

# *Triune Lutheran Church*



*Sixteenth 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!



- 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**

“The Church of Christ, in Every Age”

ELW 729

**\*PRAYER OF THE DAY**

O God, rich in mercy, you look with compassion on this troubled world. Feed us with your grace, and grant us the treasure that comes only from you, through Jesus Christ, our Savior and Lord. **Amen!**

**FIRST READING**

Amos 6:1a, 4-7

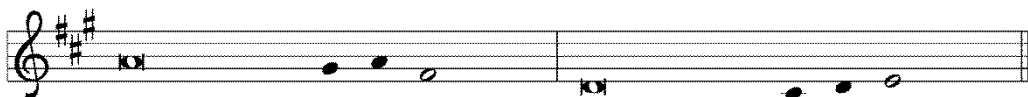
<sup>1a</sup>Alas for those who are at ease in Zion,  
and for those who feel secure on Mount Samaria,  
<sup>4</sup>Alas for those who lie on beds of ivory,  
and lounge on their couches,  
and eat lambs from the flock,  
and calves from the stall;  
<sup>5</sup>who sing idle songs to the sound of the harp,  
and like David improvise on instruments of music;  
<sup>6</sup>who drink wine from bowls,  
and anoint themselves with the finest oils,  
but are not grieved over the ruin of Joseph!

<sup>7</sup>Therefore they shall now be the first to go into exile,  
and the revelry of the loungers shall pass away.

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

## PSALM

Psalm 146



<sup>1</sup>Hal- | lelujah!

Praise the LORD, | O my soul!

<sup>2</sup>**I will praise the LORD as long | as I live;**

**I will sing praises to my God while I | have my  
being.**

<sup>3</sup>Put not your | trust in rulers,  
in mortals in whom there | is no help.

<sup>4</sup>**When they breathe their last, they re- | turn to  
earth,  
and in that day | their thoughts perish.**

<sup>5</sup>Happy are they who have the God of Jacob | for their help,  
whose hope is in the | LORD their God;

<sup>6</sup>**who made heaven and earth, the seas, and all  
that | is in them;  
who keeps promis- | es forever;**

<sup>7</sup>who gives justice to those who are oppressed, and food  
to | those who hunger.

The LORD sets the | captive free.

**<sup>8</sup>The LORD opens the eyes of the blind;  
the LORD lifts up those who | are bowed down;  
the LORD | loves the righteous.**

<sup>9</sup>The LORD cares | for the stranger;  
the LORD sustains the orphan and widow, but frustrates  
the way | of the wicked.

**<sup>10</sup>The LORD shall | reign forever,  
your God, O Zion, throughout all  
generations. | Hallelujah!**

## **SECOND READING**

1 Timothy 6:6-19

<sup>6</sup>Of course, there is great gain in godliness combined with contentment; <sup>7</sup>for we brought nothing into the world, so that we can take nothing out of it; <sup>8</sup>but if we have food and clothing, we will be content with these. <sup>9</sup>But those who want to be rich fall into temptation and are trapped by many senseless and harmful desires that plunge people into ruin and destruction. <sup>10</sup>For the love of money is a root of all kinds of evil, and in their eagerness to be rich some have wandered away from the faith and pierced themselves with many pains.

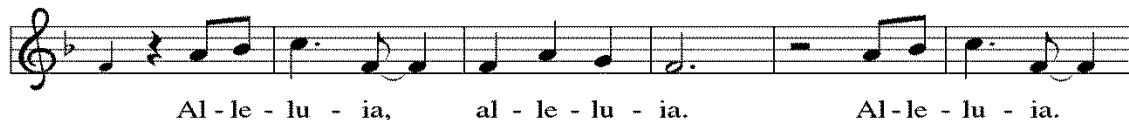
<sup>11</sup>But as for you, man of God, shun all this; pursue righteousness, godliness, faith, love, endurance, gentleness. <sup>12</sup>Fight the good fight of the faith; take hold of the eternal life, to which you were called and for which you made the good confession in the presence of many witnesses. <sup>13</sup>In the presence of God, who gives life to all things, and of Christ Jesus, who in his testimony before Pontius Pilate made the good confession, I charge you <sup>14</sup>to keep the commandment without spot or blame until the manifestation of our Lord

Jesus Christ, <sup>15</sup>which he will bring about at the right time—he who is the blessed and only Sovereign, the King of kings and Lord of lords. <sup>16</sup>It is he alone who has immortality and dwells in unapproachable light, whom no one has ever seen or can see; to him be honor and eternal dominion. Amen.

<sup>17</sup>As for those who in the present age are rich, command them not to be haughty, or to set their hopes on the uncertainty of riches, but rather on God who richly provides us with everything for our enjoyment. <sup>18</sup>They are to do good, to be rich in good works, generous, and ready to share, <sup>19</sup>thus storing up for themselves the treasure of a good foundation for the future, so that they may take hold of the life that really is life.

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

### \*GOSPEL ACCLAMATION



## \*GOSPEL

Luke 16:19-31

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

[Jesus said:] <sup>19</sup>“There was a rich man who was dressed in purple and fine linen and who feasted sumptuously every day. <sup>20</sup>And at his gate lay a poor man named Lazarus, covered with sores, <sup>21</sup>who longed to satisfy his hunger with what fell from the rich man’s table; even the dogs would come and lick his sores. <sup>22</sup>The poor man died and was carried away by the angels to be with Abraham. The rich man also died and was buried. <sup>23</sup>In Hades, where he was being tormented, he looked up and saw Abraham far away with Lazarus by his side. <sup>24</sup>He called out, ‘Father Abraham, have mercy on me, and send Lazarus to dip the tip of his finger in water and cool my tongue; for I am in agony in these flames.’ <sup>25</sup>But Abraham said, ‘Child, remember that during your lifetime you received your good things, and Lazarus in like manner evil things; but now he is comforted here, and you are in agony. <sup>26</sup>Besides all this, between you and us a great chasm has been fixed, so that those who might want to pass from here to you cannot do so, and no one can cross from there to us.’ <sup>27</sup>He said, ‘Then, father, I beg you to send him to my father’s house—<sup>28</sup>for I have five brothers—that he may warn them, so that they will not also come into this place of torment.’ <sup>29</sup>Abraham replied, ‘They have Moses and the prophets; they should listen to them.’ <sup>30</sup>He said, ‘No, father Abraham; but if someone goes to them from the dead, they will repent.’ <sup>31</sup>He said to him, ‘If they do not listen to Moses and the prophets, neither will they be convinced even if someone rises from the dead.’ ”



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

## **SERMON**

### **HYMN OF THE DAY**

**“How Clear Is Our Vocation, Lord”**

**ELW 580**

### **\*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**

Sustained and nurtured by our generous God, we gather as one to pray for the church, the world, and all of God's creation.

*A brief silence.*

Watch over your whole church, O God, including our Triune family, so that we place your good news above all worldly gain. Deliver us from the temptations of comfort and complacency. Lord, in your mercy, **hear our prayer.**

Watch over your entire creation, especially the life-giving water that sustains us. Heal oceans, rivers, and lakes around the world. Where drought and floods make turmoil of our settled ways, give strength for healing and rebuilding in affected communities. Lord, in your mercy, **hear our prayer.**

Watch over all the nations. Lead us away from fear and hatred. Show us, instead, how to welcome the stranger, give shelter to those fleeing violence, and provide food to those who are impoverished. Lord, in your mercy, **hear our prayer.**

Watch over those in any need. Have mercy on those who are lost, lonely, oppressed, underemployed, imprisoned, grieving and suffering, including Bev Deitrick, Hazel Schwab, Martha Wasson, Trudy Weidman, Mardell Weiss, Dave & Clara Wilcox, Jenny Adams, Cathy Gallagher, 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...Lord, in your mercy, **hear our prayer.**

Watch over the many caregivers. Give strength to those who attend to relatives, serve the sick, minister to prisoners, and bring food to those who are homebound. May they bring joy to those they visit. Lord, in your mercy, **hear our prayer.**

We give you thanks for the saints and their models of faithful living. Give us hope as we look toward the day when we will join them in your eternal presence. Lord, in your mercy, **hear our prayer.**

Assured by your promise to hear us, we lay our prayers before your throne of grace; through Jesus Christ our 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.

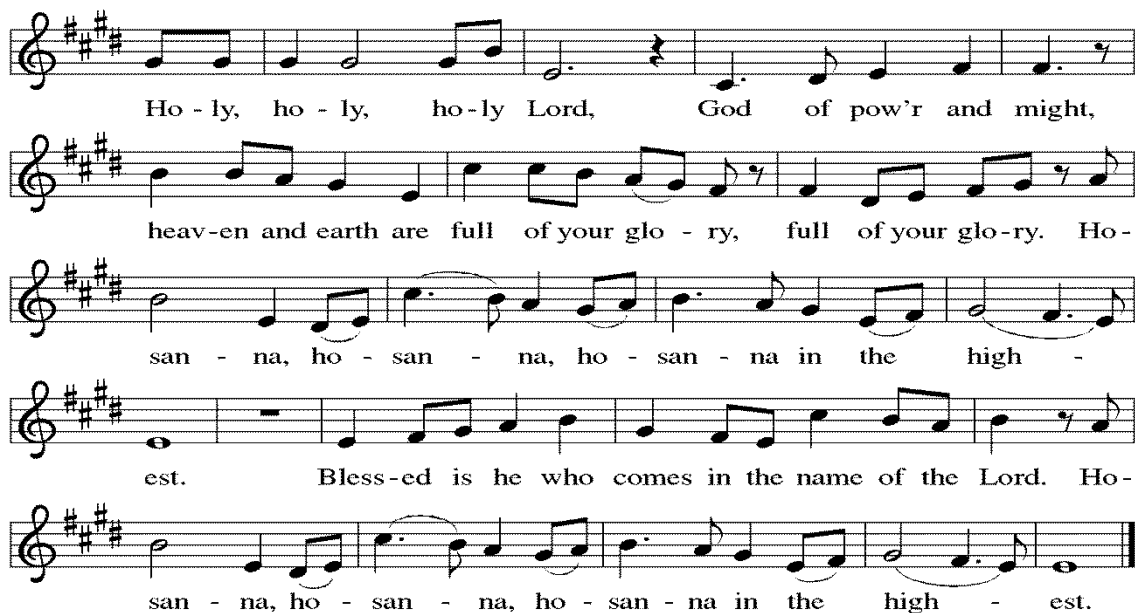
The image shows four staves of musical notation in G major (one sharp) and 4/4 time. Each staff contains a melody line with lyrics underneath. The lyrics are: 'The Lord be with you. And al - so with you.', 'Lift up your hearts. We lift them to the Lord.', 'Let us give thanks to the Lord our God.', and 'It is right to give our thanks and praise.' The music consists of quarter and eighth notes with various phrasing 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 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



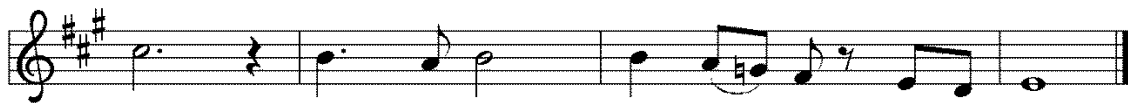
Lamb of God, you take a-way the sin of the world; have



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**

“Lord, Dismiss Us with Your Blessing”

ELW 545

## **\*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: **Deb Colman**  
Worship Leader: **Dale Kirk**  
Office Manager: **Jan Piskac**

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## ***Using Wealth Wisely***

Lectionary Blog

Jeremiah 32:1-3, 6-15; Psalm 91:1-6, 14-16;  
1 Timothy 6:6-19; Luke 16:19-31

I don't have a cutesy introduction story this week. In a time when migrants and even asylum-seekers are being locked up, separated from their families and targeted by white nationalists, I think Jesus' parable of what happens to a rich man who doesn't care for his neighbor needs no contextualizing introduction.

This week's story contains a perplexing lack of details. Lazarus isn't fully fleshed out. We don't know anything about his character, his back story, his actions. All we know is that in life, Lazarus was hungry and had some sort of skin disease or trauma.

Similarly, the rich man's character isn't fleshed out well—we don't even know his name. We do know that he lived a materially wealthy existence. We also know that he didn't care for or share resources with those, like Lazarus, who were literally at his gate. After his death, we learn that he had five brothers who still lived at, or regularly returned to, his father's house. While he didn't care for Lazarus at all, either in life or death, he cared deeply about his family.

Without providing any note about Lazarus' acceptance of grace or righteous living, Jesus noted that when the poor man died, he found his way to Abraham's bosom/pocket (κόλπον Ἀβραάμ). This seems to be a place of comfort and reward (Luke 16:25). Similarly, when the rich man died, he was cast into Hades, which is presented as a fiery realm of torment, rather than a morally neutral, shadowy, languid, resting place like *Sheol* or other presentations of Greco-Roman Hades.

At death, the men's situations were reversed, but their dispositions don't seem to have changed. Lazarus was still silent and in close proximity to a potential patron. But Abraham provided for Lazarus much more faithfully than the rich man. Jesus said an ongoing process of comforting makes up for Lazarus' suffering faced in earthly life.

After a lifetime of wealth and material, sensual comfort, the rich man died and faced the deeply unpleasant sensation of burning. But his disregard for Lazarus' humanity continued. Rather than apologize or ask the poor man directly, the rich man appealed to Abraham to send Lazarus to comfort him. Abraham explained that their situations represented justice for both of them and that it was impossible for anyone to journey from one realm of the afterlife to the other. Then the rich man asked Abraham to dispatch Lazarus to serve his family by warning them of the dangers of torment in the afterlife. The rich man hasn't changed at all—in both life and death he only cared about himself and his family, and showed a complete disregard for the personhood of Lazarus.

Earlier in Luke 16, Jesus also spoke about money, telling the tale of the shrewd businessman who used his position of authority to earn friendships when he learned that he was about to be fired for malfeasance. Jesus told the story to urge people to use their money for good, while they could, so that God would welcome them into eternal dwellings. He went on to argue that humans can't serve both God and Mammon (personification of confidence in wealth). The rich man undoubtedly worshiped the idol of wealth and luxury rather than the God whose eye is on the lowly (Psalm 138:6). He didn't use his wealth to make friends who could help him either in the world to come. One wonders if Lazarus would have interceded for him with Abraham, if only the rich man had shared some of his material wealth with the poor man at his gate.

Jesus presented a view of the afterlife where people who don't have compassion for those in need, but instead insulate themselves with sensual pleasures, are cast into suffering after their deaths. There is no accounting for anything other than a direct inversion of the circumstances of one's earthly life. Jesus used this parable not to describe what heaven is like (that's not how parables work) but simply to say that what we do and don't do with money matters immensely and has consequences in this world and the next. In this, he is simply furthering the point he made earlier in the Gospel of Luke: "Blessed are you who are poor, for you own the kingdom of God. . . . Woe to you who are rich, for you have already received your comfort" (6:20, 24).

It's important to remember that the man wasn't barred from the good place because he was rich, but because he was selfish. In Jesus' parable, the powerful figure of the afterlife is not God or Jesus, but Abraham, who was not in any sense poor. He had servants, herds, flocks, at least eight children and multiple sexual partners (Sarah, Hagar and Keturah). The key difference seems to be Abraham's generosity to those around him and his faithfulness to undertake difficult tasks when God asked him to, rather than having a sole focus on self-pleasure. I don't think this passage is a(n after)-death sentence for the rich, but rather a stark warning about the dangers of when love of self precludes love of the neighbor.

In this week's epistle, Paul urges people to use their riches to bless others: "They are to do good, to be rich in good works, generous, and ready to share, thus storing up for themselves the treasure of a good foundation for the future, so that they may take hold of the life that really is life" (1 Timothy 6:18-19). The Hebrew Bible and New Testament are clear and consistent that we only steward resources for God, and we are to be ready to share with those in need. The chance to take care of others is both a blessing to live out our faith and an opportunity to store up heavenly treasures.



*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*

We conclude our collection for the wonderful ministry of Lutheran World Relief today. Thank you all who were able to help out in any way to make this world-wide ministry come together. If you happened to forget your items today, feel free to let Pastor Brad know to arrange a time tomorrow, for them to be picked up or dropped off here at the church.

