

Triune Lutheran Church



Eighteenth 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,
the strength of our ancestors,
the host of this meal,
the builder of the city that is to come.

Amen!

If we have died with Christ, we will, also, live with Christ.
So, let us confess our sin to the one who is always faithful to us in life and in death.

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

God our helper,
**we confess the many ways
we have failed to live as your disciples.
We have not finished what we began.
We have feasted with friends but ignored strangers.**

**We have been captivated by our possessions.
Lift our burdens, gracious God.
Refresh our hearts and forgive our sin.
Raise us to the new life you have set before us
in Jesus Christ, our Risen Savior and Lord.
Amen!**

There is rejoicing in heaven when sinners repent.
Put your trust in these promises:
God will never leave you or forsake you.
You who were lost have been found.
For the sake of † Jesus Christ, your sins are forgiven.
Rejoice with the angels at this good news!
Amen!

***GATHERING HYMN**

“I Heard the Voice of Jesus Say”

ELW 611

***PRAYER OF THE DAY**

Almighty and most merciful God, your bountiful goodness fills all creation. Keep us safe from all that may hurt us, that, whole and well in body and spirit, we may with grateful hearts accomplish all that you would have us do, through Jesus Christ, our Savior and Lord. **Amen!**

FIRST READING

2 Kings 5:1-3,7-15c

¹Naaman, commander of the army of the king of Aram, was a great man and in high favor with his master, because by him the LORD had given victory to Aram. The man, though a mighty warrior, suffered from leprosy. ²Now the Arameans

on one of their raids had taken a young girl captive from the land of Israel, and she served Naaman's wife. ³She said to her mistress, "If only my lord were with the prophet who is in Samaria! He would cure him of his leprosy." ⁷When the king of Israel read the letter, he tore his clothes and said, "Am I God, to give death or life, that this man sends word to me to cure a man of his leprosy? Just look and see how he is trying to pick a quarrel with me."

⁸But when Elisha the man of God heard that the king of Israel had torn his clothes, he sent a message to the king, "Why have you torn your clothes? Let him come to me, that he may learn that there is a prophet in Israel." ⁹So Naaman came with his horses and chariots, and halted at the entrance of Elisha's house. ¹⁰Elisha sent a messenger to him, saying, "Go, wash in the Jordan seven times, and your flesh shall be restored and you shall be clean." ¹¹But Naaman became angry and went away, saying, "I thought that for me he would surely come out, and stand and call on the name of the LORD his God, and would wave his hand over the spot, and cure the leprosy! ¹²Are not Abana and Pharpar, the rivers of Damascus, better than all the waters of Israel? Could I not wash in them, and be clean?" He turned and went away in a rage. ¹³But his servants approached and said to him, "Father, if the prophet had commanded you to do something difficult, would you not have done it? How much more, when all he said to you was, 'Wash, and be clean'?" ¹⁴So he went down and immersed himself seven times in the Jordan, according to the word of the man of God; his flesh was restored like the flesh of a young boy, and he was clean.

holy and awesome | is your name.

¹⁰The fear of the LORD is the begin- | ning of wisdom;
all who practice this have a good understanding.
God's praise en- | dures forever.

SECOND READING

2 Timothy 2:8-15

⁸Remember Jesus Christ, raised from the dead, a descendant of David—that is my gospel, ⁹for which I suffer hardship, even to the point of being chained like a criminal. But the word of God is not chained. ¹⁰Therefore I endure everything for the sake of the elect, so that they may also obtain the salvation that is in Christ Jesus, with eternal glory. ¹¹The saying is sure:

If we have died with him, we will also live with him;

¹²if we endure, we will also reign with him;

if we deny him, he will also deny us;

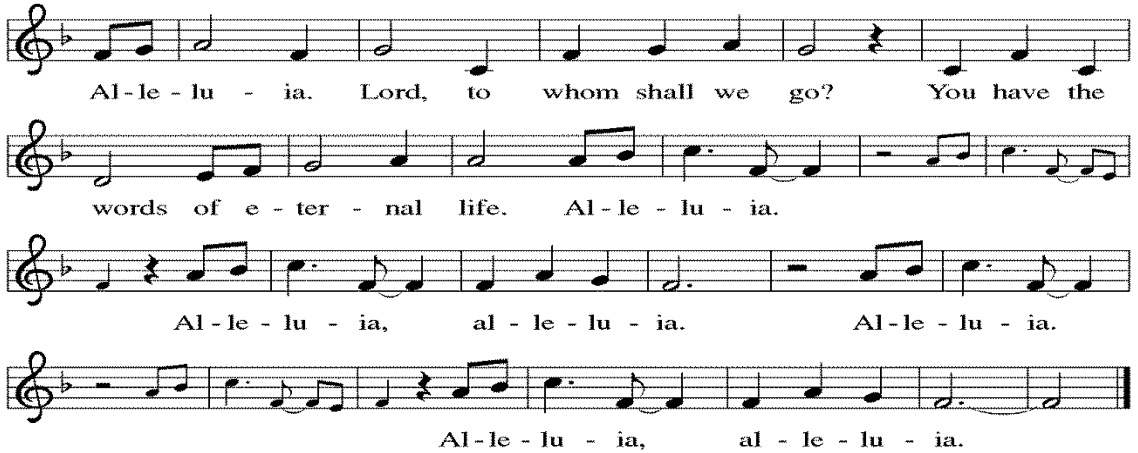
¹³if we are faithless, he remains faithful—

for he cannot deny himself.

¹⁴Remind them of this, and warn them before God that they are to avoid wrangling over words, which does no good but only ruins those who are listening. ¹⁵Do your best to present yourself to God as one approved by him, a worker who has no need to be ashamed, rightly explaining the word of truth.

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

Luke 17:11-19

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

¹¹On the way to Jerusalem Jesus was going through the region between Samaria and Galilee. ¹²As he entered a village, ten lepers approached him. Keeping their distance, ¹³they called out, saying, “Jesus, Master, have mercy on us!” ¹⁴When he saw them, he said to them, “Go and show yourselves to the priests.” And as they went, they were made clean. ¹⁵Then one of them, when he saw that he was healed, turned back, praising God with a loud voice. ¹⁶He prostrated himself at Jesus’ feet and thanked him. And he was a Samaritan. ¹⁷Then Jesus asked, “Were not ten made

clean? But the other nine, where are they? ¹⁸Was none of them found to return and give praise to God except this foreigner?” ¹⁹Then he said to him, “Get up and go on your way; your faith has made you well.”

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

SERMON

HYMN OF THE DAY

“Come, Ye Disconsolate”

ELW 607

***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**

Knowing the one in whom we trust, and with the help of the Holy Spirit living in us, we offer our prayers for the church, the world, and all in need.

A brief silence.

O God, you promise your whole church: if we die with you, we will, also, live with you; if we endure, we will also reign with you; even when we are faithless, you remain faithful. Strengthen us to believe all your gracious promises. Lord, in your mercy, **hear our prayer.**

Great are your works, O Lord, and we delight in the wonder and majesty of creation. As the earth brings forth its fruit, renew your creation so that all creatures are sustained and nourished. Lord, in your mercy, **hear our prayer.**

The heritage of all the nations belongs to you and, as the Holy Spirit, you fill the earth. Bless all leaders: lawmakers, judges, governors, and county officials, so that they reflect your faithfulness and uprightness in their work for the people. Lord, in your mercy, **hear our prayer.**

You wash us and we are made clean. In your compassion, immerse all who are sick and suffering in your care, including Bev Deitrick, Hazel Schwab, Martha Wasson, Trudy Weidman, Mardell Weiss, Dave & Clara Wilcox, Jenny Adams, Cathy Gallagher, Kelly Gilbert, Richard Jakubcin, John & Jean Kurtz, Mary Phillips, Courtney Spencer, George Tomaselli, those serving in the armed forces and as first responders, and all those we name in our hearts...Heal us, even when there may be no cure, and give us thankful hearts. Lord, in your mercy, **hear our prayer.**

You called a people to be your own and yet you have shown limitless love and mercy to people of every nation. Open our hearts so that, like you, we welcome the stranger in our midst. Lord, in your mercy, **hear our prayer.**

With love and thanksgiving, we remember those who have died in you. Give us certainty to trust the salvation that is in Christ Jesus. Lord, in your mercy, **hear our prayer.**

Trusting and delighting in you, we commend all our lives into your loving hands. We offer these prayers in the name 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**
“As the Grains of Wheat”

ELW 465

***OFFERING PRAYER**

God our provider,
we bring nothing into this world
and we can take nothing out of it.
Accept the gifts you have first given us,
which we bring to your table,
and, with them, the offering of our lives.
Nourish us now with the life that really is life,
revealed to us in Jesus Christ, our Savior and 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.

The image shows a musical score for the hymn "Holy, Holy, Holy". It consists of five staves of music in a treble clef with a key signature of three sharps (F#, C#, G#). The lyrics are written below the notes. The first line is "Ho - ly, ho - ly, ho - ly Lord, God of pow'r and might,". The second line is "heav-en and earth are full of your glo - ry, full of your glo-ry. Ho -". The third line is "san - na, ho - san - na, ho - san - na in the high -". The fourth line is "est. Bless-ed is he who comes in the name of the Lord. Ho -". The fifth line is "san - na, ho - san - na, ho - san - na in the high - est.".

*THANKSGIVING AT THE TABLE

Holy God,
our Bread of life, our Table, and our Food,
you created a world in which all might be satisfied by your
abundance.

You dined with Abraham and Sarah, promising them life,
and fed your people Israel with manna from heaven.
You sent your Son to eat with sinners
and to become food 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 given for us
and his rising from the grave,
we await his coming again to share with us the everlasting
feast.

Holy Spirit, nurture and sustain us with this meal:
strengthen us to serve all in hunger and want,
and by this bread and cup make of us the body of 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**

Jesus welcomes sinners and eats with them.
Come, take your place at this feast set for all of us!
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

God of blessing,
at this table we have seen you face to face,
and in the gift of Christ's body and blood,
our hearts have been refreshed.
Send us now to shine with your goodness
and bear witness to the one we have received:
Jesus Christ, our Savior and Lord. **Amen!**

*BLESSING

Guard the good treasure entrusted to you,
with the help of the Holy Spirit living in us.
Almighty God ☩ bless you with grace, mercy, and peace,
now and forever.

Amen!

***SENDING HYMN**

“Thy Holy Wings”

ELW 613

***DISMISSAL**

Go in peace. Live in love as Christ loved us!

Thanks be to God!

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

Crossing Human Boundaries

Lectionary Blog
Jeremiah 29:1, 4-7; Psalm 66:1-12;
2 Timothy 2:8-15; Luke 17:11-19

It seems like, in every moment, humans are especially divided. I think about the division in the second decade of the 21st century, and then I think back to the 1960s, and the 1940s and the 1890s and the 1600s. There has hardly been a time when humans have enjoyed peace, inclusion and tranquility. Into the shuffling madness of division and exclusion comes Jesus, who gives the gift of his own sacrificial love to all of humanity and eventually to all of creation (Romans 8:19-23).



This week, Luke’s Gospel gives us an especially clear picture of Jesus, who embraces those on other sides of divisions of gender, (dis)ability, ethnicity and even religion.

In the story of the “10 lepers,” as my Bible translation titles this section, it’s important to begin with a close reading of the language. Luke is careful to say these are *leprous men* (λεπροὶ ἄνδρες) rather than *lepers*. Similarly, Luke speaks of a *human who was paralyzed*, rather than a *paralytic* (Luke 5:18) and a *man possessed by demons*, rather than a *demoniac* (Luke 8:27). These characters are introduced in the Gospel specifically to point out how Jesus has the power to heal and free them, but their humanity is kept front and center in the Greek text, even if not in the English translation.

These 10 leperous men form a strange sort of alternative community. In the borderlands between Galilee and Samaria (Luke 17:11), Jesus encountered a mixed group of Jews and Samaritans who were suffering from the same disease. We know from Scriptures that Jews and Samaritans generally didn’t get along well. But in both second temple Judaism and Samaritanism, people with leprosy faced differing levels of social/ritual exclusion, so those who had skin diseases seem to have found community with those whom they would have shunned had they not faced restrictions in normal society.

As Jesus passed by, these Jews and Samaritans started yelling loudly and asking for mercy (Luke 17:13). They stood at a distance, knowing that Jesus was probably headed toward Jerusalem—they didn’t want to make him ritually impure before a potential temple visit. Confounding their expectations about who was going to the temple, Jesus told them that *they* should go to the priests (Luke 17:14). Just like when Jesus healed a person with leprosy earlier in Luke (5:14), he commanded the 10 to go to a priest to be certified for re-inclusion into society, as per the instructions in Leviticus 13. Jesus

recognized that social healing after ostracism is as important as physical healing from disease.

While the 10 men were on the way, their skin was healed. One of their number, a Samaritan, returned to give thanks to Jesus. On the most basic level, this isn't surprising. In the temple, Samaritans weren't allowed to go beyond the court of the gentiles. The Greek word that Luke uses to translate Jesus' word for "foreigner"—*ἀλλογενής*—is the same used on an inscription that warned gentiles not to enter too deeply into the temple on pain of death (I saw the inscription in the Museum of the Ancient Orient in Istanbul).

Even though the Samaritan temple on Mount Gerizim had been destroyed generations before Jesus' advent, the Samaritan might have gone to see a Samaritan priest who still worked there. Jesus allowed for this when he pointedly said to this mixed ethno-religious group: "Go show yourselves to the priests" (plural). I suspect that the Samaritan saw that he was healed, showed himself to his priest and then returned to Jesus. Mount Gerizim is about 45 miles closer to Galilee than Jerusalem is, so if the healed men were all to walk to their respective priests and back to Jesus, the formerly leperous Samaritan man would have a 90-mile shorter round trip. Whether or not the Samaritan went to his holy mountain or not, he did return and praise God.

By recognizing that the Samaritan was truly praising God and had saving faith (the root of the verb that the Samaritan's faith performs in Luke 17:19 is *σώζω*—"to save"), Jesus honors the faith, religiosity and gratitude of the Samaritan. Jesus did not, however, ignore religious, ethnic and national differences. Even as he was clear that his earthly mission was to the lost sheep of Israel (Matthew 15:24), Jesus was also clear that after his resurrection, his disciples should reach out to all the world, across every human boundary and difference, to baptize and make disciples (Matthew 28:19-20).

We are Jesus' disciples when we follow his example of crossing human boundaries and obey his commands to do the same.



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

Next Sunday, October 20, we worship at 11:30am in order to allow Pastor Brad more time for The Church of the Covenant's congregational meeting after worship that morning. We apologize for any inconvenience!



**Service
Time
Change!**

will start
allow
Lutheran
their
apologize



Please mark your calendars ahead of time for our next congregational meeting, which will be Sunday, November 10. We will begin with a potluck dinner at 5pm and go straight into our discussion. The church will provide the plates and napkins. If you plan on joining us, we

would invite you to bring along a dish to share (simply let us know in advance what you would like to bring to avoid ten Jello salads). We hope you can make it!