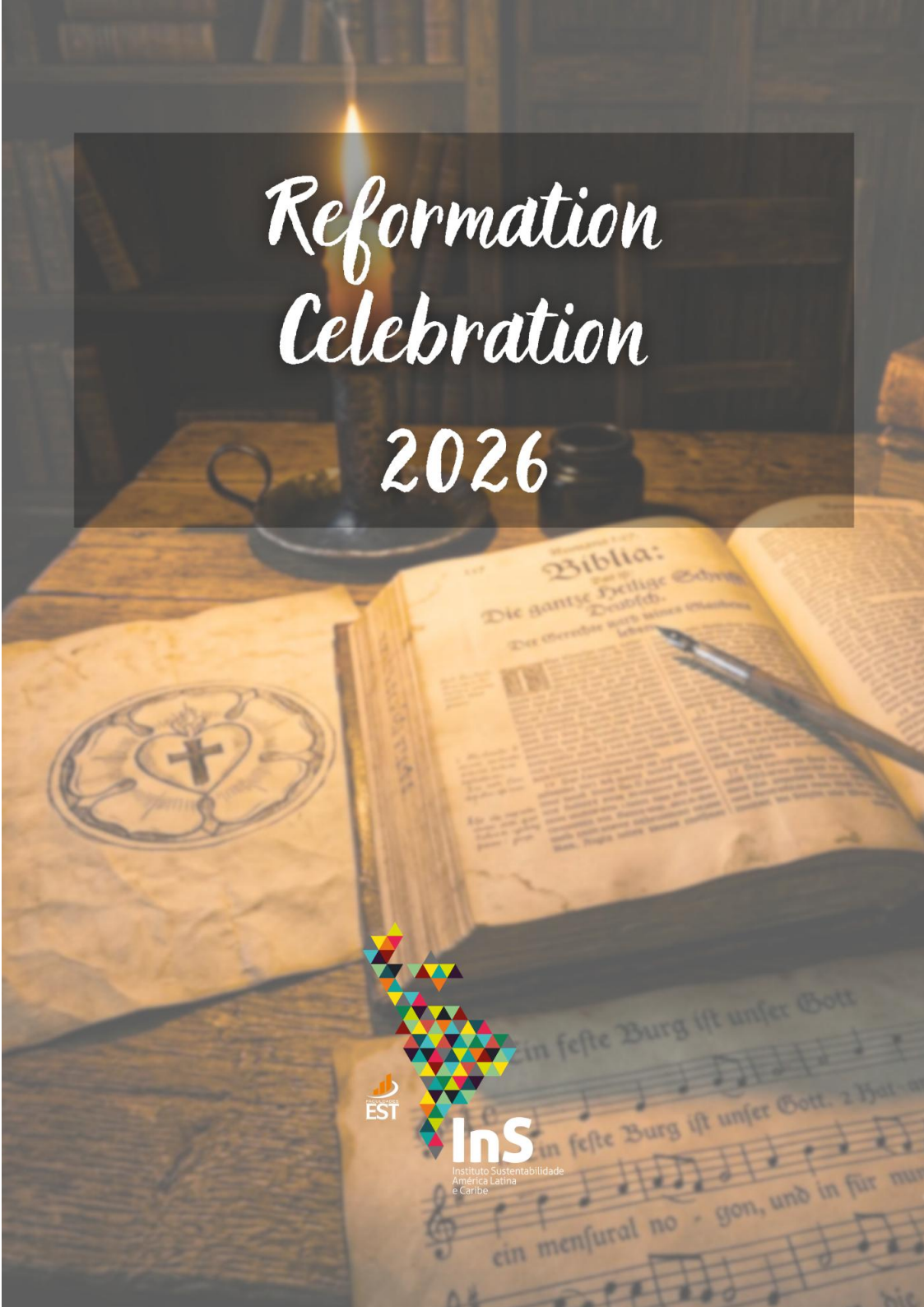
CELEBRATING THE REFORMATION IN COMMUNITY

Operational Team InS

October, 2026

LITURGIES AND DEVOTIONALS

Reformation Celebration 2026



EST

InS
Instituto Sustentabilidade América Latina e Caribe

Celebrating in community

Liturgical resource for Reformation Day[1]

Liturgical color: Red.

Materials: Liturgical vestments, candles, cross, Bible, elements for Holy Communion (if applicable).

Important information: This liturgical resource for Reformation Day does not include the Eucharistic Liturgy. If your community celebrates Holy Communion, do so according to the customary liturgy. Important note: the Lord's Prayer already appears after the prayer of intercession; therefore, to avoid unnecessary repetition, reserve it for the moment of Communion, omitting its recitation on page 23.

[1] Material prepared by theology master's student Paula Maria Jonas, from Faculdades EST.

Celebration of Reformation Day

Opening Liturgy

Bells:

Prelude:

Apostolic Greeting and Welcome: The grace of our Lord Jesus Christ, the love of God the Father, and the fellowship of the Holy Spirit be with all of you. Welcome, all of you, to this worship service. The Word that welcomes us today does not point to our achievements, but to God's sufficiency in our weakness. It is found in 2 Corinthians 12:9, where the Lord declares to Paul: 'My grace is sufficient for you, for my power is made perfect in weakness.'

On this Reformation Day, we celebrate that Christ is the center of everything: Scripture bears witness to him, faith clings to him alone, and grace flows solely through him. We do not boast in human merits, for it is in the weakness of the cross that

God's power is fully revealed for our salvation. In him we are justified, sanctified, and redeemed. With joy in our hearts, as we recognize that Christ's grace is sufficient for us, let us sing the first hymn:

♫ **Hymn** ♫**:** *(Choose a hymn known by the community)*

Confession of Sins: God of mercy, on this Reformation Day, as we celebrate that Christ's grace is sufficient for us, we lift before you our fragility and our guilt.

We confess our concrete failings. Forgive us for the culture of violence and war that persist in spreading throughout our world, where so often the cry of those who suffer is silenced by brute force, by oppression, and by the indifference that stifles the voice of our brothers and sisters.

Forgive us for our disregard for everyday life: the machismo that harms and silences women, the racism that marginalizes Black people and Indigenous peoples, and the xenophobia that rejects migrants and refugees who cross our borders in search of bread and dignity.

Forgive us for the corruption that steals the future of young people, the health of the sick, and the hope of the poor. Forgive us for unchecked greed that destroys our Common Home.

Forgive us when our theology becomes a wall instead of a bridge, when our preaching falls silent before structural injustices, and when our communities reflect more the political and social divisions of the world than the unity of your Kingdom.

Lord, you have said that your power is made perfect in weakness. Here we are, weak and sinful people. Do not abandon us to our own strength. May the Holy Spirit lead us to genuine repentance and

guide us to live, in Christ, justice, peace, and reconciliation. For the sake of your Son, hear us. Amen.

Announcement of Grace: The word of Romans 8:1 tells us: "Therefore, there is now no condemnation for those who are in Christ Jesus." The way of Jesus does not lead us to judgment, but passes through the cross and arrives at absolution. Along that path, God comes to meet us, forgives our sins, and grants us new life. Therefore, in Christ, through gracious forgiveness, you are reconciled to God. Amen.

Kyrie: In our world, there are many reasons for pain and suffering. We ask you, Christ, have mercy on us; you who came in the fragility of the cross, bringing peace where there is fear and hope where there is weariness. Have mercy on us when we expect a God of power and glory and do not recognize the God who humbles himself, who carries our weaknesses, and

whose grace is sufficient for us. Receive us in your arms, sustain us on the journey of faith, and teach us to boast only in your cross. Our world cries out for mercy, for the mercy of God. Therefore, let us cry out in song:

♫ **Hymn** ♫**:** *(Choose a hymn known by the community)*

Gloria in Excelsis: By faith, we are declared righteous before God, not by our works, but solely by his grace, revealed in Christ Jesus. He has freed us from condemnation, welcomed us in his weakness, and given us the assurance of eternal life. Therefore, with the whole Church, let us praise our God in song:

♫ **Hymn** ♫**:** *(Choose a hymn known by the community)*

Prayer of the Day: God of all grace, we give you thanks because you call us to this gathering and

gather us as your community. We are grateful because, even in our weakness, your living Word reaches us and sustains us. On this Reformation Day, we remember that there is no other foundation than Jesus Christ, the only one who justifies us by faith, redeems us through the cross, and whose grace is sufficient for us. Open our ears and hearts so that the Scriptures, which bear witness to your Son, may be for us light and life. Teach us to trust not in our own strength, but in the power that is made perfect in weakness. May your Word strengthen us, guide us, and keep us firm in the hope of eternal life. This we ask in the name of Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, forever and ever. Amen.

Liturgy of the Word

♫ **Hymn** ♫**:** *(Choose a hymn known by the community)*

Old Testament Reading: Isaiah 62:1-12

Psalm Reading: Psalm 46:1-7

♫ Gospel Acclamation singing Alleluia ♫

Gospel Reading: Matthew 5:1-10

Sermon: Dear sisters and dear brothers, grace and peace from God our Father and the Lord Jesus Christ. On this Reformation Day, we are reminded of a truth that changed the history of the Church and continues to change our lives: we are people saved solely by grace, through faith in Jesus Christ, and not by our own efforts. This message is at the heart of everything we have heard today in the Scriptures.

Let us begin with the prophet Isaiah. He speaks to a discouraged people, who felt abandoned. Jerusalem lay in ruins, the temple was destroyed, and many doubted that God still cared. It was a time of desolation. But Isaiah brings a word of comfort: God

will not be silent, He will not rest until He restores His people. And why does God act this way? Not because the people deserved it, they had been unfaithful. But God, in His faithful love, loves first and goes out to meet them. This is the word that the Reformation rescues: God seeks us not because we are good people, but because He is faithful. Even when everything seems lost, when life is a pile of ruins, God is at work. He promises to restore, to comfort, to bring salvation, not by merit, but by pure grace. This is the God of the Reformation: faithful, even when we fail.

Psalm 46 reinforces this. It says: "God is our refuge and strength, an ever-present help in trouble." The psalmist describes a world in chaos: earthquakes, mountains shaking, waters roaring. That is our life, isn't it? In traffic, at work, at home, when the bills don't add up, when illness comes, when we feel lonely. In the midst of the world's chaos, the psalmist

sees something different: a river whose streams make glad the city of God. That river is the presence of God, the certainty that He is in our midst, even when everything seems to be falling apart. He is present, like a river that never runs dry, that keeps flowing, bringing life where there seems to be only desert. The Reformation reminds us that we don't need to look for water elsewhere. God's grace is enough. It sustains us, makes us glad, and gives us life.

Then Jesus comes, in the Gospel of Matthew, and begins to teach. He sees the crowd and goes up on the mountain. He says: "Blessed are the poor in spirit, for theirs is the Kingdom of Heaven." And here we need to be careful. Many times we read the Beatitudes and think: "Jesus is giving a to-do list. If I am meek, if I mourn, if I hunger for righteousness, then God will bless me." But that's not it. The

Beatitudes are not conditions to be saved; they are descriptions of those who are already saved by grace.

Notice: "poor in spirit" is not those who have little money or who are humble by their own effort. It is those who recognize that, before God, they have nothing to offer. It is those who say: "Lord, I am flawed, I am weak, I do not deserve your love." And it is precisely to such people that the Kingdom belongs. Not because they are special, but because God is gracious. That is the same principle of the Reformation: only by grace.

"Blessed are those who mourn", not those who cry for any reason, but those who weep over sin, over the world's pain, over injustice. And they will be comforted. Comforted by whom? By God. Not by themselves.

"Blessed are the meek", not the weak who do not react, but those who do not trust in violence, do

not trust in their own fists, but trust in God. They will inherit the earth.

"Blessed are those who hunger and thirst for righteousness", that desire does not come from human effort, but is placed in the heart by the Spirit himself. And God promises to satisfy those people. Satisfy with what? With Christ himself, the righteous one who makes us righteous through faith.

"Blessed are the merciful", because those who live the grace they have received overflow that grace to others. They do not do it to gain something, but because they have already received everything.

"Blessed are the pure in heart", not those who have never erred, but those whose hearts are made clean by Christ, and therefore they will see God.

"Blessed are the peacemakers", not those who avoid conflict to avoid trouble, but those who, because they have peace with God, can bring peace to the world.

And finally: "Blessed are those who are persecuted because of righteousness", because the world does not accept this logic of grace. The world wants merit, performance, competence. But the Kingdom of God works upside down.

Brothers and sisters, Isaiah spoke of a restored city, the Psalm spoke of a secure city, Jesus spoke of the Kingdom of Heaven. And all of this points to one reality: God, in Christ, came to dwell among us, not because we deserved it, but because He loved us.

In our daily lives, how often do we live as if salvation depended on our performance? Have you ever caught yourself thinking: "Today I was a good person, so God is happy with me"? Or: "Today I made a mistake, so God is disappointed"? The Reformation frees us from that emotional rollercoaster. God does not accept us because we are good people, but because Christ is good and His righteousness has been given to us as a gift.

Grace does not excuse us from living out our faith, but it frees us to live it. We don't need to prove anything to God. We can be meek, because we don't need to fight to assert ourselves. We can mourn, because He comforts us. We can hunger for justice, because He will satisfy us.

And in the end, the greatest certainty we have is this: just as the prophet said that Jerusalem would be called "Holy City" and "Redeemed," we too are called children of God, not by our holiness, but by the holiness of Christ that has been given to us. May the Holy Spirit help us to live this freedom, to trust not in ourselves but in God, to be a refuge for those who suffer, and to announce through our lives that grace is enough for us. Amen.

The Apostles' Creed: I believe in God, the Father Almighty, creator of heaven and earth. I believe in Jesus Christ, his 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 Almighty, from there 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.

♫ **Hymn** ♫**:** *(Choose a hymn known by the community)*

Intercessory Prayer: God of all grace, faithful and merciful Father, we place before you this world so wounded, marked by violence, injustice, and so many forms of suffering. We recognize that we cannot save it by our own strength, but we trust in your grace, which is made perfect in our weakness.

Just as your Son Jesus entered Jerusalem in humility, and not with military might, where there is war and conflict, pour out your desire for peace; where there is hatred and division, cause paths of reconciliation to spring forth; where lives are destroyed, welcome, heal, and restore. Remember, Lord, those who live without hope, those who carry fear, loneliness, and weariness, those who have lost their sense of direction. Be light in dark nights, strength for those who can no longer walk, and comfort for troubled hearts. Show them that your grace is sufficient.

We intercede for the peoples and nations, for rulers and authorities. Grant them wisdom and responsibility, so that they may serve the common good and promote justice and peace. Deliver them from the temptation to trust in their own power, and teach them to govern with humility and a commitment to life.

We pray for your Church, the body of Christ scattered throughout the world. Strengthen her in the proclamation of the Gospel, in the practice of love, and in service to neighbor, so that she may be a sign of your Kingdom. May she not trust in her own works, but only in the grace of Christ, and may she overflow with that grace to all people.

We also place before you all that each person carries in their heart and bears in their mind: joys and anxieties, silent requests and unspoken pains. Receive, Lord, what we cannot express, and surround us with your grace and protection. Remind us that there is no condemnation for those who are in Christ Jesus, and that your power is made perfect in our weakness.

Trusting in your love and in the faithfulness of your promises, we entrust all these intercessions into your merciful hands, through Jesus Christ, our Lord,

who lives and reigns with you and the Holy Spirit, one God, forever and ever. Amen

(If there is a celebration of Holy Communion, omit this Lord's Prayer here and reserve it for the Eucharistic Liturgy.)

The Lord's Prayer: Our Father in heaven, 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 temptation, but deliver us from evil. For the kingdom, the power, and the glory are yours now and forever. Amen.

♫ **Hymn** ♫**:** *(Choose a hymn known by the community)*

Eucharistic Liturgy

(Communities that celebrate Holy Communion should conduct the Eucharistic Liturgy according to the usual rite. If there is no Communion, proceed directly to the Liturgy of Sending Forth.)

Sending Liturgy

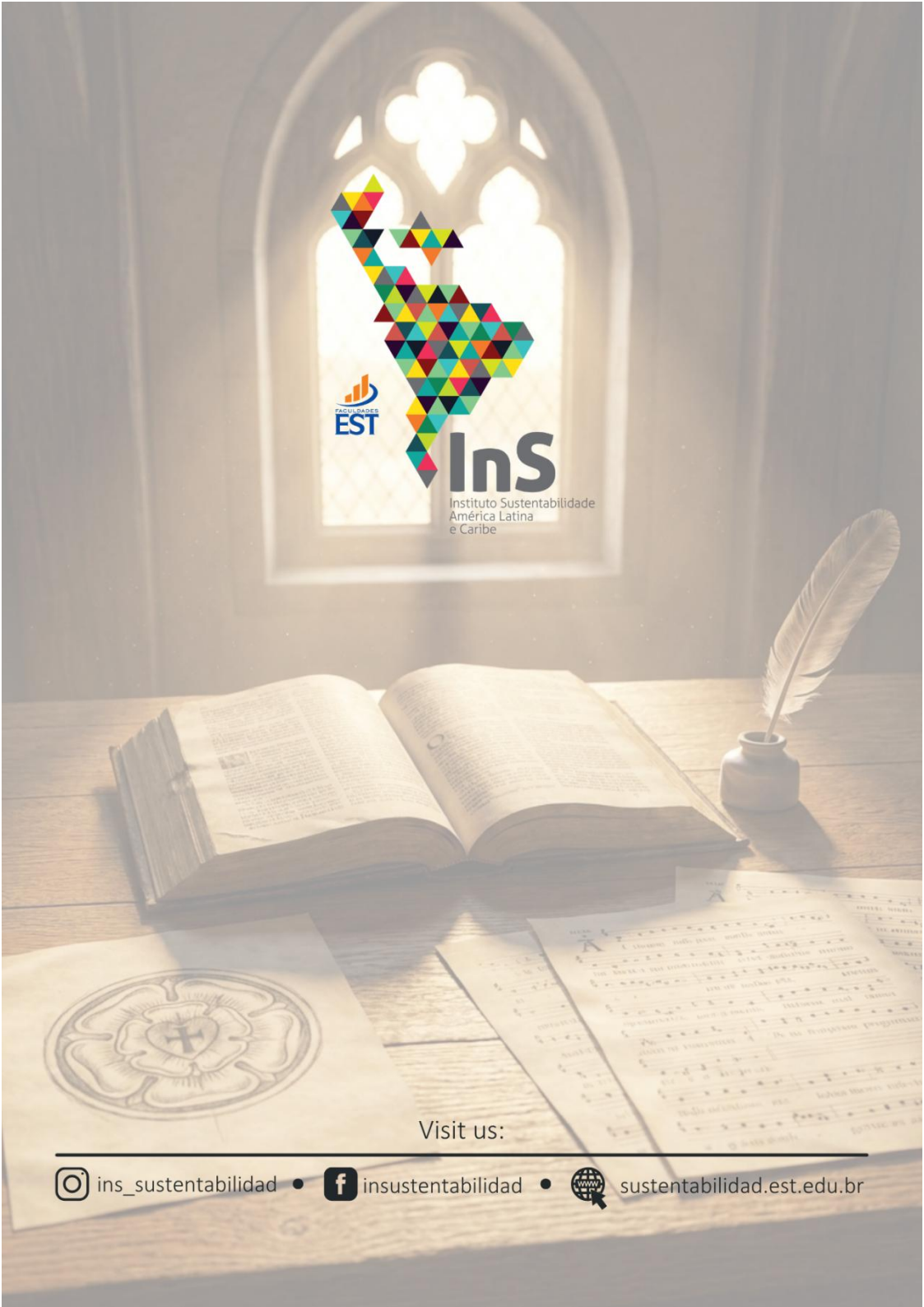
Announcements: Community announcement time.

Blessing: The Lord bless you and keep you on the journey of faith, which does not rest on merits, but solely on the grace of Christ. The Lord make the face of Jesus, the Crucified One, shine upon you, whose power is made perfect in weakness. The Lord turn his face toward you and grant you the peace that the world cannot give, so that you may walk with confidence, bringing hope where there is pain, mercy

where there are wounds, and love where the world cries out for life.

Dismissal: Go in peace! Live from the grace that is sufficient for you, trust only in Christ, and proclaim, through your life, that he is our righteousness, our salvation, and our hope. Amen.

Postlude: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