



GRACE LUTHERAN CHURCH

OF SOUTH BURNABY, BC

EVANGELICAL LUTHERAN CHURCH IN CANADA

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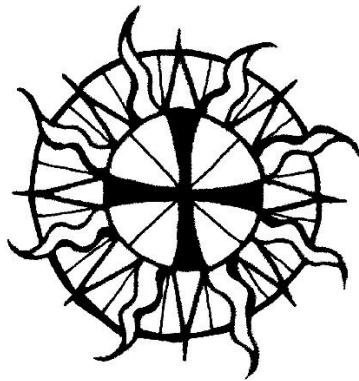
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Twenty-second Sunday after Pentecost

November 9, 2025

ELW Holy Communion, Setting Eight

We worship on the first day of the week because Jesus was raised on that day. Every Sunday is a little Easter. This Sunday feels more like Easter than many as the appointed texts celebrate the reality of the resurrection. Live it up this Lord's day. Our God is the God of the living.

We at Grace Lutheran Church strive to reflect and proclaim the love of God shown to us by Jesus Christ through the Holy Spirit by providing an inclusive and supportive environment through loving care and community service.

A warm welcome to all who are worshipping with us in person or online! We appreciate your contribution to the community today: with your voice, your presence, and just the blessing that you are. May you be nurtured by God's Word, empowered by the love of Christ, and stirred by the wisdom of the Holy Spirit in this service this day, for the sake of God's mission in the world.

Grace Lutheran Church worships, prays, and serves on the traditional and unceded lands and territories of the hən̓q̓əmiñəŋ (Musqueam) and Skwxwú7mesh (Squamish) speaking peoples.

GATHERING

CALL TO WORSHIP

We gather this day in the name of our Lord, who hears us, gives heed to our cries, and listens to our prayers. For God has eyes fixed on justice and remains present with us in our community with forgiveness and mercy. So in whatever situation we find ourselves in, we call upon the Lord who answer us, whose ear inclines to us, and who hears our words with a marvelous lovingkindness that loves us, strengthens us, and redeems us from all the sin and death that keeps us from seeing the saving grace of Jesus Christ our Lord. **Amen. Thanks be to God.**

GATHERING SONG: Jesus Shall Reign (#434)

GREETING

The redeeming grace of our Lord Jesus Christ, the resurrecting love of God, and the reforming fellowship of the Holy Spirit be with you all. **And also with you.**

CANTICLE OF PRAISE (p. 185)

PRAYER OF THE DAY

Ever-living God, you give life and breath to your whole creation and watch over us with love. Strengthen us in our service and ministry, that we might see your redeeming grace throughout the world, through Jesus Christ our Lord. **Amen.**

WORD

FIRST READING: Job 19:23-27a

A reading from Job.

Job suffers the loss of children, wealth, and health. Accused by his companions of wrongdoing, he knows himself to be innocent. Here, in the midst of his suffering, Job clings to the radical hope that his vindicator, his redeemer, lives; and that one day he himself will see God.

- ²³ “O that my words were written down!
O that they were inscribed in a book!
²⁴ O that with an iron pen and with lead
they were engraved on a rock forever!
²⁵ For I know that my vindicator lives
and that in the end he will stand upon the earth;
²⁶ and after my skin has been destroyed,
then in my flesh I shall see God,
^{27a} whom I shall see on my side,
and my eyes shall behold, and not another.”

The word of the Lord.

Thanks be to God.

PSALM: Psalm 17:1-9

- ¹ Hear a just cause, O LORD; give heed to my cry;
listen to my prayer, which does not come from lying lips.
² **Let my vindication come forth from your presence;
let your eyes be fixed on justice.**

- ³ Examine my heart, visit me by night,
melt me down; you will find no impurity in me.
- ⁴ **I have not regarded what others do;
at the word of your lips I have avoided the ways of the violent.**
- ⁵ My footsteps hold fast to your well-worn path;
and my feet do not slip.
- ⁶ **I call upon you, O God, for you will answer me;
incline your ear to me and hear my words.**
- ⁷ Show me your marvelous lovingkindness,
O Savior of those who take refuge at your right hand from those who rise against them.
- ⁸ **Keep me as the apple of your eye;
hide me under the shadow of your wings,**
- ⁹ from the wicked who assault me,
from my deadly enemies who surround me.

SECOND READING: 2 Thessalonians 2:1-5, 13-17

A reading from 2 Thessalonians.

This portion of the letter provides encouragement for the church at Thessalonica during a time of confusion and opposition, as some allowed their concern over Jesus' imminent return to divert them from the central teachings of the gospel.

¹ As to the coming of our Lord Jesus Christ and our being gathered together to him, we beg you, brothers and sisters, ² not to be quickly shaken in mind or alarmed, either by spirit or by word or by letter, as though from us, to the effect that the day of the Lord is already here. ³ Let no one deceive you in any way, for that day will not come unless the rebellion comes first and the lawless one is revealed, the one destined for destruction. ⁴ He opposes and exalts himself above every so-called god or object of worship, so that he takes his seat in the temple of God, declaring himself to be God. ⁵ Do you not remember that I told you these things when I was still with you?

¹³ But we must always give thanks to God for you, brothers and sisters beloved by the Lord, because God chose you as the first fruits for salvation through sanctification by the Spirit and through belief in the truth. ¹⁴ For this purpose he called you through our gospel, so that you may obtain the glory of our Lord Jesus Christ. ¹⁵ So then, brothers and sisters, stand firm and hold fast to the traditions that you were taught by us, either by word of mouth or by our letter.

¹⁶ Now may our Lord Jesus Christ himself and God our Father, who loved us and through grace gave us eternal comfort and good hope, ¹⁷ comfort your hearts and strengthen them in every good work and word.

The word of the Lord.

Thanks be to God.

GOSPEL ACCLAMATION (p. 188)

GOSPEL: Luke 20:27-38

The holy gospel according to Luke.

Glory to you, O Lord.

Some Sadducees, who do not believe in the resurrection of the dead, try to trap Jesus. They formulate the convoluted case of a serial widow who marries a succession of seven brothers. Jesus responds by teaching about God to whom all are alive and in whom all relationships are fulfilled.

²⁷ Some Sadducees, those who say there is no resurrection, came to [Jesus] ²⁸ and asked him a question: “Teacher, Moses wrote for us that if a man’s brother dies leaving a wife but no children, the man shall marry the widow and raise up children for his brother. ²⁹ Now there were seven brothers; the first married a woman and died childless; ³⁰ then the second ³¹ and the third married her, and so in the same way all seven died childless. ³² Finally the woman also died. ³³ In the resurrection, therefore, whose wife will the woman be? For the seven had married her.”

³⁴ Jesus said to them, “Those who belong to this age marry and are given in marriage, ³⁵ but those who are considered worthy of a place in that age and in the resurrection from the dead neither marry nor are given in marriage. ³⁶ Indeed, they cannot die anymore, because they are like angels and are children of God, being children of the resurrection. ³⁷ And the fact that the dead are raised Moses himself showed, in the story about the bush, where he speaks of the Lord as the God of Abraham, the God of Isaac, and the God of Jacob. ³⁸ Now he is God not of the dead but of the living, for to him all of them are alive.”

The gospel of the Lord.

Praise to you, O Christ.

SERMON

Redeeming God, through the power of your Spirit, may we be connected to you and each other in your Word, that we might know your eternal presence throughout our lives and community, in the name of Christ. **Amen.**

Don’t you just miss the good ol’ days?

You know, back in the day when things were how they were back in the day. During those times when we still did things how we’ve always done them. So long ago when long ago wasn’t that long ago. I’m talking about those good ol’ days that were so good before change came and changed it all.

I know, it sounds like I’m having a breakdown of some kind. A stroke, perhaps. But I’m being intentionally vague and confusing because really, the thing about “the good ol’ days” is that they’re different for pretty much anyone you ask. Each one of us will hold onto different memories, different experiences, different ideas of when and what was best. And we might find that what was best for some could have been the worst for others. Really, the only thing we have in common about those good ol’ days is that in our own heads and minds, they were good.

So you might be wondering where I’m going with all this, and how I’m just repeating myself almost as though I was trying to fulfill a self-imposed sermon word count. Seriously though, I’ve been having a lot of these kinds of things in my mind as I reflect on where we are as a community, as a church, and how we express our faith.

As some of you know, I’m part of a somewhat recently formed national steering committee for the ELCIC, the Evangelical Lutheran Church in Canada, the wider church that we are a part of.

The committee is called "Facing Today: Dreaming for the Future". I know, it's a mouthful that sort of sounds like the title to a movie or something, but it really does help the aforementioned sermon word count. Anyway, the point of this committee is to look at where we are as a church, to get to the grassroots to see what dreams, hopes, and visions we might have for the national church, and to figure out ways of implementing some of those ideas. The goal really is to help the church discern how we can be more faithful to our collective call as a church, and finding what steps we need to and should take to get there.

So far, the group has just done a lot of information collecting from the National Convention that happened earlier this year, and by visiting our Synod Council meetings and various other groups within the whole church. And while we're still very much in the initial stages of that work, what I've seen in the data so far is that we as a church really seems to miss... you guessed it... the good ol' days.

The days when the church was busting at the seams. The days when attendance was aplenty, Sunday Schools were packed, and we needed more than one worship service just to fit everyone in the building. The days when God's presence and blessing was so apparent and clear to us.

I mean compare those days to now. Now it seems like churches in our denomination and otherwise are struggling just to keep the lights on. Now it's like the church's place in society has been pushed to the back of the line and out of sight. Now it's like those good ol' days are gone and are never coming back.

So, why bother with this committee? It's pretty clear that our church is dying. It's clear that we'll never reach the levels of attendance that we had in our glory days. It's clear that this church is beyond fixing, beyond saving, beyond... resurrection. At least, beyond resurrection into what was.

And this is the problem that I see with the Sadducees in today's gospel reading. We don't know much about these guys, I mean they don't get same number of lines or as much screen on time as the Pharisees get. In fact, this will be the only mention of the Sadducees we'll get in this whole lectionary year, and that's because this is the only mention of them in all of Luke's gospel. So we don't know much about them because there isn't much written about them. But what we do know is that the Sadducees don't believe in resurrection. Or I should say, they don't believe in the resurrection that they don't believe in.

Like, look at this really poorly laid out trap they set up for Jesus. They ask him this almost outlandish question about a woman who was married into some serious misfortune and is widowed like 7 times over by these brothers that just keep dying on her. They ask, in the resurrection that is to come, whose wife of these 7 brothers will she be?

As in, when the resurrection happens, when we get the sequel to this thing we call life, when everything as we know it is resuscitated back to everything as we know it, how will we be able to navigate all the changes? How will we be able to organise ourselves? How will we be able to live life as the good ol' days? It was clearly a ridiculous question meant to make the resurrection sound ridiculous.

But Jesus doesn't fall for it. He doesn't jump up to defend this misplaced definition. He doesn't put them in their place by playing their same games.

Instead, Jesus reframes it for them. He shifts their paradigms. He hits them with truth. See, the promise of the Christian faith isn't that everything will always be awesome and stay the same. The mission of the Messiah wasn't to vanquish our foes and make our lives great again. The good news of our salvation isn't something that is realised only after we die. But Jesus says that God is not the God of the dead, but of the living.

So really, the Sadducees just got the question wrong. They were wondering how the resurrection could be when logically speaking it would just not make any practical sense. Jesus was telling them that yeah, a resurrection that happens in the way they describe would be a logistical nightmare, but that's not the resurrection that Jesus talks about. That's just not what resurrection is.

See resurrection isn't resuscitation per se, but resurrection is bringing life where there wasn't life before. Resurrection is seeing and living in the fact that death doesn't mean the end of our community and relationships. Resurrection is finding joy in the promise that God's love for us and all people is eternal and unchanging and will find us wherever we might be, even in pain, brokenness, and change.

Essentially, resurrection isn't an event that we wait for in the future, but it is something in the here and now, in the present time. It is the light that pierces through the darkness of loss. It's the reconciliation that replaces resentment. It is the community that is formed out of isolation. And it is the church that continues to proclaim good news in a world that seems so lost.

Again, there is nothing wrong with reminiscing what was or cherishing how it used to be. There's nothing wrong seeing the differences between then and now. There's nothing wrong with recognising or even missing the good ol' days.

But let's not let that reminiscing blind us from what God is doing now. Let's not allow the uncomfortable and perhaps unwanted change block our view of God's presence and blessing among us in the midst of it. Let's not let the discrepancy between what we want the world to be and what it actually is distract us from the truth of God's promise, the strength of God's love, and the very real work of resurrection in, through, and in spite of us and our community.

I mean, imagine what the world could be like if we truly lived resurrection lives. Imagine what our churches, not just the ELCIC but all that claim the name of Christ, could do if we were no longer afraid of losing what was in the good ol' days. Imagine the *life* that could be lived by us, those around us, and all of God's people if we could just reframe the question and open our hearts and minds to what God is already doing in grace, mercy, and love.

My friends, this is resurrection. This is where we can find hope and peace. This is where we can face today and dream for the future, knowing that even though things might not be the same as they were in the good ol' days, even though we won't get everything we want, even though we will go through hardships, pain, and even death, that life and love continues on. Together, with God, as the body of Christ. This is resurrection.

So in this season after Pentecost, may we continue to believe, have faith in, and trust in the resurrection that heals us, lifts us up, and leads us into life. Thanks be to God. Amen.

HYMN OF THE DAY: Awake, O Sleeper, Rise from Death (#452)

CREED

With all those living in God's redeeming grace, let us confess the Christian faith with the Apostle's Creed:

**I believe in God, the Father almighty,
creator of heaven and earth.**
**I believe in Jesus Christ, God's 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,
and 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.**

PRAYERS OF INTERCESSION

Called to live a resurrection life, let us pray for the church, the world, and all those in need. Each petition will end with "by your redeeming mercy, O God," and you are all invited to respond with **hear our prayer**. By your redeeming mercy, O God, **hear our prayer**.

Sovereign God, you hear, listen, and give heed to our cries and our prayers for justice in the world. You strengthen us to be your hands and feet, redeemed to carry out your mission and ministry, and we put our hope in your promises and truth. By your redeeming mercy, O God, **hear our prayer**.

Saviour God, your presence in our lives brings us new joy and peace, allowing us to see the grace that you give to us all. Be with us in our work and service, and may our eyes always be fixed on you. We remember in prayer our neighbouring faith communities; those who use this building for worship, work, and play; our partners Anglican Church of Canada and Moravian Church in Canada; and our bishops, rostered ministers, congregation, and ministries of the ELCIC. In particular, we pray for Grace Lutheran Church in Victoria and all the pastors and leaders that serve them; and Mount Olive Lutheran Church in South Surrey and their pastor Lori-Anne Boutin-Crawford. By your redeeming mercy, O God, **hear our prayer**.

Spirit God, examine our hearts and forgive us our impurities, that we can live free in the creation that you've entrusted to us. Strengthen our care for this planet, that its beauty and

wonder might be restored and preserved for generations. By your redeeming mercy, O God, **hear our prayer.**

Holy God, your Word provides light to our paths, and our feet do not slip. Stand us strong in your justice and love, that we might all work together to live in peace. We pray also for the continued support of those that we've sponsored to come into this country: Abraham Barhane; Solyana Amanuel; and Filimon Abraha; as well as for those who have not yet arrived: Maekele Kiflu, Selam Haile, and their children; and Meri Gabramikael. By your redeeming mercy, O God, **hear our prayer.**

Redeeming God, we call upon you and you answer us with a Word of love and grace. Be with all who are sick, who mourn, or who feel lonely, and may your presence be felt through our ministry to each other and community. We pray especially for Kathy and family; Bryan and Chona; Ron, Tess, and Mineko; Beulah; Greg and Akiko; Bev and family; John and Betty; Sukhwant; Pastor Kristen; Laura; Kandie; Will; Chris; Larry; Walter; Piet; Kelly; Betty; Tracy, Jacob, and Joshua; and all those we name aloud or quietly in our hearts at this time... By your redeeming mercy, O God, **hear our prayer.**

Eternal God, you keep us safe in the shadow of your wings, where we are joined with all of your children. Remind us of the lives of the saints that have gone before us, that their example of love and faith might inform us of our words and actions, and may we reflect your love in our community and world. By your redeeming mercy, O God, **hear our prayer.**

Into your hands, O God, we commend all for whom we pray, trusting in the eternal grace you show us, through your Son, Jesus Christ our Lord. **Amen.**

PEACE

The peace of Christ be with you always.
And also with you.

MEAL

DIALOGUE

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.

PREFACE

It is indeed right, our duty, and our joy that we should at all times and places give thanks and praise to you, almighty God, through our Saviour Jesus Christ, who overcame the grave to show us the meaning of resurrection, redeeming us to be able to join with the choirs of angels, the hosts of heaven, and the church on earth in praising your name with this unending hymn:

HOLY, HOLY, HOLY (p. 190)

THANKSGIVING AT THE TABLE

O God, you hear us when we call to you and you give heed to our cries. You listen to our prayers and we are blessed by your presence among us through your Son Jesus, who knew our

hearts, revealed to us your love, and through whom we might know the entire forgiveness of sin as you teach us your ways and truth to live in community and right relationship.

For on the night that he was betrayed, your Son Jesus sat with his friends for a meal, where he took the bread, gave thanks, broke and shared it saying, "Take and eat, this is my body broken for you. Do this for the remembrance of me."

Then after they ate, he took the cup, gave thanks, and shared that saying, "This cup is the new covenant in my blood, shed for you and for all people for the forgiveness of sin. Do this for the remembrance of me."

For it is in this bread and cup that we see your marvelous lovingkindness, O God, shielding us with your right hand, and redeeming us with your grace, even as we declare the mystery of faith:

Christ has died.

Christ is risen.

Christ will come again.

You have restored us, O God, made us the apple of your eye, and you hold us in the shadow of your wings. Through Christ, with Christ, and in Christ, by the power of the Holy Spirit, we give you thanks O God, both now and forever.

Amen.

LORD'S PRAYER

Redeemed and resurrected, let us pray as Jesus taught us.

**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.**

INVITATION TO COMMUNION

Taste and see God's redeeming love.

Thanks be to God.

COMMUNION

COMMUNION HYMNS: Lamb of God (p. 191)

By Your Hand You Feed Your People (#469)

Bread of Life from Heaven (#474)

PRAYER AFTER COMMUNION

Holy God, again you have fed us with this bread and cup, the very essence of your Son Jesus, joining us with you and each other as bearers of your truth in the world. Be with us as we go from here, that our work and word might be pleasing to you for the sake of all your children, through Jesus our Lord.

Amen.

SENDING**BLESSING**

Now may the Salvation of God bless you and redeem you,
the Son of God uphold you and lead you,
and the Spirit of God bring you, with all the saints, into community and resurrection, now and for all eternity.

Amen.

SENDING SONG: Go, My Children, with My Blessing (#543)

DISMISSAL

Go in peace, live in hope.

Thanks be to God.

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