



Trinity Evangelical Lutheran Church
www.trinitylutheran.ca

June 2, 2024
2nd Sunday after Pentecost

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

Deuteronomy makes clear that sabbath-keeping is meant for the welfare of all. God delivered the Israelites out of slavery, so they should observe this freedom with a day of rest. No one should work seven days a week; even slaves and foreigners should be able to rest. Yet human beings can turn even the most liberating religious practice into a life-destroying rule. Jesus does not reject sabbath-keeping, but defends its original life-enhancing meaning. Our worship and our religious way of life are to lead to restoration: the hungry being fed and the sick being healed.

WOV #788 Glory to God

ELW # 532 Gather us in

ELW # 526 God is here

ELW # 496 One bread, one body

ELW # 513 Listen God is calling

Prayer of the day

Almighty and ever-living God,
throughout time you free the oppressed,
heal the sick, and make whole all that
you have made. Look with compassion
on the world wounded by sin, and by
your power restore us to wholeness of
life, through Jesus Christ, our Saviour
and Lord.

AMEN

First reading: Deuteronomy 5: 12-15

¹²Observe the sabbath day and keep it
holy, as the Lord your God commanded
you. ¹³Six days you shall labor and do all
your work. ¹⁴But the seventh day is a
sabbath to the Lord your God; you shall
not do any work—you, or your son or
your daughter, or your male or female
slave, or your ox or your donkey, or any
of your livestock, or the resident alien in
your towns, so that your male and
female slave may rest as well as
you. ¹⁵Remember that you were a slave
in the land of Egypt, and the Lord your
God brought you out from there with a
mighty hand and an outstretched arm;
therefore the Lord your God
commanded you to keep the sabbath
day.

Psalm 81: 1-10

¹Sing with joy to ^l God our strength
and raise a loud shout to the ^l God
of Jacob.

²**Raise a song and ^l sound the
timbrel,
the merry harp, ^l and the lyre.**

³Blow the ram's horn at ^l the new
moon,
and at the full moon, the day ^l of our
feast;

⁴**for this is a stat- ^l ute for Israel,
a law of the ^l God of Jacob.**

⁵God laid it as a solemn charge upon
Joseph, going out over the ^l land of
Egypt,

where I heard a voice I ^l did not
know:

⁶**“I eased your shoulder ^l from the
burden;**

**your hands were set free from
the grave- ^l digger's basket.**

⁷You called on me in trouble, and I
de- ^l livered you;

I answered you from the secret
place of thunder and tested you at the
wa- ^l ters of Meribah.

⁸**Hear, O my people, and I will
ad- ^l monish you:**

**O Israel, if you would but lis- ^l ten
to me!**

⁹There shall be no strange ^l god
among you;

you shall not worship a ^l foreign
god.

¹⁰**I am the Lord your God, who
brought you out of the ^l land of Egypt.**

Open your mouth wide, and I will fill it.

Second reading: 2 Corinthians 4: 5-12

⁵We do not proclaim ourselves; we proclaim Jesus Christ as Lord and ourselves as your slaves for Jesus' sake. ⁶For it is the God who said, "Let light shine out of darkness," who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

⁷But we have this treasure in clay jars, so that it may be made clear that this extraordinary power belongs to God and does not come from us. ⁸We are afflicted in every way, but not crushed; perplexed, but not driven to despair; ⁹persecuted, but not forsaken; struck down, but not destroyed; ¹⁰always carrying in the body the death of Jesus, so that the life of Jesus may also be made visible in our bodies. ¹¹For while we live, we are always being given up to death for Jesus' sake, so that the life of Jesus may be made visible in our mortal flesh. ¹²So death is at work in us, but life in you.

Gospel: Mark 2: 23—3:6

²³One sabbath [Jesus] was going through the grainfields; and as they made their way his disciples began to pluck heads of grain. ²⁴The Pharisees said to him, "Look, why are they doing what is not lawful on the



sabbath?" ²⁵And he said to them, "Have you never read what David did when he and his companions were hungry and in need of food? ²⁶He entered the house of God, when Abiathar was high priest, and ate the bread of the Presence, which it is not lawful for any but the priests to eat, and he gave some to his companions." ²⁷Then he said to them, "The sabbath was made for humankind, and not humankind for the sabbath; ²⁸so the Son of Man is lord even of the sabbath."

^{3:1}Again he entered the synagogue, and a man was there who had a withered hand. ²They watched him to see whether he would cure him on the sabbath, so that they might accuse him. ³And he said to the man who had the withered hand, "Come forward." ⁴Then he said to them, "Is it lawful to do good or to do harm on the sabbath, to save life or to kill?" But they were silent. ⁵He looked around at them

with anger; he was grieved at their hardness of heart and said to the man, "Stretch out your hand." He stretched it out, and his hand was restored. ⁶The Pharisees went out and immediately conspired with the Herodians against him, how to destroy him.

Sermon

Restored by grace

Tim had a workplace accident when he was in his 20s. A pipe he was installing shifted and threw him off a ladder.

The fall broke a leg, shattered his hip and caused nerve damage in his spinal column. Walking suddenly became impossible.

That was more than 25 years ago.

Tim has had to deal with a number of health issues since the accident put him in a wheelchair.

The inability to do most physical activities resulted in a number of other health issues over the years. Most recently, Tim spent months in hospital with kidney issues.

Over the years, Tim's mobility issues required him to begin using a large, heavy motorized wheelchair. It got him around town quite well, but there were places that didn't easily accommodate the wheelchair.

The church was among those places.

A friend had invited Tim to her church ... and invited ... and invited ...

and invited. Somewhere around invitation number 60, Tim accepted.

He arrived at the church ... since it was a level entry way ... he went right into the narthex ... since the doors were wide enough ... he went into the sanctuary.

But because of the pews, Tim had to sit in the very back of the sanctuary ... the only place where his wheelchair would fit.

Still, he liked the service ... and felt truly welcomed by the people ... and made it known that he wanted to come back and make it HIS church.

To their credit, the congregation's leaders wanted to make it even more welcoming for Tim. They began looking at removing portions of a pew or two so that Tim wasn't restricted to the far back of the sanctuary.

There was a lengthy debate over which pew to modify ... one right in front or part of the last pew. Finally, when it became clear that the debate was deadlocked ... one member of the congregational council asked: "why don't we just ask Tim?"

There was stunned silence before everyone agreed it would be a wise move.

Tim hadn't asked for this change.

And when he couldn't talk the church leaders out of the move, he suggested that neither of the choices were good ones ... the back was too far and the front pew ... he felt ... would put a spotlight on him.

There was a place in the middle of the sanctuary that would work for him and which could be easily modified.

The pastor and a couple of members of council spent a couple of hours that week removing half of the pew.

Tim soon became an official member of the congregation ... he never came to church expecting to be healed ... he just wanted a place where he felt he belonged.

This morning we hear from Mark's gospel..

Just before this passage, Jesus healed the paralytic man ... forgiving his sins and telling him to walk. Then, he shared a meal with Levi and other tax collectors and some sinners.

The Pharisees have been keeping tabs on Jesus ... collecting evidence that he and his followers are not following the legal requirements for God's people.

This morning the Pharisees witness the disciples picking grain as they walk through the field. The disciples are hungry, but the religious leaders believe the rules are being broken.

Jesus tells them otherwise.

Then, Jesus enters the synagogue where he meets a man with a withered hand.

Jesus tells the man to stretch out his hand ... and his hand is restored.

The Pharisees argue that Jesus shouldn't heal people on the Sabbath ... the Sabbath is a day set aside for people ... animals ... the entire of creation ... to rest.

But Jesus challenges the idea that nothing should happen on the Sabbath ...

By arguing that the disciples can pick grain to satisfy their hunger ... or if someone is in need or is suffering they can be helped, Jesus shows that the Sabbath call to rest can be set aside in some cases. It remains a day of restoration.

In ancient times, afflictions such as a withered hand ... paralysis ... blindness ... or the blemishes of leprosy ... were seen as signs of sin ... either on the person's or on their parents' part.

The afflictions were considered the product of some misdeed or some act that was considered sinful.

This meant they couldn't fully take part in the life of the community and ... since they were considered ritually unclean ... they were excluded from religious life in the synagogue and the temple.

They were looked down upon by the community.

I wish I could say such beliefs are a thing of the past, but they are not.

There are people who believe that disabilities ... developmental challenges ... are God's punishment for some transgression. It's not uncommon for parents to blame God for the challenges their children face and for the life they will lead.

The man who encountered Jesus as he entered the synagogue likely experienced such exclusion.

By restoring his hand, Jesus restores the man's ability to be fully

engaged in the life of the community ... and Jesus reclaims the life-giving nature of the Sabbath.

Now, here's the part that gets overlooked ... except by those who advocate on behalf of people with disabilities ... the man never asks Jesus to heal his hand.

Mark doesn't tell us that the man yelled at Jesus as the blind man outside Jericho did ... the man's friends didn't bring him to Jesus as people did for the paralytic man.

Jesus simply sees the man and heals his hand and challenges religious authorities in the bargain.

For modern day advocates, this becomes bit of a problem. It implies unless a person is physically and mentally fine, they cannot be full participants in the life of a congregation.

The seminary in Waterloo offers a number of courses on disabilities and inclusion in the church.

The program examines attitudes in congregations, and presents the perspective of people with disabilities and challenges when it comes to congregational life and even considers the design of sanctuaries.

As I considered this week's gospel lesson and Paul's letter to the Corinthians, I remember the words of one young person who was dealing with severe physical challenges.

She was asked by an interviewer if she prayed for God to heal her of her challenges.

The young person questioned others' idea that she had to be healed of

her challenges ... in order for her to be a full participant in her faith community.

"How would God recognize me if I was healed?" she asked the interviewer.

... "How would God recognize me?"

She meant that her challenges are part of her identity ... that if we are made in God's image, then her God is one with the same challenges.

It is how she is known by God and through her life ... through her relationship with others and with the world ... is how God is made know to those around her.

Consider Paul's second letter to the Corinthians, where he writes:

"We are afflicted in every way, but not crushed; perplexed, but not driven to despair; ⁹persecuted, but not forsaken; struck down, but not destroyed; ¹⁰always carrying in the body the death of Jesus, so that the life of Jesus may also be made visible in our bodies."

In other words, how we act toward one another ... how we serve our neighbours ... how we reflect the grace we have received ... that is how Jesus is made visible and how we are truly known in the world.

The story about the healed hand isn't really about the hand at all ... it's about God's power at work in the world and about the hope it carries.

It's about the pain of exclusion that the world inflicts.

It's about the compassion ... the love ... the unconditional, unquestioning love ... that eases that pain by bringing people fully into community ... that



restores them and that makes God known in the world.

It's about the challenging ... restoring ... power of grace.

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.