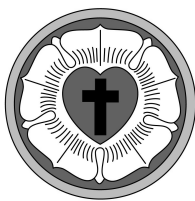


# Our Saviour Lutheran Church



Twelfth Sunday after Trinity  
18 August 2013



**Be opened!**

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The Parsonage, 65 Furzehall Avenue, Fareham, PO16 8UD  
[www.oslc.org.uk](http://www.oslc.org.uk)

Pastor Tapani Simojoki  
Tel: 01329 822832  
Mobile: 07825 447475  
E-mail: [pastor@oslc.org.uk](mailto:pastor@oslc.org.uk)

### **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.

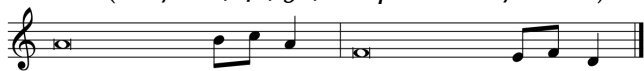
906 *Hymn: O Day of Rest and Gladness*

184 *Confession and Absolution*

### *Catechism*

- P** What is the Office of the Keys?
- C** The Office of the Keys is that special authority which Christ has given to His church on earth to forgive the sins of repentant sinners, but to withhold forgiveness from the unrepentant as long as they do not repent.
- P** Where is this written?
- C** This is what St John the Evangelist writes in chapter twenty: The Lord Jesus breathed on His disciples and said, “Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you withhold forgiveness from any, it is withheld.”
- P** What do you believe according to these words?
- C** I believe that when the called ministers of Christ deal with us by His divine command, in particular when they exclude openly unrepentant sinners from the Christian congregation and absolve those who repent of their sins and want to do better, this is just as valid and certain, even in heaven, as if Christ our dear Lord dealt with us Himself.

*Introit (Ps. 70:2b, 4a, 5b; antiphon: Ps. 70:1–2a)*



- L** Make haste, O God, to de- | liver me!\*  
O LORD, make haste to | help me!  
Let them be put to shame and con- | fusion\*  
who | seek my life!
- C** Let them be turned back and brought to  
dis- | honour\*  
who de- | sire my hurt!
- L** May all who seek | You rejoice\*  
and be | glad in You.
- C** You are my help and my de- | liverer;\*  
O LORD, do | not delay!
- ❖ *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*
- L** Make haste, O God, to de- | liver me!\*  
O LORD, make haste to | help me!
- C** Let them be put to shame and con- | fu-  
sion\*  
who | seek my life!

186 *Kyrie & Gloria in excelsis*

## 189 *Salutation and Collect of the Day*

Almighty and merciful God, by Your gift alone Your faithful people render true and laudable service. Help us steadfastly to live in this life according to Your promises and finally attain Your heavenly glory; 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 Comes from Hearing***

A man who was deaf and therefore also had an impediment in his speech was brought to Jesus (Mark 7:31–37). In the same way, all are by nature deaf toward God and therefore also unable to confess the faith rightly. For “*faith comes from hearing, and hearing through the word of Christ*” (Rom. 10:9–17). Jesus put His fingers into the man’s ears, and He spat and touched His tongue. Even so in Holy Baptism, water sanctified by the words of Jesus’ mouth is applied to us; and the finger of God, that is, the life-giving Holy Spirit (2 Cor. 3:4–11) is put into our ears in the hearing of the baptismal Gospel. Jesus’ sighing “*Ephphatha*” opened the man’s ears, and his tongue was loosed to speak plainly as Isaiah prophesied of the Messiah, “*In that day the deaf shall hear the words of a book*” (Is. 29:18–24) So also, He who sighed and breathed His last on the cross for us has given us to hear and believe in Him and has opened our lips that our mouths may declare His praise.

### **Old Testament Reading—Isaiah 29:17–24**

<sup>17</sup> Is it not yet a very little while  
until Lebanon shall be turned into a fruitful field,  
and the fruitful field shall be regarded as  
a forest?

<sup>18</sup> In that day the deaf shall hear  
the words of a book,  
and out of their gloom and darkness  
the eyes of the blind shall see.

<sup>19</sup> The meek shall obtain fresh joy in the  
LORD,  
and the poor among mankind shall exult  
in the Holy One of Israel.

<sup>20</sup> For the ruthless shall come to nothing  
and the scoffer cease,  
and all who watch to do evil shall be cut  
off,

<sup>21</sup> who by a word make a man out to be an  
offender,  
and lay a snare for him who reproves in  
the gate,  
and with an empty plea turn aside him  
who is in the right.

<sup>22</sup> Therefore thus says the LORD, who redeemed Abraham, concerning the house of Jacob:

“Jacob shall no more be ashamed,

no more shall his face grow pale.

<sup>23</sup> For when he sees his children,  
the work of my hands, in his midst,  
they will sanctify my name;  
they will sanctify the Holy One of Jacob  
and will stand in awe of the God of Israel.

<sup>24</sup> And those who go astray in spirit will  
come to understanding,  
and those who murmur will accept in-  
struction.”

### Gradual (*Ps. 34:1-2*)

**C** I will bless the LORD | at all times;\*  
His praise shall continually be | in my  
mouth.

My soul makes its boast | in the LORD;\*  
let the humble hear | and be glad.

### Epistle Reading—2 Corinthians 3:4-11

<sup>4</sup>Such is the confidence that we have through Christ toward God. <sup>5</sup>Not that we are sufficient in ourselves to claim anything as coming from us, but our sufficiency is from God, <sup>6</sup>who has made us competent to be ministers of a new covenant, not of the letter but of the Spirit. For the letter kills, but the Spirit gives life.

<sup>7</sup>Now if the ministry of death, carved in letters on stone, came with such glory that the Israelites could not gaze at Moses' face because of its glory, which was being brought to an end, <sup>8</sup>will not the ministry of the Spirit have even more glory? <sup>9</sup>For if there was glory in the ministry of condemnation, the ministry of righteousness must far exceed it in glory. <sup>10</sup>Indeed, in this case, what once had glory has come to have no glory at all, because of the glory that surpasses it. <sup>11</sup>For if what was being brought to an end came with glory, much more will what is permanent have glory.

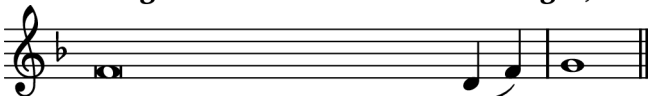
### Alleluia Verse (*Ps. 81:1*)



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



Sing aloud to God our strength,\*



shout for joy to the God of Ja - cob.



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

## **Gospel Reading—Mark 7:31–37**

**L** The ✠ holy Gospel according to St. Mark, the seventh chapter.



**C** **Glory be to Thee, O Lord!**

<sup>31</sup>Then [Jesus] returned from the region of Tyre and went through Sidon to the Sea of Galilee, in the region of the Decapolis. <sup>32</sup>And they brought to him a man who was deaf and had a speech impediment, and they begged him to lay his hand on him. <sup>33</sup>And taking him aside from the crowd privately, he put his fingers into his ears, and after spitting touched his tongue. <sup>34</sup>And looking up to heaven, he sighed and said to him, “Ephphatha,” that is, “Be opened.” <sup>35</sup>And his ears were opened, his tongue was released, and he spoke plainly. <sup>36</sup>And Jesus charged them to tell no one. But the more he charged them, the more zealously they proclaimed it. <sup>37</sup>And they were astonished beyond measure, saying, “He has done all things well. He even makes the deaf hear and the mute speak.”

**P** This is the Gospel of the Lord.



**C** **Praise be to Thee, O Christ!**

**191**    *The Nicene Creed*

**545**    **Hymn: Word of God, Come Down on Earth**

### **Sermon**

**192**    *The Offertory*

### **Offering**

**193**    *Prayer of the Church*

**631**    **Hymn: Here, O My Lord, I See Thee Face fo Face**

**194**    *The Service of the Sacrament*

**811**    *Hymn: Oh, That I Had a Thousand Voices*

### **Sunday School Presentation**

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#### **IN OUR PRAYERS**

#### **Members**

Ron; Forbes; Frank; Karina

#### **Family of members**

Laurie; Lucy, Diana (old age); Alex, Sarah & family; Jerry Harbin (recovering from operation)

#### **Friends of members**

Ilse Kelly (old age); Mark; Paul (homeless); Mike (unemployed); Claire and Phil (health); Helen Kriewaldt (stroke, breast cancer); Johann Wiebusch

(CP); Margaret Tustin (Alzheimer's, bereavement); Rob (depression); Debra (depression); Dave (mental illness); Claire (leukaemia); Lisa & family (cancer); Eric (end of life); Sally (health); Julia (distress); Phil & Karen (distress); Pat (cancer); Tressy (bereavement); Ronnie & family (bereavement)

## **ELCE**

St. David Lutheran Church, Pr. Naumann; Good Shepherd Lutheran Church (arson); Pr. Ehlers; Norma Rakow (illness & old age)

## **The Church of God**

Lutherans in Africa, Pr. James May; Christian Evangelical Lutheran Church of Bolivia; SS. Peter & Paul CofE

# **A READING FROM THE BOOK OF CONCORD**

## **FORMULA OF CONCORD: EPITOME**

### **ARTICLE II: FREE WILL**

2. ... we believe, teach, and confess that the unregenerate will of mankind is not only turned away from God, but also has become God's enemy. So it only has an inclination and desire for that which is evil and contrary to God, as it is written in Genesis 8:21, "the intention of man's heart is evil from his youth." Romans 8:7 says, "The mind that is set on the flesh is hostile to God, for it does not submit to God's law; indeed, it cannot." Just as a dead body cannot raise itself to bodily, earthly life, so a person who by sin is spiritually dead cannot raise himself to spiritual life. For it is written in Ephesians 2:5, "even when we were dead in our trespasses, [He] made us alive together with Christ." And 2 Corinthians 3:5 says, "Not that we are sufficient in ourselves to claim anything as coming from us, but our sufficiency is from God."

3. God the Holy Spirit, however, does not bring about conversion without means. For this purpose He uses the preaching and hearing of God's Word, as it is written in Romans 1:16, the Gospel "is the power of God for salvation to everyone who believes". Also Romans 10:17 says, "Faith comes from hearing, and hearing through the word of Christ." It is God's will that His Word should be heard and that a person's ears should not be closed (Psalm 95:8). With this Word the Holy Spirit is present and opens hearts, so that people (like Lydia in Acts 16:14) pay attention to it and are converted only through the Holy Spirit's grace and power, who alone does the work of converting a person. For without His grace, and if He does not grant the increase, our willing and running, our planting, sowing, and watering (1 Corinthians 3:5-7)—are all nothing. As Christ says <in John 15:5>, "apart from Me you can do nothing". With these brief words the Spirit denies free will its powers and ascribes everything to God's grace, in order that no one may boast before God (1 Corinthians 1:29).

Paragraph 3-6

## DATES FOR YOUR DIARIES

### The Week Ahead

Wed	10.30am	Bible study (Parsonage)
	12.45pm	Pastor's Surgery (The Hub)
	2pm	Devotion at Kiln Lodge and Hunters Lodge
Fri	3pm	Bible study at Brighton Lutheran Mission
Sun	10.30am	Divine Service (Scout Hall)
	5pm	Pastor at Oxford Mission

### Further ahead

28 Aug	10.30am	Bible study (Parsonage)
	12.45pm	Pastor's Surgery (The Hub)
	3pm	Devotion at Merry Hall
1 Sep	10.30am	Divine Service (Scout Hall)

### **Next Sunday's Readings:**

2 Chronicles 28:8–15 Galatians 2:15–22; Luke 10:23–37

### **Daily Readings:**

Sun: 2 Samuel 7:18–29 1 Corinthians 10:23–11:16 *Apology of the Augsburg Confession V (III): 133–136*

Mon: 2 Sam 11:1–27 1 Cor 11:17–34 *Ap V (III): 137–139*

Tue: 2 Sam 12:1–25 1 Cor 12:1–13 *Ap V (III): 140–143*

Wed: 1 Kings 1:1–4, 15–35 1 Cor 12:14–31 *Ap V (III): 144–147*

Thu: 1 Kng 2:1–27 1 Cor 13:1–13 *Ap V (III): 148–152*

Fri: 1 Kng 3:1–15 2 Cor 1:1–22 *Ap V (III): 153–159*

Sat: 1 Kng 5:1–18 2 Cor 1:23–2:17 *Ap V (III): 160–166*

Sun: 1 Kng 7:51–8:21 2 Cor 3:1–18 *Ap V (III): 167–169*

### **Liturgical Titbits: The Purpose of the Collect**

Every Sunday, we pray the Collect. Or, rather, the pastor prays the Collect. What is it? Certainly, the name doesn't seem to give us much of a clue. So much so, in fact, that in some well-meaning quarters, the name Collect has been replaced by the 'Prayer of the Day'.

The Collect is indeed the prayer of the day. Each Sunday and festival has its own Collect. But it's more than that, as the name suggests.

That name hearkens back to an earlier, very helpful practice in the church. When it came to the time to pray, the Deacon would order all the people to kneel and to pray. They would then pray—each of them individually, silently. After some time for such prayer, the Deacon would order the people to stand, and the Presiding Minister would then 'collect' all the individual prayers into one and pray aloud with the voice of the whole Church.

That practice has been almost lost, although the Bidding Prayer that is sometimes used (e.g. Nine Lessons and Carols, Good Friday) reflects it.

However, the Collect remains, and it makes best sense if we return to the ancient practice. After the Pastor invites everyone to pray, a silence follows, where all the people pray for God's grace, according to need and ability, individually and silently. After a moment's silence, these individual prayers are then gathered together by the praying of the Collect.