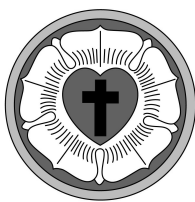
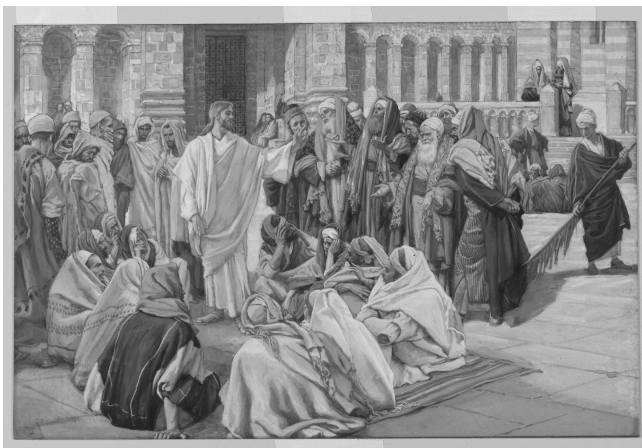


Our Saviour Lutheran Church



**Eighteenth Sunday after Trinity
7 October 2012**



James Tissot (1836–1902), 'The Pharisees Question Jesus'

**“What do you think about the Christ?
Whose son is he?”**

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Pastor Tapani Simojoki
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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. 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 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.

498 Hymn: Come, Holy Ghost

184 Confession and Absolution

Catechism

P The Lord's Prayer, the Conclusion

C Amen.

P What does this mean?

C This means that I should be certain that these petitions are pleasing to our Father in heaven, and are heard by Him; for He Himself has commanded us to pray in this way and has promised to hear us. Amen, amen means "yes, yes, it shall be so".

Introit (Ps. 122:1, 6, 8–9; antiphon: Eccus. 36:16–17a)



P Give peace, O Lord, to those who | wait for You:*

and let Your prophets be proved | faithful.
Hear the prayer of Your | servants,*
according to the blessing of Aaron upon
Your | people.

C I was glad when they | said to me,*
"Let us go to the house | of the
LORD!"

P Pray for the peace of Jer- | usalem!*

"May they be secure who | love you!

C For my brothers and com- | panions'
sake*

I will say, "Peace be with- | in you!"

P For the sake of the house of the | LORD our
God,*

I will | seek your good.

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**

P Give peace, O Lord, to those who | wait for
You:*

and let Your prophets be proved | faithful.

C Hear the prayer of Your | servants,*
according to the blessing of Aaron
upon Your | people.

186 Kyrie

187 Gloria in excelsis

189 Salutation and Collect of the Day

O God, because without You we are not able to please You, mercifully grant that Your Holy Spirit may in all things direct and rule our hearts; through Jesus Christ, Your Son, our Lord, who

lives and reigns with You and the Holy Spirit, one God, now and forever.

The Readings

In Life and Death, Christ Fulfils the Law of God

The Pharisees ask a Law question. Jesus asks a Gospel question. The Pharisees seek to test Jesus in His own words. Jesus seeks to “test” them in the saving reality of who He is as the Messiah (Matt. 22:34–46). The Law requires you to “*fear the LORD your God, to walk in all his ways, to love him, to serve the LORD your God with all your heart and with all your soul*” and to “*love the sojourner*” (Deut. 10:12–21). Failure to keep the Law perfectly brings judgement. On the other hand, the Gospel brings the grace of God given by Jesus Christ, that you may be blameless in the day of His return (1 Cor. 1:1–9). Jesus is David’s Son yet David’s Lord, true God and true man. He is Love incarnate who fulfilled all the demands of God’s Law on our behalf, that we might be saved from the Law’s condemnation and sanctified in the Gospel’s forgiveness. Thereby we see that “God is faithful, by whom you were called into the fellowship of his Son, Jesus Christ our Lord” (1 Cor. 1:9).

Old Testament reading—Deuteronomy 10:12–21

¹²“And now, Israel, what does the LORD your God require of you, but to fear the LORD your God, to walk in all his ways, to love him, to serve the LORD your God with all your heart and with all your soul, ¹³and to keep the commandments and statutes of the LORD, which I am commanding you today for your good? ¹⁴Behold, to the LORD your God belong heaven and the heaven of heavens, the earth with all that is in it. ¹⁵Yet the LORD set his heart in love on your fathers and chose their offspring after them, you above all peoples, as you are this day. ¹⁶Circumcise therefore the foreskin of your heart, and be no longer stubborn. ¹⁷For the LORD your God is God of gods and Lord of lords, the great, the mighty, and the awesome God, who is not partial and takes no bribe. ¹⁸He executes justice for the fatherless and the widow, and loves the sojourner, giving him food and clothing. ¹⁹Love the sojourner, therefore, for you were sojourners in the land of Egypt. ²⁰You shall fear the LORD your God. You shall serve him and hold fast to him, and by his name you shall swear. ²¹He is your praise. He is your God, who has done for you these great and terrifying things that your eyes have seen.”

Gradual (Ps. 122:1, 7)

☐ I was glad when they | said to me,*

**“Let us go to the house | of the
LORD!”**

Peace be with- | in your walls*

and security within your | towers!”

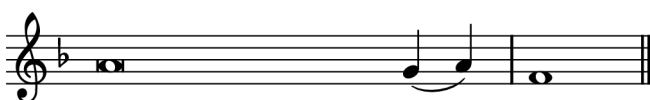
Epistle Reading—I Corinthians 1:4–9

⁴I give thanks to my God always for you because of the grace of God that was given you in Christ Jesus,⁵ that in every way you were enriched in him in all speech and all knowledge—⁶even as the testimony about Christ was confirmed among you—⁷so that you are not lacking in any gift, as you wait for the revealing of our Lord Jesus Christ,⁸ who will sustain you to the end, guiltless in the day of our Lord Jesus Christ.⁹ God is faithful, by whom you were called into the fellowship of his Son, Jesus Christ our Lord.

Alleluia & Verse (Ps. 117:1)



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



Praise the Lord, all na - tions!*



Extol him, all peo - ples!*



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

Gospel Reading—Matthew 22:34–46

L The ✠ holy Gospel according to St. Matthew, the twenty-second chapter.



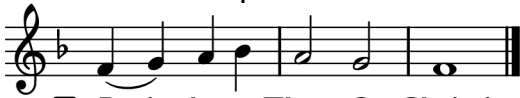
C Glory be to Thee, O Lord!

³⁴When the Pharisees heard that [Jesus] had silenced the Sadducees, they gathered together.³⁵ And one of them, a lawyer, asked him a question to test him. ³⁶“Teacher, which is the great commandment in the Law?” ³⁷And he said to him, “You shall love the Lord your God with all your heart and with all your soul and with all your mind. ³⁸This is the great and first commandment. ³⁹And a second is like it: You shall love your neighbour as yourself. ⁴⁰On these two commandments depend all the Law and the Prophets.”

⁴¹Now while the Pharisees were gathered together, Jesus asked them a question, ⁴²saying, “What do you think about the Christ? Whose son is he?” They said to him, “The son of David.” ⁴³He said to them, “How is it then that David, in the Spirit, calls him Lord, saying, ⁴⁴”The Lord said to my Lord, “Sit at my right hand, until I put

your enemies under your feet””? ⁴⁵ If then David calls him Lord, how is he his son?” ⁴⁶ And no one was able to answer him a word, nor from that day did anyone dare to ask him any more questions.

P This is the Gospel of the Lord.



G Praise be to Thee, O Christ!

191 *The Nicene Creed*

694 **Hymn: Thee Will I Love, My Strength, My Tower**

Sermon

192 *The Offertory*

Offering

193 *Prayer of the Church*

637 **Hymn: Draw Near and Take the Body of the Lord**

194 *The Service of the Sacrament*

199 *Nunc Dimittis and Post-Communion Prayers*

202 *Blessing*

821 *Hymn: Alleluia, Sing to Jesus*

Sunday School Presentation

IN OUR PRAYERS

Members

Ron

Family of members

Lucy, Diana; Megan; Alex, Sarah & family;

Friends of members

Ilse Kelly; 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; Rob; Gina; Graham;

Carol; Steve; Holly & family; Brian & Kay; Debra;

Janice; Mike; Kayleigh & unborn child; Ronnie;

Pauline; Doug

ELCE

Holy Trinity Lutheran Church; Pr. Effiong; Boor family (St. Andrew's)

The Church of God

Evangelical Lutheran Church of Haiti; Lutherans in Africa, Pr. James May; St. Columba CofE

A READING FROM THE BOOK OF CONCORD
AUGSBURG CONFESSION
ARTICLE III: THE SON OF GOD

Our churches teach that the Word, that is, the Son of God [John 1:14], assumed the human nature in the womb of the Blessed Virgin Mary. So there are two natures– the divine and the human– inseparably joined in one person. There is one Christ, true God and true man, who was born of the Virgin Mary, truly suffered, was crucified, died, and was buried. He did this to reconcile the Father to us and to be a sacrifice, not only for original guilt, but also for all actual sins of mankind.

He also descended into hell, and truly rose again on the third day. Afterwards, He ascended into heaven to sit at the right hand of the Father. There He forever reigns and has dominion over all creatures. He sanctifies those who believe in Him, by sending the Holy Spirit into their hearts to rule, comfort, and make them alive. He defends them against the devil and the power of sin.

The same Christ will openly come again to judge the living and the dead, and so forth, according to the Apostles' Creed. Paragraph 1–6

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NOTES FROM OTHER CHURCHES

***From Churches Together in Fareham:
The Lunch on Sunday Project***

The Lunch on Sunday project is aimed at providing a hot lunch to people who are homeless or in crisis. Could you help? There will be a "Coffee and Cake" event at the Youth Centre in Trinity Street, Fareham at 2:30pm on Sunday 21st October where you can find out more. Please contact Steve Dent on 01329 237098 for more details.

***From the United Reformed Church
Reflection and Remembrance***

On 10th November from 10.00am till 1.00pm The United Reformed Church would like to invite anyone to come and share in a time of quiet reflection and remembrance.

We will lay tables in the sanctuary with things that will help us recall and reflect on some things that have happened in our world over the years and to us personally.

Although there will be some things associated with war, since it is the remembrance weekend, there will be other things too.

Loss is still loss whether it occurs through war and violence, or through sickness or accident.

DATES FOR YOUR DIARIES

The Week Ahead

Tue	3.15pm	Drama Club
Wed	12.30pm	Pastor's Surgery (The Hub)
	2pm	Devotion at Kiln Lodge & Hunters Lodge
Thu	7.45pm	Bible Study (Parsonage)
Sun	10.30am	Morning Service (Scout Hall)
	4.30pm	Divine Service (Brighton Mission)

Further ahead

16 Oct	3.15pm	Drama Club
17 Oct	12.30pm	Pastor's Surgery (The Hub)
18 Oct	7.45pm	Bible Study (The Parsonage)
21 Oct	10.30am	Divine Service (Scout Hall)
26 Oct	7pm	Reformation Festival (Luther Tyndale, Kentish Town)
30 Oct		Ladies' Guild Dinner
31 Oct—2 Nov		Holiday Club
3 Nov		Family Festival (Scout Hall)

Next Sunday's Readings:

**Genesis 28:10–17; Ephesians 4:22–28;
Matthew 9:1–8**

Daily Readings:

Sun: Deuteronomy 6:10–25 Matthew 9:18–38 *Apology of the Augsburg Confession XV (VIII): 31–44*
Mon: Deut 7:1–19 Matt 10:1–23 *Ap XV (VIII): 45–52*
Tue: Deut 8:1–20 Matt 10:24–42 *Ap XVI: 53–60*
Wed: Deut 9:1–22 Matt 11:1–19 *Ap XVI: 61–65; XVII (66)*
Thu: Deut 9:23–10:22 Matt 11:20–30 *Ap XVIII (67–76); XIX (77)*
Fri: Deut 11:1–25 Matt 12:1–21 *Ap XX: 78–85*
Sat: Deut 11:26–12:12 Matt 12:22–37 *Ap XX: 86–92*

Liturgical Tidbits: The Collect

What is the Collect?

The Collect is sometimes called the Prayer of the Day. Each Sunday of the Church Year has its own Collect, and it is usually related in some way to the theme of that Sunday. Since Sunday is the chief day of the week, the Collect is intended to be prayed throughout the week as well, both in church services and also in private and family devotions.

Why is it called a Collect?

There always used to be a time of silent prayer near the beginning of the service. Members of the congregation would pray for their own needs—especially, but not only, spiritual needs. This period of silent prayer ends with the Collect, which gathers or collects all the individual prayers into one and presents them to God the Father as the prayer of the whole congregation. (The Prayer of the Church after the sermon focuses on prayer for others.)

So why don't we have silent prayer before the Collect? Why not indeed? Let's! Starting today.