

THE TWENTY-FIRST SUNDAY AFTER PENTECOST
OCTOBER 17, 2021

ST. PAUL'S LUTHERAN CHURCH, FALLS CHURCH, VA



PRELUDE

I'm But a Stranger Here
Franklin D. Ashdown

WELCOME

ENTRANCE HYMN (Stand) #748

I'm But a Stranger Here

- 1 I'm but a stranger here,
Heav'n is my home;
Earth is a desert drear,
Heav'n is my home.
Danger and sorrow stand
Round me on ev'ry hand;
Heav'n is my fatherland,
Heav'n is my home.
- 2 What though the tempest rage,
Heav'n is my home;
Short is my pilgrimage,
Heav'n is my home;
And time's wild wintry blast
Soon shall be overpast;
I shall reach home at last,
Heav'n is my home.
- 3 Therefore I murmur not,
Heav'n is my home;
Whate'er my earthly lot,
Heav'n is my home;
And I shall surely stand
There at my Lord's right hand;
Heav'n is my fatherland,
Heav'n is my home.

INVOCATION

In the name of the Father and of the ✠ Son and of the Holy Spirit.

Amen.

CALL TO WORSHIP

In the morning, O Lord, You hear my voice;

In the morning I prepare a sacrifice for You and watch.

My mouth is filled with your praise,

And with Your glory all the day.

Restore to me the joy of Your salvation,

And renew a right spirit within me.

CONFESSION AND FORGIVENESS

God has given us the ministry of reconciliation. Therefore, let us be reconciled to God and to one another.

(We observe a moment of silence for self-reflection.)

Gracious God,

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

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.

Amen.

KYRIE

see p. 168 for music

In peace let us pray to the Lord.

Lord, have mercy.

For the peace from above and for our salvation let us pray to the Lord.

Lord, have mercy.

For the peace of the whole world, for the well-being of the Church of God, and for the unity of all let us pray to the Lord.

Lord, have mercy.

For this holy house and for all who offer their worship and praise let us pray to the Lord.

Lord, have mercy.

Help, save, comfort, and defend us, gracious Lord.

Amen.

HYMN OF PRAISE

p. 171

This is the feast of victory for our God. Alleluia.

Worthy is Christ, the Lamb who was slain, whose blood set us free to be people of God.

Power and riches and wisdom and strength and honor and blessing and glory are His.

This is the feast of victory for our God. Alleluia.

Sing with all the people of God, and join in the hymn of all creation:

Blessing and honor and glory and might be to God and the Lamb forever. Amen.

This is the feast of victory for our God, for the Lamb who was slain has begun His reign.

Alleluia, alleluia.

THE PRAYER OF THE DAY

The Lord be with you.

And also with you.

Let us pray. Merciful Father,

Your patience and loving-kindness toward us have no end. Grant that by Your Holy Spirit we may always think and do those things that are pleasing in Your sight; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever. Amen.



THE LITURGY OF THE WORD

FIRST LESSON (Be seated)

Ecclesiastes 5:10-20

He who loves money will not be satisfied with money, nor he who loves wealth with his income; this also is vanity. When goods increase, they increase who eat them, and what advantage has their owner but to see them with his eyes? Sweet is the sleep of a laborer, whether he eats little or much, but the full stomach of the rich will not let him sleep.

There is a grievous evil that I have seen under the sun: riches were kept by their owner to his hurt, and those riches were lost in a bad venture. And he is father of a son, but he has nothing in his hand. As he came from his mother's womb he shall go again, naked as he came, and shall take nothing for his toil that he may carry away in his hand. This also is a grievous evil: just as he came, so shall he go, and what gain is there to him who toils for the wind? Moreover, all his days he eats in darkness in much vexation and sickness and anger.

Behold, what I have seen to be good and fitting is to eat and drink and find enjoyment in all the toil with which one toils under the sun the few days of his life that God has given him, for this is his lot. Everyone also to whom God has given wealth and possessions and power to enjoy them, and to accept his lot and rejoice in his toil—this is the gift of God. For he will not much remember the days of his life because God keeps him occupied with joy in his heart.

This is the Word of the Lord.

Thanks be to God.

PSALM 119:9-16 (Read responsively)

How can a young man keep his way pure?
By guarding it according to your word.
**With my whole heart I seek you;
let me not wander from your commandments!**

I have stored up your word in my heart,
that I might not sin against you.
**Blessèd are you, O LORD;
teach me your statutes!**

With my lips I declare
all the just decrees of your mouth.
**In the way of your testimonies I delight
as much as in all riches.**

I will meditate on your precepts
and fix my eyes on your ways.
**I will delight in your statutes;
I will not forget your word.**

**Glory be to the Father and to the Son
and to the Holy Spirit;
as it was in the beginning,
is now, and will be forever. Amen.**

Therefore, while the promise of entering his rest still stands, let us fear lest any of you should seem to have failed to reach it. For good news came to us just as to them, but the message they heard did not benefit them, because they were not united by faith with those who listened. For we who have believed enter that rest, as he has said,

“As I swore in my wrath,
‘They shall not enter my rest,’”

although his works were finished from the foundation of the world. For he has somewhere spoken of the seventh day in this way: “And God rested on the seventh day from all his works.” And again in this passage he said,

“They shall not enter my rest.”

Since therefore it remains for some to enter it, and those who formerly received the good news failed to enter because of disobedience, again he appoints a certain day, “Today,” saying through David so long afterward, in the words already quoted,

“Today, if you hear his voice,
do not harden your hearts.”

For if Joshua had given them rest, God would not have spoken of another day later on. So then, there remains a Sabbath rest for the people of God, for whoever has entered God’s rest has also rested from his works as God did from his.

Let us therefore strive to enter that rest, so that no one may fall by the same sort of disobedience. For the word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and of spirit, of joints and of marrow, and discerning the thoughts and intentions of the heart. And no creature is hidden from his sight, but all are naked and exposed to the eyes of him to whom we must give account.

This is the Word of the Lord.

Thanks be to God.

ALLELUIA VERSE (Stand)

p. 173

**Alleluia. Lord, to whom shall we go?
You have the words of eternal life. Alleluia.**

GOSPEL

Mark 10:23-31

The Holy Gospel according to St. Mark the 10th chapter

Glory to You, O Lord.

Jesus looked around and said to his disciples, “How difficult it will be for those who have wealth to enter the kingdom of God!” And the disciples were amazed at his words. But Jesus said to them again, “Children, how difficult it is to enter the kingdom of God! It is easier for a camel to go through the eye of a needle than for a rich person to enter the kingdom of God.” And they were exceedingly astonished, and said to him, “Then who can be saved?” Jesus looked at them and said, “With man it is impossible, but not with God. For all things are possible with God.” Peter began to say to him, “See, we have left everything and followed you.” Jesus said, “Truly, I say to you, there is no one who has left house or brothers or sisters or mother or father or children or lands, for my sake and for the gospel, who will not receive a hundredfold now in this time, houses and brothers

and sisters and mothers and children and lands, with persecutions, and in the age to come eternal life. But many who are first will be last, and the last first.”

This is the Gospel of the Lord.

Praise to You, O Christ.

SERMON

Grace, mercy and peace be to you from God our Father and our Lord and Savior Jesus. Amen. Dear friends in Christ:

Some places are difficult to enter. It’s difficult to gain entrance into the top universities. It’s difficult to enter a popular restaurant when there’s a long line. It’s difficult to enter the freeway during rush hour – though perhaps not as difficult as it once was, and not as difficult as it now seems to be on vacation days (am I right?).

Is it difficult to enter the Kingdom of God? We might not think so. From what it seems, all we need to do is believe and be baptized. Simple as that.

But the teaching in today’s Gospel reading indicates otherwise. Here Jesus clearly states that entering the Kingdom of God is difficult. And in particular, Jesus says it is difficult *for those who have wealth* to enter the Kingdom.

To get us started in thinking about all this, let’s first recall that these words of Jesus are a follow-up to the conversation recorded in the verses just prior to this text. There, as we heard last Sunday, Jesus was approached by a rich man who asked what he must do to inherit eternal life. Jesus told the man he must forsake his possessions and follow him. Upon hearing this, the rich man walked away sorrowful. It seems that Jesus’ demand was too difficult for him.

Jesus then tied this difficulty directly to the man’s wealth, for he immediately turned to his disciples and said those words we heard today: “How difficult it will be for those who have wealth to enter the kingdom of God!”

Most of us, when we hear these words of Jesus today, can immediately think of several reasons why this statement might be true. The scriptures also give us some reasons and we’ll explore these in a bit.

But first, notice that the disciples were “amazed” at his words – meaning the words sounded curious to them. Why was that?

The answer is that this teaching of Jesus was actually very radical in his day. Most people at that time assumed that those who achieved wealth must be good and righteous, since wealth, to them, was a certain sign of God’s blessing. If people were wealthy, the thinking went, then they must be in the kingdom. It seemed a logical conclusion.

And this idea was based in part on the scriptures themselves, which told of the great wealth of faithful men like Abraham, Isaac and Jacob, and the glories of David and Solomon. The idea of wealth following righteousness was even contained in certain proverbs, such as the one which says: “The blessing of the LORD makes rich, and he adds no sorrow with it” (Proverbs 10:22 ESV).

What people tended to forget, was that the scriptures also contained *warnings* about wealth. Today’s first reading, from Ecclesiastes 5, is one of these. We should examine it.

The reading begins with a direct admonition against the love of money, stating plainly that the lover of wealth will find that wealth does not satisfy. Loving money is vanity, says the writer.

The reading then goes on to give various reasons why this is true. The first reason is that wealth brings with it anxieties, such as how to manage it, how to keep it, and how to satisfy all the mouths which come to depend on it – like all the children it affords, or the friends, or even one’s own increasingly refined tastes. We tend to think that wealth brings peace of mind. But it doesn’t. The more money a person has, the more effort it takes to manage it and the more demands it makes on one’s time.

A second reason that wealth does not satisfy, is that wealth can bring about hurt to its owner. We think of scenarios such as the man who spends lavishly on a great adventure – maybe buying himself a powerful motorcycle – and ends up suffering an injury because he didn’t know what he was doing. His money bought the experience, but it didn’t necessarily prepare him for it. Or perhaps a scenario where a person spends all their time making purchases with their wealth but loses the love of their family, because the family sensed they weren’t as important as all those things the money purchased.

A third reason given is that wealth can bring great disappointment when it is lost. The author of the text gives the example of a man whose riches were lost in a bad venture and then had nothing left to give his son. Those of us with children know that providing for one’s children is one of the great joys of life. When this is lost, there is sorrow. And the greater the loss, the greater the sorrow.

These warnings from the Book of Ecclesiastes about the love of money were echoed many years later by St. Paul in his first letter to Timothy. Speaking on the subject of contentment, Paul explains that “those who desire to be rich fall into temptation, into a snare, into many senseless and harmful desires that plunge people into ruin and destruction.” And here Paul makes clear that loving money reflects an improper attitude of the heart – a desiring of things and power more than the desires of God. And this, of course, is the greatest of all dangers. Because of this danger, Paul concludes his teaching with the saying, now famous: “For the love of money is a root of all kinds of evils.” Not money itself, we note. But the love of it.

When Jesus, therefore, speaks to the difficulty of the wealthy in entering the kingdom of heaven, he certainly has all of this in mind. Worldly wealth makes it easier to ignore God because of the temptations it brings. And wealth brings so many opportunities that activities such as listening to the Word of God and saying our prayers can seem boring by comparison and perhaps even unnecessary.

“How difficult it will be for those who have wealth to enter the Kingdom of God,” said Jesus. The statement is both a warning and a fact.

To help us remember it, Jesus used a well-known illustration from his day, adding, “It will be easier for a camel to go through the eye of a needle than for a rich person to enter the kingdom of God.” The illustration makes the difficulty quite clear.

Or does it? On closer inspection, perhaps it actually confuses things. A camel through the eye of a needle... how does that happen? How is that possible?

What point is Jesus making here? Is entering the kingdom difficult for the wealthy? Or is it impossible?

To discover the answer, let’s back up.

Perhaps you noticed that Jesus mentioned the difficulty of entering the kingdom twice. The first time he specifically said that it was difficult for the wealthy. But the second time he dropped the mention of wealth. “Children,” he said to them again, “how difficult it is to enter the kingdom of God!” No mention of wealth this time.

This tells us that Jesus was speaking to more than just the barrier of wealth. Yes, wealth is a factor. The wealthy will have unique challenges. But there is difficulty for all of us.

Entering the kingdom is difficult because it makes demands on us that we don't like.

For instance, entering the kingdom demands that we acknowledge that what we have – our intellect, talents, energy, freedom, health, time, opportunity – are gifts from God and that we are to give him thanks for these, rather than believing that they somehow just appeared randomly or that we earned them through our efforts.

And entering the kingdom demands we trust that what God gives is sufficient for us – enough for us to find happiness and joy and contentment, rather than believing what God gives to be inadequate.

And entering the kingdom demands that we believe God's gifts come with expectations for how they are to be used, rather than thinking there's no one who cares or that expectations simply come from public opinion, people with vested interests or the loudest voices.

Beyond these demands, there is also one more thing which makes entering the kingdom difficult, and that is our inclination and tendency to sin. In this broken condition of ours, we daily make choices which go against God's will. And we daily fail to use our gifts and opportunities the right way.

And because of this, the kingdom is not only difficult for us to enter, but also impossible. It's impossible because we sin. And it's impossible because we fail to be faithful.

This is what Jesus was getting at in his illustration of a camel going through the eye of a needle. And it's why the disciples cried out: "who then can be saved?"

To their cry, Jesus gave an answer which the disciples had heard before, but never in that particular context nor to that particular question. He said, "With man it is impossible, but not with God. For all things are possible with God."

Just a short time earlier Jesus had shared this message with a man whose son was gripped by an evil spirit. The man wanted to know if Jesus could heal him. Jesus could – and did.

Here to the disciples, Jesus was giving assurance of his power to heal sin. What was impossible for man was not only possible for God, but God would certainly do it.

As we know from reading on in the scriptures, Jesus would indeed heal his disciples from the predicament of their sin. He would do it by dying on the cross for them – becoming the sacrifice needed to atone for their sin. And three days later he would rise from the grave in order to defeat death and clear the path to eternal life.

And here we should note also, that when Jesus spoke of the difficulty of entering the kingdom, he must certainly have been referring to the difficulty of this task of his too. Bringing us into the kingdom cost Jesus his life. That was difficult. It involved great pain and suffering. But he did it. For us.

You and I cannot save ourselves. Doing so is impossible, for sin will always be a part of our lives this side of heaven. But Jesus has saved us by overcoming our sin. When we believe and confess this, we have entered the Kingdom of God.

We will still have times of difficulty in believing and living out our faith. But God sends His Holy Spirit to help us with these difficulties. He does this through His holy Word, his sacraments and his church. These all remind us that the truly difficult part – the overcoming of our sin – has been done for us by Jesus our Savior. And that with God all things are possible.

I wonder if Jesus, while speaking with his disciples that day, was getting ready to make the connection between the disciples' sin and the impossible made possible. After all, he had already spoken to them twice about his upcoming death and would soon do so again.

Instead, Peter spoke up, like he often did, saying: "We have left everything and followed you." Peter, it seems, was craving a compliment from Jesus and figured he could get one by comparing his and the rest of the disciple's decision with that of the rich man who had walked away.

The text doesn't say it, but I'm sure that Jesus, as he did with the rich man, looked at Peter and loved him. Yes, Peter and the others had left everything to follow Jesus. And this meant something. Therefore, even though Jesus would usually use these interjections by Peter and the others to do more teaching about how to be a good follower, here Jesus decides to speak about their reward. Following him brings a reward. What the disciples lost will not only be restored but multiplied... one hundredfold.

Jesus' words here may surprise us since he has just issued a strong warning about wealth. But Jesus' wealth was different. And the text explains why.

The wealth Jesus gives is the best wealth. It is the wealth of the Kingdom of God, not of men. Jesus had said to his disciples that this Kingdom was worth leaving behind all that was most important to them. And the disciples believed this and showed their faith by leaving their homes and families. Now, after following Jesus, they were discovering that their reward was the inheritance of an even bigger family. By following him, they would meet many, many others who were committed to working in unity with them toward God's purposes. And what a blessing that would be. Their wealth was in the fellowship of believers.

One final note about all this. As wonderful as this life in the Kingdom is, Jesus doesn't want us to have any illusions about it being easy. He didn't paint an easy picture for the rich man, and he didn't do it for his disciples either. Yes, there will be hundred-fold blessings. But Jesus also slips in the short phrase "with persecutions" too. In this life there will be trouble, for many will oppose the Kingdom and its teachings.

Still, persecutions are a small thing to endure when compared with the glory of the Kingdom – the fullness of which will be seen in the age to come, the day of resurrection, when all the saints are raised to life eternal. In that day God will bring forth the new heavens and the new earth that He has promised, and God's Kingdom will be realized in the way it was always meant to be. In that day all who enter the kingdom will know what God's true wealth is really about.

Until that day we listen to God—to both His warnings and His promises. Those of us with worldly wealth should heed His warnings about the temptations this wealth brings. And all of us should remind ourselves daily of His promise to bring us into the Kingdom through His Son.

Entering the Kingdom may be difficult, but all things are possible with God. Our part is to work towards God's purposes and do so with faith. May God lead us in this calling. And may the blessings of the Kingdom be yours, through Jesus Christ our Lord. Amen.

HYMN OF THE DAY (Stand) #690 Sts. 1, 2, 4, 5

Hope of the World

- 1 Hope of the world, Thou Christ of great compassion;
Speak to our fearful hearts by conflict rent.
Save us, Thy people, from consuming passion,
Who by our own false hopes and aims are spent.**

- 2 Hope of the world, God's gift from highest heaven,
Bringing to hungry souls the bread of life,
Still let Thy Spirit unto us be given
To heal earth's wounds and end our bitter strife.
- 4 Hope of the world, who by Thy cross didst save us
From death and dark despair, from sin and guilt,
We render back the love Thy mercy gave us;
Take Thou our lives and use them as Thou wilt.
- 5 Hope of the world, O Christ, o'er death victorious,
Who by this sign didst conquer grief and pain,
We would be faithful to Thy Gospel glorious.
Thou art our Lord! Thou dost forever reign!

APOSTLES' CREED

I believe in God, the Father Almighty, maker of heaven and earth.

And in Jesus Christ, His 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 into hell. The third day He rose again from the dead. He ascended into heaven and sits at the right hand of God the Father Almighty. From thence He will come to judge the living and the dead.

I believe in the Holy Spirit, the holy Christian Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen

OFFERING

PRAYERS OF THE CHURCH

Let us pray for the whole Church of God in Christ Jesus and for all people according to their needs.

O God, with us salvation is impossible. But with You all things are possible. Give boldness to Your Church in proclaiming the salvation given through Jesus Christ our Lord, for by his death and resurrection the way to Your kingdom has been opened. Lord, in Your mercy, **hear our prayer.**

Merciful Lord, spare us from the love of wealth – teaching us instead to find contentment with our daily bread. And spare us also from fear and the avoidance of our tasks when your way becomes difficult. Lead us to gladly set aside our comforts for Your sake and for the sake of the Gospel. Lord, in Your mercy, **hear our prayer.**

Heavenly Father, bless our households and lead them to find eternal rest in Your Son and His Word. Give fathers and mothers diligence in teaching their children and preserve us all from hardness of heart. Be with those who are celebrating birthdays and anniversaries, those who are preparing for marriage, and bless especially those children who have just been born, including Eliza Faith, daughter of Ben and Rachel. Give them all that is needed to be sustained in love, joy and peace. Lord, in Your mercy, **hear our prayer.**

Almighty God, guide our nation and its leaders in true wisdom, that honest labor would be promoted among us, temporal protection given, and that we would find fitting enjoyment under the sun. And guide us who are the sheep of Christ's flock to serve him in our citizenship and callings, that his ways would be known and trusted among the peoples of the world, and that our land, and all lands, would be blessed. Lord, in Your mercy, **hear our prayer.**

O Lord, when the righteous cry to you, hear them for the sake of Christ and deliver them out of their troubles. Draw near to lift up the brokenhearted, the crushed in spirit, the sick and all those in need. Hear us especially on behalf of those on our prayer list, as well as those we name in our hearts before you at this time... Lord, in Your mercy, **hear our prayer.**

O God, since we have a great High Priest, Jesus Christ Your Son, hold us fast in our confession through all temptation and preserve us from sin. Give Your blessing to all who draw near to Your throne of grace on this day, and especially those who receive the blessed Sacrament, that we may receive mercy and find grace to help in time of need. Lord, in Your mercy, **hear our prayer.**

Into Your hands, O Lord, we commend all for whom we pray, trusting in Your mercy; through Jesus Christ, our Lord. **Amen.**



THE LITURGY OF HOLY COMMUNION

PREFACE TO HOLY COMMUNION (Stand)

p. 178

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 Him thanks and praise.

It is truly good right and salutary...evermore praising You and saying:

SANCTUS

Holy, holy, holy Lord, Lord God of pow'r and might:

Heav'n and earth are full of Your glory.

Hosanna in the highest.

Blessed is He who comes in the name of the Lord.

Hosanna in the highest.

PRAYER OF THANKSGIVING

Blessed are You, Lord of heaven and earth, for You have had mercy on those whom You created and sent Your only-begotten Son into our flesh to bear our sin and be our Savior. With repentant joy we receive the salvation accomplished for us by the all-availing sacrifice of His body and His blood on the cross.

Gathered in the name and the remembrance of Jesus, we beg You, O Lord, to forgive, renew, and strengthen us with Your Word and Spirit. Grant us faithfully to eat His body and drink His blood as He bids us do in His own testament. Gather us together, we pray, from the ends of the earth to celebrate with all the faithful the marriage feast of the Lamb in His kingdom, which has no end. Graciously receive our prayers; deliver and preserve us. To You alone, O Father, be all glory, honor, and worship, with the Son and the Holy Spirit, one God, now and forever.

Amen.

THE 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.

THE WORDS OF OUR LORD

PAX DOMINI

The peace of the Lord be with you always.

Amen.

AGNUS DEI

Lamb of God, You take away the sin of the world; have mercy on us.

Lamb of God, You take away the sin of the world; have mercy on us.

Lamb of God, You take away the sin of the world; grant us peace, grant us peace.

DISTRIBUTION (Be seated)

The Communion Assistant will come forward to receive first, then those from the pulpit side – by order of pew, front to back. Communicants will come up the center aisle and return via the side aisle. When all from the pulpit side have communed, the baptismal font side will commune in the same manner. Distancing must be maintained between all communicants. Masks should be kept on except for the moment of consuming the elements. We ask that the wine be consumed away from the tray table. Empty cups should be dropped into the baskets.

COMMUNION MUSIC

Hope of the World
Stephen Rosenbrock

NUNC DIMITTIS (Stand)

p. 182

Lord, now You let Your servant go in peace;

Your word has been fulfilled.

My own eyes have seen the salvation

which You have prepared in the sight of ev'ry people:

A light to reveal You to the nations

and the glory of Your people Israel.

Glory be to the Father and to the Son and to the Holy Spirit;

as it was in the beginning, is now, and will be forever. Amen.

POST-COMMUNION COLLECT

BENEDICTION

SENDING HYMN #727

On Eagles' Wings

- 1 You who dwell in the shelter of the Lord,
Who abide in His shadow for life,
Say to the Lord: "My refuge,
My rock in whom I trust!" Refrain**

Refrain

**And He will raise you up on eagles' wings,
Bear you on the breath of dawn,**

**Make you to shine like the sun,
And hold you in the palm of His hand.**

**2 The snare of the fowler will never capture you,
And famine will bring you no fear;
Under His wings your refuge,
His faithfulness your shield. *Refrain***

**3 You need not fear the terror of the night,
Nor the arrow that flies by day;
Though thousands fall about you,
Near you it shall not come. *Refrain***

**4 For to His angels He's given a command
To guard you in all of your ways;
Upon their hands they will bear you up,
Lest you dash your foot against a stone. *Refrain***

ANNOUNCEMENTS (Be seated)

DISMISSAL

POSTLUDE

On Eagles' Wings
Jeffery Blersch

Those serving:

Sunday, October 10, 8:30 a.m.:

Greeter: Christine M. Bell
Comm. assist: Jim Easterly
Reader: Anne Kauzlarich

10:30 a.m.:

Greeter: Jim Easterly
Comm. assist: Judy Koucky
Reader: Judy Koucky

Acknowledgments

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