

SERVICE OF THE WORD

The 18th Sunday after Pentecost
October 4th, 2020

INVOCATION

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

C: **Amen.**

CONFESSION

P: Almighty God, to whom all hearts are open, all desires known, and from whom no secrets are hid: cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you and worthily magnify your holy name, through Jesus Christ our Lord.

C: **Amen.**

P: If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he who is faithful and just will forgive us our sins and cleanse us from all unrighteousness. Let us confess our sin in the presence of God and of one another.

P: Gracious God,

C: **have mercy on us. We confess that we have turned from you and given ourselves into the power of sin. We are truly sorry and humbly repent. In your compassion forgive us our sins, known and unknown, things we have done and things we have failed to do. Turn us again to you, and uphold us by your Spirit, so that we may live and serve you in newness of life through Jesus Christ, our Savior and Lord.**

Amen.

ABSOLUTION

P: In the mercy of almighty God, Jesus Christ was given to die for us, and for his sake God forgives us all our sins. As a called and ordained minister of the church of Christ, and by his authority, I therefore declare to you the entire forgiveness of all your sins, in the name of the Father, and of the ✝ Son, and of the Holy Spirit.

C: **Amen.**

Gathering HYMN – *My Hope is Built on Nothing Less* ELW HYMN #596



- 1 My hope is built on noth-ing less than Je-sus' blood and righ-teous-ness;
- 2 Whendark-ness veils his love-ly face, I rest on his un - chang-ing grace;
- 3 His oath, his cov - e - nant, his blood sus - tain me in the rag - ing flood;
- 4 When he shall come with trum-pet sound, oh, may I then in him be found,



no mer-it of my own I claim, but whol - ly lean on Je - sus' name.
 in ev-'ry high and storm - y gale my an - chor holds with-in the veil.
 when all sup-ports are washed a-way, he then is all my hope and stay.
 clothed in his righ-teous-ness a-lone, re - deemed to stand be - fore the throne!

Refrain



On Christ, the sol - id rock, I stand; all oth - er ground is



sink - ing sand, all oth - er ground is sink - ing sand.

Text: Edward Mote, 1797–1874, alt.

Music: THE SOLID ROCK, William B. Bradbury, 1816–1868

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.**

Prayer of the Day

P: Let us pray:

Heavenly Father, in Holy Baptism you have grafted us onto the vine that is Christ and given us a share of his inheritance, that we might know the power of his resurrection. Guide us by your Holy Spirit that we might live in newness of life; through your Son, Jesus Christ, our Savior and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

C: **Amen.**

FIRST READING: Isaiah 5:1-7

- ¹Let me sing for my beloved
my love-song concerning his vineyard:
My beloved had a vineyard
on a very fertile hill.
- ²He dug it and cleared it of stones,
and planted it with choice vines;
he built a watchtower in the midst of it,
and hewed out a wine vat in it;
he expected it to yield grapes,
but it yielded wild grapes.
- ³And now, inhabitants of Jerusalem
and people of Judah,
judge between me
and my vineyard.
- ⁴What more was there to do for my vineyard
that I have not done in it?
When I expected it to yield grapes,
why did it yield wild grapes?
- ⁵And now I will tell you
what I will do to my vineyard.
I will remove its hedge,
and it shall be devoured;
I will break down its wall,
and it shall be trampled down.
- ⁶I will make it a waste;
it shall not be pruned or hoed,
and it shall be overgrown with briars and thorns;
I will also command the clouds
that they rain no rain upon it.
- ⁷For the vineyard of the Lord of hosts
is the house of Israel,
and the people of Judah
are his pleasant planting;
he expected justice,
but saw bloodshed;
righteousness,
but heard a cry!

L: The word of the Lord.

C: Thanks be to God.

PSALM 80:7-11

⁷Restore us, O God of hosts;

let your face shine upon us, and we shall be saved.

⁸**You have brought a vine out of Egypt;**

you cast out the nations and planted it.

⁹You cleared the ground for it;

it took root and filled the land.

¹⁰**The mountains were covered by its shadow**

and the towering cedar trees by its boughs.

¹¹You stretched out its tendrils to the sea

and its branches to the river.

¹²**Why have you broken down its wall,**

so that all who pass by pluck off its grapes?

¹³The wild boar of the forest has ravaged it,

and the beasts of the field have grazed upon it.

¹⁴**Turn now, O God of hosts,**

look down from heaven;

¹⁵behold and tend this vine;

preserve what your right hand has planted.

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.

SECOND READING: Philippians 2:4b-14

[Paul writes:] ^{4b}If anyone else has reason to be confident in the flesh, I have more: ⁵circumcised on the eighth day, a member of the people of Israel, of the tribe of Benjamin, a Hebrew born of Hebrews; as to the law, a Pharisee; ⁶as to zeal, a persecutor of the church; as to righteousness under the law, blameless.

⁷Yet whatever gains I had, these I have come to regard as loss because of Christ. ⁸More than that, I regard everything as loss because of the surpassing value of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things, and I regard them as rubbish, in order that I may gain Christ ⁹and be found in him, not having a righteousness of my own that comes from the law, but one that comes through faith in Christ, the righteousness from God based on faith. ¹⁰I want to know Christ and the power of his resurrection and the sharing of his sufferings by becoming like him in his death, ¹¹if somehow I may attain the resurrection from the dead.

¹²Not that I have already obtained this or have already reached the goal; but I press on to make it my own, because Christ Jesus has made me his own.

¹³Beloved, I do not consider that I have made it my own; but this one thing I do:

forgetting what lies behind and straining forward to what lies ahead, ¹⁴I press on toward the goal for the prize of the heavenly call of God in Christ Jesus.

L: The word of the Lord.

C: Thanks be to God.

GOSPEL: Matthew 21:33-46

P: The holy gospel according to Matthew, the 21st Chapter.

C: Glory to you, O Lord.

[Jesus said to the people:] ³³“Listen to another parable. There was a landowner who planted a vineyard, put a fence around it, dug a wine press in it, and built a watchtower. Then he leased it to tenants and went to another country. ³⁴When the harvest time had come, he sent his slaves to the tenants to collect his produce. ³⁵But the tenants seized his slaves and beat one, killed another, and stoned another. ³⁶Again he sent other slaves, more than the first; and they treated them in the same way. ³⁷Finally he sent his son to them, saying, ‘They will respect my son.’ ³⁸But when the tenants saw the son, they said to themselves, ‘This is the heir; come, let us kill him and get his inheritance.’ ³⁹So they seized him, threw him out of the vineyard, and killed him. ⁴⁰Now when the owner of the vineyard comes, what will he do to those tenants?” ⁴¹They said to him, “He will put those wretches to a miserable death, and lease the vineyard to other tenants who will give him the produce at the harvest time.” ⁴²Jesus said to them, “Have you never read in the scriptures:

‘The stone that the builders rejected
has become the cornerstone;
this was the Lord’s doing,
and it is amazing in our eyes’?

⁴³Therefore I tell you, the kingdom of God will be taken away from you and given to a people that produces the fruits of the kingdom. ⁴⁴The one who falls on this stone will be broken to pieces; and it will crush anyone on whom it falls.”

⁴⁵When the chief priests and the Pharisees heard his parables, they realized that he was speaking about them. ⁴⁶They wanted to arrest him, but they feared the crowds, because they regarded him as a prophet.

P: The gospel of the Lord.

C: Praise to you, O Christ.

SERMON

Grace and peace to you from God our Father and the Lord Jesus Christ. Amen.

. . .

Some you may know we got a dog in May. His name is Otis, and he's a black goldendoodle.

These days, dogs are beloved, but that hasn't always been the case, and isn't the case everywhere.

When I was in Mongolia, there were dogs everywhere, and none of them were house pets. Instead, they hung around garbage, and scared people like me if I went walking on the outskirts of town.

Communion rails, like we have here, didn't begin with pious intentions. Well, at least not the same pious intentions as we might have for them now. They didn't begin as a *barrier* between the elevated altar area and the people, and they weren't created as a place to kneel. Communion rails were put in place as a fence to keep dogs out. Specifically, they were created as a fence to keep dogs away from the reserved host, also known as the Communion bread, as Catholics believe this bread transforms into Christ's real body, and it would be insulting for dogs to eat up Christ's body that was meant for veneration and later disruption.

All this is to say, "dogs" hasn't always has a positive connotation, and it's usually a bad term in the Scriptures.

Today, we're going to look at three references to dogs, but we'll end positively. Don't worry.

. . .

This time last week, I planned for us to continue looking at Matthew's Gospel narrative. Since then, I've decided to look more at our Second Reading instead.

If we were looking closer at the Gospel Reading, we'd be looking at a parable that captures much of the biblical story. As Matthew's narrative journeys towards the cross, Jesus tells a parable of a landowner leasing his land, going away, and then sending servants to receive his produce at the right time. But the servants the landowner sends are beaten, stoned, and even killed by the tenants of the land. The landowner sends more, and the same thing happens. So, the landowner finally decides to send his own son, thinking the tenants would respect and at least listen to him. But no. The son is murdered.

The Pharisees recognize, in the parable, that when the landowner finally comes back, it won't go well for these tenants. What they don't realize, is that the wicked tenants are them. They're us. The history of God's People is ignoring, hurting, or even killing God's own messengers, seen most clearly in the challenging calling of the prophets of the Old Testament, and here also evoking the ministry of John the Baptist. In general, we steal land for ourselves, and it's goods. We're unfaithful stewards. We ignore or even openly defy God's Word. But this parable isn't about our failures. It points to something else, which Jesus then talks about.

This parable doesn't tell *the whole* story of humanity. Jesus didn't point to this story just to say how badly people are or how we always fail. Instead *the story flips*, although only after the chief priests and the elders of the people condemn themselves.

The religious and secular authorities, along with the crowds, would all soon be involved in killing Jesus, but his execution didn't accomplish what they thought it would. Killing Jesus would not be the end of the story. The stone they rejected, we rejected, became the cornerstone. God uses what we intend for evil works to create something good. It's is one of the ways God shows His love for us. Through Christ, we aren't only forgiven, but the curse is reversed. New life springs fourth. "This is the Lord's doing, and it is marvelous in our eyes" (Matt. 21:42).

So, Christ became the cornerstone, a firm foundation, our one true home.

Matthew's Gospel reading for today is important stuff. Yet, instead of diving more deeply into it, we're going to move to Philippians 3, and, like I mentioned before, we're going to see three references to dogs.

. . .

The context here in Philippians is a group of Hebrew people going around to Christian communities where Gentiles had joined and telling these Gentiles all the things they needed to *do* in order to be true believers. Essentially, they were demanding all the Gentiles be good Jews. So, these new, Gentiles believers in Christ were told they needed to do things like get circumcised, eat only certain foods, and follow various laws of the Jewish tradition. They weren't taking about "The Law," also known as the 10 Commandments, but laws and traditions, customs. Some based on the Scriptures, and some not. They were putting all these rules and regulations, that were far from essential, in the way of the advancement of the Gospel, and hindering the faith and development of those Gentile believers. They

were making it harder for new Gentile believers to hear the essential message of Christ's free forgiveness and ministry of renewal.

In the lectionary, which we get our weekly readings from, the first part of Philippians 3 isn't included. I can honestly understand why, sort of, because Paul isn't very nice to the people doing this, sometimes referred to as "Judaizers" for trying to make everyone Jewish like them. Since these people were prone to call the Gentiles "dogs," Paul turns this term back on them. Paul writes to the church in Philippi, "beware of the dogs." He accuses these Judaizers of being dogs themselves, and strongly suggests they're missing the point of the Gospel, misunderstanding the work of Christ. (This is the first reference to dogs. There will be two more.)

Then, Paul moves to verse 4, where our reading begins. Here, he makes it known that if anyone should have confidence in the flesh, in who he is and what he's done, he himself should. "[Paul writes:] If anyone else has reason to be confident in the flesh, *I have more*" (v.4b).

It's hard to translate as such, but Paul is, in a sense, *trash talking*. He's challenging anyone, anyone from among these Judaizers, or anyone else, to show him they surpass his own righteousness, since Paul thinks he's got everyone beat, that he's got way more reason than everyone else to boast in his own righteousness. Yet his building himself up to make a very different point.

He then lists seven things in total, but the first four are things given to him, privileges he hasn't earn, but are still things he can be proud of.

First, he was circumcised on the eighth day of his life, a gift received because of his parents.

Second, he's a member of the People of Israel.

Third, he's of the tribe of Benjamin, one of the two tribes considered faithful to the covenant God made with His people, and a tribe with prominent holdings and prestige in and around the Holy City of Jerusalem in particular.

Fourth, a Hebrew of Hebrews, of pure Hebrew blood.

All these things he hasn't earned, but are stuff the Judaizers would boast about themselves. Then, he moves to the next three things he's earned for himself:

So, Fifth, as to the law, he's a Pharisee, who knows the Law and all other laws inside and out. He has studied the Scriptures diligently, and teaches others.

Sixth, he's zealous, who had led the persecution of Jesus followers before he converted himself and then took the role of an Apostle, "a sent one."

Seventh, he follows the law diligently, and wouldn't easily be accused by anyone as being anything other than righteousness and blameless.

"But," and this is a big but, he counts *all of this* as rubbish. Paul contrasts his former life of following all the rules and trying to earn favor in that way with his new life in Christ, where the law isn't abandoned, but a new pursuit has taken hold of him that's much more important.

Paul uses accounting language of "gain" and "loss" in saying, "whatever gains I had, these I have come to regard as loss because of Christ" (v.7).

Everything he just mentioned he counts as loss. Family heritage, social status, Biblical knowledge, his own righteous deeds, all it he would, according to the language he uses, "throw to the dogs." He counts it as filthy garbage, worthless. Only dogs would eat it, and dogs will eat anything. At least, ours will.

Currently, Otis is quite fond of rotting apples, wood, and grass. He's currently less interested in dirt right now, but he has less to find, and he'd still eat anything you'd put near his mouth.

Getting back to Paul, there's a reason to consider everything he boasted about as rubbish. He explains, "I regard everything as loss because of the surpassing value of knowing Christ Jesus my Lord" (v.7). Once again, accounting language, yet where Paul throws down all else to bet *everything* on Christ. All value Paul places in Christ alone.

And Paul is writing this stuff while he's in prison. He had already suffered a lot for the sake of Christ. But he regards even all his suffering as rubbish, because what's most important is being found in Christ. Paul continues, "not having a righteousness of my own that comes from the law, but one that comes through faith in Christ, the righteousness from God based on faith" (v.8-9).

"I want to know Christ and the power of his resurrection" (v.10), Paul writes. So sharing in his suffering is worth it. It even makes him more like Christ. Even if Paul dies for the sake of Christ, he trusts that his death would not be a loss, but would bring him at rest with our Lord.

But then, Paul transitions again.

Verse 12 states, “Not that I have already obtained this or have already reached the goal; but I press on to make it my own, because Christ Jesus has made me his own” (v.12).

The idea to “press on” gets me excited, and Paul mentions it again in the next sentence: “Beloved, I do not consider that I have made it my own; but this one thing I do: forgetting what lies behind and straining forward to what lies ahead, *I press on* toward the goal for the prize of the heavenly call of God in Christ Jesus” (v.13-14).

The idea of “pressing on,” of forgetting what lies behind and straining forward to what lies ahead, of pursuit the goal of the prize of the heavenly call of God in Christ Jesus, this is an important message for me. I hope it is for you too.

But “pressing on” doesn’t quite capture what Paul is saying here. It isn’t *strong* enough. In the original Greek, Paul isn’t just saying to “keep going,” or not to get discouraged. He’s invoking the idea of a *dogged pursuit*, or even a lover chasing after the one they wish to behold. Paul is saying he won’t look back, he won’t consider anything he’s done before. He’s got his eye on one prize, and he won’t stop chasing till the work is done. He won’t let the rules and regulations get in the way, especially if they hinder others from hearing the Good News of Christ.

Otis, our dog, loves to chase. He also loves to be chased, but when he’s doing the chasing, there’s not much you can do to stop him. He’s got *one* thing in mind, and he’ll even forget about us as he chases another dog down a path, especially small dogs, for whatever reason. I wouldn’t exactly call our puppy’s pursuits something to mirror themselves. Yes, he doesn’t look back, but he also barely looks ahead beyond the one dog in his sights, and pays very little attention to what’s around him. It’s dangerous, and he nearly impaled himself on a log twice this week (once just last night). But the way Otis chases other dogs is the best example I can think of when considering the *singular goal* Paul has in mind in forgetting the past and pressing on towards the call to serve Christ. But like Otis should be doing, we should still be careful and purposeful. Gentleness and respect are, in particular, still key to the mission.

. . .

The church is messy. This world is messy. We can’t avoid the presence of darkness and division. We need mending.

This week, Hope Lutheran Church became unaffiliated. The circumstances of this reality are complicated, not unexpected, and also disappointing. The challenge now is not to get bogged down in the past. Instead, we need to press on.

I hope we all continue to love the church, in all its mess and work-in-progress members like ourselves. I hope we know that the church isn't a single person, congregation, Synod, or denomination, but the universal gathering of the Body of Christ. Our identity is completely in him. We're the beloved of God, the Bride of Christ. And we have a calling to spread the love and forgiveness we've received. We have a calling to direct others to Christ and Christ alone, and not to make everyone like us or the same. We need different churches with different focuses and strengths. We need different people. And we need to stick to the essentials as we pursue this call.

With where our culture is at, and with our high calling, we can't get stuck in bureaucracy or holding on to the past, good or bad. We need to press forward with Christ, and be the light this world needs to reunite and become new.

This is my hope and prayer for Hope Lutheran Church. I hope we can be a place that welcomes all kinds of people representing all kinds of journeys, knowing that we'll mess up and second guess ourselves. We'll stumble and trip and fall, from time to time. But, as we're faithful to our calling, "pressing on" towards our beautiful calling to bring and embody hope, we can trust God will work in and through us.

As we do, may we treasure Christ above everything else this world has to offer. He is the cornerstone of our faith. And may the peace of God, which passes all understanding, keep your hearts and your minds in Christ Jesus our Lord. Amen.

Hymn of the Day – *Christ is Made The Sure Foundation*

ELW HYMN #645



1 Christ is made the sure foun - da - tion, Christ, our head and
 2 To this tem - ple, where we call you, come, O Lord of
 3 Here be - stow on all your ser - vants what they seek from
 4 Praise and hon - or to the Fa - ther, praise and hon - or



cor - ner - stone, cho - sen of the Lord and pre - cious,
 hosts, and stay; come with all your lov - ing - kind - ness,
 you to gain; what they gain from you, for - ev - er
 to the Son, praise and hon - or to the Spir - it,



bind - ing all the church in one; ho - ly Zi - on's
 hear your peo - ple as they pray; and your full - est
 with the bless - ed to re - tain; and here - af - ter
 ev - er three and ev - er one: one in might and



help for - ev - er and our con - fi - dence a - lone.
 ben - e - dic - tion shed with - in these walls to - day.
 in your glo - ry ev - er - more with you to reign.
 one in glo - ry while un - end - ing a - ges run!

Text: Latin hymn, c. 7th cent.; tr. John Mason Neale, 1818–1866, alt.

Music: WESTMINSTER ABBEY, Henry Purcell, 1659–1695; arr. Ernest Hawkins, 1802–1868

THE APOSTLE'S CREED

**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 Intercession

In the power of the Spirit, let us pray to the Father of our Lord Jesus Christ for the world, the Church, and one another. [*A brief silence is kept.*]

Most holy Father, thank you for making us your beloved vineyard. Thank you for grafting us into your pleasant planting, your people Israel; and for uniting us with your true and precious Vine, your dear Son Jesus. Make us abound in the fruits of the Holy Spirit, to your glory and for the nourishment of a world starved for your love.

*Lord, in your mercy, **hear our prayer.***

Uproot from your Church all malice, strife, false teaching, and unrighteousness. Defend it from those who would destroy it from within, or ravage it from without. Make Jesus, the strong Son of Man who sits at your right hand, its life and salvation. By Word and Sacrament, draw all people to the foot of the Cross; there to glorify your most holy Name.

*Lord, in your mercy, **hear our prayer.***

Thank you for making this congregation your own, through Jesus Christ. Help us to count everything else – even the many gifts with which you have blessed us – as rubbish compared with the surpassing worth of knowing Christ as our Lord and Savior. Make us true disciples, sharing Jesus' love with everyone whom we meet, and encouraging them to accompany us as we follow in the way of the Cross.

*Lord, in your mercy, **hear our prayer.***

We pray for all those who toil at "dirty jobs" that are unpleasant, dangerous, and poorly paid. Help us to honor their labor and to ease their burden. Give them a glimpse of the surpassing loveliness of your dear Son. By your Spirit, shape their

faithful work into “something beautiful for Jesus.”

*Lord, in your mercy, **hear our prayer.***

Give everyone entrusted with worldly power and authority a hunger for justice and a thirst for righteousness. Make them swift to build bridges of respect and concord, and slow to brandish weapons of war. Fill them with wisdom, patience, fairness, and kindness. Spread these virtues among all people, so that bloodshed and injustice cease, and all people live in peace and call upon your name with joy.

*Lord, in your mercy, **hear our prayer.***

Restore the lives of all who cry out to you in their distress of body, mind, and spirit, especially: Adeline; Karen; Chris; Clarence; Irma; Bob; Gordon; David; Art; Paul; Otto; Betty Jo; Ewald; Joseph; Louise; Mona; Pastor Richard; Debbie; Jim; Howard; and all those we now name in our hearts. . . . Shine the light of your countenance upon them, that they may be saved.

*Lord, in your mercy, **hear our prayer.***

With gratitude and affection, we entrust our faithful departed into your care, especially: Ed Bartel, Gordon Hughes, Alan Delorme, George Schoepp (Shirley Sutherland’s brother), Don Allen (Shirley Sutherland’s brother-in-law), and Helen Burkett (aunt to Dorothy Lowry). Comfort all whose grief runs deep. Help and guide us, so that we may help one another through the sorrows and dangers of this life. Unite us with your dear Son, so that with all whom you have redeemed by his Cross and Resurrection, we may be welcomed into your pleasant planting, your beloved vineyard; and may rejoice in your presence forever.

*Lord, in your mercy, **hear our prayer.***

For Jesus’ sake, grant the fulfillment of all we ask that conforms to your holy will.
Amen.

LORD’S PRAYER

P: Lord, remember us in your kingdom and teach us to pray:

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.

PEACE

P: The peace of Christ be with you always.

C: **And also with you.**

BENEDICTION

P: The LORD bless you and keep you.

The LORD make his face to shine upon you and be gracious to you;

The Lord look upon you with favour and give you peace.

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

C: **Amen.**

SENDING HYMN – *God Be with You Till We Meet Again*

ELW #536



1 God be with you till we meet a - gain; by good coun-sels guide, up - hold you,
2 God be with you till we meet a - gain; ho - ly wings se - cure - ly hide you,
3 God be with you till we meet a - gain; when life's per - ils thick con-found you,



with a shep-herd's care en - fold you;
dai - ly man - na still pro - vide you; God be with you till we meet a - gain.
put un-fail - ing arms a - round you;

Refrain



Till we meet, till we meet, till we meet at Je - sus' feet;



till we meet, till we meet, God be with you till we meet a - gain.

Text: Jeremiah E. Rankin, 1828–1904

Music: GOD BE WITH YOU, William G. Tomer, 1833–1896

ANNOUNCEMENTS

FALL NEWSLETTER

A Fall Messenger will be prepared over the next two weeks. We plan to get it to everyone by email or pick up at Sunday service or by regular mail.

If you have articles or notices of events etc. for the newsletter, please email them, drop them off at the church, mail them in, or call the church and leave a message before October 5th.

QUILTING

Next time is scheduled for Oct 28th.

Seniors Programming At Hope Lutheran

Beginning in October, we are pleased to announce the introduction of a series of presentations at Hope Lutheran. The presentations focus on three pillars for healthy aging: Spirituality, Creativity and Social Connection. Each short presentation will focus on one or more of the pillars and will provide you with ideas, laughter, and inspiration.

First Presentation, Wed. Oct. 14th - 10:30 - noon: **The Game of Aging**

To register, please e-mail Dorothy Lowrie at dorothy@hlainc.ca or call 587 783-3414.

DISMISSAL

P: Go in peace. Serve the Lord.

C: **Thanks be to God.**