

## 500 Forward: Being the Church of the Future

### Sola Gratia: "Grace Alone"

October 8, 2017

**As We Gather:** As we gather today, think about... "Quid Pro Quo", "What Goes Around Comes Around", "Karma", and "You Get What You Deserve". These are all-natural ways to thinking in our world, aren't they? When someone wrongs you or me, we want retribution. We want justice. We want what is "right". We may even want revenge. But Grace is not that way. In Grace, we receive, not God's punishment poured out on miserable sinners, but instead--His Mercy poured out through Christ Jesus, His Son. So, as we gather today, think about ways in which you may be living with a Justice, Karma or revenge mindset, either for your relationship with God or in your relationship with others, and let God's Word instead show you the power of His Amazing Grace.

### Pre-Service Music

#### Video - Grace Alone

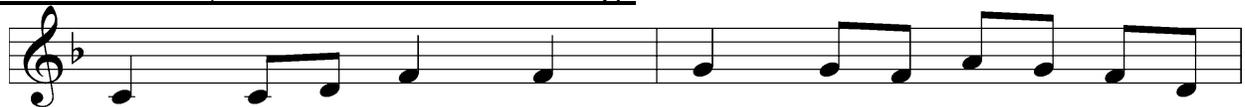
#### Welcome

#### Sharing of the Peace

*The people may greet one another in the name of the Lord, saying, "Peace be with you," as a sign of reconciliation and of the unity of the Spirit in the bond of peace (Matt. 5:22-24; Eph. 4:1-3).*

#### Gracious God, You Send Great Blessings

LSB 782 vs 1,4



1 Gra - cious God, You send great bless - ings  
4 Heav'n - ly Fa - ther, may our car - ing



New each morn - ing all our days. For Your mer - cies  
Bear the im - print of Your grace; With the Son and



nev - er end - ing, For Your love we of - fer praise.  
Ho - ly Spir - it, Praise be Yours in ev - 'ry place!

*Refrain*



Lord, we pray that we, Your peo - ple Who Your gifts un - num - bered claim,



Through the shar - ing of Your bless - ings May bring glo - ry to Your name.

*Stand*

**Opening Litany and Invocation:**

P: Lord God, You are our Mighty Fortress (Psalm 46:1)

C: **Our Help in times of trouble.** (*Psalm 46:1*)

P: Lord our God, You are our Refuge and our strength (Psalm 46:1)

C: **You are the Rock of our salvation.** (*Psalm 62:2*)

P: Lord our God, You are our deliverer, You fight for Your people. (Psalm 18:2)

C: **The Battle is not ours, it is the Lord's.** (*2 Chron. 20:15*)

P: Lord our God, You raise up the Lowly and the humble in spirit and you bring down the proud and the arrogant. (Matt. 23:12)

C: **Humble yourself before the LORD and He will lift you up.** (*James 4:10*)

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

C: **Amen.**

**Confession:**

P: This morning, as we humbly come before You Lord, knowing that we are not who we wish we were, we are not who we would like to be and we cannot make ourselves such without You and Your glorious gift of Grace. So today Lord, hear us as we pray.

C: **Heavenly Father, we have tried and tried to please you. But we know that “All of us have been like one who is unclean and all of our good works are as filthy rags” (Isaiah 64:6) before you. We know that while we try to do good, we have “all fallen short of the glory of God.” (Rom. 3:23) so we have no excuse. We have tried to do things our own way, but now we have to realize that we have sinned. So now we come to you, seeking only Your mercy and Grace, so we say; “Lord, have mercy, Christ, have mercy, Lord, have mercy upon us.” Amen.**

*(Time of Silent confession and meditation)*

**Absolution:**

P: Scripture says that *though our sins are like scarlet, He will make us whiter than snow* (Isaiah 1:18). Though we have often turned our backs on God and have gone our own way, our *God never leaves us or forsakes us* (Deut. 31:6). And as a called and ordained servant of the Word, I have the privilege to announce God's Amazing Grace to you, that in the stead and by the Command of our Lord, your sins are forgiven in the name of the Father, and of the Son + and of the Holy Spirit.

C: **Amen.**

**Collect:**

P: The Lord be with you

C: **And also with you.**

Heavenly Father, we thank you for the Grace that You have bestowed upon us to make us right with You again. And today we ask that You would make us people of Your grace. People who embrace Your grace in every aspect of our lives. Through Jesus Christ, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

C: **Amen.**

*Sit*

**A Look at The Reformation: Music**

**Reader 1:** There is no way to discuss and experience Martin Luther and the Reformation heritage we celebrate without including a musical component. From his childhood on, Martin Luther's world always included music. In his day, music was part of a balanced education. It was also a prime part of family entertainment, as singing with family members or even singing with friends and neighbors while out visiting was a common source of enjoyment.

**Reader 2:** At one time, after having enjoyed some singing in the home of a friend, Luther expressed his devotion to music in this way, "Music is an outstanding gift of God and next to theology. I would not want to give up my slight knowledge of music for a great consideration. And youth should be taught this art; for it makes fine, skillful people." Luther made sure that his family engaged in musical activities on a regular basis. Along with guests, family members were given parts to sing in musical pieces that ranged from Gregorian chants to polyphonic compositions. The beloved Christmas song "From Heaven Above to Earth I Come" was first presented as part of a household Christmas celebration at

the Luther home in Wittenberg.

**Reader 1:** For Luther, the enjoyment of music was very personal. At a point later in his life he observed, “Singing is the finest art and practice. He who is singing has no quarrel with the world and is not concerned with contentions in a law court. Singers are neither worried nor sad but shake all care from their souls.” He observed that only humans are given the combination of language and song, which gives them the ability to praise God with both word and music.

**Reader 2:** Luther felt that being accomplished in music was beneficial for all students and especially appropriate for Lutheran clergy. Summing up his feelings, he stated, “I always loved music; whoso has skill in this art, is of a good temperament, fitted for all things. We must teach music in schools; a schoolmaster ought to have skill in music, or I would not regard him; neither should we ordain young men as preachers, unless they have been well exercised in music.” The development of music as something to be shared with all of God’s people is a major part of our Reformation treasury.

**Pastor King:** To make the parts of the Mass more accessible to the people of the German congregations, Luther adapted the parts of the ordinary to readily remembered verses. An outstanding example of these gifts of Luther is the versification of the Gloria in Excelsis, which is set to a sixteenth-century melody from a songbook of Psalms and spiritual melodies published in the city of Strassburg. We sing it together.

All Glory Be to God Alone

*LSB vs1-4*



1 All glo - ry be to God a - lone, For - ev - er - more the  
2 We praise You, God; Your name we bless And wor - ship You in  
3 Lord God, our King on heav - en's throne, Our Fa - ther, the Al -  
4 You take the whole world's sin a - way; Have mer - cy on us,



high - est one, Who did our sin - ful race be - friend And  
hum - ble - ness; From day to day we glo - ri - fy The  
might - y One. O Lord, the sole - be - got - ten One, Lord  
Lord, we pray. You take the whole world's sin a - way; O



grace and peace to us ex - tend. A - mong us may His  
ev - er - last - ing God on high. Of Your great glo - ry  
Je - sus Christ, the Fa - ther's Son, True God from all e -  
Lord, re - ceive our prayer this day. From God's right hand Your



gra - cious will All hearts with deep thanks - giv - ing fill.  
do we sing, And to Your throne our thanks we bring.  
ter - ni - ty, O Lamb of God, to You we flee.  
mer - cy send, To all the world Your grace ex - tend.

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*Sit*

**Old Testament Reading** (*Pastor Perez*)

*Isaiah 5:1–7*

**P** The Old Testament Reading is from Isaiah, the fifth chapter.

Let me sing for my beloved  
my love song concerning his vineyard:  
My beloved had a vineyard  
on a very fertile hill.  
He 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;  
and he looked for it to yield grapes,  
but it yielded wild grapes.  
And now, O inhabitants of Jerusalem  
and men of Judah,  
judge between me and my vineyard.  
What more was there to do for my vineyard,  
that I have not done in it?  
When I looked for it to yield grapes,  
why did it yield wild grapes?  
And 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.  
I will make it a waste;  
it shall not be pruned or hoed,  
and briars and thorns shall grow up;  
I will also command the clouds  
that they rain no rain upon it.  
For the vineyard of the LORD of hosts  
is the house of Israel,  
and the men of Judah  
are his pleasant planting;  
and he looked for justice,  
but behold, bloodshed;  
for righteousness,  
but behold, an outcry!

**P** This is the Word of the Lord.

**C** Thanks be to God.

**Epistle** (*Pastor Perez*)

*Ephesians 2:8–10*

**P** The Epistle is from Ephesians, the second chapter.

For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, not a result of works, so that no one may boast. For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.

**P** This is the Word of the Lord.

**C** Thanks be to God.

### **A Look at The Reformation: Worship**

**Reader 1:** Worship at its best was a continuing objective for Martin Luther, who was actually a very conservative reformer. In presenting the Formula Missae in 1523, he stated, “It is not now, nor has it ever been, in our mind to abolish entirely the whole formal cultus [that is, the worship] of God, but to cleanse that which is in use, which has been vitiated by most abominable additions, and to point out a pious use.” Luther was not one who was simply out to destroy what was used in the Church; rather, he sought to rebuild the worship of God’s people on solid foundations. Gifted as both a lyricist and a composer, Luther made the publication of basic hymnals, which included the changes he pioneered, a priority. Our customary Lutheran orders of service strongly reflect the landmark work done by Luther in the 1520s.

**Reader 2:** Luther sought a balance between the traditional expression of the Church, which used Latin and Greek set to ancient chant forms, and the new use of German, the common language of the people, in settings that more closely resembled the popular music and folk treasury known by the worshipping assemblies. His prime concern was that the music serve the Gospel message. In a writing titled *Concerning the Order of Public Worship*, he wrote, “Let everything be done so that the Word [of God] may have free course.” Luther was called on not only to supply orders of worship and hymns, but he also was used as a consultant for the creation of worship spaces that reflected the new Gospel spirit of the Reformation. Luther and those associated with him at Wittenberg wanted to be sure that God’s people would hear of God’s grace again and again in word and in song. The pattern of musical excellence that Luther had set became the standard for Lutheran expression, a pattern still influencing the music of the Church today.

*Stand*

**Holy Gospel** (*Pastor Perez*)

*Luke 15:11–32*

**P** The Holy Gospel according to St. Luke, the fifteenth chapter.

**C** **Glory to You, O Lord.**

And he said, “There was a man who had two sons. And the younger of them said to his father, ‘Father, give me the share of property that is coming to me.’ And he divided his property between them. Not many days later, the younger son gathered all he had and took a journey into a far country, and there he squandered his property in reckless living. And when he had spent everything, a severe famine arose in that country, and he began to be in need. So he went and hired himself out to one of the citizens of that country, who sent him into his fields to feed pigs. And he was longing to be fed with the pods that the pigs ate, and no one gave him anything.

“But when he came to himself, he said, ‘How many of my father’s hired servants have more than enough bread, but I perish here with hunger! I will arise and go to my father, and I will say to him, ‘Father, I have sinned against heaven and before you. I am no longer worthy to be called your son. Treat me as one of your hired servants.’” And he arose and came to his father. But while he was still a long way off, his father saw him and felt compassion, and ran and embraced him and kissed him. And the son said to him, ‘Father, I have sinned against heaven and before you. I am no longer worthy to be called your son.’ But the father said to his servants, ‘Bring quickly the best robe, and put it on him, and put a ring on his hand, and shoes on his feet. And bring the fattened calf and kill it, and let us eat and celebrate. For this my son was dead, and is alive again; he was lost, and is found.’ And they began to celebrate.

“Now his older son was in the field, and as he came and drew near to the house, he heard music and dancing. And he called one of the servants and asked what

these things meant. And he said to him, ‘Your brother has come, and your father has killed the fattened calf, because he has received him back safe and sound.’ But he was angry and refused to go in. His father came out and entreated him, but he answered his father, ‘Look, these many years I have served you, and I never disobeyed your command, yet you never gave me a young goat, that I might celebrate with my friends. But when this son of yours came, who has devoured your property with prostitutes, you killed the fattened calf for him!’ And he said to him, ‘Son, you are always with me, and all that is mine is yours. It was fitting to celebrate and be glad, for this your brother was dead, and is alive; he was lost, and is found.’”

**P** This is the Gospel of the Lord.

**C** Praise to You, O Christ.

*Sit*

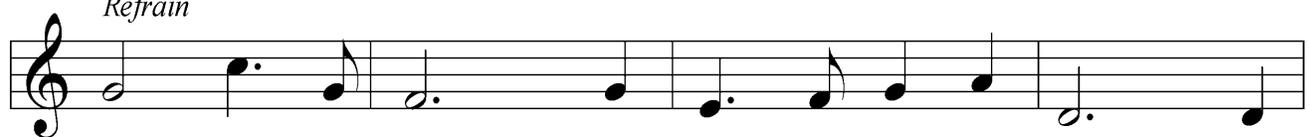
**Children's Message**

Pastor Perez

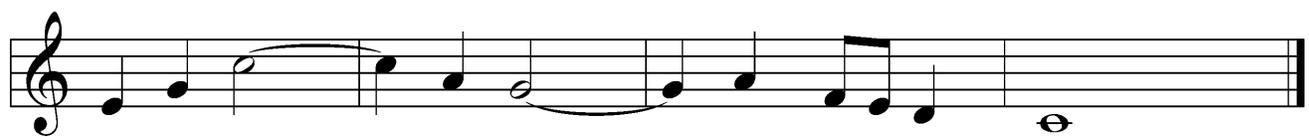
**Lift High the Cross**

*LSB 837 sts. 1–6*

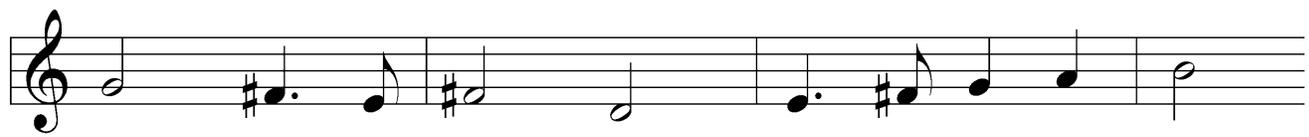
*Refrain*



Lift high the cross, the love of Christ pro-claim Till



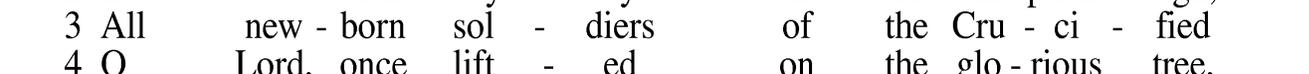
all the world a - dore His sa - cred name.



1 Come, Chris-tians, fol - low where our Cap - tain trod,



2 Led on their way by this tri - um - phant sign,



3 All new - born sol - diers of the Cru - ci - fied

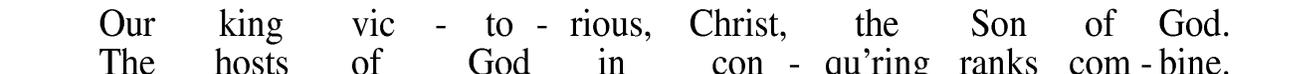


4 O Lord, once lift - ed on the glo - rious tree,

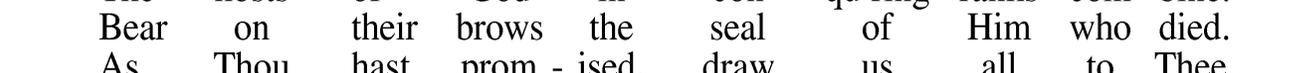
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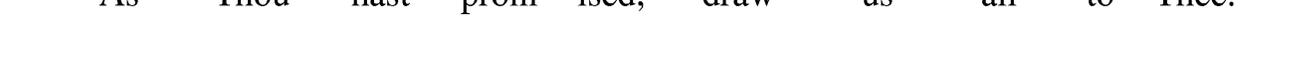
Our king vic - to - rious, Christ, the Son of God.



The hosts of God in con - qu'ring ranks com - bine.



Bear on their brows the seal of Him who died.



As Thou hast prom - ised, draw us all to Thee.

5 Let ev'ry race and ev'ry language tell  
Of Him who saves our lives from death and hell. Refrain

6 So shall our song of triumph ever be:  
Praise to the Crucified for victory! Refrain

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**Sermon**

**Sola Gratia: "Grace Alone"**  
Ephesians 2:8-10

**Pastor King**

*Stand*

**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.**

**Prayer of the Church**

**Perez**

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

For the whole Christian Church everywhere and for our worship, that, following the example of Luther and the great reformers of the Church, we may be faithful witnesses of God's gracious and saving love, let us pray to the Lord.

**☩** Lord, have mercy.

**P** For those with responsibility for leadership in government throughout the world and locally, for all our service men and women both here and abroad, that we may know times of peace and safety, let us pray to the Lord.

**C** **Lord, have mercy.**

**P** For the servants, especially those who enrich our lives of worship with music and art, let us pray to the Lord.

**C** **Lord, have mercy.**

**P** For the Church, that we may cherish the free gift of GRACE, and not treat it as something cheap, but instead hold it dear understand that Jesus paid a dear price for the GRACE that we receive so freely. That our lives reflect this grace as we reach out to those God puts onto our paths, let us pray to the Lord.

**C** **Lord, have mercy.**

**P** For all those who is in need of our petitions at this time: the hospitalized and the shut in, the unemployed and underemployed, those dealing with family concerns, and the downcast and depressed, let us pray to the Lord.

**C** **Lord, have mercy.**

**P** God, our Rock and our Fortress, graciously hear the prayers of Your people, and grant that Your presence may attend us all our days; through Jesus Christ, Your Son, our Lord.

**C** **Amen.**

*Sit*

### **Reformation Journey Destinations**

**Reader 1:** There are many places in the life of Luther that are associated with music and worship. Much of his adult life in Wittenberg was saturated with music as it became a vehicle for sharing the Gospel truths. We are wisely told, however, that the child is the father of the man and to share in a childhood experience of music by Luther, it is important to visit the city of Eisenach, where young Martin was a student beginning in 1498. Because of his childhood experiences there, he was able to call Eisenach his “dear city.” One of the ways that students literally “earned their bread” during their years of schooling was to “sing for their supper” in the streets of the city. Luther was fortunate in finding free lodging at the home of the Cotta family, which has now been reconstructed, and was able to earn his board from the merchant Schalbe family in exchange for being a tutor for their son. Luther’s early days were taken up in his schoolwork and in attending worship at St. George’s Church in the center of Eisenach. Later in his life, Luther would return to

Eisenach under very different circumstances. After the Diet of Worms in 1521, Luther was considered to be an outlaw and could have been apprehended or even killed on sight. To protect him, Duke Frederick had him waylaid and taken to Wartburg Castle. While in seclusion there, Luther set himself to the task of translating the Bible into German, the language of the people. Working tirelessly in his room, Luther completed the New Testament before returning to Wittenberg. Today, the Wartburg is one of the most visited Luther sites in Germany.

**Reader 2:** Another important site for the understanding of Luther is the city of Torgau on the Elbe River. During the era in which Luther lived, Torgau was a very important place. It was a residence of the regional elector, whose importance was reflected in the imposing Hartenfels Castle. The castle was an imposing structure, with a great courtyard and grand architectural details. What is most notable about Torgau is that it was here, on October 5, 1544, that Martin Luther consecrated the newly remodeled castle chapel. He had helped redesign it so that it reflected the worship practices of the emerging Lutheran Church. Lutheran visitors today make a point of visiting the Katharina Haus, where Luther's wife lived in Torgau, which is now a museum, and the City Church of St. Mary, where her grave is located. The church dates back to the year 1119 and will soon celebrate its 900th anniversary. Torgau is one place where many of the sites that Martin Luther personally saw can be viewed by those who follow in his footsteps.

**Pastor King:** Before ending our Reformation journey to locations closely associated with Martin Luther and the first Lutherans, there are two more places that deserve mention. The first of those is the city known as the "Bastion of Protestantism"—the city of Magdeburg, a port on the Elbe River. For one year, from 1497 to 1498, Luther was enrolled as a student in the school that was operated by a religious group known as the Brethren of the Common Life. A city of great churches and monasteries, including the Cathedral of St. Mauritius and St. Catherine, and the Cloister of the Blessed Virgin, the atmosphere there must have made a great impression on the teenager. Years later, in 1524, the mayor of the city invited Luther to preach here, which he did at the end of June. His Gospel message was so well received at St. John's Church and at other places where he preached, that the town whole-heartedly embraced the teachings of Luther. The date of his compelling sermon, June 26, is still marked in the city each year, and his statue stands in front of the St. John's Church to this day.

The spirit of Luther and his associates is found in many places in Luther Country. Perhaps one of the very best places to catch that spirit of faith and fortitude is in

the town of Schmalkalden in Thuringia. Luther visited this beautifully preserved medieval city many times. In February 1537, he met with an association of sixteen Protestant princes sworn to uphold one another in their confession of faith. He prepared for the meeting in a room in the St. George Church, which now serves as a museum. The articles he presented to the assembly, known as the Smalcald Articles, are included in the Book of Concord as part of the Lutheran Confessions. Luther saw this work as his “last will and testimony,” saying, “I have decided to publish these articles in plain print in case I should die before there would be a council.” His preface to the work shows his sense of satisfaction that what he had hoped for in bringing his reforms to Germany had to some degree become a reality. He stated, “Our churches are now, through God’s grace, enlightened and equipped with the pure Word and right use of the Sacraments, with knowledge of the various callings and right works.” As heirs of Luther, Melanchthon, and so many more dedicated and determined leaders, we thank God for the blessings we continue to receive as we make our Reformation journeys in these days.

## Offering

*Stand*

### Now Thank We All Our God

*LSB 895*



1 Now thank we all our God With hearts and hands and voices,  
 2 Oh, may this bounteous God Through all our life be near us,  
 3 All praise and thanks to God The Father now be given,



Who wondrous things has done, In whom His world rejoices;  
 With ever joyful hearts And blessed peace to cheer us  
 The Son, and Him who reigns With them in highest heaven,



Who from our mothers' arms Has blest us on our way  
 And keep us in His grace And guide us when perplexed  
 The one eternal God, Whom earth and heav'n adore;



With countless gifts of love And still is ours to-day.  
 And free us from all ills In this world and the next!  
 For thus it was, is now, And shall be ever more.

**Lord's Prayer**

*LSB 162*

**[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.**

**Collect**

Almighty and merciful God, we have again worshiped in Your presence and received both forgiveness for our many sins and the assurance of Your love in Jesus Christ. We thank You for this undeserved grace and ask You to keep us in faith until we inherit eternal salvation; through Jesus Christ, our Lord.

**Benediction**

*LSB 166*

**[P]** As you leave God's house today, refreshed by His word, filled with His Spirit and reformed in His blood, go as His people of Grace, reflecting the image of Him who sends you out knowing that as you do...  
The Lord bless you and keep you.  
The Lord make His face shine on you  
and be gracious to you.  
The Lord look upon you with favor and ✠ give you peace.

**[C] Amen.**

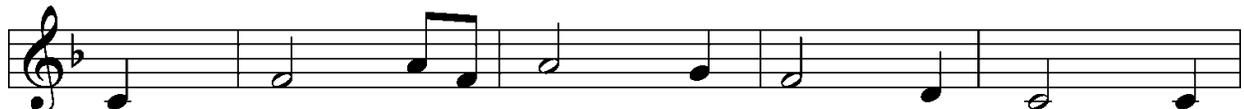
*Sit*

**Announcements**

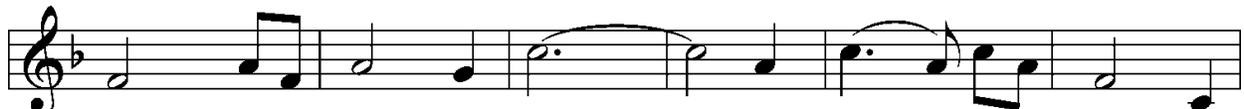


**Amazing Grace**

*LSB 744*



1 A - maz - ing grace— how sweet the sound— That  
 2 The Lord has prom - ised good to me, His  
 3 Through man - y dan - gers, toils, and snares I  
 4 Yes, when this flesh and heart shall fail And  
 5 When we've been there ten thou - sand years, Bright



saved a wretch like me! I once was lost but  
 Word my hope se - cures; He will my shield and  
 have al - read - y come; His grace has brought me  
 mor - tal life shall cease, A - maz - ing grace shall  
 shin - ing as the sun, We've no less days to



now am found, Was blind but now I see!  
 por - tion be As long as life en - dures.  
 safe thus far, His grace will lead me home.  
 then pre - vail In heav - en's joy and peace.  
 sing God's praise Than when we'd first be - gun.

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**Question of the Day:** Why is grace so important? What does grace matter? Isn't it just some person's name? Why is it only by Grace that we can hope to be saved? Why can't I do enough to "Earn" my salvation? And then how do we apply that grace to our own lives? We live in such a vindictive and judgmental world today, why is it important that Christian's be people of God's Grace?

**Theme:** The power of God's Grace in a world that lives by the law. How God's Grace frees us to become everything that He wants us to be. Grace Alone!

**Theme verse:** Ephesians 2:8-10