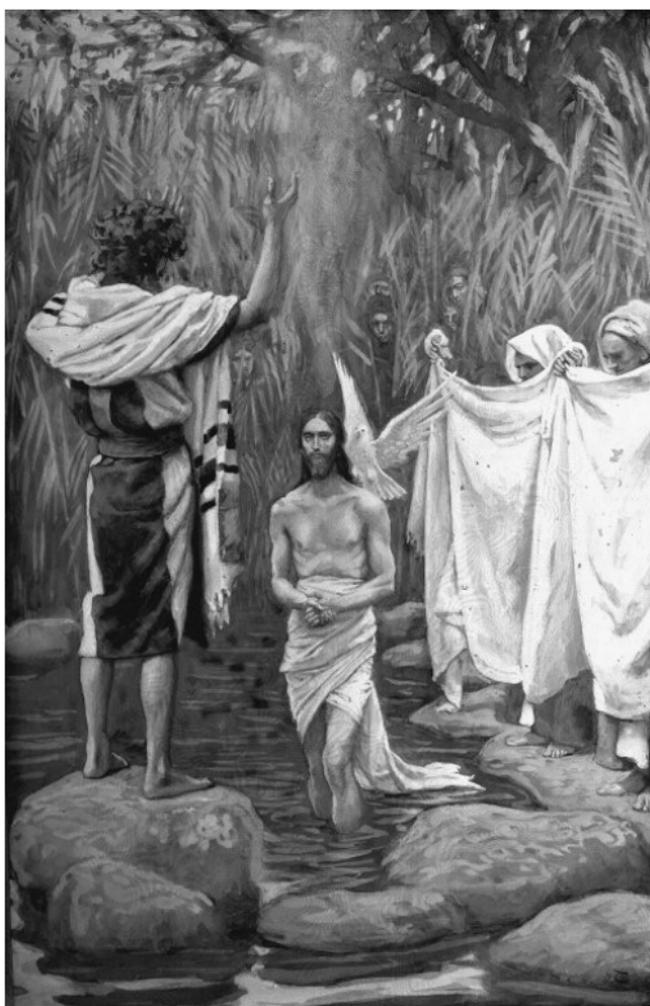


Our Saviour Lutheran Church



The Baptism of Our Lord
13 January 2013



**Thus it is fitting for us to fulfil
all righteousness.**

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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

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:

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.

594 *Hymn: God's Own Child*184 *Confession and Absolution**Catechism*

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.

Introit (Ps. 89:1, 26–88; antiphon: Liturgical Text; Ps. 89:20)



A Behold the Lord, the rul- | er, has come,*
and the kingdom and the power and the
glory are | in his hand.

I have found David, my | servant;*
with my holy oil I have a- | nointed him.

C I will sing of the steadfast love of the
LORD, for- | ever;*

with my mouth I will make known your
faithfulness to all gener- | ations.

A He shall cry to me, “You are my | Father,*
my God, and the Rock of my sal- | vation.”

C And I will make him the | firstborn,*
the highest of the kings | of the earth.

A My steadfast love I will keep for him
for- | ever,*

and my covenant will stand | firm for him.

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

A Behold the Lord, the rul- | er, has come,*
and the kingdom and the power and the
glory are | in his hand.

C I have found David, my | servant;*
with my holy oil I have a- | nointed
him.

186 *Kyrie*187 *Gloria in excelsis*189 *Salutation and Collect of the Day*

Father in heaven, at the Baptism of Jesus in the Jordan River You pro claimed Him Your beloved Son and anointed Him with the Holy Spirit. Make all who are baptised in His name faithful in their calling as Your children and inheritors with Him of everlasting life; through the same Jesus Christ, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

The Readings

In His Baptism, Jesus Takes His Place with Sinners

Our Lord Jesus is baptised “to fulfil all righteousness” (Matt. 3:13–17). He partakes of a baptism for sinners in order that He might be our substitute and bear the judgement we deserve. In the water, Jesus trades places with us. Our sin becomes His sin. His righteousness becomes our righteousness. Our glory, therefore, is in “Christ Jesus, who became to us . . . righteousness and sanctification and redemption” (1 Cor. 1:26–31). Jesus is the “chosen” One sent from the Father to release us from the prison house of sin and death (Is. 42:1–7). Baptised into Christ, we also become the chosen ones, beloved of the Father. We cross the Jordan with Jesus (Joshua 3) through death into the promised land of new life with God.

Old Testament Reading—Isaiah 42:1–7

Behold my servant, whom I uphold,

- my chosen, in whom my soul delights;
I have put my Spirit upon him;
he will bring forth justice to the nations.
- 2 He will not cry aloud or lift up his voice,
or make it heard in the street;
- 3 a bruised reed he will not break,
and a faintly burning wick he will not
quench;
he will faithfully bring forth justice.
- 4 He will not grow faint or be discouraged
till he has established justice in the earth;
and the coastlands wait for his law.
- 5 Thus says God, the LORD,
who created the heavens and stretched
them out,
who spread out the earth and what comes
from it,
who gives breath to the people on it
and spirit to those who walk in it:
- 6 “I am the LORD; I have called you in right-
eousness;
I will take you by the hand and keep you;
I will give you as a covenant for the
people,
a light for the nations,
- 7 to open the eyes that are blind,
to bring out the prisoners from the dun-
geon,
from the prison those who sit in darkness.

Gradual (*Ps. 72:18–19*)

**☩ Blessed be the LORD, the God of | Israel,*
who alone does | wondrous things.
Blessèd be his glorious name for- | ever;*
may the whole earth be filled with his
glory! Amen and | Amen!**

407 Hymn: To Jordan Came to Christ, Our Lord

Sermon

192 The Offertory

Offering

193 Prayer of the Church

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

194 Service of the Sacrament

202 Blessing

395 Hymn: Oh Morning Star, How Fair and Bright (verses 1, 5, 6)

Sunday School Presentation

IN OUR PRAYERS

Members

Ron, Forbes, Dot, Frank, Karina

Family of members

Lucy, Diana (old age); Megan & unborn child; Alex, Sarah & family; Jerry Harbin (cancer); Jean (multiple fractures)

Friends of members

Ilse Kelly (old age); Paul (homeless); Mike (health); Claire and Phil (health); Helen Kriewaldt (stroke); Johann Wiebusch (CP); Margaret & Patrick Tustin (Alzheimer's); Rob (depression); Debra (depression); Dave (mental illness); Claire (leukaemia); Don & Julie Gardner (cancer); Graham (tumour); Ronnie (cancer); Lisa & children (cancer); Steve (cancer); Carol (cancer); Baby Thomas (operation); Christine (recovering from operation); Kayleigh; Jan & family of †Brian

ELCE

Ascension Lutheran, Pr. Samiec; Bristol & Cheltenham Mission, Prs. Bessel & Flor; The Executive Council; Commission on Theological & Social Concerns & ELCE University Students Boor family (St. Andrew's)

The Church of God

Fareham Community Church; Catholic Parish of Fareham and Portchester; Lutherans in Africa, Pr. James May

**A READING FROM THE BOOK OF CONCORD
THE LARGE CATECHISM
PART IV: BAPTISM**

We always teach that the Sacraments and all outward things that God ordains and institutes should not be considered according to the coarse, outward mask, the way we look at a nutshell. But we respect them because God's Word is included in them. For we also speak of the parental estate and of civil gov-

ernment in this way. If we intend only to recognise them that they have noses, eyes, skin, and hair, flesh and bones, they look like Turks and heathen. Someone might start up and say, “Why should I value them more than others?” Because the commandment is added, “Honour your father and your mother.” I see a different person, adorned and clothed with God’s majesty and glory. The commandment, I say, is the chain of gold about his neck. Yes, that is the crown upon his head, which shows me how and why one must honour this flesh and blood.

So, and even much more, you must honour Baptism and consider it glorious because of the Word. For God Himself has honoured it both by words and deeds. Furthermore, He confirmed it with miracles from heaven. Do you think it was a joke that, when Christ was baptised, the heavens were opened and the Holy Spirit descended visibly, and everything was divine glory and majesty par. 19–21

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Liturgical Titbits: Whole-Body Worship

Some people have a deep suspicion of any kind of ‘bowing and scraping’. Worship is a matter of the soul and the mind, to be done in words, not gestures.

Though this is well-meaning, it is not how the Bible speaks. The biblical words for “worship”, in both Hebrew and Greek, mean physical postures: bowing, kneeling, prostration.

Just as we were created body, mind and soul, God saves us body, mind and soul (“I believe in the resurrection of the body!”). And so it is appropriate to worship Him with body, mind and soul. At the same time, physical gestures can be helpful ways to remind and teach our minds the meaning of what we speak and sing.

Therefore, you may:

Bow:

* at the altar on entering and leaving the church, to acknowledge its role as a symbol of God’s presence, and the presence of Christ in the Sacrament

* during the doxology at the end of the Psalm (‘Glory be to the Father, etc.’), as a sign of reverence for the Triune God

* during the words ‘and was incarnate ... and was made man’ in the Creed, as a sign of reverence for the mystery of the incarnation (but not originally: see next page)

* during the first half of the Sanctus (‘Holy, holy, holy...’), as a sign of reverence for the presence of God. In Isaiah 6, where this song comes from, Isaiah didn’t just bow, but prostrated himself at God’s presence.

* whenever we sing of worshipping God (e.g. in the Gloria in excelsis and the Venite in Matins), since that’s what the word ‘worship’ usually means.

Christians throughout the centuries have also bowed their head at the mention of the name of Jesus, on the basis of Philippians 2:9–11. This includes the conclusion of the Collect (... ‘through Jesus Christ, Your Son, our Lord...’).

(continued on the next page)

DATES FOR YOUR DIARIES

The Week Ahead

15 Jan	3.15pm	Drama Club
16 Jan	10.30am	Bible Study (Parsonage)
	12.30pm	Pastor's Surgery (The Hub)
17 Jan	7.45pm	Voters' Assembly (Parsonage)
20 Jan	10.30am	Divine Service (Scout Hall)

Further ahead

22 Jan	3.15pm	Drama Club
23 Jan	10.30am	Bible Study (Parsonage)
	12.30pm	Pastor's Surgery (The Hub)
	3pm	Devotion at Merry Hall
27 Jan	10.30am	Divine Service (Scout Hall)
2 Feb	5.30pm	Saturday Supper
4-5 Feb		Barnes Conference (Redeemer, Harlow)

Next Sunday's Readings:

Exodus 34:29-35; 2 Peter 1:16-21; Matthew 17:1-9

Daily Readings:

Sun: Ezekiel 36:13-28 Romans 4:1-25 *Large Catechism III: 25-34*

Mon: Ezek 36:33-37:14 Rom 5:1-21 *LC III: 35-48*

Tue: Ezek 37:15-28 Rom 6:1-23 *LC III: 49-58*

Wed: Ezek 38:1-23 Rom 7:1-20 *LC III: 59-70*

Thu: Ezek 39:1-10, 17-29 Rom 7:21-8:17 *LC III: 71-84*

Fri: Ezek 40:1-4; 43:1-12 Rom 8:18-39 *LC III: 85-98*

Sat: Ezek 44:1-16, 23-29 Rom 9:1-18 *LC III: 99-111*

(continued from the previous page)

Kneel (or genuflect) :

* during the words "and was incarnate ... and was made man" in the Creed. Bowing (see previous page) was introduced as a less arduous alternative in the 1960s.

* all the way from the Proper Preface ('It is truly good, right and salutary...') to the end of the Agnus Dei ('Lamb of God'), as a sign of reverence for the great mystery of Christ's presence in the sacrament. Or, at least:

* during the Words of Institution. Or, at least:

* following the consecration of each element, to acknowledge and reverence the presence of Christ's body and blood in our midst.

* whenever we sing of kneeling before God (e.g. in the Venite in Matins)

Raise your hands: This is the customary stance for prayer. Jewish people have prayed with uplifted arms for as long as we know, and it was also assumed to be the posture of prayer by St. Paul (1 Timothy 2:8)

Make the sign of the cross:

* whenever the name of the Triune God is pronounced over, or by, the Christian. This is in remembrance of our Baptism.

* during the announcing of the Gospel and the words of Christ in the Words of Institution. This is to acknowledge that Christ comes to us in grace, as at our Baptism.