

WELCOME!

We are glad to welcome you today as we gather together to worship God! Please be sure you complete the salmon insert inside your bulletin and turn it in to the usher at the time of communion.

This bulletin will assist you in participating in worship. All parts spoken by the congregation are listed in **bold print and preceded by "C:"**

There are also instructions printed in *italics* that will indicate other helpful descriptions of the service. Large Print Hymns are available. Please see an usher.

Thank you for turning off your cell phones or putting them on "silent" during the service.



*We are committed to **invite** and **welcome** all to Jesus Christ, to **equip** all with an active faith that works in real life, and together go into the world to **serve** in Jesus' name.*

WELCOME AND ANNOUNCEMENTS

PRELUDE: Communion

by Alexandre Guilmant

Alexandre Guilmant (1837-1911) was a French organist and composer who taught at the Paris Conservatoire. He wrote mainly for the organ, and his numerous compositions are part of the standard organ repertoire.

RECEPTION OF NEW MEMBERS (11am service only)

Please stand

INVOCATION, CONFESSION and FORGIVENESS

P: In the name of the Father, and of the +Son, and of the Holy Spirit.

C: **Amen.**

P: Let us confess our sin in the presence of God and of one another.
[*moment of silent confession*] Gracious God,

C: **Have mercy on us. In your compassion forgive us our sins, known and unknown, things done and left undone. Uphold us by your Spirit so that we may live and serve you in newness of life, to the honor and glory of your holy name; through Jesus Christ our Lord. Amen.**

P: Almighty God have mercy on you, forgive you all your sins through our +Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life.

C: **Amen.**

HYMN 825 "You Servants of God"

APOSTOLIC GREETING

P: The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with you all.

C: **And also with you.**

HYMN OF PRAISE



Refrain This is the feast of vic - to - ry for our



God. Al - le - lu - ia, al - le - lu - ia, al - le - lu -



ia. (1) Wor thy is Christ, the Lamb who was slain, whose



blood set us free to be peo - ple of God.



Refrain This is the feast of vic - to - ry for our



God. Al - le - lu - ia. al - le - lu - ia. al - le - lu -



ia. (2) Pow - er, rich - es, wis - dom, and strength, and



hon - or, bless - ing, and glo - ry are his.



Refrain This is the feast of vic - to - ry for our



God. Al - le - lu - ia, al - le - lu - ia, al - le - lu -



ia. (3) Sing with all the peo - ple of God, and



join in the hymn of all cre - a - - tion:



Bless-ing, hon - or, glo - ry, and might be to God and the



Lamb for - ev - er. A - - men.



Refrain This is the feast of vic - to - ry for our



God. Al - le - lu - ia, al - le - lu - ia, al - le - lu -



ia. (4) For the Lamb who was slain has be -



gun his reign. Al - le - lu - - ia.



Refrain This is the feast of vic - to - ry for our

68

God. Al - le - lu - ia, al - le - lu - ia, al - le -

71

lu - ia.

The image shows a musical score for a Gloria in Excelsis Deo. It consists of two staves of music in G major (one sharp). The first staff, starting at measure 68, contains the lyrics 'God. Al - le - lu - ia, al - le - lu - ia, al - le -'. The second staff, starting at measure 71, contains the lyrics 'lu - ia.' The music is written in a simple, melodic style with a treble clef and a key signature of one sharp.

PRAYER OF THE DAY

P: The Lord be with you.

C: **And also with you.**

P: Let us pray.

P: Sovereign God, you turn your greatness into goodness for all the peoples on earth. Shape us into willing servants of your kingdom, and make us desire always and only your will, through Jesus Christ, our Savior and Lord

C: **Amen.**

FIRST READING: Isaiah 54:4-12

Do not fear, for you will not be ashamed; do not be discouraged, for you will not suffer disgrace; for you will forget the shame of your youth, and the disgrace of your widowhood you will remember no more. For your Maker is your husband, the LORD of hosts is his name; the Holy One of Israel is your Redeemer, the God of the whole earth he is called. For the LORD has called you like a wife forsaken and grieved in spirit, like the wife of a man's youth when she is cast off, says your God. For a brief moment I abandoned you, but with great compassion I will gather you. In overflowing wrath for a moment I hid my face from you, but with everlasting love I will have compassion on you, says the LORD, your Redeemer. This is like the days of Noah to me: Just as I swore that the waters of Noah would never again go over the earth, so I have sworn that I will not be angry with you and will not rebuke you. For the mountains may depart and the hills be removed, but my

steadfast love shall not depart from you, and my covenant of peace shall not be removed, says the LORD, who has compassion on you. O afflicted one, storm-tossed, and not comforted, I am about to set your stones in antimony, and lay your foundations with sapphires. I will make your pinnacles of rubies, your gates of jewels, and all your wall of precious stones.

R: The Word of the Lord.

C: **Thanks be to God.**

SECOND READING: Hebrew 5:1-10

Every high priest chosen from among mortals is put in charge of things pertaining to God on their behalf, to offer gifts and sacrifices for sins. He is able to deal gently with the ignorant and wayward, since he himself is subject to weakness; and because of this he must offer sacrifice for his own sins as well as for those of the people. And one does not presume to take this honor, but takes it only when called by God, just as Aaron was. So also Christ did not glorify himself in becoming a high priest, but was appointed by the one who said to him, "You are my Son, today I have begotten you"; as he says also in another place, "You are a priest forever, according to the order of Melchizedek." In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to the one who was able to save him from death, and he was heard because of his reverent submission. Although he was a Son, he learned obedience through what he suffered; and having been made perfect, he became the source of eternal salvation for all who obey him, having been designated by God a high priest according to the order of Melchizedek.

R: The Word of the Lord.

C: **Thanks be to God.**

GOSPEL ACCLAMATION



A - le - lu - ia. Lord, to whom shall we go?

You have the words of e - ter - nal life.

A - le - lu - ia. A - le - lu - ia.

P: The Holy Gospel according to the tenth chapter of Mark.

C: **Glory to You, O Lord.**

HOLY GOSPEL: Mark 10:35-45

James and John, the sons of Zebedee, came forward to him and said to him, "Teacher, we want you to do for us whatever we ask of you." And he said to them, "What is it you want me to do for you?" And they said to him, "Grant us to sit, one at your right hand and one at your left, in your glory." But Jesus said to them, "You do not know what you are asking. Are you able to drink the cup that I drink, or be baptized with the baptism that I am baptized with?" They replied, "We are able." Then Jesus said to them, "The cup that I drink you will drink; and with the baptism with which I am baptized, you will be baptized; but to sit at my right hand or at my left is not mine to grant, but it is for those for whom it has been prepared." When the ten heard this, they began to be angry with James and John. So Jesus called them and said to them, "You know that among the Gentiles those whom they recognize as their rulers lord it over them, and their great ones are tyrants over them. But it is not so among you; but whoever wishes to become great among you must be your servant, and whoever wishes to be first among you must be slave of all. For the Son of Man came not to be served but to serve, and to give his life a ransom for many."

P: The Gospel of our Lord.

C: **Praise to You, O Christ.**

CELEBRATION RINGERS "Guide Me, O Thou Great Jehovah"

John Hughes/Arr. Joel Raney

SERMON

Pastor Seth Jersild

HYMN 431 "O Christ, What Can it Mean for Us"

APOSTLES' CREED

C: I believe in God, the Father almighty, Creator of heaven and earth.

I believe in Jesus Christ, His only Son, our Lord. He was conceived by the power of the Holy Spirit and born of the Virgin Mary. He suffered under Pontius Pilate, was crucified, died, and was buried. He descended into hell. On the third day he rose again. He ascended into heaven, and is seated at the right hand of the Father. He will come again 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 THE CHURCH

Response:

P: ...Lord in your mercy,

C: Hear our prayer.

GREAT THANKSGIVING

P: The Lord be with you.

C: And also with you.

P: Lift up your hearts.

C: We lift them to the Lord.

P: Let us give thanks to the Lord, our God.

C: It is right to give Him thanks and praise.

P: It is indeed right, our duty, and our joy...

...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 image shows a musical score for the hymn "Holy Holy Holy". It consists of four staves of music in a single system, all in a treble clef with a key signature of one flat (B-flat). The lyrics are written below the notes. The first staff begins with "Ho - ly, ho - ly, ho - ly Lord, God of pow'r and might,". The second staff continues with "heav-en and earth are full of your glo-ry. Ho - san - na. Ho -". The third staff continues with "san-na. Ho - san - na in the high - est. Bless-ed is he who". The fourth staff concludes with "comes in the name of the Lord. Ho-san - na in the high - est." The music features various note values including quarter, eighth, and sixteenth notes, along with rests and ties.

WORDS OF INSTITUTION

THE LORD'S PRAYER

C: 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.

HOLY COMMUNION

All baptized Christians who believe that Christ is present in the wine and bread for forgiveness, life, and salvation are welcome to partake of communion. Please indicate to the server if you would prefer to receive grape juice. All children and adults who prefer to receive a blessing instead of communion are welcome to come

forward. Please indicate you would prefer to receive a blessing by keeping your hands folded.

BLESSING, PRAYER and BENEDICTION

HYMN 848 "Give to Our God Immortal Praise!"

DISMISSAL

P: Go in peace. Serve the Lord!

C: Thanks be to God!

POSTLUDE: Toccata in F Minor

by Edna L. Manifold

Listening for the Promise

Weekly Devotional

21st Sunday after Pentecost – October 17, 2021

“It is easier for a camel to go through the eye of a needle...” (Mark 10:25)

Money is important. We spend most of our time and energy pursuing it. We have good reasons for acquiring money like putting food on the table, providing a good life for our families, and security for old age. Money has a way of revealing our true values. When someone says, “It’s not the money, it’s the principle,” we all know it’s usually the money.

Sometimes it’s hard to know the difference between greed and being a wise investor in order to provide a good life for our family. Money can reveal how deep our own self-deception actually is. It’s not just the money itself. It’s when you take money and put it next to Jesus, that’s when things get really complicated. (Warning: Jesus has a way of taking an already difficult discipleship and making it even more demanding.)

An interpreter from around 850 CE, came up with the brilliant idea that there was a low gate into Jerusalem called “the eye of the needle,” in which camels could squeeze through if they were not carrying a load. If we let go of some of our stuff, we can get through the needle’s eye too. Sorry, but that gate never existed.

Maybe money isn’t the problem. Perhaps it is works righteousness. Jesus saw the rich man was successful in obeying the law, gave him a command so far beyond the man’s reach that there’s no way for him to obey. Using the law and making it more difficult, Jesus thus pushes the man into Jesus’ gracious arms. Jesus calls us to follow him, to be disciples and walk the way of the cross. But it is a difficult way because Jesus keeps raising the bar. He demands a level of righteousness from us that we don’t think we can meet. And yet we keep walking with him. We keep listening to him, sometimes obeying and sometimes disappointing him. He promises that our struggle to follow will not go unrewarded.

Let us pray: Lord Jesus, each of us has heard your call, “Follow me.” We are trying hard to walk with you, and sometimes we disappoint you. We want to learn more about the demands of discipleship. Speak to us, Lord, help us not to dismiss your demands upon us. Give us the courage to listen to you as you speak to us. Give us the grace not to despair over our failures to faithfully follow. **Amen.**