



Trinity Evangelical Lutheran Church
www.trinitylutheran.ca

September 28, 2025
16th 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

Consideration of and care for those in need (especially those “at our gate,” visible to us, of whom we are aware) is an essential component of good stewardship. It is in the sharing of wealth that we avoid the snare of wealth. It is the one whom death could not hold—who comes to us risen from the dead—who can free us from the death grip of greed.

Hymns

WOV #788 Glory to God

ELW #532 Gather us in

ELW #723 Canticle of the turning

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

ELW #712 Lord, whose love in humble
service

Prayer of the day

O God, rich in mercy, you look with
compassion on this troubled world. Feed
us with your grace, and grant us the
treasure that comes only from you,
through Jesus Christ, our Saviour and
Lord.

Amen

First reading: Amos 6:1a, 4-7

^{1a} Woe to those who are at ease in
Zion
and for those who feel secure on
Mount Samaria.

⁴ Woe to those who lie on beds of
ivory
and lounge on their couches
and eat lambs from the flock
and calves from the stall,
⁵ who sing idle songs to the sound of
the harp
and like David improvise on
instruments of music,
⁶ who drink wine from bowls
and anoint themselves with the



finest oils

but are not grieved over the ruin of
Joseph!

⁷ Therefore they shall now be the first
to go into exile,

and the revelry of the loungers shall
pass away.

Psalm: 146

¹ Hal- | lelujah!

Praise the Lord, | O my soul!

² **I will praise the Lord as long | as I
live;**

**I will sing praises to my God
while I | have my being.**

³ Put not your | trust in rulers,
in mortals in whom there | is no
help.

⁴ **When they breathe their last, they
re- | turn to earth,
and in that day | their thoughts
perish.**

⁵ Happy are they who have the God of
Jacob | for their help,
whose hope is in the | Lord their
God;

⁶ **who made heaven and earth, the seas, and all that is in them;**

who keeps promises forever;

⁷ who gives justice to those who are oppressed, and food to those who hunger.

The Lord sets the captive free.

⁸ **The Lord opens the eyes of the blind; the Lord lifts up those who are bowed down;**

the Lord loves the righteous.

⁹ The Lord cares for the stranger; the Lord sustains the orphan and widow, but frustrates the way of the wicked.

¹⁰ **The Lord shall reign forever, your God, O Zion, throughout all generations. Hallelujah!**

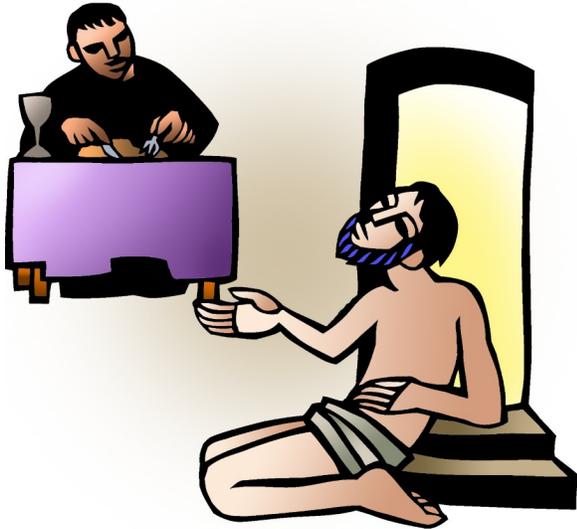
Second reading: 1 Timothy 6:6-19

⁶ Of course, there is great gain in godliness combined with contentment, ⁷ for we brought nothing into the world, so that we can take nothing out of it, ⁸ but if we have food and clothing, we will be content with these. ⁹ But those who want to be rich fall into temptation and are trapped by many senseless and harmful desires that plunge people into ruin and destruction. ¹⁰ For the love of money is a root of all kinds of evil, and in their eagerness to be rich some have wandered away from the faith and pierced themselves with many pains.

¹¹ But as for you, man of God, shun all this; pursue righteousness, godliness, faith, love, endurance, gentleness. ¹² Fight the good fight of the faith; take

hold of the eternal life to which you were called and for which you made the good confession in the presence of many witnesses. ¹³ In the presence of God, who gives life to all things, and of Christ Jesus, who in his testimony before Pontius Pilate made the good confession, I charge you ¹⁴ to keep the commandment without spot or blame until the manifestation of our Lord Jesus Christ, ¹⁵ which he will bring about at the right time—he who is the blessed and only Sovereign, the King of kings and Lord of lords. ¹⁶ It is he alone who has immortality and dwells in unapproachable light, whom no one has ever seen or can see; to him be honor and eternal dominion. Amen.

¹⁷ As for those who in the present age are rich, command them not to be haughty or to set their hopes on the uncertainty of riches but rather on God, who richly provides us with everything for our enjoyment. ¹⁸ They are to do good, to be rich in good works, generous, and ready to share, ¹⁹ thus storing up for themselves the treasure of a good foundation for the future, so that they may take hold of the life that really is life.



Gospel: Luke 16: 19-31

[Jesus said:]¹⁹ “There was a rich man who was dressed in purple and fine linen and who feasted sumptuously every day.²⁰ And at his gate lay a poor man named Lazarus, covered with sores,²¹ who longed to satisfy his hunger with what fell from the rich man’s table; even the dogs would come and lick his sores.²² The poor man died and was carried away by the angels to be with Abraham. The rich man also died and was buried.²³ In Hades, where he was being tormented, he lifted up his eyes and saw Abraham far away with Lazarus by his side.²⁴ He called out, ‘Father Abraham, have mercy on me, and send Lazarus to dip the tip of his finger in water and cool my tongue, for I am in agony in these flames.’²⁵ But Abraham said, ‘Child, remember that during your lifetime you received your good things and Lazarus in like manner evil things, but now he is comforted

here, and you are in agony.²⁶ Besides all this, between you and us a great chasm has been fixed, so that those who might want to pass from here to you cannot do so, and no one can cross from there to us.’²⁷ He said, ‘Then I beg you, father, to send him to my father’s house²⁸ for I have five brothers—that he may warn them, so that they will not also come into this place of torment.’²⁹ Abraham replied, ‘They have Moses and the prophets; they should listen to them.’³⁰ He said, ‘No, father Abraham, but if someone from the dead goes to them, they will repent.’³¹ He said to him, ‘If they do not listen to Moses and the prophets, neither will they be convinced even if someone rises from the dead.’ ”

Sermon

Shared abundance

May God’s grace and peace be yours in abundance this day and in all the days that follow

I have probably seen the movie Spartacus at least a dozen times. So, of course, I watched it again last week.

Spartacus is based on an actual historical figure ... an escaped gladiator who led a slave rebellion about 40 years before Jesus was born.

In Spartacus, there are a couple of scenes that take place outside the estates that appear on the roman countryside.

Estates usually had high walls to protect the people and property from

outsiders. You can see such walls in the background of scenes in Spartacus.

There was usually a bench along the outside of the wall ... near the gate.

These benches were more than just being a place to sit and rest.

These benches were where poor people could sit so they would be noticed and could receive alms or food from passersby or from the estate's owner.

Beggars who sat on the bench could expect some sort of attention ... especially when the estate's owner hosts a feast.

Guests would have to pass by the bench ... and if the host was worried that the unsightly presence of a beggar might upset his guests or make him look bad ... then he had extra motivation to give the person some coins or food so that they would leave.

The rich man this morning apparently didn't mind how it looked to have a beggar at the gate. It seems he believed that his wealth insulated him from the problems of the world.

Jesus tells the gathering that this rich man with a taste for fine, expensive clothes and daily extravagant feasts. The man is so well off that he lives in a gated estate.

There is a man lying at the rich man's gate.

He is starving and covered with sores. The man would be satisfied with some scraps from the rich man's table from one of his daily feasts.

The rich man gives him none.

The poor man seeks relief from the pain of his sores ... only the dogs try to ease his suffering. The rich man offers him nothing.

The poor man ... Lazarus ... not Mary's and Martha's brother, by the way ... dies and is carried by angels to Abraham.

Abraham embraces the man ... showing that the man has worth ... pulling him to his bosom.

The rich man dies around the same time and is buried during an elaborate service that is appropriate for a man of his wealth and status.

The rich man finds himself in Hades ... which is a modern name we give to the place.

In Hebrew, the word we hear as "Hades" is "Sheol."

It is a word we hear in some of the psalms we recite. It is the name of a shadowy, silent, and dark place where all the dead go, regardless of the lives they led.

The rich man is tormented in this dark world ... when he spots Lazarus and Abraham.

He calls on Abraham to have Lazarus serve him water ... just a drop from his fingertip to ease his thirst. Abraham refuses to give the formerly rich man any authority in the world of death. The privilege he had in life does not carry over into Sheol.

Abraham tells the man that there is a gulf between him and Lazarus that he cannot cross because of the things he

had done and the things he had not done when he was alive.

The rich man wants Lazarus sent to warn his brothers about what awaits them if they do not repent their ways and learn from his mistakes.

The warning from a dead man will scare them straight.

We can imagine Abraham shaking his head before he points out that the rich man's brothers already know the words of Moses and the prophets. If they cannot follow those instructions and live a righteous life, then not even the appearance of Lazarus will cause them to repent.

They make their own choices.

The choice of how to live ... of what guides their lives ... is up to them.

They can be like the rich man, or they can follow the guidance of scripture and use their wealth for the benefit of others.

Luke spends a lot of time dealing with wealth and its effect on the life of the community.

Last week, we heard Jesus share the parable of the manager who adjusted people's debts after he had been dismissed based on a rumour about his mismanagement of properties.

Just before this passage, Jesus criticizes the Pharisee's for being lovers of money. He tells the crowd that God considers the love of money an abomination.

For the time ... and even for some today ... that seems like a radical approach.

The world sees wealth as a virtue ... that wealth is the result of hard work and righteously living. In the ancient world, wealth was seen as a sign of masculinity.

It's easy to believe that Luke ... after devoting so much space of Jesus' story to the subject ... is against wealth.

But that isn't accurate.

Jesus is not standing against wealth, but rather against the misuse of wealth.

The rich man in this story is aware of the poor man at his gate, but he fails to offer even the smallest measure of mercy.

It's not like the rich man didn't know there was someone lying by the gate ... the rich man knew the poor man well enough to call him by name when he calls out to Abraham to have Lazarus do in death what the rich man failed to do in life.

Instead of feeding Lazarus or helping ease his pain, the rich man ignored the suffering and enjoyed the life that wealth afforded him.

There are plenty of examples in our time of the people following the rich man's lead.

I can hear some modern-day defenders of obscene wealth accumulation ... those who would defend a billionaire's lavish destination wedding ... as they say that the rich create jobs for others.

Is that really what the prophets proclaimed?

In Luke's story, the rich man has no name ... he isn't worthy of one. He holds

the abundance to himself, and others are left to fend for themselves.

Jesus doesn't tell this parable as a judgment. He shares it as a wake-up call.

This is a story about the misuse of wealth.

That rather than use the abundance he has received for the betterment of others and the community ... like Moses and the prophets instructed ... the rich man holds the abundance to himself.

On one level, this story offers a stewardship lesson for members of congregations ... to share more of their personal wealth to fund church ministries. Such an interpretation is attractive to congregations facing challenging times of scarcity of resources to keep the lights on and meet increased demands from the community.

But what if this story also calls us to look at a different type of abundance?

What if we considered the wealth of God's unconditional love in our lives ... of the gift of grace ... we have received through the cross? Have we truly shared that wealth?

This is an abundance that we cannot hold to ourselves.

It is a wealth that must be shared otherwise its full value is unrealized. The promise of new life it carries is unfulfilled.

If we view the wealth of the rich man through the lens of grace, then we need to consider if we have allowed the scarcity of earthly resources to justify

creating gates to keep people at a distance.

To consider if we ignore people at those gates ... those who are unfamiliar or whose unknown quantity makes us anxious. To consider our own choices ... to recognize when we use scarcity as an excuse not to act rather than use abundance as a reason why we must.

If we act through abundance ... if we place love at the centre of our actions ... then, when we view the world we are able to recognize where that love is needed rather than close our eyes to the festering wounds to inflicted by the quest to acquire an over-abundance of worldly wealth.

Luke's gospel reminds us to use wealth for the benefit of others. Luke wants listeners to repent ... to recognize what keeps the wealth of our hearts locked behind high walls and gates.

To consider what attitudes, biases or practices we need to slough off in order to fully live into the promise of the gospel and to lovingly bring that promise out into world.

To see those on the benches by the gate ... truly see them ... to travel out to them so that we know their names and their needs and share the love of Christ that fills us ... regardless!

Because it is by God's grace that we have been made rich ... and it is that wealth that is to be shared with all.

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

Live your lives in Christ,
rooted and built up in him,
and abound in thanksgiving;
And the blessing of the holy Trinity,
+ one God
be upon you and remain with you
forever.

AMEN

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.

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.