

**Zion Evangelical Lutheran Church
454 Miller Street Pembroke, Ontario
Office (613)732-8792 Pastor Scott Schellenberger (705)313-0333**

**The Nineteenth Sunday after Pentecost –October 3, 2021
Setting Three - Evangelical Lutheran Worship p. 138**

**All page numbers are found in the front part of the hymnal and hymns
are found in the back.**

Prelude

WELCOME, INTRODUCTIONS AND ANNOUNCEMENTS

Land Acknowledgment

We acknowledge that the land on which we gather is the traditional unceded territory of the Anishnabeg and Algonquin People.

Confession & Forgiveness

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

Amen.

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.

Amen.

Let us confess our sin in the presence of God and of one another.

The assembly kneels or stands. Silence is kept for reflection.

Most merciful God,

we confess that we are captive to sin and cannot free ourselves. We have sinned against you in thought, word, and deed, by what we have done and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. For the sake of your Son, Jesus Christ, have mercy on us. Forgive us,

renew us, and lead us, so that we may delight in your will and walk in your ways, to the glory of your holy name.

Amen.

The presiding minister announces God's forgiveness with these or similar words.

God, who is rich in mercy, loved us even when we were dead in sin, and made us alive together with Christ. By grace you have been saved. In the name of ☩ Jesus Christ, your sins are forgiven. Almighty God strengthen you with power through the Holy Spirit, that Christ may live in your hearts through faith.

Amen.

Gathering Hymn #838 ELW – “Beautiful Saviour”

Greeting - Page 138

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

And also with you.

Kyrie– Page 138

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 here their worship and praise, let us pray to the Lord.

Lord have mercy.

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

Amen.

Canticle of Praise – Page 140

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

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

This is the feast of victory for our God. Alleluia, alleluia, alleluia. Power, riches, wisdom and strength, and honor, blessing and glory are his.

This is the feast of victory for our God. Alleluia, alleluia, alleluia. Sing with all the people of God and join in the hymn of all creation: Blessing, honor, glory, and might be to God and the Lamb forever. Amen.

This is the feast of victory for our God. Alleluia, alleluia, alleluia. For the Lamb who was slain has begun his reign. Alleluia.

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

Prayer of the Day

Sovereign God, you have created us to live in loving community with one another. Form us for life that is faithful and steadfast, and teach us to trust like little children, that we may reflect the image of your Son, Jesus Christ, our Savior and Lord. Amen.

Children's Chat

First Reading: Job 1:1, 2:1-10

¹There was once a man in the land of Uz whose name was Job. That man was blameless and upright, one who feared God and turned away from evil.

^{2:1}One day the heavenly beings came to present themselves before the LORD, and Satan also came among them to present himself before the LORD. ²The LORD said to Satan, "Where have you come from?" Satan answered the LORD, "From going to and fro on the earth, and from walking up and down on it." ³The LORD said to Satan, "Have you considered my servant Job? There is no one like him on the earth, a blameless and upright man who fears God and turns away from evil. He still persists in his integrity, although you incited me against him, to destroy him for no reason." ⁴Then Satan answered the LORD, "Skin for skin! All that people have they will give to save their lives. ⁵But stretch out your hand now and touch his bone and his flesh, and he will curse you to your face." ⁶The LORD said to Satan, "Very well, he is in your power; only spare his life." ⁷So Satan went out from the presence of the LORD, and inflicted loathsome sores on Job from the sole of his foot to the crown of his

head. ⁸Job took a potsherd with which to scrape himself, and sat among the ashes. ⁹Then his wife said to him, “Do you still persist in your integrity? Curse God, and die.” ¹⁰But he said to her, “You speak as any foolish woman would speak. Shall we receive the good at the hand of God, and not receive the bad?” In all this Job did not sin with his lips.

The word of the Lord. **Thanks be to God.**

Psalm 26

¹Give judgment for me, O LORD, for I have lived with integrity; I have trusted in the LORD and have not faltered.

²**Test me, O LORD, and try me; examine my heart and my mind.**

³For your steadfast love is before my eyes; I have walked faithfully with you.

⁴**I have not sat with the worthless, nor do I consort with the deceitful.**

⁵I have hated the company of evildoers; I will not sit down with the wicked.

⁶**I will wash my hands in innocence, O LORD, that I may go in procession round your altar,**

⁷singing aloud a song of thanksgiving and recounting all your wonderful deeds.

⁸**LORD, I love the house in which you dwell and the place where your glory abides.**

⁹Do not sweep me away with sinners, nor my life with those who thirst for blood,

¹⁰**whose hands are full of evil plots, and their right hands full of bribes.**

¹¹As for me, I will live with integrity; redeem me, and be gracious to me.

¹²**I take my stand on level ground; in the full assembly I will bless the LORD.**

Second Reading – Hebrews 1:1-4, 2:5-12

¹Long ago God spoke to our ancestors in many and various ways by the prophets, ²but in these last days he has spoken to us by a Son, whom he appointed heir of all things, through whom he also created the worlds. ³He is the reflection of God’s glory and the exact imprint of God’s very being, and he sustains all things by his powerful word. When he had made purification for sins, he sat down at the right hand of the Majesty on high, ⁴having become as much superior to angels as the name he has inherited is more

excellent than theirs. ^{2:5}Now God did not subject the coming world, about which we are speaking, to angels. ⁶But someone has testified somewhere, "What are human beings that you are mindful of them, or mortals, that you care for them? ⁷You have made them for a little while lower than the angels; you have crowned them with glory and honor, ⁸subjecting all things under their feet." Now in subjecting all things to them, God left nothing outside their control. As it is, we do not yet see everything in subjection to them,⁹but we do see Jesus, who for a little while was made lower than the angels, now crowned with glory and honor because of the suffering of death, so that by the grace of God he might taste death for everyone. ¹⁰It was fitting that God, for whom and through whom all things exist, in bringing many children to glory, should make the pioneer of their salvation perfect through sufferings. ¹¹For the one who sanctifies and those who are sanctified all have one Father. For this reason Jesus is not ashamed to call them brothers and sisters, ¹²saying, "I will proclaim your name to my brothers and sisters, in the midst of the congregation I will praise you."

The word of the Lord. **Thanks be to God.**

GOSPEL ACCLAMATION – Page 142

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

GOSPEL: Mark 10:2-16

The holy gospel according to Mark.

Glory to you, O Lord.

The Holy Gospel according to St. Mark

Glory to you, O Lord.

²Some Pharisees came, and to test [Jesus] they asked, "Is it lawful for a man to divorce his wife?" ³He answered them, "What did Moses command you?" ⁴They said, "Moses allowed a man to write a certificate of dismissal and to divorce her." ⁵But Jesus said to them, "Because of your hardness of heart he wrote this commandment for you. ⁶But from the beginning of creation, 'God made them male and female.' ⁷For this reason a man shall leave his father and mother and be joined to his wife, ⁸and the two shall become one flesh.' So they are no longer two, but one flesh. ⁹Therefore what God has joined together, let no one separate." ¹⁰Then in the house the disciples asked him again about this matter. ¹¹He said to them,

“Whoever divorces his wife and marries another commits adultery against her; ¹²and if she divorces her husband and marries another, she commits adultery.” ¹³People were bringing little children to him in order that he might touch them; and the disciples spoke sternly to them. ¹⁴But when Jesus saw this, he was indignant and said to them, “Let the little children come to me; do not stop them; for it is to such as these that the kingdom of God belongs. ¹⁵Truly I tell you, whoever does not receive the kingdom of God as a little child will never enter it.” ¹⁶And he took them up in his arms, laid his hands on them, and blessed them.

The gospel of our Lord. **Praise to you, O Christ.**

Sermon - Pentecost 19 - Mark 10:2-16

I have to be honest. This is one of my least favorite texts to preach on. Usually, I try to preach on one of the other Lectionary texts for the day. Why is that you may ask? The Pharisees and Jesus talk about the one thing that was the hardest thing I have ever had to go through: divorce. It happened when I was serving a parish also, which added a whole other layer to the difficult time. But enough of me.

The gospel of Mark tells us a story of Jesus once again being tested by the Pharisees. The Pharisees when asking Jesus, “Is it lawful for a man to divorce his wife?” were not really interested in preserving marriage. They knew the answer. Moses allowed a man to divorce his wife simply by writing a certificate and giving it to his wife.” Women when divorced were put in a vulnerable position. They lost most of their rights (like the right to own

property). She could easily be found begging for food on the street or prostituting herself for income.

Jesus had great concern for women. His response to the Pharisees was forthright and probably did not endear him to them. “Because of your hardness of heart [Moses] wrote this commandment for you.”

From the beginning of creation, God created male and female equal. From the dust of the ground man was created and woman from the flesh of man, not as a by-product or to show dependency, but to make them equal companions.

God made them male and female so that two shall become one flesh. They are no longer two but one flesh. To this day we hear in the wedding ritual the words, “Therefore what God has joined together let no one separate.”

There are two major differences between the Pharisees and Jesus. The Pharisees are concerned about the law and Jesus is concerned about people.

After they entered the house the disciples wanted more clarity from Jesus. Jesus believed both male and female make their own choices. His

argument was if a man or woman left their spouse for another they were committing adultery. Although it is not said I believe Jesus understood quite clearly the pain a broken marriage can cause. He wasn't concerned so much about the remarriage as much as the bonds of marriage that when broken does not just affect husband and wife but children too.

For many centuries, the Christian church had either upheld Mark's absolute prohibition of divorce or permitted Matthew's allowance of divorce in the case of adultery as the one exception (Matt 19.9). Since the gospel of Mark focuses entirely on the character of the kingdom Jesus was bent on establishing, his ethics concerning divorce in that kingdom were an ideal and not intended as a normative policy for either civil or ecclesiastical practice. In other words, the writer was talking about marriage in the context of the kingdom of God, not that of the present age.

The only way we can relate to Jesus' teaching on divorce in Mark's gospel is to say that it fails to do justice to the lived reality of modern day human beings, who often choose their partners with all the limitations implicit in being young, limitations that fail to recognize serious potential conflicts resulting from character flaws, personality changes, the impact of

economic and social stresses, cultural differences, and or the development of bad habits that sometimes lead to other things like addiction.

I would ask the question how is it that Zion welcomes those who might feel marginalized because of their marital status, their economic status, race or any other characteristic? How are we welcoming? How are we living as agents of the kingdom of God. Like the children who are invited to sit on Jesus lap, everyone is invited by Jesus to get close to him. Everyone is.

Jesus wants us to know that as children of God we all live by grace.

We are all loved. By the mercy of Jesus Christ we are set free. Amen.

Hymn of the Day #870 ELW – “*We Praise You, O God*”

Apostles’ Creed– Page 105

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

Made children and heirs of God’s promise, we pray for the church, the world, and all in need.

A brief silence.

Holy One, you have raised up faithful leaders throughout history. Empower those discerning a call to ministry and all seminarians that they continue to be formed for the sake of the gospel. Lord, in your mercy,
hear our prayer.

You have established a diverse and beautiful creation. Revive declining species and preserve endangered lands. Cultivate in us a sense of wonder for the world you created. Lord, in your mercy,
hear our prayer.

You desire for us not to be alone and to live in community with one another. Strengthen relationships between nations and peoples, that we celebrate and support one human family. Lord, in your mercy,
hear our prayer.

You share in our experiences and struggles. Bless all who live with any mental or physical disability. Inspire creative communities, spaces, and environments that are accessible and hospitable. Lord, in your mercy,
hear our prayer.

You have established and nurtured relationships that extend beyond those gathered here today. Bless members who can no longer travel to worship with us and remind us of their continued role in this community of faith. Lord, in your mercy,
hear our prayer.

Here other intercessions may be offered.

You promise eternal life to all your children. Thank you for the people of faith who have gone before us. Strengthen our trust we have in you. Lord, in your mercy,
hear our prayer.

Receive these prayers, O God, and those in our hearts known only to you; through Jesus Christ our Lord.

Amen.

THE PEACE

P: The peace of Christ be always with you

C: And also with you.

Offering

Please place offerings on the plate as you leave the church or feel free to drop off your envelopes at the church and you can also e-transfer offerings.

**Offertory Hymn #884 ELW Praise God from Whom all Blessings
Flow**

OFFERING PRAYER (ELW p. 144)

Let us pray.

God of all creation, all you have made is good, and your love endures forever. You bring forth bread from the earth and fruit from the vine. Nourish us with these gifts, that we might be for the world signs of your gracious presence in Jesus Christ, our Savior and Lord. 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.

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; who on this day overcame death and the grave, and by his glorious resurrection opened to us the way of everlasting life. 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 (ELW p. 144)

Holy, holy, holy Lord, God of pow'r and might, heaven and earth are full of your glory.

Hosanna. Hosanna. Hosanna in the highest. Blessed is he who comes in the name of the Lord.

Hosanna in the highest.

THANKSGIVING AT THE TABLE (ELW p.145)

You are indeed holy, almighty and merciful God.

You are most holy, and great is the majesty of your glory.

You so loved the world that you gave your only Son, so that everyone who believes in him may not perish but have eternal life.

We give you thanks for his coming into the world to fulfill for us your holy will and to accomplish all things for our salvation.

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.

For as often as we eat of this bread and drink from this cup, we proclaim the Lord's death until he comes.

Christ has died. Christ is risen. Christ will come again.

Remembering, therefore, his salutary command, his life-giving passion and death, his glorious resurrection and ascension, and the promise of his coming again, we give thanks to you, O Lord God Almighty, not as we ought but as we are able; we ask you mercifully to accept our praise and thanksgiving and with your Word and Holy Spirit to bless us, your servants, and these your own gifts of bread and wine, so that we and all who share in the body and blood of Christ may be filled with heavenly blessing and grace, and, receiving the forgiveness of sin, may be formed to live as your holy people and be given our inheritance with all your saints.

To you, O God, **Father**, Son, and Holy Spirit, be all honor and glory in your holy church, now and forever.

Amen.

THE LORD'S PRAYER (ELW p.145)

Gathered into one by the Holy Spirit, let us pray as Jesus taught us.

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 (ELW P.146)

Taste and see that the Lord is good.

COMMUNION

COMMUNION SONG (ELW p. 146)

**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.**

**Communion Hymns #498 ELW – *“United at the Table”*
#790 ELW – *“Day by Day”***

Post Communion Prayer (ELW p. 146)

Let us pray.

O God, we give you thanks that you have set before us this feast, the body of blood of your Son. By your Spirit strengthen us to serve all in need and to give ourselves away as bread for the hungry, through Jesus Christ our Lord. **Amen.**

Benediction

May the Lord bless you and keep you, the Lord make his face to shine upon you and be gracious unto you. May the Lord + look upon you with peace. **Amen.**

Hymn #835 ELW – *“All Creatures, Worship God Most High”*

Sending

Go in peace. Serve the Lord. **Thanks be to God.**

Postlude

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News and Announcements

Death and burial of Ann MacKinnon. We grieve today with Ann MacKinnon's family. Ann passed away Sept 26th and was buried Thursday September 30, 2021. Rest eternal grant her Lord.

RE-OPENING FOR IN-PERSON SERVICE – SINGING AGAIN!

We ask that you follow the Covid guidelines of social distancing of 2 metres and wearing of masks. Masks must be worn while singing.

SUNDAY SCHOOL BEGINS AGAIN!

The Sunday School begins today October 3rd. Please bring your children for fun and games.

CONFIRMATION

Confirmation begins on Wednesday night from 6:15 to 8pm

ETERNITY FOR TODAY

The final issue of Eternity for Today has arrived at the church office. If you have ordered this devotional, please make arrangements to pick up your copy today.

COFFEE HOUR RETURNS

We are finally able to hold coffee hour in the parish hall following our worship services. We invite all members who have had 2 covid vaccinations. This rule has been put in place by the Ontario Government anytime that an event takes place where masks are being removed. We ask that you continue to wear your mask until you are seated at a table. We are looking forward to seeing the smiling faces and hear the chatter of voices as we re-connect.

SERVICE BROADCAST ON COGECO

Cogeco Community Channel is now broadcasting Zion's services at 9:00 a.m. and 12:30pm (if it is not on at 12:30, it will be on at 1:30pm) on Sunday mornings a week later.

GARAGE SALE

We are still planning to have our garage sale this fall sometime so if you have anything to donate please save it for us. If you want you can bring your donations over during office hours and Jean or Kevin can show you where to put them. The tentative date is Saturday, October 16, 2021.

ZLW NEWS

1. The ZLW are collecting school supplies for children who may not have what they need. Simply bring them in and put them in the foodbank box - HB Pencils, Large glue sticks, Coloured pencil crayons. Pens (blue or black ink). White glue. Highlighter pens. Geometry set. Waxed crayons Washable markers Metric ruler Erasers 3-ringed lined paper. Also, the ZLW are again gathering donations for the Fellowship of the Least Coin. Please consider giving. The Fellowship of the Least Coin (FLC) is a global ecumenical prayer movement for justice, peace, and reconciliation led *by* Christian women *for* women and girls all over the world.
2. The ZLW will be meeting this Wednesday, October 6th at 2pm. Please join us for a presentation by Sandra Sell - **“Thank You God for Me”**. Special donations will be collected for the Food Bank.

ELCIC BIBLE BOOK CLUB

The ELCIC Bible Book Club offers a study once a month. This month we will read the book of Genesis and answer the questions. An introduction can be found at the first link and questions on Genesis at the latter link.

<https://elcic.ca/livingourfaith/documents/September-Genesis.pdf>,
<https://elcic.ca/livingourfaith/documents/BibleBookClub-September2020-NEW.pdf>. The study is on at 7pm on October 21 at the church.

PASTOR SCOTT'S OFFICE HOURS

Pastor Scott will be available at the church office during regular office hours – Monday, Wednesday and Thursday from 9:00am to 12:00 noon. Pastor Scott is available for visits. The church office phone number is 613-732-8792 or call Pastor Scott's cell phone at 705-313-0333

Why do we do a Land Acknowledgement in Worship?

It's a tradition that has dated back centuries for Indigenous people, but for many non-Indigenous Canadians, officially recognizing the territory or lands we stand on is a fairly new concept.

What is a territorial or land acknowledgement?

A territorial or land acknowledgement is an act of reconciliation that involves making a statement recognizing the traditional territory of the Indigenous people who called the land home before the arrival of settlers, and in many cases still do call it home.

What is its purpose?

Its purpose is to recognize that we, as settlers and as people who are not part of First Nations or Indigenous groups, are here on their land, Land acknowledgements have become increasingly common in non-Indigenous spaces in the last few years, especially since the Truth and Reconciliation Commission (TRC) on residential schools released its 94 calls to action in 2015.

It's about thinking about what happened in the past and what changes can be made going forward in order to further the reconciliation process. A lot of people are unaware of Canada's actual history and this gets people talking and conversations starting.

How long have territorial acknowledgements existed?

Territorial acknowledgements have existed for hundreds of years as part of many Indigenous cultures. Acknowledging relationships to space and place is an ancient Indigenous practice that flows into the future.

What does the acknowledgement mean to Indigenous people and communities?

It reminds us we are accountable to these relationships and to remind us every day, for example in school systems, of the accountability that everybody has to listen to the concerns of the community and how we can align to our [Indigenous] community.

What does the acknowledgement mean to non-Indigenous communities?

Land acknowledgement should lead to more questions about who the people listed in the acknowledgement are and how their land came to be possessed by settlers and how we can build relationships with our indigenous neighbours.