

Our Saviour Lutheran Church



Quinquagesima Sunday
10 February 2013



Receive your sight

The Parsonage, 65 Furzehall Avenue, Fareham, PO16 8UD
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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:

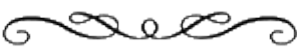
Both the hymns and the order of service are found in the Lutheran Service Book. The outline of the service is given in this bulletin. The congregation stands for the parts of the service printed in italics and sits for the rest.

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.



913 *Hymn: O Holy Spirit, Enter in*

184 *Confession and Absolution*

Catechism

P The Ninth Commandment

C You shall not covet your neighbour's house.

P What does this mean?

C We should fear and love God so that we do not scheme to get our neighbour's inheritance or house, or get it in a way which only appears right, but help and be of service to him in keeping it.

Introit (Ps. 31:1, 5, 9, 16; antiphon: Ps. 31:2b-3)



A Be a rock of ref- | uge for me,*

a strong fortress to | save me!

For you are my rock and my | fortress;*

and for your name's sake you lead me

and | guide me.

C In you, O LORD, do I take refuge; let me never be | put to shame;*

in your righteousness de- | liver me!

A Into your hand I commit my | spirit;*

you have redeemed me, O

LORD, | faithful God.

C Be gracious to me, O LORD, for I am | in distress;*

my eye is wasted from grief; my soul and my body | also.

A Make your face shine on your | servant;*

save me in your | steadfast love!

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 Be a rock of ref- | uge for me,*

a strong fortress to | save me!

C For you are my rock and my | fortress;*

and for your name's sake you lead me

and | guide me.

186 *Kyrie & Gloria in excelsis*

189 *Salutation and Collect of the Day*

O Lord, mercifully hear our prayers and having set us free from the bonds of our sins deliver us from every evil; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

The Readings

Faith Alone

The seeing are blind, while the one who is blind can see (Luke 18:31-43). Jesus tells the twelve that He is going up to Jerusalem to suffer and die and rise

again, but they cannot understand or grasp what He is saying. The meaning of His words is hidden from their sight. However, as Jesus makes His way up to Jerusalem, a blind man calls out to Him for mercy. This blind man sees that Jesus is the Messiah, the Saviour, for he calls Him "*Son of David*." Indeed, Jesus is the Lord's anointed, the keeper of sheep (1 Sam. 16:1–13) who goes to lay down His life for the sheep. He is the incarnate love of the Father who suffers long and is kind, who is not puffed up, who never fails us (1 Cor. 13:1–13). Jesus opens the eyes of the blind (Is. 35:3–7) to see Him not according to outward appearances of lowliness, but according to His heart of mercy and compassion. Those who behold Him thus by faith follow Him to the cross through death into life.

Old Testament Reading—1 Samuel 16:1–13

The LORD said to Samuel, "How long will you grieve over Saul, since I have rejected him from being king over Israel? Fill your horn with oil, and go. I will send you to Jesse the Bethlehemite, for I have provided for myself a king among his sons." ²And Samuel said, "How can I go? If Saul hears it, he will kill me." And the LORD said, "Take a heifer with you and say, 'I have come to sacrifice to the LORD.' ³And invite Jesse to the sacrifice, and I will show you what you shall do. And you shall anoint for me him whom I declare to you." ⁴Samuel did what the LORD commanded and came to Bethlehem. The elders of the city came to meet him trembling and said, "Do you come peaceably?" ⁵And he said, "Peaceably; I have come to sacrifice to the LORD. Consecrate yourselves, and come with me to the sacrifice." And he consecrated Jesse and his sons and invited them to the sacrifice.

⁶When they came, he looked on Eliab and thought, "Surely the LORD's anointed is before him." ⁷But the LORD said to Samuel, "Do not look on his appearance or on the height of his stature, because I have rejected him. For the LORD sees not as man sees: man looks on the outward appearance, but the LORD looks on the heart." ⁸Then Jesse called Abinadab and made him pass before Samuel. And he said, "Neither has the LORD chosen this one." ⁹Then Jesse made Shammah pass by. And he said, "Neither has the LORD chosen this one." ¹⁰And Jesse made seven of his sons pass before Samuel. And Samuel said to Jesse, "The LORD has not chosen these." ¹¹Then Samuel said to Jesse, "Are all your sons here?" And he said, "There remains yet the youngest, but behold, he is keeping the sheep." And Samuel said to Jesse, "Send and get him, for we will not sit down till he comes here." ¹²And he sent and brought him in. Now he was ruddy and had beautiful eyes and was handsome. And the LORD

said, “Arise, anoint him, for this is he.” ¹³Then Samuel took the horn of oil and anointed him in the midst of his brothers. And the Spirit of the LORD rushed upon David from that day forward. And Samuel rose up and went to Ramah.

Gradual (*Ps. 77:14–15*)

C You are the God who works | wonders;*
you have made known your might
among the | peoples.
You with your arm redeemed
your | people,*
the children of Jacob and | Joseph.

Epistle Reading—1 Corinthians 13:1–13

If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal. ²And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing. ³If I give away all I have, and if I deliver up my body to be burned, but have not love, I gain nothing.

⁴Love is patient and kind; love does not envy or boast; it is not arrogant ⁵or rude. It does not insist on its own way; it is not irritable or resentful; ⁶it does not rejoice at wrongdoing, but rejoices with the truth. ⁷Love bears all things, believes all things, hopes all things, endures all things.

⁸Love never ends. As for prophecies, they will pass away; as for tongues, they will cease; as for knowledge, it will pass away. ⁹For we know in part and we prophesy in part, ¹⁰but when the perfect comes, the partial will pass away. ¹¹When I was a child, I spoke like a child, I thought like a child, I reasoned like a child. When I became a man, I gave up childish ways. ¹²For now we see in a mirror dimly, but then face to face. Now I know in part; then I shall know fully, even as I have been fully known.

¹³So now faith, hope, and love abide, these three; but the greatest of these is love.

Tract (*Ps. 100:1–3*)

C Make a joyful noise to the LORD, | all the
earth!*

Serve the LORD with gladness! Come
into his presence with | singing!
Know that the LORD, | he is God!*

It is he who made us, and we are his;
we are his people, and the sheep of
his | pasture.

Gospel Reading—Luke 18:31–43

L The ✠ holy Gospel according to St. Luke the eighteenth chapter.



C Glory be to Thee, O Lord!

³¹ And taking the twelve, [Jesus] said to them, “See, we are going up to Jerusalem, and everything that is written about the Son of Man by the prophets will be accomplished. ³² For he will be delivered over to the Gentiles and will be mocked and shamefully treated and spit upon. ³³ And after flogging him, they will kill him, and on the third day he will rise.” ³⁴ But they understood none of these things. This saying was hidden from them, and they did not grasp what was said.

³⁵ As he drew near to Jericho, a blind man was sitting by the roadside begging. ³⁶ And hearing a crowd going by, he inquired what this meant. ³⁷ They told him, “Jesus of Nazareth is passing by.” ³⁸ And he cried out, “Jesus, Son of David, have mercy on me!” ³⁹ And those who were in front rebuked him, telling him to be silent. But he cried out all the more, “Son of David, have mercy on me!” ⁴⁰ And Jesus stopped and commanded him to be brought to him. And when he came near, he asked him, ⁴¹ “What do you want me to do for you?” He said, “Lord, let me recover my sight.” ⁴² And Jesus said to him, “Recover your sight; your faith has made you well.” ⁴³ And immediately he recovered his sight and followed him, glorifying God. And all the people, when they saw it, gave praise to God.

P This is the Gospel of the Lord.



G Praise be to Thee, O Christ!

191 *The Nicene Creed*

744 *Hymn: Amazing Grace*

Sermon

192 *The Offertory*

Offering

193 *Prayer of the Church*

617 *Hymn: O Lord, We Praise Thee*

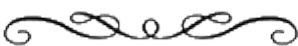
194 *The Service of the Sacrament*

199 *Nunc Dimittis and Post-Communion Prayers*

202 *Blessing*

797 *Hymn: Praise the Almighty, My Soul*

Sunday School Presentation



IN OUR PRAYERS

Members

Ron, Forbes, Frank

Family of members

Lucy, Diana (old age); Megan; 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); Baby Thomas (operation);
family of †Carol

ELCE

Ipswich Lutheran Mission, Pr. Samiec; ELCE
Board for Youth & Youth Rallies; Norma Rakow
(illness & old age)

The Church of God

India Evangelical Lutheran Church; Lutherans in
Africa, Pr. James May; Living Word Church,
Fareham

A READING FROM THE BOOK OF CONCORD THE APOLOGY OF THE AUGSBURG CONFESSION ARTICLE IV: JUSTIFICATION

The faith that justifies is not merely a knowledge of history. It is to believe in God's promise. In the promise, for Christ's sake, forgiveness of sins and justification are freely offered. And so that no one may suppose that this is mere knowledge, we will add further: it is to want and to receive the offered promise of forgiveness of sins and of justification.

The difference between this faith and the righteousness of the Law can be easily discerned. Faith is the divine service (*latreia*) that receives the benefits offered by God. The righteousness of the Law is the divine service (*latreia*) that offers to God our merits. God wants to be worshipped through faith so that we receive from Him those things He promises and offers.

Faith means not only a knowledge of the history, but the kind of faith that believes in the promise ... It will be easy to decide what faith is if we consider the Creed, where this article certainly stands: the forgiveness of sins. It is not enough to believe that Christ was born, suffered, was raised again, unless we add also this article, which is the purpose of the history: the forgiveness of sins...

Whenever we speak of justifying faith, we must keep in mind that these three objects belong together: the promise, grace, and Christ's merits as the price and atonement. The promise is received through faith. Grace excludes our merits and means that the benefit is offered only through mercy. Christ's merits are the price, because there must be a certain atonement for our sins. Scripture frequently

cries out for mercy; the Holy Fathers often say that we are saved by mercy. Therefore, whenever mercy is mentioned, we must keep in mind that faith, which receives the promise of mercy, is required there. Again, whenever we speak about faith, we want an object of faith to be understood, namely, the promised mercy. For faith justifies and saves, not because it is a worthy work in itself, but only because it receives the promised mercy. Paragraph 48–56

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DATES FOR YOUR DIARIES

The Week Ahead

Today	4.30pm	Divine Service at Brighton Lutheran Mission
Tue	3.15pm	Drama Club
Wed	10.30am	Bible Study (Parsonage)
	12.30am	Pastor's Surgery (The Hub)
	2pm	Devotion at Kiln Lodge & Hunters Lodge
	7pm	Ash Wednesday Divine Service (St. Francis, Funtley)
Sun	10.30am	Matins (Pastor on leave)

Further ahead

20 Feb	10.30am	Bible Study (Parsonage)
	12.30am	Pastor's Surgery (The Hub)
	7pm	Advent Vespers (St. Francis, Funtley)
24 Feb	10.30am	Divine Service (Scout Hall)

Next Sunday's Readings:

Gen. 3:1–21 2 Cor. 6:1–10 Matt. 4:1–11

Daily Readings:

Sun: Job 6:14–30 John 3:22–4:6 *Smalcald Articles III 1–II*

Mon: Job 7:1–21 John 4:7–26 *SA III III: 1–9*

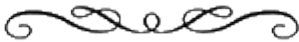
Tue: Job 8:1–22 John 4:27–45 *SA III III: 10–19*

Wed: Genesis 1:1–19 Mark 1:1–13 *FC Solid Declaration Introduction*

Thu: Gen 1:20–2:3 Mark 1:14–28 *FC SD Rule, and Norm: 1–8*

Fri: Gen 2:4–25 Mark 1:29–45 *FC SD Rule, and Norm: 9–13*

Sat: Gen 3:1–24 Mark 2:1–17 *FC SD Rule, and Norm: 14–20*



Midweek services and Bible studies during Lent

During Lent, an evening service will be held at St. Francis' Church, Funtley, **every Wednesday at 7pm**, except in Holy Week, when it's held on Thursday. The services on Ash Wednesday and Maundy Thursday will be Communion services. The others will follow the order of Vespers.

Bible studies on Wednesdays 10.30am will continue as before.