



FIRST LIGHT

Holy Communion at the break of day

Commemoration of the Reformation

October 25, 2015

By the end of the seventeenth century, many Lutheran churches celebrated a festival commemorating Martin Luther's posting of the Ninety-five Theses, a summary of abuses in the church of his time. At the heart of the reform movement was the gospel, the good news that it is by grace through faith that we are justified and set free. As we observe the Reformation today the church prays for renewal and reconciliation among all Christians, that we may more faithfully witness to the world.

Welcome!

Everyone is welcome. As a community of the people of God, the members of Central Lutheran Church are called to welcome all people regardless of age, economic status, ethnic background, gender, physical or mental ability, race or sexual orientation. We affirm that in Christ “there is neither Jew nor Greek, there is neither slave nor free, there is neither male or female” (Galatians 3:28). Christ has made us one.

Guests are welcome. We are pleased you are worshiping with us today. We invite guests to complete the “Welcome to Central” card found in the pew racks and leave it with an usher or place it in the offering plate. If you would like more information about Central, please contact us at 612-870-4416, or email info@centralmpls.org.

Children are welcome at all services. Worship bulletins for children and activity bags are available at Sanctuary entrances. If you would prefer to use Central’s nursery (available for children ages four and younger), you will find it up the steps from the information desk at the South Entrance (across from the fellowship hall). An usher or greeter will be glad to assist you.

Welcome to the Lord’s Table. All who come seeking Jesus are welcome at Holy Communion. Please follow the guidance of the ushers and instructions in the order of service. During communion, ministers will bring bread and wine to persons in designated access seating areas. Communion may be received in one kind (only bread or only wine) from any station if wheat bread or alcohol presents a health concern. Gluten-free breads and alcohol-free wine are available by request at most liturgies from most communion stations.

Welcome to the Holy Baptism. All who come seeking Jesus are welcome to receive Holy Baptism. Please visit with any worship leader, staff member, hospitality volunteer, contact the church office, or complete an information card, indicating that you wish to be baptized. A pastor will contact you.

Friends of Central...Stay connected

Across the country and beyond there are many people who have a soft spot in their heart for Central Lutheran Church – people who feel a connection both to the history and the ongoing mission of this congregation. If you’re one of them, we invite you to join a new network of Friends of Central. Pick up a brochure or visit our website for more information or to join.



Electronic giving is available at Central. You can go online through Central’s website at www.centralmpls.org and click on **Donate to our Mission**. If you give electronically, use the green pew card to drop in the offering plate instead of an envelope. Central Lutheran is supported by givers like you. Questions? Contact the church office at 612-870-4416.

The shape of this service takes its inspiration from Easter dawn, the Church’s daily pattern and Luther’s admonition when we rise to begin the day to “wash our face and remember our baptism”: *In the morning, as soon as you get out of bed, you are to make the sign of the holy cross and say: “God the Father, Son, and Holy Spirit watch over me. Amen.” Then, kneeling or standing, say the Apostles’ Creed and the Lord’s Prayer. If you wish, you may in addition recite this little prayer as well; [Luther’s morning prayer]; After singing a hymn perhaps or whatever else may serve your devotion, you are to go to your work joyfully. (Small Catechism)*



FIRST LIGHT

Holy Communion

at the break of day

Sunday, Oct. 25, 2015 + 8:30 am
Christ heals blind Bartimaeus
 Commemoration of the Reformation

The word God speaks is Jesus our brother

Can we pray the way Bartimaeus prays? People try to hush him up because by addressing Jesus as "Son of David" he is making a politically dangerous claim that Jesus is the rightful king. Could our prayers ever be heard as a threat to unjust powers-that-be? Bartimaeus won't give up or go away quietly, but repeats his call for help more loudly. Do we ask so boldly? And are our prayers an honest answer to Jesus' question, "What do you want me to do for you?"

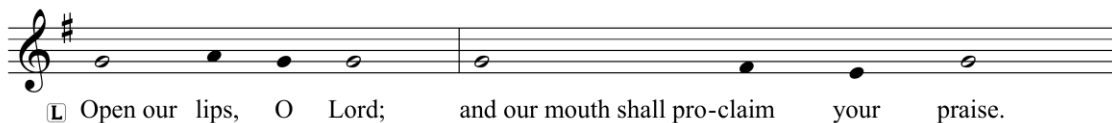
We Gather to Begin the Day Anew in Baptism

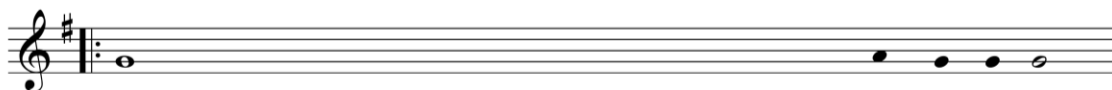
PRELUDE

Variations on "Lord, Keep Us Steadfast in Your Word"

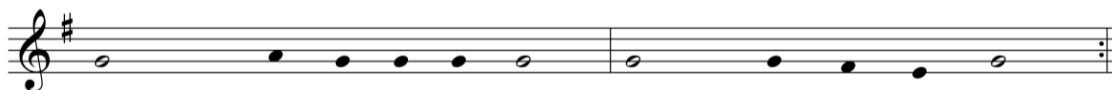
The worship leaders greet the assembly as they arrive.

At the sound of the bell the assembly stands and gathers around the baptismal font.





L Christ has been raised from the dead, the first fruits of those who have fal - len a - sleep.
God's love has been poured into our hearts through the Holy Spirit who has been giv - en to us.
In Jesus we who were once far away have been brought near by the blood of ____ Christ.



C You are in the midst of us, O Lord; and we are called by your name.



L Give thanks to the Lord who is good; whose steadfast love endures for-ev - er.



C You are in the midst of us, O Lord; and we are called by your name.



Al - le - lu - ia.

Martin Luther's Morning Prayer *concludes the Gathering.*

PROCESSIONAL HYMN

(hymn) 517

"Lord, Keep Us Steadfast"

stanza 2 by the quartet

Worship leaders move from the font to the place of the Word.

We Listen to God's Word

WELCOME

Welcome in the name of Jesus, the savior of the world...

CHILDREN'S WORD- PRESENTATION OF BIBLES

Children are invited to come forward; parents are welcome to come with their children.

READING

The remnant of Israel is gathered

Jeremiah 31:7–9

This passage speaks not only of the southern kingdom, Judah, and its homecoming from exile in Babylon, but also of the northern kingdom (“Israel” or “Ephraim”) and its restoration. The northern tribes of Israel had been lost in exile to Assyria more than a century before Jeremiah prophesied.

Thus says the LORD:

Sing aloud with gladness for Jacob,
and raise shouts for the chief of the nations;
proclaim, give praise, and say,
“Save, O LORD, your people,
the remnant of Israel.”

⁸See, I am going to bring them from the land of the north,
and gather them from the farthest parts of the earth,
among them the blind and the lame,
those with child and those in labor, together;
a great company, they shall return here.

⁹With weeping they shall come,
and with consolations I will lead them back,
I will let them walk by brooks of water,
in a straight path in which they shall not stumble;
for I have become a father to Israel,
and Ephraim is my firstborn.

The promise of God for all.

Thanks be to God.

REFORMATION READING

Romans 3:19-28

Justification by God’s grace as a gift

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.

Paul writes: 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. ²⁰For “no human being will be justified in his sight” by deeds prescribed by the law, for through the law comes the knowledge of sin.

²¹But now, apart from law, the righteousness of God has been disclosed, and is attested by the law and the prophets, ²²the righteousness of God through faith in Jesus Christ for all who believe. For there is no

distinction, ²³since all have sinned and fall short of the glory of God; ²⁴they are now justified by his grace as a gift, through the redemption that is in Christ Jesus, ²⁵whom 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; ²⁶it was to prove at the present time that he himself is righteous and that he justifies the one who has faith in Jesus.

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

The promise of God for all.

Thanks be to God.

GOSPEL

Christ heals blind Bartimaeus

Mark 10:46–52

The assembly stands to welcome the gospel, singing:



Bartimaeus comes to Jesus with faith, asking that he might see again. Recognizing Jesus' identity, Bartimaeus is the first person to call him "Son of David" in the Gospel of Mark.

The holy gospel according to Mark.

Glory to you, O Lord.

As [Jesus] and his disciples and a large crowd were leaving Jericho, Bartimaeus son of Timaeus, a blind beggar, was sitting by the roadside. ⁴⁷When he heard that it was Jesus of Nazareth, he began to shout out and say, "Jesus, Son of David, have mercy on me!" ⁴⁸Many sternly ordered him to be quiet, but he cried out even more loudly, "Son of David, have mercy on me!" ⁴⁹Jesus stood still and said, "Call him here." And they called the blind man, saying to him, "Take heart; get up, he is calling you." ⁵⁰So throwing off his cloak, he sprang up and came to Jesus. ⁵¹Then Jesus said to him, "What do you want me to do for you?" The blind man said to him, "My teacher, let me see again." ⁵²Jesus said to him, "Go; your faith has made you well." Immediately he regained his sight and followed him on the way.

The gospel of the Lord.

Praise to you, O Christ.

SERMON

silence follows for reflection and meditation

HYMN OF THE DAY

"God, Whose Almighty Word"

(hymn) 673

PRAYERS OF THE PEOPLE

The Lord be with you.

And also with you.

Each prayer petition concludes: Hear us O God.

The assembly responds: **Your mercy is great.**

The prayer appointed for the day concludes these prayers:

Almighty God, gracious Lord,

we thank you that your Holy Spirit renews the church in every age.

Pour out your Holy Spirit on your Church.

Keep us steadfast in your word,

And protect and comfort us in times of trial.

Shine in our hearts. Scatter the darkness of our ignorance,

and enable us to reflect your goodness;

in Jesus' name we pray.

Amen.

We Feast around the Table of the Lord

PEACE

The peace of Christ be with you always.

And also with you.

The assembly is invited to share the peace of Christ with one another.

PROCESSIONAL GATHERING OF GIFTS

An offering is gathered for the mission of the church, including the care of those in need. During this time, the table is set. After the offering is gathered, bread, wine, money, and other gifts are brought forward. This morning we will gather our gifts of money and faith promises in a processional offering.

"Grant Peace, We Pray"

Plainsong, arr. Balthasar Resinarius

Worship leaders move to the place of the Meal.

The assembly prays over their gifts.

Let us pray together.
God of majesty,
you have created all things,
and you entrust to our care what you have made.
Receive our offerings and faith promises.
Make them a sign of our dedication
to provide for the needs of all people and creatures,
in the name of the one who sustains all things by his word,
Jesus Christ our Lord. Amen.

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.

The presider continues with the Great Thanksgiving, concluding:

Lord's Prayer (1975)

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.

Breaking of the Bread & Invitation to the Table

Communion

All who come seeking Jesus are welcome to receive these gifts of God.

Communion at this service is served standing at stations. Please follow the directions of the worship leaders. Grape juice and gluten-free bread are available upon request.

Children are welcome to receive communion or a blessing.

silence for reflection concludes the Communion

Prayer after Communion

We give you thanks, O God,
that you welcome us to your table
and satisfy our deepest hunger and thirst.
By your gifts of word and holy meal,
strengthen us to take up the cross
as we go about our callings in this world,
following after Jesus Christ, our servant Lord.
Amen.

Post-Communion Song

“A Mighty Fortress”

(hymn) 504

stanzas 1 and 4

Worship leaders move to the exit.

The assembly turns to face the leaders during the song.

We Are Sent to be God's Hands in the World

BLESSING

...now and forever.

Amen.

Go in peace. Share the good news.

Thanks be to God.

POSTLUDE

“A Mighty Fortress”

Václav Nelhybel

Serving Today

Pastor D. Foy Christopherson, *presiding*

Pastor Peter Nycklemoe, *preaching*

Kris Schoephoerser, *assisting minister*

Seminarian Lydia Svendsen, *reader*

Cantor Mark Sedio, *organist/pianist*

Susan Troselius, Rochelle Milbrath,

Philip Rossin & Ben Mulligan, *quartet*

Brad Boogren, *crucifer*

Mark Kieffer, *sound operator*

Eunice & Franklin Dietrich, Carney Bergeson-Meekins, *greeters & hosts*

Rod Richter, *lead usher for October*

Richard Stegall, Bruce Bergeson, Bill Masche, *sacristans*

Chancel flowers today are given by Rosie Schulte in loving memory of her husband Bob on the first anniversary of his death; and given in loving memory of Dale Johnson by his wife Char and children and grandchildren. If you wish to donate flowers contact Judy Korogi 10 days in advance at 612-788-1288.

Book of remembrance: Write the names of those who you plan to remember on All Saints in the Book of Remembrance in the East Chapel between now and November 1.

Cemetery/Columbarium Visits: Check in with the Church Office if you are interested in making an All Saints' Sunday cemetery visit.

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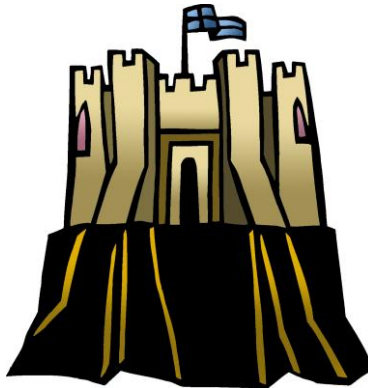
Dwelling in the Word

DWELLING ON THE ROMANS READING FOR REFORMATION

The English words “righteousness” and “justify” actually translate the same Greek term. Which would you prefer: “we are made righteous by grace through faith,” or “we are justified by grace through faith”? Does it make a difference?

Also, the English words “faith” and “believe” are the same word, a term which really means “trust.” Does this insight affect the way you hear this passage?

We are “justified by God’s grace through faith for Christ’s sake.” For us Lutherans, that is the central truth of our belief system. The flip side is that we don’t get saved by performing good works. How important is this for you?



This service is evolving. Tell us what you think as we work to develop this FIRST LIGHT service together. Your feedback is welcome.

Commemorations this Week

October 26

Philipp Nicolai, died 1608;

Johann Heermann, died 1647;

Paul Gerhardt, died 1676; hymnwriters

These great hymnwriters all worked in seventeenth-century Germany in times of war and plague. Nicolai, a pastor, lost 1,300 parishioners to plague, 170 in one week. He wrote “O Morning Star, how fair and bright” and “Wake, awake, for night is flying.” Heermann’s hymns, including “Ah, holy Jesus,” often express the emotions of faith. Gerhardt, perhaps the greatest Lutheran hymnwriter, was a pastor in Berlin.

October 28

SIMON AND JUDE, APOSTLES

We know little about these apostles. Simon is listed as “the zealot” or Cananean in New Testament lists. Jude, also called Thaddeus, asked Jesus at the last supper why he had revealed himself to the disciples but not to the world.

October 31

REFORMATION DAY

By the end of the seventeenth century, many Lutheran churches celebrated a festival commemorating Martin Luther’s posting of the Ninety-five Theses, a summary of abuses in the church of his time. At the heart of the reform movement was the gospel, the good news that it is by grace through faith that we are justified and set free.

November 1

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 or the following Sunday, many congregations will remember the faithful who have died during the past year.



**Evangelical Lutheran
Church in America**

God’s work. Our hands.

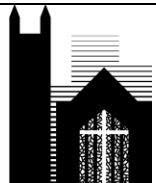
CENTRAL LUTHERAN CHURCH

Exploring the promise of God for all

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COME & SEE