



Trinity Evangelical Lutheran Church
www.trinitylutheran.ca

June 9, 2024
3rd 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.

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.

July 12 – Our first community dinner since COVID is planned. Doors will open at 4:30 p.m, and the buffet dinner will be served at 5:30 p.m. The meal will be catered by Cramdons and will include chicken, pasta, vegetables, buns and salad. Adult tickets are \$24 each and children tickets are \$12.

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

A house divided against itself cannot stand. Jesus makes this observation in light of charges that he is possessed. He is possessed, not by a demon, but by the Holy Spirit. We who have received the Holy Spirit through baptism have been joined to Christ's death and resurrection and knit together in the body of Christ. Those with whom we sing and pray this day are Jesus' family. With them we go forth in peace to do the will of God.

WOV #788 Glory to God
ELW # 860 I'm so glad Jesus lifted me
ELW # 504 Mighty fortress is our God
ELW # 496 One bread, one body
ELW # 768 Lead me, guide me

Prayer of the day

All-powerful God, in Jesus Christ you turned death into life and defeat into victory. Increase our faith and trust in him, that we may triumph over all evil in the strength of the same Jesus Christ, our Saviour and Lord.

AMEN

First reading: Genesis 3: 8-15

⁸[Adam and Eve] heard the sound of the Lord God walking in the garden at the time of the evening breeze, and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden.⁹But the Lord God called to the man, and said to him, "Where are you?" ¹⁰He said, "I heard the sound of you in the garden, and I was afraid, because I was naked; and I hid myself." ¹¹He said, "Who told you that you were naked? Have you eaten from the tree of which I commanded you not to eat?" ¹²The man said, "The woman whom you gave to be with me, she gave me fruit from the tree, and I ate." ¹³Then the Lord God said to the woman, "What is this that you have done?" The woman said, "The serpent tricked me, and I

ate." ¹⁴The Lord God said to the serpent, "Because you have done this, cursed are you among all animals and among all wild creatures; upon your belly you shall go, and dust you shall eat all the days of your life. ¹⁵I will put enmity between you and the woman, and between your offspring and hers; he will strike your head, and you will strike his heel."

Psalm 130

I cry to ¹you, O Lord;
²**O Lord, ¹hear my voice!**
Let your ears be attentive to the voice of my ¹supplication.
³If you were to keep watch ¹over sins, O Lord, ¹who could stand?
⁴**Yet with you ¹is forgiveness, in order that you ¹may be feared.**
⁵I wait for you, O Lord; ¹my soul waits; in your word ¹is my hope.
⁶**My soul waits for the Lord more than those who keep watch ¹for the morning, more than those who keep watch ¹for the morning.**
⁷O Israel, wait for the Lord, for with the Lord there is ¹steadfast love; with the Lord there is plen- ¹teous redemption.
⁸**For the Lord shall ¹redeem Israel from ¹all their sins**

Second reading:

2 Corinthians 4:13—5:1

¹³Just as we have the same spirit of faith that is in accordance with scripture—"I believed, and so I spoke"—we also believe, and so we speak, ¹⁴because we know that the one who raised the Lord Jesus will raise us also with Jesus, and will bring us with you into his presence. ¹⁵Yes, everything is for your sake, so that grace, as it extends to more and more people, may increase thanksgiving, to the glory of God.

¹⁶So we do not lose heart. Even though our outer nature is wasting away, our inner nature is being renewed day by day. ¹⁷For this slight momentary affliction is preparing us for an eternal weight of glory beyond all measure, ¹⁸because we look not at what can be seen but at what cannot be seen; for what can be seen is temporary, but what cannot be seen is eternal.

^{5:1}For we know that if the earthly tent we live in is destroyed, we have a building from God, a house not made with hands, eternal in the heavens.

Gospel: Mark 3: 20-35

[Jesus went home;] ²⁰and the crowd came together again, so that [Jesus and the disciples] could not even eat. ²¹When his family heard it, they went out to restrain him, for people were saying, "He has gone out of his mind." ²²And the scribes who came down from Jerusalem said, "He has Beelzebul, and by the



ruler of the demons he casts out demons." ²³And he called them to him, and spoke to them in parables, "How can Satan cast out Satan? ²⁴If a kingdom is divided against itself, that kingdom cannot stand. ²⁵And if a house is divided against itself, that house will not be able to stand. ²⁶And if Satan has risen up against himself and is divided, he cannot stand, but his end has come. ²⁷But no one can enter a strong man's house and plunder his property without first tying up the strong man; then indeed the house can be plundered.

²⁸"Truly I tell you, people will be forgiven for their sins and whatever

blasphemies they utter; ²⁹but whoever blasphemes against the Holy Spirit can never have forgiveness, but is guilty of an eternal sin”—³⁰for they had said, “He has an unclean spirit.”

³¹Then his mother and his brothers came; and standing outside, they sent to him and called him. ³²A crowd was sitting around him; and they said to him, “Your mother and your brothers and sisters are outside, asking for you.” ³³And he replied, “Who are my mother and my brothers?” ³⁴And looking at those who sat around him, he said, “Here are my mother and my brothers! ³⁵Whoever does the will of God is my brother and sister and mother.”

Sermon

All in the family

May grace and peace be yours in abundance...

Social media is an interesting beast. In the case of our Clothing Giveaway or any of our special services or ministries, Facebook, Instagram and Twitter help us reach out into the community to people who may not know about Trinity and all we do.

Of course, social media also has a less-than-pleasant side where people

post objectionable material or messages.

Sometimes you can almost feel the hate or the idiocy coming through your computer screen.

I shared a post on Facebook around the middle of last week, It was a lengthy explanation of why young people no longer attend church ... something we have all lamented from time to time.

I thought it was an appropriate message to share as we near next Sunday’s Healing and Belonging service.

The point of the post is that young people have little inclination to be part of an institution that they see as hypocritical.

Some spent their childhood and teen years attending church ... embracing messages of loving and helping one another ... and then being criticized, ridiculed and attacked for actually following those calls when they become adults.

The author of the post wrote:

“You hate nearly all the people I love. You stand against nearly all the things I stand for. I’m trying to see a way forward, but it’s hard when I survey all the hurt, harm, and darkness that comes in the wake of your beliefs and presence.”

... You hate nearly all the people I love.

Within a couple of hours two Missouri Synod pastors latched on to the same-sex reference

They ended up debating one of my colleagues up the 401. He is not someone you want to debate this issue with, by the way. At one point, I even had to pipe up.

The debate was over whether or not being gay is a sin ... let me say that from this pulpit and for our flavour of Lutheranism ... it ... is ... not!

We are all sinners ... but who we love isn't necessarily one of the sins we commit.

The debate served as a reminder of what ginormous knobs can be found on the Internet. I love the two pastors as brothers and I know both have met stiff challenges in their lives, but the doctrine they preach seems to contradict Jesus' teachings of love proclaimed in the gospels.

If it weren't for the fact Lutherans tend to be painted with the same brush, it wouldn't be worth the effort to argue with them.

But it does bring up some interesting questions about families and relationships in light of this morning's passage from Mark.

We are invited to consider such questions as:

Who do we consider as our sisters and brothers?

How do we relate to them? Is it a good relationship or a bad one? And, what marks this relationship of family?

This morning, Jesus and the disciples are trying to grab a bite to eat when his family arrived to bring him

back home and care for him after they heard that he was having a breakdown.

Religious authorities argued that he was being influenced by Satan ... and the family needs to get him out of there.

Jesus tells the gathering that the one unforgiveable sin is to try to prevent the Holy Spirit from working within and through others. Such acts are anchored unclean spirits.

His mother and brothers show up at the door of the house ... wanting to take him back.

During ancient times, families were the most important units in society.

Families provided protection for their members and improved the odds of survival for those members. The ideal family would include three generations ... father ... married sons ... grandchildren ... all living under one roof.

The members of the family were responsible for the welfare of the other members. That is why Jesus' mother and brothers were calling for him.

In this case, there is little doubt that the Pharisees have brought them to get Jesus out of their hair.

As they stand outside calling to him, Jesus asks, "Who are my mother and my brothers?"

Some see this scene as a rejection of his family, but rather Jesus expands the definition of family. He removes the boundaries that had been placed on the concept of family.

Jesus then tells the Pharisees who have been watching him that whomever

does the will of God is my brother and sister and mother.”

This means that those who live into the values of God’s reign are related through a shared purpose ... through a share love for the world ... for creation ... and for each other.

These values are what are to mark a family of faith ... shared through word and deed ... living into these values demonstrate a community’s relevance by ministering to the world’s needs and working to heal its wounds.

This also means that people recognize when a family of faith fails to live into these values ... when it advocates love for some, but not for others ... they recognize the hypocrisy. In those times ... the faith community is open for criticism by those who desire to see grace operate in the world. It’s a criticism that is well-deserved.

Jesus’ proclamation this morning doesn’t devalue the family. He makes it the model for the church ... for any faith community ... to live into.

Love and commitment to one another is expected to mark the relationship between disciples ... and between disciples and the world.

This ... like Jesus’ other teachings ... is a radical step.

Family had meant those who were related through blood. They shared a lineage and a responsibility to one another. There is a loyalty to the family rather than to the community or even to creation.

When Jesus’ mother and brothers arrive at the house, they come out of a sense of obligation. Now, that same obligation becomes shared by an entire community ... those who work to bring the reign of God into the world.

Now, love is to extend outward as society’s imposed limits are removed. This is God’s unconditional, inclusive love. It is a transformative love ... a transformation that comes as the Spirit moves in and through us.

We are not in Jesus’ family because we are born to Lutheran parents or grandparents, or because our family has always been members of this congregation and have always sat in the same pew or sang the same hymns as our forbearers.

We are made family through faith and love.

Doing church ... loving and serving ... is a family affair, but we are not a family because of our lineage. Church is a family affair because we love one another ... Jesus’ greatest commandment.

And that means that we – you, me, all of us ... are brothers and sisters.

We are all sisters and brothers ... not just in name, but in purpose.

This means that we are to seek to live together as a family, because that is what we are. Will we always do it perfectly? There will be times when we

fall short ... way short ... of perfection. But in those times ... when self-interest, ego or fear ... dictate our actions and attitudes in our relationships ... we are forgiven through grace and free to love.

As a family of faith, we are called to live into that relationship ... It's a relationship ... a call ... that is all the more important as families fracture ... as parents disown children over their gender identity or orientation ... as people find themselves left behind and struggling.

Jesus' proclamation should lead us to search out common ground ... to look for ways to co-operate ... fostering love ... serving others as a community rather than as individuals. Loving the people that others hate or diminish or exclude and bring them into the safety and warmth of family.

We have unity in Christ because we have been made His family through the work of the Spirit. By living in His love and grace ... by abiding in His love ... we are His family ... sisters and brothers all.

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

OTHER ANNOUNCEMENTS...

Brown Bag Bible Study returns in July! The noontime study is set for Thursdays and will look at passages from 1 John. The studies are set for July 11, July 18, July 25 and August 1. Join us for a deep and sometimes lively discussion in the Fellowship Hall.

PrideFest takes place in August and Trinity will be there. Thanks to a synodical grant, Trinity members will be walking in the August 11 parade and manning a table welcoming people to all Trinity has to offer as an affirming community. We're looking for walkers and people to represent the congregation at the table. Contact Pastor Chris or Dagmar to volunteer.

**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.