

# *Triune Lutheran Church*



## *Reformation Sunday*



**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!



- 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

### **\*CONFESSION AND FORGIVENESS**

Blessed be the † holy Trinity,  
the one who fashions us,  
the one who heals us,  
the one who reforms us again and again.

**Amen!**

Let us confess our sin, calling for God's transforming power.

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

Source of all life,  
**we confess that we have not allowed  
your grace to set us free.  
We fear that we are not good enough.  
We hear your word of love freely given to us,  
yet we expect others to earn it.  
We turn the church inward,  
rather than moving it outward.  
Forgive us. Stir us.  
Reform us to be a church powered by love,  
willing to speak for what is right,  
act for what is just,  
and seek the healing of your whole creation.  
Amen.**

God hears our cry and sends the Spirit to change us  
and to empower our lives in the world.

Our sins are forgiven,  
✠ God's love is unconditional,  
and we are raised up as God's people  
who will always be made new,  
in the name of Jesus Christ. **Amen!**

### **\*GATHERING HYMN**

"A Mighty Fortress is Our God"

ELW 504

### **\*PRAYER OF THE DAY**

Gracious God, we pray for your whole church. Fill it with all truth and peace. Where it is corrupt, purify it; where it is in error, direct it; where in anything it is amiss, reform it; where it is right, strengthen it; where it is in need, provide for it; where it is divided, reunite it; for the sake of your Son, Jesus Christ, our Savior, who lives and reigns with you and the Holy Spirit, one God, now and forever. **Amen!**

### **FIRST READING**

Jeremiah 31:31-34

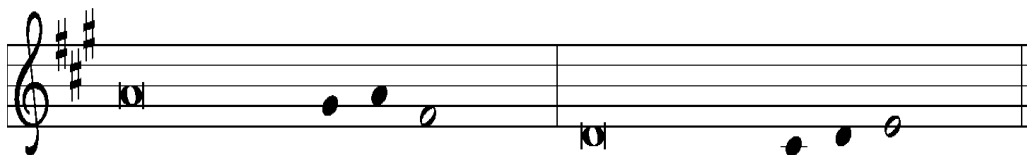
<sup>31</sup>The days are surely coming, says the LORD, when I will make a new covenant with the house of Israel and the house of Judah. <sup>32</sup>It will not be like the covenant that I made with their ancestors when I took them by the hand to bring them out of the land of Egypt—a covenant that they broke, though I was their husband, says the LORD. <sup>33</sup>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. <sup>34</sup>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.

The Word of the Lord!  
**Thanks be to God!**

## PSALM

Psalm 46



<sup>1</sup>God is our ref- | uge and strength,  
a very present | help in trouble.

**<sup>2</sup>Therefore we will not fear, though the | earth be  
moved,**

**and though the mountains shake in the depths |  
of the sea;**

<sup>3</sup>though its waters | rage and foam,  
and though the mountains tremble | with its tumult.

**<sup>4</sup>There is a river whose streams make glad the cit-  
| y of God,**

**the holy habitation of | the Most High.**

<sup>5</sup>God is in the midst of the city; it shall | not be shaken;  
God shall help it at the | break of day.

**<sup>6</sup>The nations rage, and the | kingdoms shake;  
God speaks, and the earth | melts away.**

**<sup>7</sup>The LORD of | hosts is with us;  
the God of Jacob | is our stronghold.**

**<sup>8</sup>Come now, regard the works | of the LORD,  
what desolations God has brought up- | on the  
earth;**

**<sup>9</sup>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.**

**<sup>10</sup>“Be still, then, and know that | I am God;  
I will be exalted among the nations; I will be  
exalted | in the earth.”**

**<sup>11</sup>The LORD of | hosts is with us;  
the God of Jacob | is our stronghold.**

## **SECOND READING**

Romans 3:19-28

**<sup>19</sup>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. <sup>20</sup>For “no human being will be justified in his sight” by deeds prescribed by the law, for through the law comes the knowledge of sin.**

**<sup>21</sup>But now, apart from law, the righteousness of God has been disclosed, and is attested by the law and the prophets, <sup>22</sup>the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction, <sup>23</sup>since all have sinned and fall short of the glory of God; <sup>24</sup>they are now justified by his grace as a gift, through the redemption that is**

in Christ Jesus, <sup>25</sup>whom God put forward as a sacrifice of atonement by his blood, effective through faith. He did this to show his righteousness, because in his divine forbearance he had passed over the sins previously committed; <sup>26</sup>it was to prove at the present time that he himself is righteous and that he justifies the one who has faith in Jesus.

<sup>27</sup>Then what becomes of boasting? It is excluded. By what law? By that of works? No, but by the law of faith. <sup>28</sup>For we hold that a person is justified by faith apart from works prescribed by the law.

The Word of the Lord!  
**Thanks be to God!**

### **\*GOSPEL ACCLAMATION**



Al - le - lu - ia. Lord, to whom shall we go? You have the  
words of e - ter - nal life. Al - le - lu - ia.  
Al - le - lu - ia, al - le - lu - ia. Al - le - lu - ia.  
Al - le - lu - ia, al - le - lu - ia.

## **\*GOSPEL**

John 8:31-36

The Holy Gospel according to John.

**Glory to you, O Lord!**

<sup>31</sup>Jesus said to the Jews who had believed in him, “If you continue in my word, you are truly my disciples; <sup>32</sup>and you will know the truth, and the truth will make you free.” <sup>33</sup>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’?”

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

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**

Longing for God's will to be fulfilled among us, we pray  
persistently for the church, the world, and all people in need.

*A brief silence*

Holy God, work in your church across denominational and cultural divisions to form us into a more complete expression of your Kingdom. Show the world your precious likeness through all of us. Lord, in your mercy, **hear our prayer.**

By rain, rivers, and oceans, remind us how your word flows through this world, surrounding us with grace. Keep us always in the covenant that is sealed in water and Spirit. Lord, in your mercy, **hear our prayer.**

Free us from the lies we tell ourselves or others in order to justify our words and actions. Lead us to speak honestly and to listen humbly, and reveal your truth among us. Lord, in your mercy, **hear our prayer.**

Gather those who are suffering, and make well-being and new life take root in their lives. Bring hope to those who are sick or suffering in any way this day, including Joann Loede, Bev Deitrick, Hazel Schwab, Trudy Weidman, Mardell Weiss, Dave & Clara Wilcox, Ed Uhler, Jenny Bennett, Cathy Gallagher, Mary Phillips, Richard Jakubcin, George Tomaselli, those serving in the armed forces and as first responders, and all those we name in our hearts...Lord, in your mercy, **hear our prayer.**

Holy Spirit, continue to pour out your soothing richness on this family of Triune through word, water, bread, and wine. Always reform us to be a community of welcome for people near and far. Lord, in your mercy, **hear our prayer.**

Let your grace be made known through the witness of saints who share your Good News. Increase our faith until your word flows freely from us. Lord, in your mercy, **hear our prayer.**

Enfold all things in your compassion, O God, and bring us into your life through the faithfulness of Jesus Christ, our Savior and Lord.

**Amen!**

**\*PEACE**

The peace of the Risen Christ be with you always!

**And also with you.**

**OFFERING**

**\*OFFERING HYMN**

“Let the Vineyards”

ELW 184

**\*OFFERING PRAYER**

God of life,

you give us these gifts of the earth,  
these resources of our life and our labor.

Take them, offered in great thanksgiving,  
and use them to set a table that will heal the whole creation;  
through Jesus Christ, our Savior and Light.

**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 four staves of musical notation in G major (one sharp). The melody is simple, using quarter and eighth notes with slurs. The lyrics are written below each staff.

## \*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;  
who on this day overcame death and the grave,  
and by his glorious resurrection opened to us the way of  
everlasting life.  
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

Ho - ly, ho - ly, ho - ly Lord, God of pow'r and might,  
heav-en and earth are full of your glo - ry, full of your glo-ry. Ho -  
san - na, ho - san - na, ho - san - na in the high -  
est. Bless-ed is he who comes in the name of the Lord. Ho -  
san - na, ho - san - na, ho - san - na in the high - est.

## \*THANKSGIVING AT THE TABLE

We praise you, all-holy God, our Covenant Lord, our Redeemer, the Strength of Truth, for the universe beyond our knowing, for seas and forests and fields, for the waters of Wittenberg and for flowers around us, for creatures seen and unseen, for animals both wild and tame, for our ancestors and godparents from around the globe, and for the places we humans call home, for cities and churches and schools, for seminaries and missions and fellowship halls.

We praise you for your covenant people, for Moses and Miriam and Aaron, for Jeremiah and the psalmists, and for centuries of faithful Christians: for Luther and Melancthon, Katie Luther and Bach, Kierkegaard and Bonhoeffer, for all servants of reformation.

We praise you, O God, for Jesus Christ, who saves us from sin and from evil, embodying forgiveness, granting us grace, setting us free, who on the night before he died, 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.

And so we remember your Word, his life, his death, and his glorious resurrection, his presence in this meal around the world. We pray, O God, for you as the Holy Spirit among us: your breath, your fire, your wisdom, your grace, your freedom.

Bless this meal and all those who share it; inspire your people for service; continue the reformation of your churches; and renew the world with your mercy, with your healing, your justice, and your peace, with the joy of life in your household.

We praise you, all-holy God, mighty Fortress, victorious Champion, powerful Shield, today, tomorrow, and forever.  
**Amen!**

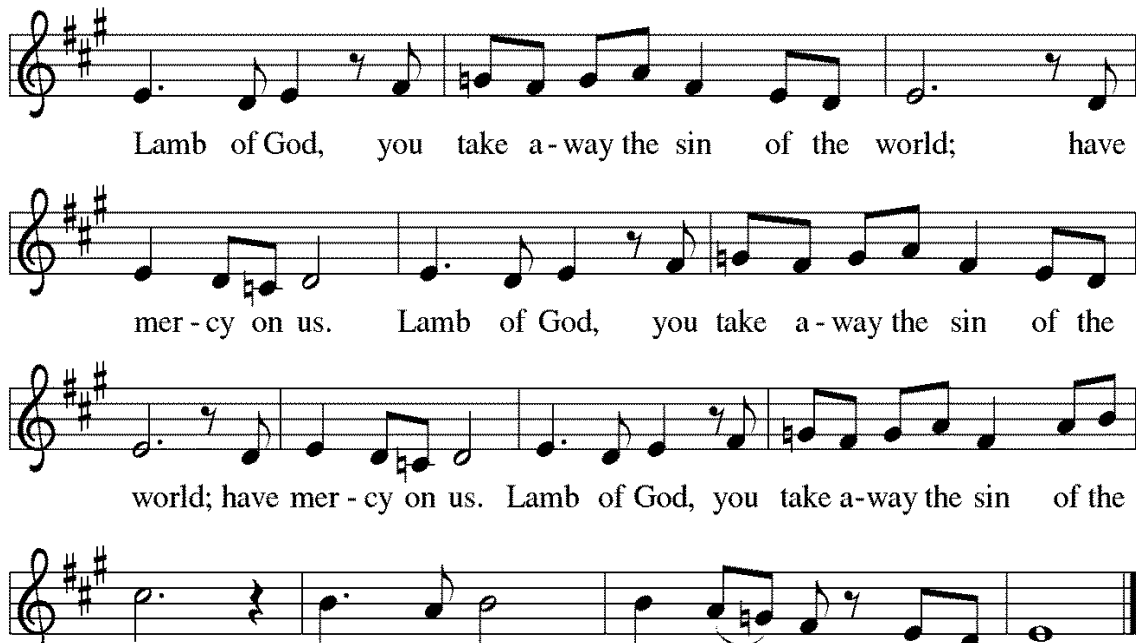
## **\*LORD'S PRAYER**

**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**

**Speak to us, O Lord, in the breaking of the bread,  
and make us one with you. 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, Lamb of God.

## COMMUNION

### \*COMMUNION PRAYER

Holy and compassionate God,  
in bread and wine you give us gifts  
that form us to be humble and courageous.  
May your words come to life  
in our serving and in our witness,  
that we might speak a living voice  
of healing and justice to all the world,  
through Jesus Christ, our rock and our redeemer. **Amen!**



## **\*BLESSING**

God, creator of all things, speaking reformation into being;  
Jesus Christ, savior of the whole world, raising the dead;  
Holy Spirit, living voice, calling and enlightening the entire church:

Almighty God, Father, ☩ Son, and Holy Spirit,  
bless you now and forever.

**Amen!**

## **\*SENDING HYMN**

“We All Are One in Mission”

ELW 576

## **\*DISMISSAL**

Go in peace. Proclaim the Good News!

**Thanks be to God!**

---

Copyright © 2018 Augsburg Fortress. All rights reserved. Reprinted by permission under Augsburg Fortress Liturgies Annual License #SAS000689. New Revised Standard Version Bible, copyright © 1989, Division of Christian Education of the National Council of the Churches of Christ in the United States of America. Used by permission. All rights reserved.

---

Ministers: ***All People***

Pastor: ***Brad Ross***

Worship Leader: ***Heidi Bailey***

Organist: ***Edith Schatt***

Office Manager: ***Jan Piskac***

---

The flower bouquet for October 28<sup>th</sup> is from the Jakubcin's  
in honor of Robert's birthday. Happy Birthday, Robert!

## *The Truth about God's Love*

Have you seen those billboards on the interstates that purport to be messages from God? I ride the roads a lot and see many of those signs; they always make me laugh and sometimes they make me think. One in East Tennessee said: **“Don’t Make Me Come Down There!” Signed, God.**

It’s an unfortunate reality that, over and over again in the history of Christianity, this is the kind of fear-based message the religious folk have proclaimed to the world. The ancient Greeks told stories of angry and jealous gods who wreaked havoc on humanity without rhyme or reason. The Romans blended state and temple, allegiance to God and allegiance to emperor, into the exact same thing. Versions of Judaism emphasized strict obedience to the law and an angry God ready to purify the world with fire and lightening. The Christian era had an elaborate late medieval Roman system of mortal and venial sins, confession and absolution, pilgrimages and indulgences. The more modern fearmongers look at the book of Revelation and take texts out of context, making of them a pretext to scare the living daylights out of people who don’t believe the right way and act the right way. And who, in their right mind, would worship, love and adore a God who uses threats and violence to get his own way anyway? It boggles the mind.

And yet, over and over again in the history of God’s dealings with humanity and, more importantly, humanity’s attempts to deal with God, we have found ourselves overwhelmed by systems of belief and religious practice whose only purpose seems to be to keep an angry God at bay, to make sure that God stays up there where God belongs and doesn’t come down here and mess with us. The great thing we celebrate on Reformation Sunday is that Martin Luther figured out, “discovered” if you will, that this great elaborate system of winning God’s favor simply was not true. This is why Lutherans use the same Gospel lesson every Reformation Sunday: *You will know the truth, and the truth will make you free* (John 8-32).

I hope you noticed how carefully I said that Luther “discovered” that this notion of an angry and manipulative God wasn’t true. He discovered it in the same way that Christopher Columbus discovered America. Lots of people already knew America was here—the people who were already living here, for instance. And there were a lot of people over a lot of years who were aware of the true nature of God.

Look at our Hebrew Scripture lessons:

Jeremiah, written 2,000 years before Luther, says: *I will forgive their iniquity and remember their sin no more* (8-12).

Look at the Psalm, also 2,000 years before Luther: *God is our refuge and strength, a very present help in trouble. Therefore we will not fear* (46:1-2). Luther, a professor of the Bible at Wittenberg University, did most of his lecturing on the Psalms. He learned much of what he knew about the goodness and forgiveness of God from the Psalms.

Look at Paul in Romans: *For we hold that a person is justified by faith apart from works prescribed by the law* (3:28).

A thousand years before Luther, St. Augustine said: *This righteousness of God, therefore, lies not in the commandment of the law, which excites fear, but in the aid afforded by the grace of Christ ...* (*On Nature and Grace*, A.D. 415).

I can go on and on. People like Peter Waldo in France, John Wycliffe in England, John Hus in Moravia and many others preceded Luther in rediscovering the golden thread of grace that weaves its way through every book and every story of the Bible. Luther was neither the first nor the last to be lifted up by God to speak in a particular time and place the truth about God's love for the world and God's call to us to love the world and one another with a similar passion. The issues change, but the gospel stays the same.

---

*Those of us who gather around word and sacrament know an important truth: We don't need to worry about God getting mad and coming down here. God has already come—and did not come to punish but to love.*

---

It's been 500 years since Luther "nailed" his points of debate on the Wittenberg church door. The battle over indulgences is no longer our battle. What we face today is a world full of folks who have been so turned off by the preachers of the angry and judgmental God that they no longer care about church at all. We face a world that has decided they just don't want to hear it anymore. They believe they have better things to do than listen to preachers talk about why this, and this, and that, and that are wrong, wrong, wrong. You know what? They're right; they do have better things to do—and so do we.

Those of us who gather around word and sacrament know an important truth: We don't need to worry about God getting mad and coming down here. God has already come—and did not come to punish but to love.

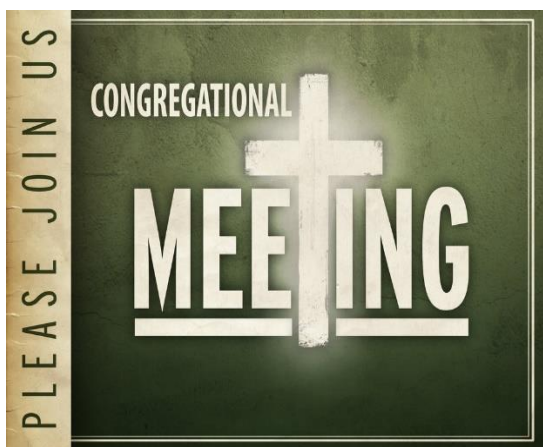
When Jesus came down here, there was hunger, social injustice and war raged upon the innocents—all in the name of such things as “truth,” “justice” and “national security.” Then, as now, values had become skewed, obscured and unrecognizable, and no one knew whom they could trust. And into such a world God sent the Son.

The message then and now is that we are not alone in the midst of the world’s evil. Christ came to us in the midst of our distress. Christ came to be a beacon of light in a dark world. Christ came to show us love amid hatred and strife. Christ came to bring life in the midst of death. The cross is a reminder to us that Christ didn’t come to be cute. Christ came to preach, teach, heal, suffer and die. Christ did not come to reward us for being good, but to save us from being bad. Christ came to show us the love and care of God in the midst of a deadly and dangerous world. Christ came to show us how to live and how to die. Christ came to die upon the cross for us, to save us from sin, death and the devil. That is the good news, the golden thread, that runs through the Bible from beginning to end.

Our calling this Reformation Sunday is to find our voice, get off our pews and get out into the world, letting them know the truth about God and God’s love—the truth that will set them, and us, free.

Amen and amen.

- The Rev. Delmer Chilton



Our next congregational meeting will be Sunday, November 11 at 5PM, and we will also have a potluck dinner as part of our time together. So please contact the church office, to not only let us know if you plan on coming, but if you can bring a dish to share. Also, bring your own beverage; the church will supply plates, silverware, and napkins. We hope you can join us for great food and important conversations about Triune!