

# Old Orchard Church 1981-2013

Celebrating 32 Years of God's Covenant Love

September 29, 2013 -- 10:15 to 11:50 a.m.

Various art work and music is in the printed copy of this bulletin.

**Jesus answered...“Just as Moses lifted up the snake in the desert, so the Son of Man must be lifted up, that everyone who believes in him may have eternal life. For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life....”**

**“Now is the time for judgment on this world; now the prince of this world will be driven out. But I, when I am lifted up from the earth, will draw all men to myself.” He said this to show the kind of death he was going to die. The crowd spoke up, “We have heard from the Law that the Christ will remain forever, so how can you say, ‘The Son of Man must be lifted up’? Who is this ‘Son of Man’?”**

—John 3:14-16; 12:31-34

*Our purpose is to be a community of Jesus Christ's followers,  
who in our time and place and by the power of the Holy Spirit, enjoy God and  
bring pleasure to him, and for the sake of the world live as  
a demonstration of who God is.*

~ Purpose Statement, Old Orchard Church ~  
(adopted November 2007)



## Reflections on Grace and the Work of Christ

By the Spanish Roman Catholic teacher and leader, Juan Valdés (1500-1541)

Adapted from *The Benefit of Christ*, ed. By James M. Houston (1984)

Juan de Valdés was the son of a Spanish nobleman...who was educated at the new university of Alcalá near Madrid, Spain, which focused attention on biblical studies. Before that formal education, a Franciscan reformer, Alcaraz, had introduced Juan to the Bible, and especially to Pauline thought....

Both men were tried by the Spanish Inquisition. Alcaraz was earlier condemned and imprisoned in 1524, but Valdés was released on the recommendation of his professors at Alcalá in 1529...and fled in 1531 to Italy. What followed his flight were the most fruitful years of his life. Living in Naples between 1536 and his death in 1541, he wrote a number of books to instruct his close friend, the widow Juilia Gonzaga. The *Spiritual Alphabet* (c. 1536) was the first evangelical manifesto to be published in Italy to proclaim the doctrine of justification by faith.

*There is no evidence that either Valdés or his circle of friends were in touch with the Reformation sources of Luther, Calvin, or other works in the 1530s.* Yet later at the trial of Valdés's friend, Cardinal Carnecci, before the Inquisition, the Inquisition judge saw no distinction between Lutheranism and Valdés's teaching.

*One Hundred and Ten Divine Considerations* [from which the first two paragraphs below are taken] was compiled about 1540. Kept by Juilia Gonzaga after Valdés's death, it was eventually published in 1550.

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### GOD'S COVENANT IN JESUS CHRIST

Since we owe our very existence to God, we were created with the obligation to love God, to depend upon Him, and to submit to His rule. Yet another law rules in our being, that of disobedience (Romans 3:20). And so powerful is this law of sin that, try as we may, we never succeed in pleasing God as we should. In knowing this, God sent His Son to fill our obligation on our behalf. In believing in the righteousness of Christ, we are saved from the penalty of disobedience. We have failed to obey our covenant of creation. So instead we have been justified and adopted into God's family to have eternal life....

We accept four realities in this covenant in Christ. *First*, we believe in Christ for salvation and are free from the punishment that is so justly due to us. *Second*, we believe in Christ for justification so that we are assured of our fellowship in His divine nature. *Third*, we believe in Christ's resurrection, and so we have eternal life in His risen life. *Fourth*, we believe in being His children and so we are freed from the natural inclination to sin.

In believing these four realities, we see how God works them in us. We enjoy the first two in this life, and we shall enjoy the latter two in a future life. In the meanwhile, let us wait and persevere in the covenant which has been made for us by Jesus Christ our Lord....

Let a person divest himself of all Christless modes of justification....Let him only embrace the justification that is in Christ, which consists in believing. Let him strive in prayer to God and ask that he would cause him to feel peace of conscience.

### BELIEVING WITH DIFFICULTY IS BETTER THAN TO DO SO WITH EASE

Among those who bear the name of Christian, I know that there are two classes of men. One finds it extremely easy to believe all that is said to them in matters of religion. For the other it is extremely difficult. It appears to me that the facility of belief in the first group comes from superstition and superficial thought, while the difficulty in the other comes from excessive reflection. The one never exercises prudence, while the other finds it hard to believe anything at all. So the one will believe many things that are false, perhaps giving more credit to the false than to the true. While the other never believes in the false, but also hesitates to ever accept the truth.

Pondering on this matter, I find that only the Holy Spirit can help both classes of men. On the one hand, the Spirit of God will gradually disabuse the former of what is false, while he will authenticate to the other the things that are true. Both struggle, one to be more critical, the other to be less cynical.

### FROM A LETTER TO JULIA GONZAGA

Note well, Signora, that as you experience and enjoy the sweetness of the love of Christ here in this world, see this as an earnest of what is yet to come when you will be perpetually with him. Then you will not hesitate to call it Eternal Life. And when you enjoy this as an inward experience, yours will be truly a living faith. Because you will have the *experience of it actually within yourself*.



# Celebrating the Gospel of God's Faithful Grace in the Cross of Jesus Christ

## Pre-service music

## Greeting

## Prelude

"The Old Rugged Cross"

George Bernard (1913)

On a hill far away stood an old rugged cross,  
The emblem of suffering and shame;  
And I love that old cross where the dearest and best  
For a world of lost sinners was slain.

So I'll cherish the old rugged cross,  
Till my trophies at last I lay down;  
I will cling to the old rugged cross,  
And exchange it some day for a crown.

## Call to worship

## Song of the Three Holy Children

(adapted from a 1<sup>st</sup> century B.C. Jewish song of praise)

**Leader:** Blessed are you, Lord God of our fathers;

**All:** To you be praise and glory forever!

**Men:** Blessed be your name of glory and holiness;

**All:** To you be praise and honor forever!

**Women:** Blessed are you in the holy place of your glory;

**All:** To you be praise and glory forever!

**Leader:** Blessed are you on the throne of your kingdom;

**All:** To you be praise and power forever!

**Women:** Blessed are you, sounding the deeps;

**All:** To you be praise and glory forever!

**All:** You who are enthroned above the cherubim;

To you be praise and glory, honor and power forever!

**Men:** Blessed are you in heaven and in the skies;

**All:** To you be praise and glory forever and ever!

**Leader:** You who ride the wings of the wind;

**All:** To you be praise and glory forever!

**Women:** Who does ride on the waves of the sea;

**All:** To you be praise and honor forever!

**Men:** May all the angels and departed saints bless you!

**All:** To you be praise and glory forever!

**Leader:** By the heavens, by the earth, and by the sea,

**All:** To you Lord God, be praise and power forever!

Glory be to the Father, and to the Son, and to the Holy Spirit.

Yesterday, today, and forever:

to the Living God, be praise and glory, honor and power! Amen.

**Song of Thankfulness for those in glory who believed before us**

**"For All the Saints Who From Their Labors Rest"**

## **Confessing our disloyalties to the Lord who bought us**

**The call to live out the power of the cross**

from Romans 12

### **Prayer for owning our faults**

**O Consuming Fire in heaven, O tender Father in heaven,  
Together we confess our faults, our failings, our disobedience,  
And say with shame:  
We have violated the law of love that governs the world.**

Through this year  
Each of us alone, some of us as families,  
All of us together as one people here,  
Have not lived worthy of your Son Jesus Christ.  
With everlasting love he spent himself for us,  
Going to the cross, enduring the shame;

**But too often we loved him poorly, and followed him with half our hearts.  
Sometimes with indifference, sometimes with cutting tongues,  
We failed each other in your Body, here and elsewhere.  
We have not prayed like a mother, for those who have gone out from us:  
South City Church and Midtown;  
The missionaries and ministries we partner with, who sacrifice much.  
The many who from this corner,  
Have come and gone into the wide world, to follow Christ.**

Too often we have not stepped out of the boat,  
Playing it safe rather than being open to courageous conversations  
with unbelieving friends and neighbors  
To the end that they might know you, as Savior and Friend.

**Or we have grown selfish with our possessions and time,  
Indifferent to your command to practice hospitality,  
To love mercy and do justice,  
And heed the needs, the cries, of the weak and the marginalized.**

**We have cared more about the trivialities of our culture  
Than the basics of our precious Faith,  
Delivered once to the saints of old, and revealed for our sake.  
We do not love your unshakeable Kingdom Lord Jesus, as we should.**

O Father forgive us;

**O Lord Jesus, our Advocate in heaven: Hear our confession;  
Plead our cause at the Mercy Seat once more;  
Be the One to lift our head,  
And fill us afresh with the Spirit of holiness,  
The Spirit of grace. Amen.**

**Rededicating ourselves to our Captain and his purposes**

**I Feel the Winds of God Today**

Words: Jessie Adams (1907); Music: Kingsfold C.M.D.



**Grace and forgiveness extended from the finished work of Christ** 2 Corinthians 5:17-21

**Litany of thanksgiving to the King**

**Leader:** In the midst of the pain of a broken and rebellious world, caught up in the violence of war and terror, in economic upheaval and unending controversy, in the devastation of flood, fire and drought; right into the shame of failure and guilty consciences, we say to each other: **“Sing and rejoice in your God, for he has done marvelous things!”** In the weakness of his church—chastened and humbled—God shows the power of the gospel.

**People:** To the seen and the unseen world, he displays his triumph in the crucified Messiah:

- L:** from every race and language and country he gathers his elect children and makes them one nation among the nations, east and west, north and south—holy in Christ forever. This is the day the Lord has made!
- P:** **We will rejoice and be glad in it! Our help is in the name of the Lord, who made heaven and earth; in the Lord, who takes for himself a people, to be light for the nations. For the display of his own splendor, God has reconciled the world to himself; he made us his ambassadors, to the end that others too, might be taken up into the saving power of Christ, in the Kingdom of God.**
- L:** Rejoice in the Lord always! I will say it again—rejoice!
- P:** **O Father, as often as we have sincerely brought our sins, our unbelief, our lukewarm love to the cross, you have nailed them there, and freed us from our guilt. Christ has died! Christ is risen! His goodness is now counted ours, and the Spirit brings Christ's resurrected life into our deadness. By your mercy, the wasteland places of our hearts and lives, have begun to be like the garden of the Lord. Christ is coming again!**
- L:** It is a day to be glad! Through our Lord Jesus Christ, the infinite God has come near; the High and Holy One lives with us, and even now works to bring together all things in the universe, having made peace by the blood of Christ's cross.
- ALL:** **It is the Lord's Day! Christ is alive! All those who have gone before us and trusted him, are saints around his throne in praise. Even so, come quickly Lord Jesus. Alleluia and amen.**

### **Offering our gifts and gratitude to Christ for his Kingdom**

#### **Mighty Lord, Extend Your Kingdom**

Joseph Cottle (1828) v. 2 anon. (words) & Gregory Wilbur (music)



## **Down by the Riverside**

①

Gonna lay down my burden, (clap, clap)  
Down by the riverside, down by the riverside, down by the riverside.  
Gonna lay down my burden,  
Down by the riverside, study war no more.h

### **Refrain:**

I ain't gonna study war no more,  
I ain't gonna study war no more, study war no more,  
I ain't gonna study war no more,  
I ain't gonna study war no more, study war no more.

②

Gonna put on my long white robe,  
(Where?) Down by the riverside  
Down by the riverside, down by the riverside  
Gonna put on my long white robe,  
(Where?) Down by the riverside  
study war no more.

### **Refrain**

③

Gonna lay down my sword and shield (Yes sir)  
Down by the riverside (Yes sir)  
Down by the riverside (Yes sir), down by the riverside (Yes sir)  
Gonna lay down my sword and shield  
(A-ha) down by the riverside  
study war no more.

## **Well May The World Go**

### **1) Solo:**

Loud may the bells ring,  
The children dance,  
The old folks sing;  
Praise rides the cherub wing  
On this Easter Day!

### **2) Choir:**

Low bend the angel eyes,  
The proud wills,  
The humble-wise;  
Look, look the Prince does rise  
On this Easter Day!

### **Choir:**

Well may the world go,  
The world go, the world go;  
Well may the world go  
On this Easter Day!

*(All join on the rest of the song)*

3)

Deep may the love go,  
The peace heal,  
The vineyard grow;  
Truth may the people know  
On this Easter Day!

### **Refrain:**

Well may the world go,  
The world go, the world go;  
Well may the world go  
On this Easter Day!

4)

Shout out the reign of Life,  
The death of fear,  
The ended strife;  
Hell's now with malice rife  
On this Easter Day!

### **(Refrain)**

5)

Scorn now the Death-sting,  
The war chant,  
The fearful Thing;  
Love the loving Father-King  
On this Easter Day!

### **(Refrain)**

## Proclaiming the Word of the Cross

“The Power of the Cross: “A Life Sold Out to Christ and His Kingdom” Galatians 2:18-20; 6:11-18  
*Ron Lutjens, preaching*

**2**<sup>18</sup> If I rebuild what I destroyed, I prove that I am a lawbreaker. <sup>19</sup> For through the law I died to the law so that I might live for God. <sup>20</sup> I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me.

**6**<sup>11</sup> See what large letters I use as I write to you with my own hand! <sup>12</sup> Those who want to make a good impression outwardly are trying to compel you to be circumcised. The only reason they do this is to avoid being persecuted for the cross of Christ. <sup>13</sup> Not even those who are circumcised obey the law, yet they want you to be circumcised that they may boast about your flesh. <sup>14</sup> May I never boast except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world. <sup>15</sup> Neither circumcision nor uncircumcision means anything; what counts is a new creation. <sup>16</sup> Peace and mercy to all who follow this rule, even to the Israel of God. <sup>17</sup> Finally, let no one cause me trouble, for I bear on my body the marks of Jesus. <sup>18</sup> The grace of our Lord Jesus Christ be with your spirit, brothers. Amen.

(Galatians 2:18-20; 6:11-18 NIV)

## Communion in the Body and Blood of Christ

### Song of Hope

“The New Jerusalem” Bruce Vantine (1986)

Words are in the print copy.

## The Kingdom Blessing on God's People

We celebrate the Lord's Supper weekly—and in a circle, at the end of worship. A word of direction is given, and with this everyone stands and moves to the walls. The cup is passed in two forms: in a chalice and then in small individual cups. You are free to choose. And as this is the Supper of the Lord Christ, please listen to the instructions we give as to what qualifies a visitor to participate. **But whether you intend to take communion or not, please join us in the circle.**



*Special thanks to all the musicians, and the Old Orchard Church choir, for their wonderful music today.*

### **Credits**

**Cover art:** Title page from John Calvin’s commentary on the minor prophets published in Geneva, Switzerland in 1567. The snake on the cross that the top of the anchor becomes probably represents Christ rather than Satan (see John 3:14 if a snake seems an unfitting symbol for Christ, a Savior full of love), while the lower hand steadying the anchor represents God the Holy Spirit, and the upper hand, God the Father. The I C just below the hands are probably the first two initials of “Jesus Christ” (in Latin), identifying him as the anchor. The sea creatures symbolize the gods of pagan mythology and represent the dangers and destructive powers humans are always exposed to. The Latin inscription on either side of the picture reads (moving from the left side to the right): *Christ, our one and only sacred anchor, secures those tossed upon the sea, and is our only salvation for all time.*

**Art** on pp. 2 & 9. Pen and ink drawings by the Czech artist and typographer Oldřich Hlavsa (1905-1995).

#### ***Songs:***

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All invited to join us after worship at Larson Park  
for a picnic lunch!

**Directions to Larson Park**

- Going west on Amelia turn right on to Fairlawn to Newport.
- Turn left onto Newport Avenue
- Turn left onto E. Kirkham Avenue [becomes Brentwood Blvd. at Manchester]
- Pass Larson Park on left.
- Turn left on to Denver Place. And you are at the park! Park and join us!

**Larson Park**

**OOC**