

## GATHERING

### Prelude

### Welcome

### Call to Worship

One: The grace of our Lord Jesus Christ be with you all.

**All: And also with you.**

One: Come to Christ, whose words are words of eternal life.

**All: We have faith, knowing that Jesus is the Holy One of God.**

One: Come to Christ, who holds our hopes and our fears.

**All: We have faith, knowing that the Spirit is here among us now.**

One: Let us worship God the Father, Son and Spirit together.

### Gathering Song: Trinity Song

Refrain 1: Holy Father, Son and Spirit, Holy Communion, three-in-one.

Refrain 2: Come, with your peace, with your invitation: bind us together in Holy Love.

Sandra McCracken\*\*

## PRAISING

### Prayer of Adoration

Holy One of mystery and power,  
there is no God like you in heaven above or on earth below.  
You promise to be with us, and You promise to pour out  
Your steadfast and holy love on all who walk with you.

In the beauty of this place, we have come to pray, to worship, to receive healing and hope.  
We come from the struggles and triumphs of the week,  
needing to feel the soothing presence of God. Lord, be with us this day.

In gratitude, we rejoice that you have provided a special place where we may gather to talk of your presence and love; to sing your praises; and to be empowered to go forth to serve you.

During this time of worship, open our hearts and minds to hear the truths You have for us. Strengthen us, and sharpen our focus so that we may continue to become Your disciples.

As we sing and pray and listen, be with us; move within and among us.

We pray this in the name of Jesus Christ, our Savior and Guide. Amen.

### Praise to the Lord, the Almighty

*Refrain: Hallelujah, hallelujah, hallelujah, hallelujah!*

Praise to the Lord, the Almighty, the King of creation!  
O my soul, praise Him, for He is thy health and salvation!  
All ye who hear, now to His temple draw near; sing now in glad adoration. *Refrain*

Praise to the Lord, who o'er all things so wondrously reigneth,  
Shelters thee under His wings, yea, so gently sustaineth!  
Has thou not seen how thy desires e'er have been granted in what He ordaineth? *Refrain*

Praise to the Lord, O let all that is in me adore Him!  
All that has life and breath, come now with praises before Him!  
Let the amen sound from His people again; gladly forever adore Him. *Refrain*

Joachim Neander and Stralsund Gesangbuch\*\*

### Jesus at the Center

Jesus at the center of it all. Jesus at the center of it all.

From beginning to the end, it will always be, it's always been You, Jesus, Jesus.

*Refrain: Nothing else matters; nothing in this world will do.  
Jesus, You're the center. Everything revolves around You, Jesus, You.*

Jesus, be the center of my life. Jesus, be the center of my life.  
From beginning to the end, it will always be, it's always been You, Jesus, Jesus. *Refrain*

From my heart to the heavens, Jesus, be the center.  
It's all about You. Yes, it's all about You.

Jesus, be the center of Your church. Jesus, be the center of Your church.  
And every knee will bow, and every tongue shall confess You, Jesus, Jesus. *Refrain*  
Israel Houghton, Micah Massey and Adam Ranney\*\*

## **BELONGING**

### **Kids on the Steps**

#### **Prayer of Confession**

When we offer God our confession, we join the beautiful work of reconciliation, which begins with our reconciling with God. Trusting in our Partner in grace, let us make our confession, first in silent prayer.

Holy God, we ask for your help, your power, your Spirit, so that we can amend our lives and grow more each day into the image of Christ.

We confess that we often fear what is different. We confess that it can be easier to lock the doors of our community than to receive those who don't look like we look, love like we love, or vote the way we vote. We confess that we have not always lived out your call to share in abundant life and unconditional love.

We believe that you have the power to turn us around to a more inclusive and kingdom-minded way of living, so we ask you to do that. We ask you to give us the courage to change. We ask that you give us the energy, intelligence, imagination, and love to be your people in all we say and do. Amen.

#### **Assurance of God's Forgiveness**

One: Hear the Good News: we are forgiven!

We are set free to go out into the world and be the loving, gracious, hopeful people of God.

**All: Thanks be to God!**

#### **Song: See How Good It Is – Psalm 133**

See how good it is, ga - ther - ing with friends,  
Sad di - vi - sions cease, we're or - dained as priests,  
See the earth re - newed, by the morn - ing dew,  
wel - com - ing the stran - ger in: see how good it is  
spread - ing out God's joy - ful feast: see how good it is  
all cre - a - tion sings the truth: see how good it is  
When God's chil - dren live as one, by the Spi - rit we be - come



the op - en arms of God to a world in need of love.

Sandra McCracken and Wendell Kimbrough\*\*

## FORMING

### Sermon: 1 Kings 5:1-5; 8:27-30, 41-43

What you're doing is less important than How

-My Mom has always been the queen of the inspirational newspaper clipping. A couple weeks ago, she sent me, my brother and our spouses a story written by Mike Kerrigan, an attorney from North Carolina. Mr. Kerrigan describes his ride on a shuttle bus from the Hertz rental car lot to the Denver airport. You know how you can come back from vacation with your head down in your phone, dreading every undone task calling your name? But Mike was surprised awake first by the music – A Groovy Kind of Love - then by the 'festive bunting' he say, then by the driver, Dave Moller's, announcement that he had been piloting shuttle buses for Hertz for 45 years. The people applauded. Dave Moller told them humorous, comfortable-in-his-skin stories that spanned four decades. When they arrived at the airport, this driver jumped up from his driver's seat and (as if he hadn't done this over and over and over) moved suitcases to curbside with a joyful lightness of heart and foot. It got Mike Kerrigan thinking about daily work and its influence on those watching. He writes: 'whatever a [person's] vocation in life happens to be, what [they do] is scarcely more important than how [they do] it' (emphasis mine).

-And *that*, it turns out, is the theme of the chapters from God's redemptive story that we open today as we come to Solomon, son of David and Bathsheba, and his vocation to build the Lord's Temple in Jerusalem.

I'm going to share a longer-than-usual selection of verses from 1 Kings chapters 5 – 8. And I invite you to consider both *what* Solomon has been called to build, and *how* he has been called to build it.

**The Message: 5** <sup>1-4</sup> Hiram king of Tyre (in present day Lebanon) sent ambassadors to Solomon when he heard that Solomon had been crowned king in David's place. Hiram had loved David his whole life. Solomon responded, saying, "You know that David my father was not able to build a temple in honor of God because of the wars he had to fight on all sides, until God finally put them down. But now God has provided peace all around—no one against us, nothing at odds with us.

<sup>5-6</sup> "Now here is what I want to do: Build a temple in honor of God, *my* God, following the promise that God gave to David my father... (that his son would build the Temple). And here is how you can help: Give orders for cedars to be cut from the Lebanon forest; my loggers will work alongside yours and I'll pay your men whatever wage you set...."

<sup>10-12</sup> In this way Hiram (king of Tyre/Lebanon) supplied all the cedar and cypress timber that Solomon wanted. In his turn, Solomon gave Hiram 125,000 bushels of wheat and 115,000 gallons of virgin olive oil. He did this every year. [here note the perfect irony of the people of Lebanon working collaboratively to build Solomon's Temple in Israel]

<sup>13-18</sup> King Solomon raised a workforce of thirty thousand men from all over Israel. He sent them in shifts of ten thousand each month to the Lebanon forest.... Solomon also had seventy thousand unskilled workers and another eighty thousand stonecutters up in the hills—plus thirty-three hundred foremen managing the project .... Following the king's orders, they quarried huge blocks of the best stone—... for the foundation of The Temple....

**6** <sup>1-6</sup> ...The Temple that King Solomon built to God was ninety feet long, thirty feet wide, and forty-five feet high....<sup>8-10</sup> ... Solomon built and completed The Temple, finishing it off with roof beams and planks of cedar.

<sup>11-13</sup> The word of God came to Solomon saying, "**About this Temple you are building—what's important is that you *live* the way I've set out for you** and *do* what I tell you, following my instructions carefully and obediently. Then I'll **complete in you the promise I made to David** your father. I'll **personally take up my residence among the Israelites**—I won't desert my people Israel" ....

<sup>19-22</sup> The Inner Sanctuary within The Temple was for housing the Ark of the Covenant.... This Inner Sanctuary was a cube, thirty feet each way, all plated with gold. The Altar of cedar was also gold-plated. Everywhere you looked there was pure gold—walls, ceiling, floor, and Altar. Dazzling! <sup>23-28</sup> Then he made two cherubim, gigantic angel-like figures, from olivewood. Each was fifteen feet tall....<sup>29-30</sup> He then carved engravings of cherubim, palm trees, and flower blossoms on all the walls of both the Inner and the Main Sanctuary....<sup>37-38</sup> ... It took Solomon seven years to build it.

**8** <sup>1-2</sup> Bringing all this to a climax, King Solomon called in the leaders of Israel... to bring up the Ark of the Covenant of God from ... the City of David....

<sup>22-25</sup> Before the entire congregation of Israel, Solomon took a position before the Altar, spread his hands out before heaven, and prayed,

O God, God of Israel, there is no God like you ... who unswervingly keeps covenant with his servants and relentlessly loves them as they sincerely live in obedience to your way....

NRSV: 27 "Will God indeed dwell on the earth? Even heaven ... cannot contain you, much less this house that I have built!...<sup>30</sup> Hear the plea of your servant and of your people Israel when they pray toward this place; O hear in heaven your dwelling place; hear and forgive.../ <sup>41-43</sup> And don't forget the foreigner who is not a member of your people Israel but has come ...because of your reputation. ...Listen from your home in heaven. (and) Honor the prayers of the foreigner so that people all over the world will know who you are and what you're like and will live in reverent obedience before you, just as your own people Israel do.... This is the Word of the Lord. *Thanks be to God.* Let's pray: O, Lord what a great work it is that you have called us to. Show us the way, even as we strike out to build your kingdom, to be faithfully yours in the building. Amen.

-OK so a couple things to notice:

First. What is the great work of Solomon's life and calling? His great end (or purpose)? To ascend to the throne of David means it is his vocation to build a Temple for the Lord. To steward the power of his reign to build something beautiful, to bring his very best. Did you hear the scope of the endeavor? Could you feel the scale and grandeur of it - the international partnership, the thousands of artisans and foremen, the burden of care to bring the finest materials and artistry to bear in building something worthy of God?

It may be worth pausing to ask: what is the work you have been called to? The vocation that demands your very best?

Second. Did you notice what Solomon prays in dedicating the Temple? He prays that the Lord God might hear the prayers of God's people Israel. That God might meet them here. That when they pray toward this House, the Lord who cannot be contained, might choose to close the distance between heaven and earth to be *present*, to heed Israel's prayers, in particular their cries for forgiveness. Solomon prays that this Sanctuary might be the touchpoint of God's grace for God's people, the lightning rod between heaven and earth, where their relationship with God is energized.

But there's more. Solomon prays not *only* that the Lord will hear the prayers of *Israel*, but that the Lord will hear and heed the prayers of *foreigners* to Israel, quote 'that people all over the world will know who you are and what you're like and will live in reverent obedience before you, just as your own people Israel do.'

It's an evangelical prayer. That through this work, not only God's people Israel, but also those *other* to Israel would come to know the Lord of mercy who heeds their prayers. Do you remember the promise to Abraham? Are you holding on to this redemptive thread that stitches the Old and New Testaments together? What was it? That the Lord would bless him, and through his descendants, as many as the stars, all the nations of the world would be blessed.

What's going on here? Solomon has been called to build a Temple, yes, but in building the *Lord's* Temple, he has been called to build something for the *blessing of all people*. And this is not only *Solomon's* calling, but the promise and calling of Israel. The promise and calling fulfilled in Christ. The promise and calling being built in and through those who follow Christ. For we, too, are stars lit for Abraham. Foreigners drawn to the Lord's mercy in Christ. We are heirs of God's promise and calling. Blessed to be a blessing. Called to be building the kingdom of God on earth as it is in heaven. This is the great end of our prayer, the great end of our labor.

-OK. So I asked you to listen for not only for *what* Solomon is called to build, but *how* he is called to build it. There's a verse tucked in the middle of all the construction work that could be easy to miss. Maybe you heard it: The word of God came to Solomon saying, **"About this Temple you are building—what's important is that you live the way I've set out for you and do what I tell you, following my instructions carefully and obediently.** (repeat) Then I'll complete in you the promise I made to David your father. I'll personally take up my residence among the Israelites...' (my emphasis).

In all the busy chaos of construction, all the checklists and budgeting, all the relational and organizational challenges – in all the stress and striving toward the big end of building something worthy of God – there's this quiet word *from* God to center the whole endeavor: 'About this Temple you are building,' says the Lord, 'the *means* are as important – even *more* important – than the *ends*. While you're building, remember what's important. And what's important is that you live the way I've called you to live.

Love God with all your heart. Love your neighbor as yourself. Do justice. Love mercy. Walk humbly. Love your enemy. Pray. Wash feet.

Can you think of instances where people of faith have chosen to pursue ostensibly holy ends, but have justified less-than-faithful means to reach those ends? We could think more glaring examples like colonialism and conversion by sword. Or we could think more subtly, perhaps...

I used to get all angry at my dinner table trying to get my boys to close their eyes and be quiet so we could pray. To just settle down. Invariably there was a snicker or the sound of chewing or even a sneaky lunge for food or physical struggle that made me want to blow a gasket. But exactly how full of good news is it to yell 'Would you just shut up so we can pray?!'

I tried to change strategies. What if I *lived* as the Lord set out for me to live while trying to build my boys' lives? What if I simply practiced praying genuinely before meals? And what if they came to know their father to be someone who, not because of his job, not because he wanted to control them, *desired* to become a man of prayer? Would that build something?

I love this invitation to self-inspection inserted in the story of what Solomon is doing (even doing ostensibly for God) because I think it reminds us, reminds *me*, that *what* you and I may be trying to build, is, in kingdom terms, scarcely as important as *how*.

-So. What is the grand thing you are doing? And how are you doing it?

Are you pursuing an education, investing in relationships, building a career, raising a child, electing a president? What are you doing? And just *how* are you going about getting there? Will you live the way our Lord has set out for you and will you *do* what our Lord tells you, following his Word carefully and obediently? Because 'about this thing you are doing,' no matter how grand it may be, what's *important* is allegiance to Jesus.

In a world where so much arrogance, insult, falsehood, prejudice and violence has become normal and can come to seem acceptable, it's important for us to hear the good news of this Word hidden at the heart of Scripture: That the ends, no matter how great, do not justify the means. Solomon's kingdom will fall. And so will the Temple. It is only *discipleship* that builds God's unending kingdom.

-Watching Dave Moller pilot his shuttle bus made Mike Kerrigan think of a question Bernard of Clairvaux put to himself often: 'What does it matter in light of eternity?' As Kerrigan writes, 'Asking this frequently of oneself reminds [us] that all earthly tasks, from bus driving to lawyering, are comparatively small. All that matters in the end is the love with which we do them.'

Maybe you will wish to build this little question into what you are building? 'What does it matter in light of eternity?'

-Today we celebrate All Saints Day. It's a day to honor and give thanks for the communion of saints in heaven and on earth who have tried to keep recalling that what's important is to live for Jesus. It's a day to give thanks for imperfect persons who have, in light of God's grace and a vocation to bear blessing to everyone, lived asking how their little daily choices might add up to a taste of Christ's forever love.

All Saints Day, then, is a celebration of *discipleship*, through which God will bring blessing on all nations.

From the Apostle Paul:

2 1-2 ...[H]ere's what I want you to do, God helping you: Take your everyday, ordinary life—your sleeping, eating, going-to-work, and walking-around life—and place it before God as an offering' (Romans 12.1-2).

He might have added: because *what* you do is scarcely as important as *how* you do it.

In the name of the Father and the Son and the Holy Spirit. Amen.

### Song of Response: All Are Welcome



Let us build a house where love can dwell and all can safe - ly  
Let us build a house where proph - ets speak, and words are strong and  
Let us build a house where love is found in wa - ter, wine and  
Let us build a house where hands will reach be - yond the wood and



live. A place where saints and chil - dren tell how  
true. Where all God's chil - dren dare to seek to  
wheat; a ban - quet hall on ho - ly ground, where  
stone, to heal and strength - en, serve and teach, and

hearts learn to for - give. Built of hopes and dreams and  
 dream God's reign a - new. Herethe cross shall stand as  
 peace and jus - tice meet. Herethe love of God, through  
 live the Word they've known. Herethe out - cast and the  
 vi - sions, rock of faith and vault of grace, here the  
 wit - ness and as sym - bol of God's grace; here as  
 Je - sus, is re - vealed in time and space, as we  
 stran - ger bears the im - age of God's face, let us  
 love of Christ shall end di - vi - sions: All are wel - come,  
 one we claim the faith of Je - sus;  
 share in Christ the feast that frees us;  
 bring an end to fear and dan - ger:  
 all are wel - come, all are wel - come in this place.

Marty Haugen\*\*\*

## **STEWARDING**

### **Invitation to Offering**

Friends, as we consider what it is that has been given to us by our God, and how freely, lovingly, and generously he has poured out to us regardless of our position, circumstance, background, affiliation, and orientation, let us also joyfully give of what we have to offer. In response to the gifts of God, let us give of our own gifts, our talents, our time, our finances, and our whole selves, presenting ourselves to the God who loves a cheerful giver. Listen to what God is calling you to during this time of offering.

### **Musical Offering from FPC Bell Choir: The Church's One Foundation**

Arr. Cathy Moglebust

### **All Saints' Day Prayer**

Introduction:

All Saints' Day has been celebrated since the 600s AD. It falls on November 1st and is the reason October 31st became All Hallows Eve or Halloween. All Saints Day (which we celebrate *close* to Nov 1st) is a day for us to remember those who have died in the past year. It is also a time to honor and give thanks for the Body of Christ, the communion of saints in heaven and on earth who encircle and encourage our faithful discipleship. Today we toll the bell to honor them as we lift up our hearts in prayer. I will be reading the names of the saints our congregation. Then I will offer space for you to voice the names of any others we may wish to remember today. Let's pray:

O Lord, good and loving, wise and true,

We give you thanks on this day for the faithful witness of those who have welcomed your grace throughout the history of your church and throughout the world you love. By their trust in Jesus, by their life for your Spirit, by the quiet simplicity of their daily discipleship, we have come to taste your goodness. We bless you for all who honor your name, bearing the spiritual fruit that is fragrant of love for God and love for neighbor. We praise you especially today for all who seek your peace, in Israel-Palestine or as nearby as our Missoula neighborhoods, listening in their hearts for your way of shalom, forgiving enemies, offering encouragement to the lost and

friendship to the frightened. Through their humble self-giving, we experience your trustworthiness to bring healing and hope. Through their joy in sacrificial service, we have glimpsed your unconditional love.

So we give you thanks for all persons called saints by your grace, all the followers of Jesus remembered and forgotten, especially for those dear souls so precious to this church family, who over the last twelve months have completed their journeys and entered your glory:

*[Liturgist reads names – bell rings after each name.]*

- o Carol Farmer
- o Jay Rutherford
- o Lee Meloche

Hear us now, Lord, as we name aloud in this sacred space those we carry upon our hearts who during the last twelve months have passed from life to death to life renewed in your love. [Congregation gives names; bell rings after each name.]

Oh Lord, good and loving, wise and true,  
mindful of our brief journey on this earth,  
mindful of those who have gone before us,  
grow us in faith and in the character to walk in your Way:  
to proclaim a gospel of reconciling forgiveness,  
to comfort those who mourn,  
to feed those who hunger and thirst for righteousness,  
to cherish and learn from the merciful,  
to be humbled by and stand with the peacemakers,  
to surprise our neighbors with your love.

Call us again to be your disciples, your saints  
not by our own strength or merit,  
but by the transforming wind of the Spirit and embrace of Christ Jesus our Savior,  
in whose name we pray together the prayer he taught us, saying:

*Our Father, who art in heaven, hallowed be Your name.*

*Your kingdom come, Your will be done on earth as it is in heaven.*

*Give us this day our daily bread, and forgive us our debts as we forgive our debtors; and lead us not into temptation, but deliver us from evil.*

*For Yours is the kingdom, and the power, and the glory forever. Amen.*

## **SENDING**

### **Sending Song: We Will Feast in the House of Zion**

*Refrain: We will feast in the house of Zion. We will sing with our hearts restored.*

*"He has done great things!" we will say together. We will feast and weep no more.*

We will not be burned by the fire, He is the Lord our God.  
We are not consumed by the flood. Upheld, protected, gathered up. *Refrain*

In the dark of night, before the dawn, my soul, be not afraid.  
For the promised morning, O how long? O God of Jacob, be my strength. *Refrain*

Every vow we've broken and betrayed, You are the faithful one.  
And from the garden to the grave, bind us together, bring shalom. *Refrain*

Sandra McCracken\*\*

## **Benediction**

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### Leading in Worship This Morning:

Kids on the Steps: Austin Graef

Sermon: Dan Cravy

Musicians: Annie Hill, Elliot Flesch, Emma Thackston,  
Heather Flesch, Joselyn Thomsen, Lauren Durrin, Simon Hill  
Slide, Sound and Video Techs: Char Davis,  
Zane Reneau and Ron Righter

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### FPC Ministry Staff:

Pastor: Dan Cravy

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Children, Youth and Family Director: Austin Graef

Church Operations Manager: Becky Kress

Program Support Administrator: Jo Ruby

Church Secretary: Haleigh Adair

Facility Steward: Robert Miller

Bell Choir Director: Tomi Kent

Parish Associates: Rev. Janet Malone and Rev. Bob Schurr  
Preaching Pastor, Blackfoot Church of the Potomac: Natalie Mauer