"When our days become dreary with low-hovering clouds of despair, and when our nights become darker than a thousand midnights, let us remember that there is a creative force in this universe, working to pull down the gigantic mountains of evil, a power that is able to make a way out of no way and transform dark yesterdays into bright tomorrows. Let us realize the arc of the moral universe is long but it bends toward justice. --Martin Luther King, Jr., Address to the Southern Christian Leadership Conference, 8/16/67

A reading from I Corinthians 12.

The apostle and pastor Paul uses the metaphor of the human body to describe how intimately connected we are in the church. For this struggling congregation in Corinth, Paul delivers a vital message of unity that is a mark of the church today.

For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For in the one Spirit we were all baptized into one body — Jews or Greeks, slaves or free — and we were all made to drink of one Spirit.

Indeed, the body does not consist of one member but of many. If the foot would say, "Because I am not a hand, I do not belong to the body," that would not make it any less a part of the body. And if the ear would say, "Because I am not an eye, I do not belong to the body," that would not make it any less a part of the body. If the whole body were an eye, where would the hearing be? If the whole body were hearing, where would the sense of smell be? But as it is, God arranged the members in the body, each one of them, as he chose. If all were a single member, where would the body be? As it is, there are many members, yet one body. The eye cannot say to the hand, "I have no need of you," nor again the head to the feet, "I have no need of you." On the contrary, the members of the body that seem to be weaker are indispensable, and those members of the body that we think less honorable we clothe with greater honor, and our less respectable members are treated with greater respect; whereas our more respectable members do not need this. But God has so arranged the body, giving the greater honor to the inferior member, that there may be no dissension within the body, but the members may have the same care for one another. If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it.

Now you are the body of Christ and individually members of it. And God has appointed in the church first apostles, second prophets, third teachers; then deeds of power, then gifts of healing, forms of assistance, forms of leadership, various kinds of tongues. Are all apostles? Are all prophets? Are all teachers? Do all work miracles? Do all possess gifts of healing? Do all speak in tongues? Do all interpret? But strive for the greater gifts.
Near the beginning of Jesus' public ministry, he visits his hometown of Nazareth. In the words of Isaiah, he states and claims his identity, purpose, and mission.

14 Then Jesus, filled with the power of the Spirit, returned to Galilee, and a report about him spread through all the surrounding country. 15 He began to teach in their synagogues and was praised by everyone.

16 When he came to Nazareth, where he had been brought up, he went to the synagogue on the sabbath day, as was his custom. He stood up to read, 17 and the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written:

18 “The Spirit of the Lord is upon me,
because he has anointed me
to bring good news to the poor.
He has sent me to proclaim release to the captives
and recovery of sight to the blind,
to let the oppressed go free,

19 to proclaim the year of the Lord's favor.”
20 And he rolled up the scroll, gave it back to the attendant, and sat down. The eyes of all in the synagogue were fixed on him. 21 Then he began to say to them, "Today this scripture has been fulfilled in your hearing."
When we think about the text for Martin Luther King Junior's address to the Southern Christian leadership and we hear the gospel from St. Luke chapter 4 we might consider the comparison of the verbs in the text. Here are words used by Martin Luther King: make a way, working to pull down, realize transform remember. The verbs from the gospel: bring good news, filled with power, release the captives, recovers sight, let go free.

These verbs are active ones, calling us to make a way out of no way. And yet for many people they hear the words every day in their life no way. What does it mean when you hear the words "no way"? Have you ever thought about not being able to fulfill your vocation simply because of your race, sex, age? Currently the Evangelical Lutheran Church in America is creating a way out of no way for those who have been excluded from the possibility of the ordained ministry. A brief historical story might be helpful.

When I was in middle school actually ninth-grade, I took one of those vocation tests that help one to discern what one wanted to be when one grew up. Pastor. I had always enjoyed church, loved Bible camp and so pastor made a lot of sense to me. My mother and dad supported me. And yet the year was about 1970 and I belonged to a church which at that time preached against the ordination of women. Women simply didn't belong to the Ministry according to the Bible, said my pastor. If I had been in another family, I might have received that same message. But my mother, to her credit, reminded me that those words made no sense. She encouraged me and so later when I was in college I followed my dream and went to seminary. But for many women today, and in other denominations, they are still told no way. Just because you are female you are not able to be ordained. And not only women. For decades, most denominations have excluded gay, lesbian, transgendered, bisexual, folks who have wanted to be ordained to find the church their home, they want to belong to the body of Christ, and yet the church has told them that "you can belong" as long as you don't serve as an ordained pastor. They hear a message of no way. And now as the Evangelical Lutheran Church in America is changing its stand about the ordination of GL BT people> full inclusion into the body of Christ.

Let me share a conversation I had with my father in law not too long ago. Byron Peterson, my father in law, had come with his friend Fred Surmeyer, for an appointment to have his eyes examined in Sioux Falls. They live up in a small town in northeast South Dakota and had driven down for the day. I met them at the doctors office and afterwards we went out for coffee. Fred, Byron's friend, is on the church council at the local Lutheran congregation. They asked me what I thought about the ordination of gay and lesbians. I wondered why they were asking but I told him that I thought with the ELCA was doing was important and good. They smiled and agreed. Byron said, "I don't understand what the problem is. We've been through all kinds of change. For these two men in their 80s, there is indeed a way out of no way. They have witnessed all kinds of change in their rural community. And regarding this new controversy in the church, they simply didn't understand what the problem was. I found hope as I talk to these men in their 80s, who are helping to make a way out of no way. I remember during the 1970s and 1980s when I was looking to be ordained, that the best places for women to be accepted in the congregation was in rural Montana, North Dakota, and South Dakota. They were the best places for women to serve because for decades women had been part of the communities they are. The ranching and farming mentality viewed women as the central partners, equals the tasks on the LANd. They had already created ways out of no way.
So what does it mean to make a way out of no way? I think it requires guts, power, or cooperation, to be a community as the body of Christ, especially to honor the weakest members. To make a way out of no way is to hear the voice of the 80-year-olds who stand up for all those who have been challenged by change would been told that there is no way. This is a natural step for Christians who have been baptized, we are called from our baptism to create life out of death, to make a way out of no way. Making a way out of no way is the process of verb in action we return to those we started with the beginning their physical actions embodied in lives always on behalf of the neighbor, of the weakest, transformation making a way out of no way.

From Gene Robinson: "A while back, in the only conversation I've ever had with the Archbishop of Canterbury, he explained to me that what the Episcopal Church should have done prior to electing and consecrating me Bishop was figure out what these hot button issues theologically and intellectually and ecclesiology mean. We should have come to a common mind, and then passed canons, and consented to my episcopacy only after doing our homework. But I responded, with respect, that all the great steps toward justice the church have taken have been the result of our somehow finding the courage to do the right thing and then thinking it through later -- not the other way around." Make a way out of no way, and then think!
HOLY COMMUNION
Wednesday, January 13, 2010

Prelude
“The Peace of Christ”  By Kevin Keil

Welcome and Announcements

Opening Psalm
Sung as ELW 787, with leader and All

Psalm Prayer:
91
L: Into your hands we commend ourselves, O God, our bodies and souls and all that is ours. Give your holy angels charge over us, so that the wicked foe may have no power over us; through Jesus Christ, our Savior and Lord.

All: Amen

Readings
“When our days become dreary with low-hovering clouds of despair, and when our nights become darker than a thousand midnights, let us remember that there is a creative force in this universe, working to pull down the gigantic mountains of evil, a power that is able to make a way out of no way and transform dark yesterdays into bright tomorrows. Let us realize the arc of the moral universe is long but it bends toward justice.”
– Martin Luther King Jr., Address to the Southern Christian Leadership Conference, 8/16/67

I Corinthians 12:12-31a
Luke 4:14-21

Homily
Ann Pederson

Hymn
“Lift Every Voice and Sing” ELW #841, vv 1,2

Dialog

Words of Institution

Lord’s Prayer

Communion
“Light Dawns on a Weary World”
arr. by Anne Krentz, organ
Kayla Rockwell, clarinet

Closing Hymn
“Lift Every Voice and Sing” ELW #841, vs. 3

Blessing and Dismissal

Postlude
“How Lovely Shines the Morning Star”
arr. by Paul Manz
Kayla Rockwell, clarinet

CAMPUS MINISTRY ANNOUNCEMENTS

FAITH FEST - Volunteers wanted! Faith Fest at Augustana is an annual high school youth retreat. This year we are focusing on raising awareness and money for world hunger. The event is February 13-14, 2010. Volunteers are needed for small group leaders, overnight chaperones, game leaders, concert helpers, and help with a volleyball tournament. Faith Fest will also be packaging food with Kids Against Hunger. If you're interested, please contact Nicole Lauck at nmlauck07@ole.augie.edu or sign up in the Chapel Narthex

ST. DYSMAS - Campus Ministry will be attending worship at the SD State Penitentiary on Thurs., February 18, 2010. There will be a sign-up sheet and clearance form available in the chapel office. If you attended the November service your clearance is good for a year. Simply put your name down on the Narthex table sheet. The forms need to be completed and in to Carol by noon on January 27th.

Chapel Schedule:

- Friday (15th)
  Service of Healing & Reconciliation, 10am

- Sunday (17th)
  Worship, 11 am - Ann Pederson

- Monday (18th)
  Worship, 10 am - Dr. Jerome Freeman

- Wednesday (20th)
  Holy Communion, 10 am - Pr. Ryan Otto, ‘05

- Friday (22nd)
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