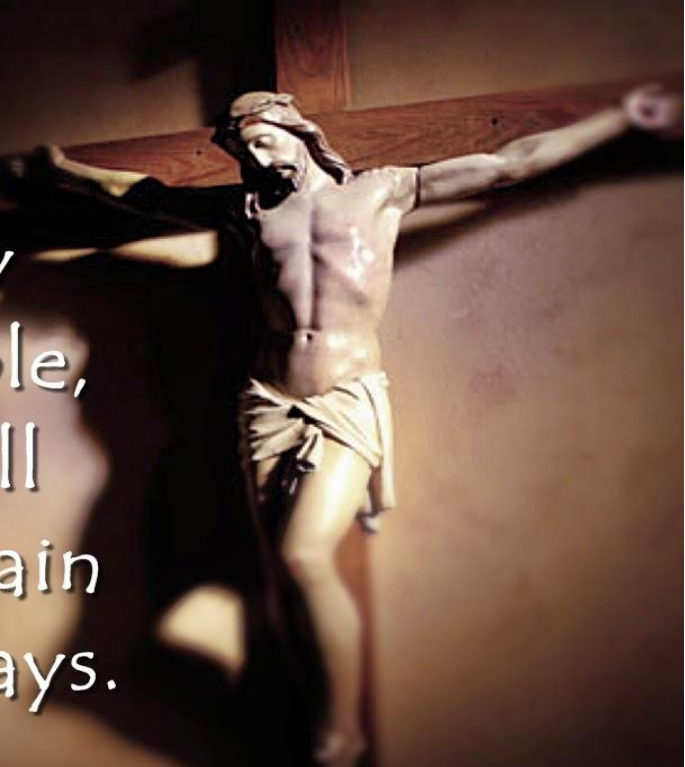


Triune Lutheran Church

John 2:19

Destroy
this temple,
and I will
raise it again
in three days.

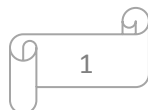


Third Sunday in Lent



**Evangelical Lutheran
Church in America**

God's work. Our hands.



*We thank you for joining us here
at Triune Lutheran Church, a
family united in our Lord, Jesus
Christ!*



In order to make you feel more at home, here are a few notes about the service. If you have any questions, please do not hesitate to ask. We hope to make your time here as meaningful as possible!

Worship

- The * by the headings throughout the service indicate when we invite you to stand, as you are able.
- The light print will be spoken by the pastor or another worship leader, while we encourage you to speak the **bold print**.
- The hymns are primarily chosen from our *Evangelical Lutheran Worship* (ELW) hymnal, which is the red book directly in front of you in the pews. You will find the hymns in the last two-thirds of the book with the bold numbers on the top of the pages.
- We welcome all the baptized to join us in the Lord's Supper, where we believe Jesus is present "in, with, and under" the bread and wine as his body and blood. After the organist and assisting minister commune, you will be invited to come forward up the non-organ side aisle to the pastor, who will give you bread (gluten-free wafers also available upon request). You are encouraged to keep the bread in your hands and then dip it into the chalice of wine for intinction. You may also come forward to receive a blessing by simply keeping your hands folded. You may return to your seat up the center aisle. If you are unable to come forward, the elements will be brought to you.

ANNOUNCEMENTS

GATHERING

The Holy Spirit calls us together as the people of God.

***CONFESSION AND FORGIVENESS**

God of heaven and earth,
you come in close and make us yours.
Equip us by you as the Holy Spirit to confess our sin,
embrace your forgiveness,
and seek the way you set before us in your Son,
Jesus Christ our Lord. **Amen.**

With honesty of heart, let us confess our sin.

You are invited to kneel or remain standing. Silence is kept for reflection and self-examination.

Merciful God, **forgive us.**

Our will is entangled to sin, and we cannot break free.

**We have spoken when we should have kept quiet.
We were silent when we should have said something.**

We acted when we knew better.

**We were still when we know we should have moved.
For the wrong we have done,
for the good we have failed to do, have mercy on us,
through Jesus Christ, our Savior and Lord. Amen.**

People of God, look to the † Son,
given to heal you and set you free
because God loved the world so much.
Take hold of life—eternal life!

Amen!

***GATHERING HYMN**

“Alas! And Did My Savior Bleed”

ELW 337

***PRAYER OF THE DAY**

Holy God, through your Son you have called us to live faithfully and act courageously. Keep us steadfast in your covenant of grace, and teach us the wisdom that comes through Jesus Christ, our Savior and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. **Amen!**

FIRST READING

Exodus 20:1-17

¹God spoke all these words:

²I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery; ³you shall have no other gods before me.

⁴You shall not make for yourself an idol, whether in the form of anything that is in heaven above, or that is on the earth beneath, or that is in the water under the earth. ⁵You shall not bow down to them or worship them; for I the LORD your God am a jealous God, punishing children for the iniquity of parents, to the third and the fourth generation of those who reject me, ⁶but showing steadfast love to the

thousandth generation of those who love me and keep my commandments.

⁷You shall not make wrongful use of the name of the LORD your God, for the LORD will not acquit anyone who misuses his name.

⁸Remember the sabbath day, and keep it holy. ⁹Six days you shall labor and do all your work. ¹⁰But the seventh day is a sabbath to the LORD your God; you shall not do any work—you, your son or your daughter, your male or female slave, your livestock, or the alien resident in your towns. ¹¹For in six days the LORD made heaven and earth, the sea, and all that is in them, but rested the seventh day; therefore the LORD blessed the sabbath day and consecrated it.

¹²Honor your father and your mother, so that your days may be long in the land that the LORD your God is giving you.

¹³You shall not murder.

¹⁴You shall not commit adultery.

¹⁵You shall not steal.

¹⁶You shall not bear false witness against your neighbor.

¹⁷You shall not covet your neighbor's house; you shall not covet your neighbor's wife, or male or female slave, or ox, or donkey, or anything that belongs to your neighbor.

The word of the Lord!

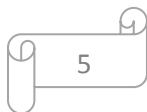
Thanks be to God!

PSALM

Psalm 19

¹The heavens declare the glo- | ry of God,
and the sky proclaims its | maker's handiwork.

²One day tells its tale | to another,



and one night imparts knowledge | to another.

³Although they have no | words or language,
and their voices | are not heard,

**⁴their sound has gone out into all lands, and their
message to the ends | of the world,
where God has pitched a tent | for the sun.**

⁵It comes forth like a bridegroom out | of his chamber;
it rejoices like a champion to | run its course.

⁶It goes forth from the uttermost edge of the heavens and
runs about to the end of | it again;
nothing is hidden from its | burning heat.

⁷The teaching of the Lord is perfect and re- | vives the soul;
the testimony of the Lord is sure and gives wisdom
to | the simple.

**⁸The statutes of the Lord are just and re- | jice the
heart;
the commandment of the Lord is clear and gives
light | to the eyes.**

⁹The fear of the Lord is clean and en- | dures forever;
the judgments of the Lord are true and
righteous | altogether.

**¹⁰More to be desired are they than gold, more
than | much fine gold,
sweeter far than honey, than honey | in the
comb.**

¹¹By them also is your ser- | vant enlightened,
and in keeping them there is | great reward.

**¹²Who can detect one's | own offenses?
Cleanse me from my | secret faults.**

¹³Above all, keep your servant from presumptuous sins; let them not get dominion | over me;
then shall I be whole and sound, and innocent of a | great offense.

**¹⁴Let the words of my mouth and the meditation of my heart be acceptable | in your sight,
O Lord, my strength and | my redeemer.**

SECOND READING

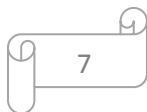
1 Corinthians 1:18-25

¹⁸The message about the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. ¹⁹For it is written,

“I will destroy the wisdom of the wise,
and the discernment of the discerning I will thwart.”

²⁰Where is the one who is wise? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? ²¹For since, in the wisdom of God, the world did not know God through wisdom, God decided, through the foolishness of our proclamation, to save those who believe. ²²For Jews demand signs and Greeks desire wisdom, ²³but we proclaim Christ crucified, a stumbling block to Jews and foolishness to Gentiles, ²⁴but to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God. ²⁵For God’s foolishness is wiser than human wisdom, and God’s weakness is stronger than human strength.

The word of the Lord!
Thanks be to God!



*GOSPEL ACCLAMATION



Re - turn to the Lord, your God, for he is gra - cious and
mer - ci - ful, slow to an - ger, and a - bound - ing in
stead - fast love, and a - bound - ing in stead - fast love.

*GOSPEL

John 2:13-22

The holy Gospel according to John.

Glory to you, O Lord!

¹³The Passover of the Jews was near, and Jesus went up to Jerusalem. ¹⁴In the temple he found people selling cattle, sheep, and doves, and the money changers seated at their tables. ¹⁵Making a whip of cords, he drove all of them out of the temple, both the sheep and the cattle. He also poured out the coins of the money changers and overturned their tables. ¹⁶He told those who were selling the doves, “Take these things out of here! Stop making my Father’s house a marketplace!” ¹⁷His disciples remembered that it was written, “Zeal for your house will consume me.” ¹⁸The Jews then said to him, “What sign can you show us for doing this?” ¹⁹Jesus answered them, “Destroy this temple, and in three days I will raise it up.” ²⁰The Jews then said, “This temple has been under construction for forty-six years, and

will you raise it up in three days?” ²¹But he was speaking of the temple of his body. ²²After he was raised from the dead, his disciples remembered that he had said this; and they believed the scripture and the word that Jesus had spoken.

**This is the holy Gospel of our Lord!
Praise to you, O Christ!**

SERMON

HYMN OF THE DAY

“The Church’s One Foundation”

ELW 654

***APOSTLES’ CREED**

**I believe in God, the Father almighty,
creator of heaven and earth.**

**I believe in Jesus Christ, God’s only Son, our Lord,
who was conceived by the Holy Spirit,
born of the virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to the dead.
On the third day he rose again;
he ascended into heaven,
he is seated at the right hand of the Father,
and he will come to judge the living and the dead.**

**I believe in the Holy Spirit,
the holy catholic church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.**

***PRAYERS OF INTERCESSION**

Renewed in the promises of baptism, let us pray for the church, the world, and all who are in need.

A brief silence

We pray for the whole church. Lead us faithfully in the way of the cross. Unite us as one body in Christ. Empower us with courage to speak out against injustice and greed, demonstrating with our words and bodies the love of Jesus. Lord, in your mercy, **hear our prayer.**

We pray for the entire world. For sheep, cattle, and all domesticated livestock. For wild creatures, service animals, and pets. Provide shelter, food, and safe drinking water for every living creature. Protect the earth from disaster and harm. Lord, in your mercy, **hear our prayer.**

We pray for all the nations. Teach us to honor one another as you desire. Protect refugees and immigrants fleeing from their homes in search of safety and freedom. Guide lawmakers, peacekeepers, and all who work toward reconciliation and justice. Lord, in your mercy, **hear our prayer.**

We pray for those in any need, including those who serve in the armed forces and their families. For those who lack what they need for daily life. For people whose lives are consumed by their possessions. For those who grieve, and for all who are ill, including Hazel Schwab, Trudy Weidman, Gary Weiss, Mardell Weiss, Dave & Clara Wilcox, Ed Uhlir, Jenny Bennett, Richard Jakubcin and all those we name in our heart. Lord, in your mercy, **hear our prayer.**

We pray for this family of Triune. For Bible study leaders and participants. For our elders in thanksgiving for the depth of wisdom and experience they offer. Lord, in your mercy, **hear our prayer.**

We remember with gratitude those who have gone before us. Inspire us by their witness and example. Bring us with them into the joy of eternal life with you. Lord, in your mercy, **hear our prayer.**

Trusting in your covenant of mercy, O God, we lift our prayers to you, through your Son, Jesus Christ, our Savior. **Amen!**

***PEACE**

The peace of Christ be with you always!
And also with you.

OFFERING

***OFFERING HYMN**

“Create in Me a Clean Heart”

ELW 186

***OFFERING PRAYER**

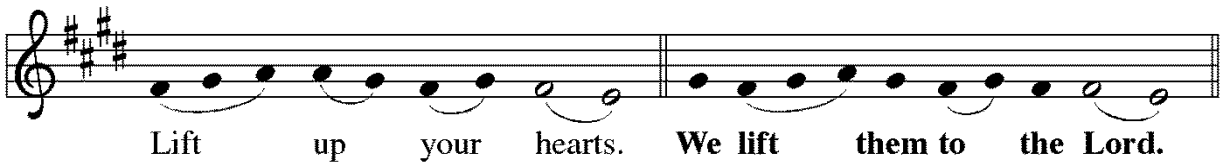
Merciful God,
receive the sacrifice of our praise and thanksgiving
and the offering of our lives,
that following in the way of the cross,
we may know the joy of the resurrection;
through Christ our Lord.

Amen!

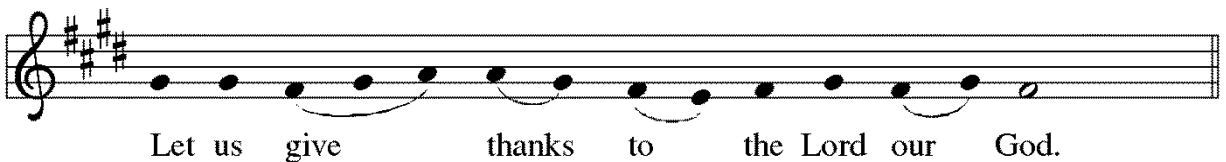
*** GREAT THANKSGIVING**



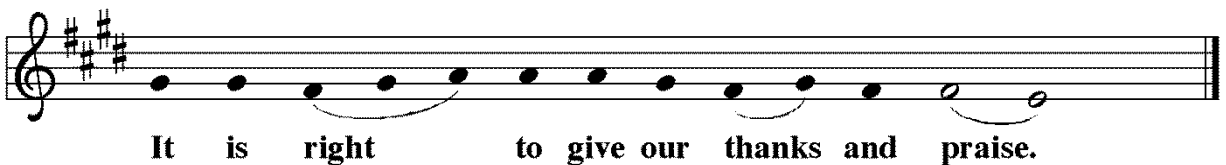
The Lord be with you. And al - so with you.



Lift up your hearts. We lift them to the Lord.



Let us give thanks to the Lord our God.



It is right to give our thanks and praise.

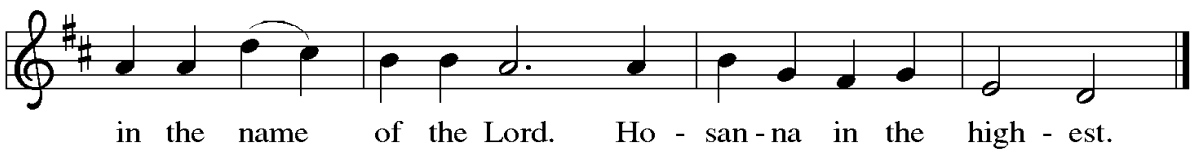
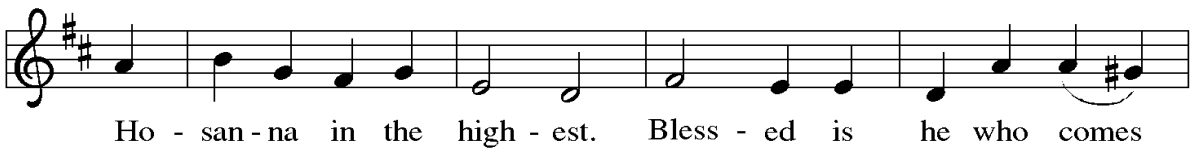
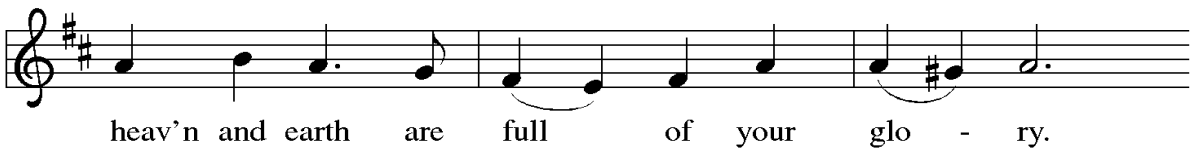
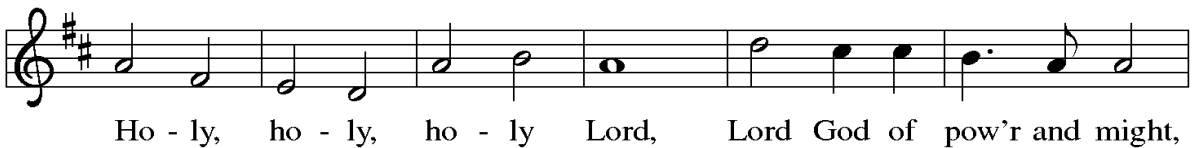
*PREFACE

It is indeed right, our duty and our joy,
that we should at all times and in all places
give thanks and praise to you, almighty and merciful God,
through our Savior Jesus Christ.

You call your people to cleanse their hearts
and prepare with joy for the paschal feast;
that renewed in the gift of baptism,
we may come to the fullness of your grace.

And so, with all the choirs of angels,
with the church on earth and the hosts of heaven,
we praise your name and join their unending hymn:

*HOLY, HOLY, HOLY



***THANKSGIVING AT THE TABLE**

Holy God,
our living Water and our merciful Guide,
together with rivers and seas, wells and springs
we bless and magnify you.

You led your people Israel through the desert,
and provided them water from the rock.

We praise you for Christ, our Rock and our Water,
who joined us in our desert,
pouring out his life for the world.

In the night in which he was betrayed,
our Lord Jesus took bread, and gave thanks;
broke it, and gave it to his disciples, saying:
Take and eat; this is my body, given for you.
Do this for the remembrance of me.

Again, after supper, he took the cup, gave thanks,
and gave it for all to drink, saying:
This cup is the new covenant in my blood,
shed for you and for all people for the forgiveness of sin.
Do this for the remembrance of me.

Remembering, therefore,
his life, death, and resurrection,
we await your salvation for all this thirsty world.

Pour out yourself as the Holy Spirit on this holy food
and on all the baptized gathered for this feast:
wash away our sin,
that we may be revived for our journey by the love of Christ.

Through him all glory and honor is yours,
Almighty Father, with the Holy Spirit,
both now and forever. **Amen!**

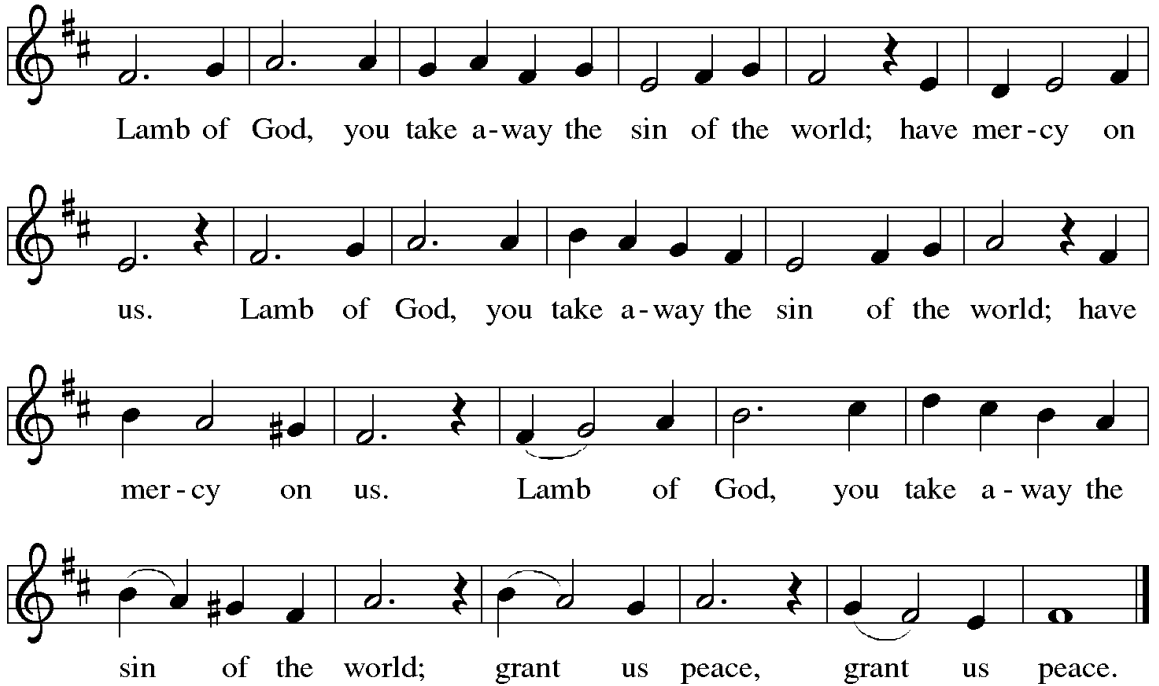
***LORD'S PRAYER**

**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.**

***INVITATION TO COMMUNION**

Return to God with all your heart.
Receive bread for the journey, drink for the desert.
Thanks be to God!

*COMMUNION HYMN



Lamb of God, you take a-way the sin of the world; have mer-cy on
us. Lamb of God, you take a-way the sin of the world; have
mer-cy on us. Lamb of God, you take a-way the
sin of the world; grant us peace, grant us peace.

COMMUNION

*COMMUNION PRAYER

Compassionate God,
you have fed us with the bread of heaven.
Sustain us in our Lenten pilgrimage:
may our fasting be hunger for justice,
our alms, a making of peace,
and our prayer, the song of grateful hearts;
through Christ our Lord.

Amen!

*BLESSING

May God who has called us forth from the dust of the earth,
and claimed us as children of the light,
strengthen you on your journey into life renewed.
The Lord bless you and keep you.
The Lord's face shine upon you with grace and mercy.
The Lord look upon you with favor
and give you ☩ peace. **Amen!**

*SENDING HYMN

"Jesus Is a Rock in a Weary Land"

ELW 333

*DISMISSAL

Marked with the cross of Christ,
go forth to love and serve the Lord. **Thanks be to God!**

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Pastor: ***Brad Ross***
Assisting Minister: ***Heidi Bailey***
Organist: ***Edith Schatt***
Office Manager: ***Jan Piskac***

The Flower bouquet for March 4th is from The Zvosec Family
in honor of Emily's birthday. Happy Birthday, Emily!

Jesus Isn't Just Reforming Temple Practices

Many nights during the season of Advent, my family and I turn off nearly all the lights in the house. We gather around a makeshift wreath, a metal bin decorated with stars and berries and filled with plastic greens, all courtesy of Michaels craft store. We sing the first verse of “O Come, O Come, Emmanuel” while lighting the appropriate number of candles. We share “sads, glads, and mads,” and, at the end, one of the children leads us in a repeat-after-me prayer. I look at their faces across the flickering candlelight as they press into our laps and hug us close. This idyllic scene is often punctuated with shouts and arguments over who’s next, who will blow out which candle, and then a rush to finish the ritual so we can send everyone to bed.

I love Advent. I need the visceral reminder of what we’re anticipating: that the Word came to inhabit the same world we do, the same bones and marrow, the same air. Advent comes around every year, and despite the frenetic and frantic tones of the season, it’s this that gets me in the end. Even if I haven’t been paying attention when the candles are lit, whether it’s peace or hope or joy that week—it’s the story of “God moving into the neighborhood” (*The Message*), God choosing to come near, God choosing the fragile and ordinary that always knocks the breath out of me.

The season of Lent effects a similar sensation in me—that is, wonder at God’s entrance into the world in a particular way, in vulnerability and humanity. But we are in the Gospel of John, which presents a high Christology and emphasizes the divinity of Jesus the Christ. After the wedding at Cana (2:1–12), we come to John’s version of Jesus toppling the temple. This is significantly earlier than in the synoptic Gospels, where Jesus turns the tables at the end of his ministry, an event that arguably becomes the impetus for the religious leaders to seek his arrest. In John, it’s paired instead with his first miracle, the first sign: turning water into wine.

The Gospel of John is sometimes referred to as the Book of Signs, and the narrative is framed around these signs—changing water into wine, healing the royal official’s son, healing the paralytic, feeding the 5,000, walking on water, healing the blind man, and raising Lazarus. The signs aren’t just miracles. They invite us to see and explore the meaning of Jesus as both the son of man, with all his sads, glads, and mads, and the son of God, who inspires celebration and instigates confrontation. It’s these signs that guide us in our journeys, whether through Advent or Lent, whether to Bethlehem or to Jerusalem or to Emmaus, as we discover the presence of God as Emmanuel, God-with-Us.

The word made flesh is the beautiful sign of incarnation, but it is a proclamation of something more. It is the miraculous disruption of the status quo, which Jesus speaks of when he shouts, “Stop making my Father’s house a marketplace!” He doesn’t just criticize the dishonest and shady practices of vendors selling the necessary wares for appropriate temple worship. He announces that he is there to take down the entire structure.

“Destroy this temple,” Jesus says to the leaders who ask him for a sign, “and in three days I will raise it up.” In John’s Gospel Jesus isn’t talking about changing the policies around who sells what when. This isn’t about reforming temple practices. He wants to turn over tables, yes, but also to turn over the very pillars of existence through his very existence. Later when Jesus encounters the Samaritan woman at the well (John 4:1–30), he says to her, “Woman, believe me, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem.” The hearers of this Gospel would have that scandalous image in front of them already—the rubble and wreckage of their temple. As this week’s passage concludes, after the resurrection the disciples remembered Jesus’ words about the temple, “and they believed the scripture and the word that Jesus had spoken.”

Jesus came to replace it all with himself. He says it, clearly and succinctly, several times throughout John’s Gospel. I am the bread of life. I am the light of the world. I am the good shepherd, the true vine, the door. I am the way, the truth, and the life. I am the resurrection. *I am here.*

And so it is significant, though it may seem strange and foolish to the rest of the world, that whenever we gather together, whether it’s around the Word or words, candles or ashes, whether bread and the cup or fake plastic greens, we proclaim that God is here. God with us. Whenever we invoke this promise at the table—communion or kitchen—even if it’s simply, “I am mad,” “I am sad,” or “I am glad,” we invoke the ways Jesus said, “I am,” too, and the ways he shares in our humanity, in our weakness and need. But in coming to us, he changed it all, so we never say these words in isolation—no matter where we are, and even if the darkness presses in on us.

Mihee Kim-Kort is a Presbyterian minister, agitator, speaker, writer, and slinger of hopeful stories about faith and church. Her writing and commentary can be found at TIME, BBC World Service, USA Today, Huffington Post, Christian Century, On Being, Sojourners, and Faith and Leadership. She is a PhD student in Religious Studies at Indiana University where she and her Presbyterian minister-spouse live with their three kids in Hoosier country. [from <http://miheekimkort.com/about/>]



Our sisters and brothers in Christ of The Lutheran Church of the Covenant will be hosting midweek Lenten services using a prayer and music setting of Holden Evening Prayer. These Wednesday evening worship opportunities begin with a soup supper at 6PM.

March 7 at The Lutheran Church of the Covenant

19000 Libby Rd., Maple Heights, 44137

March 14 & 21 at Lutheran Church of the Master

860 Northfield Rd. Bedford, 44146

Our next semi-annual congregational meeting will be after the worship service next Sunday, March 11, as we hear updates on all that is going on with our community of faith, including our finances and ideas for the future with ministry. This is an important opportunity to share conversations about Triune, so we encourage you to join us next Sunday!



And don't forget, in order to be on time for both worship and the congregational meeting after next Sunday, be sure to set your clocks forward one hour Saturday night!