



Trinity Evangelical Lutheran Church
www.trinitylutheran.ca

June 29, 2025
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.

New socks are being collected for the Downtown Mission on an on-going basis. Bring them to a Sunday service or call the office to arrange a drop-off.

Coming Up

Wednesday Café continues on Wednesday. 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 it'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

July 12 – 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, Jeff

Thames Area Clergy: Pastor Chris Krejlgaard, Trinity, Windsor

Introduction to the day

We have no good apart from God. That makes Jesus' call to follow him an invitation to freedom. This is freedom to revel in the Spirit's fruit: love, joy, peace, and patience. This is freedom to not be imprisoned by anything that would keep us from the fullness of the life God has given us. This is the path of life.

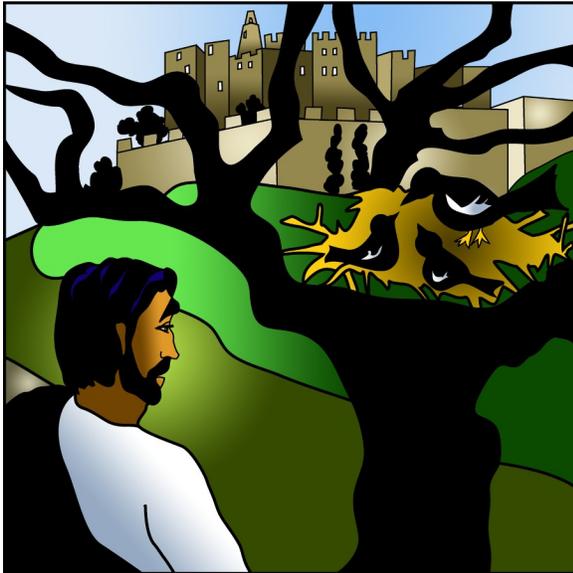
Hymns

ELW #875 Praise, praise, praise the
Lord

ELW #819 Come all you people

ELW # 767 Lord, take my hand and lead
me

ELW # 697 Just a closer walk with thee



Prayer of the day

Sovereign God, ruler of all hearts, you call us to obey you, and you favor us with true freedom. Keep us faithful to the ways of your Son, that, leaving behind all that hinders us, we may steadfastly follow your paths, through Jesus Christ, our Saviour and Lord.

AMEN

First reading 1 Kings 19:15-16, 19-21

¹⁵ Then the Lord said to [Elijah,] “Go, return on your way to the wilderness of

Damascus; when you arrive, you shall anoint Hazael as king over Aram. ¹⁶ Also you shall anoint Jehu son of Nimshi as king over Israel; and you shall anoint Elisha son of Shaphat of Abel-meholah as prophet in your place.”

¹⁹ So he set out from there, and found Elisha son of Shaphat, who was plowing. There were twelve yoke of oxen ahead of him, and he was with the twelfth. Elijah passed by him and threw his mantle over him. ²⁰ He left the oxen, ran after Elijah, and said, “Let me kiss my father and my mother, and then I will follow you.” Then Elijah said to him, “Go back again; for what have I done to you?” ²¹ He returned from following him, took the yoke of oxen, and slaughtered them; using the equipment from the oxen, he boiled their flesh, and gave it to the people, and they ate. Then he set out and followed Elijah, and became his servant.

Psalm: 16

¹ Protect me, O God, for I take refuge in you;

I have said to the Lord, “You are my Lord, my good above all other.”

² **All my delight is in the godly that are in the land,
upon those who are noble among the people.**

³ But those who run after other gods shall have their troubles multiplied.

⁴ **I will not pour out drink offerings to such gods,
never take their names upon my lips.**

⁵ O Lord, you are my portion ^l and my cup;

it is you who up- ^l hold my lot.

⁶ **My boundaries enclose
a ^l pleasant land;
indeed, I have a ^l rich inheritance.**

⁷ I will bless the Lord who ^l gives me counsel;

my heart teaches me night ^l after night.

⁸ **I have set the Lord al- ^l ways
before me;
because God is at my right hand,
I shall ^l not be shaken.**

⁹ My heart, therefore, is glad, and my spir- ^l it rejoices;

my body also shall ^l rest in hope.

¹⁰ **For you will not abandon me ^l to
the grave,
nor let your holy one ^l see the pit.**

¹¹ You will show me the ^l path of life;
in your presence there is fullness of joy, and in your right hand are pleasures for-
evermore.

Second reading: Galatians 5:1, 13-25

¹ For freedom Christ has set us free. Stand firm, therefore, and do not submit again to a yoke of slavery.

¹³ For you were called to freedom, brothers and sisters; only do not use your freedom as an opportunity for self-indulgence, but through love become slaves to one another. ¹⁴ For the whole law is summed up in a single commandment, "You shall love your neighbor as yourself." ¹⁵ If, however, you bite and devour one another, take care

that you are not consumed by one another.

¹⁶ Live by the Spirit, I say, and do not gratify the desires of the flesh. ¹⁷ For what the flesh desires is opposed to the Spirit, and what the Spirit desires is opposed to the flesh; for these are opposed to each other, to prevent you from doing what you want. ¹⁸ But if you are led by the Spirit, you are not subject to the law. ¹⁹ Now the works of the flesh are obvious: fornication, impurity, licentiousness, ²⁰ idolatry, sorcery, enmities, strife, jealousy, anger, quarrels, dissensions, factions, ²¹ envy, drunkenness, carousing, and things like these. I am warning you, as I warned you before: those who do such things will not inherit the kingdom of God.

²² By contrast, the fruit of the Spirit is love, joy, peace, patience, kindness, generosity, faithfulness, ²³ gentleness, and self-control. There is no law against such things. ²⁴ And those who belong to Christ Jesus have crucified the flesh with its passions and desires. ²⁵ If we live by the Spirit, let us also be guided by the Spirit.

Gospel: Luke 9:51-62

⁵¹ When the days drew near for [Jesus] to be taken up, he set his face to go to Jerusalem. ⁵² And he sent messengers ahead of him. On their way



they entered a village of the Samaritans to make ready for him; ⁵³ but they did not receive him, because his face was set toward Jerusalem. ⁵⁴ When his disciples James and John saw it, they said, “Lord, do you want us to command fire to come down from heaven and consume them?” ⁵⁵ But he turned and rebuked them. ⁵⁶ Then they went on to another village.

⁵⁷ As they were going along the road, someone said to him, “I will follow you wherever you go.” ⁵⁸ And Jesus said to him, “Foxes have holes, and birds of the air have nests; but the Son of Man has nowhere to lay his head.” ⁵⁹ To another he said, “Follow me.” But he said, “Lord, first let me go and bury my father.” ⁶⁰ But Jesus said to him, “Let the dead bury their own dead; but as for you, go and proclaim the kingdom of God.” ⁶¹ Another said, “I will follow you, Lord; but let me first say farewell to those at my home.” ⁶² Jesus said to him, “No one

who puts a hand to the plow and looks back is fit for the kingdom of God.”

Sermon

Prep work

My father came from a large farming family near the west coast of Denmark.

He had 11 brothers and sisters who worked out in the fields and in the barn with the cows as they grew up.

All 12 of them eventually left the farm for the city or to make their lives in other countries. None of them ended up living on a farm.

Decades later, my father would make sure there would be a vegetable garden at whatever house my parents owned. With each house the size of the property grew and so did the size of my father’s garden.

He would fork the soil each spring until the gardens got too large. My father bought a roto-tiller for the garden at their last house in the States. The garden was too large and my dad’s age made the investment necessary.

The roto-tiller was a monster Troy-bilt number. It was about six-feet from one end to the other and each spring and fall it would roar through the garden as it turned over the soil.

The roto-tiller had an interesting design.

The tines were in the front and a plow could be attached near the rear of the machine. This meant that each spring the soil could be turned and then furrowed at the same time.

The roto-tiller prepared the soil by aerating and mixing the decomposing plants from the previous season into the soil. The dead matter nourished that year's crop.

My father never looked back when he tilled the garden ... he always picked a spot on the far fence and aimed the roto-tiller at it. Then, he would turn the monster around and head back making the next row as he went.

I inherited the monster after dad's gardening days were behind ... although truth be told there were always a couple of tomato plants growing in large pots on their balcony after they moved into an apartment.

I could never get the roto-tiller to roar like he did ... the best I could do was get it to a bloop ... bloop ... bloop ... as it slowly worked the soil.

The furrows weren't quite as straight as his ... but the soil for my small garden was always prepared each spring.

The need for preparation and how we prepare are among the takeaways of Luke's story this morning.

Jesus has turned his face toward Jerusalem and begins his long, winding journey toward the centre of religious life ... of life, in general. His focus is forward ... toward Jerusalem ... toward the loving act and his return to the father.

During the journey, he will teach and minister ... he will try to get the disciples to understand what his fate will mean to them and to the world.

First stop is a Samaritan village where they can rest and recharge their ministerial batteries.

That Jesus wants to stop and rest in such a village would have raised a few eyebrows among those first hearing the story.

If Jesus had been following tradition, the journey to Jerusalem would have been even more winding than it was ... because there were certain areas and people to be avoided.

The traditional route for Galilean Jews to travel to Judea and Jerusalem was to cross the Jordan River in the east ... travel south in the Transjordan ... and cross back into Judea to the west.

Instead, according to Luke, Jesus and the disciples go through a Samaritan region ... an area home to foreigners and others considered unclean and even dangerous.

Jesus sends disciples on ahead to prepare the way for him.

Things do not go as expected.

They enter a village of Samaritans and ... because Jesus is focused on the cross and tomb ... the villagers are not receptive to his visit.

In short, they say "no" to Jesus ... Jesus and his followers would have to find somewhere else to rest, teach and minister.

John and James are incensed by what they considered a snub!

They ask Jesus if they should bring fire down from the heavens and turn the village and all its residents to ash.

This seems like a bit of an over-reaction to hearing the word “no” by the two disciples.

They have already forgotten Jesus’ instructions to just shake the dust off their sandals any where they weren’t welcomed and travel on to the next village.

Jesus doesn’t take the request well and rebukes the two disciples for even considering such an act.

What’s easy to miss in Jesus’ rebuke is the love that anchors the act.

We’re not told who said “no” to the disciples ... I don’t think the entire village gathered on the road in front of the two disciples and told them to go elsewhere. John and James want to punish the entire village for the words of a few.

The village’s elders ... its children ... those who lived on the fringes of the community, all would suffer for the rejection by a few ... if the disciples have their way.

But Jesus responds to the “no” with love.

He allows the villagers to set their boundary for allowing Jesus into the life of the community. For Jesus, the no isn’t final ... it’s just a not yet. There is still prep work to be done.

Martin Luther said, “If grace depends on our co-operation, then grace is no longer grace.”

“If grace depends on our co-operation, then grace is no longer grace.”

Villagers don’t co-operate and they still receive a loving response. That is how God’s love works.

The same is holds true for all ... God’s unconditional love is ever-present ... even if we believe we aren’t ready to receive it.

Boundaries set by assumptions ... suspicions ... past experiences can keep people from fully experiencing and knowing that love.

Yet, it’s still there.

Discipleship means doing the prep work ... being present ... being compassionate ... humbling serving and loving others ... allowing the Spirit to work in and through us. Preparing our hearts so that we can prepare the hearts of others.

When this happens, boundaries between people ... between a person and God ... are erased and hearts are receptive to experiencing a love proclaimed.

Then, the answer is “yes.”

Those meeting the disciples at the Samaritan village were not ready to receive the word and teaching ... they were not open to the Spirit ... yet.

As the group in Luke’s passage continue on, someone promises Jesus to follow him but first he wants to say goodbye to his family ... another wants to bury his father before following Jesus.

Both seem like reasonable requests, but both times Jesus rebukes the disciples. Let the dead bury the dead, he tells them. In other words, if you are concerned about new life ... fostering the new creation that love brings about

... you cannot look to the past and do things as the world expects you to.

Then, he reminds them what farmers know ... when you plow the land, look forward, not back.

Jesus wants the disciples to let go of their old lives ... with all its assumptions ... its comforts in the belief that we have things figured out.

"Follow me," is Jesus' invitation.

Following Jesus and living in an inclusive, radically loving way will cost followers ... the relationships ... the old ways of relating to the world and to others ... fall away and are replaced by something new.

Even as we consider where the church's future ministry lies, we want to look back and relive the past successes. But ... as Jesus explains ... the past is dead.

Perhaps, Jesus isn't saying learning from the lessons of the past is bad ... just that when the disciples are ministering it is time to look and move forward ... that looking back makes moving ahead difficult.

Letting go ... stepping forward into situations where advocacy and love are needed ... can be disorienting and confusing ... even frightening.

But discipleship is about confusion, discomfort, and unlearning. It's about stepping forward into uncertainty and unfamiliar territory.

But in this confusion and discomfort ... love takes hold ... the Spirit works its wonders.

Paul says as much to the Galatians this morning when he writes:

"The fruit of the Spirit is love, joy, peace, patience and kindness."

Bountiful fruits that come when the soil is properly prepared and nourished ... when hearts are open ... yearning ... and unafraid.

So, let us let go ... let us break open the soil and see what fruits that wondrous love will bring forth.

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.