

Triune Lutheran Church

*YOU DID NOT
CHOOSE ME,
BUT
I CHOSE YOU
AND APPOINTED YOU
AND
that you might go and
BEAR FRUIT-
fruit
THAT WILL LAST...*

JOHN 15:16a
Amy K. Brown

Sixth Sunday of Easter



**Evangelical Lutheran
Church in America**

God's work. Our hands.

*We thank you for joining us here
at Triune Lutheran Church, a
family united by our Risen 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 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.
- For visitors, if you so choose, we encourage you to fill out a card available at the center-aisle end of the pew to learn more about us.

ANNOUNCEMENTS

GATHERING

Christ is risen!

Christ is risen indeed! Alleluia!

*CONFESSION AND FORGIVENESS

Blessed be the holy Trinity, † one God,
who calls us beloved children,
who gathers us into one flock,
who guides us into all truth. **Amen.**

Let us confess our sins,
trusting that God will forgive us and set us free.

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

Faithful and just God,
**we confess that we are captive to doubt and fear,
bound by the ways that lead to death.
We have not loved our sisters and brothers
as you have first loved us.
Forgive us, God of mercy.
As the Holy Spirit, work in us
to change our lives and make us new,
that we may know the abundant life
given in Jesus Christ, our risen Lord.
Amen!**

In this is love,
not that we loved God but that God loved us
and sent the Son to set us free from our sins.
In the name of † Jesus Christ,
I announce to you that your sins are forgiven.
Let the perfect love of God cast out fear,
fill you with joy,
and inspire you to live for others.
Amen!

***GATHERING HYMN**

“What Is This Place”

ELW 524

***GREETING**

Christ is risen!

Christ is risen indeed! Alleluia!

***PRAYER OF THE DAY**

O God, you have prepared for all your precious children joys beyond understanding. Pour into our hearts such love for you that, loving you above all things, we may obtain your promises, which exceed all we can desire; through Jesus Christ, your Son and our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. **Amen!**

FIRST READING

Acts 10:44-48

⁴⁴While Peter was still speaking, the Holy Spirit fell upon all who heard the word. ⁴⁵The circumcised believers who had come with Peter were astounded that the gift of the Holy Spirit had been poured out even on the Gentiles, ⁴⁶for they heard them speaking in tongues and extolling God. Then Peter said, ⁴⁷“Can anyone withhold the water for baptizing these people who have received the Holy Spirit just as we have?” ⁴⁸So he ordered them to be baptized in the name of Jesus Christ. Then they invited him to stay for several days.

The Word of the Lord!
Thanks be to God!

PSALM

Psalm 98

¹Sing a new song to the LORD, who has done | marvelous things,

whose right hand and holy arm have | won the victory.

²**O LORD, you have made | known your victory,
you have revealed your righteousness in the
sight | of the nations.**

³You remember your steadfast love and faithfulness to the | house of Israel;

all the ends of the earth have seen the victory | of our God.

⁴**Shout with joy to the LORD, | all you lands;
lift up your voice, re- | joice, and sing.**

⁵Sing to the LORD | with the harp,
with the harp and the | voice of song.



**⁶With trumpets and the sound | of the horn
shout with joy before the | king, the LORD.**

⁷Let the sea roar, and | all that fills it,
the world and those who | dwell therein.

**⁸Let the rivers | clap their hands,
and let the hills ring out with joy before
the LORD, who comes to | judge the earth.**

⁹The LORD will judge the | world with righteousness
and the peo- | ples with equity.

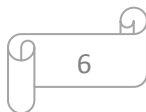
SECOND READING

1 John 5:1-6

¹Everyone who believes that Jesus is the Christ has been born of God, and everyone who loves the parent loves the child. ²By this we know that we love the children of God, when we love God and obey his commandments. ³For the love of God is this, that we obey his commandments. And his commandments are not burdensome, ⁴for whatever is born of God conquers the world. And this is the victory that conquers the world, our faith. ⁵Who is it that conquers the world but the one who believes that Jesus is the Son of God?

⁶This is the one who came by water and blood, Jesus Christ, not with the water only but with the water and the blood. And the Spirit is the one that testifies, for the Spirit is the truth.

The Word of the Lord!
Thanks be to God!



*GOSPEL ACCLAMATION



Al - le - lu - ia! Lord and Sav - ior: o - pen now your sav - ing word.



Let it burn like fire with - in us; speak un - til our hearts are stirred.



Al - le - lu - ia! Lord, we sing for the good news that you bring.

*GOSPEL

John 15:9-17

The Holy Gospel according to John.

Glory to you, O Lord!

[Jesus said:] ⁹“As the Father has loved me, so I have loved you; abide in my love. ¹⁰If you keep my commandments, you will abide in my love, just as I have kept my Father’s commandments and abide in his love. ¹¹I have said these things to you so that my joy may be in you, and that your joy may be complete.

¹²“This is my commandment, that you love one another as I have loved you. ¹³No one has greater love than this, to lay down one’s life for one’s friends. ¹⁴You are my friends if you do what I command you. ¹⁵I do not call you servants any

longer, because the servant does not know what the master is doing; but I have called you friends, because I have made known to you everything that I have heard from my Father. ¹⁶You did not choose me but I chose you. And I appointed you to go and bear fruit, fruit that will last, so that the Father will give you whatever you ask him in my name. ¹⁷I am giving you these commands so that you may love one another.”

The is the Holy Gospel of our Lord!
Praise to you, O Christ!

SERMON

HYMN OF THE DAY

“Take My Life, That I May Be”

ELW 685

***NICENE CREED**

**We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.
We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father;**

**through him all things were made.
For us and for our salvation
he came down from heaven,
was incarnate of the Holy Spirit and the
virgin Mary
and became truly human.
For our sake he was crucified under
Pontius Pilate;
he suffered death and was buried.
On the third day he rose again
in accordance with the scriptures;
he ascended into heaven
and is seated at the right hand of the
Father.**

**He will come again in glory to judge the
living and the dead,
and his kingdom will have no end.**

**We believe in the Holy Spirit, the Lord, the giver
of life,
who proceeds from the Father and the Son,
who with the Father and the Son is worshiped
and glorified,
who has spoken through the prophets.**

**We believe in one holy catholic and apostolic
church.**

**We acknowledge one baptism for the
forgiveness of sins.**

**We look for the resurrection of the dead,
and the life of the world to come. Amen.**

***PRAYERS OF INTERCESSION**

Rejoicing in the life, death, and resurrection of Jesus Christ, we pray for the witness of the church, the wholeness of creation, and all who are in need.

A brief silence

Holy God, your voice calls us to worship. Where discord bellows within the church, unite us in harmony. Where we lack direction, guide us in singing your song with our unique voices. Hear us, O God. **Your mercy is great.**

Creative Lord, your melodies formed the earth and all that is in it. Receive the roar of the sea and the rhythmic clap of the rivers. Rejoice as the hills ring out in praise. Hear us, O God. **Your mercy is great.**

Holy One, you hear all our moans and groans. Where lament and the blues resound, send us to listen. Send us to comfort. Send us to build relationships rooted in your justice and peace. Hear us, O God. **Your mercy is great.**

Serenade the estranged and all who suffer alone. Accompany high-functioning addicts and the frightened who have no one to turn to. Give rest to overworked caregivers and people living with schizophrenia. Today we pray especially for 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, Hear us, O God. **Your mercy is great.**

Eternal Song, you call us to share our gifts for your glory. We thank you and praise you for our musicians and vocalists, choir directors and hymnwriters. Bless all who lead and all who sing in worship. Hear us, O God. **Your mercy is great**

Your goodness echoes through all time with the songs of the saints. Thank you for all the disciples who have mentored us through their gift of music. Keep your song within us this day and always. Hear us, O God. **Your mercy is great.**

We entrust all our prayers to you, gracious God. Receive them by the power of the Holy Spirit and the love of your Son, Jesus Christ our Lord. **Amen!**

***PEACE**

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

OFFERING

***OFFERING HYMN**

“We Come to the Hungry Feast” Verse 1 ELW 479

***OFFERING PRAYER**

Be known to us, O Lord, in the breaking of the bread,
as you were made known to the disciples.
Receive these gifts, and the offering of our lives,
that we may be your risen body in the world. **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.

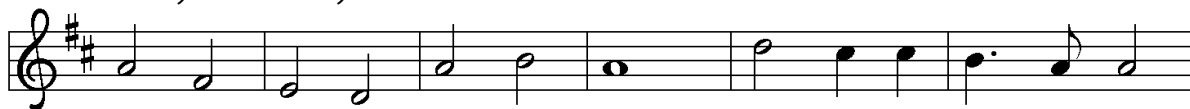
It is right to give our thanks and praise.

The image shows a musical score for the hymn 'Great Thanksgiving'. It consists of four staves of music, each with a treble clef and a key signature of three sharps (F#, C#, G#). The lyrics are written below the notes. The first staff has two measures: 'The Lord be with you.' and 'And al - so with you.'. The second staff has two measures: 'Lift up your hearts.' and 'We lift them to the Lord.'. The third staff has one measure: 'Let us give thanks to the Lord our God.'. The fourth staff has one measure: '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,
for the glorious resurrection of our Savior Jesus Christ,
the true Paschal Lamb who gave himself
to take away our sin,
who in dying has destroyed death,
and in rising has brought us to eternal life.
And so, with Mary Magdalene and Peter
and all the witnesses of the resurrection,
with earth and sea and all their creatures,
and with angels and archangels, cherubim and seraphim,
we praise your name and join their unending hymn:

*HOLY, HOLY, HOLY



Ho - ly, ho - ly, ho - ly Lord, Lord God of pow'r and might,



heav'n and earth are full of your glo - ry.



Ho - san - na in the high - est. Bless - ed is he who comes



in the name of the Lord. Ho - san - na in the high - est.

*THANKSGIVING AT THE TABLE

Holy, living, and loving God,
we praise you for creating the heavens and the earth.
We bless you for bringing Noah and his family through the
waters of the flood,
for freeing your people Israel from the bonds of slavery,
and for sending your Son to be our Redeemer.

We give you thanks for Jesus who, living among us,
healed the sick, fed the hungry,
and with a love stronger than death,
gave his life for others.

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-giving death and glorious resurrection,
we await your promised life for all this dying world.
Breathe your Spirit on us and on this bread and cup:
carry us in your arms from death to life,
that we may live as your chosen ones,
clothed in the righteousness 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**

The table of life is spread before you.
Feast on the goodness and mercy of God!
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

Life-giving God,
in the mystery of Christ's death and resurrection
you send light to conquer darkness,
water to give new life,
and the bread of heaven to nourish your people.
Send us forth as witnesses to Jesus' resurrection
that we may show your glory to all the world;
through the same Jesus Christ, our risen Lord. **Amen!**

***BLESSING**

May God who has brought us from death to life
fill you with great joy!

Almighty God, Father, † Son, and Holy Spirit,
bless you now and forever!

Amen!

***SENDING HYMN**

“Joyful, Joyful We Adore Thee”

ELW 836

***DISMISSAL**

Alleluia! Christ is risen!

Christ is risen indeed! Alleluia!

You are the body of Christ raised up for the world!

Go in peace. Share the good news!

Thanks be to God!

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Pastor: ***Brad Ross***
Assisting Minister: ***Dale Kirk***
Organist: ***Edith Schatt***
Office Manager: ***Jan Piskac***

The Flower bouquet for May 6th is from The Bailey Family
for Jack's 8th Birthday. Happy Birthday Jack!

Liberation & Obligation

Writing in USA Today (May 8, 2006), Presbyterian Pastor Henry G. Brinton made a helpful “two kinds of Christians” argument. Or rather, he argued that each of us carries two, often contradictory, religious impulses—one is obligation-keeping, the other is liberation-seeking.

I have found this a helpful tool for thinking about my faith. I have begun to ask myself: “Which of my religious notions is based in obligation-keeping and which are rooted in liberation-seeking?”

Pro-life or pro-choice, peace activist or military defender, capitalism or socialism, science and/or religion—which impulse rules in which area?

Our Scripture lessons invite thought on this question. In I John and John’s Gospel, we hear a lot about obligation-keeping, “I command” and “Obey his commandments” and “You are my friends if you do what I command you.”

On the other hand, the story in Acts is all about liberation. Peter is liberated from an exclusivist attitude toward the gentiles’ need to follow certain rules and regulations in order to be accepted by God. And the gentile believers are liberated from a potentially very uncomfortable surgical procedure and other lifestyle restrictions. Peter and his friends also discover how freely God pours out the Spirit on whomever God chooses, strangely ignoring us and our notions of whom God should bless and love.

Peter verbalizes his understanding of this shift from obligation-keeping to liberation-seeking when he turns to his friends and asks, “Can anyone withhold the water for baptizing these people who have received the Holy Spirit just as we have?” (Acts 10:47).

The tricky thing is balancing somewhere on the tightrope between obligation keeping and liberation seeking.

Most of us know that pure obligation-keeping religion leads to an oppressive, stifling, regimented legalism that creates communities of faith with blinders on, unable and unwilling to respond either to the world or to God’s new movements of the spirit.

On the other hand, pure liberation-seeking leads to “tossing to and fro and blown about on every wind of doctrine,” (Ephesians 4:14) seeking the next new thing (whatever it may be) that will turn us loose from whatever restriction we currently feel oppressed by.

When I was in college, I was what I now jokingly call a Metho-Bap-Terian, a generic mainline Protestant with a toe in several churches and my heart and commitment in none.

Feeling called to ministry, but not knowing which denomination to align with, I went to my religion professor for help. He didn’t give me an answer—but he did give me a tool for thinking. (Good professor, right?)

He told me that almost any decision in life is about finding a balance between two equally valuable things: freedom and security. The freer you are, the less security you have and vice versa.

Often we try to increase our feelings of security with God by trying to restrict both our freedom and God’s. We try to draw clear and unbreakable lines between what’s OK and what’s not OK, between who’s in and who’s out, even between what God can and cannot do.

And it is very scary to embrace the freedom that comes with realizing that those lines are fuzzier than we thought, and that God, being God, is free to do as God pleases and to love whom God loves whether we like it or not.

We try to draw clear and unbreakable lines between what’s OK and what’s not OK, between who’s in and who’s out, even between what God can and cannot do.

In his *Preface to the Old Testament*, Martin Luther had this to say: “Therefore faith and love are always to be the mistresses of the law and to have all laws in their power. For since all laws aim at faith and love, none of them can be valid, or be a law, if it conflicts with faith or love.”

My Sunday school-teaching mama told me once that Jesus had to command us to love one another because, all too often, love is not easy. If love were easy, no commands, no orders, would be necessary. As it is, there are times when we need the command to love so that we will continue to behave in loving ways, even when we don't feel like it.

G.K. Chesterton said, "In one place in the Bible Jesus told us to love our neighbors. In another place, he told us to love our enemies. This is because, generally speaking, they are the same people." Again, the command is very, very clear because the task is very, very hard.

So, what is it that the gospel calls us to today? Some of us may need to think about establishing a few guidelines, obligations to keep, for our lives. A little discipline never hurt anybody. Think of it as diet and exercise for the soul.

But most of us need to think carefully about, and then change, whatever attitudes and behaviors we are carrying around that may protect our own security but which also hamper the freedom of others, restrict our freedom to love them.

It is said that during the early days of the Reformation someone insisted to Luther that the "obligation" to go to confession and to attend Mass every week needed to be retained. "If we don't require it, they won't do it." Luther replied, "Well, that is just the risk we will have to take for the freedom of the gospel."

The question for us today is this, "What risk are we called to make for love of God and neighbor, for the freedom of the gospel?"

Amen and amen.

- The Rev. Delmer Chilton

Delmer Chilton is originally from North Carolina and received his education at the University of North Carolina, Duke Divinity School and the Graduate Theological Foundation. He received his Lutheran training at the Lutheran Theological Southern Seminary in Columbia, S.C. Ordained in 1977, Delmer has served parishes in North Carolina, Georgia and Tennessee.

Please find this article and other resources for the journey of faith at livinglutheran.org.