



Trinity Evangelical Lutheran Church
www.trinitylutheran.ca

October 26, 2025
Reformation Sunday
20th 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.
- **Bakers sought!** Trinity invites bakers to offer their wares for the bake sale table at the Advent Crafters' Market and Cafe on November 29. If you can provide something for the table (whatever your specialty), please contact the church office and we'll provide you with information and packaging for the items. The event is the final major fundraiser of 2025 and the funds we raise will help support Trinity and its ministries into the new year.

Coming Up

November 2 – All Saints Service when 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

November 8 – Clothing Giveaway, 10 a.m – 2 p.m. **Donations desperately needed!**

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

Rooted in the past and growing into the future, the church must always be reformed in order to live out the love of Christ in an ever-changing world. We celebrate the good news of God's grace, that Jesus Christ sets us free every day to do this life-transforming work. Trusting in the freedom given to us in baptism, we pray for the church, that Christians will unite more fully in worship and mission.

Hymns

WOV #788 Glory to God

ELW # 556 Morning has broken

ELW # 504 Mighty Fortress

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

ELW # 815 I want to walk as a child of the light

Prayer of the day

Almighty God, gracious Lord, we thank you that your Holy Spirit renews the church in every age. Pour out your Holy Spirit on your faithful people. Keep them steadfast in your word, protect and comfort them in times of trial, defend them against all enemies of the gospel, and bestow on the church your saving peace, through Jesus Christ, our Saviour and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

Amen

First reading: Jeremiah 31:31-34

³¹ The days are surely coming, says the Lord, when I will make a new covenant with the house of Israel and the house of Judah. ³² It will not be like the covenant that I made with their ancestors when I took them by the hand to bring them out of the land of Egypt—a covenant that they broke, though I was their husband, says the Lord. ³³ But this is the covenant that I will make with the house of Israel after those days, says



the Lord: I will put my law within them, and I will write it on their hearts, and I will be their God, and they shall be my people. ³⁴ No longer shall they teach one another or say to each other, “Know the Lord,” for they shall all know me, from the least of them to the greatest, says the Lord, for I will forgive their iniquity and remember their sin no more.

Psalm: 46

¹ God is our ref- l uge and strength,
a very present l help in trouble.

² **Therefore we will not fear, though
the l earth be moved,
and though the mountains shake in
the depths l of the sea;**

³ though its waters l rage and foam,
and though the mountains tremble l with

its tumult.

⁴ **There is a river whose streams make glad the city of God, the holy habitation of the Most High.**

⁵ God is in the midst of the city; it shall not be shaken;

God shall help it at the break of day.

⁶ **The nations rage, and the kingdoms shake;**

God speaks, and the earth melts away.

⁷ The Lord of hosts is with us;

the God of Jacob is our stronghold.

⁸ **Come now, regard the works of the Lord,**

what desolations God has brought up on the earth;

⁹ behold the one who makes war to cease in all the world;

who breaks the bow, and shatters the spear, and burns the shields with fire.

¹⁰ **“Be still, then, and know that I am God;**

I will be exalted among the nations; I will be exalted in the earth.”

¹¹ The Lord of hosts is with us;

the God of Jacob is our stronghold.

Second reading: Romans 3:19-28

¹⁹ Now we know that, whatever the law says, it speaks to those who are under the law, so that every mouth may be silenced and the whole world may be held accountable to God. ²⁰ For no



human will be justified before him by deeds prescribed by the law, for through the law comes the knowledge of sin.

²¹ But now, apart from the law, the righteousness of God has been disclosed and is attested by the Law and the Prophets, ²² the righteousness of God through the faith of Jesus Christ for all who believe. For there is no distinction, ²³ since all have sinned and fall short of the glory of God; ²⁴ they are now justified by his grace as a gift, through the redemption that is in Christ Jesus, ²⁵ whom God put forward as a sacrifice of atonement by his blood, effective through faith. He did this to demonstrate his righteousness, because in his divine forbearance he had passed over the sins previously committed; ²⁶ it was to demonstrate at the present time his own righteousness, so that he is righteous and he justifies the one who has the faith of Jesus.

²⁷ Then what becomes of boasting? It

is excluded. Through what kind of law? That of works? No, rather through the law of faith. ²⁸ For we hold that a person is justified by faith apart from works prescribed by the law.

Gospel: John 8:31-36

³¹ Jesus said to the Jews who had believed in him, "If you continue in my word, you are truly my disciples, ³² and you will know the truth, and the truth will make you free." ³³ They answered him, "We are descendants of Abraham and have never been slaves to anyone. What do you mean by saying, 'You will be made free'?"

³⁴ Jesus answered them, "Very truly, I tell you, everyone who commits sin is a slave to sin. ³⁵ The slave does not have a permanent place in the household; the son has a place there forever. ³⁶ So if the Son makes you free, you will be free indeed."

Sermon

"Re-formed by grace"

Every three months, I have blood drawn a week before my quarterly doctor's appointments.

I had an appointment on Friday and went to the lab the previous week.

I arrived at 8 a.m. and managed to do a little church business while I waited. When it was my turn, the young woman tied the vinyl strip around my

right arm and spent a few moments looking for a vein to jab.

When she turned my arm over, the woman saw the tattoo on my forearm.

She asked: "What does that mean?"

I explained that it's in Greek and that it says: "freed by grace."

At least I pray that's what it says ... my Greek sucks, so I asked the Greek specialist at the seminary to write it out for me to show the tattoo artist. For all I know, the tattoo actually says: "no artificial flavours."

But still, the woman asked about grace and what being freed meant.

By the time she had finished drawing four vials of blood, I had given her a short version of "liberated by grace through faith" ... the words that lie at the heart of Lutheran theology.

It's not the first time that I had such a conversation.

The tattoo has led to conversations about grace and faith since I was inked eight years ago.

That was one of the points of getting the tattoo when I passed the bishop's examine.

The wording was intended to spark conversations as much as it was a reminder to myself and to others, that God's gift frees hearts ... Graces frees us to be ... dot, dot, dot.

This free gift invites us to consider the dot, dot, dot.

What is this freedom for?

And

How do we come to it?

This morning, Jesus speaks to people in the crowd who once believed in him. Their faith or their commitment to follow Jesus has wavered ... something has come between them and Jesus.

Jesus is at the temple during the Festival of Booths.

The festival was a time when the Jews celebrated God's steadfast presence to the freed slaves during their time in the wilderness and later within the tabernacle.

This is a moment of relative calm in the storm brewing between temple authorities and Jesus.

Before and after this passage, Jesus confronts the religious leaders and challenges their assertions and values.

He calls them out for being hypocrites ... and for being slaves to sinful living. They ... in turn ... call Jesus a Samaritan and claim he is possessed by a demon. Later in this chapter from John, they will try to stone him.

Now, Jesus calls on the former followers to abide in him ... to know the truth he offers and be liberated by that truth ... to become free by abiding in that truth.

Jesus tells them: "the truth will make you free."

The people are incredulous ... what do you mean? they wonder.

They tell Jesus that they are not now nor have they ever been slaves because they are descendants of Abraham.

These former followers don't understand what actually enslaves them.

Jesus faces a divided crowd ... just as the author of John was writing to a divided people decades after Jesus ministered in the region ... even today it speaks to how we find ourselves ministering in a world divided ... a world divided by privilege ... by fear and suspicion ... by self-interest and by false information ... these are the truths that grip hearts.

So, then, what is this freeing truth?

It is that God is revealed and present in the person of Jesus. That the steadfast love that the Jews felt present in the wilderness and in the tabernacle now stands before the crowd ... and among us here this morning.

Jesus calls on his believers to continue in his word so that they will know the truth and ... in that truth, they will be free from sin.

Faith alone is only part of the answer ... they must remain in ... they must abide in ... Jesus' word in order to be truly free.

This is not a one-off effort ... it calls for believers to be open to expanding and deepening understanding of the Word and of the needs of the world.

This is an invitation to the gathering ... and to us ... to undertake the continual process of knowing Jesus ... of intimately knowing Jesus ... so that we will intimately know his Word ... and reveal the truth in our actions and words.

Jesus the Word is where truth can be found.

Remember the opening words of John's gospel:

“In the beginning was the Word, and the Word was with God, and the Word was God. ² He was with God in the beginning. ... ⁴ In him was life, and that life was the light of all mankind. ⁵ The light shines in the darkness, and the darkness has not overcome.”

Knowing the Word ... is knowing Jesus ... and this means knowing God's expectations for us and then living into those expectations.

It calls us to be in relationship with Jesus ... a relationship marked by faith.

Faith is a continual relationship with God ... to live a life consistent true to that relationship. It is a relationship effort that changes ... that transforms ... lives.

It is faith in Jesus that saves ... not the law ... not the practices and traditions that we hold on to for dear life ... it is faith.

Through that faith, we can live in the Truth that calls us to love ... through that faith we are free to love. This is the Truth that liberates us by grace, to paraphrase the Apostle Paul. Faith should guide us in that freedom.

About this morning's passage, scholar Marianne Thompson once wrote:

“Jesus means freedom from sin and death, yet the audience hears it as freedom from slavery. Sin is not merely some form of conduct that needs forgiving; freedom from sin requires a new beginning and a new life.”

That new life extends beyond us ... the church itself is called to continually

renew its faith in God's grace and how it expresses that faith in the world.

Reformation Sunday is the time when we remember Martin Luther's actions that sparked a reformation of the church and of religious life in Europe. His and his followers' actions continue to ripple through the church centuries later.

To Luther, the freedom we receive through faith in the Truth is expressed in service to others. Luther held that we have been set free to love and serve our neighbour. It is a fulfilment of the covenant with God.

It also means that the church itself needs to continually re-think itself to ensure that the truth ... that grace ... is realized through its actions.

The church ... and that includes Trinity ... is called through grace to continually re-form ... there's a hyphen after the “e,” by the way. Grace calls us to reflect upon the Word ... to consider where God is calling us and what God is calling us to do ... and then act in an inclusive ... affirming ... loving way to those who have been marginalized ... to those who have been stigmatized ... to those who have been wounded.

In short ... we are called to serve others.

Today's Trinity is not the Trinity of 20 years ago ... it isn't even the Trinity that existed at the last Reformation Sunday. The same will hold true when we mark this day next October.

Between now and then, as we continually consider God's call to us ... we will explore new partnerships in ministry ... we will discern what it means

to be a church in the world filled with pain and violence ... We will seek new expressions of grace.

That is the call and the freedom that grace ... that God's love ... affords each of us.

Luther saw the wounds in the world and a church that did little to heal and comfort the afflicted ... in fact, the church did some inflicting of its own. When he nailed the 95 Theses on the church door in Wittenberg, Luther spoke truth to power ... that the truth they embraced was not the TRUTH.

Luther came to recognize the truth that was anchored in the gospel and in Paul's letter to the Romans that we heard earlier.

We are "... justified through faith..."

And living into that faith means we are free ... and that we are to embrace the truth that bestows that freedom and use it in the world.

So, may God's grace and peace beyond all understanding be with you this morning and always.

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.



Advent Crafter's Market & Cafe

Saturday, November 29

10 a.m. – 3 p.m.

Check out the more than a dozen artists and artisans offering
Christmas gifts and items!
Enjoy lunch at the Trinity Café
Peruse the Trinity Bake sale offering the specialties of the Trinity folks

Rent a table, volunteer, bake something for the sale or just take in the event!
See Dagmar or Pastor Chris for details