

*Quite often, I am asked how one of our “former” members, Jessie Pei, is doing and where she is now living. As a result, with Jessie’s permission, I pass this information on to everyone.*

Dear Pr. Hergy,

Thank you so very much for the faithful support from you and the other friends.

It has taken me a long time to respond to you because I’ve been concentrating on the readings required for the Reformation History course I have been taking via distance education. Thank God for the strength that I received in the past nine weeks, which enabled me to finish all the chapters while working full time and volunteering with the Chamber of Commerce in Ponoka, a small town just outside Edmonton.

I’m now ready for the final exam end of this month and, assuming all goes well, I will be granted an MTS, *Master of Theological Studies*, at the convocation at Lutheran Theological Seminary in Saskatoon on May 7.

The priest at St. Mary’s Anglican church where I attend is going to retire end of May. Given the reality that the congregation may not be able to get a priest right away, their church council is considering the possibility of calling me to serve as an interim lay minister. It seems to me God is opening a door in front of me. All we are waiting on now is the Bishop’s response. (Incidentally, I have had a wonderful relationship with the Bishop who has been very supportive and caring over the past year).

Please continue to pray for continued healing and preparation to receive God’s new calling.

The following is a short biography which will be included in the convocation bulletin. Feel free to use it as you wish.

**Jessie Pei M.B.A., B.Sc**

*I started my theological study seven years ago, first at the Vancouver School of Theology, and then by transfer to the Lutheran Theological Seminary in Saskatoon. It’s been a rough journey during which I experienced much illness, significant cultural shock, and many doubts about the Christian faith. But, thanks be to God whose love has enabled me to reach this day of graduation.*

*God’s love has manifested itself through my home congregation, First Lutheran in Vancouver; my hosting family, Carol and Ron Boden in Saskatoon; and my internship site, St. Peter’s Ecumenical in Slave Lake. I thank my family and my doctor for their care, understanding, and medical skills.*

*A special thank-you goes to St. Mary’s Anglican Church in Ponoka where I have been experiencing God’s powerful healing and forgiveness. I especially thank LTS for the best theological training and the many opportunities for its students to grow. Finally and foremost, I thank God. Alleluia!*



VANCOUVER, BC | EVANGELICAL LUTHERAN CHURCH IN CANADA



**SUNDAY OF THE PASSION  
MARCH 28, 2010**

**ST. THOMAS - SANTO TOMAS - ANGLICAN**

## SUNDAY OF THE PASSION MARCH 28, 2010

*Worshippers may wish to light a votive candle in memory of a loved one or for meditation. This may be done at any time before or during the liturgy except during community prayers, readings or homily. Since the number of candles is limited and to avoid mishaps, parents and caregivers are asked to be attentive when allowing children to light one.*

### INTRODUCTION

*The voice of the suffering Saviour, Jesus, can be heard in the prophet Isaiah's words and the pleading of the psalm. We are invited into the agony of our Lord in the extended reading of the story of Jesus' passion. In the second reading, we who have put on Christ in holy baptism are urged to let the mind of Christ be our own. Lent leads us to this holy moment. Embrace it.*

### GATHERING

### PROCESSION WITH PALMS

*The assembly gathers at St. Thomas Anglican for the opening rite. Branches are distributed.*

Blessed is the one who comes in the name of the Lord. **Hosanna in the highest.**

*The leader greets the people and gives a brief introduction, inviting them to participate in the celebration*

Dear Friends in Christ, during Lent we have been preparing for the celebration of our Lord's paschal mystery. On this day our Lord Jesus Christ entered the holy city of Jerusalem in triumph. The people welcomed him with palms and shouts of praise, but the path before him led to self-giving, suffering and death. Today we greet him as our King, although we know his crown is thorns and his throne a cross. We follow him this week from the glory of the palms to the glory of the resurrection by way of the dark road of suffering and death. United with him in his suffering on the cross, may we share his resurrection and new life.

Let us pray.

Assist us mercifully with your help, Lord God of our salvation, that we may enter with joy into the celebration of those mighty acts whereby you give us life and immortality; through Jesus Christ our Lord. **Amen.**

*All remain standing for the Gospel.*

The Lord be with you.  
**And also with you.**

## Highlights from Our March 19 AGM

The potluck feast before the business meeting was delightful and abundant with almost 60 people in attendance. Happiness at being "back home" in the lower level was one of main topics of conversation.

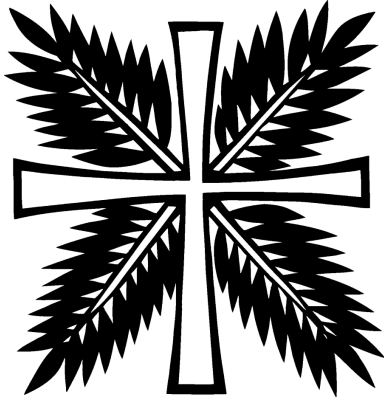
All the reports in the Annual Booklet of Reports were accepted with only minor questions of clarification; thanks was expressed to Jason Singh who is stepping down from council while the new council members elected are Alex Wilson and Ingrid Bielenberg; Ernie Neumann and Sylvia Harris have agreed to continue as Treasurer and Financial Secretary respectively.

Our present financial condition is extremely healthy with an ample surplus from our "almost-a-record" \$205,000 offerings in 2009; our savings accounts are substantial; the proposed \$243,000 budget for 2010 was approved unanimously (including a 2% increase for staff); the fundraising drive for Mikhail Lennikov's Legal Fund, begun last fall, has nearly achieved its \$25,000 goal.

The basement restoration is to be completed in time for our Easter breakfast with our insurance covering the entire cost. . . .with the exception of the \$20-\$25,000 bill for our decision to upgrade the kitchen--the cost of which will be paid for from monies in the Building Fund, some from the Memorial Fund and the remainder from the insurance settlement paid for the loss of revenue.

Finally, Pastor Hergy announced that he will be staying on until June of 2011 (one year beyond his 65th birthday) when, depending on parish needs and pastoral skills, the decision to continue for an additional year will be made by parish and pastor consulting together. That announcement concluded a jovial and laughter-filled evening of business mixed with pleasure--(actually, pleasure mixed with business is more accurate).

## THE GREAT WEEK



This particular Sunday is known by two names: The first is “Palm Sunday”—a title which recalls Jesus’ triumphant entry into Jerusalem five days before his death—an entry during which he was hailed as king and Messiah (the “anointed” or “promised” one). Shortly after meeting at St. Thomas Anglican for the Gathering Rite of blessing the palms and the worshippers (an order which has a rather joyous and festive flavour), and our subsequent procession to First Lutheran, the focus and mood shifts to something more solemn with the reading of the Passion Story—the story which stands at the heart of the Christian faith—the story which recalls the event of Jesus’ arrest, trial and crucifixion. Because of this reading, the day is also called “Passion Sunday”. The sharing of the Eucharist completes the liturgy upstairs while the community-building continues downstairs with food, drink and friendly conversation. Palm branches used in today’s worship may be taken home and placed behind a work of religious art or a cross hanging on a wall as a

reminder throughout the year of the events of this day.

On Maundy Thursday (“Maundy” comes from the Latin word *mandatum* which means “commandment” and refers to Jesus’ command to “love one another as I have loved you”), worship includes the washing of the feet or hands of some worshippers, the celebration of the Lord’s Supper as well as the very moving rite of Stripping the Altar while listening to Psalm 22 being chanted. This last ritual reminds us of the humiliation our Saviour endured in the hours prior to his crucifixion when he was stripped of his clothing, his dignity, and finally, his life. The service concludes with an opportunity for people to stay in semi-darkness and silence in order to do as Jesus asked his disciples “to watch with me for one hour”.

Good Friday worship begins at 10.30 a.m. here at First. After a brief prayer, all will process in silence to St. Thomas for a meditative liturgy focused on the Adoration of the Crucified. Following corporate worship (which includes Holy Communion), there will be an opportunity for those who wish to participate in “The Stations of the Cross”—a time of prayer and reflection at the traditional 14 stations or stops along the road Jesus traveled from Pilate’s palace to Calvary, to the tomb and to new life.

On Easter Sunday, our rejoicing at the Resurrection of our Lord starts at St. Thomas with a sunrise service at 7 a.m. at which the “new fire” is lit (symbolizing the light of Christ returning to a darkened world) while the voices of those present shout the joyous refrain: “Christ is risen. He is risen, indeed!” The Eucharist, shared among all, becomes the first food eaten and thus “breaks the fast”—break-fast).

The morning continues for the Lutherans here at First with a top-flight breakfast provided by the men of the parish starting at 8.15 a.m. Our festival worship at 10.30 includes gladsome music played and sung, brilliant white and gold “clothes” on the altar and clergy, and last, but not least, the sharing of our Lord’s life and presence in the Supper of the Lamb—a foretaste of the feast to come.

As you can see, this is a rich and full week—rich with symbolism and full of meaning. So journey with us during this Holy or Great Week, and be moved in body and spirit to give praise and thanks to the Holy One for love that is boundless and life that is endless.

The Holy Gospel of our Lord Jesus Christ according to Luke 19:28-40  
**Glory to you, Lord Jesus Christ.**

<sup>28</sup>After he had said this, he went on ahead, going up to Jerusalem.

<sup>29</sup>When he had come near Bethphage and Bethany, at the place called the Mount of Olives, he sent two of the disciples, <sup>30</sup>saying, “Go into the village ahead of you, and as you enter it you will find tied there a colt that has never been ridden. Untie it and bring it here. <sup>31</sup>If anyone asks you, ‘Why are you untying it?’ just say this, ‘The Lord needs it.’” <sup>32</sup>So those who were sent departed and found it as he had told them. <sup>33</sup>As they were untying the colt, its owners asked them, “Why are you untying the colt?” <sup>34</sup>They said, “The Lord needs it.” <sup>35</sup>Then they brought it to Jesus; and after throwing their cloaks on the colt, they set Jesus on it. <sup>36</sup>As he rode along, people kept spreading their cloaks on the road. <sup>37</sup>As he was now approaching the path down from the Mount of Olives, the whole multitude of the disciples began to praise God joyfully with a loud voice for all the deeds of power that they had seen, <sup>38</sup>saying, “Blessed is the king who comes in the name of the Lord! Peace in heaven, and glory in the highest heaven!” <sup>39</sup>Some of the Pharisees in the crowd said to him, “Teacher, order your disciples to stop.” <sup>40</sup>He answered, “I tell you, if these were silent, the stones would shout out.”

*At the conclusion of the Gospel, the reader says:*

The gospel of the Lord.  
**Praise to you, O Christ.**

*The celebrant then says the following blessing.*

The Lord be with you.  
**And also with you.**

Let us give thanks to the Lord our God.  
**It is right to give our thanks and praise.**

*The celebrant continues as all raise their branches*

It is right to praise you, almighty God, for the acts of love by which you have redeemed us through your Son Jesus Christ our Lord. The Hebrews acclaimed Jesus as Messiah and King, with palm branches in their hands, crying, Hosanna in the highest. May we also, carrying these emblems, go forth to meet Christ and follow him in the way that leads to eternal life; who lives and reigns with you and the Holy Spirit, now and forever. **Amen.**

*All follow the cross and torches to First Lutheran. The hymn begins as the procession enters the sanctuary.*

## PROCESSIONAL HYMN

“*All Glory, Laud and Honour*”

*Refrain:*

*All glory, laud and honour to you, redeemer, King,  
To whom the lips of children made sweet hosannas ring.*

- 1 You are the king of Israel and David's royal Son,  
Now in the Lord's name coming, our King and Blessed One. *Refrain*
- 2 The company of angels is praising you on high;  
Creation and all mortals in chorus make reply. *Refrain*
- 3 The multitude of pilgrims with palms before you went.  
Our praise and prayer and anthems before you we present. *Refrain*
- 4 To you, before your Passion, they sang their hymns of praise.  
To you, now high exalted, our melody we raise. *Refrain*
- 5 Their praises you accepted; accept the prayers we bring,  
Great author of all goodness, O good and gracious king. *Refrain*

*As the procession ends and all are standing in their places, the presiding minister says:*

Blessed is the one who comes in the name of the Lord. **Hosanna in the highest.**

## PRAYER OF THE DAY

As we now enter into the contemplation of the passion of our Lord Jesus Christ and meditate on the salvation of the world through his sufferings, death, burial and resurrection, let us pray.

Sovereign God, you have established your rule in the human heart through the servanthood of Jesus Christ. By your Spirit, keep us in the joyful procession of those who with their tongues confess Jesus as Lord and with their lives praise him as Saviour, who lives and reigns with you and the Holy Spirit, one God, now and forever. **Amen.**

## WORD

### FIRST READING: Isaiah 50:4-9a

*This text, the third of the Servant Songs that arose in the last years of Israel's exile in Babylon, speaks of the servant's obedience in the midst of persecution. Though the servant has been variously understood as the prophet himself or a remnant of faithful Israel, Christians have often recognized the figure of Christ in these poems.*

And once again the scene was changed,  
New earth there seemed to be!  
I saw the Holy City beside the tide-less sea.  
The light of God was on its street, the gates were open wide;  
And all who would might enter, and no one was denied.  
No need of moon or stars by night, nor sun to shine by day;  
It was the new Jerusalem, that would not pass away!  
It was the new Jerusalem, that would not pass away!

*Refrain*

**Jerusalem, Jerusalem, sing for the night is o'er,  
Hosanna in the highest! Hosanna for evermore!  
Hosanna in the highest! Hosanna for evermore!**

## This Week

**April 1**

***Maundy Thursday***

A light meal, 6:30 pm

Worship, 7:30 pm

*(includes Foot Washing, Holy Communion,  
Stripping of the Altar and a one-hour "watch")*

**April 2**

***Good Friday***

Worship begins at FLC, 10:30 am

Procession to St. Thomas Anglican for the  
liturgy and stations of the cross

**April 4**

***Feast of the Resurrection of Our Lord***

Sunrise service at St. Thomas, 7:00 am

Breakfast at FLC, 8:15 am

Festival Liturgy, 10:30 am

## Reminders

**NO choir rehearsal on April 1st!  
There will be NO Sunday School  
next Sunday, April 4!**



**SENDING HYMN**

*“The Holy City”*

*(see below )*

**DISMISSAL**

Reconciled to God through Christ, go in peace to love and serve the Lord.

**Thanks be to God.**

**POSTLUDE**

*Chaconne*

Louis Couperin

**The Holy City**

Last night I lay a-sleeping, there came a dream so fair;  
I stood in old Jerusalem, beside the temple there;  
I heard the children singing, and ever as they sang,  
I thought the voice of angels from heav'n in answer rang.  
I thought the voice of angels from heav'n in answer rang.

*Refrain*

**Jerusalem, Jerusalem, lift up your gates and sing  
Hosanna in the highest, Hosanna to your king!**



And then I thought my dream was changed,  
The streets no longer rang,  
Hushed were the glad Hosannas the little children sang,  
The sun grew dark with mystery, the morn was cold and chill,  
As the shadow of a cross arose upon a lonely hill,  
As the shadow of a cross arose upon a lonely hill.

*Refrain*

**Jerusalem, Jerusalem, Hark! How the angels sing  
Hosanna in the highest, Hosanna to your king!**

*(continued next page)*

The Lord GOD has given me the tongue of a teacher, that I may know how to sustain the weary with a word. Morning by morning he wakens – wakens my ear to listen as those who are taught. <sup>5</sup>The Lord GOD has opened my ear, and I was not rebellious, I did not turn backward. <sup>6</sup>I gave my back to those who struck me, and my cheeks to those who pulled out the beard; I did not hide my face from insult and spitting. <sup>7</sup>The Lord GOD helps me; therefore I have not been disgraced; therefore I have set my face like flint, and I know that I shall not be put to shame; <sup>8</sup>he who vindicates me is near. Who will contend with me? Let us stand up together. Who are my adversaries? Let them confront me. <sup>9</sup>It is the Lord GOD who helps me; who will declare me guilty?

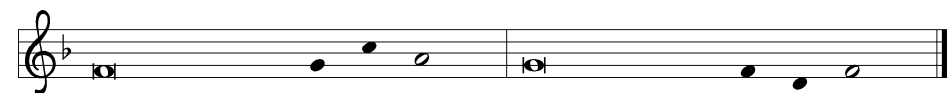
**PSALM 31:9-16** *(Cantor sings the refrain; then assembly sings the refrain; cantor and congregation sing the verses responsively)*

*Refrain:*



<sup>9</sup>Have mercy on me, O LORD, for I <sup>1</sup>am in trouble;  
my eye is consumed with sorrow, and also my throat <sup>1</sup>and my belly.  
<sup>10</sup>**For my life is wasted with grief, and my <sup>1</sup>years with sighing;  
my strength fails me because of affliction, and my bones <sup>1</sup>are consume. R**  
<sup>11</sup>I am the scorn of my enemies, a disgrace to my neighbours, a dismay to <sup>1</sup>my acquaintances;  
when they see me in the street <sup>1</sup>they avoid me.  
<sup>12</sup>**Like the dead I am forgotten, <sup>1</sup>out of mind;  
I am as useless as a <sup>1</sup>broken pot. R**  
<sup>13</sup>For I have heard the whispering of the crowd; fear is <sup>1</sup>all around;  
they put their heads together against me; they plot to <sup>1</sup>take my life.  
<sup>14</sup>**But as for me, I have trusted in <sup>1</sup>you, O LORD.  
I have said, "You <sup>1</sup>are my God. R**  
<sup>15</sup>My times are <sup>1</sup>in your hand;  
rescue me from the hand of my enemies, and from those who <sup>1</sup>persecute me.  
<sup>16</sup>**Let your face shine up- <sup>1</sup>on your servant;  
save me in your <sup>1</sup>steadfast love." R**

*Tone:*



## SECOND READING: Philippians 2:5–11

*Paul uses an early Christian hymn to help us comprehend Jesus' obedient selflessness on the cross and how God has made Christ lord over all reality. The perspective of the cross becomes the way we rightly understand God, Christ, our own lives, and fellowship within the community of Christ.*

<sup>5</sup>Let the same mind be in you that was in Christ Jesus,  
<sup>6</sup>who, though he was in the form of God,  
did not regard equality with God as something to be exploited,  
<sup>7</sup>but emptied himself, taking the form of a slave,  
being born in human likeness.  
And being found in human form,  
<sup>8</sup>he humbled himself  
and became obedient to the point of death —  
even death on a cross.  
<sup>9</sup>Therefore God also highly exalted him  
and gave him the name that is above every name,  
<sup>10</sup>so that at the name of Jesus every knee should bend,  
in heaven and on earth and under the earth,  
<sup>11</sup>and every tongue should confess that Jesus Christ is Lord,  
to the glory of God the Father.

## CHOIR ANTHEM “Ain’t No Rock Gonna’ Shout for Me”

Lloyd Larson

**The anthem is based on Luke 19:37-40:** *As he was now approaching the path down from the Mount of Olives, the whole multitude of the disciples began to praise God joyfully with a loud voice for all the deeds of power that they had seen, saying, “Blessed is the king who comes in the name of the Lord!. Peace in heaven and glory in the highest heaven!” Some of the Pharisees in the crowd said to him, “Teacher, order your disciples to stop.” He answered, “I tell you, if these were silent, the stones would shout out.”*

**HOLY GOSPEL:** *(Remain seated for the reading of Luke 22:14 - 23:56)*

**The Passion of our Lord Jesus Christ according to Saint Luke** *(see colour insert)*

*The reading concludes:* **Praise to you, O Christ.**

**HYMN OF THE DAY** #346 “*Ride On, Ride On*” *(All rise)*

## EUCHARISTIC PRAYER (Prayer over the gifts)

### THE LORD’S PRAYER

Our Father in heaven  
hallowed by 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.  
Save us from the time of trial  
and deliver us from evil.  
For the kingdom, the power  
and the glory are yours  
now and forever. Amen

### PADRE NUESTRO

*Padre nuestro que estas en el cielo,  
santificado se a tu Nombre,  
venga tu reino, hagase tu voluntad,  
en la tierra como en el cielo.  
Danos hoy nuestro pan de cada dia.  
Perdona nuestras ofensas  
como tambien nosotros perdonamos  
a los que nos ofenden.  
No nos dejes caer en tentacion  
y libramos del mal.  
Porque tuyos es el reino, tuyo es el poder,  
y tuya es la Gloria  
ahora y por siempre. Amen*

### FRACTION *(As the bread is broken, the presider says)*

The gifts of God for the people of God. **Thanks be to God.**



*It is Christ himself who invites all the baptized members of God’s family — and all our guests — to come to his table where he gives his body and blood, along with the gifts of forgiveness, life and salvation under the forms of bread and wine. During Lent, the wafer is received in the open, upraised palm. All may drink from the first (common) cup or, intinct (dip) the wafer into the second (intinction) cup. Those who desire prayer and anointing for comfort or for the healing of any illness or brokenness in mind, body or spirit are invited to receive these blessings after communing.*

### MUSIC DURING COMMUNION

#336 “*Lamb of God*”

#474 “*Bread of Life from Heaven*”

*Ich ruf zu dir, Herr Jesu Christ*

J.S. Bach

### POST-COMMUNION PRAYER

Let us pray. Compassionate God, your Son welcomed sinners and ate with them. We give you thanks for the forgiveness and grace we have received in this meal. Make us signs of your love, that all the world may know your mercy and blessing; through Jesus Christ our Lord. **Amen.**

### BLESSING

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## MEAL

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### GREAT THANKSGIVING

It is indeed right, our duty and our joy, that we should at all times and in all places give thanks and praise to you, almighty and merciful God, through our Saviour Jesus Christ; whose suffering and death gave salvation to all.

You gather your people around the tree of the cross, transforming death into life. And so, with all the choirs of angels, with the church on earth and the hosts of heaven, we praise your name and join their unending hymn:

*(Sing first time in English; second time in Spanish)*

### THE PRAYERS

Gathered by the Spirit, let us return to the Lord our God and pray for the church, the world, and all who yearn for new life. *A brief silence.*

Eternal God, in your boundless compassion you lived among us and suffered death at human hands. Lead your church to ministry among all who suffer, and make us faithful witnesses of your steadfast love. Lord, in your mercy, **hear our prayer.**

Teach us to live with humility and gratitude for the world you created. Grant us wisdom to care for your creation, showing reverence for all living things. Lord, in your mercy, **hear our prayer.**

Lead all courts and judges, nations and rulers, in your ways of justice and peace. Be with the imprisoned and all who are victims of persecution and oppression, that they may be free from needless suffering. Lord, in your mercy, **hear our prayer.**

Sustain the sick and dying, the hungry and homeless, and all who are weary *especially those whom we name before our God now in silence or aloud...* that they may know the hope that is ours through Christ's life, death, and resurrection. Lord, in your mercy, **hear our prayer.**

Guard us from betraying you, and grant that in all things we remain steadfast and faithful to the new covenant poured out for us in the cup of your salvation. Lord, in your mercy, **hear our prayer.**

Almighty God, you have destroyed the power of death. Teach us to die daily to sin, give us grace to trust in your eternal care of the faithful departed, and at the end of time bring us all to the joy of resurrection. Lord, in your mercy, **hear our prayer.**

Almighty God, you have commanded us to pray, and you promise to hear us. Hear the prayers of your people and grant us all that we need, for the sake of the one in whose name we pray, Jesus Christ, our Saviour and Lord. **Amen.**

**SHARING OF THE PEACE** *All may share the peace with one another*

**OFFERING/OFFERTORY**

*The Palms*

Jean Baptiste Faure

### OFFERTORY PRAYER

Let us pray. God our provider, **you have not fed us with bread alone, but with words of grace and life. Bless us and these your gifts, which we receive from your bounty, through Jesus Christ our Lord. Amen**