

Our Saviour Lutheran Church

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Jubilate *Fourth Sunday of Easter* 17 April 2016

Hymns: 531, 483, 699, 490

Catechism Reading

P The Lord's Prayer, the Introduction

C **Our Father who art in heaven.**

P What does this mean?

C **With these words God tenderly invites us to believe that He is our true Father and that we are His true children, so that with all boldness and confidence we may ask Him as dear children ask their dear father.**

In Our Prayers

Members

Ron; Frank

Family of members

Debbie (health); Diana (old age); Alex, Sarah & family; Roly (dementia); Jane (mental health); John (health); Philip (health); Rita Anniss (health); Claire Anniss (health)

Friends of members

Ilse Kelly (old age); Trevor (unemployed); Gus & Mae (health); Claire & Phil (health); Helen Kriewaldt (stroke, breast cancer); Johann Wiebusch (CP); Bob Waters (cancer); Caroline Deans (cancer);

Angela (tests); Janet (cancer); Richard (mental health); Sally (health); Leanne (health); Gina & family; Tim (health)

ELCE

St. Paul's Lutheran Church, Pr. Stilve; Wendy Nicolson (cancer); baby Christian Graham (cancer); Pr. Edge (health)

The Church of God

Free Evangelical Lutheran Synod in South Africa; Fareham Methodist Church; Lutherans in Africa, Pr. James May; Somali Christian Mission, Mohamed Gurhan

Volunteer Rota

Today: Music: Hanna—Sunday School: Diane—Teas: Anne

Next week: Music: Carol —Sunday School: Sarah—Teas: Sarah

Music during Communion

J.S. Bach, Kein Arzt ist außer zu finden, from Cantata No. 103

Robin Blaze, countertenor; Bach Collegium Japan

No physician but Thee can be found,
Though I search through all Gilead;
Who shall heal the wounds of my
transgressions,

While there is no balm here for me?

If Thou dost hide, then I must perish.
Have mercy, ah, give ear!
For Thou dost not seek my destruction,
My heart, then, shall still harbour hope.

Text: Christiane Mariane von Ziegler; tr. Richard Stokes

A READING FROM THE BOOK OF CONCORD

THE SMALCALD ARTICLES

PART III, ARTICLE III: REPENTANCE

The New Testament keeps and urges this office <of the Law>, This is God's thunderbolt. By the Law He strikes down both obvious sinners and false saints. He declares no one to be in the right, but drives them all together to terror and despair. This is the hammer. As Jeremiah says, "Is not My word like ... a hammer that breaks the rock in pieces?" (23:29). This is not active contrition or manufactured repentance. It is passive contrition, true sorrow of heart, suffering, and the sensation of death.

This is what true repentance means. Here a person needs to hear something like this, "You are all of no account, whether you are obvious sinners or saints <in your own opinions>. You have to become different from what you are now. You have to act differently than you are now acting, whether you are as great, wise, powerful, and holy as you can be. Here no one is godly."

But to this office of the Law, the New Testament immediately adds the consoling promise of grace through the Gospel. This must be believed. As Christ declares, "Repent and believe in the gospel" (Mark 1:15). That is, become different, act differently, and believe My promise. John the Baptist (preceding Christ) is called a preacher of repentance, but this is for the forgiveness of sins. That is, John was to accuse all and convict them of being sinners. This is so they can know what they are before God and acknowledge that they are lost. So they can be prepared for the Lord to receive grace and to expect and accept from Him the forgiveness of sins. This is what Christ Himself says, "Repentance and forgiveness of sins should be proclaimed in [My] name to all nations" (Luke 24:47).

Whenever the Law alone exercises its office, without the Gospel being added, there is nothing but death and hell, and one must despair, as Saul and Judas did. St. Paul says, through sin the Law kills. On the other hand, the Gospel brings consolation and forgiveness. Paragraph 1-8

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HYMN OF THE DAY: WITH HIGH DELIGHT LET US UNITE (LSB 483)

The hymn of the day for *Jubilate* ("to show great happiness, rejoice") Sunday is indeed filled with joy and makes the heart happy to sing. The translation by Martin Franzmann is

of the text written by the Moravian Georg Vetter, which was written some fifty or so years after the Reformation. Its confession of faith proves that a zeal for evangelism is not unique to our age. The hymn shows the great importance the Moravians held in having both pastors and people joining together in proclaiming the resurrection of Christ. The hymn embodies this even in its opening phrase, “With high delight let us unite in songs of great jubilation.”

Primarily a commentary on the words of Mark 16:15, “And He said to them, ‘Go into all the world and proclaim the gospel to the whole creation.’” Our hymn contains phrases such as: “To all earth’s ends”, “every nation, every land”, and again “every nation”. Whatever suffering and hardships comes to the followers of Jesus, “With high delight” impresses on the hearts and minds of all who sing it that the Gospel grants our work to be a task in which we can continually rejoice, “letting praising ring, giving thanks” as we sing forth Christ’s “victory” and “death’s undoing”.

Rev. Aidan Sherrill

Liturgical Titbits: A Clash of Times and Days 2—Two Kinds of Days

As we learned in last week’s bulletin, the church retained two different calendars side by side: the lunar and the solar. Thus there was a clash between two ways of dividing up the year.

But there is also another clash in the church’s time-keeping. We think of the new day as beginning at midnight. So did the ancient Romans. However, in Palestine, each day ended at sunset. As a result, from Old Testament times, Jews have marked the beginning of a new day at sunset. By Roman reckoning, the Sabbath began on Friday evening and ended on Saturday evening—but for the Jews, that was just one day, the Sabbath.

Christianity emerged out of Judaism, but soon spread into the Roman world. As a result, both ways of time-keeping exist side-by-side. On the whole, the church operates the Roman way, from midnight to midnight. At the same time, the Jewish way hasn’t gone away altogether.

For centuries, Christians in the West have begun the Lord’s Day (Sunday) with Saturday night vespers. Many churches also have the first Communion service on Saturday evening. At Christmas, we have Midnight Mass, which often finishes rather than starts at midnight.

The modern observance of the Easter Vigil is a mixture of the two systems. Originally an all-night service (hence the name ‘vigil’). In the Eastern Orthodox church, midnight is marked with particular festivity, with the lighting of fresh candles and the proclamation of Christ’s resurrection. In the West, it is common to have the service already on Saturday evening as the ‘first Mass of Easter’—since by biblical reckoning, the day of Christ’s resurrection began at sundown on Saturday.

This clash of times will no doubt persist until the end of the world—until the revelation of a new heaven and a new earth, where there will no longer be night but one endless day (Rev. 21:23), and no seasons, but a perpetual season of fruitfulness (Rev 22:2).

DATES FOR YOUR DIARIES

This week

Today		<i>No youth club</i>
Wed	10.30 am	Pastor's Surgery (The Hub)
	2 pm	Devotion at Kiln Lodge & Hunters Lodge
Thu	10.30 am	Bible Study (Parsonage)
Fri–Sun		ELCE Retreat (Launde Abbey)
Sun	10.30 am	Divine Service (Scout Hall)
	3 pm	Bible study at Oxford Mission
	4.30 pm	Pastor at Oxford Mission

Next Month

26–27 Apr		Barnes Conference
27 Apr	2 pm	Devotion at Willow Tree Lodge & Merry Hall (<i>to be confirmed</i>)
28 Apr	10.30 am	Bible study (Parsonage)
1 May	10.30 am	Divine Service at St. Francis—NB unusual venue
	12.30 pm	Voters' Assembly (The Parsonage)
	6 pm	Youth Club
4 May	10.30 am	Pastor's Surgery (The Hub)
5 May	10.30 am	Bible study (Parsonage)
	7 pm	Divine Service (Ascension)
8 May	10.30 am	Divine Service (Scout Hall)
	4.30 pm	Divine Service at Brighton Mission
11 May	10.30 am	Pastor's Surgery (The Hub)
	2 pm	Devotion at Kiln Lodge & Hunters Lodge
12 May	10.30 am	Bible study (Parsonage)
14 May		LWLGB Convention (Christ Church, Petts Wood)
15 May	10.30 am	Divine Service—Pentecost
	6 pm	Youth Club
17–20 May		Christian Resources Exhibition (London Excel)
18 May	10.30 am	Pastor's Surgery (The Hub)
19 May	10.30 am	Bible study (Parsonage)

Daily Readings:

Sun: Leviticus 8:1–13, 30–36 Luke 9:1–17 *Formula of Concord Solid Declaration VII:124–128*

Mon: Lev 9:1–24 Luke 9:18–36 *FC SD VIII:1–6*

Tue: Lev 10:1–20 *Lev 11:1–15:33* Luke 9:37–62 *FC SD VIII:7–15*

Wed: Lev 16:1–24 Luke 10:1–22 *FC SD VIII:16–22*

Thu: Lev 17:1–16 Luke 10:23–42 *FC SD VIII:23–30*

Fri: Lev 18:1–7, 20–19:8 Luke 11:1–13 *FC SD VIII:31–37*

Sat: Lev 19:9–18, 26–37 Luke 11:14–36 *FC SD VIII:38–45*

Sun: Lev 20:1–16, 22–27 Luke 11:37–54 *FC SD VIII:46–52*