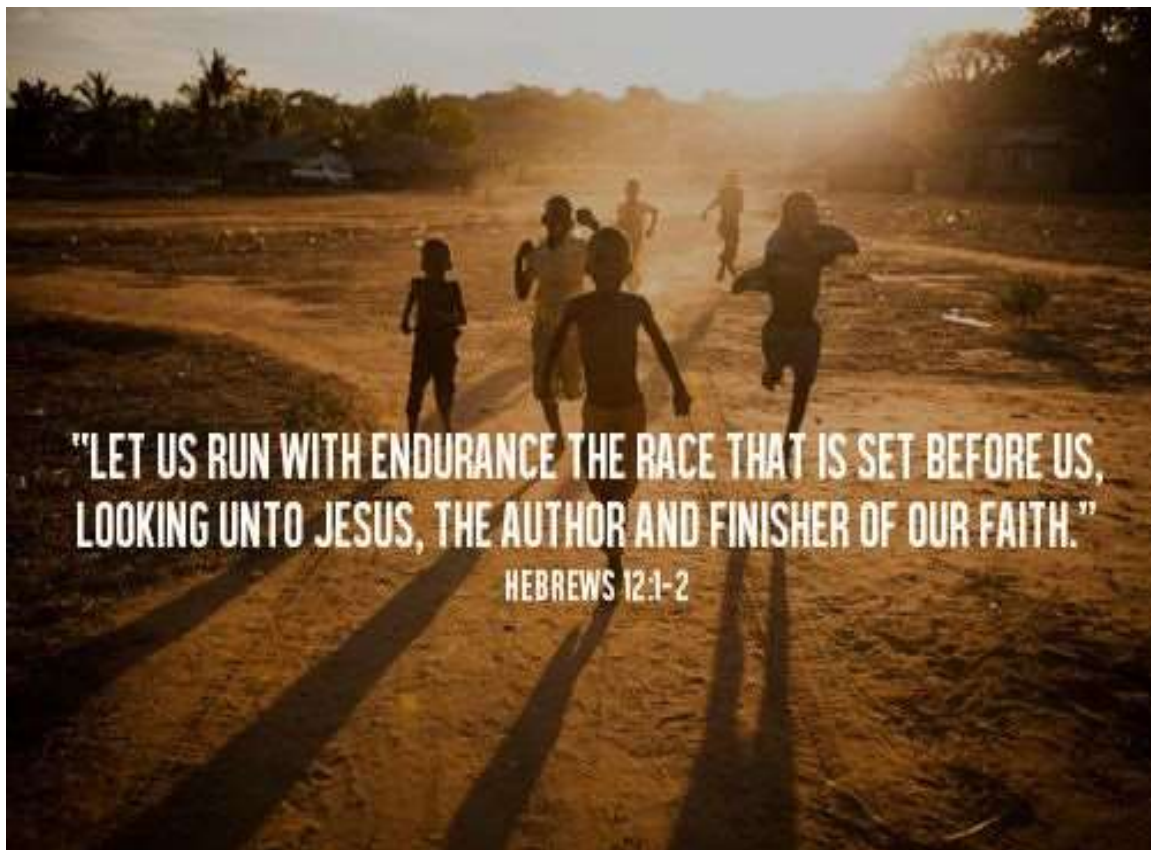


# *Triune Lutheran Church*



"LET US RUN WITH ENDURANCE THE RACE THAT IS SET BEFORE US,  
LOOKING UNTO JESUS, THE AUTHOR AND FINISHER OF OUR FAITH."

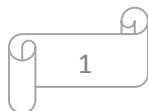
HEBREWS 12:1-2

## *Tenth 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 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.

## WELCOME & ANNOUNCEMENTS

### \*CONFESSION & FORGIVENESS

Blessed be the holy Trinity, † one God,  
who forgives all our sin,  
whose mercy endures forever.

**Amen!**

Seeking reconciliation with God and neighbor,  
let us remember the gift of baptism and confess our sin.

*You may kneel or remain standing/sitting. Silence is kept  
for reflection and self-examination.*

God of mercy,  
**we confess that we have sinned against you,  
against one another,  
and against the earth entrusted to our care.  
We are worried and distracted by many things,  
and we fail to love you above all else.  
We store up treasures for ourselves  
and turn away from our neighbors in need.  
Forgive us, that we may live in the freedom of your  
Son,  
Jesus Christ, our Lord. Amen.**

When we were laid low by sin and guilt,  
God made us alive together with Christ,  
forgiving us † all our trespasses  
by taking our sins to the cross.  
For that freedom from sin and death  
Christ has already set us free:  
Rejoice in this good news!  
**Amen!**

**\*GATHERING HYMN**

“Oh, Worship the King”

ELW 842

**\*PRAYER OF THE DAY**

O God of new life, you love justice and hate oppression, and you call us to share your zeal for truth. Give us courage to take our stand with all victims of bloodshed and greed, and, following your servants and prophets, to look to the pioneer and perfecter of our faith, your Son, Jesus Christ, our Savior and Lord. **Amen!**

**FIRST READING**

Jeremiah 23:23-29

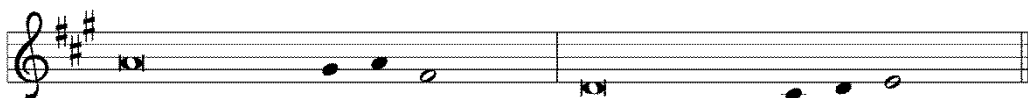
<sup>23</sup>Am I a God near by, says the LORD, and not a God far off? <sup>24</sup>Who can hide in secret places so that I cannot see them? says the LORD. Do I not fill heaven and earth? says the LORD. <sup>25</sup>I have heard what the prophets have said who prophesy lies in my name, saying, “I have dreamed, I have dreamed!” <sup>26</sup>How long? Will the hearts of the prophets ever turn back—those who prophesy lies, and who prophesy the

deceit of their own heart? <sup>27</sup>They plan to make my people forget my name by their dreams that they tell one another, just as their ancestors forgot my name for Baal. <sup>28</sup>Let the prophet who has a dream tell the dream, but let the one who has my word speak my word faithfully. What has straw in common with wheat? says the LORD. <sup>29</sup>Is not my word like fire, says the LORD, and like a hammer that breaks a rock in pieces?

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

## PSALM

## Psalm 82



<sup>1</sup>God stands to charge the divine coun- | cil assembled,  
giving judgment in the midst | of the gods:

<sup>2</sup>**“How long will you | judge unjustly,  
and show favor | to the wicked?”**

<sup>3</sup>Save the weak | and the orphan;  
defend the hum- | ble and needy;

<sup>4</sup>**rescue the weak | and the poor;  
deliver them from the power | of the wicked.**

<sup>5</sup>They do not know, neither do they understand; they  
wander a- | bout in darkness;  
all the foundations of the | earth are shaken.

<sup>6</sup>**Now I say to you, | ‘You are gods,  
and all of you children of | the Most High;**

<sup>7</sup>nevertheless, you shall | die like mortals,  
and fall like | any prince.’”

<sup>8</sup>**Arise, O God, and | rule the earth,  
for you shall take all nations | for your own.**

## SECOND READING

Hebrews 11:29-12:2

<sup>29</sup>By faith the people passed through the Red Sea as if it were dry land, but when the Egyptians attempted to do so they were drowned. <sup>30</sup>By faith the walls of Jericho fell after they had been encircled for seven days. <sup>31</sup>By faith Rahab the prostitute did not perish with those who were disobedient, because she had received the spies in peace.

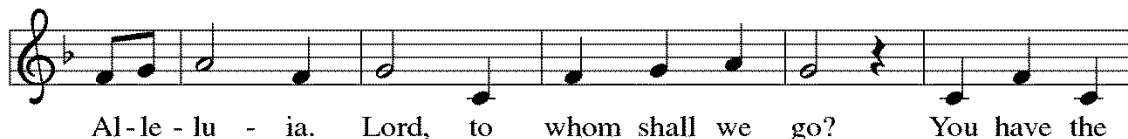
<sup>32</sup>And what more should I say? For time would fail me to tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets—<sup>33</sup>who through faith conquered kingdoms, administered justice, obtained promises, shut the mouths of lions, <sup>34</sup>quenched raging fire, escaped the edge of the sword, won strength out of weakness, became mighty in war, put foreign armies to flight. <sup>35</sup>Women received their dead by resurrection. Others were tortured, refusing to accept release, in order to obtain a better resurrection. <sup>36</sup>Others suffered mocking and flogging, and even chains and imprisonment. <sup>37</sup>They were stoned to death, they were sawn in two, they were killed by the sword; they went about in skins of sheep and goats, destitute, persecuted, tormented—<sup>38</sup>of whom the world was not worthy. They wandered in deserts and mountains, and in caves and holes in the ground.

<sup>39</sup>Yet all these, though they were commended for their faith, did not receive what was promised, <sup>40</sup>since God had provided something better so that they would not, apart from us, be made perfect.

<sup>12:1</sup>Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight and the sin that clings so closely, and let us run with perseverance the race that is set before us, <sup>2</sup>looking to Jesus the pioneer and perfecter of our faith, who for the sake of the joy that was set before him endured the cross, disregarding its shame, and has taken his seat at the right hand of the throne of God.

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

### \*GOSPEL ACCLAMATION



## \*GOSPEL

Luke 12:49-56

The holy Gospel according to Luke.

**Glory to you, O Lord!**

[Jesus said:] <sup>49</sup>“I came to bring fire to the earth, and how I wish it were already kindled! <sup>50</sup>I have a baptism with which to be baptized, and what stress I am under until it is completed! <sup>51</sup>Do you think that I have come to bring peace to the earth? No, I tell you, but rather division! <sup>52</sup>From now on five in one household will be divided, three against two and two against three; <sup>53</sup>they will be divided:

father against son

and son against father,

mother against daughter

and daughter against mother,

mother-in-law against her daughter-in-law

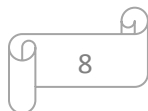
and daughter-in-law against mother-in-law.”

<sup>54</sup>He also said to the crowds, “When you see a cloud rising in the west, you immediately say, ‘It is going to rain’; and so it happens. <sup>55</sup>And when you see the south wind blowing, you say, ‘There will be scorching heat’; and it happens. <sup>56</sup>You hypocrites! You know how to interpret the appearance of earth and sky, but why do you not know how to interpret the present time?”

This is the holy Gospel of our Lord!

**Praise to you, O Christ!**

**SERMON**





## **HYMN OF THE DAY**

**“Rise Up, O Saints of God”**

ELW 669

## **\*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**

Treasuring your promise to hear us when we call, we pray for  
the church, those in need, and all of your creation.

*A brief silence.*

O God, you have given us your sustaining word. Like a fire, kindle its flame within and among us. Empower us for the work of breaking down walls, reconciling the divided, and building renewed faith. Lord, in your mercy, **hear our prayer.**

You shaped the furthest reaches of the universe, and, as the Holy Spirit, you dwell within each life. Be the companion and keeper of every creature, and redeem all your creation in Christ. Lord, in your mercy, **hear our prayer.**

You rise up to lead the nations. Bless grassroots movements and guide elected officials. Teach the nations to be good neighbors to each other. Inspire us all to share food, land, knowledge, and our arts for the common good. Lord, in your mercy, **hear our prayer.**

You rescue those in any need. Be with surgeons, nurses, and all medical personnel who care for the sick, including Bev Deitrick, Joann Loede, Hazel Schwab, Martha Wasson, Trudy Weidman, Mardell Weiss, Dave & Clara Wilcox, Jenny Adams, Cathy Gallagher, Richard Jakubcin, John & Jean Kurtz, Matt Loede, Mary Phillips, Courtney Spencer, George Tomaselli, Branko Tosic 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.**

We thank you for the friendship, community, and witness of our family of Triune. Send us out to welcome those estranged from family or experiencing difficult separations. Lord, in your mercy, **hear our prayer.**

We look to Jesus, the pioneer and perfecter of our faith. Be with us in the tragedies and troubles of this world, and join us and all the saints with Christ in perfect joy. Lord, in your mercy, **hear our prayer.**

All these things and more we ask in the name of our risen Lord, Jesus Christ, by the power of the Holy Spirit. **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”

ELW 479

#### **\*OFFERING PRAYER**

Blessed are you, O God, for the greening earth given for all,  
for the talents we are given to share,  
and for this bread and wine.

Transform us to be the body of Christ,  
that, feasting on this food and drink,  
our lives may reflect your generosity;  
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.

The image shows four staves of musical notation in G major (one sharp) and 4/4 time. Each staff contains a melody line with lyrics underneath. The lyrics are: '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.', and 'It is right to give our thanks and praise.' The music consists of quarter and eighth notes with slurs.

## \*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

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 your Son to heal our ills  
 and to form us again into one.

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 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.

Holy Spirit, continue to come upon us and upon this meal:  
as grains scattered on the hillside become one bread,  
so let your church be gathered from the ends of the earth,  
that all may be fed with the Bread of life, Jesus Christ, our  
Lord.

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**  
God invites you to this table of bounty.  
Come, the banquet is ready for 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

O God, in this holy communion  
you have welcomed us into your presence,  
nourished us with words of mercy,  
and fed us at your table.  
Amid the cares of this life,  
strengthen us to love you with all our heart,  
serve our neighbors with a willing spirit,  
and honor the earth you have made;  
through Christ our Lord. **Amen!**

### \*BLESSING



Live your lives in Christ, rooted and built up in him,  
and abound in thanksgiving;  
and the blessing of the holy Trinity, † one God,  
be upon you and remain with you forever.

**Amen!**

**\*SENDING HYMN**

“The Spirit Sends Us Forth to Serve”

ELW 551

**\*DISMISSAL**

Go in peace. Christ sends you out for the world!

**Thanks be to God!**

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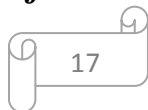
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Ministers: **All People**  
Pastor: **Brad Ross**  
Organist: **Edith Schatt**  
Worship Leader: **Heidi Bailey**  
Office Manager: **Jan Piskac**

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*The Story of God's Vineyard*



Lectionary blog for Aug 18, 2019  
Tenth Sunday after Pentecost  
Isaiah 5:1-7; Psalm 80:1-2, 8-19;  
Hebrews 11:29-12:2; Luke 12:49-56

I've started a new call and we are still looking for a house. In the meantime, we're renting space in the home of my wife's pastor from her childhood. He and his wife have been profoundly gracious, even to the point that this retired pastor takes my son up and down the rows of his garden, allowing him to pick peas, grapes and especially raspberries that they find ripened and ready.

Due to the weather, too much shade and pests, the raspberry harvests have been rather disappointing. My son, on a recent trip through the bushes, actually punched a bunch of leaves and said, "I hate you raspberry!" After chiding him for using the "H-word," I asked him why he was so upset. He said he used to get lots of raspberries, but now there are none for him to eat. His anger at the disappointing plants colored how I read this week's lectionary passages.

Psalm 80 presents a touching example of God's care for God's people. Whereas my landlord planted his raspberries in full shade, gave them almost no support and didn't give them any water, God took extravagant care of God's vine. The vine represents the people whom God brought out of Egypt and planted in a specific place (verse 8).

The poetry of verse 9 is difficult to render successfully in English because it contains two doubled terms in Hebrew. The roots פָּנָה (turning) and שָׂרַשׂ (rooting) are the center of the first and second, and then third and fourth words of the verse, respectively. The terms are doubled here to give emphasis and intimacy to God's work in planting the people in the land. A clumsy, but faithful, translation of the verse might be: "You turned [the soil] with turning, and it took root by rooting, and it filled-up/fulfilled the land." The psalmist wanted the hearer to know the great care that God took in planting people in the land, and the abundant success they had in rooting and making it their home.

The vine of Israel was so successfully planted that the mighty cedars (northern neighboring kingdoms) became the supports of the grapevine, and the mountainous areas (southeastern neighboring kingdoms) were covered by its shade (10). But then,

inexplicably to the psalmist, God abandoned the vine, allowing it to be abused by passersby (12) and ravaged by wild animals (13).

For the reason behind God's stunning reversal, we must turn to the prophet Isaiah. His "vineyard song" is the story of the rise and fall of the Israelites and Judahites in one chapter. Again, God used the image of well-tended vines to describe how God had taken care of God's people (Isaiah 5:1-2). And again, God smashed down the wall to allow the vineyard to be overrun and destroyed (5-6). The reasoning for the destruction is clear in Isaiah. God planted the vineyard expecting it to produce fruits of righteousness and justice (7).

*The psalmist wanted the hearer to know the great care that God took in planting people in the land, and the abundant success they had in rooting and making it their home.*

The word that we translate as "expected" means something like "bind" or "collect" as if at harvesttime. The prophet painted a picture of God planting a garden, and then sitting and waiting, expecting that the harvest of works of righteousness and justice would be so abundant that they could be collected together as sheaves of wheat. But, utterly disappointed by the poor harvest year after year, God finally destroyed the carefully planted and tended vineyard.

We see this notion of divine impatience for a good harvest in Luke 12. Jesus can't wait for the fire to be cast throughout the world (49), for his "baptism" to be completed (50) and for his divisions to be accomplished (51-53).

As an example of the divisions he came to bring, Jesus paraphrased Micah 7:6 to say that sons and fathers, mothers and daughters, and mothers-in-law and daughters-in-law will be opposed to one another. Jesus' words seem confusing and, frankly, un-Christlike at first. But the Micah reference is important, and we miss Jesus' meaning if we don't understand why family is divided against family according to the verses surrounding the one that Jesus alluded to.

Divisions occur because some humans have become like briars and thorns (Micah 7:4) that invade and take over pleasant vineyards and cause bad harvests while others choose to look to the Lord (Micah 7:7). Jesus isn't causing family divisions for the fun of it. Rather, in keeping with the presentation of God's character in the rest of Scripture,

divisions come as God plants a metaphorical vine (of people) in order for them/us to be productive and enable a harvest of justice and righteousness (John 15:1-8). Some vines produce justice and righteousness; some work against justice and righteousness.

God's character is consistent throughout Scripture. God lovingly seeks out humans and desires that we would work righteousness and promote justice in the world. And when we don't, God is upset, frustrated and, frankly, surprised at having expectations dashed. But the good news is that, even when we disappoint God, Jesus saves us from our failures and disappointing harvests of righteousness. We respond to this free gift of salvation, however, not by saying that working justice is not important, but by setting our shoulders to the task and working toward a harvest of justice and righteousness that will be pleasing to God.



*Cory Driver is a minister of word and service, and the director of the Transformational Leadership Academy in the Indiana-Kentucky Synod. He earned his doctorate in Jewish religious cultures from Emory University, Atlanta. Cory lives with his family in Indianapolis.*

Don't forget to check out the board by the front entrance, if you would like to take part in our next service project by collecting various items for personal aid kits that will be sent in various places of need throughout the world by our very own Lutheran World Relief! More details are available on the board, but we are collecting towels, nail-clippers, bars of soap, combs, and toothbrushes.

