

Triune Lutheran Church



Twelfth 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,
the God of manna,
the God of miracles,
the God of mercy.

Amen.

Drawn to Christ and seeking God's abundance,
let us confess our sin.

God, our provider,
help us.

**It is hard to believe there is enough to share.
We question your ways when they differ from the
ways of the world in which we live.
We turn to our own understanding
rather than trusting in you.
We take offense at your teachings and your ways.
Turn us again to you.
Where else can we turn?
Share with us the words of eternal life
and feed us for life in the world. Amen.**

Beloved people of God:
in Jesus, the manna from heaven,
you are fed and nourished.

By Jesus, the worker of miracles,
there is always more than enough.
Through Jesus, ✠ the bread of life,
you are shown God's mercy:
you are forgiven and loved into abundant life. **Amen.**

***GATHERING HYMN**

“Open Now Thy Gates of Beauty”

ELW 533

***PRAYER OF THE DAY**

O God, you resist those who are proud and give grace to those who are humble. Give us the humility of your Son, that we may embody the generosity of Jesus Christ, our Savior and Lord. **Amen!**

FIRST READING

Sirach 10:12-18

¹² The beginning of human pride is to forsake the Lord;
the heart has withdrawn from its Maker.

¹³ For the beginning of pride is sin,
and the one who clings to it pours out abominations.

Therefore the Lord brought upon them unheard-of
calamities

and destroyed them completely.

¹⁴ The Lord overthrew the thrones of rulers
and enthroned the lowly in their place.

¹⁵ The Lord plucked up the roots of the nations
and planted the humble in their place.

¹⁶ The Lord laid waste the lands of the nations
and destroyed them to the foundations of the earth.

¹⁷ He removed some of them and destroyed them
and erased the memory of them from the earth.

¹⁸ Pride was not created for human beings
or violent anger for those born of women.

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**

Luke 14:1, 7-14

The Gospel according to Luke.

Glory to you, O Lord!

¹ On one occasion when Jesus was going to the house of a leader of the Pharisees to eat a meal on the Sabbath, they were watching him closely.

⁷ When he noticed how the guests chose the places of honor, he told them a parable.

⁸ “When you are invited by someone to a wedding banquet, do not sit down at the place of honor, in case someone more distinguished than you has been invited by your host, ⁹ and the host who invited both of you may come and say to you, ‘Give this person your place,’ and then in disgrace you would start to take the lowest place. ¹⁰ But when you are invited, go and sit down at the lowest place, so that when your host comes, he may say to you, ‘Friend, move up higher’; then you will be honored in the presence of all who sit at the table with you. ¹¹ For all who exalt themselves will be humbled, and those who humble themselves will be exalted.”

¹² He said also to the one who had invited him, “When you give a luncheon or a dinner, do not invite your friends or your brothers and sisters or your relatives or rich neighbors, in case they may invite you in return, and you would be repaid. ¹³ But when you give a banquet, invite the poor, the crippled, the lame, and the blind. ¹⁴ And you will be blessed because they cannot repay you, for you will be repaid at the resurrection of the righteous.”

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

SERMON

OPPORTUNITY FOR REFLECTION

HYMN OF THE DAY

“Let Us Break Bread Together”

ELW 471

***AFFIRMATION OF FAITH**

**We believe in God,
the creator of all life and beauty,
who blesses our journey.**

**We believe in Jesus Christ,
who lived as a friend and savior to all he met as
he traveled,
and who ate and laughed,
wept and celebrated with them in love.**

**We believe in the Holy Spirit,
who rides on the gentle breeze,
who strengthens our bindings, and
who offers hope eternal.**

**We believe in the church,
which stands open to all travelers,
and bears witness to the everlasting love of God.**

***PRAYERS OF INTERCESSION**

Let us pray for the church, the creation, and the whole
people of God, for God is near.

A brief silence.

For the leaders of the church, we pray. Inspire deacons,
pastors, Sunday school teachers, and Christian education
directors with a passion for speaking the word of God.

Equip all the baptized to share your word of grace. Hear us, O God. **Your mercy is great.**

For the well-being of creation, we pray. Sustain farm workers and all who labor in fields and vineyards to grow the food we eat. Revive plains and pastures, and provide for the cattle and creatures who rely on the land for their sustenance. Hear us, O God. **Your mercy is great.**

For the leaders of towns, cities, provinces, states, and nations, we pray. Guide them to enact equitable laws and policies for all. On this Labor Day weekend, make us mindful of workers whose labor often goes unnoticed. Hear us, O God. **Your mercy is great.**

For the lowly and those who are ignored, we pray. Provide for the needs of vulnerable communities, those who are unemployed, burdened by debt, or struggle to make ends meet. Accompany all who need reassurance of your loving presence including Norelle Gress, Niki Grigsby, Patty Gurka, Phil Pesko, Jack Schwab, Annie Slaughter, Mardell Weiss, Clara Wilcox, and all those we name in our hearts....Hear us, O God. **Your mercy is great.**

For the hospitality ministries of this congregation, we pray. Give ushers and greeters a spirit of welcome for visitors, and bless the work of those who feed and nourish us. Hear us, O God. **Your mercy is great.**

For all the saints who from their labors rest, we give thanks.
With them, we offer our sacrifice of praise to you, O God, the
same yesterday and today and forever. Hear us, O God.

Your mercy is great.

Confident in God's presence and promise, we entrust our
prayers to the one who always receives them; through Jesus
Christ, our wisdom and companion. **Amen.**

***PEACE**

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

GREAT THANKSGIVING

God be with you.

And also 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!

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;
by whom you pour forth your extravagant bounty upon your
whole creation.

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.

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 Jesus to heal our ills
and to form us again into one.

In the night in which he was betrayed,
Jesus was at table with his friends.
He took bread, gave thanks,
broke it, and gave it to them, saying:
Take and eat; this is my body, given for you.
Do this for the remembrance of me.

As supper was ending, Jesus 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.

Send your Spirit upon us and this meal:
as grains scattered on the hillside become one bread,
so may your people be gathered from the ends of the
earth,
that all may be fed with the bread of life
and live into the abundance of your love.

Through Christ all glory and honor is yours,
Almighty God, 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.**

***FRACTION ANTHEM**

We break this bread to share in the Body of Christ.
**We who are many are one body, for we all share in
the one bread.**

***INVITATION TO COMMUNION**

The kingdom of God is set before you.
Eat and rejoice.

COMMUNION

*PRAYER AFTER COMMUNION

Holy One,
Open our hearts to your presence.
Align our lives with your Dream.
Grow our souls in love,
That we may become a community of welcome,
A people of courage,
And the Body of Christ in the world.
Let our light shine brightly as a beacon in the night.
Amen!

*BLESSING

*SENDING HYMN

“This Is My Song”

ELW 887

*DISMISSAL

Go in peace. Live by the Spirit.
Thanks be to God

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



Lectionary blog: Exalting and humbling

I've been working my way through Michael Rhodes' book *Formative Feasting: Practices and Virtue Ethics in Deuteronomy's Tithe Meal and the Corinthian Lord's Supper* (Peter Lang, 2022). Rhodes argues that sharing meals is *the* central means by which Scripture cultivates moral formation toward justice and whole-community solidarity. As envisioned in Deuteronomy (and elsewhere), the feasts of Passover, Pentecost and Tabernacles were meant to inculcate the wisdom and delight of social leveling, where the rich are brought lower and the poor are lifted up. The descriptions of New Testament commonwealth, both around the table and around the world, further this idea of solidarity and justice through social leveling.

The lectionary passages this week all address God's wisdom of humbling the exalted and exalting the humble.

In Psalm 112, the person who fears the Lord and delights in the commandments is said to have wealth and riches in his house ([1-3](#)). Yet, those riches aren't a reward but a tool for righteousness. The rich person is "gracious, compassionate and righteous" ([4](#)).

Here compassion and grace aren't just attitudes or emotional experiences but practices. The rich person lends graciously, practices justice (5) and gives freely to the poor (9). For those with resources, caring for those in need is not just the right thing to do but is the performance of basic wisdom and justice.

In the Epistle to the Hebrews, the author insists that Jesus' followers should actually follow what the Lord commanded and practiced (imagine that!). Just as Jesus commands and commends hospitality to foreigners ([Luke 10:8-12](#); [Matthew 25:35](#)), his community is to do the same ([Hebrews 13:2](#)). Just as Jesus commands his followers to visit and care for those in prison ([Matthew 25:36](#)), the author of Hebrews insists that Jesus' community needs to care for those in prison and for those who suffer from governmental mistreatment (3). Just as Jesus declares that one cannot serve both God and wealth ([Luke 16:13](#)), Hebrews declares that his followers cannot be lovers of money (5).

In summation, the author of Hebrews encourages her (Team Pricilla!) readers to please God through doing good and sharing (16). The consistent ethic of care, where humans expend their resources to welcome foreigners, take care of prisoners and give away money rather than hoard it, reflects the ongoing value of humbling the wealthy and powerful, and exalting the poor, oppressed and migrant.

Jesus' ideal feasts raise the social standing and material well-being of the poor and those commonly excluded *while at the same time* lowering the social standing and material well-being of wealthy hosts.

Finally, we turn to the Gospel account of when Jesus-as-Pharisee was included in a Pharisee's table fellowship. Jesus takes the opportunity to give a practical excursus on [Proverbs 25:6-7](#). Community meals aren't an opportunity to exalt oneself. That kind of posturing will inevitably lead to strife and embarrassment. We know this, right? When someone tries to show others how important he is, do we like that person? No, we do not. Jesus was simply telling people what they

already knew. It feels *much* better to be honored by others after acting humbly than it does to be shamed by others after acting pridefully.

The last paragraph of the Gospel reading is particularly important. When party planning, Jesus says that hosts shouldn't invite those who can practice reciprocity. If I can invite you to a party and you can invite me back, we have repaid each other. Instead, Jesus tells his followers to expend their resources to welcome, honor and include the poor and people with disabilities. Such meals, and the social and physical capital expended to fund them, will be repaid in the resurrection, not in this present world ([Luke 14:14](#)).

Drawing again on *Formative Feasting*, Jesus' ideal feasts raise the social standing and material well-being of the poor and those commonly excluded *while at the same time* lowering the social standing and material well-being of wealthy hosts. Both are to be celebrated ([James 1:9-10](#))!

A couple millennia before French sociologist Marcel Mauss' *The Gift* analyzed the ways that exchange of wealth builds relationships and builds/undermines hierarchies, the Bible offers a master class in how meals, guest lists and sharing can have social impacts. A humble host who welcomes the poor and the foreigner has tremendous capacity to enact justice and solidarity through social leveling. From the Torah to the Epistles, exalting the humble and humbling the exalted has been God's technique for creating the Beloved Community.



[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.