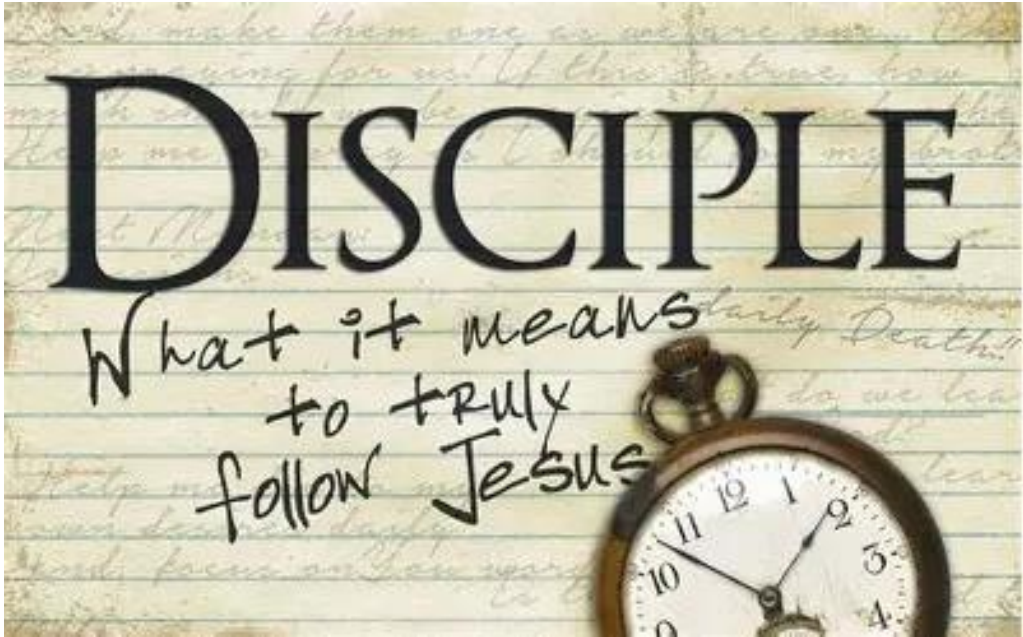


# *Triune Lutheran Church*



## *Thirteenth Sunday after Pentecost*



**Evangelical Lutheran  
Church in America**  
God's work. Our hands.

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



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



- You are invited to speak the **bold print**, as well as sing along with the hymns, which you will find in the red *Evangelical Lutheran Worship* (ELW) hymnal in front of you in the pews.
- The portions marked with \* are times when we invite you to stand, as you are able.
- There will not be a separate time for an offering to be collected during worship. If you wish to do so today, you may place your offering in the offering plate at the back.
- We believe the body and blood of Christ is meant for everyone, regardless of your church affiliation, and so feel free to participate, if you feel so moved. We will celebrate Communion through intinction. You will be invited to come up the side aisle to the pastor who will have wafers (gluten-free available upon request). You are encouraged to keep the wafer in your hand as you go to the worship assistant with the chalice of wine. You are invited to dip your wafer into the chalice before consuming the wafer and returning to your seat through the center aisle.
- For visitors, if you so choose, we encourage you to fill out a card available in the pew to learn more about us.
- Bathrooms are available in the hallway.

# WELCOME

## **\*CONFESSION & FORGIVENESS**

Blessed be the holy Trinity, † one God,  
the God of manna,  
the God of miracles,  
the God of mercy.

**Amen.**

Drawn to Christ and seeking God's abundance,  
let us confess our sin.

God, our provider,  
**help us.**

**It is hard to believe there is enough to share.  
We question your ways when they differ from the  
ways of the world in which we live.  
We turn to our own understanding  
rather than trusting in you.  
We take offense at your teachings and your ways.  
Turn us again to you.  
Where else can we turn?  
Share with us the words of eternal life  
and feed us for life in the world. Amen.**

Beloved people of God:  
in Jesus, the manna from heaven,  
you are fed and nourished.

By Jesus, the worker of miracles,  
there is always more than enough.  
Through Jesus, ✠ the bread of life,  
you are shown God's mercy:  
you are forgiven and loved into abundant life. **Amen.**

**\*GATHERING HYMN**

"My Faith Looks Up to Thee"

ELW 759

**\*PRAYER OF THE DAY**

Direct us, O Lord God, in all our doings with your continual help, that in all our works, begun, continued, and ended in you, we may glorify your holy name; and finally, by your mercy, bring us to everlasting life, through Jesus Christ, our Savior and Lord. **Amen!**

**FIRST READING**

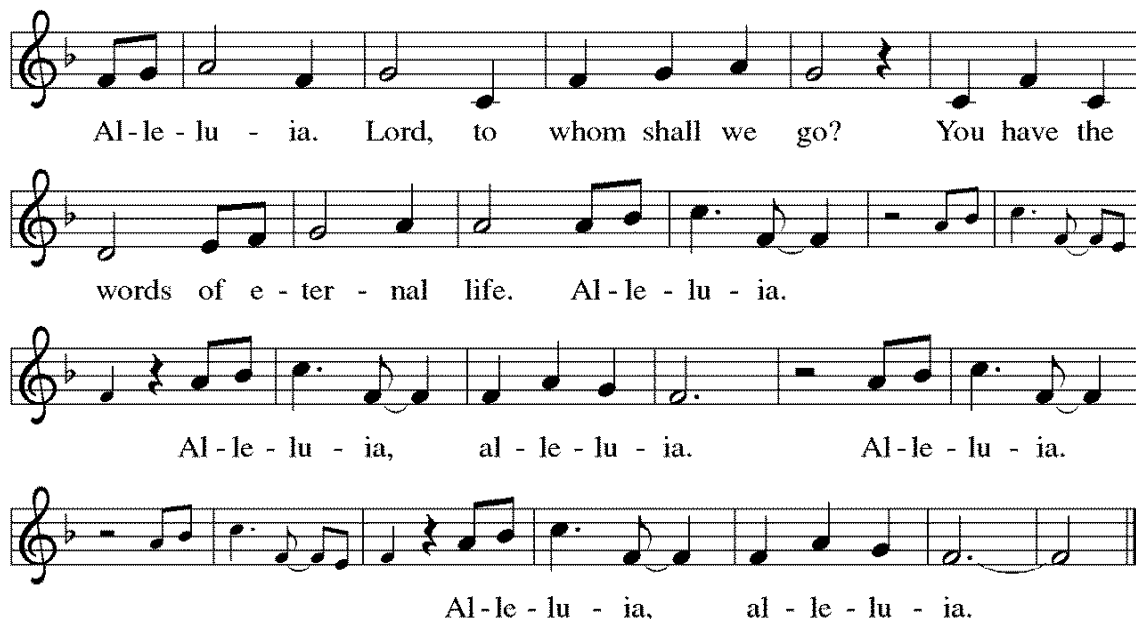
Deuteronomy 30:15-20

<sup>15</sup> "See, I have set before you today life and prosperity, death and adversity. <sup>16</sup> If you obey the commandments of the LORD your God that I am commanding you today, by loving the LORD your God, walking in his ways, and observing his commandments, decrees, and ordinances, then you shall live and become numerous, and the LORD your God will bless you in the land that you are entering to possess. <sup>17</sup> But if your heart turns away and you do not hear but are led astray to bow down to other gods and serve them, <sup>18</sup> I declare to you today that you shall certainly perish; you shall not live long in the land that you are crossing the Jordan to enter and possess.

<sup>19</sup> I call heaven and earth to witness against you today that I have set before you life and death, blessings and curses. Choose life so that you and your descendants may live, <sup>20</sup> loving the LORD your God, obeying him, and holding fast to him, for that means life to you and length of days, so that you may live in the land that the LORD swore to give to your ancestors, to Abraham, to Isaac, and to Jacob.”

Word of God, word of life!  
**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**

Luke 14:25-33

The Gospel according to Luke.  
**Glory to you, O Lord!**

<sup>25</sup> Now large crowds were traveling with [Jesus], and he turned and said to them, <sup>26</sup> “Whoever comes to me and does not hate father and mother, wife and children, brothers and sisters, yes, and even life itself, cannot be my disciple. <sup>27</sup> Whoever does not carry the cross and follow me cannot be my disciple. <sup>28</sup> For which of you, intending to build a tower, does not first sit down and estimate the cost, to see whether he has enough to complete it? <sup>29</sup> Otherwise, when he has laid a foundation and is not able to finish, all who see it will begin to ridicule him, <sup>30</sup> saying, ‘This fellow began to build and was not able to finish.’ <sup>31</sup> Or what king, going out to wage war against another king, will not sit down first and consider whether he is able with ten thousand to oppose the one who comes against him with twenty thousand? <sup>32</sup> If he cannot, then while the other is still far away, he sends a delegation and asks for the terms of peace. <sup>33</sup> So therefore, none of you can become my disciple if you do not give up all your possessions.”

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

## **SERMON**

## **OPPORTUNITY FOR REFLECTION**

## **HYMN OF THE DAY**

“Let Us Ever Walk with Jesus”

ELW 802

## **\*AFFIRMATION OF FAITH**

**We believe in God,  
who loves us and wants us to  
love each other. This is our God.**

**We believe in Jesus,  
who cared for children and  
held them in his arms. He wanted a world  
where everyone could live together in peace.  
This is Jesus Christ.**

**We believe in the Holy Spirit,  
who keeps working with us until everything is  
good and true. This is the Holy Spirit.**

**We can be the church,  
which reminds people of God because we love  
each other. This we  
believe. Amen.**

## **\*PRAYERS OF INTERCESSION**

Gracious God, we come to you in prayer for the church, the world, and all in need.

*A brief silence.*

We pray for the church to follow in your ways, that it may be a witness to your love for all people. Help us choose all that is life-giving and confront the forces of death. God of grace,  
**receive our prayer.**

We pray for creation, that it may be cherished and nurtured. Sustain farmlands, animals, and waters; restore places affected by calamities; and shield coastlands from rising seas. God of grace, **receive our prayer.**

We pray for those in authority. Grant them wisdom to govern justly and compassion to care for the marginalized. Equip them for actions that further the common good. God of grace, **receive our prayer.**

We pray for those who are sick, hungry, unhoused, or lonely including Norelle Gress, Niki Grigsby, Patty Gurka, Phil Pesko, Jack Schwab, Annie Slaughter, Mardell Weiss, Clara Wilcox, and all those we name in our hearts....May they find healing through your love and the care of those around them. Lead us to be your hands and feet in the world. God of grace, **receive our prayer.**

We pray for this congregation, that we may be united in love and faith. Refresh our hearts in Christ, and deepen our support of one another. We pray that our sharing of faith may transform lives. God of grace, **receive our prayer.**

We thank you for those who have died and now dwell with the saints. Surround them with your divine mercy, that they find peace and rest in your loving embrace. God of grace, **receive our prayer.**



We entrust these prayers to you, O God, in the name of Jesus Christ, our redeemer and friend. **Amen.**

**\*PEACE**

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

**GREAT THANKSGIVING**

God be with you.

**And also 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!**

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;  
by whom you pour forth your extravagant bounty upon your  
whole creation.

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.

Holy God,  
our Maker, Redeemer, and Healer,  
in the harmonious world of your creation,  
the plants and animals,  
the seas and stars  
were whole and well in your praise.

When sin had scarred the world,  
you sent Jesus to heal our ills  
and to form us again into one.

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

As supper was ending, Jesus 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 acts of healing,  
his body given up,  
and his victory over death,  
we await that day when all the peoples of the earth  
will come to the river to enjoy the tree of life.

Send your Spirit upon us and this meal:  
as grains scattered on the hillside become one bread,  
so may your people be gathered from the ends of the  
earth,  
that all may be fed with the bread of life  
and live into the abundance of your love.

Through Christ all glory and honor is yours,  
Almighty God, 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.**

## **\*FRACTION ANTHEM**

We break this bread to share in the Body of Christ.  
**We who are many are one body, for we all share in  
the one bread.**

## **\*INVITATION TO COMMUNION**

The kingdom of God is set before you.  
Eat and rejoice.

# COMMUNION

## \*PRAYER AFTER COMMUNION

Holy One,  
Open our hearts to your presence.  
Align our lives with your Dream.  
Grow our souls in love,  
That we may become a community of welcome,  
A people of courage,  
And the Body of Christ in the world.  
Let our light shine brightly as a beacon in the night.  
**Amen!**

## \*BLESSING

## \*SENDING HYMN

“Oh, That the Lord Would Guide My Ways” ELW 772

## \*DISMISSAL

Go in peace. Live by the Spirit.  
**Thanks be to God**

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Ministers: **All People**  
Presiding Minister: **Kathryn Rackley**  
Worship Assistant: **Tim Mize**  
Organist: **Edith Schatt**  
Office Manager: **Jan Piskac**



## Lectionary blog: Counting the cost

I love to write! The university where I work has a respected master's program in creative writing that sounded just up my alley. Additionally, there is a tuition waiver for employees, so any classes I want to take are mostly free. I applied for the creative writing program and received a profoundly kind response. But I was heartbroken when I realized my participation might not be feasible because of my work duties and family situation. My wife, who is wiser than me, counseled that it was time to "count the cost" and determine if pursuing a fun, extra program was worth sacrificing focus and any sense of margin, given my current commitments. It was not. The mature decision was letting that dream lie fallow for a time and focusing on work and parenting.

The lectionary readings this week are all about counting the cost before beginning a new adventure.

We read in Deuteronomy that Moses demanded that the people do the internal work of examining their commitment to God's mission. They are, in the narrative, about to enter the promised land. But, contrary to many of our theologies, God

seldom gives a gift without expectations. God brought the children of Israel to the cusp of the promised land, but this land had no tolerance for faithlessness.

Across biblical books and genres, spanning multiple testaments, the land vomits out those who cling to evil. God didn't allow the Israelites to come to the promised land until the Amorites' evil was fulfilled (they didn't get displaced for [nothing!](#)). But once the Israelites entered the land, they were under the same conditions as the Amorites: act right or get out. So, after decades of injustice and idolatry, the Assyrians and Babylonians exiled the Israelites and Judahites. Then hundreds of years later, the Romans again exiled God's people because of baseless hatred (BT Gittin 55a-56b). The land can't stand for long the evil treatment of others.

Would they choose good and life by agreeing to undertake God's good laws, covenants and statutes? Or would they choose death and evil by trying to enter the land and ignoring righteousness?

Accordingly, at the beginning of the Israelites' national presence in the land, Moses called on the people to reflect on the choice before them and count the cost. Would they choose good and life by agreeing to undertake God's good laws, covenants and statutes? Or would they choose death and evil by trying to enter the land and ignoring righteousness? They needed to count the cost.

Years later, Paul asked his friend Philemon to count the cost of belonging to the body of Christ. Being part of the Jesus movement meant that Philemon could no longer hold humans as property. After running away from his slave-master Philemon, Onesimus encountered Paul and began following Jesus. Philemon seems to have also encountered the risen Lord. And Jesus had no tolerance for those who would be freed from the bondage to sin and death but kept their siblings and neighbors in bondage.

Paul used compelling language that stopped just short of ordering Philemon to see what should have been obvious: You can't follow Jesus and oppress your neighbors. Philemon had to decide whether he would retain his ownership of enslaved humans or if he would gain a sibling by understanding that Onesimus was his equal, not his slave. He needed to count the cost.

In this week's Gospel, Jesus spoke to a great crowd that followed him. The test case that prompted his teaching about counting the cost of being his disciple was about family priorities. Then, as now, when embarking on new religious patterns, parents or siblings are inclined to ask questions and maybe ridicule. "You're not going to be one of those religious weirdos, are you?" "Are you going to a 'woke' church now?" "You worship with *those* folks?" Jesus said those who embark on a project but then have to quit because they were insufficiently prepared and not dedicated to seeing it through will receive mockery ([Luke 14:29](#)).

Following Jesus requires sacrifice and commitment, including a willingness to have friends and relatives look askance at us. So be it. When following Jesus requires us to make choices that the world doesn't understand—like giving up power and treating *all* neighbors as neighbors—we will be mocked or accused of being disloyal to programs designed to worship power and degrade people. Good! But let us follow Jesus and count the cost of living as disciples.

Following God has always had costs. Rejecting other gods, choosing to pursue righteousness rather than wealth and ease, and laying down our lives are all part of the cost of discipleship. We don't do anyone any favors by pretending it isn't so. Instead, we count the cost of following Jesus. After all, no one can be a disciple who doesn't give up all possessions ([Luke 14:33](#)).



#### [Cory Driver](#)

Cory Driver is the director of L.I.F.E. (Leading the Integration of Faith and Entrepreneurship) at Miami University in Oxford, Ohio. His book [God, Gender and Family Trauma: How Rereading Genesis can be a Revelation](#) was released in March 2025 by Fortress Press.