

FIRST ST. JOHN'S LUTHERAN CHURCH

140 W. King Street
York, PA 17401-1307
Phone: 717-843-8597



Website: www.firststjohns.com

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THE PEACE OF THE LORD TO



PARISH VISITOR

Monthly
Newsletter

VOL 53-ISSUE 10

Website: www.firststjohns.org

OCTOBER 2021





SUNDAY WORSHIP

BIBLE STUDY 9:00 AM

SERVICE 11:00 AM

"Till all have heard! Thanks be to God!"

REGULAR CHURCH EVENTS AND WORSHIP

Sunday - 9:00 AM Bible Study
11:00 AM Sunday Worship

Monday-

Panera bread distribution 9:00-11:00 AM

Wednesday

6:30 PM - Adult Choir (September through May/June)

Thursday

6:30 PM-Narcotics Anonymous Meeting (Suspended)

OUR WEBSITE ADDRESS:

www.firststjohns.org

WELCOME

Our calling is for all to know Jesus as Lord and be an effective magnet involving lives for Jesus Christ. Worship should always be focused on God, the time honored traditions of worship are observed here, we want worship to be glorifying to God, honoring to God and reminding us of the greatness and glory of God. People say that they have truly worshipped after our Sunday morning service.

We are a very welcoming church and we want to help you to know Jesus.

Contact Us

Phone 717.843.8597

E-Mail: firststjohns@verizon.net

First St. Johns Lutheran Church
140 W. King St., York PA 17401

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SUNDAY SERVICES

Communion and Non-Communion, Services are held during the month, Non-Communion services are held on the 5th Sunday of months with 5 Sundays.

We print bulletins in English (small and large print), and Chinese for morning worship. Please contact us in advance if you need a Spanish bulletin.

PHONE: (717) 843-8597



If you would like to receive the monthly newsletter by email please contact the church office at (717) 843-8597 or send an email to firststjohns@verizon.net.



If you or someone you know is a shut-in, has an illness or is unable to worship with us due to other circumstances, please call the church office.

The church phone number is: 717-843-8597

OR

EMAIL: firststjohns@verizon.net



GET IN TOUCH

LWML Presents:

"The Colors of Fall" Concert

First Saint John's Lutheran Church 140 West King Street, York, PA, will be the venue for the up- coming LWML fund raising concert, "The Colors of Fall." The music will reflect the season with examples drawn from popular standards to classical and religious genres. Those in attendance will also get to participate through singing some songs. The artists performing this year are:

Kris Snyder- Harper,

Carolyn Taylor-Violinist

Ken Sanders-Piano and Organ

The concert date is Sunday, October 10, 2021. The time is 4:00 P.M.

Plan on coming to the concert a little early, as the Harper will be playing music prior to the start of the concert.

There will be a free will offering gathered to help the Lutheran Women's Missionary League (LWML) with their mission projects all over the world.

A time of fellowship and refreshments will follow the concert.

Design by: Georgie LeHoop

lehoop@gmail.com

570-573-0210



STEWARDSHIP-OCTOBER 2021

Why do we give? Is it simply because God commands us to? Or is there more to it? To be sure, the Word and instruction of God in the Bible says we should give, and this is sufficient to encourage us to give (Luke 6:38; Acts 20:35; 1 Cor. 16:2; 2 Cor. 8:7; Gal. 6:6).

But there's more to it than just obligation. We're not just trying to fulfill a work of the law. We are bearing fruits of the Spirit given to us by our Father in heaven through His Son our Lord Jesus Christ. In other words, we're not just doing what our Father said, we're also doing what He did.

Children emulate their parents. When they grow up, they often carry many of the same mannerisms and characteristics as their parents. But there is more to it than that. Children copy their parents even on a more mundane level. They watch how their parents cross their legs, how they fold their hands, how they stand and sit and walk, and how they do and say most everything. Then children try to copy it.

This can be quite humorous when caught in the act. They do this even when parents don't want them to. Everyone has been in the uncomfortable – and embarrassing situation – where a child does or says something one of their parents have done or said that is less than polite. Sitcoms thrive on these. It only works because of the truth that children emulate their parents, and they do it because they want to be like them.

We are the children of God – by grace through faith. In Holy Baptism, God the Father declares of us what He declared of Jesus at His Baptism in the Jordan, "You are my beloved Son, in whom I am well pleased." God the Father claims us as His own. He takes away all our sins. In exchange, He gives us His righteousness, His purity, His holiness, and His Spirit – by which we cry out, "Abba, Father."

We are born again – born from above, born of water and the Spirit – to a new life in Christ as His children. We are sons of God in Christ through Baptism. Since we are sons, we are heirs who share in the glory of the Son of God. The inheritance is ours because of the Father's grace, mercy, and generosity in sending His Son in time to save us for all eternity.

This is why we give generously of our income to the work of the church. We want to be like our heavenly Father. We want to emulate His generosity by being generous ourselves. We give to the work of the church because we have witnessed the generous giving of our Father in heaven.

More than that, we are recipients of it. It is because we have received our Father's gifts that we desire to give ourselves. His gifts are not just spiritual. They are temporal and earthly as well. As *Luther's Small Catechism* teaches in the Fourth Petition of the Lord's Prayer:

Give us this day our daily bread.

What does this mean? God certainly gives daily bread to everyone without our prayers, even to all evil people, but we pray in this petition that God would lead us to realize this and to receive our daily bread with thanksgiving.

What is meant by daily bread? Daily bread includes everything that has to do with the support and needs of the body, such as food, drink, clothing, shoes, house, home, land, animals, money, goods, a devout husband or wife, devout children, devout workers, devout and faithful rulers, good government, good weather, peace, health, self-control, good reputation, good friends, faithful neighbors, and the like.

In other words, He gives us everything that we need for the care of both body and soul. His generosity knows no bounds.

Therefore, we sit down at the beginning of the year, the beginning of the month, or the beginning of the week and set aside a generous portion of God's daily bread for His work in the church. This is not done because He has commanded us so to do but rather because we, as His children by grace, want to emulate His generosity in our own lives. He is our Father; we are His children. And children want to be like their parents.



STEWARDSHIP
Managing God's Gifts To Us

MEMORY VERSE

PSALM 56:3



Bible Study

9:00 AM

**OCTOBER 2021
PARISH VISITOR**

NOVEMBER 2021 DEADLINE

[Articles Due](#)
[Send Date](#)

Friday, October 22nd
Thursday, October 28th

Newsletter

MEETINGS IN OCTOBER

Worship Committee

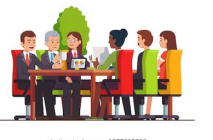
Church Council

Future Committee

Meetings will be announced

14th (Thursday)

1st and 3rd Wednesday of the month



UPCOMING OCTOBER 2021 SERVICES

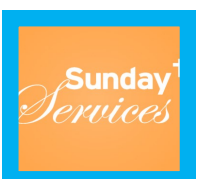
October 3rd, Communion (Nineteenth Sunday after Pentecost)

October 10th, Non-Communion (Twentieth Sunday after Pentecost)

October 17th, Communion (Twenty-First Sunday after Pentecost)

October 24th, Non-Communion (Twenty-Second Sunday after Pentecost)

October 31st, Non-Communion (Reformation Sunday)



OPPORTUNITIES TO KNOW JESUS
Bible Study 9:00 AM
Sunday Morning Service 11:00 AM

First St. John's Lutheran Church
140 West King Street, York, PA 17401 / 843-8597

CHURCH OFFICE
Phone Number 717-843-8597

OCTOBER 2021

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
					1	2
3 19th Sunday after Pentecost C/ Green	4 Panera Bread 9:00-11:00 am	5	6 Future Com.Mtg. 9am Adult Choir 6:30 PM	7 N.A. Group 6:00 PM	8	9 H.O.B. Board Mtg. 2:30 pm
10 20th Sunday after Pentecost Colors of Fall Concert 4:00 PM NC/ Green	11 Panera Bread 9:00-11:00 am	12	13 Adult Choir 6:30 PM	14 CHURCH COUNCIL MEETING: 6:00 PM N.A. Group 6:00 PM	15	16
17 21st Sunday after Pentecost C/ Green	18 Panera Bread 9:00-11:00 am	19	20 Future Com.Mtg. 9am Adult Choir 6:30 PM	21 N.A. Group 6:00 PM	22	23
24 22nd Sunday after Pentecost NC/ Green	25 Panera Bread 9:00-11:00 am	26	27 Adult Choir 6:30 PM	28 N.A. Group 6:00 PM	29	30
31 REFORMATION SUNDAY NC/ Red		LAY READER Dick Sindlinger	USHER Bill Lupp	ALTAR GUILD Nancy Hildebrand		

After Henry's death, England tilted toward Calvinist-infused Protestantism during Edward VI's six-year reign and then endured five years of reactionary Catholicism under Mary I. In 1559 Elizabeth I took the throne and, during her 44-year reign, cast the Church of England as a "middle way" between Calvinism and Catholicism, with vernacular worship and a revised Book of Common Prayer.

The Counter-Reformation

The Catholic Church was slow to respond systematically to the theological and publicity innovations of Luther and the other reformers. The Council of Trent, which met off and on from 1545 through 1563, articulated the Church's answer to the problems that triggered the Reformation and to the reformers themselves.

The Catholic Church of the Counter-Reformation era grew more spiritual, more literate and more educated. New religious orders, notably the Jesuits, combined rigorous spirituality with a globally minded intellectualism, while mystics such as Teresa of Avila injected new passion into the older orders. Inquisitions, both in Spain and in Rome, were reorganized to fight the threat of Protestant heresy.

The Reformation's Legacy

Along with the religious consequences of the Reformation and Counter-Reformation came deep and lasting political changes. Northern Europe's new religious and political freedoms came at a great cost, with decades of rebellions, wars and bloody persecutions. The Thirty Years' War alone may have cost Germany 40 percent of its population.

But the Reformation's positive repercussions can be seen in the intellectual and cultural flourishing it inspired on all sides of the schism—in the strengthened universities of Europe, the Lutheran church music of J.S. Bach, the baroque altarpieces of Pieter Paul Rubens and even the capitalism of Dutch Calvinist merchants.



Men of the Reformation

REFORMATION

The Protestant Reformation was the 16th-century religious, political, intellectual and cultural upheaval that splintered Catholic Europe, setting in place the structures and beliefs that would define the continent in the modern era.

In northern and central Europe, reformers like Martin Luther, John Calvin and Henry VIII challenged papal authority and questioned the Catholic Church's ability to define Christian practice. They argued for a religious and political redistribution of power into the hands of Bible- and pamphlet-reading pastors and princes. The disruption triggered wars, persecutions and the so-called Counter-Reformation, the Catholic Church's delayed but forceful response to the Protestants.

Dating the Reformation

Historians usually date the start of the Protestant Reformation to the 1517 publication of Martin Luther's "95 Theses." Its ending can be placed anywhere from the 1555 Peace of Augsburg, which allowed for the coexistence of Catholicism and Lutheranism in Germany, to the 1648 Treaty of Westphalia, which ended the Thirty Years' War. The key ideas of the Reformation—a call to purify the church and a belief that the Bible, not tradition, should be the sole source of spiritual authority—were not themselves novel. However, Luther and the other reformers became the first to skillfully use the power of the printing press to give their ideas a wide audience.

The Reformation: Germany and Lutheranism

Martin Luther (1483-1546) was an Augustinian monk and university lecturer in Wittenberg when he composed his "95 Theses," which protested the pope's sale of reprieves from penance, or indulgences. Although he had hoped to spur renewal from within the church, in 1521 he was summoned before the Diet of Worms and excommunicated.

Sheltered by Friedrich, elector of Saxony, Luther translated the Bible into German and continued his output of vernacular pamphlets. When German peasants, inspired in part by Luther's empowering "priesthood of all believers," revolted in 1524, Luther sided with Germany's princes. By the Reformation's end, Lutheranism had become the state religion throughout much of Germany, Scandinavia and the Baltics.

The Reformation: Switzerland and Calvinism

The Swiss Reformation began in 1519 with the sermons of Ulrich Zwingli, whose teachings largely paralleled Luther's. In 1541 John Calvin, a French Protestant who had spent the previous decade in exile writing his "Institutes of the Christian Religion," was invited to settle in Geneva and put his Reformed doctrine—which stressed God's power and humanity's predestined fate—into practice. The result was a theocratic regime of enforced, austere morality.

Calvin's Geneva became a hotbed for Protestant exiles, and his doctrines quickly spread to Scotland, France, Transylvania and the Low Countries, where Dutch Calvinism became a religious and economic force for the next 400 years.

The Reformation: England and the "Middle Way"

In England, the Reformation began with Henry VIII's quest for a male heir. When Pope Clement VII refused to annul Henry's marriage to Catherine of Aragon so he could remarry, the English king declared in 1534 that he alone should be the final authority in matters relating to the English church. Henry dissolved England's monasteries to confiscate their wealth and worked to place the Bible in the hands of the people. Beginning in 1536, every parish was required to have a copy.

Bonnie Abendschoen

138 Crown Pointe Drive
York, PA 17402

Dawn Frey

382 West North Street
York, PA 17401

Joyce Devan

2408 Lovegren Court
York, PA 17404

Kim Thompson

30 South Beaver Street
York, PA 17401

If you are aware of any changes with those on the list please contact the church office.

We encourage you to drop a card or letter to our shut-ins to let them know that they are missed and a valued member of the congregation.

On September 5th Geoff Abendschoen was officially installed as vicar during a Commissioning Service. We thank God for calling Geoff.



A **"9/11 Remembrance"** Service was held in Columbia at the Locust Street Park on **September 12th**. The service was held to honor the heroes who sacrificed their lives, on 9/11, and for the brave Men and Women who continue to serve us.



Saint James

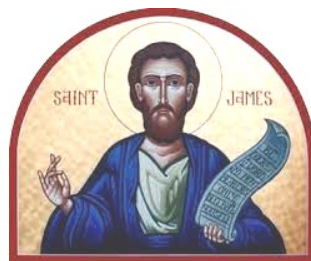
apostle, the Lord's brother

Saint James, also called James, The Lord's Brother, (died AD 62, Jerusalem; Western feast day May 3), a Christian apostle, according to St. Paul, although not one of the original Twelve Apostles. He was leader of the Jerusalem Christians, who with Saints Peter and John the Evangelist is one of "the pillars of the church."

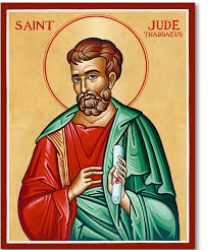
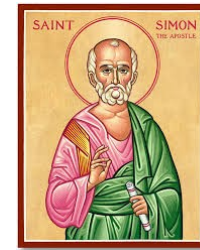
Confusion has arisen over his identity because he has often been mistaken for St. James, son of Alphaeus. Exactly what the biblical Galatians 1:19 means by designating him "the Lord's brother" is also uncertain, although he is mentioned elsewhere in the Gospels as one of Jesus' four brothers (Mark 6:3; Matthew 13:55). Hypotheses have been forwarded that James and Jesus were brothers (after Tertullian and Clement of Alexandria), stepbrothers (after Origen, among others), or cousins (after St. Jerome).

James evidently was not a follower of Jesus during his public ministry. Paul attributes James's later conversion to the appearance of Christ resurrected (1 Corinthians 15:7). Three years after Paul's conversion, James was an important leader in the Jerusalem church (Galatians 1:18–19), where he assumed even more significance after King Herod Agrippa I of Judaea in about AD 44 beheaded the Apostle St. James, son of Zebedee, and after Peter fled from Jerusalem (Acts 12:1–17). He was the chief spokesman for the Jerusalem church at the Council of Jerusalem regarding Paul's mission to the Gentiles (Acts 15:13) and final visit to Jerusalem (Acts 21:18).

Later tradition records that James was called "the Just" and was noted for his fulfillment of Jewish law. Though opposing those Jewish Christians who required that Gentile Christians submit to Jewish Law, including circumcision, he believed Jewish Christians should continue loyalty to Jewish practice and piety, as he did himself. His piety and zeal for the Law had become a basis for various legends; thus, later traditions emphasize James's piety and popularity with Jews and Jewish Christians. This popularity is evident in the Jews' anger when priestly authorities had James put to death, reputedly either by stoning (after Flavius Josephus, historian of the Jews) or by being thrown from a Temple tower (after the early Christian writer St. Hegesippus). The early church designates him the first bishop of Jerusalem, though the title is not used in the New Testament. The tradition that he was the author of The Letter of James, a New Testament book of moral instructions, is not supported by modern scholarship.



Saint Simon and Jude Apostles



Apart from their names in the Gospel, there is very little we know definitely about these two Apostles.

(in Luke and the Acts). Both titles come from the Hebrew qana, which means 'the zealous one' but some, like St Jerome, misread it as a reference to the town of Cana or to the region of Canaan. (This led to a story that at the wedding feast at Cana [John 2] Simon was the bridegroom!). The preferred reading in all the texts now is 'Zealot'. 'Zealot' may indicate membership of a strict Jewish sect. There was a party called Zealots famous in the war of the Jews against their Roman occupiers. They killed many of the nobility and filled the Temple with blood and brought ruin on their people. But there is no evidence they existed in Jesus' lifetime. "Is this not the carpenter, the son of Mary, a brother of James and Joses and Judas and Simon?" But the New Testament does not relate this Simon to any of the Apostles. After Pentecost, Simon, like several other Apostles, is not heard of again in the New Testament. However, there is an abundance of legends about his subsequent life and final martyrdom. So one eastern source gives Edessa in Mesopotamia as the place where he died but a western tradition (represented by the Roman Missal and the Martyrology) affirms that he first preached in Egypt. He then joined his fellow Apostle Jude, who was in Mesopotamia, and they both went east to Persia. Here they were martyred at Sufian (or at Siani). In one story their throats were cut and in another Simon was sawn in two, like the prophet Isaiah. This tradition only dates from the 6th century, 300-400 years after the Apostle's death, but devotion to him goes back much further. There is even a tradition that Simon got as far as Britain, perhaps Glastonbury, and was martyred in Lincolnshire. In art Simon is usually symbolised with a boat or a falchion (an axe-like sword), allegedly the weapon by which heathen priests cut him down. [shtwlez (in Matthew and Mark) and Zelotes [shtinanak or Kananites [soiananakSimon is called either the Canaanite or the Zealot (Mt 10:4, Mk 3:18, Lk 6:15, Acts 1:13) by the evangelists. To distinguish him from Simon Peter, he is called Kananaïos.

Jude, called "Judas, son of James", is mentioned by Luke in his gospel (Lk 6:16) and in the Acts (Acts 1:13) and also in John 14:22. He is commonly identified with Thaddaeus, who appears in the list of Apostles in Matthew and Mark, but where there is no mention of Jude. He is also believed to be the author of the Letter in the New Testament bearing his name. As with Simon, nothing certain is known of his life after Pentecost but again there are many legends. As mentioned, a Western tradition says that he joined up with Simon to preach the Gospel in Persia, where he, too, died a martyr's death.

In more modern times, Jude has acquired the reputation as the 'patron of hopeless cases', as attested by expressions of gratitude in Catholic devotional periodicals. The origin of this devotion is said to be that no one would pray to him because his name was so like that of the traitor Judas Iscariot. Only people who had tried every other option would in desperation turn to him!

The relics of Simon and Jude are believed to have been brought to St. Peter's in Rome in the 7th-8th century. Rheims and Toulouse also claim to have relics.

In art Jude's usual emblem is a club, the instrument of his death; otherwise he holds a ship, while Simon holds a fish. This is perhaps because, as a cousin of the Zebedee brothers, he was also a fisherman.



Music & Worship Notes



October has a few special days, main one being Reformation. This year Reformation Sunday falls on October 31. We will be singing a lot of Martin Luther's hymns that day. We will also have a trumpeter to accompany the hymns.

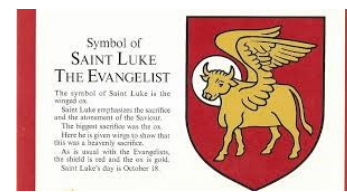
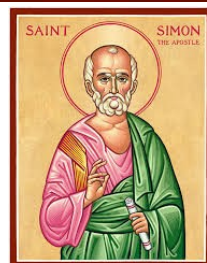
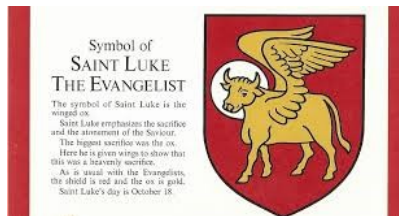
The other special days for the month are the celebrations of St. Luke, the Evangelist on the 18th; St. James of Jerusalem, brother of Jesus and martyr on the 23rd; and St. Simon and St. Jude, Apostles on the 28th.

This year, the LWML of First St. John's has rebranded the fund raiser concert. It will no longer be in December and be called: "The Holly and Ivy Concert." Due to all the holiday concerts and activities that are offered in the month of December, the attendance has been not as good as in the past for the concert. The rebranded name of the fund raiser concert is: "The Colors of Fall Concert." It will be held in the month of October from now on. This year it is on Sunday, October 10, at 4:00 pm. We will have a person playing a harp, another person playing a violin, and me playing both piano and organ. The music played will range from classic popular to classical/ religious music. There will also be some songs and hymns to be sung by those in attendance. As always, a free will offering will be collected to help the LWML in their outreach to those in need around the world.

**Ken Sanders,
Minister of Music**

THE ADULT CHOIR:

**Karen Hildebrand,
Lois Hollinger,
Lois Stambaugh,
Dave Stambaugh,
Ding Wang.**



St. Luke

Luke, the writer of the Gospel and the Acts of the Apostles, has been identified with St. Paul's "Luke, the beloved physician" (Colossians 4:14). We know few other facts about Luke's life from Scripture and from early Church historians.

It is believed that Luke was born a Greek and a Gentile. In Colossians 10-14 speaks of those friends who are with him. He first mentions all those "of the circumcision" -- in other words, Jews -- and he does not include Luke in this group. Luke's gospel shows special sensitivity to evangelizing Gentiles. It is only in his gospel that we hear the parable of the Good Samaritan, that we hear Jesus praising the faith of Gentiles such as the widow of Zarephath and Naaman the Syrian (Lk.4:25-27), and that we hear the story of the one grateful leper who is a Samaritan (Lk.17:11-19). According to the early Church historian Eusebius Luke was born at Antioch in Syria.

In our day, it would be easy to assume that someone who was a doctor was rich, but scholars have argued that Luke might have been born a slave. It was not uncommon for families to educate slaves in medicine so that they would have a resident family physician. Not only do we have Paul's word, but Eusebius, Saint Jerome, Saint Irenaeus and Caius, a second-century writer, all refer to Luke as a physician.

We have to go to Acts to follow the trail of Luke's Christian ministry. We know nothing about his conversion but looking at the language of Acts we can see where he joined Saint Paul. The story of the Acts is written in the third person, as an historian recording facts, up until the sixteenth chapter. In Acts 16:8-9 we hear of Paul's company "So, passing by Mysia, they went down to Troas. During the night Paul had a vision: there stood a man of Macedonia pleading with him and saying, 'Come over to Macedonia and help us.' " Then suddenly in 16:10 "they" becomes "we": "When he had seen the vision, we immediately tried to cross over to Macedonia, being convinced that God had called us to proclaim the good news to them."

So Luke first joined Paul's company at Troas at about the year 51 and accompanied him into Macedonia where they traveled first to Samothrace, Neapolis, and finally Philippi. Luke then switches back to the third person which seems to indicate he was not thrown into prison with Paul and that when Paul left Philippi Luke stayed behind to encourage the Church there. Seven years passed before Paul returned to the area on his third missionary journey. In Acts 20:5, the switch to "we" tells us that Luke has left Philippi to rejoin Paul in Troas in 58 where they first met up. They traveled together through Miletus, Tyre, Caesarea, to Jerusalem.

Luke is the loyal comrade who stays with Paul when he is imprisoned in Rome about the year 61: "Epaphras, my fellow prisoner in Christ Jesus, sends greetings to you, and so do Mark, Aristarchus, Demas, and Luke, my fellow workers" (Philemon 24). And after everyone else deserts Paul in his final imprisonment and sufferings, it is Luke who remains with Paul to the end: "Only Luke is with me" (2 Timothy 4:11).

Luke's inspiration and information for his Gospel and Acts came from his close association with Paul and his companions as he explains in his introduction to the Gospel: "Since many have undertaken to set down an orderly account of the events that have been fulfilled among us, just as they were handed on to us by those who from the beginning were eyewitnesses and servants of the word, I too decided, after investigating everything carefully from the very first, to write an orderly account for you, most excellent Theophilus" (Luke 1:1-3).

Luke's unique perspective on Jesus can be seen in the six miracles and eighteen parables not found in the other gospels. Luke's is the gospel of the poor and of social justice. He is the one who tells the story of Lazarus and the Rich Man who ignored him. Luke is the one who uses "Blessed are the poor" instead of "Blessed are the poor in spirit" in the beatitudes. Only in Luke's gospel do we hear Mary's Magnificat where she proclaims that God "has brought down the powerful from their thrones, and lifted up the lowly; he has filled the hungry with good things, and sent the rich away empty" (Luke 1:52-53).

Luke also has a special connection with the women in Jesus' life, especially Mary. It is only in Luke's gospel that we hear the story of the Annunciation, Mary's visit to Elizabeth including the Magnificat, the Presentation, and the story of Jesus' disappearance in Jerusalem. It is Luke that we have to thank for the Scriptural parts of the Hail Mary: "Hail Mary full of grace" spoken at the Annunciation and "Blessed are you and blessed is the fruit of your womb Jesus" spoken by her cousin Elizabeth.

Forgiveness and God's mercy to sinners is also of first importance to Luke. Only in Luke do we hear the story of the Prodigal Son welcomed back by the overjoyed father. Only in Luke do we hear the story of the forgiven woman disrupting the feast by washing Jesus' feet with her tears. Throughout Luke's gospel, Jesus takes the side of the sinner who wants to return to God's mercy.

Reading Luke's gospel gives a good idea of his character as one who loved the poor, who wanted the door to God's kingdom opened to all, who respected women, and who saw hope in God's mercy for everyone.

The reports of Luke's life after Paul's death are conflicting. Some early writers claim he was martyred, others say he lived a long life. Some say he preached in Greece, others in Gaul. The earliest tradition we have says that he died at 84 Boeotia after settling in Greece to write his Gospel.

A tradition that Luke was a painter seems to have no basis in fact. Several images of Mary appeared in later centuries claiming him as a painter but these claims were proved false. Because of this tradition, however, he is considered a patron of painters of pictures and is often portrayed as painting pictures of Mary.



PRAYERS

Ruthetta Fogle
 Christians especially in the Middle East– persecuted
 Prayer Warriors—Spirit is moving
 Helen Wu-Husband in nursing home
 Joyce Devan-Health issues
 Ruth Strathmeyer-Health issues
 Kim Thompson-Health issues
 Susan vanDyk-Baum
 Ed Hanes (Nancy Hildebrand's brother)-Health issues
 Philip Rogers-Health issues
 Bruce Blankenstein-Wife's Health issues
 Jeanne Noll-Health issue
 Ed Abendschoen-Health issues

FIRST TIME REQUESTS

Geoff and Jane Abendschoen

SHUT-IN MEMBERS

Bonnie Abendschoen
 Joyce Devan
 Dawn Frey
 Kim Thompson

LEADERS

Church Pastor, Minister of Music Ken Sanders, Lay Leaders, Pastor Cosgrove, Pastor Nzinski, Pastor Zimmerman, Pastor Brasso, Pastor Seifferlein (Replaced Adam Koontz), Pastor Merrell, Pastor Banach, Pastor Robertson, Pastor Schaefer. Sally Hiller, David Maack. District President John Denninger

PRAISE AND THANKSGIVING

For all of God's Gifts
 Pastor Gene Merrill-Healing

SPIRITUAL NEEDS

For all those who do not know Jesus as Lord
 For our "action" committees/task forces
 Our Community and Families

We remember in prayer those who are in need of God's special presence in their lives due to special needs:

Birthdays this month

OCTOBER



1st - Cruz Rogue

4th - Donna D'Andrea

5th - Beth Smith

10th - Jose Montalvo

21st - Calvin Taylor

27th - Anna vanDyk

Early November Birthdays

3rd - David Myers, Jr.

6th - Chase Abendschoen

6th - Graham Abendschoen

7th - Wayne Hildebrand III

PRAYER LIST (cont.)

MILITARY

Sgt. Tyr Abendschoen U. S. Army



POLICE

Jonathan



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