



Trinity Evangelical Lutheran Church
www.trinitylutheran.ca

September 21, 2025
15th 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

October 11 – 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

As we are invited today to consider what it means to be managers (rather than owners) of all that we have, it is crucial to recognize that we are bought with a price. "Christ Jesus, himself human, . . . gave himself a ransom for all." Apart from the generosity of God we have nothing—we are nothing. By God's gracious favor we have everything we need.

Hymns

WOV #788 Glory to God

ELW #720 We are called

ELW #655 Son of God, eternal saviour

ELW #583 – Take my life, that I may be

ELW # 793 Be thou my vision

Prayer of the day

God among us, we gather in the name of your Son to learn love for one another. Keep our feet from evil paths. Turn our minds to your wisdom and our hearts to the grace revealed in your Son, Jesus Christ, our Saviour and Lord.

Amen

First reading: Amos 8: 4-7

⁴ Hear this, you who trample on the needy,
and bring to ruin the poor of the land,
⁵ saying, “When will the new moon be over
so that we may sell grain,
and the Sabbath,
so that we may offer wheat for sale?
We will make the ephah smaller and the shekel heavier
and practice deceit with false balances,



⁶ buying the poor for silver
and the needy for a pair of sandals
and selling the sweepings of the wheat.”

⁷ The Lord has sworn by the pride of Jacob:

Surely I will never forget any of their deeds.

Psalm: 113

¹ Hallelujah! Give praise, you servants ^l of the Lord;
praise the name ^l of the Lord.

² **Let the name of the ^l Lord be blessed,
from this time forth
for- ^l evermore.**

³ From the rising of the sun to its ^l going down
let the name of the ^l Lord be praised.

⁴ **The Lord is high a- ^l bove all nations;
God’s glory a- ^l bove the**

heavens. \

⁵ Who is like the ^l Lord our God,
who sits en- ^l throned on high,

⁶ **but stoops ^l to behold
the heavens ^l and the earth?**

⁷ The Lord takes up the weak out ^l of
the dust

and lifts up the poor ^l from the
ashes,

⁸ **enthroning them ^l with the rulers,
with the rulers ^l of the people.**

⁹ The Lord makes the woman of
a ^l childless house

to be a joyful mother of
children. ^l Hallelujah!

Second reading: 1 Timothy 2: 1-7

¹ First of all, then, I urge that
supplications, prayers, intercessions,
and thanksgivings be made for
everyone, ² for kings and all who are in
high positions, so that we may lead a
quiet and peaceable life in all godliness
and dignity. ³ This is right and
acceptable before God our Savior, ⁴ who
desires everyone to be saved and to
come to the knowledge of the truth. ⁵ For
there is one God;

there is also one mediator between
God and humankind,

Christ Jesus, himself human,

⁶ who gave himself a ransom for all
—this was attested at the right time.⁷ For
this I was appointed a herald and an
apostle (I am telling the truth; I am not
lying), a teacher of the gentiles in faith
and truth.

Gospel: Luke 16: 1-13

¹ Then Jesus said to the disciples,
“There was a rich man who had a man-
ager, and charges were brought to him
that this man was squandering his prop-
erty. ² So he summoned him and said to
him, ‘What is this that I hear about you?
Give me an accounting of your manage-
ment because you cannot be my man-
ager any longer.’ ³ Then the manager
said to himself, ‘What will I do, now that
my master is taking the position away
from me? I am not strong enough to dig,
and I am ashamed to beg. ⁴ I have de-
cided what to do so that, when I am dis-
missed as manager, people may wel-
come me into their homes.’ ⁵ So, sum-
moning his master’s debtors one by one,
he asked the first, ‘How much do you
owe my master?’ ⁶ He answered, ‘A hun-
dred jugs of olive oil.’ He said to him,
‘Take your bill, sit down quickly, and
make it fifty.’ ⁷ Then he asked another,
‘And how much do you owe?’ He
replied, ‘A hundred containers of wheat.’
He said to him, ‘Take your bill and make
it eighty.’ ⁸ And his master commended
the dishonest manager because he had
acted shrewdly, for the children of this
age are more shrewd in dealing with
their own generation than are the chil-
dren of light. ⁹ And I tell you, make
friends for yourselves by means of dis-
honest wealth so that when it is gone
they may welcome you into the eternal
homes.

¹⁰ “Whoever is faithful in a very little is
faithful also in much, and whoever is dis-
honest in a very little is dishonest also in

much. ¹¹ If, then, you have not been faithful with the dishonest wealth, who will entrust to you the true riches? ¹² And if you have not been faithful with what belongs to another, who will give you what is your own? ¹³ No slave can serve two masters, for a slave will either hate the one and love the other or be devoted to the one and despise the other. You cannot serve God and wealth.”

Sermon

“Our Bottom Line”

There is a story from ancient Roman times about the owner of a grand estate.

Like Luke’s story this morning, the Roman story involves a property owner and a manager.

In the Roman story, the owner expects his estate to provide him with an annual income of 10,000 sesterces. These were small gold, silver or brass coins used as currency in the Roman Empire.

The estate’s manager arrives to deliver the income to his boss. He hands over not 10,000 sesterces 20,000! ... Twice the amount that was expected. The owner is thrilled with the result of his estate’s production. He is so happy that he doesn’t question how the manager was able to double the expected income.

Now, had he asked, the owner would have learned that the manager had cut down all the trees on the estate and sold the wood. He had all the tiles in the house and guest buildings removed

and sold to neighbouring estates. The manager also sold all the equipment needed to harvest the fields at the estate.

The owner might also have discovered that, while manager delivered 20,000 sesterces, he pocketed 100,000.

The owner eventually discovers that his short-term profit carries long-term costs.

He learned that everything needed for the estate to produce an income in coming years was gone. The estate was left in ruins and the manager was on the run.

Things go better for the manager in this morning’s gospel story.

Depending on which version of the Bible you’re reading, the manager in Luke’s story has been called “dishonest,” “cheating,” “cunning,” “unrighteous” or “shrewd.”

In the story, a rich man heard a rumour that his manager has been squandering his property.

Rather than collecting facts, the rich man accepts the gossip as truth and dismisses the manager.

Then, he tells the manager to bring him the books to see how badly mismanaged his property has been under his direction.

The manager is in a panic.

There’s been no planning for the future.

The manager laments that he cannot handle performing labour in the fields or around the estate and he would

be too embarrassed to beg on the streets. People he knows through his service to the rich man won't welcome him into their homes. This is a crisis.

The manager has no options ... until he hits upon an out-of-the-box idea.

He calls in all the people who carry debts with the rich man.

You can picture them lining up in front of the manager's table. There he sits with the ledger in front of him. The manager motions the first person forward.

"How much do you owe?" he asks.

The man answers, "100 jugs of oil."

"Make it fifty ... quick change your bill!"

The next person owes 100 containers of wheat. It is reduced to eighty.

And on and on it goes, down the line, each person has his debt cut by different percentages.

Some say that the manager had been skimming off the top and that he was just removing extra amounts he added to line his own pockets ... others say that he is cutting the interest the rich man charged ... even though tradition says interest should never be charged.

We're not sure because Jesus doesn't tell the disciples anything about what the manager's or the rich man's practices ... except for the manager's desperate actions.

We can't assume that the rich man was an honest businessman or a well-regarded member of the community. Nor can we assume the manager was

dishonest or swindler ... remember this crisis is based on gossip and rumour.

Still, the manager has gained the debtors' favour ... and has improved their lives by easing the burdens they had been carrying. And if the people don't know that the manager has been released from employment ... they believe that it has all done in the rich man's name.

The people are so happy and grateful that the manager is sure he'll find a place with his new friends and business acquaintances. He has improved his chances of remaining in the community.

After all the debtors have left ... likely thrilled to see their burdens eased through this unexpected renegotiation ... the rich man goes over the accounting ledger. He finds that his former employee has placed him in a bind.

To the community, this all looks like a virtuous act intended to improve their lives.

The rich man will look bad in the community if he tries to cancel all the renegotiated deals and return everyone to the original agreements ... those who have done business with him in the past may become hesitant to do so in the future.

The rich man could also look foolish for allowing a former employee to reduce people's debts in such a way.

Nope. It's better to let the new deals remain in place. The rich man will be celebrated within the village. In fact, the rich man ... even though there is no talk

of rehiring the former manager ... commends him for being so shrewd.

It almost sounds like Jesus commends the manager's actions... almost ... not quite ... well ... kinda maybe. Is Jesus really telling the disciples to follow the manager's example?

After Jesus finishes the story he tells the disciples:

"...for the children of this age are more shrewd in dealing with their own generation than are the children of light. ⁹And I tell you, make friends for yourselves by means of dishonest wealth so that when it is gone they may welcome you into the eternal homes."

Theologian John T. Carroll once wrote that money creates an unrighteous domain when the quest for wealth is the motivation of life. The question for us to answer is: How can we function in such a domain without becoming stained by it?

Jesus gives the answer to those gathered around him.

The children of light can understand the currency of the world, but they are to operate with a different economy in mind.

Jesus recognizes that his followers cannot live apart from the world if they are to truly understand the challenges and troubles faced by those they are called to serve. They cannot fully minister to the needs of others if they are isolated somewhere.

He tells the disciples that they can still live and act in the world ... but to live

and act through faith in an economy of grace.

Jesus' followers are to understand the fleeting nature of wealth in this world, because only when a person's wealth is gone, can they enter the kingdom.

Remember the man who walked away disappointed after Jesus told him to give away all his possessions in order to have eternal life ... or Jesus' comment about the comparison between a wealthy man and a camel when it came to passing through the eye of a needle?

In Luke's gospel, wealth is a barrier to entering the kingdom.

This story then is not about self-interest, but about helping others flourish. It is about love for others and wealth used with that love at its heart.

That's the bottom line for Luke.

Biblical scholar G. Penny Nixon once wrote that "Serving God means that loving people is always the bottom line."

..."Serving God means that loving people is always the bottom line."

What is our bottom line? Is our bottom line accumulating as much wealth and possessions as we can?

Or is our bottom line more attuned to the call of discipleship? Do we practice an economy of hope ... an economy of grace ... where the bottom line is another's welfare?

Jesus calls on followers to be shrewd as we faithfully use the gifts and resources we have at our disposal. Where the world uses wealth as a tool

for exclusion, discipleship calls us to use the wealth we gather as a means of inclusion ... of bringing people in from the margins and to use wealth gained from worldly actions to bandage the wounds inflicted upon others by those whose self-interest desires hold their hearts.

We are called to be creative ... to be daring outside-the-box thinkers ... with the talents to which they have been endowed as we live out the promise of the gospel in this world.

To be wise stewards as we use our resources and our talents as we serve our call and oppose injustice and oppression ... and not approach life like the manager in the Roman story ... placing short-term, self-centred goals ahead of long-term loving ministry.

We are called to live out the gospel in the real world with no illusions, to be involved, to disrupt, and to speak truth to power ... to not shy away from the hard questions, but meet them head on, and along the way, be transformed and transforming through God's grace.

Because grace is our currency ... let us be faithful in its economy.

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.