



OCTOBER 30-31, 2021

23ND SUNDAY AFTER PENTECOST - REFORMATION SUNDAY

## **PASTORAL WELCOME AND ANNOUNCEMENTS**

### **THOUGHTS FOR THE DAY:**

- ❖ “The first thing I ask is that people should not make use of my name, and not call themselves ‘Lutherans’, but Christians. What is Luther? The teaching is not mine. Nor was I crucified for anyone. St. Paul, in 1 Corinthians 3, would not tolerate anyone calling themselves Paul’s or Peter’s, but only Christians....dear friends, let us do away with party names, and be called Christians, for it is his teaching we have...I am no one’s master, nor do I wish to be. I share with all the one common teaching of Christ, who alone is our master. - *Martin Luther (1522)*
- ❖ We are all recovering from something—and there is grace for that. (Whatever “that” is!) - *Will Starkweather*

**PRAISE SONG:** *The Same Love (music at end of bulletin)*

### **CALL TO WORSHIP (Inspired by Psalm 96):**

One: O sing to God a new song!

**Many: Sing to God, all of us throughout this earth.**

One: Sing throughout our lives. In our song, bless the name of God.

**Many: Exclaim God’s salvation from morning until night.**

One: Declare God’s glory and marvelous works

**Many: For great is God, and with excitement, we join in praise.**

### **OPENING PRAYER:**

God of all time and spaces, we know that through your magnificent creative Spirit our world and our lives came into being. And yet, you are not completely finished with creation. You continue to speak. As you nudge us to newness, grant us renewal as we observe creation with refreshed souls. Help us to appreciate the boldness of Jesus, Martin Luther, and other reformers throughout history. Give us the courage to change what needs to be transformed in order for your Church to grow. **Amen.**

## **OUR CONFESSION PRAYER:**

**One:** Just as the world continues to revolve and evolve, the church is called to move in new directions. Yet we do what we can to place brakes on change and silence newness. The winds of the Holy Spirit are still blowing in our direction, nudging us to move forward, but we have chosen to close doors, shut windows, and ignore its urging.

**Many:** **Forgive us when we limit you, God, and when we place you and your ideas into boxes. Open our souls to the expansiveness of faith. May we incorporate the new winds and bold ideas even when we are set in our old ways and content with our monotonous routines. Amen.**

## **ASSURANCE OF GRACE:**

No matter how many times we have slammed the door on God, God continues to knock and wants us to answer. We are grateful for the saturating grace that God continues to pour over us. **Amen!**

**THE CONFESSION RESPONSE:**     *Grace Alone (music at end of bulletin)*

## **THE READING:**                             **Romans 3:9-29**

*Just as Martin Luther brought a different understanding of Christianity to a 16th century world, so also is Paul bringing a different sense of Judaism to a 1st century world. Here Paul is suggesting to that mixed community of believers in Rome that Christianity is a new thing—based not on the Jewish understanding of right deeds suggested by Jewish laws and rules for being right with God as sinners, but instead through faith or trust in God's grace or love shown in Jesus.*

So where does that put us? Do we Jews get a better break than the others? Not really. Basically, all of us, whether insiders or outsiders, start out in identical conditions, which is to say that we all start out as sinners. Scripture leaves no doubt about it:

There's nobody living right, not even one,  
nobody who knows the score, nobody alert for God.

They've all taken the wrong turn;  
they've all wandered down blind alleys.

No one's living right;  
I can't find a single one.

Their throats are gaping graves,  
their tongues slick as mudslides.

Every word they speak is tinged with poison.  
They open their mouths and pollute the air.

They race for the honor of sinner-of-the-year,  
litter the land with heartbreak and ruin,

Don't know the first thing about living with others.  
They never give God the time of day.

This makes it clear, doesn't it, that whatever is written in these Scriptures is not what God says *about others* but *to us* to whom these Scriptures were addressed in the first

place! And it's clear enough, isn't it, that we're sinners, every one of us, in the same sinking boat with everybody else? Our involvement with God's revelation doesn't put us right with God. What it does is force us to face our complicity in everyone else's sin. But in our time something new has been added. What Moses and the prophets witnessed to all those years has happened. The God-setting-things-right that we read about has become Jesus-setting-things-right for us. And not only for us, but for everyone who believes in him. For there is no difference between us and them in this. Since we've compiled this long and sorry record as sinners (both us and them) and proved that we are utterly incapable of living the glorious lives God wills for us, God did it for us. Out of sheer generosity God put us in right standing with Godself. A pure gift. He got us out of the mess we're in and restored us to where he always wanted us to be. And God did it by means of Jesus Christ.

God sacrificed Jesus on the altar of the world to clear that world of sin. Having faith in him sets us in the clear. God decided on this course of action in full view of the public—to set the world in the clear with himself through the sacrifice of Jesus, finally taking care of the sins he had so patiently endured. This is not only clear, but it's *now*—this is current history! God sets things right. He also makes it possible for us to live in his rightness.

So where does that leave our proud Jewish insider claims and counterclaims? Canceled? Yes, canceled. What we've learned is this: **God does not respond to what we do; we respond to what God does.** We've finally figured it out. Our lives get in step with God and all others by letting God set the pace, not by proudly or anxiously trying to run the parade.

**MESSAGE:** *“There IS Grace for THAT!”*

**Pastor Cristy Schoob**

**MESSAGE RESPONSE:** *To Be Loved This Way (music at end of bulletin)*

## **THE PRAYERS**

### **THE LORD'S PRAYER:**

**Our Father in heaven, hallowed be Your name. Your kingdom come, Your will be done, on earth as in heaven. Give us today our daily bread and forgive us our sins as we forgive those who sin against us. Save us from the time of trial and deliver us from evil. For the kingdom, the power, and the glory are Yours now and forever. Amen.**

### **THE SENDING OUT:**

One: May we leave this place understanding that this is the beginning. May we depart today knowing that the best of our faith is yet to come. And may the exhilarating mystery of God, the courage of the Great Reformer Jesus, and the dynamic nudging of the Spirit excite us as we become reformers for the Divine.

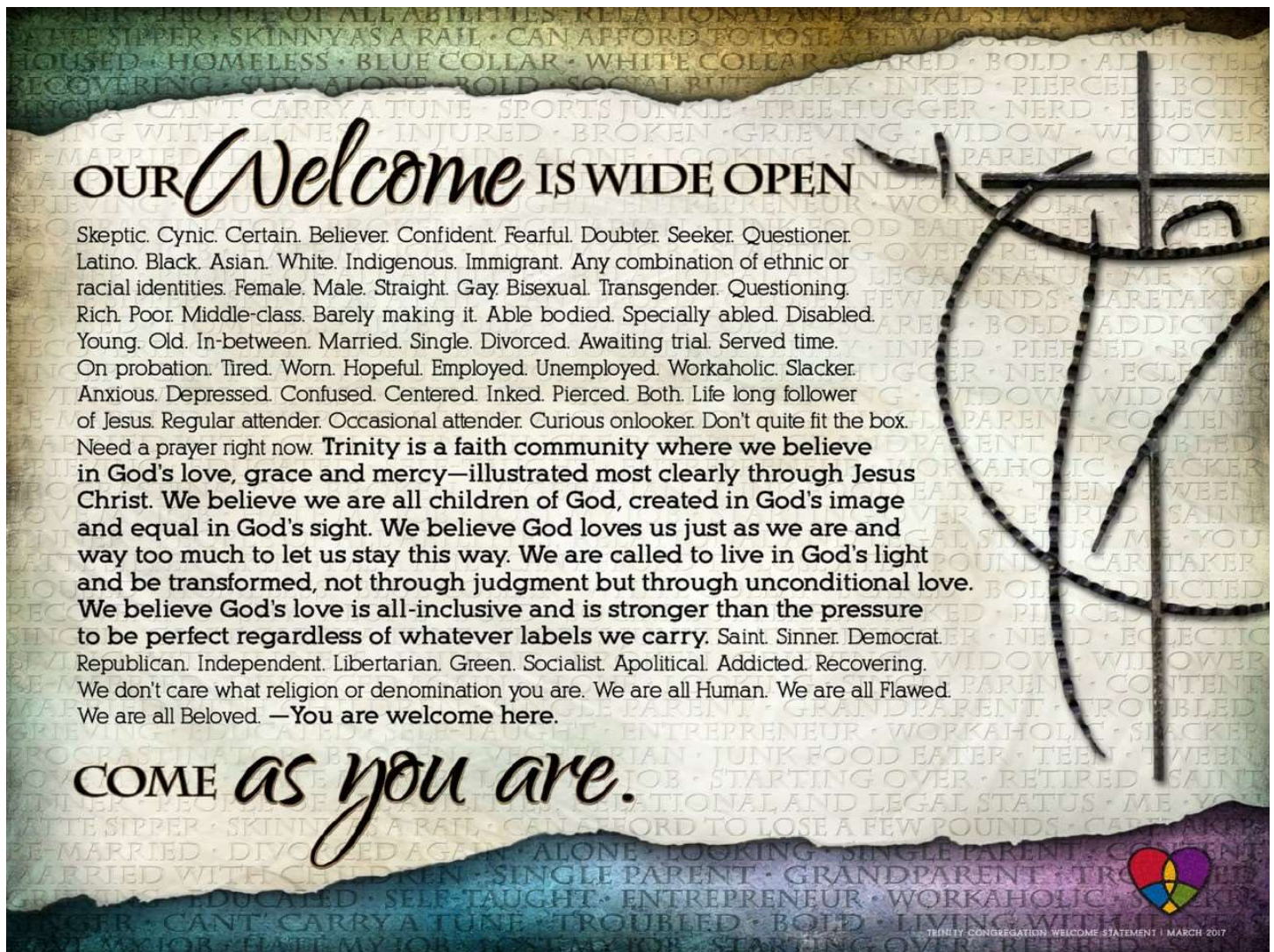
**All: Amen!**

**THE SENDING SONG: *Hope House (music at end of bulletin)***

**THE DISMISSAL:**

**Leader:** Go in peace. Serve the Lord.

**People:** Thanks be to God.



The Same Love. Words and Music by Paul Baloche and Michael Rossback. © 2012 Integrity Worship Music Leadworship Songs. Reprinted with permission under CCLI with license #230769. All Rights Reserved.

Grace Alone. Words and Music by Scott Wesley Brown and Jeff Nelson. © 1998 Maranatha! Music. Reprinted with permission under CCLI with license #230769. All Rights Reserved.

To Be Loved This Way. Words and Music by Bryan Sirchio. © Crosswind Music. Used by Permission. All Rights Reserved.

Hope House. Lyrics and music by Ken Medema. © 2018 Ken Medema Music. Reprinted with permission from Convergence Music Project. All rights reserved.

## The Same Love

Verse 1:

You choose the humble and raise them high.  
 You choose the weak and make them strong.  
 You heal our brokenness inside and give us life. (Chorus)

Verse 2:

You take the faithless one aside  
 And speak the words, "You are mine."  
 You call the cynic and the proud, "Come to Me now." (Chorus)

Interlude: Oh \_\_\_\_, oh \_\_\_\_, oh \_\_\_\_. Oh \_\_\_\_\_. (repeat)

Bridge:

You're calling, You're calling, You're calling us to the cross.  
 You're calling, You're calling, You're calling us to the cross.  
 (Chorus)

Interlude: Oh \_\_\_\_, oh \_\_\_\_, oh \_\_\_\_. Oh \_\_\_\_\_.  
 Bridge

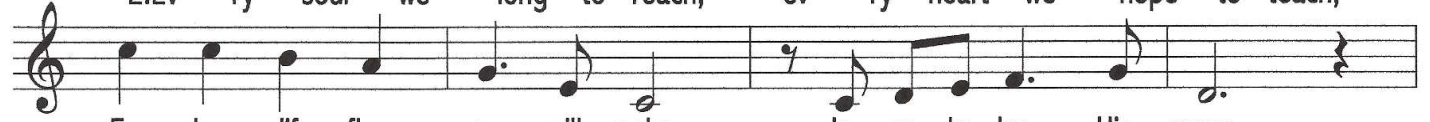
**Chorus:**

The same love that set the captives free,  
 The same God that spread the heavens wide,  
 the same love that opened eyes to see is call  
 call the same God that was crucified is call  
 call - ing us all by name; You are call  
 - ing us all by name; You are call  
 - ing us all by name.  
 - ing us all by name.

Grace Alone



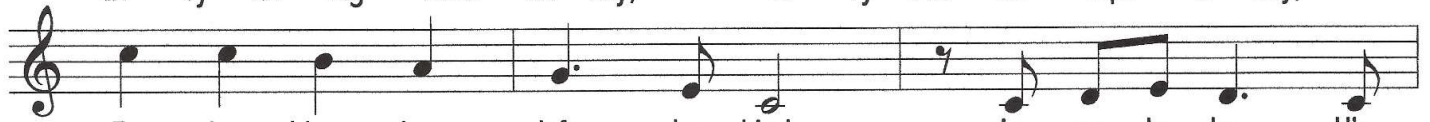
1. Ev - 'ry pro - mise we can make, ev - 'ry prayer and step of faith,  
2. Ev - 'ry soul we long to reach, ev - 'ry heart we hope to teach,



Ev - 'ry dif - f'rence we will make is on - ly by His grace.  
Ev - 'ry - where we share His peace is on - ly by His grace.



Ev - 'ry moun - tain we will climb, ev - 'ry ray of hope we shine,  
Ev - 'ry lov - ing word we say, ev - 'ry tear we wipe a - way,



Ev - 'ry bless - ing left be - hind is on - ly by His  
Ev - 'ry sor - row turned to praise is on - ly by His



grace. Grace a - lone which God sup - plies, strength un - known He will pro  
grace.



- vide. Christ in us, our Cor - ner - stone, we will go forth in grace a



1. - lone. 2. lone. We will go forth in grace a - lone.

To Be Loved This Way

1. If it's true, you love me as I  
 2. If it's true, you love us as we

am, and not as I think I should be, then I'm  
 are, and not as we think we should be, then we're

free to face the parts of me I'm tempt-ed to de-ny.  
 free to trust the Mys-ter-y and Love be-yond all fear.

1. God, you know all my laugh-ter and all of my tears, you  
 2,3. God, you know all our laugh-ter and all of our tears, you

know where I've been and you know why I'm here, and you  
 know where we've been and you know why we're here, and you

know it heals my deep-est wounds to be loved this way.  
 know it heals our deep-est wounds to be loved this way.

way. D.S. al Coda Coda 4  
 way. God you way.

Hope House

Let's make a ti - ny lit - tle world and call it God's world, where  
 Let's build a world where love and mer - cy grow like gar - dens, where

peo - ple don't bul - ly and our hearts are true and kind.  
 peo - ple aren't hun - gry and no - bod - y's turned a - way.

Let's make a ti - ny lit - tle house and call it Hope House, where  
 Let's build a place where we can un - der - stand each o - ther, where

peo - ple aren't greed - y and we leave our fears be - hind.  
 an - ger and pre - ju - dice can nev - er rule the day.

Chorus

A lit - tle bit of light in a world full of night. A lit - tle bit of warm

in a world full of storm. A pic - ture of the world we real - ly wan - na see. *Fine*

God is plant - ing hope a - round this world with peo - ple like you and me!

Oh, Let's build a place where the

door is al - ways o - pen, where friend - ship and for - give - ness is sim - ply what we do.

Let's build a place where we learn the art of lov - ing. We

love our friends and neigh - bors and love the strang - er, too.