

Triune Lutheran Church



Nineteenth 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,
our maker, our helper, and our keeper.

Amen.

Trusting in God's mercy, let us confess our sin
in the presence of God and of one another.

Merciful and loving God,
we are your stiff-necked people.
We trample on the needy.
We grumble about your grace to others.
We turn away from the poor.
Have mercy on us and forgive our sins.
Rejoice over us as ones who were lost
and have been found.
Amen.

Even when we are faithless, God remains faithful.
Jesus Christ came into the world to save sinners.
You who were lost have been found.
In the name of † Jesus, your sins are forgiven!
Amen.

***GATHERING HYMN**

“Rise Up, O Saints of God”

ELW 669

***PRAYER OF THE DAY**

O Lord God, tireless guardian of your people, you are always ready to hear our cries. Teach us to rely day and night on your care. Inspire us to seek your enduring justice for all this suffering world, through Jesus Christ, our Savior and Lord.
Amen!

FIRST READING

Luke 17:11-19

¹¹ On the way to Jerusalem Jesus was going through the region between Samaria and Galilee. ¹² As he entered a village, ten men with a skin disease approached him. Keeping their distance, ¹³ they called out, saying, “Jesus, Master, have mercy on us!” ¹⁴ When he saw them, he said to them, “Go and show yourselves to the priests.” And as they went, they were made clean. ¹⁵ Then one of them, when he saw that he was healed, turned back, praising God with a loud voice. ¹⁶ He prostrated himself at Jesus’s feet and thanked him. And he was a Samaritan. ¹⁷ Then Jesus asked, “Were not ten made clean? So where are the other nine? ¹⁸ Did none of them return to give glory to God except this foreigner?” ¹⁹ Then he said to him, “Get up and go on your way; your faith has made you well.”

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

Matthew 25:31-46

The Gospel according to Matthew.

Glory to you, O Lord!

³¹ “When the Son of Man comes in his glory and all the angels with him, then he will sit on the throne of his glory. ³² All the nations will be gathered before him, and he will separate people one from another as a shepherd separates the sheep from the goats, ³³ and he will put the sheep at his right hand and the goats at the left. ³⁴ Then the king will say to those at his right hand, ‘Come, you who are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world, ³⁵ for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, ³⁶ I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me.’

³⁷ Then the righteous will answer him, ‘Lord, when was it that we saw you hungry and gave you food or thirsty and gave you something to drink? ³⁸ And when was it that we saw you a stranger and welcomed you or naked and gave you clothing? ³⁹ And when was it that we saw you sick or in prison and visited you?’ ⁴⁰ And the king will answer them, ‘Truly I tell you, just as you did it to one of the least of these brothers and sisters of mine, you did it to me.’ ⁴¹ Then he will say to those at his left hand, ‘You who are accursed, depart from me into the eternal fire prepared for the devil and his angels, ⁴² for I was hungry and you gave me no food, I was thirsty and you gave me nothing to drink, ⁴³ I was a stranger and you did not welcome me, naked and you did not give me clothing, sick and in prison and you did not visit me.’ ⁴⁴ Then they also will answer, ‘Lord, when was it that we saw you hungry or thirsty or a stranger or naked or sick or in prison and did not take care of you?’ ⁴⁵ Then he will answer them, ‘Truly I tell you, just as you did not do it to one of the least of these, you did not do it to me.’ ⁴⁶ And these will go away into eternal punishment but the righteous into eternal life.”

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

SERMON

OPPORTUNITY FOR REFLECTION

HYMN OF THE DAY

“Lord, Keep Us Steadfast in Your Word”

ELW 517

***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**

**Renewed in God’s everlasting grace, let us pray for the
church, the world, and all creation.**

A brief silence.



We pray for the church universal. O God, who unites the church across the globe, bring unity and peace to a world divided by hatred and opposition. Turn our hearts toward the gospel of Jesus Christ. God of grace, **receive our prayer.**

We pray for creation. O God, who made heaven and earth, draw us to the beauty of the whole creation. Turn us toward a right relationship with the entire cosmos. God of grace, **receive our prayer.**

We pray for all nations, states, cities, and towns. O God, you rule over all the earth. Grant our elected officials humility in their decision-making for the sake of the entire world. God of grace, **receive our prayer.**

We pray for those who suffer in body, mind, or spirit. O God, who heals and strengthens, our help comes from you in times of need. Support, comfort, and heal those who suffer including Niki Grigsby, Patty Gurka, Phil Pesko, Jack Schwab, Annie Slaughter, Mardell Weiss, Clara Wilcox, and all those we name in our hearts..... God of grace, **receive our prayer.**

We pray for Triune Lutheran. O God, who guides this congregation, encourage us to share the good news of Jesus Christ. Nurture our relationships with the community, that we serve and advocate for those who come to us in need. God of grace, **receive our prayer.**

We offer thanksgiving for the faithful departed. O God, whose promises never end, we thank you for all the saints who have shown us the way of your Son, Jesus Christ. God of grace, **receive our prayer.**

We offer our prayers, O God, trusting in your everlasting grace and mercy, through Jesus Christ our Lord. **Amen.**

***PEACE**

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

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.**

*BLESSING

*SENDING HYMN

"Jesus, Still Lead On"

ELW 624

*DISMISSAL

**Go in peace. Do not lose heart.
Thanks be to God.**

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

Lectionary blog: Don't let go

A couple years ago, while the inimitable [Rolf Jacobson](#) was called to other duties, I stepped in to teach a Psalms course at Luther Seminary. One of the key learnings I hoped to impart to students was that the Psalms are performative pieces designed for use in certain liturgical settings. The Psalms of Ascent ([120-134](#)) were written specifically to prepare and encourage Jewish pilgrims for the journey from their homes up to Jerusalem for the pilgrimage festivals. The Psalm for this week was sung by out-of-breath people trudging up hillsides as they prepared to thank God for harvests and national deliverance, while at the same time beseeching God to intervene in the struggles of the moment.

This balance of offering praise and thanksgiving on the one hand, while determinedly asking God for help and deliverance on the other, is the theme of the lectionary readings this week.

[Psalm 121](#) is an all-time favorite. The pilgrim lifts her eyes to the hills that she will ascend to on her way to Jerusalem. But help is not found there. Instead, she won't quit her journey until she arrives at the city on a hill. While climbing, surrounded by hundreds and thousands of fellow pilgrims, she proclaims that God neither slumbers nor sleeps; God is not insensitive or unaware of the difficulties of life. Instead, the psalmist proclaims, and the people reaffirm, that God is a protector at heart who longs to save the people from both evil and even from difficult meteorological phenomena. The faithful recite this psalm year after year as they re-approach their helper, insisting that the wide-awake One sees and intervenes.

I wonder if there's some connection between the unsleeping source of blessing in Psalm 121 and the story of Jacob at the Jabbok in [Genesis 32](#). It's not immediately clear what's happening, or even with whom [Jacob wrestles](#). Ancient commentators wondered if this was an unnamed prophet, Esau's guardian angel, the Angel of the Lord, a pre-incarnate Jesus or just one more of the many times in which God appears in bodily form in Scripture. Whoever it is, Jacob and the wrestler engage in a physical act—the verb used probably means “got each other dusty,” rather than wrestling, specially.

Throughout the night, Jacob refused to quit, even after the wrestler delivered a permanent injury. Despite this, Jacob clung onto him until he received the blessing.

Throughout the night, Jacob refused to quit, even after the wrestler delivered a permanently crippling injury to his pelvis. Despite this, Jacob clung onto him, until he received the blessing recognizing how he had struggled with humans and with God.

Whatever else, Jacob understands his own struggle to extract a blessing as somehow granting him sight of the divine visage ([32:30](#)). Jacob didn't let go!

Jesus tells a related parable about the need to press on and not quit while approaching God. He spoke of a parable, all too relatable to us today, of corrupt judges denying justice to the marginalized people for whom they are responsible.

Just as the U.S. Supreme Court [ruled that](#) U.S. Immigration and Customs Enforcement may target people based on ethnicity, language or career—without any reason to suspect residency irregularities—in the parable, a judge declines to provide legal relief for a widow from her unjust accuser (*antidikou*). Eventually, because of her prolonged protest, the judge finally relented and did what he knew that he should've done all along. (May it also be so for judges in our time!)

Jesus is not telling a parable to comment on the disappointing injustice of human judges, however, but, once again, to provide a *kal v'homer* (“light and heavy”—similar to a *fortiori*) argument. If compromised, human judges will eventually overturn unjust prosecution of marginalized people because of constant protests against injustice, how much more will the God who is passionate about justice eagerly respond to those who continue to pray for God's will to be done on earth, as it is in heaven? Jesus longs for human faithfulness to continue to struggle for justice day and night, praying to God and refusing to give up in the face of seemingly insurmountable odds ([Luke 18:7-8](#)).

Like climbing up a long hill at the end of an arduous pilgrimage, the life of faithfully seeking God's justice and blessing is difficult. But God is not sleeping and does not close divine eyes to suffering in this world. Instead, God longs to participate in the struggle with us. When we fight with God, God engages in return. May we not let go until God blesses us, and the world.



[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.