



Trinity Evangelical Lutheran Church
www.trinitylutheran.ca

September 7, 2025
13th Sunday after Pentecost

Announcements

Today, we offer a Pirate Liturgy for Back to Church Sunday

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

November 2 – All Saints Service in which we remember the saints in our lives who have gone on to the kingdom. You are invited to bring a candle to light and place before the altar. Don't have a candle? Don't worry. We'll have some available.

Also Happening

September 13 – Clothing Giveaway, 10 a.m – 2 p.m. Donations and volunteers welcome!

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

Called to contemplate the cost of discipleship, we might be helped by translating Paul's request to Philemon into our prayer of the day: Refresh my heart in Christ. Strengthened by the company and forgiveness of Christ in holy communion and recalling God's grace in remembrance of baptism, we can be strengthened in this hour to "choose life"—to choose life in God as our own.

Hymns

WOV #788 Glory to God

ELW # 641 All are welcome

ELW # 583 Take my life, that I may be

ELW # 845 Voices raised to you

ELW # 808 Lord Jesus, you shall be my song

Prayer of the day

Holy Creator, ye created women and men in yar own image to till t'arth and help one another. Give us hearts to continue tending to all that ye have made so that t'arth will sustain life for generations to come.

Aye, Aye

First reading Deuteronomy 30:15-20

¹⁵ "See, I have set before you today life and prosperity, death and adversity. ¹⁶ If you obey the commandments of the Lord your God that I am commanding you today, by loving the Lord your God, walking in his ways, and observing his commandments, decrees, and ordinances, then you shall live and become numerous, and the Lord your God will bless you in the land that you are entering to possess. ¹⁷ But if your heart turns away and you do not hear but are led astray to bow down to other gods and serve them, ¹⁸ I declare to you today that you shall certainly perish; you shall not live long in

the land that you are crossing the Jordan to enter and possess. ¹⁹ I call heaven and earth to witness against you today that I have set before you life and death, blessings and curses. Choose life so that you and your descendants may live, ²⁰ loving the Lord your God, obeying him, and holding fast to him, for that means life to you and length of days, so that you may live in the land that the Lord swore to give to your ancestors, to Abraham, to Isaac, and to Jacob."

Psalm: 1

¹ Happy are they who have not walked in the counsel ^l of the wicked, nor lingered in the way of sinners, nor sat in the seats ^l of the scornful!

² **Their delight is in the law ^l of the Lord, and they meditate on God's teaching ^l day and night. R**

³ They are like trees planted by streams of water, bearing fruit in due season, with leaves that ^l do not wither; everything they ^l do shall prosper.

⁴ **It is not so ^l with the wicked; they are like chaff which the wind ^l blows away.**

⁵ Therefore the wicked shall not stand upright when ^l judgment comes, nor the sinner in the council ^l of the righteous.

⁶ **For the Lord knows the way ^l of the righteous, but the way of the wicked shall ^l be destroyed.**

Second reading: Philemon 1-21

¹ Paul, a prisoner of Christ Jesus, and Timothy our brother,

To our beloved coworker Philemon, ² to our sister Apphia, to our fellow soldier Archippus, and to the church in your house:

³ Grace to you and peace from God our Father and the Lord Jesus Christ.

⁴ I thank my God always when I mention you in my prayers, ⁵ because I hear of your love for all the saints and your faith toward the Lord Jesus. ⁶ I pray that the partnership of your faith may become effective as you comprehend all the good that we share in Christ. ⁷ I have indeed received much joy and encouragement from your love, because the hearts of the saints have been refreshed through you, my brother.

⁸ For this reason, though I am more than bold enough in Christ to command you to do the right thing, ⁹ yet I would rather appeal to you on the basis of love—and I, Paul, do this as an old man and now also as a prisoner of Christ Jesus. ¹⁰ I am appealing to you for my child, Onesimus, whose father I have become during my imprisonment. ¹¹ Formerly he was useless to you, but now he is indeed useful to you and to me. ¹² I am sending him, that is, my own heart, back to you. ¹³ I wanted to keep him with me so that he might minister to me in your place during my imprisonment for the gospel, ¹⁴ but I preferred to do nothing without your

consent in order that your good deed might be voluntary and not something forced. ¹⁵ Perhaps this is the reason he was separated from you for a while, so that you might have him back for the long term, ¹⁶ no longer as a slave but more than a slave, a beloved brother—especially to me but how much more to you, both in the flesh and in the Lord.

¹⁷ So if you consider me your partner, welcome him as you would welcome me. ¹⁸ If he has wronged you in any way or owes you anything, charge that to me. ¹⁹ I, Paul, am writing this with my own hand: I will repay it. I say nothing about your owing me even your own self. ²⁰ Yes, brother, let me have this benefit from you in the Lord! Refresh my heart in Christ. ²¹ Confident of your obedience, I am writing to you, knowing that you will do even more than I ask.

Gospel: Luke 14: 25-33

²⁵ Now large crowds were traveling with [Jesus], and he turned and said to them, ²⁶ “Whoever comes to me and does not hate father and mother, wife and children, brothers and sisters, yes, and even life itself, cannot be my disciple. ²⁷ Whoever does not carry the cross and follow me cannot be my disciple. ²⁸ For which of you, intending to build a tower, does not first sit down and estimate the cost, to see whether he has enough to complete it? ²⁹ Otherwise, when he has laid a foundation and is not able to finish, all who see it will begin to ridicule him, ³⁰ saying, ‘This fellow began to build and was not able to finish.’ ³¹ Or

what king, going out to wage war against another king, will not sit down first and consider whether he is able with ten thousand to oppose the one who comes against him with twenty thousand? ³² If he cannot, then while the other is still far away, he sends a delegation and asks for the terms of peace. ³³ So therefore, none of you can become my disciple if you do not give up all your possessions.”



Sermon

“It’s our call”

Avast, welcome ye back ... may ye all know the Lord’s grace ... and may ye know fair winds and following seas

Let’s put aside the piratese for a few moments.

In considering this morning’s passage from Luke, I am reminded of

my decision to end my time in journalism and enter the ministry.

The decision ... although it might have seemed sudden to those who knew me back then ... was actually years in the making.

I had become a journalist when I was 19 because I like to write and I saw the means to fight injustice and change people’s lives for the better. More than three decades later, I had been working the night desk for almost ten years and changing nothing other than the occasional comma and semi-colon.

Making the decision was just the first step ... there were interviews with synod officials ... seminary leaders ... psychologists.

There were hours-long tests and evaluations that had to be taken and then meetings to review the results.

Then, there were meetings with candidacy committee members and spiritual directors ... all intended to discern my sense of call to the ministry and to ensure I knew what I was getting into as a disciple.

The question “Why do you want to be a pastor?” was asked on a regular basis by a number of people.

There were questions that started with the words: “What would you do if...”

All of the pieces of the process were intended to ensure that I understood the expectations that would be placed upon a pastor once they entered congregational life.

Jesus' message this morning seeks to do the same with the prospective followers gathered in the crowd.

So far, Luke has shared a gospel vision of a Jesus committed to inviting and welcoming all people to experience an intimate relationship with God ... with a God who's present and active in the world.

Last week, our new national bishop shared a message that calls for humility ... to avoid jockeying for those seats of status ... to invite the poor to the table and give them the places of honour.

Now, the crowd gathered around Jesus hears that to enter into a life of humble service as a disciples should only happen after a great deal of thought because following Jesus carries a cost ... and it's a price that not everyone is willing to pay.

Jesus tells the crowd that in order to fully and completely embrace a life of discipleship, they will have to hate their parents ... their sisters and brothers ... EVEN their own children.

They are expected to hate the life they lead and all the possessions and things that the world deems as being important.

They are expected to take up the cross as they follow Jesus.

This is some pretty harsh stuff, but to Luke these are the entrance requirements for discipleship.

I can't imagine a lot of modern-day congregations ever using these requirements for people wanting to come into their communities. Want to be a member of Trinity? Then, hate your

parents ... carry a cross ... and come on in!

Just to stress the need for potential disciples to put some real thought behind their sense of call, Jesus offers two cautionary examples.

One is a builder who fails to properly plan and estimate the cost of building a tower. The project remains partially completed and stands as a monument to his poor decision making. People will mock the builder for his half-hearted, poorly thought-out approach.

The other is a king who compares the size of his army to the size of another king's forces and ... realizing that he is out-numbered ... and decides that peace is a better option to losing a war.

Jesus doesn't want prospective followers to have any illusions about what will be expected of them.

To properly live into being a disciple means having to place God above all others ... above family and friends ... above possessions and status. It means placing service to others above your own self-interest.

But hating your parents and family? Really?

That seems overly harsh and extreme ... especially considering the commandment to honour one's father and mother and Jesus' call to love neighbours and even your enemies.

So, maybe the reasons for the extreme message is to get the people to realize the harsh realities of the life.

Maybe Jesus doesn't want people to follow him with some rose-coloured view of what it means to be a disciple. That it grants you special status ... that it gives you all of the benefits with none of the responsibilities.

Jesus wants prospective disciples to understand that there will be sacrifice and hard work if they are to truly follow him ... to understand that discipleship is hard ... sometimes incredibly hard ... that the responsibility is theirs and the benefits lie elsewhere.

Interestingly, Jesus' use of the word "hate" is not how modern listeners understand the word.

In the Old Testament, the word hate was sometimes used to mean "love less."

If we take the word that way ... Jesus is instructing the gathering that they must love God more than family and more than possession and more than status and power.

They must love God to the point of sacrificing all those things to serve their call as disciples ... to serve as followers of Jesus ... to live their lives as children of God.

As biblical scholar Diane Chen once said:

"To become Jesus' follower, one's preference ... loyalty, love and priority ... must reside with Jesus over all people and things one holds dear."

During Jesus' time, a person's identity in the community was defined by their family and their place within the family unit. The head of the family made

the decisions and those in the family had to honour them.

Families may not approve of a member placing loyalty ... love and their priorities elsewhere ... they may try to pull them away ... and back into a life of status and possession.

So, that is why Luke argues that loving God more than family becomes necessary for effective discipleship.

Jesus' followers will have a different identity.

Following Jesus will change who you are ... it is not for spiritual overachievers who make their service to others known for short-term personal gain.

Following Jesus is a long journey that requires persistence and continual revisions of what we hold to be important. It is not a solitary journey, but one taken with others whose hearts are also attuned to the needs of others.

It is a journey of grace ... that gift that comes to us through the cross. It is a gift of hope and of life.

In this morning's passage from Deuteronomy, Moses urges the people about to cross the Jordan and enter the promised land to "Choose life so that you and your descendants may live, loving the Lord your God, obeying him, and holding fast to him, for that means life to you."

Choose life ... Moses says ... choose life.

That is the both the promise and the requirement of discipleship ... choosing life.

Choosing a life of discipleship brings new life to the disciple as new priorities and perspectives serve to transform the person. And it brings new life to the people they serve ... comforting, healing, loving ... the acts that offer life and hope to those being oppressed, wounded or forgotten.

Choosing to be a disciple ... to love God more than all else ... means new life made possible by grace.

Discipleship is a process of commitment and not just a statement of intention.

It goes beyond just recognizing the wounds ... discipleship calls hearts into action.

Jesus' words to the crowd challenge us as individuals and as a family of faith to faithfully and wholeheartedly engage in those ministries to which we are called.

Jesus' words call us to recognize the distractions ... those considerations that really shouldn't be considered ... that can derail our call to serve and render our service to those in need ineffective.

The words call us to rise to the challenge of discipleship ... to build the muscles and develop the calluses to allow us to fully carry the cross into the world ... to realize that we have been given the grace to do what is hard ... and to understand that we may never get it all right ... but to know we can trust in the one we follow.

AMEN

Lord's Prayer

Arr Father in heaven, hallow'd be yar Name, yar kingdom come, yar will be done, on arth as in heaven. Give us today arr daily ration. Fergive us arr sins as we fergive those scurvy dogs who sneak up behind us. And lead us not into temptation, but deliver us from evil. Far thine be the kingdom, and the pow'r, and the glory, farever and ever.

Aye, Aye

Blessing

Almighty God,
Father, + Son,
and Holy Spirit,
bless ye now and forever.

AMEN

More Announcements

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.