

Our Saviour Lutheran Church



**Thirteenth Sunday after Trinity
2 September 2012**

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

This morning, members of this church are privileged to give to the Lord for the work of His church in this community and throughout the world. For God loves a cheerful giver. 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.

Explanation of Symbols:

- C** Congregation
- P** Pastor (ordained)
- A** Assistant minister (ordained or lay)
- L** Liturgist (ordained or lay)
- ✠ You may make the sign of the cross in remembrance of your baptism.
- ❖ You may bow at this point as a sign of reverence.

Divine Service III

LSB 184

566 Hymn: By Grace I'm Saved

184 Confession and Absolution

Catechism

P The Lord's Prayer, the Fourth Petition

C Give us this day our daily bread.

P What does this mean?

C 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 realise this and to receive our daily bread with thanksgiving.

P What is meant by daily bread?

C 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

Jesus brought us to the inn, that is, the Church, and gave the innkeeper two denarii, that His double forgiveness might continue to be ministered to us. In this way the Lord, by whose Law we are torn and stricken, heals us and revives us by His Gospel and raises us up with Himself on the third day, that we may live in His sight (Hos. 6:1–6).

Old Testament reading—2 Chronicles 28:8–15

⁸The men of Israel took captive 200,000 of their relatives, women, sons, and daughters. They also took much spoil from them and brought the spoil to Samaria. ⁹But a prophet of the LORD was there, whose name was Oded, and he went out to meet the army that came to Samaria and said to them, “Behold, because the LORD, the God of your fathers, was angry with Judah, he gave them into your hand, but you have killed them in a rage that has reached up to heaven. ¹⁰And now you intend to subjugate the people of Judah and Jerusalem, male and female, as your slaves. Have you not sins of your own against the LORD your God? ¹¹Now hear me, and send back the captives from your relatives whom you have taken, for the fierce wrath of the LORD is upon you.”

¹²Certain chiefs also of the men of Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, Jehizkiah the son of Shallum, and Amasa the son of Hadlai, stood up against those who were coming from the war ¹³and said to them, “You shall not bring the captives in here, for you propose to bring upon us guilt against the LORD in addition to our present sins and guilt. For our guilt is already great, and there is fierce wrath against Israel.” ¹⁴So the armed men left the captives and the spoil before the princes and all the assembly. ¹⁵And the men who have been mentioned by name rose and took the captives, and with the spoil they clothed all who were naked among them. They clothed them, gave them sandals, provided them with food and drink, and anointed them, and carrying all the feeble among them on donkeys, they brought them to their kinsfolk at Jericho, the city of palm trees. Then they returned to Samaria.

Gradual (Ps. 77:14–15)

**☩ You are the God who works | wonders;*
you have made known your might
among the | peoples.
You with your arm redeemed
your | people,*
the children of Jacob and | Joseph.**

Epistle Reading—Galatians 3:15–22

¹⁵ To give a human example, brothers: even with a man-made covenant, no one annuls it or adds to it once it has been ratified. ¹⁶ Now the promises were made to Abraham and to his offspring. It does not say, “And to offsprings,” referring to many, but referring to one, “And to your offspring,” who is Christ. ¹⁷ This is what I mean: the law, which came 430 years afterwards, does not annul a covenant previously ratified by God, so as to make the promise void. ¹⁸ For if the inheritance comes by the law, it no longer comes by promise; but God gave it to Abraham by a promise.

¹⁹ Why then the law? It was added because of transgressions, until the offspring should come to whom the promise had been made, and it was put in place through angels by an intermediary. ²⁰ Now an intermediary implies more than one, but God is one.

²¹ Is the law then contrary to the promises of God? Certainly not! For if a law had been given that could give life, then righteousness would indeed be by the law. ²² But the Scripture imprisoned everything under sin, so that the promise by faith in Jesus Christ might be given to those who believe.

Alleluia & Verse (Ps. 88:1)



Gospel Reading—Luke 10:23–37

☒ The ✠ holy Gospel according to St. Luke, the tenth chapter.



²³ Turning to the disciples [Jesus] said privately, “Blessed are the eyes that see what you see! ²⁴ For I tell you that many prophets and kings desired to see what you see, and did not see it, and to hear what you hear, and did not hear it.”

²⁵ And behold, a lawyer stood up to put him to the test, saying, “Teacher, what shall I do to inherit

family; Lisa; Julie; Cynthia; Marie & family; Sally; Claire and Phil; Julie Gardner; Christine; Georgie & Nigel; Rob; Gina; Graham; Carol; Steve; Holly & family; Brian & Kay; Debra; Janice; Mike; Kayleigh & unborn child; Ronnie

ELCE

St. Timothy's Lutheran Church, Pr. Edge; Boor family (St. Andrew's); Van Fossan family

The Church of God

Evangelical Lutheran Church of Argentina; Lutherans in Africa, Pr. James May; Fareham Methodist Church

A READING FROM THE BOOK OF CONCORD THE APOLOGY OF THE AUGSBURG CONFESSION ARTICLE V: LOVE AND THE FULFILLING OF THE LAW

In our Gospel text today, the lawyer's answer to Jesus' question, "Which of these three, do you think, proved to be a neighbour ...?" raises another question: "Who is the One who shows mercy?"

But it is easy for a Christian to judge about both of these ways [of justification] because both exclude Christ. They are, therefore, to be rejected. In the former, which teaches that our works are an atoning sacrifice for sin, the impiety is clear. The latter way contains much that is harmful. It does not teach that, when we are born again, we make use of Christ. It does not teach that justification is the forgiveness of sins. It does not teach that we attain the forgiveness of sins before we love, but falsely represents that we rouse in ourselves the act of love, through which we merit the forgiveness of sins. Nor does it teach that we overcome the terrors of sin and death through faith in Christ. It falsely claims that, by their own fulfilling of the Law, without Christ as the Atoning Sacrifice, people come to God. Finally, it claims that this very fulfilling of the Law, without Christ as the Atoning Sacrifice, is righteousness worthy of grace and eternal life. ...

Truly, if anyone will think about it, ... He will most easily understand that we are justified not by reason or by the Law. ... For the Gospel shows another way. The Gospel compels us to make use of Christ in justification. The Gospel teaches that through Christ we have access to God through faith. It teaches that we ought to set Him as Mediator and Atoning Sacrifice against God's anger. The Gospel teaches that through faith in Christ the forgiveness of sins and reconciliation are received, and the terrors of sin and of death are overcome. Paul also says that righteousness is not of the Law, but of the promise. The Father has promised that He wants to forgive, that for Christ's sake He wants to be reconciled. This promise, however, is received through faith alone, as Paul testifies in Romans 4:13. This faith alone receives the forgiveness of sins, justifies, and regenerates. Then love and other good fruit follow. Therefore, we teach that a person is justified (as we have said above) when conscience, terrified by the preaching of repentance, is cheered and believes that for Christ's sake it has a reconciled God.

“Faith is counted as righteousness [before God]” (Romans 4:3, 5). When the heart is cheered and quickened through faith in this way, it receives the Holy Spirit. He renews us, so that we are able to keep the Law, to love God and God’s Word, to be submissive to God in afflictions, to be chaste, to love our neighbour, and so on. Even though these works are far from the perfection of the Law, on account of faith they please God. Through faith we are accounted righteous, because we believe that for Christ’s sake we have a reconciled God.

Paragraph 169–172

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DATES FOR YOUR DIARIES

The Week Ahead

4 Sep	9.30am	Holiday Club planning meeting (Parsonage)
5 Sep	12.30pm	Pastor’s Surgery (The Hub)
6 Sep	7.45pm	Bible Study (Parsonage)
9 Sep	10.30am	Morning Service (Scout Hall)
	4.30pm	Divine Service at Brighton Mission

Further ahead

12 Sep	12.30pm	Pastor’s Surgery (The Hub)
	2pm	Devotion at Kiln Lodge & Hunters Lodge
13 Sep	7.45pm	Voters’ Assembly (Parsonage) <i>Agenda items/reports to the Secretary by Tue 11 Sep, please!</i>
16 Sep	10.30am	Divine Service (Scout Hall)
	5pm	Pastor at Oxford Mission
22 Sep	<i>Ladies’ Guild Sale (The Hub)</i> <i>ELCE Children’s Ministry Conference, Cardiff</i>	
30 Sep	<i>Harvest Festival and Lunch</i>	
5–6 Oct	<i>ELCE Annual Synod</i>	
31 Oct—2 Nov	<i>Holiday Club</i>	
3 Nov	<i>Family Festival (Scout Hall)</i>	

Next Sunday’s Readings:

Proverbs 4:10–23; Galatians 5:16–24; Luke 17:11–19

Daily Readings:

Sun:	1 Kings 18:20–40 Ephesians 2:1–22 <i>Apology of the Augsburg Confession V (III): 223–234</i>
Mon:	1 Kng 19:1–21 Eph 3:1–21 <i>Ap V (III): 235–240</i>
Tue:	2 Kng 2:1–18 Eph 4:1–24 <i>Ap V (III): 241–248</i>
Wed:	2 Kng 2:19–25; 4:1–7 Eph 4:25–5:14 <i>Ap V (III): 249–256</i>
Thu:	2 Kng 4:8–22, 32–37 Eph 5:15–33 <i>Ap V (III): 257–261</i>
Fri:	2 Kng 4:38–5:8 Eph 6:1–24 <i>Ap V (III): 262–268</i>
Sat:	2 Kng 5:9–27 Philippians 1:1–20 <i>Ap V (III): 269–279</i>