

MINISTERS:

Ms. Linda Ervin
Rev. Barry Morris
Rev. Doug Graves, Min. of Visitation

FIRST UNITED CHURCH

320 East Hastings Street
Vancouver, B.C. V6A 1P4
(681-8365)

ORGANIST:
Brian Winther

10:30 a.m.

MORNING WORSHIP

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GATHERING SONGS (led by Chris MacLaren, Annabell Donovan and Paula Butler)

CALL TO WORSHIP: (Jean Woolley)

One: Called to become,
Called to be sons and daughters,
Called by the word of scripture,
Called to respond in faith.

Another: Called to become,
Called to be free in Jesus,
Called to be free to serve him,
Called to respond in love.

All: Called to become,
Called to become God's people,
Called to a life of service,
Called to a Ministry.

Answer the call,
Answer the call to service,
Answer the call to freedom,
Answer the call to love.

SONG (songbook S-11) "I Am the Light of the World"

LITANY OF SIGHT: (Frankie Tillman)

One: See the rain-clad children laughing in the puddles.
See the snowbound earth boasting of its beauty.
See the prism colours rainbow through my window.
See the sun resplendent pink upon the skyline.
See the rich dark earth yielding up its bounty.

All: You who have eyes to see,
See the face of God living in these gifts.

One: But see the hunched shoulders standing in the soup line.
See the shivering forms huddled against buildings.
See the tight-clenched fists raging in the protests.
See the eyes of children dull and lacklustre.
See their unkempt bodies speaking lack of hope.
See the city's children yearning to be dancing.
See the hopeless people living on our doorsteps.

People:

One:

All:

You who have eyes to see the face of Jesus in the least of these....

Jesus said: If you give unto the least of these my brothers and my sisters, you give to me.

O God who sees us and knows our hearts,

Help us to see the gifts about us

And give us the eyes to see the least of these

Our brothers and our sisters,

Who wait for justice.

(adapted from words by Dr. A. Squi)

SONG (songbook S-10) "The Spirit of the Lord"

THE WORD:

Genesis 2:8 & 9, 15-18, 21-22 (Congregation Member)
(Garden of Eden)

MINISTRY OF MUSIC: (June Gingerich & David Lowe)

"Ecclesiastes"

"How Great Thou Art"

Luke 8:1-15

(Rev. Jack Shaver)

(Parable of the Sower)

MEDITATION: Rev. Jack Shaver

SONG (songbook S-19) "Spirit"

WHAT CAMP FIRCOM MEANS TO ME

ANNOUNCEMENTS & RECOGNITION

OFFERING & DOXOLOGY: "In Loving Partnership"

In loving partnership we come

Seeking, O God, your will to do.

Our prayers and actions now receive,

We freely offer them to you.

PRAYERS OF THE PEOPLE AND

THE LORD'S PRAYER (Rev. Jack Shaver)

...../3

(S416b)

Sermon 1

FIRST US. May 31st 87 → LUKE 8:14-16

The Parables of Jesus - seen in the form in which

As we read the Parables of Jesus - ~~the way in which~~

even (as we read) we read them in the form in which they were recorded.

We become aware of them as special means

appears to be a series of

means of communication - whatever we ancient cultures, mode of Parables

It is clear - Jesus' parables were intended to communicate.

They were meant to go bang -

start sounding like they were talking about something very familiar and wonderful. They reveal way more than we were looking for.

Jesus stories are all of the kind

→ if they needed explaining - then they hadn't worked.

→ if an explanation could make the same point - then they wouldn't have been used in the first place.

Most Puzzling: -

in Gospel Record - By way of introducing Jesus' practice of teaching by Parable - the point is made that they are told in order to obscure the message - so that only the insiders - who were given the explanation would get the message.

What I think is most interesting.

appears author of the Gospel feels the same way

Recorded The Parable of the Sower
+ The comments about the Parables
and the explanation to the Disciples

} all material
That we at hand

He followed it unavailably with other material -
he had in hand - That didn't necessarily
belong at this point in the record -

But Luke puts them

indeed it is recorded elsewhere in
other contexts

Did he make a special connection in his
head as he ordered his Material →

No one after lighting a lamp

Covers it with a vessel
or puts it under a bed -

But puts it on a stand that Those who
enter may see the light: -

That little saying appears in other contexts
with a very different message -

- all you Christians -
what are you hiding your
light for - - -

here it means →

The word is meant to illumine
be a fruit

} no one
lights a lamp
that he hides it.

not obscure →

for nothing is hid that shall not be made manifest,
nor anything secret that shall not be known
and come to light.

Take ~~Heard~~ how you hear: -

any discerning ^{Not} ^{understand}
problem is ⁱⁿ ^{the hearing} ^{from God}

Word was meant to illumine
be a fruit.

} not getting a word →
Take heed how you hear

Clues: ^(S416d) How one goes about taking heed how one hears } First United Church, May 31, 87
Sermon (3)

GOD made head stone of corner.
Stone Builder's Repeal.
Stone stumbles over →

Cherry Tree Caryl : —

What have I done hard →
Came for his Age →
Means God be with us in the world.

To be Heed how you hear

1. Job you don't want to do —
+ memorable about camp in
anytime you learned
angry. I took my smile for heaven
Deduct want to do, frustrate?
Student & funeral who's chief
Doomed in Disgrace.

2. Reason you are avoiding —

Not at camp. — Not going to
community you have created
→ recently — all your hype is
become Gift of God's Community.
CGIT GIRL →

3. Interruption of play
Bondoffor God's Cooked Straight Path.

GCN Camps →
(The) plans.

Take heed then how you hear — the more you hear the more
you are able to hear — when you stop hearing — even
what you think you hear will fade away