

# Our Saviour Lutheran Church



**Thirteenth Sunday after Trinity  
25 August 2013**

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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.

**Divine Service III**

**LSB 184**

**498** *Hymn: Come, Holy Ghost, Creator Blest*

**184** *Confession and Absolution*

***Catechism***

**P** What is the Sacrament of the Altar?

**C** It is the true body and blood of our Lord Jesus Christ under the bread and wine, instituted by Christ Himself for us Christians to eat and to drink.

**P** Where is this written?

**C** The holy Evangelists Matthew, Mark, Luke, and St Paul write:

**Our Lord Jesus Christ, on the night when He was betrayed, took bread, and when He had given thanks, He broke it and gave it to the disciples and said: "Take, eat; this is My body, which is given for you. This do in remembrance of Me."**

**In the same way also He took the cup after supper, and when He had given**

thanks, He gave it to them saying, “Drink of it, all of you; this cup is the new testament in My blood, which is shed for you for the forgiveness of sins. This do, as often as you drink it, in remembrance of Me.”

*Introit* (Ps. 74:1–2, 19b, 21b; antiphon: Ps. 74:20a, 21a, 22a, 23a)



- L** Have regard for the covenant, | O Lord;\*  
let not the downtrodden turn | back in  
shame.  
Arise, O God, de- | fend your cause;\*  
do not forget the clamour | of your foes.
- C** O God, why do you cast us off for- | ever? \*  
Why does your anger smoke against  
the sheep of your | pasture?
- L** Remember your congre- | gation,\*  
which you have pur- | chased of old,  
**C** which you have redeemed to be the tribe  
of your | heritage! \*  
Remember Mount Zion, where | you  
have dwelt.
- L** Do not forget the life of your poor for- | ever.\*  
Let the poor and needy | praise your name.
- 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
- L** Have regard for the covenant, | O Lord;\*  
let not the downtrodden turn | back in  
shame.
- C** Arise, O God, de- | fend your cause;\*  
do not forget the clamour | of your  
foes.

## 186 *Kyrie & Gloria in excelsis*

### 189 *Salutation and Collect of the Day*

Almighty and everlasting God, give us an increase of faith, hope, and charity; and that we may obtain what You have promised, make us love what You have commanded; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

## The Readings

### *Jesus Is Our Good Samaritan*

The Law cannot help us or give us life. Rather, it confines everyone under sin as wounded and naked before God (Gal. 3:15–22). So it is that two figures of the Law, the priest and the Levite, passed by the injured man on the side of the road (Luke 10:23–37). Only the promised Seed of Abraham can rescue us and make us righteous before God. Only the Samaritan, our Lord Jesus, had compassion. He came down to us in our lost and dying condition, pouring on the oil and wine of the Sacraments. He placed us on

His own animal, bearing our sin and brokenness in His body on the cross to restore us. Jesus brought us to the inn, that is, the Church, and gave the innkeeper two denarii, that His double forgiveness might continue to be ministered to us. In this way the Lord, by whose Law we are torn and stricken, heals us and revives us by His Gospel and raises us up with Himself on the third day, that we may live in His sight (Hos. 6:1–6).

### **Old Testament Reading—2 Chronicles 28:8–15**

<sup>8</sup>The men of Israel took captive 200,000 of their relatives, women, sons, and daughters. They also took much spoil from them and brought the spoil to Samaria. <sup>9</sup>But a prophet of the LORD was there, whose name was Oded, and he went out to meet the army that came to Samaria and said to them, “Behold, because the LORD, the God of your fathers, was angry with Judah, he gave them into your hand, but you have killed them in a rage that has reached up to heaven. <sup>10</sup>And now you intend to subjugate the people of Judah and Jerusalem, male and female, as your slaves. Have you not sins of your own against the LORD your God? <sup>11</sup>Now hear me, and send back the captives from your relatives whom you have taken, for the fierce wrath of the LORD is upon you.”

<sup>12</sup>Certain chiefs also of the men of Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, Jehizkiah the son of Shallum, and Amasa the son of Hadlai, stood up against those who were coming from the war <sup>13</sup>and said to them, “You shall not bring the captives in here, for you propose to bring upon us guilt against the LORD in addition to our present sins and guilt. For our guilt is already great, and there is fierce wrath against Israel.” <sup>14</sup>So the armed men left the captives and the spoil before the princes and all the assembly. <sup>15</sup>And the men who have been mentioned by name rose and took the captives, and with the spoil they clothed all who were naked among them. They clothed them, gave them sandals, provided them with food and drink, and anointed them, and carrying all the feeble among them on donkeys, they brought them to their kinsfolk at Jericho, the city of palm trees. Then they returned to Samaria.

### **Gradual (Ps. 77:14–15)**

**☐ 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—Galatians 3:15–22**

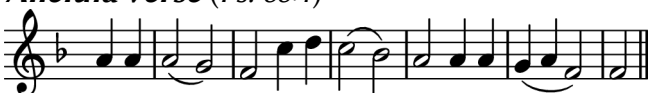
<sup>15</sup>To give a human example, brothers: even with a man-made covenant, no one annuls it or adds to it once it has been ratified. <sup>16</sup>Now the promises were made to Abraham and to his offspring. It does not say, “And to offsprings,” referring to many, but referring to one, “And to your offspring,” who is Christ. <sup>17</sup>This is what I mean: the law, which came 430 years afterwards, does not annul a covenant previously ratified by God, so as to make the promise void.

<sup>18</sup>For if the inheritance comes by the law, it no longer comes by promise; but God gave it to Abraham by a promise.

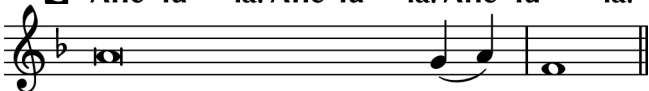
<sup>19</sup>Why then the law? It was added because of transgressions, until the offspring should come to whom the promise had been made, and it was put in place through angels by an intermediary. <sup>20</sup>Now an intermediary implies more than one, but God is one.

<sup>21</sup>Is the law then contrary to the promises of God? Certainly not! For if a law had been given that could give life, then righteousness would indeed be by the law. <sup>22</sup>But the Scripture imprisoned everything under sin, so that the promise by faith in Jesus Christ might be given to those who believe.

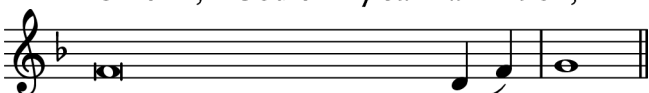
### *Alleluia Verse (Ps. 88:1)*



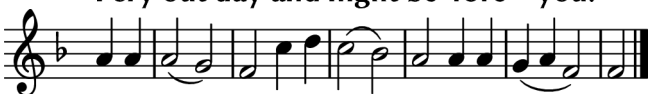
**C** Alle-lu - ia. Alle-lu - ia. Alle-lu - ia.



O LORD, God of my sal-va - tion;\*



I cry out day and night be-fore you.



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

### *Gospel Reading—Luke 10:23-37*

**L** The ✠ holy Gospel according to St. Luke, the tenth chapter.



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

<sup>23</sup>Turning to the disciples [Jesus] said privately, “Blessed are the eyes that see what you see! <sup>24</sup>For I tell you that many prophets and kings desired to see what you see, and did not see it, and to hear what you hear, and did not hear it.”

<sup>25</sup>And behold, a lawyer stood up to put him to the test, saying, “Teacher, what shall I do to inherit eternal life?” <sup>26</sup>He said to him, “What is written in the Law? How do you read it?” <sup>27</sup>And he answered, “You shall love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind, and your neighbour as yourself.” <sup>28</sup>And he said to him, “You have answered correctly; do this, and you will live.”

<sup>29</sup>But he, desiring to justify himself, said to Jesus, “And who is my neighbour?” <sup>30</sup>Jesus replied, “A man was going down from Jerusalem to Jericho, and he fell among robbers, who stripped him and beat him and departed, leaving him half dead. <sup>31</sup>Now by chance a priest was going down that road, and when he saw him he passed by on the other side. <sup>32</sup>So likewise a Levite, when he came to the place and saw him, passed by on the other side. <sup>33</sup>But a Samaritan, as he journeyed, came to where he was, and when he

saw him, he had compassion. <sup>34</sup> He went to him and bound up his wounds, pouring on oil and wine. Then he set him on his own animal and brought him to an inn and took care of him. <sup>35</sup> And the next day he took out two denarii and gave them to the innkeeper, saying, 'Take care of him, and whatever more you spend, I will repay you when I come back.' <sup>36</sup> Which of these three, do you think, proved to be a neighbour to the man who fell among the robbers?" <sup>37</sup> He said, "The one who showed him mercy." And Jesus said to him, "You go, and do likewise."

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



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

**191** *The Nicene Creed*

**683** **Hymn: Jesus Thy Boundless Love to Me**

### **Sermon**

**192** *The Offertory*

### **Offering**

**193** *Prayer of the Church*

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

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

**918** **Hymn: Guide Me, O Thou Great Redeemer**

### **Sunday School Presentation**

#### **IN OUR PRAYERS**

#### **Members**

Ron; Forbes; Frank; Karina

#### **Family of members**

Lucy, Diana (old age); Alex, Sarah & family

#### **Friends of members**

Ilse Kelly (old age); 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); Mollie

#### **ELCE**

St. Paul's Lutheran Church, Pr. Jackson; Pr. Ehlers; Norma Rakow (illness & old age)

#### **The Church of God**

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

## A READING FROM THE BOOK OF CONCORD

### THE APOLOGY OF THE AUGSBURG CONFESSION

#### ARTICLE V: LOVE AND THE FULFILLING OF THE LAW

Truly, if anyone will think about it, ... He will most easily understand that we are justified not by reason or by the Law. ... For the Gospel shows another way. The Gospel compels us to make use of Christ in justification. The Gospel teaches that through Christ we have access to God through faith. It teaches that we ought to set Him as Mediator and Atoning Sacrifice against God's anger. The Gospel teaches that through faith in Christ the forgiveness of sins and reconciliation are received, and the terrors of sin and of death are overcome. Paul also says that righteousness is not of the Law, but of the promise. The Father has promised that He wants to forgive, that for Christ's sake He wants to be reconciled. This promise, however, is received through faith alone, as Paul testifies in Romans 4:13. This faith alone receives the forgiveness of sins, justifies, and regenerates. Then love and other good fruit follow. Therefore, we teach that a person is justified (as we have said above) when conscience, terrified by the preaching of repentance, is cheered and believes that for Christ's sake it has a reconciled God. "Faith is counted as righteousness [before God]" (Romans 4:3, 5). When the heart is cheered and quickened through faith in this way, it receives the Holy Spirit. He renews us, so that we are able to keep the Law, to love God and God's Word, to be submissive to God in afflictions, to be chaste, to love our neighbour, and so on. Even though these works are far from the perfection of the Law, on account of faith they please God. Through faith we are accounted righteous, because we believe that for Christ's sake we have a reconciled God.

Paragraph 169–172

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### Liturgical Titbits: The Structure of the Collect

The Collect always takes the same form. This form of prayer goes back to very early in the Church's history, and has stood the test of time. Not every Collect has all these parts, but the structure remains the same.

**Address:** The prayer opens with an address to God.

**Rationale:** The church's prayer isn't based simply on our perception of what we need. Rather, we appeal to something we know about God and His promises.

**Petition:** This is the gift we are asking for.

**Benefit:** Here we name what benefit we ask to have from God's gift.

**Doxology:** The conclusion, invoking the name of Jesus and giving glory to the Triune God.

A childishly simple mnemonic for remembering this structure is: *You-Who-Do-To-Through*.

Here is today's Collect broken down into its constituent parts:

*Address:* Almighty and everlasting God

*Rationale:* omitted

*Petition:* give us an increase of faith, hope, and charity; and ... make us love what You have commanded

*Benefit:* that we may obtain what You have promised

*Doxology:* through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

**Tip for the day:** Try this at home. It's a great way to give structure to our prayers, and to root them in God's own promises.

### DATES FOR YOUR DIARIES

#### The Week Ahead

Today	5pm	Pastor at Oxford Mission
Wed	10.30am	Bible study (Parsonage)
	12.45pm	Pastor's Surgery (The Hub)
	3pm	Devotion at Merry Hall
Sat	2pm	Installation of Cyndy Lumley at Westfield House
Sun	10.30am	Divine Service (Scout Hall)

#### Further ahead

4 Sep	10.30am	Bible Study (Parsonage)
	12.45pm	Pastor's Surgery (The Hub)
7 Sep	5.30pm	Saturday Supper (Scout Hall)
8 Sep	10.30am	Divine Service (Scout Hall)
	4.30pm	Divine Service (Brighton Mission)
12 Sep	7.45pm	Voters' Assembly (Parsonage)
14 Sep	10am	Children's Ministry Conference (Tottenham)
29 Sep	10.30am	Harvest Festival

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

***Proverbs 4:10-23; Galatians 5:16-24; Luke 17:11-19***

#### **Daily Readings:**

Sun: 1 Kings 7:51-8:21 2 Corinthians 3:1-18 *Apology of the Augsburg Confession V (III): 167-169*

Mon: 1 Kng 8:22-30, 46-63 2 Cor 4:1-18 *Ap V (III): 170-176*

Tue: 1 Kng 9:1-9; 10:1-13 2 Cor 5:1-21 *Ap V (III): 177-182*

Wed: 1 Kng 11:1-26 2 Cor 6:1-18 *Ap V (III): 183-191*

Thu: 1 Kng 11:42-12:19 2 Cor 7:1-16 *Ap V (III): 192-194*

Fri: 1 Kng 12:20-13:5, 33-34 2 Cor 8:1-24 *Ap V (III): 195-204*

Sat: 1 Kng 16:29-17:24 2 Cor 9:1-15 *Ap V (III): 205-212*

Sun: 1 Kng 18:1-19 Eph 1:1-23 *Ap V (III): 213-222*