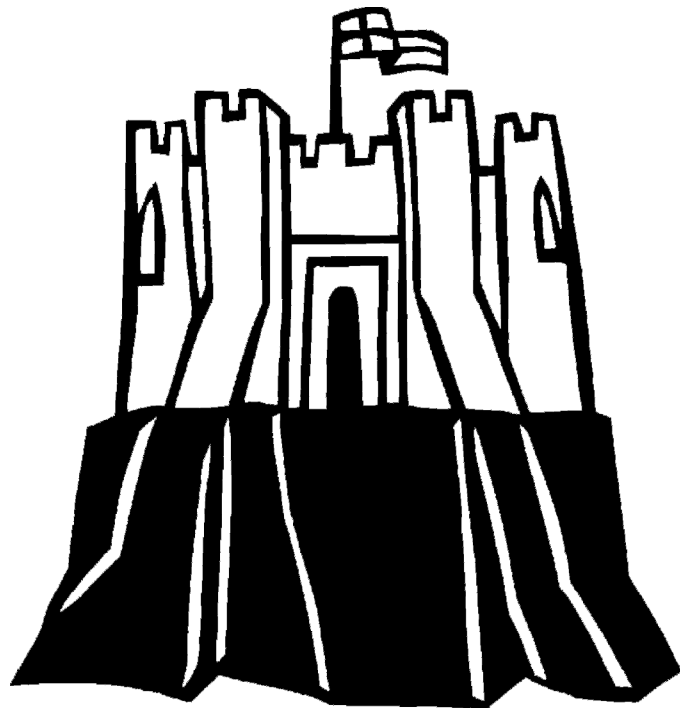




# FIRST LUTHERAN CHURCH

VANCOUVER, BC | EVANGELICAL LUTHERAN CHURCH IN CANADA



## REFORMATION SUNDAY OCTOBER 30, 2011

WELCOME TO  
FIRST LUTHERAN CHURCH  
FOUNDED 1890

*First Lutheran is a community, a gathering of people of diverse ages, cultures and traditions.*

*Just as Jesus opened himself to all and, by implication, opened the reign of God to all, so we, the members of First Lutheran seek to do the same.*

*Therefore, all are welcome here regardless of their race, gender or sexual orientation; regardless of their social, economic, educational, linguistic or relationship status; regardless of their citizenship, religious or cultural background or makeup of their family; and regardless of their physical, mental, emotional or spiritual condition. There is a place for you in our community worship, service and life.*

*To our Visitors:* You are invited to sign our guest book in the Narthex (lobby) and join us for coffee and conversation downstairs after worship.

*First Lutheran is easily accessible* via major city routes - 41<sup>st</sup> Avenue and Kingsway – and Bus #41 runs west from the Joyce Street Skytrain station. Ample parking is available in a lot just west of the church and on the church side of the two streets--Wales Street and 42<sup>nd</sup> Avenue. The wheelchair entrance is also the office entrance on 42<sup>nd</sup> Avenue.

*For your convenience,* there is an elevator in the southwest corner of the building, fully accessible washrooms on the main floor in the northwest corner and two washrooms down the stairs at the east end of the lower level. A childcare play area is on the lower level.

*The present building,* erected in 1957, is the third in our history. Founded by Scandinavian fishermen, *First Lutheran* is tied closely to the history of Vancouver. Our logo reflects our ethnic and Christian roots, our West Coast location as well as the varied races and cultures which enrich our life and ministry together.



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REFORMATION SUNDAY  
OCTOBER 30, 2011

### *Those Serving the Servants Today*

<i>Presider/Homilist</i>	Pr. Hergy
<i>Assisting Minister</i>	Janet Schreiber
<i>Lector</i>	Heather Robbie
<i>Acolytes</i>	Benie Gakiza Niyungeko Nelly Gateka
<i>Ministry of Music</i>	
<i>Organ/Piano</i>	Jeanette Price
<i>Cantor</i>	Arvid Vimb
<i>Flutists</i>	Amy Collins Anne Johnson
<i>Gift Bearers</i>	Eulalie Niyungeko Sandi Strate
<i>Communion Servers</i>	Jackie Cleroux Eulalie Niyungeko Ingrid Bielenberg Betty Wong
<i>Coffee Hour Hosts</i>	Linda Collins Russell Collins Eva Harris Ken Harris
<i>Altar Guild</i>	June Schramm Daniel Luong Eve Luong
<i>Offering Counters</i>	Amy Collins Frank Filippelli

**If you would like to serve God and our community by assisting in our Sunday worship, please contact Iris Kong, our office administrator, at 604.435.6020. If you would like to help with Coffee Hour, please call Julie Bauming at 604 986-5389.**

**REFORMATION SUNDAY**  
**OCTOBER 30, 2011**  
*Holy Communion, Setting Seven*

*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**

*On this day we celebrate the heart of our faith: the gospel of Christ—the good news—that makes us free!  
We pray that the Holy Spirit would continue to unite the church today in its proclamation and witness to the world.  
In the waters of baptism we are made one body; we pray for the day that all Christians will also be one  
at the Lord's table.*

**PRELUDE**

*In Adam We Have All Been One  
A Mighty Fortress Is Our God*

Alec Wyton  
Don Hustad

**GATHERING**

**ANNOUNCEMENTS**

**PROCESSIONAL HYMN**

**# 504 “A Mighty Fortress Is Our God”** v.3 - organ only

**GREETING AND KYRIE**

p. 175

**“GLORIA”**

p. 176

**SALUTATION AND PRAYER OF THE DAY**

Let us pray. Gracious Father, we pray for your holy catholic church. Fill it with all truth and peace. Where it is corrupt, purify it; where it is in error, direct it; where in anything it is amiss, reform it; where it is right, strengthen it; where it is in need, provide for it; where it is divided, reunite it; or the sake of your Son, Jesus Christ, our Saviour, who lives and reigns with you and the Holy Spirit, one God, now and forever. **Amen.**

**WORD**

**FIRST READING: Jeremiah 31:31–34**

*The renewed covenant will not be breakable, but like the old covenant it will expect the people to live upright lives. To know the Lord means that one will defend the cause of the poor and needy (Jer. 22:16). The renewed covenant is possible only because the Lord will forgive iniquity and not remember sin. Our hope lies in a God who forgets.*

<sup>31</sup>The days are surely coming, says the LORD, when I will make a new covenant with the house of Israel and the house of Judah. <sup>32</sup>It will not be like the covenant that I made with their ancestors when I took them by the hand to bring them out of the land of Egypt — a covenant that they broke, though I was their husband, says the LORD. <sup>33</sup>But this is the covenant

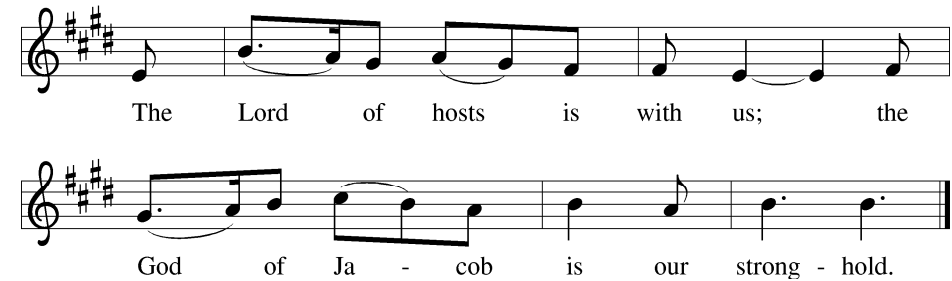
that I will make with the house of Israel after those days, says the LORD: I will put my law within them, and I will write it on their hearts; and I will be their God, and they shall be my people. <sup>34</sup>No longer shall they teach one another, or say to each other, "Know the LORD," for they shall all know me, from the least of them to the greatest, says the LORD; for I will forgive their iniquity, and remember their sin no more.

*Response after the reading: **Thanks be to God.***

**PSALM 46**

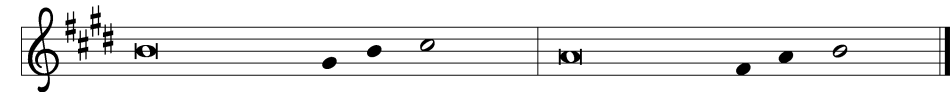
*The LORD of hosts is with us; the God of Jacob is our stronghold. (Ps. 46:7)*

*Refrain*



The Lord of hosts is with us; the  
God of Ja - cob is our strong - hold.

*Tone*



- <sup>1</sup>God is our ref-<sup>1</sup>uge and strength,  
a very present<sup>1</sup> help in trouble.
- <sup>2</sup>**Therefore we will not fear, though the<sup>1</sup> earth be moved,  
and though the mountains shake in the depths<sup>1</sup> of the sea;**
- <sup>3</sup>though its waters<sup>1</sup> rage and foam,  
and though the mountains tremble<sup>1</sup> with its tumult.
- <sup>4</sup>**There is a river whose streams make glad the cit-<sup>1</sup>y of God,  
the holy habitation of<sup>1</sup> the Most High.**
- <sup>5</sup>God is in the midst of the city; it shall<sup>1</sup> not be shaken;  
God shall help it at the<sup>1</sup> break of day.
- <sup>6</sup>**The nations rage, and the<sup>1</sup> kingdoms shake;  
God speaks, and the earth<sup>1</sup> melts away. R**
- <sup>7</sup>The LORD of<sup>1</sup> hosts is with us;  
he God of Jacob<sup>1</sup> is our stronghold.
- <sup>8</sup>**Come now, regard the works<sup>1</sup> of the LORD,  
what desolations God has brought up-<sup>1</sup> on the earth;**
- <sup>9</sup>behold the one who makes war to cease in<sup>1</sup> all the world;  
who breaks the bow, and shatters the spear, and burns the<sup>1</sup> shields with fire.

**10** "Be still, then, and know that I am God;

**I will be exalted among the nations; I will be exalted in the earth."**

<sup>11</sup>The LORD of hosts is with us;

the God of Jacob is our stronghold. **R**

**SECOND READING: Romans 3:19–28**

*Paul's words stand at the heart of the preaching of Martin Luther and the other Reformation leaders. No human beings make themselves right with God through works of the law. We are brought into a right relationship with God through the divine activity centered in Christ's death. This act is a gift of grace that liberates us from sin and empowers our faith in Jesus Christ.*

<sup>19</sup>Now we know that whatever the law says, it speaks to those who are under the law, so that every mouth may be silenced, and the whole world may be held accountable to God.

<sup>20</sup>For "no human being will be justified in his sight" by deeds prescribed by the law, for through the law comes the knowledge of sin.

<sup>21</sup>But now, apart from law, the righteousness of God has been disclosed, and is attested by the law and the prophets, <sup>22</sup>the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction, <sup>23</sup>since all have sinned and fall short of the glory of God;

<sup>24</sup>they are now justified by his grace as a gift, through the redemption that is in Christ Jesus,

<sup>25</sup>whom God put forward as a sacrifice of atonement by his blood, effective through faith.

He did this to show his righteousness, because in his divine forbearance he had passed over the sins previously committed; <sup>26</sup>it was to prove at the present time that he himself is righteous and that he justifies the one who has faith in Jesus.

<sup>27</sup>Then what becomes of boasting? It is excluded. By what law? By that of works? No, but by the law of faith. <sup>28</sup>For we hold that a person is justified by faith apart from works prescribed by the law.

*Response after the reading: Thanks be to God.*

**CHOIR ANTHEM**

*Psalm and Alleluia*

John Purifoy

**GOSPEL ACCLAMATION** (*Sing verse before and after reading. All rise*)

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**GOSPEL: John 8:31–36**

*Jesus speaks of truth and freedom as spiritual realities known through his word. He reveals the truth that sets people free from sin.*

*Response after announcement: Glory to you, O God.*

<sup>31</sup>Then Jesus said to the Jews who had believed in him, "If you continue in my word, you are truly my disciples; <sup>32</sup>and you will know the truth, and the truth will make you free."

<sup>33</sup>They answered him, "We are descendants of Abraham and have never been slaves to anyone. What do you mean by saying, 'You will be made free'?"

<sup>34</sup>Jesus answered them, "Very truly, I tell you, everyone who commits sin is a slave to sin.

<sup>35</sup>The slave does not have a permanent place in the household; the son has a place there forever.

<sup>36</sup>So if the Son makes you free, you will be free indeed.

*Response to conclusion: Praise to you, O Christ.*

**HOMILY** (*Silence for reflection follows*)

**HYMN OF THE DAY** # 813 "*Faith of Our Fathers*" v. 3 - unaccompanied

**NICENE CREED**

**We believe in one God, the Father, the Almighty,  
maker of heaven and earth, of all that is, seen and unseen.**

**We believe in one Lord, Jesus Christ, the only Son of God,  
eternally begotten of the Father, God from God, Light from Light,  
true God from true God, begotten, not made, of one Being with the Father;  
through him all things were made.**

**For us and for our salvation he came down from heaven,  
was incarnate of the Holy Spirit and the virgin Mary  
and became truly human.**

**For our sake he was crucified under Pontius Pilate;  
he suffered death and was buried.**

**On the third day he rose again in accordance with the scriptures;  
he ascended into heaven and is seated at the right hand of the Father.**

**He will come again in glory to judge the living and the dead,  
and his kingdom will have no end.**

**We believe in the Holy Spirit, the Lord, the giver of life,  
who proceeds from the Father and the Son,  
who with the Father and the Son is worshiped and glorified,  
who has spoken through the prophets.**

**We believe in one holy catholic and apostolic church.**

**We acknowledge one baptism for the forgiveness of sins.**

**We look for the resurrection of the dead,  
and the life of the world to come. Amen.**

**THE PRAYERS OF THE FAITHFUL**

*Each portion of the prayers ends with these words: "Lord, in your mercy, hear our prayer."*

**SHARING OF THE PEACE**

**OFFERING/OFFERTORY**

*Te Deum*

Marc-Antoine Charpentier

**OFFERTORY PRAYER** (*All rise*)

**MEAL**

**GREAT THANKSGIVING**

p. 180

**"HOLY, HOLY, HOLY"**

**PRAYER OF THANKSGIVING** (Prayer over the gifts)

## THE LORD'S PRAYER

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

## “LAMB OF GOD”

p. 182



*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. After receiving the bread into the open, upraised palm, all may drink from the first (common) cup or if desired, have an individual glass filled from the second (pouring) cup.*

**MUSIC DURING COMMUNION** # 674 *“Let Us Talents and Tongues Employ”*

(refrain repeated each time)

*Soul, Adorn Thyself With Gladness* Paul Manz

**PRAYER AFTER COMMUNION** (All rise)

## SENDING

### BENEDICTION

**SENDING HYMN** # 645 *“Christ Is Made the Firm Foundation”*

v. 3 - organ/instruments only

### DISMISSAL

Go in peace. Share the good news. **Thanks be to God.**

### POSTLUDE

*Trumpet Voluntary*

Jeremiah Clark

# Announcements

### This Week

#### Thursday

Confirmation, 4:30 - 6 pm

Choir, 7:30 pm

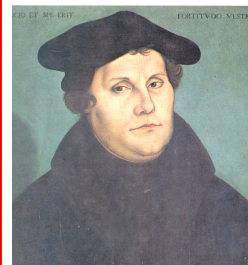
#### Sunday

Sunday School, 9:45 am

All Saints Worship, 10:30 am

In consultation with Bishop Greg Mohr, the call committee is re-evaluating our congregational needs, expectations and options in terms of the calling of a second pastor. Committed to its mandate to find the most suitable person, our hope is to be able to interview potential candidates within the next month. Please continue praying for the faithfulness, wisdom and guidance of those entrusted with this serious and joyful responsibility.

This morning we welcome the Reverent Doctor Martin Luther on his annual visit to First Lutheran Church. We trust that his message to us will help us remember our history and our calling to live as children of the reformation in the 21st century.



Born on November 10, 1483, Martin Luther became a Roman Catholic monk and, later, a well-respected theologian who, through intense and intentional study of the Scriptures, found himself at odds with the leadership of the medieval church. His general disenchantment with many of the practices of the church—worship of relics, rigid obedience to the pronouncements of church leaders, the requirement of priests to remain celibate, the liturgy offered only in Latin, and others was stirred into outright revolt by the papal decree permitting the sale of “indulgences” (assurances given that sins were forgiven in exchange for money).

Luther's publishing of his 95 Theses (statements meant for public debate) were, in the custom of the day, nailed to the door of the Castle Church in Wittenberg, Germany, on October 31, 1517. The result was a firestorm of controversy which spread rapidly across northern Europe and into England and which ultimately led to his being put on “trial” for heresy (false teaching) and eventual excommunication from the church.

Those who supported Luther were called “protestants” because they protested various abuses of the church and, with Luther, longed to reform the church. Although Luther was not the only Reformer of his day, those who followed him and stood with him were tagged by Luther's enemies with the name “Lutherans”—the name which 70 million Christians around the world still bear today.

Luther never intended to divide the church, but to reform it, and thereby restore the primacy of the gospel—the good news of God's unconditional and steadfast love for the world, a love demonstrated clearly in the gift of Jesus Christ and the gift of forgiveness and freedom won for all by means of his life, death and resurrection.

A number of the reforms Luther sought in his day were adopted by both Lutherans and Roman Catholics in the years following his death—meaning that there is no longer the same great divide between Protestant and Roman Catholic denominations as was the case in the 16<sup>th</sup> century. Indeed, Lutherans comfortably define themselves as “Evangelical Catholics”—that is, members of the one, holy, catholic (universal) church whose primary

focus and contribution to the rest of the church is the emphasis on the “Evangel” (the gospel). And the gospel is summarized by the wondrous grace of God which, by trust and in faith, we proclaim in Word, Sacrament and service—speaking and acting a message of good news which sets people free from the burden of sin and set free for a life of good works prompted by the Holy Spirit.

Over 500 years after his death, Martin Luther is recognized by all as man whose genius and influence continue to be felt today. He was a prolific writer (his literary output runs to more than 100 volumes), a composer of numerous hymns, the father of a bustling household (he married an ex-nun and together they had six children), the translator of the Hebrew and Greek Scriptures into German and the subsequent standardization of the German language. Given all of that, he was not only a theological giant but a secular figure of significant importance to medieval Europe whose medieval contributions still resonate in our time.

While some scholars today contend that Luther’s incredible energy and creativity were, in part, products of a manic-depressive personality, and while most Lutherans, consciously or unconsciously, remain unaware of his anti-Semitism, his use of vulgar language and his inclination to believe that the world was filled with angels and devils, it is Luther’s conviction of the grace and mercy of God being paramount in faith and in life that Christians—especially Lutheran Christians—remember and give thanks for today. Thus, while Reformation Day is an “in-house” festival, believers everywhere, in every denomination and land, in every race and tongue, sing Luther’s words and therefore Luther’s faith, and so give praise to God for the gift of this man of God, renewer of the church, doctor and teacher of theology and, above all, proclaimer of the good news of grace, faith and word.



Although the day of All Saints is November 1, we will celebrate the feast and commemorate those Saints who have died (including and especially our loved ones) next Sunday. Thus, our worship is going to be a solemn occasion.

Michael and Pamela Nel are sponsoring a dinner at Shepherd of the Valley Lutheran Church in Langley on November 5 at 6 pm. The purpose of the dinner is to raise funds for “Emmanuel’s Wish Foundation” projects in Richmond Township, South Africa. Everyone is invited for the dinner.



Girl Guides  
of Canada  
Guides  
du Canada

Support Our:

## Reuse A Shoe Drive!

Help Save the environment  
by Recycling your old Shoes!

Hi! Our names are Shannon and Jocelyn. We are part of the 6<sup>th</sup> Vancouver Pathfinders and are currently working on the service aspect of our Canada Cord (a high guiding award).

We invite you to help us save the environment by donating old shoes to our shoe drive! We will have a box at the church as early as October 25<sup>th</sup> 2011 and you can drop off your old shoes up until November 29<sup>th</sup> 2011.

Your sport shoes will be transformed into sport surfaces like the basketball court by the Hastings community center! Your other shoes will be donated to a thrift shop so someone else can find them! That’s much better than degrading in a dump!

Running shoes in any condition and all other types of shoes in good condition **ONLY**. Please.

If you have any questions please feel free to email us at [6vanpathf@hotmail.com](mailto:6vanpathf@hotmail.com). Thank You!

Joseph Nurani would like to extend a warm invitation to our congregation members, their families and friends to a superb hearty lunch downstairs following the service on November 27<sup>th</sup> in the loving memory of Asma and Noordin Nurani. It has been nearly two years since Asma, Joseph’s mother, departed to heaven and it will have been a year on February 6<sup>th</sup>, 2012 since Noordin, his father, joined Asma in heaven.



*First Lutheran Church* is a member of the *British Columbia Synod* (one of five regions) which make up the *Evangelical Lutheran Church in Canada (ELCIC)* which in turn belongs to the *Lutheran World Federation* which represents the 80 million Lutherans around the world. For more information on the ministries of the ELCIC (office in Winnipeg, Manitoba), visit its website at [www.elcic.ca](http://www.elcic.ca). For similar information on the BC synod, visit its office in New Westminster or its website at [www.bcsynod.org](http://www.bcsynod.org).

*Financial support* of our congregation’s life and mission is provided by the donations of our members given in thankful response to the generosity shown by God in the gifts given to us. Offerings of any amount are gratefully accepted and joyfully spent in our service to Christ and to others.

*Have you remembered First Lutheran in your will?* Consider how a bequest or gift might continue supporting our mission and ministry.