



ST PAUL PINE GROVE MILLS

A congregation of the Evangelical Lutheran Church in America



REFORMATION SUNDAY
OCTOBER 25, 2026

WELCOME TO SAINT PAUL!

We are happy to have you here!

HOW TO KNOW WHEN TO STAND, SIT, OR SPEAK

Whenever you see an asterisk (*) at a heading, you are invited to stand as you are able. You are not required to stand, so if, for health or emotional reasons you cannot or do not wish to stand, that is okay. You are invited to speak the words printed in **bold type**.

HOW TO SING HYMNS IN HARMONY

To save space in printing the bulletin, we usually limit what is printed to the melody. If you'd like to sing in harmony, the hymn numbers are listed in our bulletin so you can open the red books in the pews (called ELWs).

WE ARE AN OPEN COMMUNION CONGREGATION

This means that any Christian who has received the Sacrament of Holy Baptism is invited to receive Holy Communion.

HOW TO FINANCIALLY SUPPORT US



Offerings can be made online at stpaulpgm.org/give, mailed to St. Paul Lutheran Church, PO Box 200, Pine Grove Mills, PA 16868, placed in the mail slot (outside door to Pastor Paul's office), or in the offering plate located in the lobby/narthex near the entrance of the sanctuary.

A NOTE ON COMMUNION WAFERS



To topple barriers that prevent participation in worship, we want to make it possible for individuals with Celiac Disease or gluten intolerance to be able to eat the Body of our Lord. Our default wafers are made by Parish Crossroads and are known as "Low Gluten Wafers" because they contain trace amounts of gluten. However, the wafers are tested at least once a year for how much gluten is in them. Since 2020, the wafers have routinely tested to contain 15ppm gluten or less (The US FDA defines most food products with 20ppm or less as "gluten free"). Use the QR Code and look for the link that gives the most recent test results. If you still have concerns, we have some truly gluten-free wafers available upon request.

GATHERING

The Gathering for worship began when you started readying yourself for worship

AN INTRODUCTION TO THE DAY

The church is always being reformed, because the world it serves never stops changing, and love never stops needing a fresh word. Today we celebrate the plain good news that Jesus Christ sets you free—not once, but every single day—to do the work only freedom can do. Trusting the freedom already given you in baptism, we pray for a church bold enough to unite more fully in worship and mission, starting with the people already sitting near you.

PRELUDE — *Out of consideration for our musicians, please refrain from talking during the prelude.*

***CONFESSION AND FORGIVENESS**

P: In the name of the Father, and of the ☩ Son, and of the Holy Spirit. **A: Amen.**

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

P Compassionate God, **A: we confess that we struggle to embody your goodness in the world and in our own hearts. Creation groans from overuse. Jealousy and bitterness strain our relationships. Indifference keeps us from seeking justice. Divisions disrupt your call to show genuine love to others. Turn our hearts back to you. Restore our world and reconcile us to one another. Renew us to live as your holy people, following the way of Jesus Christ. Amen.**

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. **A: Amen.**

*GATHERING HYMN "A Mighty Fortress Is Our God" (ELW 504)



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



to - rious; he breaks the cruel op - pres - sor's rod and
 ject - ed. But now a cham - pion comes to fight, whom
 vour us, we trem - ble not, un - moved we stand; they
 fear it; for God him - self fights by our side with



wins sal - va - tion glo - rious. The old sa - tan - ic foe
 God him - self e - lect - ed. You ask who this may be?
 can - not o - ver - pow'r us. Let this world's ty - rant rage;
 weap - ons of the Spir - it. Were they to take our house,



has sworn to work us woe! With craft and dread - ful might
 The Lord of hosts is he! Christ Je - sus, might - y Lord,
 in bat - tle we'll en - gage! His might is doomed to fail;
 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.
 God's on - ly Son, a - dored. He holds the field vic - to - rious.
 God's judg - ment must pre - vail! One lit - tle word sub - dues him.
 they can - not win the day. The king - dom's ours for - ev - er!

Text: Martin Luther, 1483–1546; tr. *Lutheran Book of Worship*

Music: EIN FESTE BURG, Martin Luther

Text © 1978 *Lutheran Book of Worship*, admin. Augsburg Fortress

Duplication in any form prohibited without permission or valid license from copyright administrator.

*GREETING

P: The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with you all. **A: And also with you.**

KYRIE

In peace, let us pray to the Lord. **Lord, have mer-cy.**

For the peace from above, and for our sal - va - tion, let us

pray to the Lord. **Lord, have mer - cy.**

For the peace of the whole world, for the well-being of the church of God,

and for the u - ni - ty of all, let us pray to the Lord.

Lord, have mer - cy.

For this holy house, and for all who offer here their wor-ship and praise,

let us pray to the Lord. **Lord, have mer - cy.**

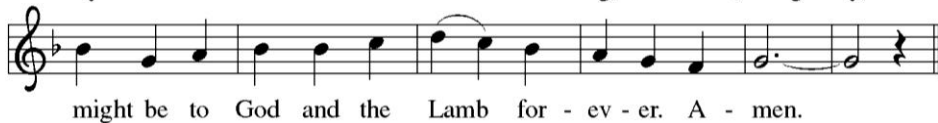
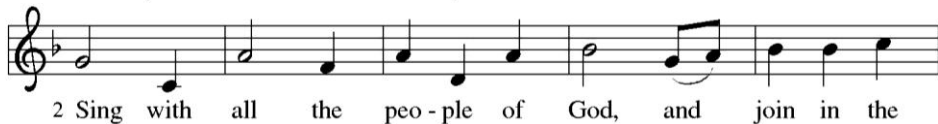
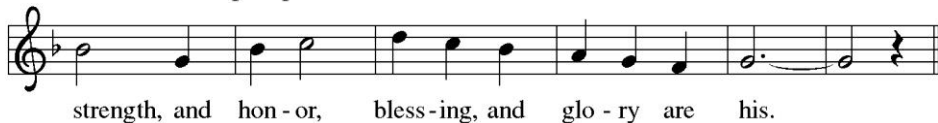
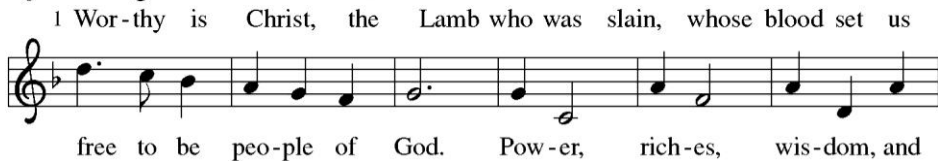
Help, save, comfort, and de - fend us, gra - cious Lord.

A - men.

HYMN OF PRAISE

Refrain

This is the feast of vic - to - ry for our God. Al - le -





*PRAYER OF THE DAY

P: Let us pray. Almighty God, gracious Lord, we thank you that your Holy Spirit renews the church in every age. Pour out your Holy Spirit on your faithful people. Keep them steadfast in your word, protect and comfort them in times of trial, defend them against all enemies of the gospel, and bestow on the church your saving peace, through Jesus Christ, our Savior and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. **A: Amen.**

MUSICAL MEDITATION

"I found the answer," by Mahalia Jackson

WORD

FIRST READING: JEREMIAH 31:31-34

"The days are surely coming" is a formula to indicate that the prophet is speaking of the Day of the Lord – the time when God will act to fulfill the divine promises, and sin will become unthinkable. While this Day will come at the end of time, there are "pre-echoes" of that Day, points in the meantime when the hand of God is evident and our lives are transformed. For Jeremiah, the return of Israel from exile in Babylon, foreseen in this passage, is one of those pre-echoes. For Christians, the crucifixion and resurrection of Christ is the premier pre-echo, but our baptism and, in fact, every Sunday we gather are pre-echoes as well.

³¹ 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. ³² 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. ³³ 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. ³⁴ 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.

L: The word of the Lord. **A: Thanks be to God.**

PSALM 46

This psalm was the inspiration for “A Mighty Fortress,” Luther’s most famous hymn. The first several verses have also provided connections with the Wartburg, the castle in which Luther took refuge after being condemned by the emperor. The whole psalm sums up very well the work of the Word and the Spirit in the thinking of the Reformers – providing both sustenance and safety.



The Lord of hosts is with us; the God of Ja-cob is—our strong-hold.



¹God is our [refuge] and strength,
a very present [help] in trouble.

² Therefore we will not fear, ... though the [earth] be moved,
and though the mountains shake in the [depths of] the sea;

³ though its waters [rage] and foam,
and though the mountains tremble [with] its tumult. *Antiphon*

⁴ There is a river whose streams make glad the [city] of God,
the holy habitation of the [Most] High.

⁵ God is in the midst of the city; ... it shall [not] be shaken;
God shall help it at the [break] of day.

⁶The nations rage, ... and the [king]-doms shake;
God speaks, ... and the [earth melts] away. *Antiphon (vs. 7)*

⁸ Come now, ... regard the [works of] the LORD,
what desolations God has brought up-[on] the earth;

⁹ behold the one who makes war to cease in [all] the world;
who breaks the bow, ... and shatters the spear, ... and burns the [shields] with fire.

¹⁰ “Be still then, ... and know that [I] am God;
I will be exalted among the nations; ... I will be exalted [in] the earth.” *Antiphon (vs. 11)*

Text from *Evangelical Lutheran Worship* © 2006 & music by Thomas Pavlechko © 2004, 2012 admin. Augsburg Fortress.

SECOND READING: ROMANS 3:19-28

In the past two chapters, Paul has been telling the Christians at Rome that, while Jews have been given and have not fulfilled the law of Moses, Gentiles have been given and have not fulfilled the law

implanted naturally in each human. We have no hope, therefore of being worthy to enter into a right relationship with God. Unless...

[Paul writes:] ¹⁹ 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. ²⁰ For no human will be justified before him by deeds prescribed by the law, for through the law comes the knowledge of sin.

²¹ But now, apart from the law, the righteousness of God has been disclosed and is attested by the Law and the Prophets, ²² the righteousness of God through the faith of Jesus Christ for all who believe. For there is no distinction, ²³ since all have sinned and fall short of the glory of God; ²⁴ they are now justified by his grace as a gift, through the redemption that is in Christ Jesus, ²⁵ whom God put forward as a sacrifice of atonement by his blood, effective through faith. He did this to demonstrate his righteousness, because in his divine forbearance he had passed over the sins previously committed; ²⁶ it was to demonstrate at the present time his own righteousness, so that he is righteous and he justifies the one who has the faith of Jesus.

²⁷ Then what becomes of boasting? It is excluded. Through what kind of law? That of works? No, rather through the law of faith. ²⁸ For we hold that a person is justified by faith apart from works prescribed by the law.

L: The word of the Lord. **A: Thanks be to God.**

*GOSPEL ACCLAMATION

The musical notation is written on three staves in a single system. The first staff begins with a treble clef and a key signature of one flat (B-flat). It contains the melody for the first line of the acclamation. The second staff continues the melody and includes the lyrics 'al - le - lu - ia, al - le - lu - ia.' below it. The third staff continues the melody and includes the lyrics 'al - le - lu - ia, al - le - lu - ia.' below it. The system concludes with a double bar line. To the right of the third staff, the text 'Repeat alleluia' is written.

If you continue in my word, you are truly | my disciples,*
and you will know the truth, and the truth will | make you free.

*GOSPEL READING: JOHN 8:31-36

After the feeding of the 5000, Jesus claimed that anyone eating his flesh and drinking his blood would share his eternal life. Whether because the notion of cannibalism was so distasteful or because he claimed to give what only God could, Jesus began to lose popularity from that point on. Even some of his disciples left, and it seems that it is with these disappointed former followers that Jesus speaks in today's Gospel.

P: The Holy Gospel according to St. John, the 8th chapter. **A: Glory to you, O Lord.**

³¹ Jesus said to the Jews who had believed in him, "If you continue in my word, you are truly my disciples, ³² and you will know the truth, and the truth will make you free." ³³ 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'?"

³⁴ Jesus answered them, "Very truly, I tell you, everyone who commits sin is a slave to sin. ³⁵ The slave does not have a permanent place in the household; the son has a place there forever. ³⁶ So if the Son makes you free, you will be free indeed."

P: The gospel of the Lord. **A: Praise to you, O Christ.**

SERMON

*HYMN OF THE DAY: "Built on a Rock" (ELW 652)



1 Built on a rock the church shall stand, e - ven when stee - ples are
2 Sure - ly, in tem - ples made with hands God the Most High is not
3 Christ builds a house of liv - ing stones: we are his own hab - i -
4 Yet in this house, an earth - ly frame, Je - sus the chil - dren is
5 Through all the pass - ing years, O Lord, grant that, when church bells are



fall - ing; crum - bled have spires in ev - 'ry land, bells still are
dwell - ing— high in the heav'ns his tem - ple stands, all earth - ly
ta - tion; he fills our hearts, his hum - ble thrones, grant - ing us
bless - ing; hith - er we come to praise his name, faith in our
ring - ing, man - y may come to hear your Word, who here this



chim-ing and call - ing—call - ing the young and old to rest, call-ing the
tem - ples ex - cel - ling. Yet God who dwells in heav'n a - bove deigns to a -
life and sal - va - tion. Where two or three will seek his face, he in their
Sav - ior con-fess - ing. Je - sus to us his Spir - it sent, mak-ing with
prom-ise is bring - ing: "I know my own, my own know me; you, not the



souls of those dis - tressed, long - ing for life ev - er - last - ing.
bide with us in love, mak - ing our bod - ies his tem - ple.
midst will show his grace, bless-ings up - on them be - stow - ing.
us his cov - e - nant, grant-ing his chil-dren the king - dom.
world, my face shall see; my peace I leave with you. A - men."

4 Now we may gather with our King;
E'en in the lowliest dwelling;
Praises to Him we there may bring;
His wondrous mercy forth telling.
Jesus His grace to us accords!
Spirit and life are all His words.
With truth he hallows His temple.

6 Here stands the font before our eyes
Telling how God did receive us;
The altar speaks Christ's Sacrifice
And what His table does give us;
Here sounds the Word that does proclaim
Christ yesterday, today the same,
Eternal Son: our Redeemer.

5 Yet in this house, an earthly frame,
Jesus the children is blessing;
hither we come to praise his name,
faith in our Savior confessing.
Jesus to us his Spirit sent,
making with us his covenant,
granting his children the kingdom.

7 Through all the passing years, O Lord,
grant that, when church bells are ringing,
many may come to hear your Word,
who here this promise is bringing:
"I know my own, my own know me;
you, not the world, my face shall see;
my peace I leave with you. Amen."

Text: Nikolai F. S. Grundtvig, 1783–1872; tr. Carl Doving, 1867–1937, adapt.
Music: KIRKEN DEN ER ET GAMMEL HUS, Ludvig M. Lindeman, 1812–1887
Text © 1958 *Service Book and Hymnal*, admin. Augsburg Fortress

Duplication in any form prohibited without permission or valid license from copyright administrator

*INVITATION TO BAPTISM

*APOSTLES' CREED

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**

Seeking the Spirit of God who makes all things new, we pray for the church and the world.

A brief silence.

As we celebrate Reformation Sunday, we remember the witness of Martin Luther and the reformers of the church in every generation. Empower us to continue the work of reform and renewal in our own day. Hear us, O God: **A: Your mercy is great.**

We pray for the healing of natural places despoiled by pollution and human greed. Bless the land entrusted to our care: Tussey, Nittany, Rothrock Forest, the Scotia Barrens, and Slab Cabin Run. Give all living creatures access to safe land, water, and air. Hear us, O God: **A: Your mercy is great.**

We pray for our criminal justice systems and all those whose lives are affected by them. Give wisdom and discernment to police, probation officers, judges, and attorneys; give courage and peace to prisoners and the formerly incarcerated. Hear us, O God: **A: Your mercy is great.**

We ask your blessing upon all people who have been harmed by the church and its leaders, that the truth may make them free. We pray for the relief of all those who are sick or suffering (*especially*). Hear us, O God: **A: Your mercy is great.**

We give thanks for those exploring or returning to a life of faith. Encourage and guide them, that they may find their hope in you. Hear us, O God: **A: Your mercy is great.**

Here other intercessions may be offered.

With gratitude, we remember those disciples who paved the way for us and all of our beloved dead, especially Wayne Calvin Shearburn and Helen Rudolph, Former Organist. Hear us, O God: **A: Your mercy is great.**

Trusting in your boundless grace, O God, we lift up these spoken prayers and those in our hearts; through Jesus Christ our Lord. **A: Amen.**

*PEACE

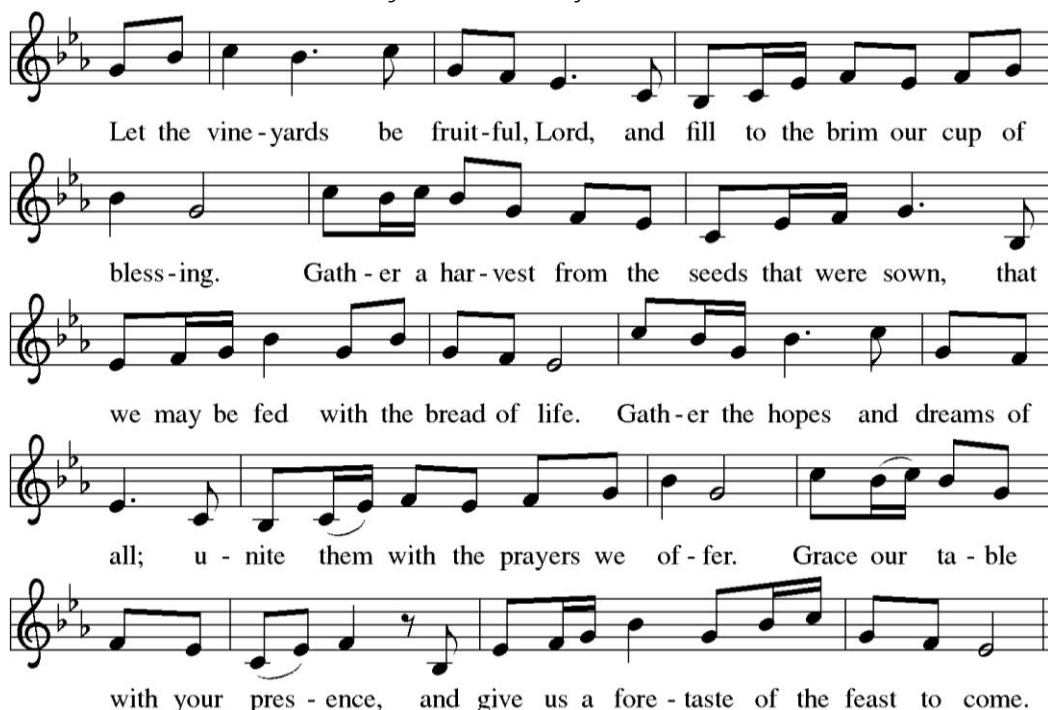
P: The peace of Christ be with you always. **A: And also with you.**

MEAL

OFFERING

MUSICAL OFFERING

*OFFERTORY *"Let the Vineyards Be Fruitful"* (ELW 184)



Let the vine-yards be fruit-ful, Lord, and fill to the brim our cup of
bless-ing. Gath-er a har-vest from the seeds that were sown, that
we may be fed with the bread of life. Gath-er the hopes and dreams of
all; u-nite them with the prayers we of-fer. Grace our ta-ble
with your pres-ence, and give us a fore-taste of the feast to come.

Text: John W. Arthur, 1922-1980

Music: Ronald A. Nelson, b. 1927

Text and music © 1978 *Lutheran Book of Worship*, admin. Augsburg Fortress.

Duplication in any form prohibited without permission or valid license from copyright administrator.

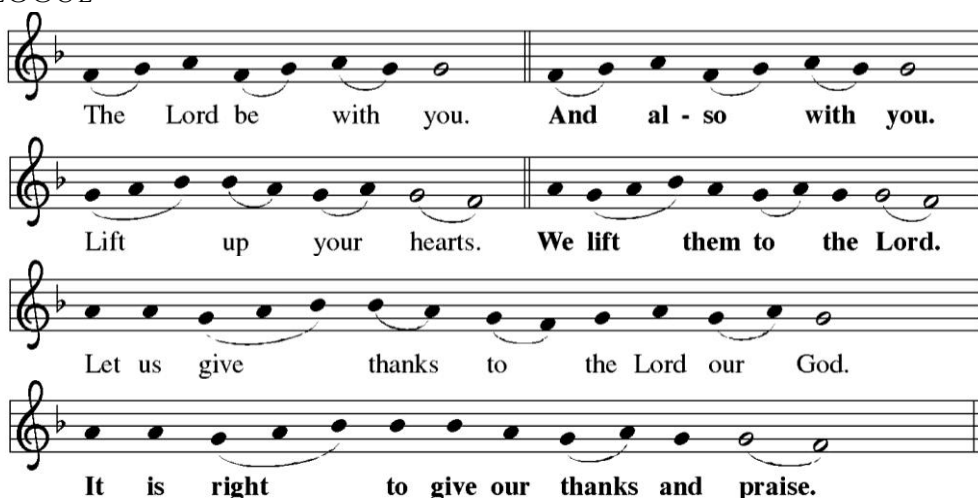
*OFFERING PRAYER

L: Let us pray: God of creation, you send rain and the earth springs forth abundantly. All blessings are from you; make us generous with what we have. Use our gifts, our abilities, and our hearts in service to you and in love to our neighbors, today and always.

A: Amen.

*THE GREAT THANKSGIVING

* DIALOGUE



The Lord be with you. And al - so with you.

Lift up your hearts. We lift them to the Lord.

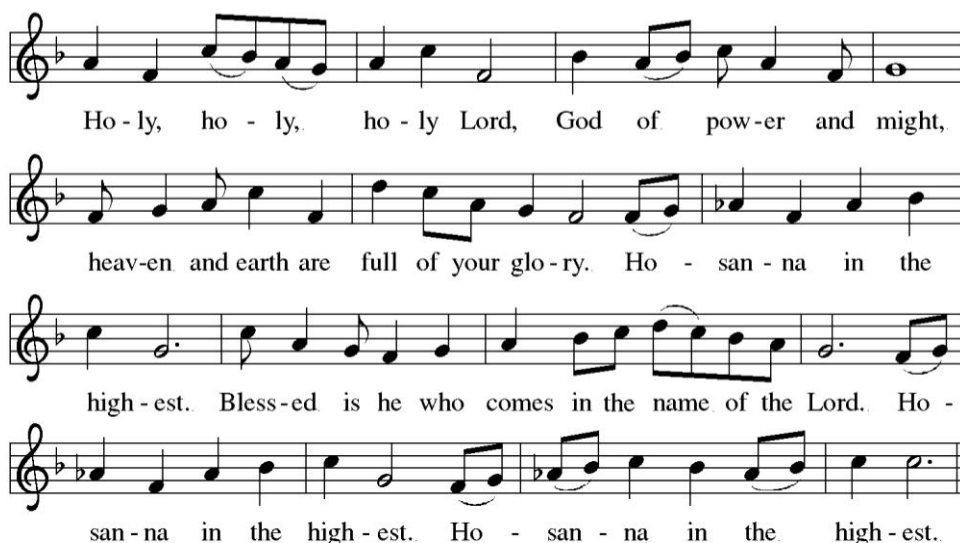
Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

*PREFACE

P: 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:

*SANCTUS



Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might,

heav - en and earth are full of your glo - ry. Ho - san - na in the

high - est. Bless - ed is he who comes in the name of the Lord. Ho -

san - na in the high - est. Ho - san - na in the high - est.

*THANKSGIVING AT THE TABLE

P: We praise you, all-holy God, our Covenant Lord, Redeemer, and Strength of Truth,
for the universe beyond our knowing, for seas, forests, and fields,
for creatures seen and unseen, and for all the places we humans call home.

We praise you for your covenant people, for Moses, Miriam, and Aaron,
and for centuries of faithful Christians, for Mary Magdalene, Peter and Paul,
for Luther, Melanchthon, and Katarina von Bora,
Muhlenberg and Fedde, Bonhoeffer and Hammar skjöld,
and for all servants of the Reformation.

We praise you, O God, for Jesus Christ,
who embodies forgiveness, grants us grace, and sets us free from sin and evil.

On the night before he died,
he 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.

And so we remember your Word,
his life, death, and glorious resurrection,
his presence in this meal around the world, and his promise to come again,

A: Amen! Come, Lord Jesus.

And we proclaim the mystery of our faith:

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

We pray, O God, for your Spirit, who is your law, grace, and freedom.

Bless this meal and all those who share it; continue the reformation of your churches;
and renew this world with your mercy, healing, justice, and peace,

A: Amen! Come, Holy Spirit.

We praise you, all-holy God, Father, Son, and Holy Spirit,
mighty Fortress, victorious Champion, powerful Shield,
yesterday, today, tomorrow, and forever. **A: Amen!**

*LORD'S PRAYER

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

Our Father, who art in heaven, Our Father 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.

hallowed be your name,
your kingdom come,
your will be done,
on earth as in heaven.

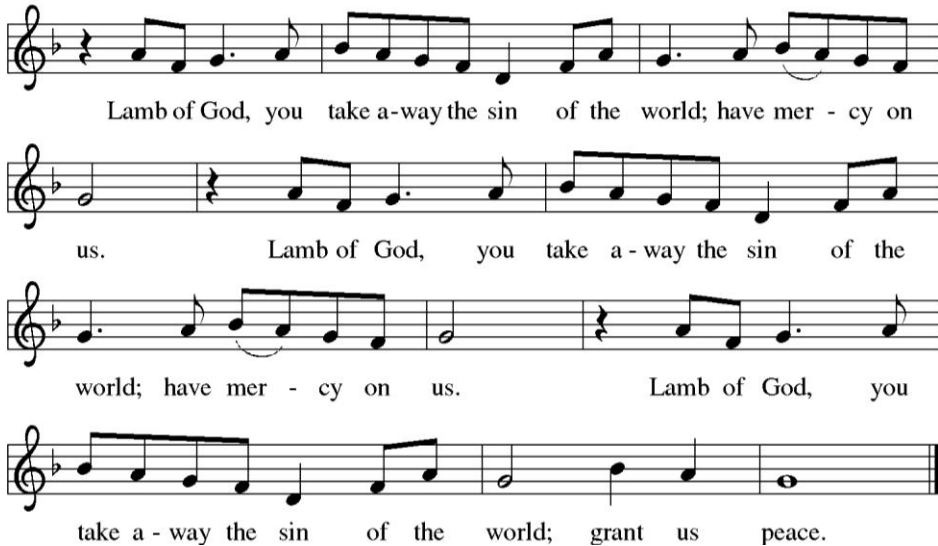
Give us today our daily bread.
Forgive us our sins,
as we forgive those
who sin against us.
Lead us not into time of trial,
but deliver us from evil.

For the kingdom, the power,
and the glory are yours
forever and ever. Amen.

*INVITATION TO COMMUNION

P: Christ invites you to this table. All who are thirsty, all who are hungry, come!

*LAMB OF GOD



Lamb of God, you take a-way the sin of the world; have mer - cy on
us. Lamb of God, you take a - way the sin of the
world; have mer - cy on us. Lamb of God, you
take a - way the sin of the world; grant us peace.

COMMUNION

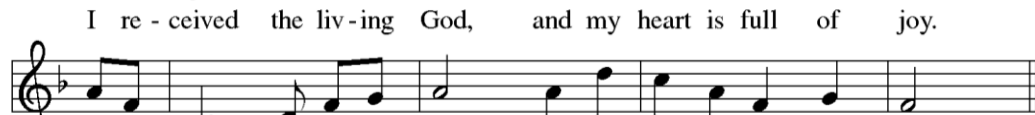
P: The body of Christ, given for you. L: The blood of Christ, shed for you. **A: Amen.**

COMMUNION: "I Received the Living God" (ELW 477)

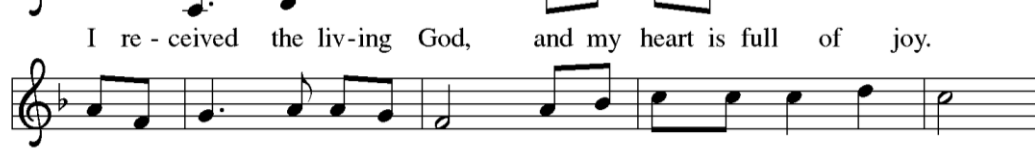
Refrain



I re - ceived the liv - ing God, and my heart is full of joy.

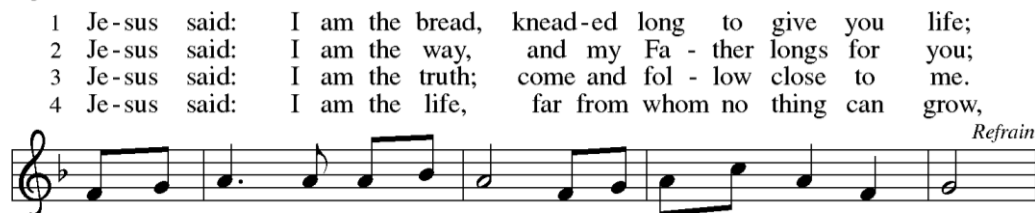


I re - ceived the liv - ing God, and my heart is full of joy.



1 Je - sus said: I am the bread, knead - ed long to give you life;
2 Je - sus said: I am the way, and my Fa - ther longs for you;
3 Je - sus said: I am the truth; come and fol - low close to me.
4 Je - sus said: I am the life, far from whom no thing can grow,

Refrain



you who will par - take of me need not ev - er fear to die.
so I come to bring you home to be one with us a - new.
You will know me in your heart, and my word shall make you free.
but re - ceive this liv - ing bread, and my Spir - it you shall know.

Text: Anonymous
Music: LIVING GOD, Anonymous

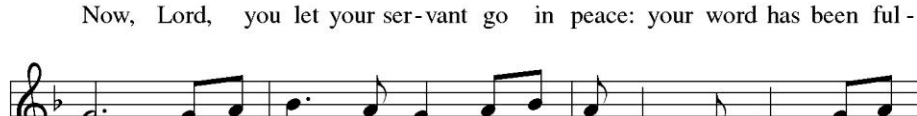
*POST-COMMUNION BLESSING

P: The body and blood of our Lord Jesus Christ strengthen and preserve you, body, mind, and soul, now, and unto eternal life. **A: Amen.**

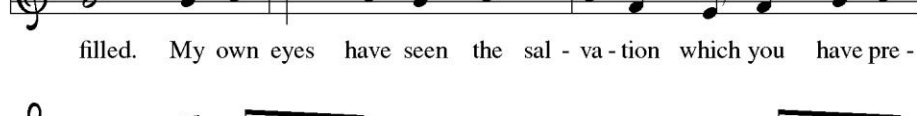
*POST-COMMUNION CANTICLE – *Nunc Dimittis* (Now, Lord)



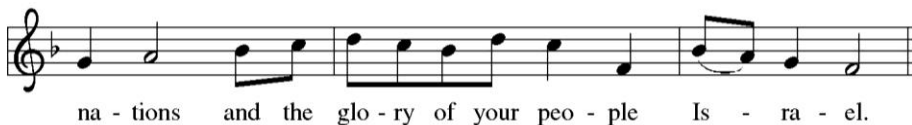
Now, Lord, you let your ser - vant go in peace: your word has been ful -



filled. My own eyes have seen the sal - va - tion which you have pre -



pared in the sight of ev - 'ry peo - ple: a light to re - veal you to the



***POST-COMMUNION PRAYER**

L: Let us pray. Sustaining God, with this bread and cup, you nourish us with mercy and abundant life. By your Spirit, send us from this table to serve a needy world. Make us living signs of your liberation, healing, and love, following the way of Jesus, in whose name we pray. **A: Amen.**

SENDING

***SENDING OF COMMUNION**

P: Gracious God, loving all your family with a mother's tender care: As you sent the angel to feed Elijah with heavenly bread, assist those who set forth to share your word and sacrament with those who are *sick, homebound, and imprisoned*. In your love and care, nourish and strengthen those who will receive this sacrament, and give us all the comfort of your abiding presence through the body and blood of your Son, Jesus Christ, our Lord. **A: Amen.**

ANNOUNCEMENTS

You may be seated.

***CHARGE TO THE PEOPLE**

***BLESSING**

P: The Lord bless you and keep you. The Lord's face shine on you with grace and mercy. The Lord look upon you with favor and give you peace. In the name of the Father, and the Son, ✠ and the Holy Spirit. **A: Amen.**

***SENDING HYMN:** *"The Church's One Foundation" (ELW 654)*



1 The church's one foun - da - tion is Je - sus Christ, her Lord;
 2 E - lect from ev - 'ry na - tion, yet one o'er all the earth,
 3 Though with a scorn - ful won - der this world sees her op - pressed,
 4 Through toil and trib - u - la - tion and tu - mult of her war,
 5 Yet she on earth has u - nion with God, the Three in One,



she is his new cre - a - tion by wa - ter and the word.
 her char - ter of sal - va - tion one Lord, one faith, one birth:
 by schisms . . rent a - sund - er, by her - e - sies dis - tressed,
 she waits the con - sum - ma - tion of peace for - ev - er - more;
 and mys - tic sweet com - mu - nion with those whose rest is won.



From heav'n he came and sought her to be his ho - ly bride;
 one ho - ly name she bless - es, par - takes one ho - ly food,
 yet saints their watch are keep - ing; their cry goes up: "How long?"
 till with the vi - sion glo - rious her long - ing eyes are blest,
 Oh, bless - ed heav'n-ly cho - rus! Lord, save us by your grace,



with his own blood he bought her, and for her life he died.
 and to one hope she press - es with ev - 'ry grace en - dued.
 and soon the night of weep - ing shall be the morn of song.
 and the great church vic - to - rious shall be the church at rest.
 that we, like saints be - fore us, may see you face to face.

Text: Samuel J. Stone, 1839–1900

Music: AURELIA, Samuel S. Wesley, 1810–1876

***DISMISSAL**

L: Go out in joy. Be led forth in peace.

A: Thanks be to God.

POSTLUDE

REFLECTIONS FOR AFTER WORSHIP

Know God, Know Ourselves

This is a Sunday packed with beautiful images, deep-seeded ideas, and a rich history. For life-long Lutherans, these things can provoke a sense of pride in our denomination, but Reformation Sunday is not “Lutheran Pride Day.” Instead it is a day focused on knowing God truthfully and, in light of God’s unbelievable grace, understanding who we are as people of faith and children of God.

Luther spent a great deal of time trying to know who God was and to find ways of expressing what he came to know and believe so that others would know God too. He used coarse language, drank beer, and wrote hymns using tunes people knew and recognized. When he wrote his catechism he used language his small son could understand. He even translated the Bible into the language people spoke. Truth about God and our faith, as complex as it is, should be something we can grasp and wrestle with.

Reformation Sunday is certainly a festival day where we celebrate and remember our history, but it should also be a day to reexamine our faith. Part of that is recognizing the truth about our inadequacies, our failings, and our sinfulness. The law is like a mirror in a room with intense fluorescent lights; it shows us who we are with every flaw and wrinkle. But God doesn’t look at us in that mirror. The truth about God brings us new knowledge about ourselves. God shines a new light on us, forgiving and forgetting our iniquities and sins.

The message of Reformation Sunday is God’s love for us. It is a love that frees us and redefines us as people of God and as members of the whole body of Christ. In God’s eyes, we are beautiful.

COMMENTS FROM THE CLOUD OF WITNESSES

Every renewal of the church essentially consists in an increase of fidelity to her own calling. Undoubtedly this explains the dynamism of the movement toward unity. Christ summons the church, as she goes her pilgrim way, to that continual reformation of which she always has need, insofar as she is a human institution here on earth.

Consequently, if, in various times and circumstances, there have been deficiencies in moral conduct or in church discipline, or even in the way that church teaching has been formulated—to be carefully distinguished from the deposit of faith itself—these should be set right at the opportune moment and in the proper way.

—Decree on Ecumenism, Second Vatican Council [Vatican Council II, *The Basic Sixteen Documents*, Revised Translation in Inclusive Language, ed. Austin Flannery, OP (Northport, NY: Costello Publishing Company, 1996), 507-508.]

UPCOMING COMMEMORATIONS

OCTOBER 26: PHILIPP NICOLAI, † 1608; JOHANN HEERMANN, † 1647; PAUL GERHARDT, † 1676; HYMNWRITERS

These great hymnwriters all worked in seventeenth-century Germany in times of war and plague. Nicolai, a pastor, lost 1,300 parishioners to plague, 170 in one week. He wrote “O Morning Star, how fair and bright” and “Wake, awake, for night is flying.” Heermann’s hymns, including “Ah, holy Jesus,” often express the emotions of faith. Gerhardt, perhaps the greatest Lutheran hymnwriter, was a pastor in Berlin.

OCTOBER 27: WAYNE CALVIN SHEARBURN, † 2002

OCTOBER 28: HELEN RUDOLPH, FORMER ORGANIST, † 2022; SIMON AND JUDE, APOSTLES

We know little about these apostles. Simon is listed as “the zealot” or Cananean in New Testament lists. Jude, also called Thaddeus, asked Jesus at the last supper why he had revealed himself to the disciples but not to the world.

OCTOBER 31: REFORMATION DAY

By the end of the seventeenth century, many Lutheran churches celebrated a festival commemorating Martin Luther’s posting of the Ninety-five Theses, a summary of abuses in the church of his time. At the heart of the reform movement was the gospel, the good news that it is by grace through faith that we are justified and set free.



SERVING TODAY

Worship Leader.....	Pastor Paul Tomkiel
Assisting Minister.....	Art Reede
Musicians.....	Michelle McMullen
Sacristan.....	Ann Reede
Reader.....	Ann Reede

ABOUT ST. PAUL

PURPOSE

We are a beacon, boldly sharing the light of Jesus' grace and love.

MISSION

Guided by Jesus, we strengthen faith, deepen compassion, extend generosity, and serve community.

CORE VALUES

Faith ♡ Compassion ♡ Generosity ♡ Community

OUR BIBLE VERSES

As Paul was going along and approaching Damascus, suddenly a light from heaven flashed around him. [Jesus said,] 'Paul is an instrument whom I have chosen to bring my name before the nations.' – Acts 9:3,15

LAND ACKNOWLEDGEMENT

St. Paul is located on the original and ancestral homelands of the Conestoga-Susquehannock people, where we gather. We also acknowledge the Seneca, Cayuga, Lenne Lenape, as well as all of our Indigenous siblings who have and continue to care for this place – this land – and call it their home.

Find out more about the Conestoga-Susquehannock at www.conestogasusquehannocktribe.com

COPYRIGHT AND LICENSE INFORMATION

From sundaysandseasons.com. Copyright © 2026 Augsburg Fortress. All rights reserved. Reprinted by permission under Augsburg Fortress Liturgies Annual License #SAS000528. New Revised Standard Version Updated Edition. Copyright © 2021 National Council of Churches of Christ in the United States of America. Used by permission. All rights reserved worldwide. Revised Common Lectionary, Copyright © 1992 Consultation on Common Texts, admin Augsburg Fortress. Used by permission. Hymns reprinted and streamed under OneLicense Annual License, A-726322 for Aug 11, 2026 - Aug 10, 2027. Introductions to the texts are written by the Rev. Dr. Mark Oldenburg and used with permission. The metrical versions of the psalm has been written by Tim and Julie Tennent in order to provide an open source psalter for public and private worship. Permission is granted to use these metrical settings for public worship with acknowledgement of the source. Permission is not granted for commercial use or financial charge.