

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.



Our Saviour Lutheran Church

Septuagesima
5 February 2012



**You go into the vineyard too, and
whatever is right I will give you**

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DATES FOR YOUR DIARIES

The Week Ahead

- 7–8 Feb Barnes Conference at Good Shepherd,
Coventry
- 8 Feb *No Pastor's Surgery*
- 9 Feb 7.45pm Bible Study (Parsonage)
- 12 Feb *Pastor Tapani at St. Timothy's Sunderland*
10.30am Morning Service (Scout Hall)
4.30pm Divine Service at Brighton Mis-
sion

Further ahead

- 14 Feb 3.15 Drama Club
- 15 Feb 1pm Pastor's Surgery at the Hub
- 16 Feb 7.45pm Bible Study at the Parsonage
- 19 Feb 10.30am Morning Service (Scout Hall)
- 22 Feb *Ash Wednesday* (service details tbc)
3pm Devotion at Merry Hall

Next Sunday's Readings:

Isaiah 55:10–13; 2 Cor. 11:19–12:9; Luke 8:4–15

Daily Readings:

Sun: Job 2:1–3:10 John 1:19–34 *Smalcald Articles Part II Article II: 1–10*
Mon: Job 3:11–26 John 1:35–51 *S.A II II: 11–24*
Tue: Job 4:1–21 John 2:1–12 *S.A II II: 25–29; III*
Wed: Job 5:1–27 John 2:13–25 *S.A II IV: 1–9*
Thu: Job 6:1–13 John 3:1–21 *S.A II IV: 10–16*
Fri: Job 6:14–30 John 3:22–4:6 *S.A III I–II*
Sat: Job 7:1–21 John 4:7–26 *S.A III III: 1–9*

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.

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 use this service bulletin as a bookmark.

Divine Service III **LSB 184**

904 Hymn: Blessed Jesus, at Your Word

184 Confession and Absolution

Catechism

P The Lord's Prayer: The Introduction

C Our Father who art in heaven.

P What does this mean?

C With these words God tenderly invites us to believe that He is our true Father and that we are His true children, so that with all boldness and confidence we may ask Him as dear children ask their dear father.

Introit (Ps. 18:1-2a, 27, 32, 49; antiphon: Ps. 18:5-6a)



P The cords of Sheol en- | tangled me;*
the snares of death con- | fronted me.

C In my distress I called up- | on the LORD;*
From his temple he | heard my voice.

P I love you, O | LORD, my strength.*
The LORD is my rock and my fortress and my de- | liverer,

C For you save a humble | people,*
but the haughty eyes | you bring down.

P You have equipped | me with strength*
and made my way | blameless.

C For this I will praise you, O LORD, among
the | nations,*
and sing | to your name.

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.

P The cords of Sheol en- | tangled me;*
the snares of death con- | fronted me.

C In my distress I called up- | on the LORD;*
From his temple he | heard my voice.

186 Kyrie

187 Gloria in excelsis

God in which that grace is examined from three perspectives:

Septuagesima (meaning "about 70 days")—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 "about 60 days")—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 "about 50 days")—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. 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:

IN OUR PRAYERS

Members

Ron Miller

Family and friends of members

Lucy, Diana; Frank Knibbs; Helen Kriewaldt; Eric Hinkley; Johann Wiebusch; Claire; Margaret & Patrick Tustin; Brian, Jan & family; Lisa; Julie; Corrine & family; Cynthia; Marie & family; Diane; Sally; Claire and Phil; Gina & family; Molly; Julie Gardner; Christine; Georgie and Nigel; Geoff & family; Ruth

ELCE

Ipswich Mission; Pr. Samiec; Board for Youth, Youth Rallies; family of †Jean Leed; Boor family; Van Fossan family

The Church of God

Fareham New Life Baptist Church; Pr. Yousef Nadarkhani

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. Paragraph 73

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Lent & the “Gesima” Season

The Liturgical preparation for Easter takes place through 3 periods or steps: The first is the “-gesimas”. These three Sundays before Lent constitute catechesis in the Grace of

189 Salutation and Collect of the Day

O Lord, graciously hear the prayers of Your people that we who justly suffer the consequence of our sin may be mercifully delivered by Your goodness to the glory of your name; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

The Readings

Grace Alone

The people of Israel contended with the Lord in the wilderness (Ex. 17:1-7). They were dissatisfied with His provision. In the same way, the first labourers in the vineyard complained against the landowner for the wage he provided them (Matt. 20:1-16). They charged him with being unfair, but in reality he was being generous. For the Lord does not wish to deal with us on the basis of what we deserve but on the basis of His abounding grace in Christ. The first—those who rely on their own merits—will be last. “For they were overthrown in the wilderness” (1 Cor. 10:5). But the last, those who rely on Christ, will be first. For Christ is the Rock (1 Cor. 9:24-10:5). He is the One who was struck and from whose side blood and water flowed that we may be cleansed of our sin.

Old Testament reading—Exodus 17:1-7

All the congregation of the people of Israel moved on from the wilderness of Sin by stages, according to the commandment of the LORD, and camped at Rephidim, but there was no water for the people to drink. ² Therefore the people quarrelled with Moses and said, “Give us water to drink.” And Moses said to them, “Why do you quarrel with me? Why do you test the LORD?” ³ But the people thirsted there for water, and the people grumbled against Moses and said, “Why did you bring us up out of Egypt, to kill us and our children and our livestock with thirst?” ⁴ So Moses cried to the LORD, “What shall I do with this people? They are almost ready to stone me.” ⁵ And the LORD said to Moses, “Pass on before the people, taking with you some of the elders of Israel, and take in your hand the staff with which you struck the Nile, and go. ⁶ Behold, I will stand before you there on the rock at Horeb, and you shall strike the rock, and water shall come out of it, and the people will drink.” And Moses did so, in the sight of the elders of Israel. ⁷ And he called the name of the place Massah and Meribah, because of the quarrelling of the people of Israel, and because they tested the LORD by saying, “Is the LORD among us or not?”

Gradual (Ps. 9:9-10, 18-19a)

☩ The LORD is a stronghold for | the oppressed,*
a stronghold in times of | trouble.
And those who know your name put

their | trust in you,*
 for you, O LORD, have not forsaken those
 who | seek you.
 For the needy shall not always be for- | gotten,*
 and the hope of the poor shall not perish
 for- | ever.
 Arise, | O LORD!
 Let not | man prevail;*

Epistle Reading—1 Corinthians 9:24—10:5

²⁴Do you not know that in a race all the runners run, but only one receives the prize? So run that you may obtain it. ²⁵Every athlete exercises self-control in all things. They do it to receive a perishable wreath, but we an imperishable. ²⁶So I do not run aimlessly; I do not box as one beating the air. ²⁷But I discipline my body and keep it under control, lest after preaching to others I myself should be disqualified.

10 ¹For I want you to know, brothers, that our fathers were all under the cloud, and all passed through the sea, ²and all were baptised into Moses in the cloud and in the sea, ³and all ate the same spiritual food, ⁴and all drank the same spiritual drink. For they drank from the spiritual Rock that followed them, and the Rock was Christ. ⁵Nevertheless, with most of them God was not pleased, for they were overthrown in the wilderness.

Tract (Ps. 130:1–4)

C Out of the depths I cry to you, | O LORD!
 O Lord, | hear my voice!
 Let your ears be at- | tentive*
 to the voice of my pleas for | mercy!
 If you, O LORD, should mark in- | iquities,*
 O Lord, | who could stand?
 But with you there is for- | givenness,*
 that you | may be feared.

Gospel Reading—Matthew 20:1–16

L The ✠ holy Gospel according to St. Matthew, the twentieth chapter.



C Glo-ry be to Thee, O Lord!

[Jesus said,] “For the kingdom of heaven is like a master of a house who went out early in the morning to hire labourers for his vineyard. ²After agreeing with the labourers for a denarius a day, he sent them into his vineyard. ³And going out about the third hour he saw others standing idle in the marketplace, ⁴and to them he said, ‘You go into the vineyard too, and whatever is right I will give you.’ ⁵So they went. Going out again about the sixth hour and the ninth hour, he did the same. ⁶And

about the eleventh hour he went out and found others standing. And he said to them, ‘Why do you stand here idle all day?’ ⁷They said to him, ‘Because no one has hired us.’ He said to them, ‘You go into the vineyard too.’ ⁸And when evening came, the owner of the vineyard said to his foreman, ‘Call the labourers and pay them their wages, beginning with the last, up to the first.’ ⁹And when those hired about the eleventh hour came, each of them received a denarius. ¹⁰Now when those hired first came, they thought they would receive more, but each of them also received a denarius. ¹¹And on receiving it they grumbled at the master of the house, ¹²saying, ‘These last worked only one hour, and you have made them equal to us who have borne the burden of the day and the scorching heat.’ ¹³But he replied to one of them, ‘Friend, I am doing you no wrong. Did you not agree with me for a denarius?’ ¹⁴Take what belongs to you and go. I choose to give to this last worker as I give to you. ¹⁵Am I not allowed to do what I choose with what belongs to me? Or do you begrudge my generosity?’ ¹⁶So the last will be first, and the first last.”

P This is the Gospel of the Lord.



C Praise be to Thee, O Christ!

191 *The Nicene Creed*

824 **Hymn: May God Bestow on Us His Grace**

Sermon

192 *The Offertory*

193 *Prayer of the Church*

Offering

619 **Hymn: Thy Body, Given for Me, O Saviour**

194 *The Service of the Sacrament*

199 *Nunc Dimittis and Post-Communion Prayers*

202 *Blessing*

655 **Hymn: Lord, Keep Us Steadfast In Your Word**

Sunday School Presentation