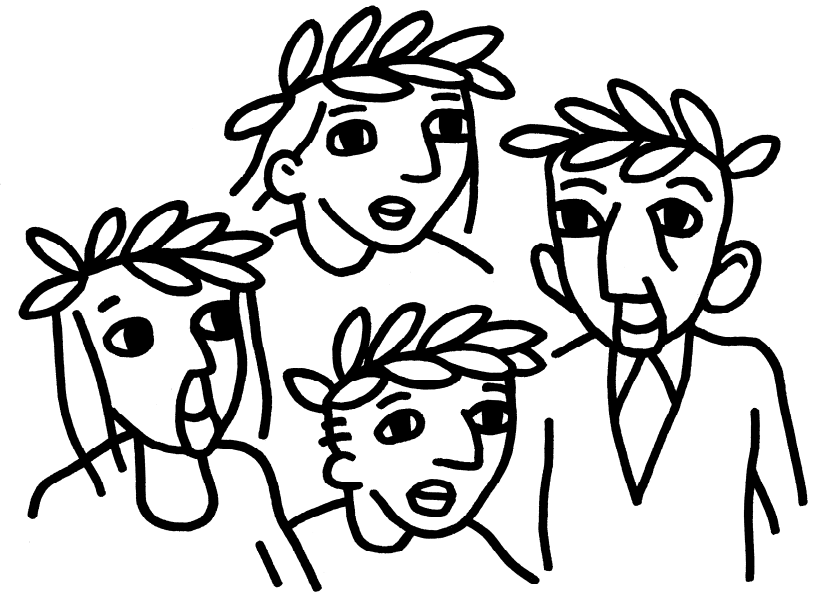




FIRST LUTHERAN CHURCH

VANCOUVER, BC | EVANGELICAL LUTHERAN CHURCH IN CANADA



**ALL SAINTS SUNDAY
NOVEMBER 1, 2009**

ALL SAINTS SUNDAY
NOVEMBER 1, 2009
“Spoken Service”

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

Of all three years of the lectionary cycle, this year's All Saints readings have the most tears. Isaiah and Revelation look forward to the day when God will wipe away all tears; in John's gospel, Jesus weeps along with Mary and all the gathered mourners before he demonstrates his power over death. On All Saints Day we celebrate the victory won for all the faithful dead, but we grieve for our beloved dead as well, knowing that God honours our tears. We bring our grief to the table and find there a foretaste of the feast to come.

All Saints Day — The custom of commemorating all of the saints of the church on a single day goes back at least to the third century. All Saints Day celebrates the baptized people of God, living and dead, who make up the body of Christ. On this day many congregations remember the faithful who have died during the past year.

PRESERVICE MUSIC

Cantabile (Fantasia No. 8)
I Know that my Redeemer Liveth

G. P. Telemann
G. f. Handel

GATHERING

ANNOUNCEMENTS

PROCESSIONAL HYMN #422 *“For All the Saints”* vv. 1-4 (v. 3 - women only)

SALUTATION AND PRAYER OF THE DAY

Let us pray. Almighty God, you have knit your people together in one communion in the mystical body of your Son, Jesus Christ our Lord. Grant us grace to follow your blessed saints in lives of faith and commitment, and to know the inexpressible joys you have prepared for those who love you, through Jesus Christ, our Saviour and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. **Amen.**

WORD

FIRST READING: Wisdom of Solomon 3:1-9

Writing shortly before the time of Jesus, the author of this highly respected wisdom book offers a glorious vision of the righteous resting and at peace in the hand of God.

But the souls of the righteous are in the hand of God, and no torment will ever touch them.
²In the eyes of the foolish they seemed to have died, and their departure was thought to be a



Origami Cranes

On Sunday, November 15, during the coffee hour, any and all who wish to participate in learning about and making "origami cranes" are invited to read the following and make plans to be involved. The information below comes from Bill McMichael, a professor in UBC's Language and Literacy Education Department and a friend of Mikhail Lennikov. With the blessing of Mikhail, Pr. Hergy and others, Bill is arranging this special occasion.

"Making *origami* (folded paper) cranes is easy, especially with a little help. In fact, 100,000,000 Japanese can do them in their sleep! I promise the people of First Lutheran the finest of artistic assistance: 19 and 20 year old Japanese 3rd year international exchange students at UBC, all of whom are talented, charming and beautiful human beings. Several of them will be coming to church on Sunday, November 15, to show us how to do it.

"The display we are planning is a hanging "bouquet" of one thousand (*sen*) origami paper cranes (*zuru*) held together by strings. In Japan the *senbazuru* is regarded as just about the best thing one can do to help a friend in need. It embodies the deepest best wishes of the sender to the recipient. The Japanese believe that they compel the cranes of the world to make a wish come true. Cranes, you see, are very powerful, magical creatures in Japanese mythology and they live for 1000 years. That's why you see *senbazuru* all over the place in Hiroshima and Nagasaki, where they are symbols of enduring peace and goodwill.

"Though students at UBC and others have already contributed some 300 cranes to the *senbazuru*, we have set aside the most beautiful paper for the ones that would be constructed by the congregation. We think that if we can inspire and mobilize an army of origami artists to help us make a *senbazuru* for the church, we might also inspire a positive outcome for Mikhail and his family."

Today's Worship

In the very last book of Holy Scripture, St. John is permitted a vision of that last day (Rev. 7:9-17) when multitudes of every nation, tribe, people and language are gathered before the throne of the Almighty. Asking who they are, John is told that "These are those who have washed their robes and made them white in the blood of the Lamb."

There are two elements in today's worship: Remembering with joy those brothers, sisters, friends and all who become saints by holy baptism as well as those have trusted in the Lord and gone on to glory; and to look forward to the day when we, together with them, shall "walk in the light of God's own place."

In the very earliest days of the church, martyrs (those who had been put to death for their faith) were honoured with special services held on the anniversaries of their deaths. By 360 AD, Christian communities set aside a particular day to commemorate all the faithful departed (both those who were martyred and those who died of natural causes) and eventually November 1st became that festival day. November 1 was chosen, with its celebration beginning already the evening before, to take over the heathen Druid night of Samhain on October 31st. Whereas the superstitious people of northern Europe in the 9th century used witches, bats, owls and grotesque costumes to try and scare off evil spirits, Christians quietly walked together to cemeteries and churches with brilliant torches and lighted candles, symbols of their conviction that, in the resurrection of Christ and in the promised resurrection of believers, the power of death had been conquered. It was a night--and a day--in which the church celebrated that evil and the grave were defeated.

(In many churches, there is always a special "All Saints" service on November 1. If one is not held on that day, the celebration falls on the first Sunday after November 1).

Though the church of the middle ages confusedly tried to pray for the souls of the dead--adding an All Souls' Day on November 2--the 16th century reformers stubbornly kept the observance of the day even while defiantly confessing that it is by Christ's grace alone that we are saved. It was on All Hallows Eve (All Holy Evening, .or "Hallow-e'en") on October 31, 1517, that Martin Luther nailed his now-famous 95 Theses (topics for debate) to the door of the Wittenberg Castle Church. Since then, protestant Christians have continued to highlight the day in order to underline the importance of the "communion of saints" confessed in the Apostles' Creed.

Saints are all who trust in God. . .and that strong fellowship of those who have become saints by baptism and those saints who have died and entered glory is commemorated today. But we also look forward to the time when we'll be among the multitudes spoken of in Revelation, and it is in the hope of that great and glorious day that we cry out with the early Christians: **Come, Lord Jesus. Come quickly!**

disaster, ³and their going from us to be their destruction; but they are at peace.

⁴For though in the sight of others they were punished, their hope is full of immortality.

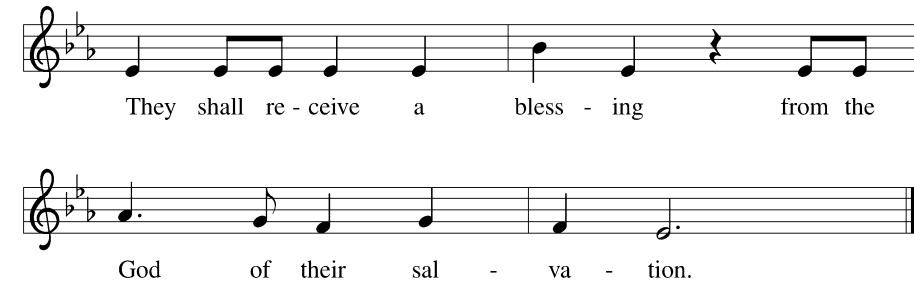
⁵Having been disciplined a little, they will receive great good, because God tested them and found them worthy of himself; ⁶like gold in the furnace he tried them, and like a sacrificial burnt offering he accepted them. ⁷In the time of their visitation they will shine forth, and will run like sparks through the stubble. ⁸They will govern nations and rule over peoples, and the Lord will reign over them forever. ⁹Those who trust in him will understand truth, and the faithful will abide with him in love, because grace and mercy are upon his holy ones, and he watches over his elect.

Response after reading: Thanks be to God.

PSALM 24 (sung responsively)

They shall receive blessing from the God of their salvation. (Ps. 24:5)

Refrain:



¹The earth is the LORD's and all ¹that is in it,
the world and those who ¹dwell therein.

²**For the LORD has founded it up- ¹on the seas
and established it up- ¹on the rivers. R**

³Who may ascend the mountain ¹of the LORD,
and who may stand in God's ¹holy place?

⁴**Those of innocent hands and puri- ¹ty of heart,
who do not swear on God's being,
nor do they pledge by ¹what is false.**

⁵They shall receive blessing ¹from the LORD
and righteousness from the God of ¹their salvation.

⁶**Such is the generation of those who seek ¹you, O LORD,
of those who seek your face, O ¹God of Jacob. R**

⁷Lift up your heads, O gates; and be lifted up, O ever- ¹lasting doors,
that the King of glory ¹may come in.

⁸**Who is this ¹King of glory?**

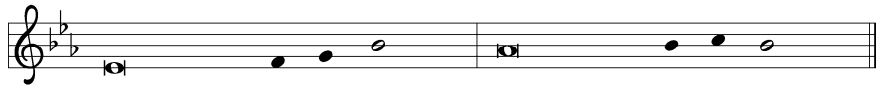
The LORD, strong and mighty, the LORD, might- ¹y in battle!

⁹Lift up your heads, O gates; and be lifted up, O ever-¹ lasting doors,
that the King of glory¹ may come in.

¹⁰Who is this¹ King of glory?

Truly, the LORD of hosts is the¹ King of glory. R

Tone:



SECOND READING: Revelation 21:1–6a

Here is a vision of the new heaven and new earth in which God resides fully with God's people so that mourning, despair, and pain have been eradicated. These renewing words from the God who spans all of time are trustworthy and true.

Then I saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and the sea was no more. ²And I saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. ³And I heard a loud voice from the throne saying, "See, the home of God is among mortals. He will dwell with them; they will be his peoples, and God himself will be with them; ⁴he will wipe every tear from their eyes. Death will be no more; mourning and crying and pain will be no more, for the first things have passed away." ⁵And the one who was seated on the throne said, "See, I am making all things new." Also he said, "Write this, for these words are trustworthy and true." ⁶Then he said to me, "It is done!"

Response after reading: Thanks be to God.

CHOIR ANTHEM "God a Dwelling Place Shall Prepare" G.F. Handel/Henry Kihlken

GOSPEL: John 11:32–44

Through the raising of Lazarus, Jesus offers the world a vision of the life to come, when death and weeping will be no more.

Response after announcement: Glory to you, O God.

³²When Mary came where Jesus was and saw him, she knelt at his feet and said to him, "Lord, if you had been here, my brother would not have died." ³³When Jesus saw her weeping, and the Jews who came with her also weeping, he was greatly disturbed in spirit and deeply moved. ³⁴He said, "Where have you laid him?" They said to him, "Lord, come and see." ³⁵Jesus began to weep. ³⁶So the Jews said, "See how he loved him!" ³⁷But some of them said, "Could not he who opened the eyes of the blind man have kept this man from dying?" ³⁸Then Jesus, again greatly disturbed, came to the tomb. It was a cave, and a stone was lying against it. ³⁹Jesus said, "Take away the stone." Martha, the sister of the dead man, said to him, "Lord, already there is a stench because he has been dead four days." ⁴⁰Jesus said to her, "Did

The Artist

Brigitte Potter-Mael lives and works in Vancouver. Academic training includes printmaking, drawing and multi media at Concordia University, Montreal (BFA 1983). Professional development includes various seminars such as Women, Life and the Planet at Simon Fraser University, the Social Sculpture Colloquium (after Joseph Beuys) at Goethe Institute Glasgow, the Banff Centre for the Arts Participant Program and the Leighton Artist Colony in Banff. Potter-Mael has been a recipient of various grants and stipends from the Canada Council for the Arts Ottawa, the Ministry of cultural Affairs Quebec, the Goethe Institute Vancouver, the Kulturamt Dresden, and the Altos de Chavon Artist Colony in the Dominican Republic.

Since 1984, her work has been shown in solo- and group-exhibitions in Canada, Germany, France, Italy, Portugal, Finland, Poland, Japan and the USA and can be found in major public collections including Canada Council for the Arts Ottawa, Ministry of cultural Affairs Quebec, Camosun College in Victoria, University of British Columbia, Malaspina Printmakers Society Archives in Vancouver, Walter Phillips Gallery in Banff, Esperanza Gallery, Concordia University in Montreal, Kulturamt in Dresden, Pinacoteca Vitulano in Italy, and in many private collections in Canada and abroad. Most recently, Potter-Mael has collaborated with French sound artist, Emmanuel Mailly in Caumont, France. First Lutheran exhibition will mark the fourth collaboration with voice artist/music director Catherine Fern Lewis.

From the Artist

Meditation practices involving repetition of sung and/or spoken words are common in varied religions all over the world. It is a way to raise and elevate meaning and to empower a person's spirit in times of darkness. It is also a way to commend something to be noticed by drawing repeated attention to it.

My act of writing the "Wordweavings" is not only a self-imposed task, it is also an act of worship and expression of faith in the "light at the end of the tunnel". I began writing these scrolls in the year 2000, when a profound yearning for stillness, slowness and a desire to stop time from running away inspired me to develop a routine of two daily 1-hour writing meditations: 10:00 am to 11:00 am and 1:00 am to 2:00 am. Since then, thirteen scrolls have been scripted and exhibited. Of course, extended periods of not-writing have also been part of this journey.

The work itself, in this exhibition at First Lutheran, is meant to inspire reflection, raise questions and instigate discussions around the meaning that transpires from the words. The words were layered, woven and knotted because it is my belief that no one thing ever stands alone and in that strength lies in union.

The centre scroll, hanging from the cross:

Entschluss (determination)
Willen (willingness)
Mut (courage)
Durchbruch (breakthrough)

Scroll to the left of cross:

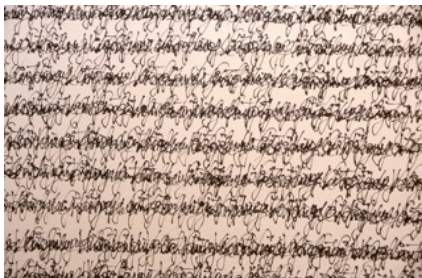
Liebe (love)
Friede (peace)
Hoffnung (hope)
Glaube (faith)

Scroll to the right of cross:

Lachen (laughing)
Und (and)
Crying (crying)

Wordweavings – together we can lift up our voices

a series of art and music events in collaboration with Brigitte Potter-Mael, Catherine Fern Lewis and First Lutheran Church, Vancouver



In this inaugural event at First Lutheran, Vancouver-based visual artist Brigitte Potter-Mael will show three of her 10 meter by 1 meter hand-scripted scrolls, speak about the process of creating these works and also facilitate an art-making session.

Victoria-based soprano voice artist/conductor/composer Catherine Fern Lewis will lead a voice/sound workshop and also perform. Her contribution will be informed by Brigitte's "Wordweavings."

Sunday, November 1 — Brigitte will speak briefly at the of the Sunday liturgy.

Monday, November 9th at 7:00 – 8:30 pm: Brigitte will work with confirmands and youth from local Lutheran congregations. She will lead the group as they explore the meaning of words that are part of their experience. Following this exploration, participants will learn how to give visual form to their ideas. Work produced during this session might be included in the exhibition and also incorporated into the closing performance with Catherine Fern Lewis.

Friday, November 20th at 7:30 to 9:00 pm: Catherine Fern Lewis will lead a "site-specific exploration" in which all youth and adults are invited to explore breath, chanting and the sound of voices. Her approach takes into account that there are no "wrong notes". The music components created will serve to provide an additional dimension to Brigitte's scrolls.

Sunday, November 22nd

9:15 am: Catherine Fern Lewis is going to work with the Sunday School children, so that they too can participate in the closing music performance at the end of the Worship Service later that morning.

10:30 am, at the closing of the Worship Service, Catherine will lead the Congregation through a musical performance as we bring this exhibition to a conclusion. Some of the music and sounds created during the Friday night workshop and the Sunday School session will be incorporated into this celebration.



For more information please contact **Julie Bauming** at juliebauming@shaw.ca and check News & Events page at www.firstlutheranvancouver.com for further updates.

I not tell you that if you believed, you would see the glory of God?" ⁴¹So they took away the stone. And Jesus looked upward and said, "Father, I thank you for having heard me. ⁴²I knew that you always hear me, but I have said this for the sake of the crowd standing here, so that they may believe that you sent me." ⁴³When he had said this, he cried with a loud voice, "Lazarus, come out!" ⁴⁴The dead man came out, his hands and feet bound with strips of cloth, and his face wrapped in a cloth. Jesus said to them, "Unbind him, and let him go."

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

HOMILY

HYMN OF THE DAY #418 "Rejoice in God's Saints" (v.3 - unaccompanied)

WELCOME OF NEW MEMBERS

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

Gathered together with all the saints, let us pray for the church, the world, and all those in any need. *A brief silence.*

God of love, help us to hear your voice above the discord of false gods crying out for our allegiance, that we might serve and love you alone. God of mercy, **hear our prayer.**

God of all creation, we praise you for the gift of this planet. Sustain us in our efforts to care for your creation, that we might preserve it as a gift for those who come after us. God of mercy, **hear our prayer.**

God of peace, bless all nations as we seek to build safe and peaceful communities in which all people can live and thrive. God of mercy, **hear our prayer.**

God of wisdom, we thank you for the many opportunities we have to learn and grow in your word. Bless all teachers, students, and other educational leaders, that they might be enriched in their walk with you. God of mercy, **hear our prayer.**

God of healing, we ask you to grant us strength and hope in our times of need. Be with all your children who are struggling in body, mind, or spirit *especially* ... God of mercy, **hear our prayer.**

God of hope, help us to bring your light wherever darkness, fear, and confusion reign, that all might be drawn to you. God of mercy, **hear our prayer.**

God of mercy, we praise you for the communion of all the saints, the living expression of your church in all times and places. Help us to be faithful to you all the days of our lives. God of mercy, **hear our prayer.**

Into your hands, gracious God, we commend all for whom we pray, trusting in your mercy, through Christ, our Lord. **Amen.**

LITURGY OF REMEMBRANCE (see page 9 & 10)

SHARING OF THE PEACE

OFFERING/OFFERTORY *Jesu, Joy of Man's Desiring*

J. S. Bach

OFFERTORY PRAYER

Let us pray. Creator God, **the earth and all that is in it belong to you. Inspire us to use what you have made to give justice to the oppressed, food to the hungry, and freedom to the captives. May our offerings, given in your name, lift up those who are bowed down; through Jesus Christ, our Lord. Amen.**

Mary, Mother of Jesus
+Asma Nurani
August 13, 2009
Hildegard of Bingen, 1179
Christian James Wilson
Baptized, April 12, 2009
*Martin Luther King, Jr., 1968
*Oscar Romero
Archbishop of El Salvador
Sarah
+Lazlo Konka
June 24, 2009
Ignatius of Antioch, 177
Bilali Miyonkuru
Baptized, May 31, 2009
Simon Peter, 65
Perpetua and Felicity,
Martyrs of Carthage, North Africa, 202
Mark the Evangelist

Antiphon

+Mabel Van Spronsen
January 1, 2009
John Milton
Rebecca Uwineza
Baptized, May 31, 2009
*Dietrich Bonhoeffer, 1945
*John the Baptist, 30
John Donne
+Gladys Harris
July 2009
Omari Hakamineza
Baptized, May 31, 2009

Abraham
Matthew the Evangelist
Soren Kierkegaard, 1855
Rashidi Mugisha
Baptized, May 31, 2009
John XXIII, Bishop of Rome
Johann Sebastian Bach, 1750
James, Brother of Our Lord, 67

Antiphon

*Mohandas K. Ghandi, 1948
Yusuph Munyaneza
Baptized, May 31, 2009
Teresa of Avila, 1582
+Muriel Kuhn
July 12, 2009
Moses
Martyrs of Japan, 1597
+Medel Manalo
December 6, 2008
Francis of Assisi, 1226
Mattias George Jensen Kondor
Baptized, June 21, 2009
Martin Luther, 1546
Joseph, Guardian of Jesus
Thomas, Apostle

Antiphon

* Martyred/put to death
for their faith
+ Died since All Saints'
last year



This morning we would like to welcome **Jesus C.-F.** and **Tsegi E.** who are joining our parish family by Affirmation of Baptism (also known as Confession of Faith).

This Week

Monday
Worship and Music
9:30 am

Wednesday
Jewish-Christian dialogue
9:00 am

Thursday
Choir, 7:30 pm

Next Sunday
Sunday School, 9:15 am
Worship, 10:30 am
Special congregation mtg
11:45 am

DISMISSAL

Go in peace to bear Christ's love to the world. **Thanks be to God.**

POSTLUDE

St. Anne

Healey Willan

LITURGY OF REMEMBRANCE



Using lighted candles as symbols, we remember and give thanks to God for those who, through Holy Baptism, have joined the church on earth since last year's All Saints service and for those who through death have joined the church in heaven. The pastor will speak the names of the past and present saints. When reading of the roll is concluded, you are then asked to speak aloud the names of your loved ones — family and friends — who have gone ahead of us into glory where, by the grace of God, we will be reunited with them. A prayer will then conclude the rite.

Antiphon

*Paul of Tarsus, 65
Martyrs of Uganda, 1886
Mary Magdalene
Logan Alexander Wilson
Baptized, December 28, 2008
*Justin Martyr, 165
Augustine, Bishop of Hippo, 430
+Rev. Floyd Johnson
November 7, 2008
Julian of Norwich, 1416

Dexter Adam Binder Hetherington
Baptized, December 28, 2008
+Edward Adolf Liebrecht
March 6, 2009
Patrick, Bishop, Missionary to Ireland, 464
*Olaf, King of Norway, 1030
+Richard Blanchard
March 23, 2009
David, Son of Jesse

Antiphon

MEAL

GREAT THANKSGIVING

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

Lift up your hearts. **We lift them to the Lord.**

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

EUCCHARISTIC PRAYER (Prayer over the gifts)

“...we proclaim the Lord's faith until he comes.

Christ has died. Christ is risen. Christ will come again.

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.

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.

FRACTION 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. 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

#423 “Shall We Gather at the River”

God's Time is Best

J. S. Bach

POST-COMMUNION PRAYER

Let us pray. Remember us, O Lord, **and remember all the faithful, when you come into your kingdom. As you have fed us with holy food and drink, send us into the world to live as your holy people, until we come to the full vision of your glory, for you are Lord, now and forever. Amen.**

SENDING

BENEDICTION

SENDING SONG

#422 “For All the Saints” vv. 5 - 7 (v.6 - men only)