



Trinity Evangelical Lutheran Church  
[www.trinitylutheran.ca](http://www.trinitylutheran.ca)

February 2, 2025  
*4<sup>th</sup> Sunday in Epiphany*

## **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 Up**

**Annual Congregational Meeting** - Trinity's Annual Congregational Meeting will be February 9. The meeting will follow the worship service and will include a potluck meal. The Annual Report has been distributed via email and hand delivery. While all are welcome to attend the meeting, only active members can vote on any matters.

**Midweek Holden Services** will be part of our Lenten Season. The informal services will take place in the Fellowship Hall beginning March 12. There will be a simple meal at 5 p.m. and the service will begin at 6 p.m.

## **We Remember in our Prayers**

**In Residence:** Cordelle

**Members:** Bunny, Donna, Ed, Joan, Susan, Connie, Lorraine, Brenda

**Friends & Family:** Anna, Asdis, Audrey, Dot, Jean, Mary, Randy, Roger, Rose, Frank, Tanya, Nash, Jeff

## **Introduction to the day**

*The glory of God is often revealed when and where it is least expected. God uses our lips to declare that glory, inexperienced and hesitant though they may be. God uses our love to demonstrate that glory and so urges us to exercise it. God uses Jesus of Nazareth, water and the word, bread and wine, to reveal God's glory where and when God chooses. Take heed, lest the glory of God slip through our midst unnoticed.*

## Hymns

WOV #788 Glory to God

ELW #714 O God of mercy, God of light

ELW #668 O, Zion Haste

ELW #836 Joyful, joyful we adore thee

## Prayer of the day

Almighty and ever-living God, increase in us the gifts of faith, hope, and love; and that we may obtain what you promise, make us love what you command, through your Son, Jesus Christ, our Saviour and Lord.

**AMEN**

## First reading Jeremiah 1:4-10

<sup>4</sup>Now the word of the Lord came to me saying,

<sup>5</sup>“Before I formed you in the womb I knew you,  
and before you were born I consecrated you;

I appointed you a prophet to the nations.”

<sup>6</sup>Then I said, “Ah, Lord God! Truly I do not know how to speak, for I am only a boy.” <sup>7</sup>But the Lord said to me,

“Do not say, ‘I am only a boy’;  
for you shall go to all to whom I send you,

and you shall speak whatever I command you.

<sup>8</sup>Do not be afraid of them,

for I am with you to deliver you,  
says the Lord.”



<sup>9</sup>Then the Lord put out his hand and touched my mouth; and the Lord said to me,

“Now I have put my words in your mouth.

<sup>10</sup>See, today I appoint you over nations and over kingdoms,  
to pluck up and to pull down,  
to destroy and to overthrow,  
to build and to plant.”

## Psalm: 71: 1-6

<sup>1</sup>In you, O Lord, have I <sup>l</sup> taken refuge;  
let me never be <sup>l</sup> put to shame.

<sup>2</sup>**In your righteousness, deliver me  
and <sup>l</sup> set me free;**

**incline your ear to <sup>l</sup> me and save  
me.**

<sup>3</sup>Be my strong rock, a castle to <sup>l</sup> keep  
me safe;

you are my crag <sup>l</sup> and my  
stronghold.

**<sup>4</sup> Deliver me, my God, from the hand <sup>1</sup> of the wicked, from the clutches of the evildoer and <sup>1</sup> the oppressor.**

<sup>5</sup> For you are my hope, <sup>1</sup> O Lord God, my confidence since <sup>1</sup> I was young.

**<sup>6</sup> I have been sustained by you ever since I was born; from my mother's womb you have <sup>1</sup> been my strength; my praise shall be al- <sup>1</sup> ways of you.**

**Second reading:** 1 Corinthians 13:1-13

<sup>1</sup> If I speak in the tongues of mortals and of angels, but do not have love, I am a noisy gong or a clanging cymbal. <sup>2</sup> And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but do not have love, I am nothing. <sup>3</sup> If I give away all my possessions, and if I hand over my body so that I may boast, but do not have love, I gain nothing.

<sup>4</sup> Love is patient; love is kind; love is not envious or boastful or arrogant <sup>5</sup> or rude. It does not insist on its own way; it is not irritable or resentful; <sup>6</sup> it does not rejoice in wrongdoing, but rejoices in the truth. <sup>7</sup> It bears all things, believes all things, hopes all things, endures all things.

<sup>8</sup> Love never ends. But as for prophecies, they will come to an end; as for tongues, they will cease; as for knowledge, it will come to an end. <sup>9</sup> For we know only in part, and we prophesy only in part; <sup>10</sup> but when the complete comes, the partial will come to an end. <sup>11</sup>

When I was a child, I spoke like a child, I thought like a child, I reasoned like a child; when I became an adult, I put an end to childish ways. <sup>12</sup> For now we see in a mirror, dimly, but then we will see face to face. Now I know only in part; then I will know fully, even as I have been fully known. <sup>13</sup> And now faith, hope, and love abide, these three; and the greatest of these is love.



**Gospel:** Luke 4:21-30

<sup>21</sup> Then [Jesus] began to say to [all in the synagogue in Nazareth,] “Today this scripture has been fulfilled in your hearing.” <sup>22</sup> All spoke well of him and were amazed at the gracious words that came from his mouth. They said, “Is not this Joseph’s son?” <sup>23</sup> He said to them, “Doubtless you will quote to me this proverb, ‘Doctor, cure yourself!’ And you will say, ‘Do here also in your hometown the things that we have heard you did at Capernaum.’” <sup>24</sup> And he said, “Truly I tell

you, no prophet is accepted in the prophet's hometown. <sup>25</sup> But the truth is, there were many widows in Israel in the time of Elijah, when the heaven was shut up three years and six months, and there was a severe famine over all the land; <sup>26</sup> yet Elijah was sent to none of them except to a widow at Zarephath in Sidon. <sup>27</sup> There were also many lepers in Israel in the time of the prophet Elisha, and none of them was cleansed except Naaman the Syrian." <sup>28</sup> When they heard this, all in the synagogue were filled with rage. <sup>29</sup> They got up, drove him out of the town, and led him to the brow of the hill on which their town was built, so that they might hurl him off the cliff. <sup>30</sup> But he passed through the midst of them and went on his way.

## **Sermon**

### **Love never fails**

Last week, we left Jesus in a synagogue in his hometown of Nazareth. He had returned from the wilderness beyond the Jordan River and from spending some time teaching in Capernaum and the surrounding region.

In the synagogue, he read from the Isaiah scroll ... proclaiming that the prophesy in the 61<sup>st</sup> chapter has been fulfilled.

Jesus had been anointed to bring good news to the poor ... to proclaim release of the captives ... sight to the blind ... and freedom to the oppressed.

It is a message that is greeted with approval by those in the synagogue.

Jesus is still sitting on the synagogue bench this morning.

The gathering has affirmed Jesus' proclamation ... they are amazed by his gracious words. But then ... Luke tells us ... that they begin to doubt. They begin to recognize Jesus as Joseph's son ... maybe they are wondering how such words can come from someone as common as a carpenter's son.

Maybe they were expecting freedom to come through someone who would overcome the roman rulers by the end of a sword and not by a carpenter's son making proclamations in Galilean synagogues. They were not expecting a messenger of grace.

Then, Jesus challenges them.

Jesus tells the gathering that he anticipates that they will expect him to perform the same feats for them that he accomplished in Capernaum.

He tells them that his ministry is not for them alone. Jesus reminds them of what Elijah and Elisha accomplished centuries earlier.

The challenge enrages the crowd to the point where they take Jesus to a hill at the edge of town ... intending to throw him down on the rocks. Instead, Jesus just passes through the crowd ... on his way.

We can look at Luke's lesson a couple of ways.

We can ... as others have ... see the gathering turning on Jesus when they recognize him as Joseph's son.

The gathering in the synagogue had heard Jesus' reading from Isaiah ... his proclamation that the prophet's words have been fulfilled ... and now the people were discerning Jesus' identity or the nature of the teacher.

If we look at the story this way, the people's familiarity with Jesus ... who they probably remember as a child growing up in the town ... overwhelms the message of grace that they heard only a few moments earlier.

It was a message ... you recall ... that was met by the gathering's approval.

Maybe because we know this story so well ... we just assume that this is the way the story should go.

That their recognition and comments lead Jesus to criticize them ... and to remind them of the words of the prophets. Jesus reminds them that God's love in the times of Elijah and Elisha was felt by those on the outside of Israeli society ... or were even enemies of the Hebrews.

Jesus moves from graceful speech to harsh comments that cause anger among the people ... to the point where they want to throw him to his death.

Or ...

We can view Luke's story from a different angle ... that Jesus provokes the crowd. Maybe we can park our assumptions to the side and look at the story with a fresh pair of eyes.

Maybe being Joseph's son isn't the sticking point for those in the synagogue. After all, they "all spoke well

of him and were amazed at the gracious words that came from his mouth."

Even though they haven't asked for anything from him, Jesus expects them to make requests for miracles or healings or to stay and teach.

He tells them: "And you will say, 'Do here also in your hometown the things that we have heard you did at Capernaum.' "

In other words, they want Jesus for themselves.

Jesus reminds them that the prophet Elijah helped a widow in Sidon during a lengthy famine rather than any widows in Israel. During Elisha's time, the prophet ministered and healed a Syrian of a skin disease while those in Israel continued to suffer.

Jesus tells the people that God's love and care is not the exclusive right of the people in Nazareth ... those who knew Jesus the longest and maybe ... in their minds ... the best. He reminds them that God has been known by those on the fringes of society and by those who the chosen people consider enemies.

God knows the worth of all that the people in the synagogue consider unworthy.

Ironically, those in the synagogue would be people outside of the community's important social circles, they are the ones for whom the good news holds promise. But they believe that God's love is meant for them ... and them alone.

Maybe that's the reason for their anger ... the realization that their

assumptions about their privilege and about the coming Messiah were wrong ... that God's love was more expansive and inclusive than they ever imagined.

Maybe they were frustrated by their inability to understand God's inclusive nature.

The message challenges them and confronts their assumptions and expectations and they don't like that feeling. The revelation is too much for them.

The time of Epiphany is all about revelation.

Jesus' nature is slowly revealed to us during the season. We are encouraged to consider what life that nature ... what life love incarnate calls us to live and embrace ... to question our assumptions and expectations.

We have been encouraged to consider the new relationship with God and the world that the love incarnate makes possible.

This love never fails to show up where least expected among the most unexpected people ... love calls us to notice the needs and the miracles around us ... and to act with a sense of urgency and purpose when we recognize others' needs.

It is a message that the synagogue crowd isn't ready to hear ... much less embrace.

By reminding the crowd ... and, by extension, us here this morning ... of the work of Elijah and Elisha, Jesus is telling them that God's unconditional love has always been for everyone ... that God

has always been present in the places and in the lives of those others discount or consider unworthy.

There is a misunderstanding of what love is.

This morning's passage from Paul's letter to the Corinthians is a familiar piece from weddings.

It is a listing of love's characteristics. But Paul is not talking about love the emotion ... about the love between a couple. Paul is writing about the love incarnate.

Paul writes that love:

"... bears all things, believes all things, hopes all things, endures all things."

Love endures the cross to forgive our sins and to give us the gift of grace. Love never fails us.

Luke's story underscores a mission of grace and love for everyone ... not just for a privileged or entitled group.

Jesus' whole ministry is for the least of these ... the widows, the lepers and the outsiders ... over and over again. This is not what the crowd in Nazareth expected or wanted ... this "new thing" that God is doing through Jesus seems to catch them by surprise.

But this is the mission of grace and love that Jesus' followers are called to embrace. This is the mission of discipleship.

Theologian Cyndi McDonald once wrote that: "God's grace and love must transcend economic differences, social status, and power structures."

Such grace ... such love ... is inclusive.

Luke and Paul invite to consider if our assumptions and expectations get in the way of being fully inclusive in our ministry to others ... in our welcoming of others.

If we truly understand the call of love ... because love never fails ... we should never fail to embrace and share it.

**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**

The God of steadfastness and encouragement grant you to live in harmony with one another, in accordance with Christ Jesus. The God of hope fill you with all joy and peace in believing, so that you may abound in hope by the power of the Holy Spirit. The God of all grace ✝ bless you now and forever.

**AMEN**

### **EVEN MORE ANNOUNCEMENTS...**

**We are in the process** of reviewing and updating our membership records. If you would like a visit from Pastor Chris, please call the church office and leave a message. Pastor Chris would be happy to visit and bring you communion, if you have difficulty attending church services.

**Communication** is the key to a healthy congregation and a strong ministry. If you have a suggestion, a concern or a comment, share it with a council member or with Pastor Chris.

**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 # \_\_\_\_\_

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***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.