



Trinity Evangelical Lutheran Church
www.trinitylutheran.ca

July 27, 2025
7th 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 concludes 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 wraps up for the summer as Pastor Chris begins his holidays. Come, have a chat and a nosh.

Also Happening

August 8 – 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

Persistence in prayer is encouraged by Jesus and wins the attention of God when Abraham intercedes for Sodom. The life of the baptized—to be rooted and built up in Christ Jesus—is to be nurtured with prayer. God hears and answers prayer and so strengthens God's own. "When I called, you answered me; you increased my strength within me."

Hymns

ACS # 993 God is here today

ELW # 688 Lord of light

ELW # 742 What a friend we have in
Jesus

ELW # 745 Lord, teach us how to pray
aright

Prayer of the day

Almighty and ever-living God,
you are always more ready to hear than
we are to pray, and you gladly give more
than we either desire or deserve. Pour
upon us your abundant mercy. Forgive
us those things that weigh on our
conscience, and give us those good
things that come only through your Son,
Jesus Christ, our Saviour and Lord.

AMEN

First reading Genesis 18:1-10a

¹The Lord appeared to Abraham by the oaks of Mamre, as he sat at the entrance of his tent in the heat of the day. ²He looked up and saw three men standing near him. When he saw them, he ran from the tent entrance to meet them and bowed down to the ground. ³He said, "My lord, if I find favor with you, do not pass by your servant. ⁴Let a little water be brought, and wash your feet, and rest yourselves under the tree. ⁵Let me bring a little bread, that you may refresh yourselves,



and after that you may pass on—since you have come to your servant." So they said, "Do as you have said." ⁶And Abraham hastened into the tent to Sarah and said, "Make ready quickly three measures of choice flour, knead it, and make cakes." ⁷Abraham ran to the herd and took a calf, tender and good, and gave it to the servant, who hastened to prepare it. ⁸Then he took curds and milk and the calf that he had prepared and set it before them, and he stood by them under the tree while they ate.

⁹They said to him, "Where is your wife Sarah?" And he said, "There, in the tent." ^{10a}Then one said, "I will surely return to you in due season, and your wife Sarah shall have a son."

Psalm: 138

¹I will give thanks to you, O Lord,
with ^l my whole heart;
before the gods I will ^l sing your
praise.

² I will bow down toward your holy temple and praise your name, because of your steadfast ^l love and faithfulness;

for you have glorified your name and your word a- ^lbove all things.

³When I called, you ^l answered me; you increased my ^l strength within me.

⁴ All the rulers of the earth will praise ^l you, O Lord, when they have heard the words ^l of your mouth.

⁵They will sing of the ways ^l of the Lord, that great is the glory ^l of the Lord.

⁶ The Lord is high, yet cares ^l for the lowly, perceiving the haughty ^l from afar.

⁷Though I walk in the midst of trouble, you ^l keep me safe; you stretch forth your hand against the fury of my enemies; your right ^l hand shall save me.

⁸ You will make good your pur- ^lpose for me; O Lord, your steadfast love endures forever; do not abandon the works ^l of your hands.

Second reading: Colossians 2: 6-15

⁶As you therefore have received Christ Jesus the Lord, continue to walk in him, ⁷rooted and built up in him and established in the faith, just as you were taught, abounding in thanksgiving.

⁸Watch out that no one takes you captive through philosophy and empty deceit, according to human tradition, according to the elemental principles of the world, and not according to Christ. ⁹For in him the whole fullness of deity dwells bodily, ¹⁰and you have come to fullness in him, who is the head of every ruler and authority. ¹¹In him also you were circumcised with a spiritual circumcision, by the removal of the body of the flesh in the circumcision of Christ; ¹²when you were buried with him in baptism, you were also raised with him through faith in the power of God, who raised him from the dead. ¹³And when you were dead in trespasses and the uncircumcision of your flesh, God made you alive together with him, when he forgave us all our trespasses, ¹⁴erasing the record that stood against us with its legal demands. He set this aside, nailing it to the cross. ¹⁵He disarmed the rulers and authorities and made a public example of them, triumphing over them in it.

Gospel: Luke 11:1-13

¹[Jesus] was praying in a certain place, and after he had finished, one of his disciples said to him, “Lord, teach us to pray, as John taught his disciples.”² So he said to them, “When you pray, say:

Father, may your name be revered as holy.

May your kingdom come.

³Give us each day our daily bread.

⁴And forgive us our sins, for we ourselves forgive everyone

indebted to us.

And do not bring us to the time of trial.”

⁵ And he said to them, “Suppose one of you has a friend, and you go to him at midnight and say to him, ‘Friend, lend me three loaves of bread,’ ⁶ for a friend of mine has arrived, and I have nothing to set before him.’ ⁷ And he answers from within, ‘Do not bother me; the door has already been locked, and my children are with me in bed; I cannot get up and give you anything.’ ⁸ I tell you, even though he will not get up and give him anything out of friendship, at least because of his persistence he will get up and give him whatever he needs.

⁹ “So I say to you, Ask, and it will be given to you; search, and you will find; knock, and the door will be opened for you. ¹⁰ For everyone who asks receives, and everyone who searches finds, and for everyone who knocks, the door will be opened. ¹¹ Is there anyone among you who, if your child asked for a fish, would give a snake instead of a fish? ¹² Or if the child asked for an egg, would give a scorpion? ¹³ If you, then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him!”

Sermon

Answering prayers

I had a conversation with a frustrated member of the congregation last week.

The subject of our talk was an email sent out by the synodical and the national bishops about the horrendous actions against the people of Gaza.

This member thought that the bishops’ appeal to member congregations in the ELCIC was tepid at best.

The email called on congregations and their members to give financially to the Evangelical Lutheran Church in Jordan and the Holy Land ... to learn more about our sister synod in the Holy Land and its efforts to minister to the victims of oppression and violence on the West Bank and in Gaza ... and called on us to pray.

This member lamented that there were no concrete actions suggested to directly address the hatred and armed violence supported and conducted by the government in Israel and supported by other governments in the world.

The member was looking for a bold response from the bishops ... the member was looking for ... something a little more concrete from our church leaders.

The person even emailed Bishop Carla to voice their disappointment.

Let’s just say that the bishop’s response did not make things better.

It basically just re-emphasized the three recommendations in the first email.

All three are fine recommendations ... be informed ... support the humanitarian mission ... pray for change.

The bishops all assume that prayer is part of our daily lives ... and it should be ... as a family of faith, it must be.

Prayer is an essential part of Jesus' life.

Luke offers us a vision of a Jesus who prays before each decision and each act of ministry. It happens five times before the disciple makes the request this morning.

The other gospel versions of this story don't include a mention that Jesus was communing with the Father before the disciple approaches him with a request ... "teach us to pray."

After all, if Jesus goes off by himself to pray, the disciples have no model to follow.

They want him to teach them, just as John had taught his disciples.

Maybe, the way people prayed marked them as the followers of a particular prophet.

Maybe, John's followers had a distinct way of praying and Jesus' followers wanted their own special way to pray.

Prayer marks their identity to the world. It remains one of the marks of our life in faith.

One of the students in my hospital chaplaincy class could offer lengthy and elaborate prayers at the drop of a hat.

Her prayers would last a few minutes and include lengthy lists of people and groups who were known only to her ... but who had to be named before God.

Another of my classmates would offer the same short prayer whenever she was called upon by our supervisor.

"Holy Parent, we are grateful for our gathering this morning. Amen"

Prayer ... how they prayed ... are how they and their respective faith communities are known.

How we pray ... as well as the forms of worship and outreach we practice ... mark communities of faith just as they mark their members.

Jesus doesn't tell the disciples how to clasp their hands ... or how to hold them outward ... where to cast their gaze ... up or down ... eyes open or closed.

There is no mention of bending knee or if they should stand.

Jesus gives them the substance ... a framework ... for the disciples to use as they craft their own heartfelt petitions to God.

We are offered Luke's version of what we know as the "Lord's Prayer."

You can hear that it is different from the same prayer offered by the other gospel writers ... especially Matthew's version.

Luke's is brief and lacks some of the verbiage that the other gospel versions offer.

Jesus' instructions in Luke place a priority on the person's intimate relationship with God ... the first word is "Father."

Before the person prays for their daily bread ... for forgiveness and for deliverance ... the focus is on God. That is where the promise of prayer lies ... that God is close to us and that God is listening.

Prayer isn't about saying the right words.

Prayer is about staying in that relationship with a God who loves us.

Prayer is an expression of trust and devotion ... to God and to others. What we say as we pray says a lot about our theology ... about what we hold dear to our hearts.

The things that Jesus instructs followers to place in prayer are those things that also mark the kingdom of God. The prayer Jesus offers this morning aligns hearts with the God's desire for the world.

Our prayers are the words with which we connect with the divine and give voice to the needs of those around us and of the world ... food ... water ... shelter ... wise stewardship of creation ... peace. Prayers are not intended to be for those things that are at odds with God's desires for us.

As Lutheran scholar Rolf Jacobson says:

“Prayer puts us at risk of getting involved in God's condition. “

... getting involved in God's condition.

Perhaps, prayer ... then ... is a starting point.

Once we consider those needs and name them, then we get involved ... moving us beyond simple “thoughts and prayers.”

Our Lutheran counterparts south of the border put it this way: “God's work, our hands.”

Prayer leads us to accept the risk and work to bring the kingdom of God near.

There is a Latin term: “Ora et labora.”

The term comes to us from the Benedictine Order. It means “pray and labour.” The idea is that our prayer and our efforts are interwoven in life.

Ora et labora calls for a balance between the spiritual, work and the community sides of a person's life. The balance calls a person's life into a certain rhythm ... pray then work.

Originally, the Benedictines meant field work ... tending the flocks ... harvesting the crops ... or any work with a person's hands ... when they thought of labour.

But ... maybe ... maybe ... we can consider ministry efforts to ease people's hunger, pain, suffering and uncertainty as an adaption of the term to our modern times.

Pray and work becomes pray and minister ... pray and feed ... pray and advocate ... pray and love.

The same life rhythm Jesus follows in Luke's gospel.

Luke's passage ends with Jesus's lesson that shows that God listens and answers prayers.

Jesus illustrates the lesson with the story of a man who refuses to get out of bed to provide bread to a friend who has an unexpected guest arrive during the night.

The friend's pleas finally get results from the man in the bed.

Our translation of the Bible uses the word “persistence,” but the word can also be translated as “shameless.”

“Shameless” makes sense since the host would have been shamed if he failed to show hospitality to the guest by

feeding him ... regardless of when he arrived.

AMEN

The “shameless” requests result in the man getting out of bed and ensuring that his friend is not shamed in the community for failing to take proper care of his guest.

The story calls disciples to be boldly shameless in their prayers ... to show some nerve as they model such prayer for others ... to trust that God hears the petitions and ... through the Spirit ... calls us to be the agents of grace for the coming kingdom ... to offer what is being asked and sought by others.

... and to open the doors of hearts as we seek to be an answer to the prayers of others.

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.

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.