



National City Christian Church Reformation Sunday

October 29, 2017, at 11 a.m.

5 Thomas Circle, NW, Washington, DC 20005

202-232-0323

www.nationalcitycc.org

Welcome to National City Christian Church, national church of the Christian Church (Disciples of Christ) and a house of prayer that is open to and affirming of all people. Thank you for joining us in worship. Please fill out the Connect with Us card, and place it in the offering tray.



About Today's Service

This week Christians commemorate the five hundredth anniversary of the Reformation. It was on October 31, 1517, that Martin Luther nailed his famous ninety-five theses to the church door in Wittenberg Castle and set in motion the events that led both to reform and fracture of the church.

Today's service includes the four movements of Sunday worship that have come to be embraced by the ecumenical church, as followers of Jesus seek unity in Christ: Gathering, Word, Lord's Supper, and Sending.

The Word service today is an extended meditation on six themes of the Reformation. For each theme we will hear a reading from Scripture and a reflection from a reformer or church leader. The reading and reflection will be followed by a psalm, hymn, or anthem sung by the congregation and/or choir. The Word service concludes with prayers for the church and the world and then an invitation to discipleship.

The celebration of the Lord's Supper includes both elements that are customary for the Disciples of Christ and others that have become part of a broad ecumenical consensus about sharing at the Lord's table. Careful study of the New Testament and practices of the ancient church reveal a pattern that follows Jesus' own actions of taking (placing the gifts on the table), blessing (prayer of thanksgiving), breaking, and sharing (eating and drinking).

The commemoration of the Reformation is not merely a historical recall, but an opportunity to reflect on the meaning of reformation in the church today. How is God calling us to be transformed and renewed in this age? How can we open ourselves to the unity for which Jesus prayed and which God's Spirit is summoning us?

Worship Resources for Today's Service:

The opening responsory and the Prayers of the Church and the World were adapted from *Sundays and Seasons* (Augsburg Fortress, 2017). The Prayers at the Table were adapted from *Chalice Worship* (Chalice Press, 1997).

WE GATHER AND PREPARE

PRELUDE

Ein' feste Burg

Johann Gottfried Walther
(1684-1748)

Ein' feste Burg

Dietrich Buxtehude
(ca. 1637-1707)

MOMENT OF WELCOME AND FRIENDSHIP

Stephen Gentle

INTROIT

John L. Bell

If You Believe and I Believe

If you believe and I believe, and we together pray,
the Holy Spirit must come down and set God's people free.

✧ OPENING HYMN

The Church's One Foundation

No. 272

AURELIA

Please join in singing verses 1, 2, 4, and 5. The choir will sing verse 3.

✧ OPENING RESPONSORY

Beverly Goines

Leader: Blessed be God who fashions us, heals us,
and gathers us this day in the name of Christ.

People: Blessed be the God who reforms us again and again.

Leader: Source of all life, we confess that we have not allowed your grace to set us free.

People: We fear that we are not good enough.

Leader: We hear your word of love freely given to us,
yet we expect others to earn it.

People: We turn the church inward, rather than moving it outward.

Leader: Forgive us. Stir us.

**People: Reform us to be a church powered by love,
willing to speak for what is right,
act for what is just,
and seek the healing of your whole creation. Amen.**

KYRIE ELEISON

Russian Orthodox Liturgy

Kyrie Eleison

Kyrie eleison. Christe eleison. Kyrie eleison.

Lord, have mercy. Christ, have mercy. Lord, have mercy.

INTRODUCTION

Sharon Stanley-Rea

We remember today the witness of Martin Luther 500 years ago this week to God's grace and to the constant need for the church to be reformed and renewed. And so, on this day we celebrate the heart of our faith: the gospel of Christ—the good news—that makes us free! We pray that the Holy Spirit would continue to unite the church today in its proclamation and witness to the world. We listen and reflect on God's word and the writings of leaders and reformers of the church as we pray for the day that all Christians will be one at the Lord's table.

WE LISTEN, REFLECT, AND RESPOND

I. COVENANT AND REFORM

Sharon Stanley-Rea

From the book of the prophet Jeremiah (31:31-34): The days are surely coming, says the Lord, when I will make a new covenant with the house of Israel and the house of Judah. It will not be like the covenant that I made with their ancestors when I took them by the hand to bring them out of the land of Egypt—a covenant that they broke, though I was their husband, says the Lord. But this is the covenant that I will make with the house of Israel after those days, says the Lord: I will put my law within them, and I will write it on their hearts; and I will be their God, and they shall be my people. No longer shall they teach one another, or say to each other, "Know the Lord", for they shall all know me, from the least of them to the greatest, says the Lord; for I will forgive their iniquity, and remember their sin no more.

From Dr. Agnes Abuom, *Moderator of the World Council of Churches*: What is reformation, one may ask? Reformation is a process of renewal, change, restoration, etc. It is a process that touches on beliefs, faith, and practice as well as the nature and scope of relationships. To reform, in other words, is to transform, and organizational and human life are bound to undergo change. A bird's eye view of our current context today may be slightly different from five hundred years ago but many of the issues of the time have taken on new forms in our church structures around the world. Therefore reformation today is an imperative because we have practices, beliefs, systems, and policies in our churches and society that call us to protest and re-order our way of life, relationships, and use of power.

PSALM

God Is Our Refuge and Our Strength (Psalm 46)

WINCHESTER OLD

Please join in singing verses 1 and 4. The choir will sing verses 2 and 3.



1. God is our ref - uge and our strength, our ev - er - pres - ent aid,
 2. Though hills a - mid the seas be cast, though foam - ing wa - ters roar,
 3. Where God a - bides a riv - er flows; that cit - y will re - joice.
 4. Since God is in the midst of it, the cit - y walls shall stand,



and there - fore, though the earth be moved, we will not be a - fraid;
 yea, though the might - y bil - lows shake the moun - tains on the shore.
 But na - tions fear and king - doms shake be - fore God's thun - dering voice.
 se - cure and safe with God's sure help, when trou - ble is at hand.

Text: Stanzas 1–2, *The New Metrical Version of the Psalms*, 1909. Music: WINCHESTER OLD, CM, *Este's Psalmes*, 1592. Reprinted under OneLicense.net A-723406.

II. GOD'S GRACE AND JUSTIFICATION BY FAITH

Steven Baines

From the letter of Paul to the Romans (3:19-28): Now we know that whatever the law says, it speaks to those who are under the law, so that every mouth may be silenced, and the whole world may be held accountable to God. For “no human being will be justified in his sight” by deeds prescribed by the law, for through the law comes the knowledge of sin. But now, apart from law, the righteousness of God has been disclosed, and is attested by the law and the prophets, the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction, since all have sinned and fall short of the glory of God; they are now justified by his grace as a gift, through the redemption that is in Christ Jesus, whom God put forward as a sacrifice of atonement by his blood, effective through faith. He did this to show his righteousness, because in his divine forbearance he had passed over the sins previously committed; it was to prove at the present time that he himself is righteous and that he justifies the one who has faith in Jesus. Then what becomes of boasting? It is excluded. By what law? By that of works? No, but by the law of faith. For we hold that a person is justified by faith apart from works prescribed by the law.

From Hans Wiersma, Augsburg College: Grace is an essential part of Christian theological reflection... Scripture testifies that the Creator remains gracious – that God desires to be in relationship with human beings despite their sin... The many dimensions of Luther's biblical teaching and theological reflection have in the background a desire to understand God's grace most fully revealed in Jesus Christ. As such, Luther's concepts of the righteousness of God, justification by faith, the bound will, the distinction of law and gospel, the new obedience, the “happy exchange,” and many related concepts are, at heart, attempts to describe what it is to have a God of grace.

HYMN

Amazing Grace!

No. 546
 NEW BRITAIN

V. TRUTH AND FREEDOM

Charlie Daniel

From the Gospel of John (8:31-36): Then Jesus said to the Jews who had believed in him, "If you continue in my word, you are truly my disciples; and you will know the truth, and the truth will make you free." They answered him, "We are descendants of Abraham and have never been slaves to anyone. What do you mean by saying, 'You will be made free'?" Jesus answered them, "Very truly, I tell you, everyone who commits sin is a slave to sin. The slave does not have a permanent place in the household; the son has a place there forever. So if the Son makes you free, you will be free indeed."

From Thomas Campbell, early leader of the Disciples movement, 1831: The first reformers...maintained that the faith of Christians was to be determined by the word of God alone; they had recourse to reason and argument, to the rules of sound criticism, and to the authority and light of history. They translated the Scriptures into the popular languages of different countries, and appealed to them as the only test of religious truth. They exhorted Christians to judge for themselves, to search, to break asunder the bands of ignorant oppression and lawless authority.

ANTHEM

African American Spiritual
arr. Albert Blackwell

Go Down, Moses

Alia Waheed Ky and Chris Wilde, soloists

When Israel was in Egypt land, let my people go,
oppressed so hard they could not stand, let my people go.

Go down, Moses, way down in Egypt land;
tell King Pharaoh to let my people go.

You need not always weep and mourn, let my people go,
and wear those slav'ry chains forlorn, let my people go. Go down, Moses...

They journeyed on at God's command, let my people go,
and came at length to Canaan's land, let my people go. Go down, Moses...

Oh, let us all from bondage flee, let my people go,
and let us all in Christ be free, let my people go. Go down, Moses...

VI. UNITY

Loretta Franklin

From the Gospel of John (17:20-23): Jesus looked up to heaven and said, "I ask not only on behalf of these, but also on behalf of those who will believe in me through their word, that they may all be one. As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you have sent me. The glory that you have given me I have given them, so that they may be one, as we are one, I in them and you in me, that they may become completely one, so that the world may know that you have sent me and have loved them even as you have loved me."

From Thomas Campbell, 1809: The Church of Christ upon earth is essentially, intentionally, and constitutionally one; consisting of all those in every place that profess their faith in Christ and obedience to him in all things according to the Scriptures. Although the Church of Christ upon earth must necessarily exist in particular and distinct societies, locally separate one from another, yet there ought to be no schisms, no uncharitable divisions among them, and for this purpose they ought all to walk by the same rule and to be perfectly joined together in the same mind.

From the Second Vatican Council, 1964: The restoration of unity among all Christians is one of the principal concerns of the Second Vatican Council. Christ the Lord founded one Church and one Church only. However, many Christian communions present themselves to the world as the true inheritors of Jesus Christ; all indeed profess to be followers of the Lord but differ in mind and go their different ways, as if Christ Himself were divided. Such division openly contradicts the will of Christ, scandalizes the world, and damages the holy cause of preaching the Gospel to every creature.

✠HYMN

They'll Know We Are Christians

No. 494
ST. BRENDAN'S

PRAYERS FOR THE CHURCH AND THE WORLD

Beverly Goines

Open to the gifts of the Holy Spirit,
we pray for the church, the world, and all God's creation.
We pray for the unity of your church.

**Free us to be Christ's one body,
graciously receiving his life
and boldly offering it to a world in need.**

We pray for the renewal of creation:
**for a shared, plentiful harvest,
 for lands unable to bear fruit,
 for what is neglected or destroyed by our hand,
 and the earth's advocates.**

We pray for all nations of the world:
**for leaders of villages, cities, states, and nations,
 for lawmakers and judges, for teachers and students,
 and for all who work for peace.**

We pray for those who seek freedom:
**for those who suffer abuse or neglect,
 for the imprisoned and oppressed,
 for those whose rights to life or liberty are denied.**

We pray for those who seek refuge and strength:
**for refugees, the imprisoned,
 for those bound by addictions or burdened by guilt,
 for those who are sick or suffering in body, mind, or spirit.**

We give thanks for your saints,
 for all who have gone before us in faith.
**United with them in your covenant of grace,
 give us renewed hope in your promise of life for all.**

Let us pray.
**Into your hands, gracious God,
 we commend all for whom we pray,
 trusting the power of Christ and the gifts of the Spirit. Amen.**

✠HYMN OF COMMITMENT

Sing a New Church

NETTLETON

Please join in singing verses 1, 3, and 5. The choir will sing verses 2 and 4.



1. Sum - moned by the God who made us Rich in our di ver - si - ty,
 (choir) 2. Ra - diant ris - en from the wa - ter, Robed in ho - li - ness and light,
 3. Trust the good - ness of cre - a - tion; Trust the Spir - it strong with - in.
 (choir) 4. Bring the hopes of ev - 'ry na tion; Bring the art of ev - 'ry race.
 5. Draw to - geth - er at one ta - ble All the hu - man fam - i - ly;



Gath - ered in the name of Je - sus, Rich - er still in u - ni - ty:
Male and fe - male in God's im - age, Male and fe - male, God's de - light:
 Dare to dream the vi - sion prom ised, Sprung from seed of what has been.
Weave a song of peace and jus - tice; Let it sound through time and space.
 Shape a cir - cle ev - er wid - er And a peo - ple ev - er free.



(All) Let us bring the gifts that dif - fer And, in splen - did, var - ied ways,



Sing a new church in - to be - ing, One in faith and love and praise.

Text: Delores Dufner, OSB, © 1991, The Sisters of St. Benedict. Published by OCP.
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WE TAKE, BLESS, BREAK, AND SHARE

INVITATION TO OFFERING

Jane Campbell

OFFERTORY ANTHEM

Craig Courtney

One Faith, One Hope, One Lord

One faith, one, hope, one Lord, one church for which he died,
One voice, one song we lift in praise to him who was and is and shall be evermore.

There is one body, one Spirit, as you were called to one hope,
one Lord, baptism, and faith, one God and Father of all, who is in you all.

Though we be many people, diverse with various gifts,
we are given to each other for the unity of faith,
that we grow in the knowledge of the Son of God, in the fullness of Christ.

Text: Based on Ephesians 4:4-6,13

✠DOXOLOGY

No. 50

Praise God from Whom All Blessings Flow

LASST UNS ERFREUEN

INVITATION TO COMMUNION

Stephen Gentle

PRAYER AT THE TABLE

Stephen Gentle

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.

PRAYER FOR THE BREAD AND THE CUP

Ben Moore
Loretta Franklin

PRAYER OF THE PEOPLE

Stephen Gentle

Almighty and loving God,
we give you thanks at all times and in all places.
You have created us in your image
and sent Jesus your Son to be our Redeemer.
By his death he has set us free.
By his rising he has opened for us the way to life.
By sending the Holy Spirit to dwell in us and with us,
you sustain us in daily life.

**Now let this same Spirit come down upon these gifts,
that in the breaking of the bread and the sharing of this cup
we may know the living presence of Jesus
who gave his body and blood for all.**

May your Spirit fill us with a longing for deeper unity
in Christ's body, the church,
and with commitment to greater service
in Christ's name in the world.

**Give us an unshakable hope
in your coming reign of justice and peace.
For we pray through Jesus Christ
with you and the Holy Spirit,
one God, now and forever. Amen.**

As one body in Christ, we pray:

**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 debts, as we forgive our debtors.
And lead us not into temptation, but deliver us from evil.
For thine is the kingdom, the power, and the glory, forever.
Amen.**

COMMUNION

No. 393

ONE BREAD, ONE BODY

One Bread, One Body
Sterling Washington, cantor

Please join in singing the refrain as you come forward to share in the bread and the cup.
The verses will be sung by the cantor.

Refrain:

One bread, one body, one Lord of all, one cup of blessing which we bless;
and we, though many, throughout the earth, we are one body in this one Lord.

PRAYER AFTER COMMUNION

Stephen Gentle

WE ARE SENT FORTH TO WITNESS AND SERVE

✧GOING FORTH

A Mighty Fortress Is Our God
arr. Michael D. Costello

EIN FESTE BURG

Please join in singing verses 1, 2, and 4. The choir will sing verse 3.



1. A might - y for - tress is our God, a sword and shield vic - to - rious;
2. No strength of ours can match his might! We would be lost, re - ject - ed.
(choir) 3. *Though hordes of dev - ils fill the land all threat - 'ning to de - vour us,*
4. God's Word for - ev - er shall a - bide, no thanks to foes, who fear it;



he breaks the cruel op - pres - sor's rod and wins sal - va - tion glo - rious.
But now a cham - pion comes to fight, whom God him - self e - lect - ed.
we trem - ble not, un - moved we stand; they can - not o - ver - pow'r us.
for God him - self fights by our side with weap - ons of the Spir - it.



The old sa - tan - ic foe has sworn to work us woe! With craft and dread - ful might
You ask who this may be? The Lord of hosts is he! Christ Je - sus, might - y Lord,
Let this world's ty - rant rage; in bat - tle we'll en - gage! He is doomed to fail;
Were they to take our house, goods, hon - or, child, or spouse, though life be wrenched a - way,



he arms him - self to fight. On earth he has no e - qual. (Interlude)
God's on - ly Son, a - dored. He holds the field vic - to - rious. (Interlude)
God's judg - ment must pre - vail! One lit - tle word sub - dues him. (Interlude)
they can - not win the day. The king - dom's ours for - ev - er!

Text: Martin Luther, 1483–1546, *tr.* composite (PD). Tune: *EIN FESTE BURG*, Martin Luther, 1483–1546, and written in 1529 (PD).

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✧BENEDICTION

Stephen Gentle

POSTLUDE

Johann Nicolaus Hanff

Ein' feste Burg

(1630-1766)