



Trinity Evangelical Lutheran Church
www.trinitylutheran.ca

May 11, 2025
4th Sunday in Easter

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

Wednesday Café begins Wednesday, June 4. Come have coffee with the pastor and anyone else who happens by. Coffee, tea and juice will be available during these times of fellowship and conversation. The Café takes place from 10-11:30 a.m. in front of the main entrance (or in the Narthex if's raining). The café is planned to run for the summer, but if successful it could be offered year-round. Come, have a chat and a nosh.

Also Happening

June 8 – Pentecost Sunday

June 22 – Healing & Belonging Service

June 14 – Clothing Giveaway, 10 a.m – 2 p.m.

We Remember in our Prayers

In Residence: Cordelle

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

Friends & Family: Anna, Asdis, Dot, Jean, Ken, Randy, Roger, Rose, Frank, Tanya, Jeff

Thames Area Clergy: Retired Rostered (not serving congregations): Jim Garey, Tom Ristine, Glenn Sellick, Bob Zimmerman, Jack Dressler

Introduction to the day

The gift of new life, of eternal life, is the gift of the risen Christ. It is the promise of Jesus. It was true for Dorcas in Joppa. It was true for those “who have come out of the great ordeal” in the Revelation vision. It is true for us and for all the baptized: Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever.

Hymns

ELW #875 Praise, praise, praise the
Lord

ELW # 779 Amazing Grace

ELW # 325 I want Jesus to walk with me

ELW # 857 Lord, I lift your name on high

Prayer of the day

O God of peace, you brought again from the dead our Lord Jesus Christ, the great shepherd of the sheep. By the blood of your eternal covenant, make us complete in everything good that we may do your will, and work among us all that is well-pleasing in your sight, 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 Acts 9:36-43

³⁶ Now in Joppa there was a disciple whose name was Tabitha, which in Greek is Dorcas. She was devoted to good works and acts of charity. ³⁷ At that time she became ill and died. When they had washed her, they laid her in a room upstairs. ³⁸ Since Lydda was near Joppa, the disciples, who heard that Peter was there, sent two men to him with the request, "Please come to us without delay." ³⁹ So Peter got up and went with them; and when he arrived, they took him to the room upstairs. All the widows stood beside him, weeping



and showing tunics and other clothing that Dorcas had made while she was with them. ⁴⁰ Peter put all of them outside, and then he knelt down and prayed. He turned to the body and said, "Tabitha, get up." Then she opened her eyes, and seeing Peter, she sat up. ⁴¹ He gave her his hand and helped her up. Then calling the saints and widows, he showed her to be alive. ⁴² This became known throughout Joppa, and many believed in the Lord. ⁴³ Meanwhile he stayed in Joppa for some time with a certain Simon, a tanner.

Psalm: 98

¹ Sing a new song to the Lord, who has done ¹ marvelous things,
whose right hand and holy arm have ¹ won the victory.

² **O Lord, you have made ¹ known**

**your victory,
you have revealed your
righteousness in the sight¹ of the
nations.**

³ You remember your steadfast love
and faithfulness to the¹ house of Israel;
all the ends of the earth have seen
the victory¹ of our God.

**⁴ Shout with joy to the Lord,¹ all you
lands;**

**lift up your voice, re-¹joice, and
sing.**

⁵ Sing to the Lord¹ with the harp,
with the harp and the¹ voice of
song.

**⁶ With trumpets and the sound¹ of
the horn**

**shout with joy before the¹ king,
the Lord.**

⁷ Let the sea roar, and¹ all that fills it,
the world and those who¹ dwell
therein.

**⁸ Let the rivers¹ clap their hands,
and let the hills ring out with joy
before the Lord, who comes to¹ judge
the earth.**

⁹ The Lord will judge the¹ world with
righteousness
and the peo-¹ples with equity.

Second reading: Revelation 7: 9-17

⁹ After this I looked, and there was a
great multitude that no one could count,
from every nation, from all tribes and
peoples and languages, standing before
the throne and before the Lamb, robed

in white, with palm branches in their
hands. ¹⁰ They cried out in a loud voice,
saying,

“Salvation belongs to our God who is
seated on the throne, and to the Lamb!”

¹¹ And all the angels stood around the
throne and around the elders and the
four living creatures, and they fell on
their faces before the throne and
worshiped God, ¹² singing,

“Amen! Blessing and glory and
wisdom

and thanksgiving and honor
and power and might

be to our God forever and ever!

Amen.”

¹³ Then one of the elders addressed
me, saying, “Who are these, robed in
white, and where have they come
from?” ¹⁴ I said to him, “Sir, you are the
one that knows.” Then he said to me,
“These are they who have come out of
the great ordeal; they have washed their
robes and made them white in the blood
of the Lamb.

¹⁵ For this reason they are before the
throne of God,

and worship him day and night
within his temple,

and the one who is seated on the
throne will shelter them.

¹⁶ They will hunger no more, and thirst
no more;

the sun will not strike them,
nor any scorching heat;

¹⁷ for the Lamb at the center of the
throne will be their shepherd,
and he will guide them to springs of

the water of life,
and God will wipe away every tear
from their eyes.”



Gospel: John 21: 1-19

²² At that time the festival of the Dedication took place in Jerusalem. It was winter, ²³ and Jesus was walking in the temple, in the portico of Solomon. ²⁴ So the Jews gathered around him and said to him, “How long will you keep us in suspense? If you are the Messiah, tell us plainly.” ²⁵ Jesus answered, “I have told you, and you do not believe. The works that I do in my Father’s name testify to me; ²⁶ but you do not believe, because you do not belong to my sheep. ²⁷ My sheep hear my voice. I know

them, and they follow me. ²⁸ I give them eternal life, and they will never perish. No one will snatch them out of my hand. ²⁹ What my Father has given me is greater than all else, and no one can snatch it out of the Father’s hand. ³⁰ The Father and I are one.”

Sermon

A noisy creation

When I was an intern some years ago, I did a pulpit swap with the priest at a nearby Anglican church. The priest went Lutheran that Sunday morning and I got a dose of what some call “high church” ... sort of.

Where Lutherans sing a call to worship, this Anglican congregation had added a wrinkle to that part of the service.

Since the priest and the assistants entered the sanctuary through a door at one side of the altar space, I didn’t know that a basket had been placed at the main entrance to the sanctuary. As people came into the space, they would take an item from the basket and head to their seats.

When the prelude concluded, one of the ushers ... in a loud voice ... proclaimed: “This is the day that the Lord has made ... let us make a joyful noise unto the Lord!”

At that cue, the people in the pews began blowing, banging and shaking toy musical instruments that they had taken from the basket.

There were small trumpets and saxophones ... slide whistles ... tambourines ... and small drums ... all getting a workout.

I wondered just what kind of Anglican craziness I had swapped into.

The sanctuary was filled with a cacophony of sounds for the next few moments.

When the last note was played ... there were smiles all around ... the sounds were gone, but the joy of the moment remained.

I found out afterward that the priest's instructions to the congregation was "Don't tell the Lutheran. Let's see what he does."

I left the priest a surprise in his office before I left ... but that's a story for another sermon.

At a later meeting, the priest explained that a number of members can no longer sing and the instruments were a way for them to offer praise even if they couldn't give voice to their joy.

I think of this episode whenever I hear the words "make a joyful noise" in Psalm 100 and "Sing a new song" in today's psalm ... Psalm 98. But let's talk about the gospel lesson for a moment.

Jesus is walking along the portico of Solomon in John's gospel story this morning. He and the disciples are in Jerusalem for the Festival of Dedication.

The festival is what we know as the celebration of Hanukkah ... which recalls the faith of the Maccabees who reclaimed the temple from the Syrians

almost two centuries before Jesus arrived on the scene.

While the Syrians controlled the city, they built a statue to their gods on the altar and commanded that burnt offerings be made to those gods in the temple.

When the Maccabees overcame the Syrians, they had the altar destroyed because it had been defiled. The Maccabees removed the altar stone by stone ... none of it was salvageable. All of it was considered impure.

They replaced it with an altar made from rough-hewn stone.

The Israelites spent eight nights of celebration to dedicate the new altar. When the Jews re-entered the temple they could only find one small, sealed jug of olive oil that had not been contaminated by the Syrian oppressors.

They used this to light the menorah in the temple, and though the oil was only enough to last one day, it lasted eight days — enough time for more oil to be prepared.

This is the reason Hanukkah lasts for eight days.

By Jesus' time, the Festival of Dedication was an important time in Jewish religious life. You can imagine the sounds of praise filling the temple area as people remembered the miracle of the oil.

As they walk in the portico, the people gathered around Jesus want a clear answer about Jesus' identity. ... Tell us plainly who you are they plead with Jesus.

Jesus tells them that he is one with the Father and that the works that have been performed offer testimony to his identity.

These are works that give life and bring healing and righteousness to the world.

John presents Jesus as one who ... like those who reclaimed the temple ... might renew Israel and redeem them from a life of oppression.

Jesus tells the gathering that the people who follow him know his voice. They follow him in security ... in faith that they will not be snatched away and will receive eternal life.

For some in modern times, eternal life is something that will come at some future date.

But eternal life in John's gospel has more to do with the quality of life in the now than it does with an extension of life in the future.

John's point is that we do not need to wait to enjoy that life ... we can have such a life now. We can work toward such a life by bringing others into community ... by not allowing others to be forgotten on the margins ... hungry ... alone and hurting.

John calls us to bear witness to God's love through our work and through our words... not because there is a gain for us, but because there is a gain for others.

It is a new thing ... a new way of approaching life.

Now in case you thought I forgot about the psalm this morning ... I didn't. Let's get back to it.

Psalm 98 ... with its call to sing a new song ... was chanted by early Christians to express their joy at having a king who brings salvation rather than oppression and misery.

God is doing a new thing in the world.

Luther said that today's psalm must be lifted with a voice and not with a harp or other instrument.

The psalm reminds us that praise is not sombre or silent. It must be sung and danced and shouted and acted out, even in ways that could seem inappropriate to others, ... to those not experiencing the joy that comes with knowing God is here.

The new song that the psalmist calls us to sing ... or to play ... or even to hum ... is praise and celebration for all that God has done for creation ... for those new acts of grace ... or new acts of forgiveness or new acts of blessing.

It is a song that is both personal and communal.

One Lutheran scholar says people of faith must sing because they are bursting with "God-news" ... the news that God is reconciling to the world and overcoming injustice. People of faith sing in joy and in opposition to the injustice and wounding actions of the powers in the world.

It is a song that has become more important to sing in current times ... as the world spins into hate ... distrust and greed.

We sing because it is the only way to properly respond to God's actions in the

world and to challenge the things that try to keep God's love from being shared.

It is how we can bear witness to the power of this love to heal ... to comfort ... to embrace.

This is why congregational songs are so much a part of our liturgy ... we sing as a community of faith because as a community we stand against injustice and isolating forces in the world.

And ... as a community ... we make God's grace known.

This joyful noise ... this new song ... ensures that God is held close to our hearts ... that God is among us and not at a distance ... working in and through us.

As we leave this place let us practice what one preacher calls "holy exuberance" an exuberance that is a sign of the Spirit among us ... the sign of a God who calls us to joyfully sing.

So, let us make that joyful noise as we sing a new song of life to mark the new grace-filled creation ... as we open our hearts to the world.

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 who has called us forth from the dust of the earth,
and claimed us as children of the light,
strengthen you on your journey into life renewed.

The Lord bless you and keep you,
The Lord's face shine upon you with grace and mercy.

The Lord look upon you with favour
and give you + peace.

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.