

Our Saviour Lutheran Church

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Septuagesima 24 January 2016

Hymns: 500, 555, 761, 693

Catechism Reading

P The Fourth Commandment

C **Honour your father and your mother.**

P What does this mean?

C **We should fear and love God so that we do not despise or anger our parents and other authorities, but honour them, serve and obey them, love and cherish them.**

Volunteer Rota

Today: Music: David—Sunday School: Diane—Teas: Sarah

Next week: Music: Elias—Sunday School: Sarah—Teas: Dot

In Our Prayers

Members

Ron; Frank; Carol

Family of members

Diana (old age); Alex, Sarah & family;

Roly (dementia); Jane (mental health);

John (health); Philip (health); Rita Anniss

(health); Claire Anniss (health)

Friends of members

Ilse Kelly (old age); Trevor (unemployed);

Gus & Mae (health); Claire & Phil

(health); Helen Kriewaldt (stroke, breast

cancer); Johann Wiebusch (CP); Rob

(cancer); Bob Waters (cancer); Geoff

(cancer); Caroline Deans (cancer);

Richard (mental health); Sally (health);

Leanne (health); Gina & family; Tim

(health); family of †Rita Janes

ELCE

Good Shepherd Lutheran Church, Pr.

Samiec; ELCE Committee on Worship;

ELCE University students; Wendy

Nicolson (cancer); Pr. Stilve & family

The Church of God

Fareham Baptist New Life Church;

Lutherans in Africa, Pr. James May;

Somali Christian Mission, Mohamed

Gurhan

Lent & the “Gesima” Season

The Liturgical preparation for Easter takes place through three periods or steps: The first is the “-gesimas”. These three Sundays before Lent focus on teaching about the grace of God. That grace is examined from three perspectives:



Septuagesima (meaning “70th day”)—*Grace is undeserved*

The Collect for this Sunday implores God to graciously hear us, who are justly punished for our sin, so that we may be delivered by God’s goodness. The goodness of God is emphasized in the parable (Matt 20:1–16), where all the labourers receive the reward because of the goodness of the landowner. So we too, receive the reward of eternal life, because God is good, and Another has borne the heat and burden of the day for us that we might have it.

Sexagesima (meaning “60th day”)—*Grace is passively received*

In the Collect, we pray to the God who sees that we put not our trust in anything we do, but mercifully defends us by His power. In the parable of the sower, the seed of God’s Word is passively received in good and noble hearts.

Quinquagesima (meaning “50th day”)—*Grace is not easily understood*

In the Gospel, Jesus predicts His passion and the disciples “understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.” (Luke 18:34).

The three “Gesima” Sundays begin the Lenten Preparation for Easter. They take on the character of Lent, but mildly. In some churches, the colour becomes violet, the colour of Lent. The “Alleluias” are dropped. Pictures and crosses remain unveiled. Flowers may adorn the chancel. In the Gesimas, this provides a gradual progression of liturgical removals as we approach Passiontide.



The second step or stage of Lent begins on **Ash Wednesday**. This second stage ends when the week of **Laetare** (the 4th Sunday in Lent) is completed. In addition to the omissions and changes that began in the “Gesimas,” flowers no longer normally adorn the chancel, and the crucifix and crosses are veiled. During these four Sundays, the focus is on temptation and faith, and the Christian’s struggle:

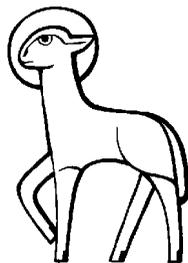
On **Invocavit Sunday** the Lord is tested in the Wilderness.

On **Reminiscere Sunday**, the faith of the Canaanite woman is tested.

On **Oculi Sunday**, the people tempt our Lord to show them a sign from heaven.

Laetare Sunday is “refreshment” Sunday (and Mothering Sunday).

The final stage is Passiontide, which begins with **Judica** Sunday (Passion Sunday, the 5th Sunday in Lent), and extends through **Holy Week** and the **Triduum** (“three holy days”—which includes Maundy Thursday, Good Friday, Holy Saturday). Now the focus is expressly on our Lord’s passion. The liturgy is spoken on Judica Sunday to emphasize the intense passion which our Lord endured. This intensity builds until we finally arrive at the empty tomb.



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

... We teach that rewards have been offered and promised for the works of believers. We teach that good works have merit, not for forgiveness of sins, for grace, or for justification (for these we receive only through faith), but for other rewards, bodily and spiritual, in this life and after this life. For Paul says in 1 Corinthians 3:8, “Each will receive his wages according to his labour.” There will be different rewards according to different labours. But forgiveness of sins is given alike and equal to all people, just as Christ is one, and is offered freely to all who believe that for His sake their sins are forgiven. Therefore, forgiveness of sins and justification are received only through faith, not because of any works. This is clear because of the terrors of conscience, because none of our works can turn away God’s wrath, as Paul clearly says in Romans 5:1, “Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ. Through Him we have also obtained access by faith.” Because faith makes sons of God, it also makes coheirs with Christ. Because by our works we do not merit justification, through which we are made sons of God, and coheirs with Christ. We do not merit eternal life by our works. Faith receives it because faith justifies us and has a reconciled God. But eternal life is due to the justified, according to the passage in Romans 8:30, “Those whom He justified He also glorified.” Paul (Ephesians 6:2) tells us the commandment about honouring parents, by mentioning the reward added to that commandment. He does not mean that obedience to parents justifies us before God. But when obedience happens in those who have been justified, it merits other great rewards. God puts His saints to work in various ways and often holds back the rewards of works-righteousness. He does this so that they may learn not to trust in their own righteousness and may learn to seek God’s will rather than the rewards. This can be seen with Job, Christ, and other saints.

Paragraph 73–77

DATES FOR YOUR DIARIES

This week

Today	3 pm	Bible study at Oxford Mission
	4.30 pm	Pastor at Oxford Mission
Wed	10.30 am	Pastor's Surgery (The Hub)
	2 pm	Devotion at Willow Tree Lodge & Merry Hall
	7. 30 pm	Bible study (The Parsonage)
Sat	5.30 pm	Saturday Supper (Scout Hall) with Westfield House Students
Sun	10.30 am	Divine Service (Scout Hall)—Westfield House Sunday

Next Month

3 Feb	10.30 am	Pastor's Surgery (The Hub)
	7.30 pm	Bible Study (Parsonage)
7 Feb	10.30 am	Divine Service (Scout Hall)
	6 pm	Youth Club
10 Feb	10.30 am	Pastor's Surgery (The Hub)
	2 pm	Devotion at Kiln Lodge & Hunters Lodge
	6.45 pm	Divine Service (St. Francis)—Ash Wednesday
14 Feb	10.30 am	Divine Service (Scout Hall)
	4.30 pm	Divine Service at Brighton Lutheran Mission
15–16 Feb		Family Barnes Conference
17 Feb	10.30 am	Pastor's Surgery (The Hub)
	7 pm	Lenten Vespers (St. Francis)
21 Feb	10. 30 am	Divine Service (Scout Hall)
	6 pm	Youth Club
23 Feb	10.30 am	Pastor's Surgery (The Hub)
	2 pm	Devotion at Willow Tree Lodge & Merry Hall
	7 pm	Lenten Vespers (St. Francis)

Daily Readings:

Sun: Joel 3:1–21 Romans 12:14–13:14 *Large Catechism IV:47–55*

Mon: Zechariah 1:1–21 Rom 14:1–23 *LC IV:56–67*

Tue: Zech 2:1–3:10 Rom 15:1–13 *LC IV:68–86*

Wed: Zech 4:1–5:11 Rom 15:14–33 *LC V:1–14*

Thu: Zech 6:1–7:14 Rom 16:17–27 *LC V:15–30*

Fri: Zech 8:1–23 2 Timothy 1:1–18 *LC V:31–41*

Sat: Zech 9:1–17 2 Tim 2:1–26 *LC V:42–57*

Sun: Zech 10:1–11:3 2 Tim 3:1–18 *LC V:58–74*