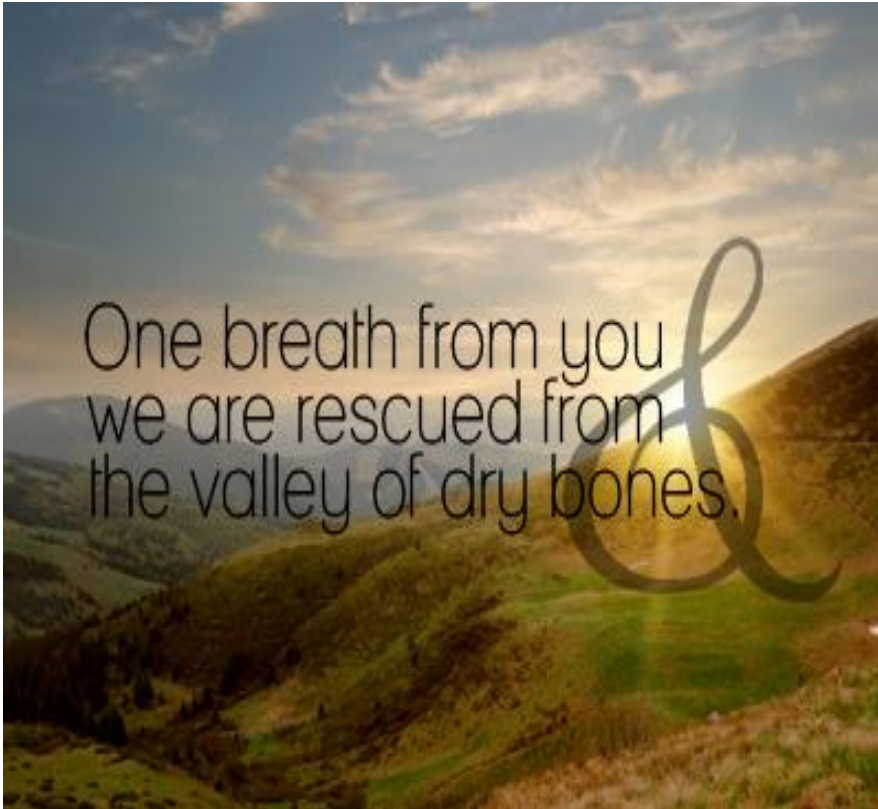


Triune Lutheran Church



Fifth Sunday in Lent



**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 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

Blessed be the holy Trinity, † one God,
who is present, who gives life,
who calls into existence the things that do not exist. **Amen!**

If you were to keep watch over sins, O Lord, who could stand? Yet, with you, is forgiveness, and so we confess.

Silence is kept for reflection.

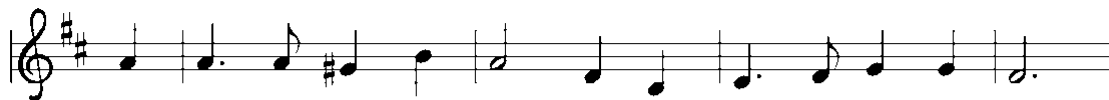
Gracious God,
have mercy on us.
We confess that we have turned away from you,
knowingly and unknowingly.
We have wandered from your resurrection life.
We have strayed from your love for all people.
Turn us back to you, O God.
Give us new hearts and right spirits,
that we may find what is pleasing to you
and dwell in your house forever. Amen.

Receive this good news: God has already turned to you in love.

“I will put my spirit in you, and you shall live,” says our God.
All your sin is forgiven in the name of † Jesus Christ,
who is the free and abounding gift of God’s grace for you!
Amen!

***GATHERING HYMN**
"Beneath the Cross of Jesus"

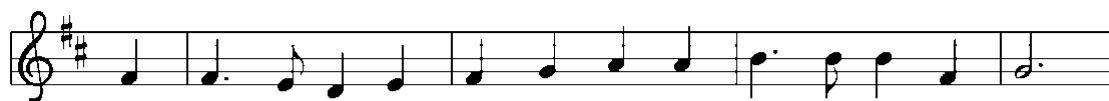
ELW 338



1 Be - neath the cross of Je - sus I long to take my stand;
2 Up - on the cross of Je - sus, my eye at times can see
3 I take, O cross, your shad - ow for my a - bid - ing place;



the shad - ow of a might-y rock with - in a wea - ry land,
the ver - y dy - ing form of one who suf - fered there for me.
I ask no oth - er sun - shine than the sun - shine of his face;



a home with-in a wil - der - ness, a rest up - on the way,
And from my con - trite heart, with tears, two won - ders I con - fess:
con - tent to let the world go by, to know no gain nor loss,



from the burn - ing of the noon - tide heat and bur - dens of the day.
the . . . won - der of his glo - rious love and my un - wor - thi - ness.
my . . . sin - ful self my on - ly shame, my glo - ry all, the cross.

***PRAYER OF THE DAY**

Almighty God, your Son came into the world to free us all from sin and death. Breathe upon us the power of the Holy Spirit, that we may be raised to new life in Christ and serve you in grace all our days, through Jesus Christ, our Savior and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. **Amen!**

FIRST READING

Ezekiel 37:1-14

¹The hand of the LORD came upon me, and he brought me out by the spirit of the LORD and set me down in the middle of a valley; it was full of bones. ²He led me all around them; there were very many lying in the valley, and they were very dry. ³He said to me, “Mortal, can these bones live?” I answered, “O Lord GOD, you know.” ⁴Then he said to me, “Prophecy to these bones, and say to them: O dry bones, hear the word of the LORD. ⁵Thus says the Lord GOD to these bones: I will cause breath to enter you, and you shall live. ⁶I will lay sinews on you, and will cause flesh to come upon you, and cover you with skin, and put breath in you, and you shall live; and you shall know that I am the LORD.”

⁷So I prophesied as I had been commanded; and as I prophesied, suddenly there was a noise, a rattling, and the bones came together, bone to its bone. ⁸I looked, and there were sinews on them, and flesh had come upon them, and skin had covered them; but there was no breath in them. ⁹Then he said to me, “Prophecy to the breath, prophecy, mortal, and say to the breath: Thus says the Lord GOD: Come from the four winds, O breath, and breathe upon these slain, that they may live.” ¹⁰I prophesied as he commanded me, and the breath came into them, and they lived, and stood on their feet, a vast multitude.

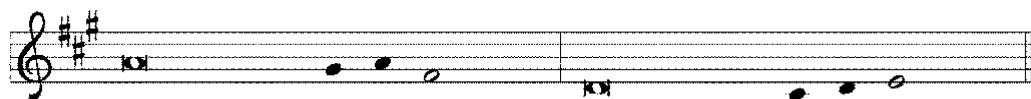
¹¹Then he said to me, “Mortal, these bones are the whole house of Israel. They say, ‘Our bones are dried up, and our hope is lost; we are cut off completely.’ ¹²Therefore prophecy, and say to them, Thus says the Lord GOD: I am going to open your graves, and bring you up from your graves, O my

people; and I will bring you back to the land of Israel. ¹³And you shall know that I am the LORD, when I open your graves, and bring you up from your graves, O my people. ¹⁴I will put my spirit within you, and you shall live, and I will place you on your own soil; then you shall know that I, the LORD, have spoken and will act, says the LORD.”

The word of the Lord!
Thanks be to God!

PSALM

Psalm 130



¹Out | of the depths

I cry to | you, O LORD;

²O LORD, | hear my voice!

Let your ears be attentive to the voice of my supplication.

³If you were to keep watch | over sins,

Ô LORD, | who could stand?

⁴Yet with you | is forgiveness,

in order that you | may be feared.

⁵I wait for you, O LORD; | my soul waits;

in your word | is my hope.

**⁶My soul waits for the Lord more than those who
keep watch | for the morning,
more than those who keep watch | for the
morning.**

⁷O Israel, wait for the LORD, for with the LORD there is | steadfast love;

with the LORD there is plen- | teous redemption.

⁸**For the LORD shall | redeem Israel
from | all their sins.**

SECOND READING

Romans 8:6-11

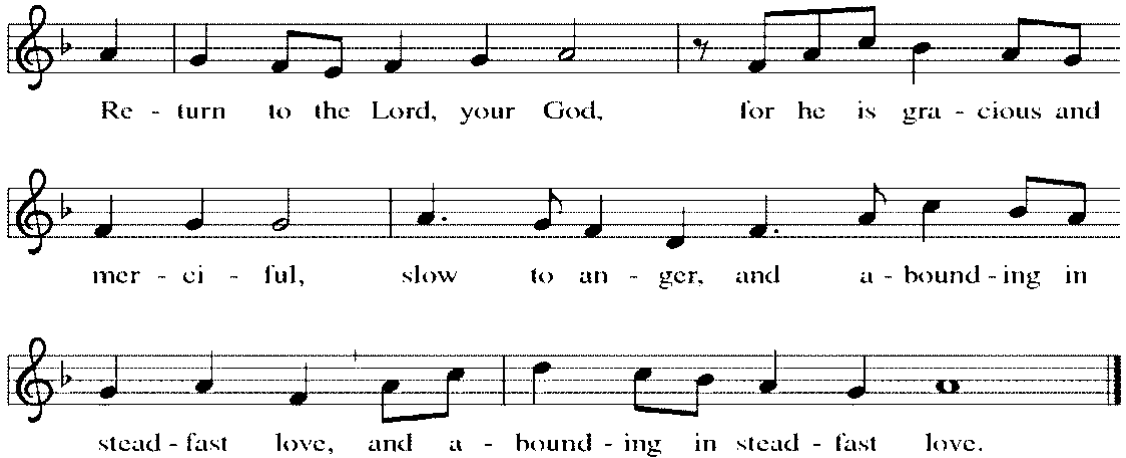
⁶To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. ⁷For this reason the mind that is set on the flesh is hostile to God; it does not submit to God's law—indeed it cannot, ⁸and those who are in the flesh cannot please God.

⁹But you are not in the flesh; you are in the Spirit, since the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him. ¹⁰But if Christ is in you, though the body is dead because of sin, the Spirit is life because of righteousness. ¹¹If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will give life to your mortal bodies also through his Spirit that dwells in you.

The word of the Lord!

Thanks be to God!

GOSPEL ACCLAMATION



GOSPEL

John 11:1-45

The holy Gospel according to John.

Glory to you, O Lord!

¹Now a certain man was ill, Lazarus of Bethany, the village of Mary and her sister Martha. ²Mary was the one who anointed the Lord with perfume and wiped his feet with her hair; her brother Lazarus was ill. ³So the sisters sent a message to Jesus, "Lord, he whom you love is ill." ⁴But when Jesus heard it, he said, "This illness does not lead to death; rather it is for God's glory, so that the Son of God may be glorified through it." ⁵Accordingly, though Jesus loved Martha and her sister and Lazarus, ⁶after having heard that Lazarus was ill, he stayed two days longer in the place where he was.

⁷Then after this he said to the disciples, “Let us go to Judea again.” ⁸The disciples said to him, “Rabbi, the Jews were just now trying to stone you, and are you going there again?” ⁹Jesus answered, “Are there not twelve hours of daylight? Those who walk during the day do not stumble, because they see the light of this world. ¹⁰But those who walk at night stumble, because the light is not in them.” ¹¹After saying this, he told them, “Our friend Lazarus has fallen asleep, but I am going there to awaken him.” ¹²The disciples said to him, “Lord, if he has fallen asleep, he will be all right.” ¹³Jesus, however, had been speaking about his death, but they thought that he was referring merely to sleep. ¹⁴Then Jesus told them plainly, “Lazarus is dead. ¹⁵For your sake I am glad I was not there, so that you may believe. But let us go to him.” ¹⁶Thomas, who was called the Twin, said to his fellow disciples, “Let us also go, that we may die with him.”

¹⁷When Jesus arrived, he found that Lazarus had already been in the tomb four days. ¹⁸Now Bethany was near Jerusalem, some two miles away, ¹⁹and many of the Jews had come to Martha and Mary to console them about their brother. ²⁰When Martha heard that Jesus was coming, she went and met him, while Mary stayed at home. ²¹Martha said to Jesus, “Lord, if you had been here, my brother would not have died. ²²But even now I know that God will give you whatever you ask of him.” ²³Jesus said to her, “Your brother will rise again.” ²⁴Martha said to him, “I know that he will rise again in the resurrection on the last day.” ²⁵Jesus said to her, “I am the resurrection and the life. Those who believe in me, even though they die, will live, ²⁶and everyone who lives

and believes in me will never die. Do you believe this?” ²⁷She said to him, “Yes, Lord, I believe that you are the Messiah, the Son of God, the one coming into the world.”

²⁸When she had said this, she went back and called her sister Mary, and told her privately, “The Teacher is here and is calling for you.” ²⁹And when she heard it, she got up quickly and went to him. ³⁰Now Jesus had not yet come to the village, but was still at the place where Martha had met him. ³¹The Jews who were with her in the house, consoling her, saw Mary get up quickly and go out. They followed her because they thought that she was going to the tomb to weep there. ³²When Mary came where Jesus was and saw him, she knelt at his feet and said to him, “Lord, if you had been here, my brother would not have died.” ³³When Jesus saw her weeping, and the Jews who came with her also weeping, he was greatly disturbed in spirit and deeply moved. ³⁴He said, “Where have you laid him?” They said to him, “Lord, come and see.” ³⁵Jesus began to weep. ³⁶So the Jews said, “See how he loved him!” ³⁷But some of them said, “Could not he who opened the eyes of the blind man have kept this man from dying?”

³⁸Then Jesus, again greatly disturbed, came to the tomb. It was a cave, and a stone was lying against it. ³⁹Jesus said, “Take away the stone.” Martha, the sister of the dead man, said to him, “Lord, already there is a stench because he has been dead four days.” ⁴⁰Jesus said to her, “Did I not tell you that if you believed, you would see the glory of God?” ⁴¹So they took away the stone. And Jesus looked upward and said, “Father, I thank you for having heard me. ⁴²I knew that you

always hear me, but I have said this for the sake of the crowd standing here, so that they may believe that you sent me.”

⁴³When he had said this, he cried with a loud voice, “Lazarus, come out!” ⁴⁴The dead man came out, his hands and feet bound with strips of cloth, and his face wrapped in a cloth. Jesus said to them, “Unbind him, and let him go.”

⁴⁵Many of the Jews therefore, who had come with Mary and had seen what Jesus did, believed in him.

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

SERMON

HYMN OF THE DAY

“All Who Love and Serve Your City”

ELW 724

All Who Love and Serve Your City



1 All who love and serve your cit - y, all who
 2 In your day of loss and sor - row, in your
 3 In your day of wealth and plen - ty, wast - ed
 4 For all days are days of judg - ment, and the
 5 Ris - en Lord, shall yet the cit - y be the



bear its dai - ly stress, all who cry for peace and
 day of help - less strife, hon - or, peace, and love re -
 work and wast - ed play, call to mind the word of
 Lord is wait - ing still, draw - ing near a world that
 cit - y of de - spair? Come to - day, our judge, our



jus - tice, all who curse and all who bless,
 treat - ing, seek the Lord, who is your life.
 Je - sus, "You must work while it is day."
 spurns him, of - f'ring peace from Cal - v'ry's hill.
 glo - ry. Be its name "The Lord is there!"

Text: Erik Routley, 1917–1982

Music: NEW ORLEANS, Paul D. Weber, b. 1949

Text © 1969 Stainer & Bell Ltd., admin. in USA and Canada by Hope Publishing Company, Carol Stream, IL 60188.

For other territories © Stainer & Bell Ltd., 23 Grafton Road, London N3 1DZ, UK. www.stainer.co.uk. All rights reserved. Used by permission.
 Music © 2006 Augsburg Fortress.

Duplication in any form prohibited without permission or valid license from copyright administrator.

*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**

Turning our hearts to God who is gracious and merciful, we pray for the church, the world, and all who are in need.

A brief silence.

God of life, bind all your faithful people into one body. Enliven the whole church as the Holy Spirit, and bless the work of those who work for its renewal. Accomplish your work of salvation in us and through us and beyond, for the sake of the entire world. Hear us, O God. **Your mercy is great.**

Creator God, you still love the world you have made and you grieve when creation suffers. Restore polluted lands and waterways. Heal areas of the world ravaged by storms, floods, wildfires, droughts, or other natural disasters. Bring all things to new life. Hear us, O God. **Your mercy is great.**

Universal God, show redemption to all who watch and wait with eager expectation: those longing for wars to cease, those waiting for immigration paperwork to finalize, those seeking acceptance, and those in dire need of humanitarian relief. Come quickly with your hope. Hear us, O God. **Your mercy is great.**

Healing God, you weep with those who grieve. Unbind all who are held captive by anxiety, despair, or pain, including Bev & Bill Deitrick, Tim Mize, Hazel Schwab, Martha Wasson, Mardell Weiss, Dave & Clara Wilcox, Jenny Adams, Rosa Arias, Cathy Gallagher, Richard Jakubcin, John & Jean Kurtz, Matthew Loede, Mary Phillips, Courtney Spencer, Cicellia Taurus, George Tomaselli, those serving in the armed forces and as first responders, and all those we name in our hearts...Fill us with compassion and empathy for those who struggle and keep us faithful in prayer. Hear us, O God. **Your mercy is great.**

Sustaining God, we give thanks for the opportunities for this family of Triune to collaborate with our community in caring for the needs of our neighbors. Strengthen our ties with other local congregations, agencies, and services. Hear us, O God. **Your mercy is great.**

God of life, you are our resurrection. We remember all those who have died and trust that, in you, they will live again. Breathe new life into our dry bones, that we, too, might live with you forever. Hear us, O God. **Your mercy is great.**

According to your steadfast love, O God, hear these and all our prayers as we commend them to you; through Christ our Lord. **Amen!**

***PEACE**

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

OFFERING

*OFFERING HYMN

“Create in Me a Clean Heart”

ELW 186

Cre - ate in me a clean heart, O God, and re - new a right
spir - it with - in me. Cast me not a - way from your pres - ence, and take
not your Ho - ly Spir - it from me. Re - store to me the joy of
your sal - va - tion, and up - hold me with your free Spir - it.

The musical score is written on four staves in G major (one sharp) and 4/4 time. The melody is simple and hymn-like, with lyrics written below each staff. The first staff begins with a treble clef, a key signature of one sharp (F#), and a 4/4 time signature. The melody consists of eighth and quarter notes. The lyrics are: 'Cre - ate in me a clean heart, O God, and re - new a right'. The second staff continues the melody: 'spir - it with - in me. Cast me not a - way from your pres - ence, and take'. The third staff continues: 'not your Ho - ly Spir - it from me. Re - store to me the joy of'. The fourth staff concludes the phrase: 'your sal - va - tion, and up - hold me with your free Spir - it.' The score ends with a double bar line.

Music: Richard W. Hillert, b. 1923

Music © 1978 *Lutheran Book of Worship*, admin. Augsburg Fortress.

*OFFERING PRAYER

Holy and generous host,
you set a table where we feast as friends.
Prepare us to witness to your goodness
with every gift you have given us to share,
that all people may know your peace
through Jesus Christ, now and forever.
Amen!

*** GREAT THANKSGIVING**

The Lord 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.

***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.

You call your people to cleanse their hearts
and prepare with joy for the paschal feast;
that renewed in the gift of baptism,
we may come to the fullness of your grace.

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. 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 in the high - est.

The musical score is written on four staves in G major (one sharp) and 4/4 time. The melody is simple and hymn-like, with lyrics written below each staff. The first staff ends with a comma, the second with a period, the third with a period, and the fourth with a double bar line.

*THANKSGIVING AT THE TABLE

Holy God,
our living Water and our merciful Guide,
together with rivers and seas, wells and springs
we bless and magnify you.

You led your people Israel through the desert,
and provided them water from the rock.

We praise you for Christ, our Rock and our Water,
who joined us in our desert,
pouring out his life 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, death, and resurrection,
we await your salvation for all this thirsty world.

Pour out yourself as the Holy Spirit on this holy food
and on all the baptized gathered for this feast:
wash away our sin,
that we may be revived for our journey by the love of Christ.

Through him all glory and honor is yours,
Almighty Father, with the Holy Spirit,
both now and forever. **Amen!**

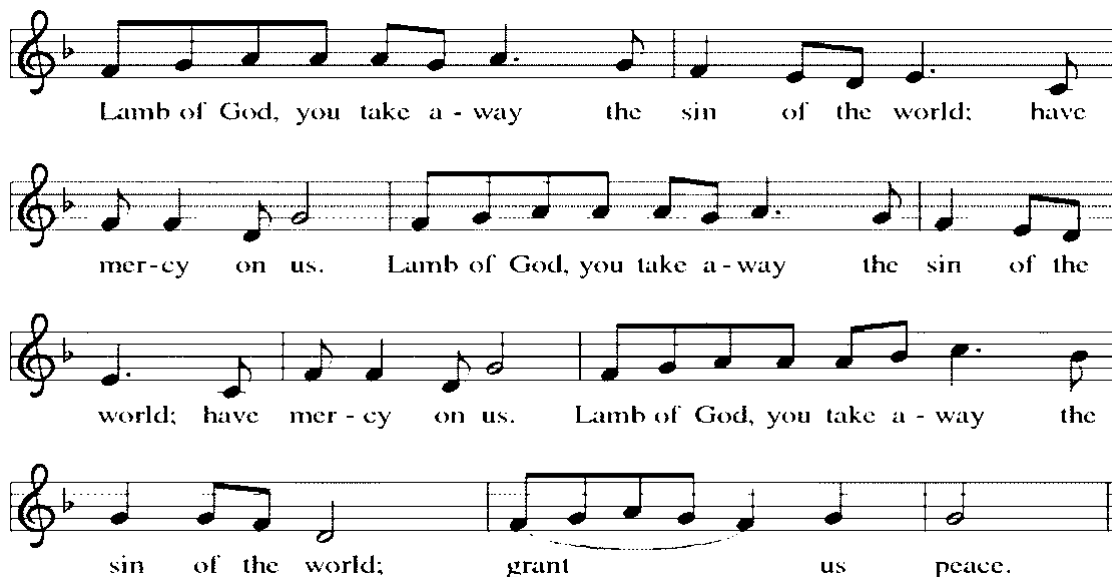
***LORD'S PRAYER**

**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**

**God's love is poured out in Christ for you.
Come and receive this free gift of new life!
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.

COMMUNION

*COMMUNION PRAYER

We thank you, living God,
for the body and blood of your Son,
which sustains us in the wilderness and the garden alike.
As Christ has loved us in this feast,
so send us to love Christ in our neighbors.
In Jesus' name we pray.
Amen!

*BLESSING

Now is the acceptable time.
Now is the day of salvation.
Holy God,
speaking and inspiring,
✠ bless you, unbind you,
and send you in love and in peace!
Amen!

*SENDING HYMN

“Jesus, Keep Me Near the Cross”

ELW 335

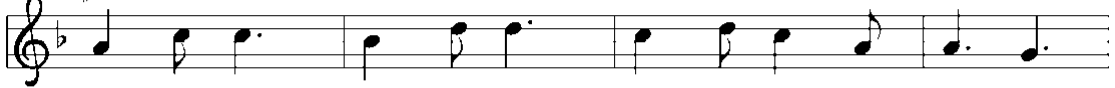


- 1 Je - sus, keep me near the cross, there's a pre - cious foun - tain;
- 2 Near the cross, a trem - bling soul, love and mer - cy found me;
- 3 Near the cross! O Lamb of God, bring its scenes be - fore me;
- 4 Near the cross I'll watch and wait, hop - ing, trust - ing ev - er,



free to all, a heal - ing stream flows from Cal - v'ry's moun - tain.
there the bright and morn - ing star sheds its beams a - round me.
help me walk from day to day with its shad - ow o'er me.
till I reach the gold - en strand just be - yond the riv - er.

Refrain



In the cross, in the cross be my glo - ry ev - er;



till my ran - somed soul shall find rest be - yond the riv - er.

Text: Fanny J. Crosby, 1820–1915

Music: NEAR THE CROSS, William H. Doane, 1832–1915

***DISMISSAL**

Go in peace. Share the good news!

Thanks be to God!

Copyright © 2020 Augsburg Fortress. All rights reserved. Reprinted by permission under Augsburg Fortress Liturgies Annual License #SAS000689. New Revised Standard Version Bible, copyright © 1989, Division of Christian Education of the National Council of the Churches of Christ in the United States of America. Used by permission. All rights reserved.

God Brings Life

Much of the conversation about the state of Christian denominations, and maybe even the church more generally, centers around decline and loss. And those are real phenomena that we experience. The good news is that the experience of community morbidity is not new or surprising, either to God's people or to God. Indeed, God has always brought life and renewal, both to struggling communities and to individuals. One of our greatest hopes, that we confess regularly, is that we believe and hope for the day when God will accomplish the resurrection of the dead. This week, the lectionary presents several stories of God bringing life.

The much beloved story of Ezekiel and the valley of dry bones is just familiar enough that it sometimes loses its ability to shock us with the hope that God is offering. Amid repeated national tragedy, all hope seems lost for the children of Israel. They have been invaded and conquered multiple times. Their families have been separated as people have been cruelly deported away from loved ones to lands where they don't know languages or customs. God's temple lies in ruin, and it seems like their nation, language, tradition, religion and families will all disappear in a generation or two.

Into this context, God speaks, and it is not to deny the problem. God acknowledges that the Israelites are like a valley of exceedingly dry bones (Ezekiel 37:2). The word that we translated as "dry," *יָבֵשׁוּת*, comes from a root that also has a valence of "ashamed" or "confounded." In other words, Jacob's children have come to a shameful and totally hopeless end where there is no life left in them. And yet, God has other plans. God spoke to Ezekiel, telling him to prophesy to the bones (4), and then later to the breath/spirit (9)

to come and enliven the dried bones. God tells Ezekiel to speak to Israel, saying that just as God has brought life to the dry bones, God will bring the Israelites up out of their graves (12). This image of national resurrection was a shocking and overwhelming promise of hope. But it wasn't the limit of what God was looking forward to do.

Hundreds of years later, Jesus wanted to give his followers a taste of the resurrection to come and used Lazarus' death to point to God's ability to give life through the Son (John 11:4, 42). We know that allowing his friend to die, even knowing that he would be resuscitated, was particularly painful for Jesus because of how much he loved Lazarus, Mary and Martha (3, 11, 33, 36, 38). And yet, Jesus wanted to demonstrate his ongoing life-giving ministry. Jesus intentionally waited until Lazarus had been dead four days before he showed up (17).

Both of Lazarus' sisters knew of Jesus' power and told him that if he had been there, their brother would not have died. I imagine citizens of Israel and Judah hundreds of years earlier saying the same thing to God, "If you had been here, my relatives would not have died in this war." This remains the most difficult part of our faith: that God, who has the power of life over death, does not always and immediately end suffering. Instead of giving a lecture on the nature of suffering, theology or eschatology, Jesus simply weeps with the brokenhearted (35). Jesus could have just walked directly to the tomb and called Lazarus out. He could have come earlier and prevented the death. Instead, Jesus shows us that death is wrong and sad. It is right to weep and suffer when someone dies. Resurrection will come, to be sure. But even when life from death was only moments away for Lazarus, there is still time to mourn with those who mourn.

But Jesus did not and does not stop at compassion. He is the pioneer of salvation (Hebrews 2:10), and he goes before us into uncharted territory to bring us from death to life. God's Spirit, who raised Jesus from the dead, promises to give us life, even resurrecting our mortal bodies into immortal (literally: not dying) bodies (Romans 8:11). God is indeed the creator and bringer of life. As we look forward to the commemoration in a couple weeks of the end of Jesus' earthly life and ministry, let us remember that his rescuing us from the powers of sin and death is the culmination of God's ongoing passion to bring life to the dead.

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, Atlanta. Cory lives with his family in Indianapolis.