



Trinity Evangelical Lutheran Church  
[www.trinitylutheran.ca](http://www.trinitylutheran.ca)

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September 14, 2025  
*14<sup>th</sup> 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**

**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**

*The grumbling of the religious leaders in today's gospel is actually our holy hope: This Jesus welcomes sinners and eats with them. That our God seeks and saves the lost is not only a holy hope, it is our only hope. As the writer of 1 Timothy reminds us, "The saying is sure and worthy of full acceptance, that Christ Jesus came into the world to save sinners." Thanks be to God.*

## Hymns

WOV #788 Glory to God

ELW #807 Come, thou font of every  
blessing

ELW #779 Amazing Grace

ELW # 845 Voices raised to you

ELW #834 immortal, invisible, God only  
wise

## Prayer of the day

O God, overflowing with mercy and compassion, you lead back to yourself all those who go astray. Preserve your people in your loving care, that we may reject whatever is contrary to you and may follow all things that sustain our life in your Son, Jesus Christ, our Saviour and Lord.

**Amen**

## First reading Exodus 32:7-14

<sup>7</sup> The Lord said to Moses, "Go down at once! Your people, whom you brought up out of the land of Egypt, have acted perversely; <sup>8</sup> they have been quick to turn aside from the way that I commanded them; they have cast for themselves an image of a calf and have worshiped it and sacrificed to it and said, 'These are your gods, O Israel, who brought you up out of the land of Egypt!' " <sup>9</sup> The Lord said to Moses, "I have seen this people, how stiff-necked they are. <sup>10</sup> Now let me alone so that my



wrath may burn hot against them and I may consume them, and of you I will make a great nation."

<sup>11</sup> But Moses implored the Lord his God and said, "O Lord, why does your wrath burn hot against your people, whom you brought out of the land of Egypt with great power and with a mighty hand? <sup>12</sup> Why should the Egyptians say, 'It was with evil intent that he brought them out to kill them in the mountains and to consume them from the face of the earth'? Turn from your fierce wrath; change your mind and do not bring disaster on your people. <sup>13</sup> Remember Abraham, Isaac, and Israel, your servants, how you swore to them by your own self, saying to them, 'I will multiply your descendants like the stars of heaven, and all this land that I have promised I will give to your descendants, and they shall inherit it forever.' " <sup>14</sup> And the Lord changed his mind about the disaster that he planned to bring on his people.

**Psalm: 51: 1-10**

<sup>1</sup> Have mercy on me, O God,  
according to your <sup>1</sup> steadfast love;  
in your great compassion blot  
out <sup>1</sup> my offenses.

<sup>2</sup> **Wash me through and  
through <sup>1</sup> from my wickedness,  
and cleanse me <sup>1</sup> from my sin.**

<sup>3</sup> For I know <sup>1</sup> my offenses,  
and my sin is ev- <sup>1</sup> er before me.

<sup>4</sup> **Against you only have I sinned  
and done what is evil <sup>1</sup> in your  
sight;**

**so you are justified when you  
speak and right <sup>1</sup> in your  
judgment.**

<sup>5</sup> Indeed, I was born <sup>1</sup> steeped in  
wickedness,  
a sinner from my <sup>1</sup> mother's  
womb.

<sup>6</sup> **Indeed, you delight in  
truth <sup>1</sup> deep within me,  
and would have me know  
wisdom <sup>1</sup> deep within.**

<sup>7</sup> Remove my sins with hyssop, and  
I <sup>1</sup> shall be clean;  
wash me, and I shall be pur- <sup>1</sup> er  
than snow.

<sup>8</sup> **Let me hear <sup>1</sup> joy and gladness;  
that the body you have  
broken <sup>1</sup> may rejoice.**

<sup>9</sup> Hide your face <sup>1</sup> from my sins,  
and blot out <sup>1</sup> all my wickedness.

<sup>10</sup> **Create in me a clean <sup>1</sup> heart, O  
God,  
and renew a right spir- <sup>1</sup> it  
within me.**

**Second reading: 1 Timothy 1:12-17**

<sup>12</sup> I am grateful to Christ Jesus our  
Lord, who has strengthened me,  
because he considered me faithful and  
appointed me to his service, <sup>13</sup> even  
though I was formerly a blasphemer,  
a persecutor, and a man of violence.  
But I received mercy because I had  
acted ignorantly in unbelief, <sup>14</sup> and the  
grace of our Lord overflowed for me  
with the faith and love that are in  
Christ Jesus. <sup>15</sup> The saying is sure and  
worthy of full acceptance: that Christ  
Jesus came into the world to save  
sinners — of whom I am the  
foremost. <sup>16</sup> But for that very reason I  
received mercy, so that in me, as the  
foremost, Jesus Christ might display  
the utmost patience as an example to  
those who would come to believe in  
him for eternal life. <sup>17</sup> To the King of  
the ages, immortal, invisible, the only  
God, be honor and glory forever and  
ever. Amen.

**Gospel: Luke 15:1-10**

<sup>1</sup> Now all the tax collectors and sinners  
were coming near to listen to [Jesus.] <sup>2</sup>  
And the Pharisees and the scribes were  
grumbling and saying, "This fellow  
welcomes sinners and eats with them."

<sup>3</sup> So he told them this parable: <sup>4</sup>  
"Which one of you, having a hundred  
sheep and losing one of them, does not  
leave the ninety-nine in the wilderness  
and go after the one that is lost until he  
finds it? <sup>5</sup> And when he has found it, he  
lays it on his shoulders and

rejoices. <sup>6</sup> And when he comes home, he calls together his friends and neighbors, saying to them, 'Rejoice with me, for I have found my lost sheep.' <sup>7</sup> Just so, I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance.

<sup>8</sup> "Or what woman having ten silver coins, if she loses one of them, does not light a lamp, sweep the house, and search carefully until she finds it? <sup>9</sup> And when she has found it, she calls together her friends and neighbors, saying, 'Rejoice with me, for I have found the coin that I had lost.' <sup>10</sup> Just so, I tell you, there is joy in the presence of the angels of God over one sinner who repents."

## **Sermon**

### **Determined Grace**

May God's grace be known to you this day, and may it ever flow from your hearts into the world

Part of my ministry at Trinity involves serving as one of the chaplains in the chaplaincy network at the University. I fill a two-hour shift each week in the drop-in centre giving ear to student's needs and concerns and ensuring that they know that God's love is ever-present as they navigate their lives.

Like the church, the chaplaincy network took a hit during the Covid crisis

... the shutdown hurt and social distancing had an impact on the chaplains' ability to serve the students. Even now, the chaplaincy network is working on re-establishing itself.

The network had a table at an orientation event for first-year students held two weeks ago,

There were free Bibles, games, prizes and information about the network, the University Community Church and Trinity ... there were also about 200 Freezies in a cooler under the table, ... by the way, if you want a Freezie, there are another 100 in our freezer room.

Hundreds of young people came to the table. They asked questions about the network and the church and a number asked for copies of the Bible. The music director from the University church worked at recruiting musicians and even bore witness to Trinity's clothing giveaway ministry. At the end of the table, I spoke about Trinity's efforts to be an affirming congregation.

The students' enthusiasm ... curiosity and their authentic search for something that speaks to their spiritual needs was encouraging.

What I learned was that ... elsewhere in event ... a catholic chaplaincy group had a table. They ... it seems ... only serve catholic students at the university. Students from other denominations or faith traditions are sent to the chaplaincy network because the network offers its services to all students ... regardless of faith group.

Less than halfway through the event, the other table had packed up and left. Few ... it seems ... visited the table.

There are still some denominations and church leaders who believe that all do not belong ... unless you're exactly like the people who are already in the pews. That "those people" do not merit God's grace.

This morning, a crowd of people gather around Jesus as he heads toward Jerusalem.

In amongst the crowd are religious leaders ... Pharisees and scribes ... others who are attracted by Jesus' teachings and ministry ... and mixed in among them are tax collectors and sinners ... those people who religious leaders and members of the community consider unacceptable or undesirable because they do not believe or behave properly.

As this passage begins, the Pharisees and the scribes are grumbling about Jesus' inclusive acts. Jesus ... it seems ... has been associating with the wrong people.

The Pharisees and the scribes believe they have experienced God's grace and they resent that grace being made available and shared with those they deem unworthy or who they despise.

The pharisees and the scribes complain, "This fellow welcomes sinners and eats with them."

So, Jesus shares two parables in answer to their grumbling complaints.

In the first, the owner of a flock of sheep loses track of a single sheep. He leaves the flock to find the lone animal and once he does, brings the sheep back into the fold.

In the second parable, a woman has saved 10 silver coins and loses one.

She lights a lamp to push away the darkness in the room ... she then sweeps away the dust and dirt and carefully searches until she has found it.

Jesus' parables give two examples of God's total commitment to finding the lost and bringing them back. God is seen as the owner of the flock and as the woman. Their actions in these parables show that God is an active and determined participant in seeking those who are lost and restoring them to community.

Jesus provides a vision of determined seeking ... to seek and find those who have been pushed to the margins ... to bring back those who others have decided are unworthy of God's unconditional love. Jesus' followers are to practice such dogged determination in their love of others ... in their ministry to others.

One thing that listeners can easily miss ... as they consider the sheep, the coin and their owners is the question that Jesus asks the crowd ... and especially the Pharisees and the scribes.

Jesus asks: "which one of you ...?"

Which one of you would risk 99 sheep to rescue just one?

Which one of you would expend so much effort just to find a single coin?

It is a question we are each invited to consider.

Which one of us is willing to risk as individuals or as a family of faith in order to serve others? ... to heal the wounds that have been inflicted upon them? ... to bring them back into community?

Which one of us is willing to risk traveling into unfamiliar places to bring that those who are lost and at risk of being forgotten ... to save the stranger ... the other?

Which one of us even wants to find the lost?

Which ones of us is willing to risk our time ... our energy ... our resources ... our comfort ... our personal bias and desires in order to save others?

The dogged determination shown by the flock's owner and of the woman this morning calls us to take the risk of leaving the familiar to bring in the lost ... and make the community whole.

When that happens it is cause for all to celebrate ... Jesus says that whenever the lost are found there is joy here and in heaven because God's love is fully made known.

This passage from Luke invites us to experience and embody the heart of God in the world. Jesus teaches us that those some consider as outsiders ... those who are rejected, marginalized and hated ... are also recipients of grace and we are to seek them out so they know they they are loved.

It calls us into the dirty, uncomfortable and unfamiliar places where hope and healing are so desperately needed.

It calls us to sweep away the dust of old life that can cling to our hearts ... that can clog it and keep us from welcoming and embracing all. To shed the hollow righteousness that can keep us where its comfortable rather than venturing out into the unknown to find the lost.

In the past, we have heard and spoken about our need to show radical hospitality.

In a sense, this is a call for congregations and their memberships to actively and decisively welcome the stranger into the faith community ... to radically practice the words from the hymn, "All are welcome."

This is what causes grumbling among some.

This morning, the pharisees and the scribes are grumbling because Jesus shows radical hospitality to those that the religious leaders considered to be outcasts ... morally compromised ... or the less-than-desirable members of the community to his table.

"Those people" flock to hear Jesus' message of inclusion and love ... of a God who calls all into a relationship with the divine.

Being a follower of Jesus is not an exclusive activity ... it is an inclusive act of community. It is a determined commitment to love one another ... to serve one another ... to look beyond our

own comfort and be willing to embrace all.

In another sense ... an equally important sense ... it means welcoming the stranger .... the unknown person ... into our hearts ... because that is where grace resides and that is where ... through the Spirit ... the promise of grace is made known.

If we are to embody God's expansive and unconditional loving embrace ... if we are fully and completely committed as the owner of the flock and the woman are this morning ... then those things that can cause grumbling and questions about the worthiness of others ... can have no hold on our hearts or lives.

Then, grace can be fully realized through our words and actions.

Then, love flourishes ... then the lost is found and brought into community and that moment ... that time ... is truly when the celebration of a restored or a new life begins.

It is when grace is amazing power is realized.

So, let us doggedly pursue love.

**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**

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.