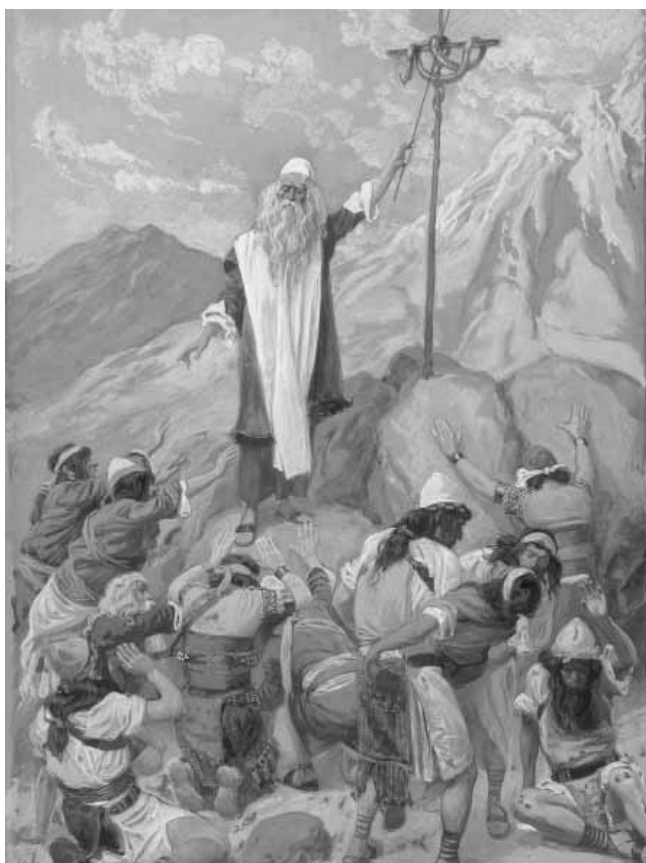


Our Saviour Lutheran Church



Rogate
Sixth Sunday of Easter
5 May 2013



James Tissot (1836–1902), 'The Brazen Serpent'

**Ask, and you will receive, that
your joy may be full**

The Parsonage, 65 Furzehall Avenue, Fareham, PO16 8UD
www.oslc.org.uk

Pastor Tapani Simojoki
Tel: 01329 822832
Mobile: 07825 447475
E-mail: pastor@oslc.org.uk

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.

Please also record your visit in the visitors' book at the back. If you would like a phone call or a pastoral visit, speak to the pastor or leave a note in the visitors' book.

The Offering

At this time, 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 joy 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

We believe that in the Lord's Supper, we eat and drink the true body and blood of Jesus in and with the bread and the wine, according to Jesus' own words. We also believe that those who participate in Holy Communion in a particular congregation should be in agreement in the confession of the faith.

Therefore, we ask that only those who are instructed in the Lutheran Confessions and are under our pastor's spiritual care come forward to receive the Lord's Supper.

If you are visiting us and wish to receive the Lord's Supper, please speak to the pastor *before the service*. Everyone is welcome to come forward to receive a blessing.

Our teaching on this matter is explained in more detail in the little leaflet, 'Why Closed Communion?', which is available at the back of the church.

Thank you for honouring our beliefs.

A note on the service:

The hymns 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. 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 a

Booklet

916 *Hymn: Only-Begotten, Word of God Eternal*

184 *Confession and Absolution*

Catechism

- P** The Lord's Prayer, the Third Petition
- C** **Thy will be done on earth as it is in heaven.**
- P** What does this mean?
- C** **The good and gracious will of God is done even without our prayer, but we pray in this petition that it may be done among us also.**
- P** How is God's will done?
- C** **God's will is done when He breaks and hinders every evil plan and purpose of the devil, the world, and our sinful nature, which do not want us to hallow God's name or let His kingdom come; and when He strengthens and keeps us firm in His Word and faith until we die. This is His good and gracious will.**

Introit (Ps. 66:1–2a, 17, 19–20; antiphon: Is. 48:20b)



- L** With a voice of singing, declare, proclaim this, utter it to the end of the earth.
Alle- | luia.*
The LORD has redeemed His servant Jacob!
Alle- | luia.
- C** **Make a joyful shout to God, | all the earth!***
Sing out the honour | of His name.
- L** I cried to Him | with my mouth,*
and He was extolled | with my tongue.
- C** **Certainly God has | heard me;***
He has attended to the voice | of my prayer.
- L** Blessed be God, who has not turned a- | way my prayer,*
nor His mer- | cy from me!
- C**❖ ***Glory be to the Father and | to the Son*
and to the Holy | Spirit,***

as it was in the be- | ginning,*

is now, and will be forever. | Amen

L With a voice of singing, declare, proclaim this, utter it to the end of the earth.

Alle- | luia.*

The LORD has redeemed His servant Jacob!

Alle- | luia.

186 Kyrie & Gloria in excelsis

189 Salutation and Collect of the Day

O God, the Giver of all that is good, by Your holy inspiration grant that we may think those things that are right and by Your merciful guiding accomplish them; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever. Amen.

The Readings

The Father Answers Our Prayers Because of Jesus

“Truly, truly, I say to you, whatever you ask of the Father in my name, he will give it to you” (John 16:23). To pray in Jesus’ name is to pray as one who has been baptised For it is in the water that He put His name upon you, claiming you as His own, making you a son of God with access to the Father. By His incarnation and crucifixion, our Lord Jesus broke through the barrier of sin which separated us from God, opening a portal to the Father. To pray in Jesus’ name is to pray with faith in Him as the one Mediator between God and men, who gave Himself a ransom for all (1 Tim. 2:1–6). Like Moses in the wilderness, Jesus is our go-between and intercessor before the throne of heaven. He was lifted up for us on the cross that we might be saved and restored to fellowship with the Father (Num. 21:4–9). Looking into this perfect teaching of liberty (James 1:22–27) we pray with boldness and confidence as dear children of God.

Old Testament Reading—Numbers 21:4–9

⁴From Mount Hor they set out by the way to the Red Sea, to go around the land of Edom. And the people became impatient on the way. ⁵And the people spoke against God and against Moses, “Why have you brought us up out of Egypt to die in the wilderness? For there is no food and no water, and we loathe this worthless food.” ⁶Then the LORD sent fiery serpents among the people, and they bit the people, so that many people of Israel died. ⁷And the people came to Moses and said, “We have sinned, for we have spoken against the LORD and against you. Pray to the LORD, that he take away the serpents from us.” So Moses prayed for the people. ⁸And the LORD said to Moses, “Make a fiery serpent and set it on a pole, and everyone who is bitten, when he sees it, shall live.” ⁹So Moses made a bronze serpent and set it on a pole. And if a serpent bit anyone, he would look at the bronze serpent and live.

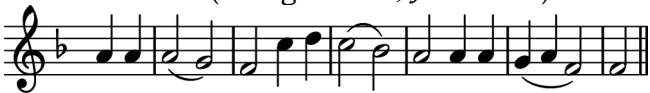
583 Hymn: God Has Spoken by His Prophets

Epistle Reading—James 1:22–27

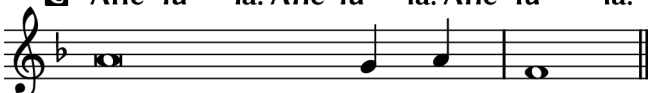
²² But be doers of the word, and not hearers only, deceiving yourselves. ²³ For if anyone is a hearer of the word and not a doer, he is like a man who looks intently at his natural face in a mirror. ²⁴ For he looks at himself and goes away and at once forgets what he was like. ²⁵ But the one who looks into the perfect law, the law of liberty, and perseveres, being no hearer who forgets but a doer who acts, he will be blessed in his doing.

²⁶ If anyone thinks he is religious and does not bridle his tongue but deceives his heart, this person's religion is worthless. ²⁷ Religion that is pure and undefiled before God, the Father, is this: to visit orphans and widows in their affliction, and to keep oneself unstained from the world.

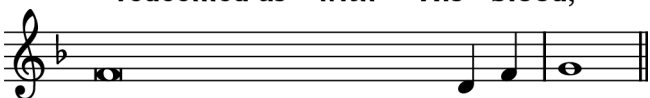
Alleluia Verse (Liturgical text; John 16:28)



Alle-lu - ia. Alle-lu - ia. Alle-lu - ia.



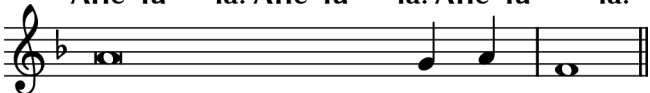
Christ who has
redeemed us with His blood,*



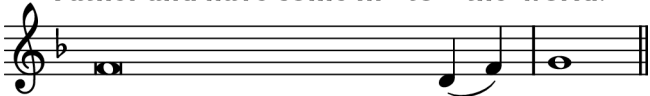
is risen and has appeared un-to us.



Alle-lu - ia. Alle-lu - ia. Alle-lu - ia.



I came forth from the
Father and have come in - to the world.*



Again, I leave the world
and go to the Fa - ther.



Alle-lu - ia. Alle-lu - ia. Alle-lu - ia.

Gospel Reading—John 16:23–30

P The † holy Gospel according to St. John the sixteenth chapter.



C Glory be to Thee, O Lord!

²³ [Jesus said,] In that day you will ask nothing of me. Truly, truly, I say to you, whatever you

ask of the Father in my name, he will give it to you. ²⁴Until now you have asked nothing in my name. Ask, and you will receive, that your joy may be full.

²⁵“I have said these things to you in figures of speech. The hour is coming when I will no longer speak to you in figures of speech but will tell you plainly about the Father. ²⁶In that day you will ask in my name, and I do not say to you that I will ask the Father on your behalf; ²⁷for the Father himself loves you, because you have loved me and have believed that I came from God. ²⁸I came from the Father and have come into the world, and now I am leaving the world and going to the Father.”

²⁹His disciples said, “Ah, now you are speaking plainly and not using figurative speech! ³⁰Now we know that you know all things and do not need anyone to question you; this is why we believe that you came from God.”

P This is the Gospel of the Lord.



C Praise be to Thee, O Christ!

191 *The Nicene Creed*

766 **Hymn: Our Father Who from Heav'n Above**

Sermon

192 *The Offertory*

Offering

193 *Prayer of the Church*

539 **Hymn: Christ Is the World's Redeemer**

194 *The Service of the Sacrament*

199 *Nunc Dimittis and Post-Communion Prayers*

935 *Hymn: Tell Out My Soul*

Sunday School Presentation

IN OUR PRAYERS

Members

Ron, Forbes, Frank

Family of members

Lucy, Diana (old age); Alex, Sarah & family; Jerry Harbin (recovering from operation)

Friends of members

Ilse Kelly (old age); Paul (homeless); Mike (health); Claire and Phil (health); Helen Kriewaldt (stroke, breast cancer); Johann Wiebusch (CP); Margaret & Patrick Tustin (Alzheimer's); Rob (depression);

Debra (depression); Dave (mental illness); Claire (leukaemia); Don & Julie Gardner (cancer); Lisa & family (cancer); Baby Thomas (health); Baby Owen (premature); Sally (health)

ELCE

St. Timothy's Lutheran Church; Pr. Edge; LWLGB Conference; Norma Rakow (illness & old age)

The Church of God

Lutherans in Africa, Pr. James May; Lutheran Church—Hong Kong Synod; Hill Park Baptist Church

A READING FROM THE BOOK OF CONCORD

THE LARGE CATECHISM

PART III: THE LORD'S PRAYER

We should be more encouraged and moved to pray because God has also added a promise and declared that it shall surely be done for us as we pray. He says in Psalm 50:15, "Call upon Me in the day of trouble; I will deliver you." And Christ says in the Gospel of St. Matthew, "Ask, and it will be given to you; ... for everyone who asks receives" (7:7–8). Such promises certainly ought to encourage and kindle our hearts to pray with pleasure and delight. For He testifies with His own Word that our prayer is heartily pleasing to Him. Furthermore, it shall certainly be heard and granted, in order that we may not despise it or think lightly of it and pray based on chance.

You can raise this point with Him and say, "Here I come, dear Father, and pray, not because of my own purpose or because of my own worthiness. But I pray because of Your commandment and promise, which cannot fail or deceive me." Whoever, therefore, does not believe this promise must note again that he outrages God like a person who thoroughly dishonours Him and accuses Him of falsehood.

Besides this, we should be moved and drawn to prayer. For in addition to this commandment and promise, God expects us and He Himself arranges the words and form of prayer for us. He places them on our lips for how and what we should pray, so that we may see how heartily He pities us in our distress, and we may never doubt that such prayer is pleasing to Him and shall certainly be answered.²³ This <the Lord's Prayer> is a great advantage indeed over all other prayers that we might compose ourselves. For in our own prayers the conscience would ever be in doubt and say, "I have prayed, but who knows if it pleases Him or whether I have hit upon the right proportions and form?" Therefore, there is no nobler prayer to be found upon earth than the Lord's Prayer. We pray it daily because it has this excellent testimony, that God loves to hear it. We ought not to surrender this for all the riches of the world.

Paragraph 19–22

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DATES FOR YOUR DIARIES

The Week Ahead

Wed	10.30am	Bible study (Parsonage)
	12.30pm	Pastor's Surgery (The Hub)
	2pm	Devotion at Kiln Lodge & Hunters Lodge
Thu	6pm	Ascension Day Divine Service (St. Francis, Funtley)
Sun	10.30am	Divine Service (Scout Hall)

Further ahead

15 May	10.30am	Bible Study (Parsonage)
	12.30pm	Pastor's Surgery (The Hub)
	7.30pm	Voters' Assembly (Parsonage)
16 May	6.30pm	Michael Robert Concert at Café Imbizo, West St
19 May	10.30am	Divine Service with Confirmation <i>Pentecost</i> (Scout Hall)

Next Sunday's Readings:

Ascension Day: 2 Kings 2:5-15; Acts 1:1-11; Mark 16:14-20

Exaudi Sunday:

Ezekiel 36:22-28; 1 Peter 4:7-11; John 15:26-16:4

Daily Readings:

Sun: Numbers 3:1-16, 39-48 Luke 14:25-15:10 *Formula of Concord Solid Declaration VIII: 88-96*

Mon: Num 8:5-26 Luke 15:11-32 *FC SD IX: X: 1-4*

Tue: Num 9:1-23 Luke 16:1-18 *FC SD X: 5-12*

Wed: Num 10:11-36 Luke 16:19-31 *FC SD X: 13-18*

Thu: Num 11:1-23, 31-35 Luke 17:1-19 *FC SD X: 19-25*

Fri: Num 11:24-29; 12:1-16 Luke 17:20-37 *FC SD X: 26-31*

Sat: Num 13:1-3, 17-33 Luke 18:1-17 *FC SD XI: 1-7*

Liturgical Tidbits: Hymns in the Service

Hymn singing in church is actually a fairly recent innovation: traditionally, hymns were mainly sung at Matins and Vespers, but not in the Sunday main (Communion) service. The practice of hymn-singing in the Communion service was a Lutheran innovation at the time of the Reformation. It serves a simple purpose: *to put the word of God in the mouths and ears of the congregation.* (Col 3:16).

Hence, the hymns are part of the day's liturgy in the same way that the readings and prayers are, and for the same reason. The different hymns of the service have their own role in the service.

1. The **opening hymn** is usually either a hymn of invocation, asking for God to bless the congregation that has gathered to receive His gifts, or a hymn of confession, preparing them for the confession of sins.
2. The **sermon hymn**, or hymn of the day, is linked specifically to the day's readings, and its main role is to teach the word to the congregation.
3. The **communion hymn** should really be a distribution hymn, sung during the Communion to assist the congregation to appreciate and rightly to receive the Sacrament.
4. The **closing hymn** is frequently a hymn of praise, thanking God for the gifts received, or a commissioning hymn, sending the congregation back into the world with the word of God on their lips as they prepare to serve God and neighbour in their daily lives.