four walls. God is greater than our self-interests.

Near the end of her book, *City of God*, Miles wrote about how going out into the community ... taking worship out to the people ... reaching out to them ... allowed her to more fully appreciate the presence of God in the world ... and its power to bring people into relationship with one another.

"Church is small," she writes.

"But the good news is that any temple made by human hands must always be too small to hold God. And so the rowdy, heterodox Church of God's whole bickering body is set loose in creation to praise him, set loose in the incarnate meat of Jesus, set loose over the world." -p. 193

The Spirit moved Miles to bread and wine ... from there it moved her to work transforming the world around her congregation by feeding ... comforting ... and welcoming those who yearn to belong.

May we also allow the Spirit to blow through our lives ... allowing it to guide us ... allowing it to direct us toward what is life-affirming and life-giving ... and inspiring our hearts to bear witness to the love that has transformed our lives.

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 God, whose power working in us can do infinitely more than we can ask or imagine. Grant you the gifts of faith and hope. Almighty God, Father, (+) Son and Holy Spirit, bless you 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.