

[Welcome to the Community Church of Richmond

United Church of Christ

Our Church at Worship on the 32nd Sunday of Ordinary Time

November 7, 2021

10:00 A.M.

Our Mission: To be an inviting, caring faith community connecting with Christ.

Welcome, visitors! Our greeters have welcome bags to share with you, so please make sure they know you're visiting.

Tune into Facebook at 10:00 on Sunday to share this time of worship.

You can access that video even if you don't have a Facebook account – just type in <https://www.facebook.com/CommunityChurchOfRichmond/>

WE GATHER TO WORSHIP GOD

GATHERING MUSIC

Penny Kraft

WORDS OF WELCOME

Rev. Hope Molozaiy

GATHERING SONG “How Great is Our God”

Kim May

VERSE 1: **The splendor of the King, clothed in majesty;
Let all the earth rejoice, all the earth rejoice.
He wraps Himself in light, and darkness tries to
hide;
And trembles at His voice, and trembles at His
voice**

CHORUS: **How great is our God, sing with me, how great is
our God
And all will see how great, how great is our God**

VERSE 2: **And age to age He stands, and time is in His
hands;
Beginning and the End, Beginning and the End.
The Godhead three in one, Father Spirit Son;
The Lion and the Lamb, the Lion and the Lamb.**

CHORUS 2X

OPENING PRAYER

Cheryl Heber

Leader: O God, you summon the day to dawn,
you teach the morning to waken the earth.

People: Great is your name. Great is your love.

Leader: For you the valleys shall sing for joy;
the trees of the field shall clap their hands.

People: Great is your name. Great is your love.

Leader: For you the monarchs of the earth shall bow,
the poor and persecuted shall shout for joy.

People: Great is your name. Great is your love.

Leader: Your love and mercy shall last forever,
fresh as the morning, sure as the sunrise.

People: Great is your name. Great is your love.

HYMN

“We Praise You, O God”

#420

WE LISTEN TO THE WORD OF GOD

SCRIPTURE READING The Gospel according to John 2:13-22

The Passover of the Jews was near, and Jesus went up to Jerusalem. In the temple he found people selling cattle, sheep, and doves, and the money changers seated at their tables. Making a whip of cords, he drove all of them out of the temple, both the sheep and the cattle. He also poured out the coins of the money changers and overturned their tables. He told those who were selling the doves, “Take these things out of here! Stop making my Father’s house a marketplace!” His disciples remembered that it was written, “Zeal for your house will consume me.”

The Jews then said to him, “What sign can you show us for doing this?” Jesus answered them, “Destroy this temple, and in three days I will raise it up.” The Jews then said, “This temple has been under construction for forty-six years, and will you raise it up in three days?”

But he was speaking of the temple of his body. After he was raised from the dead, his disciples remembered that he had said this; and they believed the scripture and the word that Jesus had spoken.

SCRIPTURE READING The Prophet Jeremiah 1:4-10, 7:1-11

Now the word of the Lord came to me saying, “Before I formed you in the womb I knew you, and before you were born I consecrated you; I appointed you a prophet to the nations.”

Then I said, “Ah, Lord God! Truly I do not know how to speak, for I am only a boy.”

But the Lord said to me, “Do not say, ‘I am only a boy’; for you shall go to all to whom I send you, and you shall speak whatever I command you. Do not be afraid of them, for I am with you to deliver you, says the Lord.”

Then the Lord put out his hand and touched my mouth; and the Lord said to me, “Now I have put my words in your mouth. See, today I appoint you over nations and over kingdoms, to pluck up and to pull down, to destroy and to overthrow, to build and to plant.”

The word that came to Jeremiah from the Lord: Stand in the gate of the Lord’s house, and proclaim there this word, and say, Hear the word of the Lord, all you people of Judah, you that enter these gates to worship the Lord. Thus says the Lord of hosts, the God of Israel: Amend your ways and your doings, and let me dwell with you in this place. Do not trust in these deceptive words: “This is the temple of the Lord, the temple of the Lord, the temple of the Lord.”

For if you truly amend your ways and your doings, if you truly act justly one with another, if you do not oppress the alien, the orphan, and the widow, or shed innocent blood in this place, and if you do not go after other gods to your own hurt, then I will dwell with you in this place, in the land that I gave of old to your ancestors forever and ever.

Here you are, trusting in deceptive words to no avail. Will you steal, murder, commit adultery, swear falsely, make offerings to Baal, and go after other gods that you have not known, and then come and stand before me in this house, which is called by my name, and say, “We are safe!”—only to go on doing all these abominations? Has this house, which is called by my name, become a den of robbers in your sight? You know, I too am watching, says the Lord.

MESSAGE Everybody Wants to Change the World

WE RESPOND TO THE WORD OF GOD

TIME OF CONFESSION

One: God of life, do not darken your light to us.
 Do not limit your joy in us.
 Do not shut your door to us.
 God of life, do not refuse us your mercy.

All: Lord, do not refuse us your mercy.

One: O God of life, eternity cannot hold you, nor can our little words catch the magnificence of your kindness. Yet in the space of our small hearts and in silence, you can come close and repair us.

Quiet pause

O God of life, grant us your forgiveness
for our careless thoughts, for our thoughtless deeds,
for our empty speech, and the words we use to wound.

All: Lord, do not refuse us your mercy.

One: O God of life, grant us your forgiveness
for our false desires, for our hateful actions,
for our wastefulness, and for all we left untended.

All: Lord, do not refuse us your mercy.

One: O loving Christ, hanged on a tree yet risen in the morning, scatter the sin from our souls as the mist from the hills; begin what we do, inform what we say, redeem who we are.

**All: In you we place our hope, our great hope, our living hope, on this day and forever more.
Amen.**

HYMN

“O For a World”

#575

CELEBRATION OF HOLY COMMUNION

Invitation

Communion Prayer and the Lord’s Prayer

**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.
Amen.**

Words of Remembering

Now as they were eating together, Jesus took bread, and blessed, and broke it and gave it to the disciples, saying, “Take and eat. This is my body which is given for you. Do this in remembrance of me.” In the same way after supper, Jesus took a cup, and after giving thanks, gave it to them and said, “Drink of it, all of you; This cup is the new covenant in my blood, which is poured out for you and many. Do this, as often as you drink it, in remembrance of me.”

Prayer of Consecration – Place your hands over the bread and cup you have before you as we pray:

Come, Holy Spirit, come. Come to each table that’s been prepared for you today. Bless each bite and each sip that we share in your name today. Bless each of us in our eating and drinking; wherever we are, let our eyes be opened, so that we might recognize the risen Christ in our midst, in each other, in our enemies, and in all for whom Christ lived and died. Amen.

We Share the Elements – Partake of what is before you as you share your table with Christ.

Prayer of Thanksgiving (unison)

**Bountiful God, we give you thanks
that you have refreshed us at your table
by granting us the presence of Christ.
Strengthen our faith, increase our love for one another,
and send us forth into the world in courage and in peace,
rejoicing in the power of the Holy Spirit. Amen.**

SONG RESPONSE “Doxology”

**Praise God from whom all blessings flow.
Praise God, all creatures here below.
Praise God, above, you heavenly host.
Creator, Christ, and Holy Ghost.**

THE OFFERING

Invitation to Give: We are so thankful for the continued financial support that we have continued to receive during this time! You may always send your check directly to the church at PO Box 246, Richmond IL, 60071.

Prayer of Dedication

You might pray as you write your check and address your envelope to the church... **May all that we give – be it our money or ourselves – be used to heal and to help, to repair and to restore, to comfort and to care. May all that we give be used so we might be your church, O God. Amen.**

NEWS OF THE CHURCH

DISMISSAL WITH BLESSING

Pastoral Benediction

Sending Song “God Be With You”

**God be with you ‘til we meet again:
By good counsel, guide, uphold you;
With a shepherd’s care enfold you;
God be with you ‘til we meet again.
‘Til we meet, ‘til we meet, ‘til we meet at Jesus’ feet.
‘Til we meet, ‘til we meet,
God be with you ‘til we meet again.**

POSTLUDE

Liturgy Credits: Opening prayer, Wee Worship Book, p. 25 (“morning Liturgy C”), Confession, same, p. 31 (“Morning Liturgy D)

We are still not serving fellowship snacks or coffee, but you are welcome to visit together in the sanctuary after worship.

CHURCH NEWS

BIBLE STUDY is back! We meet on Zoom each Tuesday at 1:30pm. Our Meeting ID is 896 5130 1635 and the passcode is 003204. No special knowledge is needed!

This Tuesday, we'll be studying Jeremiah 29: 1,4-14.

BUTTER BRAID FUNDRAISER

Our Butter Braid fundraiser for the Wider Missions Ministry begins today! Paper order forms are available at the church; if you're not in worship and would like one, plan to stop by during the week to pick one up. You can also order online at

<https://store.myfundraisingplace.com/f1f2d7cf-7cae-45d9-b415-41551063ca4e> (Sent out to you earlier this week.) You can share that link with family and friends as well.

IMPORTANT: Butter Braid products **CANNOT** be shipped directly to individuals and so all orders must be picked up by you or someone local. If you order online, the website will say that the church will deliver to your address, but we need you to **PICK UP** your orders at the building.

All orders must be in – on paper or online – by November 14th. The products will be delivered **TO THE CHURCH** on Wednesday, Nov 17th, and you should plan to pick yours up that day between 4:30 and 6:30PM..

Each delicious product costs \$14, and helps support people in need in our community.

If you have questions or need help ordering, contact Karen Wootton (kaywoo10@yahoo.com) or Office Manager Brandi Pletcher (office@richmonducc.org).

PRAYERS for the Week of November 7, 2021

If you have prayer updates or announcements to share, Please send them to BOTH Pastor Hope (pastorhope@richmonducc.org) AND our office manager, Brandi Pletcher (office@richmonducc.org). THANKS!
We will leave a person on our list for four weeks, unless asked to leave them on longer.

JOYS

Birthdays: Lydia Blanton (Nov 10)

PRAYERS FOR:

Deann Workmon

Bill Haase's daughter, Barb Haase

Marti Swanson's long-time friend, Judy Coomes Wenzel

Sheryl Vezina

Ongoing Prayers:

Lydia Blanton's friend, Natalie, and Natalie's family

Julie Leighninger

Marti Swanson's brother, John Baldwin

Ella Watts, Melissa Jones's mother

Louise Strah's niece, Amy Lenik

Members and Friends who are Homebound or in Nursing Facilities:

Mercedes Ahlgrim (New Mexico), Sharon Mensing (Sterling),

Bob Krueger, Betty Waspi

Words of Thanks

Thanks to Jim Speaker, who has mowed the church lawn all summer & fall, keeping things looking great.

Thanks to Ron Obara & Charles Kemp for staying after church last week to work on our audio system.

Bible Background

We've spent the past few weeks with stories of King Solomon, son of King David, who organized the building of the great temple in Jerusalem. Solomon made many questionable choices as king – he used the people of Canaan as slaves to build God's house, much like the king of Egypt once used the Israelites; he took many women as wives, from many lands and backgrounds; he made political treaties with Egypt. So after he died, there was fighting about who would be the next king, and the kingdom broke in two. The northern kingdom, made up of ten of the twelve tribes of Israel, was known as Israel. The southern kingdom, made up only of the tribes of Judah and Benjamin, was known as Judah; Jerusalem is in the southern kingdom.

About 100 years after Solomon died, the northern kingdom was conquered by the empire of Assyria. Now another hundred years has passed, and the empire of Babylon is increasing in strength and threatening the little land of Judah.

The book of Jeremiah covers several traumatic and tumultuous decades in the kingdom of Judah. Jeremiah seems to have first been called to his ministry in about the year 627 BCE. About 20 years later (around 603 BCE), Judah 'was conquered' – they became a part of the Babylonian Empire, no longer independent. In 597 BCE, King Jehoiakim of Judah led a failed revolt against Babylon, which resulted in the first round of exiles being taken from Judah against their will to Babylon; those were mostly political and religious leaders. At that point, Jeremiah was still in Jerusalem, trying to help those who remained rebuild their lives. Ten years later, a second attempted rebellion resulted in Babylon forces destroying Jerusalem, including the temple, and a much greater number of Judeans taken into exile. Jeremiah was forced into exile Egypt, and that's the last we know of him.

All of the prophets, whose books make up about 1/3 of the Old Testament, deal with the crisis and the trauma of the conquering of their homeland, which God had given them, the destruction of Jerusalem (the cherished and holy city of David) and of the temple, where they believed God had promised to stay with them, and the incredibly trauma of the exile. Their world as they knew it was completely broken. While the book of Jeremiah begins by describing events before the exile, it didn't get put into its final form until after that tragic time. And so even the events from before the exile are being described by a person who has already lived through the exile.

We Praise You, O God

420

Julia C. Cory, 1902; alt.

1 We praise you, O God, our Re - deem - er, Cre - a - tor;
 2 We wor - ship you, God of our moth - ers and fa - thers;
 3 With voic - es u - nit - ed our prais - es we of - fer,

in grate - ful de - vo - tion our trib - ute we bring.
 through life's storm and tem - pest our guide you have been.
 and glad - ly our song of thanks - giv - ing we raise.

We lay it be - fore you, we kneel and a - dore you;
 When per - ils o'er - take us, you nev - er will for - sake us,
 Our sins now con - fess - ing, we pray for your bless - ing;

we bless your ho - ly name, glad prais - es we sing.
 and with your help, O God, in life's strug - gles we win.
 to you, our great Re - deem - er, for - ev - er be praise!

Julia Bulkley Cady Cory wrote this hymn for Thanksgiving in 1902 at the invitation of the organist of New York's Brick Presbyterian Church who felt that the familiar words to Kremser contained too much militaristic imagery.

Tune: KREMSEK 12.11.12.11.
 Valerius, Nederlandsch Gedenklanck, 1626

O for a World

575

*Miriam Therese Winter, 1987**Acts 4:32-35; 1 Cor. 1:26-31; 1 Pet. 3:8-12*

The musical score is written in G major (one sharp) and 3/2 time. It consists of two systems. The first system has a vocal line and a bass line. The vocal line begins with a treble clef and a key signature of one sharp. The lyrics are: 1 O for a world where ev - ery-one re - spects each oth - er's ways, 2 O for a world where goods are shared and mis - er - y re - lieved, 3 We wel - come one world fam - i - ly and strug - gle with each choice 4 The poor are rich, the weak are strong, the fool - ish ones are wise. 5 O for a world pre - par - ing for God's glo - rious reign of peace, The second system continues the vocal line and bass line. The lyrics are: Where love is lived and all is done with jus - tice and with praise. Where truth is spo - ken, chil - dren spared, e - qual - i - ty a - chieved. That o - pens us to u - ni - ty and gives our vi - sion voice. Tell all who mourn: out - casts be - long, who per - ish - es will rise. Where time and tears will be no more, and all but love will cease.

Inspired by Charles Wesley's phrase "O for a thousand tongues" and the familiar tune Azmon, Miriam Therese Winter wrote this hymn envisioning a new world order for the Presbyterian Women's Triennial Conference in 1982. It was later recrafted and recorded by the Medical Mission Sisters.

Tune: AZMON C.M.

Carl G. Gläser, 1828

Adapt. Lowell Mason in Modern Psalmody, 1839