

Triune Lutheran Church



World Communion 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!

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**

“What Is This Place”

ELW 524

***PRAYER OF THE DAY**

Benevolent, merciful God: when we are empty, fill us. When we are weak in faith, strengthen us. When we are cold in love, warm us, that, with fervor, we may love our neighbors and serve them for the sake of your Son, Jesus Christ, our Savior and Lord. **Amen!**

FIRST READING

Habakkuk 1:1-4,2:1-4

¹The oracle that the prophet Habakkuk saw.

²O LORD, how long shall I cry for help,

and you will not listen?

Or cry to you “Violence!”

and you will not save?

³Why do you make me see wrongdoing

and look at trouble?

Destruction and violence are before me;

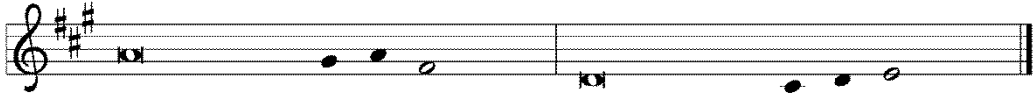
strife and contention arise.

⁴So the law becomes slack
and justice never prevails.
The wicked surround the righteous—
therefore judgment comes forth perverted.
^{2:1}I will stand at my watchpost,
and station myself on the rampart;
I will keep watch to see what he will say to me,
and what he will answer concerning my complaint.
²Then the LORD answered me and said:
Write the vision;
make it plain on tablets,
so that a runner may read it.
³For there is still a vision for the appointed time;
it speaks of the end, and does not lie.
If it seems to tarry, wait for it;
it will surely come, it will not delay.
⁴Look at the proud!
Their spirit is not right in them,
but the righteous live by their faith.

The word of the Lord!
Thanks be to God!

PSALM

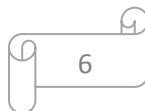
Psalm 37:1-9



- ¹Do not be provoked by | evildoers;
do not be jealous of those | who do wrong.
- ²**For they shall soon wither | like the grass,
and like the green grass | fade away.**
- ³Put your trust in the LORD | and do good;
dwell in the land and | find safe pasture.
- ⁴**Take delight | in the LORD,
who shall give you your | heart's desire.**
- ⁵Commit your way to the LORD; put your trust | in
the LORD,
and see what | God will do.
- ⁶**The LORD will make your vindication as clear | as
the light
and the justice of your case like the | noonday
sun.**
- ⁷Be still before the LORD and wait | patiently.
Do not be provoked by the one who prospers, the one
who succeeds in | evil schemes.
- ⁸**Refrain from anger, leave | rage alone;
do not be provoked; it leads on- | ly to evil.**
- ⁹For evildoers shall | be cut off,
but those who hope in the LORD shall pos- | sess the land.

SECOND READING

2 Timothy 1:1-14



¹Paul, an apostle of Christ Jesus by the will of God, for the sake of the promise of life that is in Christ Jesus,

²To Timothy, my beloved child:

Grace, mercy, and peace from God the Father and Christ Jesus our Lord.

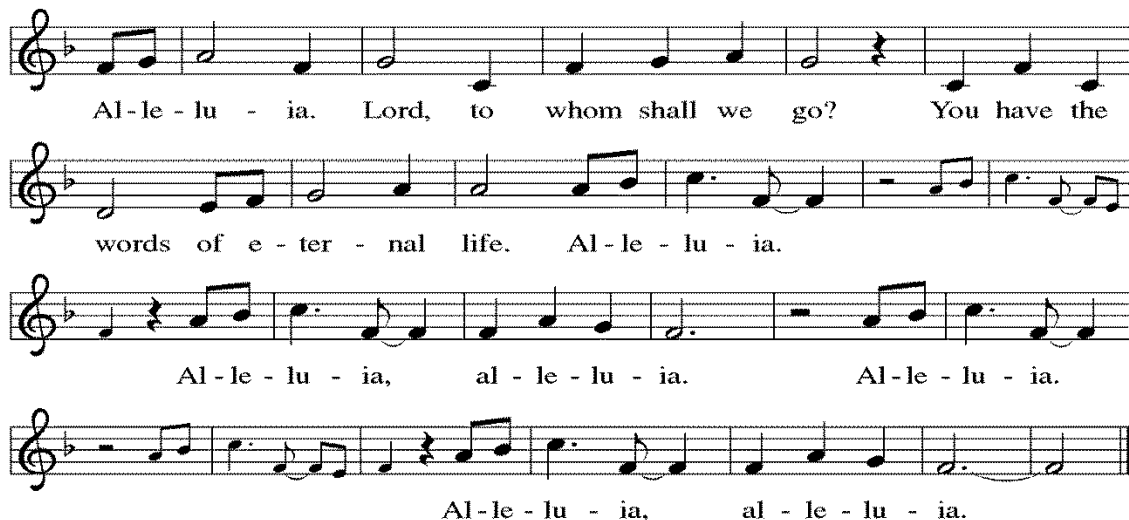
³I am grateful to God—whom I worship with a clear conscience, as my ancestors did—when I remember you constantly in my prayers night and day. ⁴Recalling your tears, I long to see you so that I may be filled with joy. ⁵I am reminded of your sincere faith, a faith that lived first in your grandmother Lois and your mother Eunice and now, I am sure, lives in you. ⁶For this reason I remind you to rekindle the gift of God that is within you through the laying on of my hands; ⁷for God did not give us a spirit of cowardice, but rather a spirit of power and of love and of self-discipline.

⁸Do not be ashamed, then, of the testimony about our Lord or of me his prisoner, but join with me in suffering for the gospel, relying on the power of God, ⁹who saved us and called us with a holy calling, not according to our works but according to his own purpose and grace. This grace was given to us in Christ Jesus before the ages began, ¹⁰but it has now been revealed through the appearing of our Savior Christ Jesus, who abolished death and brought life and immortality to light through the gospel. ¹¹For this gospel I was appointed a herald and an apostle and a teacher, ¹²and for this reason I suffer as I do. But I am not ashamed, for I know the one in whom I have put my trust, and I am sure that he is able to guard until that day what I have entrusted to him. ¹³Hold to the standard of sound teaching that you

have heard from me, in the faith and love that are in Christ Jesus. ¹⁴Guard the good treasure entrusted to you, with the help of the Holy Spirit living in us.

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 17:5-10

⁵The apostles said to the Lord, “Increase our faith!” ⁶The Lord replied, “If you had faith the size of a mustard seed, you could say to this mulberry tree, ‘Be uprooted and planted in the sea,’ and it would obey you.

⁷“Who among you would say to your slave who has just come in from plowing or tending sheep in the field, ‘Come here at once and take your place at the table’? ⁸Would you not rather say to him, ‘Prepare supper for me, put on your apron and serve me while I eat and drink; later you may eat

and drink'? ⁹Do you thank the slave for doing what was commanded? ¹⁰So you also, when you have done all that you were ordered to do, say, 'We are worthless slaves; we have done only what we ought to have done!' ”

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

SERMON

HYMN OF THE DAY

“In Christ There Is No East or West ”

ELW 650

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.**

FOR THE HEALING OF THE NATIONS

Insert

***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 G major (one sharp) and 4/4 time. The lyrics are written below the notes. The first staff begins with a treble clef and a key signature of one sharp (F#). The music is written in a simple, accessible style suitable for a church service.

*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**

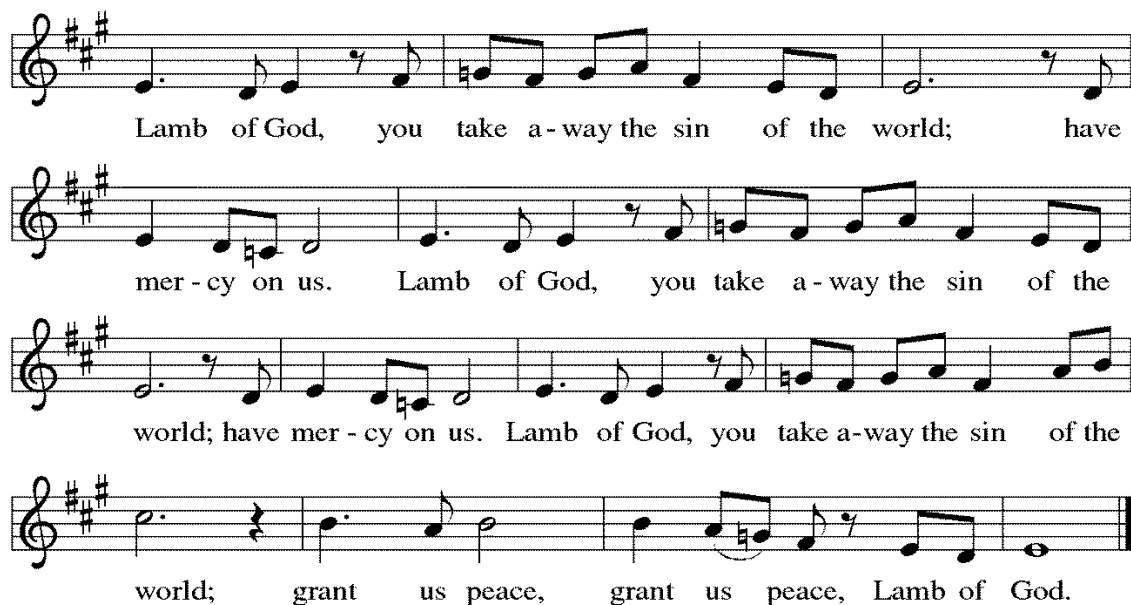
**Our Father, who art in heaven,
hallowed be thy name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.
Give us this day our daily bread;
and forgive us our trespasses,
as we forgive those
who trespass against us;
and lead us not into temptation,
but deliver us from evil.**

**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**

“Come, Join the Dance of Trinity”

ELW 412

***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**

“Join with Me in Suffering”

Lectionary Blog
17th Sunday after Pentecost
Lamentations 1:1-6; Psalm 137;
2 Timothy 1:1-14; Luke 17:5-10

Suffering and mourning are unavoidable parts of being human—and of being Christian. Frequently, especially in some newer denominations (or nondenominations), suffering is downplayed and mourners can be attacked as insufficiently faithful. This happened to a close friend of mine whose wife had passed away the previous year after a long illness. A young minister told him that he should stop mourning because, since his prayers hadn't cured her illness, she was happy and with God. Through his tears, my friend said he knew his wife was with God, but that he still missed his constant companion and the love of his life.

Of course, there is abundant joy for those who follow Jesus. But Jesus also tells us to take up the cross and follow him (Luke 9:23). It isn't Jesus' cross, but our own. In Isaiah 53, we read a description of a man of sorrows, and our thoughts immediately return to Jesus, who wept and mourned his friend Lazarus' death (John 11:35). He also wept over the city of Jerusalem and its impending destruction by the evil Roman Empire (Luke 19:41). Jesus came by his penchant for mourning naturally. Scripture is full of depictions of God mourning injustice and evil in the world. God's holy community of Israel had centuries of occasions to practice mourning for the suffering that befell them as individuals and as a group.

I'll never forget the first time I moved to Jerusalem. I was there over Tisha b'av (the 9th of the month of Av, in the later part of summer) in 2004. This day commemorates numerous calamities that overtook the Jewish people in their history. On that day, the first temple was destroyed by the Babylonians. Almost 650 years later, to the day, the Roman siege of Jerusalem destroyed the second temple. In 1290, Jews were expelled from England on that day. In 1492 (while Columbus was sailing the ocean blue)

Ferdinand and Isabella banished the Jews from Spain on the 9th of Av. This day of calamities is observed (never celebrated) by reading Lamentations. In Jerusalem, we walked around the walls of the old city and listened to impassioned readers proclaim: “How lonely sits the city that once was full of people! ... She weeps bitterly in the night, with tears on her cheeks The roads to Zion mourn, for no one comes to the festivals; all her gates are desolate, her priests groan; her young girls grieve, and her lot is bitter” (Lamentations 1:1-2, 4).

I grew up in church traditions that don’t publicly mourn. To see strangers weeping together because of suffering from hundreds of years ago, mingling with the suffering of yesterday and today, was a watershed moment. We all suffer and mourn, and pretending it doesn’t happen only privatizes the pain and prevents communities from helping us cope with pain by sharing and lifting each other up in prayer and compassion.

Paul knew that privatized grief and emotional suffering was especially injurious. He invited Timothy to not be ashamed “of the testimony about our Lord or of me his prisoner, but join with me in suffering for the gospel” (2 Timothy 1:8). Paul could have urged Timothy to keep doing his good work and keep a stiff upper lip. Instead, he described his suffering (1:12), saying he longed to see Timothy—specifically because he remembered the young man’s tears (1:4). Did Paul just need a good cry with someone he knew and trusted? I’m not sure that is what he is saying, but if it is, I can certainly empathize. Sometimes I just want to weep with someone who understands what I am going through.

Just like Timothy, we all have an obligation to come alongside those who are suffering to help them ease their pain. I would argue that it’s not helpful to avoid pain or dismiss it, but to address it, saying to each other, I know this is terrible, but I’m here with you and we will make it through together.

I think this is the meaning of Jesus’ talk about expectations in Luke 17:7-10. He asked his disciples a series of three rhetorical questions. First, if masters allowed tired slaves to eat before finishing all their work (of course not!). Second, if the disciples would rather be served by slaves and only later take care of themselves (of course they would). And third: if they even thank slaves for doing their work (no, they don’t). Jesus concluded: if that’s how humans expect other enslaved humans to work for their master (who is, in fact, only another human), how much more should humans take on an attitude of service toward God.

But, and this is important, God isn't a cosmic slave master. Very much the opposite—God wants disciples to be in the business of ending suffering and oppression:

Is not this the fast that I choose: to loose the bonds of injustice, to undo the thongs of the yoke, to let the oppressed go free, and to break every yoke? Is it not to share your bread with the hungry, and bring the homeless poor into your house; when you see the naked, to cover them, and not to hide yourself from your own kin? (Isaiah 58:6-7).

We need to read Jesus' words in the context of his overall ministry. Jesus came to take on the human condition, to introduce God to human suffering in an intimate way—and to use that assumption of humanity to destroy the powers of sin and death. And Jesus invites commands us to join in that effort. We aren't the saviors of the world, but we can suffer and mourn with our neighbors, as Jesus did. And we can roll back the effects of sin and death by being a life-giving presence in our communities when they suffer, as Jesus did.

Ignoring or shaming those who suffer and mourn is wrong. That is not what Jesus did. Instead, he suffered with humans and suffered for humans. Our call is to work to alleviate suffering, not by pretending it's not real, but by acknowledging how very real it is, being neighbors to those who suffer, and, when we can, working to alleviate systemic evils that cause suffering.



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

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



**Service
Time
Change!**

inconvenience!