



Trinity Evangelical Lutheran Church
www.trinitylutheran.ca

July 13, 2025
5th 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

August 9 – 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

Introduction to the day

To love the Lord your God with all your heart, soul, strength, and mind is to reflect God's mercy in responding to one's neighbour. That mercy found its most profound expression in the "gospel that has come to you"—namely the life, death, and resurrection of Jesus Christ. That gospel mercy comes to us again today: at the font, at the table, and from the pulpit. It is very near to you.

Hymns

ACS # 993 God is here today

ELW # 679 For the fruit of all creation

ELW # 708 Jesu, Jesu fill us with your
love

ELW # 714 O God of mercy, God of light

Prayer of the day

O Lord God, your mercy delights us, and the world longs for your loving care. Hear the cries of everyone in need, and turn our hearts to love our neighbors with the love of your Son, Jesus Christ, our Saviour and Lord.

AMEN

First reading Deuteronomy 30:9-14

⁹The Lord your God will make you abundantly prosperous in all your undertakings, in the fruit of your body, in the fruit of your livestock, and in the fruit of your soil. For the Lord will again take delight in prospering you, just as he delighted in prospering your ancestors, ¹⁰when you obey the Lord your God by observing his commandments and decrees that are written in this book of the law, because you turn to the Lord your God with all your heart and with all your soul.

¹¹“Surely, this commandment that I am commanding you today is not too hard for you, nor is it too far away. ¹²It is



not in heaven, that you should say, ‘Who will go up to heaven for us and get it for us so that we may hear it and observe it?’ ¹³Neither is it beyond the sea, that you should say, ‘Who will cross to the other side of the sea for us and get it for us so that we may hear it and observe it?’ ¹⁴No, the word is very near to you; it is in your mouth and in your heart for you to observe.

Psalm: 25: 1-10

¹To ¹you, O Lord,
I lift ¹up my soul.

²**My God, I put my trust in you; let me not be ¹put to shame, nor let my enemies triumph ¹over me.**

³Let none who look to you be ¹put to shame;

rather let those be put to shame ¹who are treacherous.

⁴**Show me your ¹ways, O Lord, and teach ¹me your paths.**

⁵ Lead me in your ^l truth and teach me,
for you are the God of my salvation;
in you have I trusted all ^l the day long.

⁶ **Remember, O Lord, your
compas- ^l sion and love,
for they are from ^l everlasting.**

⁷ Remember not the sins of my youth
and ^l my transgressions;
remember me according to your
steadfast love and for the sake of your
good- ^l ness, O Lord.

⁸ **You are gracious and up- ^l right,
O Lord;
therefore you teach sinners ^l in
your way.**

⁹ You lead the low- ^l ly in justice
and teach the low- ^l ly your way.

¹⁰ **All your paths, O Lord, are
steadfast ^l love and faithfulness
to those who keep your covenant
and your ^l testimonies.**

Second reading: Colossians 1:1-14

¹ Paul, an apostle of Christ Jesus by the
will of God, and Timothy our brother,

² To the saints and faithful brothers
and sisters in Christ in Colossae:

Grace to you and peace from God
our Father.

³ In our prayers for you we always
thank God, the Father of our Lord Jesus
Christ, ⁴ for we have heard of your faith
in Christ Jesus and of the love that you
have for all the saints, ⁵ because of the
hope laid up for you in heaven. You
have heard of this hope before in the
word of the truth, the gospel ⁶ that has
come to you. Just as it is bearing fruit

and growing in the whole world, so it has
been bearing fruit among yourselves
from the day you heard it and truly
comprehended the grace of God. ⁷ This
you learned from Epaphras, our beloved
fellow servant. He is a faithful minister of
Christ on our behalf, ⁸ and he has made
known to us your love in the Spirit.

⁹ For this reason, since the day we
heard it, we have not ceased praying for
you and asking that you may be filled
with the knowledge of God's will in all
spiritual wisdom and understanding, ¹⁰
so that you may walk worthy of the Lord,
fully pleasing to him, as you bear fruit in
every good work and as you grow in the
knowledge of God. ¹¹ May you be made
strong with all the strength that comes
from his glorious power, so that you may
have all endurance and patience,
joyfully ¹² giving thanks to the Father,
who has enabled you to share in the
inheritance of the saints in the light. ¹³
He has rescued us from the power of
darkness and transferred us into the
kingdom of his beloved Son, ¹⁴ in whom
we have redemption, the forgiveness of
sins.

Gospel: Luke 10: 25-37

²⁵ An expert in the law stood up to test
Jesus. "Teacher," he said, "what must I
do to inherit eternal life?" ²⁶ He said to
him, "What is written in the law? What
do you read there?" ²⁷ He answered,
"You shall love the Lord your God with
all your heart and with all your soul and
with all your strength and with all your
mind and your neighbor as yourself." ²⁸

And he said to him, “You have given the right answer; do this, and you will live.”

²⁹ But wanting to vindicate himself, he asked Jesus, “And who is my neighbor?” ³⁰ Jesus replied, “A man was going down from Jerusalem to Jericho and fell into the hands of robbers, who stripped him, beat him, and took off, leaving him half dead. ³¹ Now by chance a priest was going down that road, and when he saw him he passed by on the other side. ³² So likewise a Levite, when he came to the place and saw him, passed by on the other side. ³³ But a Samaritan while traveling came upon him, and when he saw him he was moved with compassion. ³⁴ He went to him and bandaged his wounds, treating them with oil and wine. Then he put him on his own animal, brought him to an inn, and took care of him. ³⁵ The next day he took out two denarii, gave them to the innkeeper, and said, ‘Take care of him, and when I come back I will repay you whatever more you spend.’ ³⁶ Which of these three, do you think, was a neighbor to the man who fell into the hands of the robbers?” ³⁷ He said, “The one who showed him mercy.” Jesus said to him, “Go and do likewise.”

Sermon

In the ditch

Luke shares with us the story of a legal expert quizzing Jesus.

The expert tests Jesus ... challenging his authority and insight ... baiting him to say something that contradicts the

sacred texts and the religious teachings of the Temple leadership ... giving them the means to silence Jesus.

The expert asks, “What must I do to inherit eternal life?”

Jesus answers the question with a question of his own, “What does the law say?”

The legal expert correctly quotes Leviticus and Deuteronomy and says love god and neighbour.

Jesus tells him, “Go and do likewise.”

Then, the expert tries to reset the trap and asks. “Who is my neighbour?”

The question seems logical and understandable ... Was his neighbour someone who was close by? Were his neighbours those people in his social group or who shared his social status? How can he be sure that he is caring for the right people? Who should I love?

Jesus’ story is in response to the question ... “who is my neighbour?”

The story goes:

A man travels the dangerous road between Jerusalem and Jericho when he is attacked by robbers.

He is beaten half to death ... stripped of his clothes ... robbed and tossed into the ditch to die in the desert sun and heat.

A priest walks through the crime scene after the robbers have fled the scene.

He sees the man lying in the ditch and ... crosses to the other side of the road ... and ... keeps right on walking

A little later, a Levite ... a religious official ... arrives on the scene ... sees

the half-dead, half-naked man lying there ... goes to the other side of the road ... and ... continues on.

Then comes a Samaritan...

He sees the man lying there and is moved with compassion. The Samaritan crawls down into the ditch.

He bandages the man's wounds ... treats them with oil and wine ... caring for the man out in the wilderness before placing him on his animal and taking him to a nearby inn.

The Samaritan pays for the man's care and promises to return to the inn ... to check on the injured man and pay for whatever care was necessary beyond what the Samaritan already paid for him to receive.

The priest and the Levite ... whose piety and adherence to the sacred texts are displayed for the people at the temple ... and know the very same verses the legal expert gave as his answer to Jesus' question ... would have been expected to show mercy and tend to the man.

The Samaritan would be the one expected to walk past the scene ... ignoring the man ... leaving him to his fate.

Jews and Samaritans ... you see ... did not get along.

Jews held Samaritans in contempt ... they were seen as a being unfaithful to the law of Moses and to worship in the temple. To the Jews, the Samaritans were the others ... the strangers ... the ones to be avoided. And the Samaritans held the same views about the Jews.

The priest and the Levite both place boundaries ... limits ... on whom they care for ... on whom they love.

Still, the Samaritan did the unexpected ... at least to the first people who heard Jesus' story.

He went down into the ditch ... making himself vulnerable to the risks and dangers of a journey through the wilderness ... to raise up the man and carry him to safety ... a stranger from an unfriendly people, no less.

There are no limits placed on the care and the love he shares as he erases the boundaries in that ditch.

The Samaritan models what a neighbour is to be and to do ... empowered by God's love for all. He doesn't just do the minimum for the victim; the Samaritan loves him "actively and abundantly" and returns to ensure his care.

It is a model of discipleship.

The legal expert has asked Jesus the wrong question.

He asks Jesus "Who is my neighbour?" when the right question should have been "How do I love my neighbour?"

The "who" isn't important ... the "how" is.

The lawyer views the neighbour as an object that you can decide to love or not love ... Jesus flips that notion to the neighbour is the subject of our love ... and how you embody being a neighbour is the priority.

This opens up questions for us.

How do we love all ... because all are our neighbours and love we share is to have no limits. Have we placed boundaries on where we will go and who we to love and raise up?

Jesus doesn't say why the priest and the Levite just passed by the injured man ... just that they did.

It really doesn't matter because Jesus never gives the two men a loophole to avoid their responsibilities to others.

Any reason that the priest or Levite could have offered would just be an excuse not to "go and do likewise."

I once heard someone say that "all excuses are good excuses, but no excuse is acceptable." Jesus' story did not give the priest or the Levite an acceptable reason to ignore the man's critical needs.

There are none.

This story invites us to consider if we make excuses to not become involved ... Do we offer reasons why we don't advocate for what is right ... or to feed and to heal?

What excuses do we make for not ministering and making God's presence known to the world through our humble service?

Yesterday, volunteers at our Clothing Giveaway heard stories of abuse and loss. Stories of abusive partners ... one who hit a woman so hard that she lost her teeth.

Heart-breaking stories of the ditches that people are clawing their way out of.

We need to be in those places where pain ... suffering ... hunger ... loneliness

are found ... in those personal ditches and in those the world creates.

That is our call. That is where love is needed.

The Samaritan shows us that we need to go into the ditch because that is where discipleship is fully realized as we walk with those whose journey has been marked by violence ... isolation ... those who have been waylaid and forgotten.

That God's presence is made known through the actions of those who ignore and erase whatever barriers exist so they can care for others.

We're never told of the aftermath of the Samaritan's actions.

Did it change perspectives ... did it erase some of the prejudices and boundaries that had been in place? I like to think that a lot of things changed from that point on ... because love transforms.

Certainly, withholding love by ignoring the man left a mark on the priest and the Levite. Their piety rings hollow now.

Jesus' story makes it clear that loving others is not optional. Loving others is essential to discipleship.

There are no boundaries on God's unconditional love ... the gift of grace that comes to us through the cross and grave ... and in its ministry to the world, congregations cannot seek to limit whom they love and whom they serve.

The Spirit takes our gaze toward the ditch ... to the edges of the road ... to those left alone to fend for themselves ... to those left battered and beaten ... to the vulnerable ... to those who have lost hope and feel forsaken.

The Spirit calls us to hear their cries.

The Spirit and grace take us into the ditch to minister and raise up ... the promise of the gospel is that all are loved ... all carry this love ... and this love shapes and molds our lives.

That is the grace ... the love we share with all.

That is our call.

So, let us go and do likewise.

AMEN

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 all,
who raised + Jesus from the dead,
bless you by the power of the Holy Spirit
to live in the new creation.

AMEN

More Announcements

PrideFest takes place August 8-10 and Trinity will be there. Trinity members will be walking in the August 10 parade and manning a table welcoming people and showing them all Trinity that has to offer as an affirming community. We're looking for walkers and people to represent the congregation at the table. If you can spare a couple of hours or more, see Pastor Chris or Dagmar to volunteer. Sign-up in the Narthex or contact the church office and we'll add you to the list of volunteers.

Back to Church Sunday. Summer has barely started and we're already thinking about the fall. Our Back-to-Church Service is scheduled for September 7. Last year, we offered a Dr. Seuss-themed service. This time? Come and see. Invite family and friends to the service and connect or re-connect them to life at Trinity.

In response to requests from members, Trinity accepts offerings via eTransfer. You must set up the eTransfer information in your bank account. The email address to be used is trinitywlutheran@gmail.com. In the "comment" section, please indicate: "Trinity - General Offering" And remember to put your name and address so we can provide a tax receipt.

**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.