

# Our Saviour Lutheran Church

Judica  
(Fifth Sunday in Lent)  
25 March 2012



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The Parsonage, 65 Furzehall Avenue, Fareham, PO16 8UD  
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### **A note to visitors**

We are delighted to have you with us this morning to receive the Lord's gifts of forgiveness, life and salvation. Please stay for a cup of tea or coffee after the service.

### **The Offering**

In the service, members of this church are privileged to give to the Lord for the work of His church in this community and throughout the world. Visitors should not feel obliged in any way to contribute to the offering plate.

### **Children in the Service**

It is a delight and a privilege to have children in the service. Children as much as adults are members of God's family and Jesus welcomes little children to Him.

There is a Sunday School for children during the sermon. The children leave at the beginning of the sermon and return to church before the Service of the Sacrament.

Please do not worry if your child will not sit still or quietly throughout the service. Most young children won't manage that! There is plenty of space at the back of the room. If you do need to take a child outside, the smaller room is available for that purpose.

### **Holy Communion**

It is our desire that all people receive the body and blood of our Lord at this altar. However, our Lord has told us in His Word that His body and blood, given into our mouths, are powerful and not to be given or received lightly or in a careless way. Therefore, in respecting the Word of the Lord that anyone who eats and drinks in an unworthy manner is doing harm to themselves, and that He desires that all who commune together be truly united in

the confession of the truth, we ask that only those who have been instructed in the Lutheran Confessions and are under our pastor's care come forward to receive the Lord's Supper.

All who are visiting us and who desire to commune with us are asked to first speak with our pastor *before the service*, so that all can make an informed decision about participating with us in our fellowship in this place. **We are not condemning anyone with this practice**; we seek only to follow the Word of the Lord and carry out responsible pastoral care.

**Thank you for honouring our beliefs.**

#### **A note on the service:**

Both the hymns and the order of service are found in the *Lutheran Service Book*. The outline of the service is given in this bulletin. The congregation stands for the parts of the service printed in italics and sits for the rest.

The numbers in the bulletin refer to page numbers in the hymnal, where Psalm 1 is also page one, and the first hymn is 331, following page 330. It helps to follow the service if you mark your place in the liturgy with this bulletin.

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### *Passiontide: Liturgical Changes*

The Fifth Sunday in Lent marks the beginning of Passiontide. As we approach Good Friday and the Cross, an ever-greater air of sombreness marks the liturgy.

At the beginning of Lent, the use of 'Alleluia' and the Hymn of Praise (*Gloria in Excelsis*) were suspended.

**From this Sunday until Easter morning, the Gloria Patri ("Glory be to the Father ...") will not be spoken or sung.**

This reminds us of Our Lord's actions in response to the violence of the people in the *Judica* Gospel, the Lord "Jesus hid Himself." That is why traditionally crosses and statues are veiled during the Service after the reading of the Gospel.

The idea of removing the *Gloria Patri* is much the same. The Triune Name given at the Ascension is the fullest revelation of God's Name given to men. To take away the *Gloria Patri* for two weeks is a bit jarring. It is particularly awkward to not sing it at the end of the *Nunc Dimittis*. Its short-term removal serves to draw attention to it.

All of this is that we would learn to mortify the flesh and to depend more and more upon the grace of God in Christ. For never, even in our most sombre of ceremonies, is the Church in doubt about the end. Jesus died but is not dead. Jesus lives. Easter is coming. Our Hallelujahs, Gloria Patris, crosses, fatty foods and the like shall all return, but even better than that, we shall have them forever in heaven when our own resurrections occur.

Passiontide extends through Holy Week and the *Triduum* ("three holy days"—which includes Maundy Thursday, Good Friday, Holy Saturday). At the con-

clusion of the Maundy Thursday Service the Altar is stripped and Sanctuary decorations are removed. All that will be left in the Sanctuary are the immovable pieces of furniture, laid bare. On Good Friday and the in the Easter Vigil, while all is bare, the normal responses and introductions are removed from the readings.

In this morning's service, the Gloria Patri is omitted from the Introit and the Nunc Dimittis. The Kyrie, the Gradual and the Tract are spoken.

611 *Hymn: Chief of Sinners Though I Be*

203 *Confession and Absolution*

*Catechism*

**P** The Lord's Prayer, the Sixth Petition

**C** And lead us not into temptation.

**P** What does this mean?

**C** God tempts no one. We pray in this petition that God would guard and keep us so that the devil, the world, and our sinful nature may not deceive us or mislead us into false belief, despair, and other great shame and vice. Although we are attacked by these things, we pray that we may finally overcome them and win the victory.

902 *Hymn (verses 1–3; a setting of today's Introit)*

204 *Kyrie (spoken)*

**P** Lord, have mercy.

**C** Christ, have mercy.  
Lord, have mercy.

205 *Salutation and Collect of the Day*

Almighty God, by Your great goodness mercifully look upon Your people that we may be governed and preserved evermore in body and soul; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

205 *The Readings*

*Jesus Is Our Redemption*

In the temple Jesus said, "If anyone keeps my word, he will never see death" (John 8:51). For Jesus came to taste death for us—to drink the cup of suffering to the dregs in order that we might be released from its power. Clinging to His life-giving words, we are delivered from death's sting and its eternal judgement. Christ is our High Priest, who entered the Most Holy Place and with His own blood obtained everlasting redemption for His people (Heb. 9:11-15). He is the One who was before Abraham was, and yet is his descendant. He is the promised Son who carries the wood up the mountain for the sacrifice, who is bound and laid upon the altar of the cross. He is the ram who is offered in our place, who is willingly caught in the thicket of our sin, and who wears the crown of thorns upon His head (Gen. 22:1-14). Though Jesus

is dishonoured by the sons of the devil, He is vindicated by the Father through the cross.

### **Old Testament—Genesis 22:1–14**

After these things God tested Abraham and said to him, “Abraham!” And he said, “Here am I.” <sup>2</sup>He said, “Take your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I shall tell you.” <sup>3</sup>So Abraham rose early in the morning, saddled his donkey, and took two of his young men with him, and his son Isaac. And he cut the wood for the burnt offering and arose and went to the place of which God had told him.

<sup>4</sup>On the third day Abraham lifted up his eyes and saw the place from afar. <sup>5</sup>Then Abraham said to his young men, “Stay here with the donkey; I and the boy will go over there and worship and come again to you.” <sup>6</sup>And Abraham took the wood of the burnt offering and laid it on Isaac his son. And he took in his hand the fire and the knife. So they went both of them together. <sup>7</sup>And Isaac said to his father Abraham, “My father!” And he said, “Here am I, my son.” He said, “Behold, the fire and the wood, but where is the lamb for a burnt offering?” <sup>8</sup>Abraham said, “God will provide for himself the lamb for a burnt offering, my son.” So they went both of them together.

<sup>9</sup>When they came to the place of which God had told him, Abraham built the altar there and laid the wood in order and bound Isaac his son and laid him on the altar, on top of the wood. <sup>10</sup>Then Abraham reached out his hand and took the knife to slaughter his son. <sup>11</sup>But the angel of the LORD called to him from heaven and said, “Abraham, Abraham!” And he said, “Here am I.” <sup>12</sup>He said, “Do not lay your hand on the boy or do anything to him, for now I know that you fear God, seeing you have not withheld your son, your only son, from me.” <sup>13</sup>And Abraham lifted up his eyes and looked, and behold, behind him was a ram, caught in a thicket by his horns. And Abraham went and took the ram and offered it up as a burnt offering instead of his son. <sup>14</sup>So Abraham called the name of that place, “The LORD will provide”; as it is said to this day, “On the mount of the LORD it shall be provided.”

**205**     **Gradual** (*Ps. 143:9a, 10a; 18:48a, c*)

**☒ Deliver me from my enemies, O LORD!\***

**Teach me to do your will, for you are my God!**

**You delivered me from my enemies;\***  
**you rescued me from the man of violence.**

### **Epistle Reading—Hebrews 9:11–15**

<sup>11</sup>But when Christ appeared as a high priest of the good things that have come, then through the

greater and more perfect tent (not made with hands, that is, not of this creation) <sup>12</sup> he entered once for all into the holy places, not by means of the blood of goats and calves but by means of his own blood, thus securing an eternal redemption. <sup>13</sup> For if the blood of goats and bulls, and the sprinkling of defiled persons with the ashes of a heifer, sanctify for the purification of the flesh, <sup>14</sup> how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our conscience from dead works to serve the living God. <sup>15</sup> Therefore he is the mediator of a new covenant, so that those who are called may receive the promised eternal inheritance, since a death has occurred that redeems them from the transgressions committed under the first covenant.

**Tract** (*Ps. 129:1–4*)

**L** “Greatly have they afflicted me from my youth”—\*

let Israel now say—

**C** “Greatly have they afflicted me from my youth,\*

yet they have not prevailed against me.

The ploughers ploughed upon my back;\*  
they made long their furrows.”

The LORD is righteous;\*

he has cut the cords of the wicked.

**206** *Gospel Reading—John 8:42–59*

**P** The Holy Gospel according to St. John the eighth chapter.

**C** **Glory to You, O Lord.**

<sup>42</sup> Jesus said to them, “If God were your Father, you would love me, for I came from God and I am here. I came not of my own accord, but he sent me. <sup>43</sup> Why do you not understand what I say? It is because you cannot bear to hear my word. <sup>44</sup> You are of your father the devil, and your will is to do your father’s desires. He was a murderer from the beginning, and has nothing to do with the truth, because there is no truth in him. When he lies, he speaks out of his own character, for he is a liar and the father of lies. <sup>45</sup> But because I tell the truth, you do not believe me. <sup>46</sup> Which one of you convicts me of sin? If I tell the truth, why do you not believe me? <sup>47</sup> Whoever is of God hears the words of God. The reason why you do not hear them is that you are not of God.”

<sup>48</sup> The Jews answered him, “Are we not right in saying that you are a Samaritan and have a demon?” <sup>49</sup> Jesus answered, “I do not have a demon, but I honour my Father, and you dishonour me. <sup>50</sup> Yet I do not seek my own glory; there is One who seeks it, and he is the judge. <sup>51</sup> Truly, truly, I say to you, if anyone keeps my word, he will never see death.” <sup>52</sup> The Jews said to him, “Now we know

that you have a demon! Abraham died, as did the prophets, yet you say, ‘If anyone keeps my word, he will never taste death.’<sup>53</sup> Are you greater than our father Abraham, who died? And the prophets died! Who do you make yourself out to be?”<sup>54</sup> Jesus answered, “If I glorify myself, my glory is nothing. It is my Father who glorifies me, of whom you say, ‘He is our God.’<sup>55</sup> But you have not known him. I know him. If I were to say that I do not know him, I would be a liar like you, but I do know him and I keep his word.<sup>56</sup> Your father Abraham rejoiced that he would see my day. He saw it and was glad.”<sup>57</sup> So the Jews said to him, “You are not yet fifty years old, and have you seen Abraham?”<sup>58</sup> Jesus said to them, “Truly, truly, I say to you, before Abraham was, I am.”<sup>59</sup> So they picked up stones to throw at him, but Jesus hid himself and went out of the temple

**P** This is the Gospel of the Lord.

**C** Praise to You, O Christ

206 *The Nicene Creed*

430 *My Song Is Love Unknown*

Sermon

*Prayer of the Church*

Offering

438 *Hymn: A Lamb Goes Uncomplaining Forth*

208 *The Service of the Sacrament*

212 *Blessing*

699 *Hymn: I Heard the Voice of Jesus Say*

Sunday School Presentation

## IN OUR PRAYERS

### Members

Christine; Ron

### Family and friends of members

Lucy, Diana; Ilse Kelly; Alex, Sarah & family; Frank Knibbs; Helen Kriewaldt; Johann Wiebusch; Claire; Margaret & Patrick Tustin; Brian, Jan & family; Lisa; Julie; Cynthia; Marie & family; Sally; Claire and Phil; Julie Gardner; Christine; Georgie & Nigel; Doreen & family; David; Rob; Kelly Klages & baby; family of †Corrine

### ELCE

St. Andrew’s Lutheran Church; Pr. Van Fossan; Boor family (St. Andrew’s); Sonja (Oxford Mission)

### The Church of God

Lutheran Church in Nigeria; Holy Trinity CofE; Pr. Yousef Nadarkhani

## A READING FROM THE BOOK OF CONCORD

### FORMULA OF CONCORD: EPITOME

#### THE SUMMARY CONTENT, RULE AND NORM

1. We believe, teach, and confess that the only rule and norm according to which all teachings, together with <all> teachers, should be evaluated and judged [2 Timothy 3:15-17] are the prophetic and apostolic Scriptures of the Old and New Testament alone. ...

2. Right after the time of the apostles, and even while they were still living, false teachers and heretics arose [Titus 3:9-10]. Therefore, *symbols* (i.e., brief, concise confessions) were written against the heretics in the Early Church. These symbols were regarded as the unanimous, universal Christian faith and confession of the orthodox and true Church. They are the Apostles' Creed, the Nicene Creed, and the Athanasian Creed. We pledge ourselves to these symbols, and in this way we reject all heresies and teachings that have been introduced into God's Church against them.

3. However, schisms in matters of faith have also happened in our time. Therefore, we regard as the unanimous consensus and declaration of our Christian faith and confession—especially against the papacy and its false worship, idolatry, superstition, and against other sects—the first, unaltered Augsburg Confession. It is the symbol of our time, and it was delivered to the Emperor, Charles V, at Augsburg in the year 1530 in the great Diet. We hold to this confession along with its Apology and the Articles composed at Smalcald in the year 1537, which the chief theologians signed at that time.

Such matters also concern the laity and the salvation of their souls. Therefore, we also confess Dr. Luther's Small and Large Catechisms as they are included in Luther's works. They are "the layman's Bible" because everything necessary for a Christian to know for salvation is included in them, which is handled more extensively in the Holy Scriptures.

As announced above, all teachings are to be conformed in this way. What is contrary to these confessions is to be rejected and condemned, as opposed to the unanimous declaration of our faith.

In this way the distinction between the Holy Scriptures of the Old and of the New Testament and all other writings is preserved. The Holy Scriptures alone remain the judge, rule, and norm. According to them—as the only touchstone—all teachings shall and must be discerned and judged to see whether they are good or evil [1 Thessalonians 5:21-22], right or wrong.

paragraphs 1-7

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## DATES FOR YOUR DIARIES

### The Week Ahead

27 Mar	3.15pm	Drama Club
	7.30pm	AGM (Parsonage)
28 Mar	10.20am	Drama Club performance (Orchard Lea Infants/Juniors)
	1–2pm	Pastor's Surgery (The Hub)
	3pm	Devotion at Merry Hall
29 Mar	7.30pm	Lenten Vespers (St. Francis, Funtley)
1 Apr	10.30am	Divine Service <i>Palm Sunday</i> (Scout Hall)

### Further ahead

**Holy Week: see box below**

*12 Apr Pastor on leave*

11–13 Apr Family Barnes Conference

15 Apr 10.30am Divine Service (Scout Hall)

### Next Sunday's Readings:

*Matthew 21:1–9; Zechariah 9:9–12; Philippians 2:5–11;*

*Mark 14:1–15:47*

### Daily Readings:

Sun: Exodus 1:1–22 Mark 14:12–31 *Formula of Concord Solid Declaration III: 54–58*

Mon: Ex 2:1–22 Mark 14:32–52 *FC SD III: 59–67*

Tue: Ex 2:23–3:22 Mark 14:53–72 *FC SD IV: 1–5*

Wed: Ex 4:1–18 Mark 15:1–15 *FC SD IV: 6–13*

Thu: Ex 4:19–31 Mark 15:16–32 *FC SD IV: 14–20*

Fri: Ex 5:1–6:1 Mark 15:33–47 *FC SD IV: 21–32*

Sat: Ex 7:1–25 Mark 16:1–20 *FC SD IV: 33–36*

### Holy Week and Easter: Events and Services

#### Wed 4 April

10am–1pm Children's Easter Club (Scout Hall)

2pm Devotion at Kiln Lodge/Hunters Lodge

#### Thu 5 April

7.30pm Maundy Thursday Divine Service (St. Francis, Funtley)

#### Fri 6 April

2.30pm Good Friday Chief Service (Scout Hall)

#### Sun 8 April

9am Easter Breakfast (Scout Hall)

10.30am Divine Service (Scout Hall)

3pm Divine Service (Brighton Mission)