

Our Saviour Lutheran Church

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St Michael and All Angels

Harvest Festival

29 September 2019

Today's Hymns: 791, 522, 893, 895

Catechism

P The Creed: The Third Article

C I believe in the Holy Spirit, the holy Christian church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

P What is this?

C I believe that I cannot by my own reason or strength believe in Jesus Christ, my Lord, or come to Him; but the Holy Spirit has called me by the Gospel, enlightened me with His gifts, sanctified and kept me in the true faith; just as He calls, gathers, enlightens, and sanctifies the whole Christian Church on earth, and keeps it with Jesus Christ in the one true faith. In this Christian Church, He daily and richly forgives all my sins and the sins of all believers. On the last day He will raise me and all the dead and give everlasting life to me and to all believers in Christ. This is most certainly true.

Turn to Confession and Absolution in the Order of Service.

In Our Prayers

Members

Ron; Sindy & Nikola; Žina; Reg; Mike

Family of members

Aya (bone infection); Holly (health); Mike (Alzheimer's); Geoffrey (depression); Ian (Parkinson's); Claire Anniss (health); Doug & Myra (health); Jack Fast (dementia); Howard (health); Žanna (health); Sheridan (health); Rossella (health), Marian (old age); Holly

Friends of members

Ilse Kelly (old age); Claire & Phil (health); Johann Wiebusch (CP); Charlotte (cancer); John & family (cancer); Brian (cancer); Tim (health); Lynette Wiebusch (Alzheimer's); Janet (cancer); Pauline (cancer); Sharon

(brain tumour); Joby Beresford (cancer); Bobbie (heart attack); Jenny (health); Michael (health); Freddie & Grace (health); Anne, Clive & Richard (health); Albert (health); Doreen (health)

ELCE

Christ Lutheran Church, Prs. Ehlers & Jenks; all new office holders in the ELCE; Pr. Roger and Emily Jones (health); Wendy Nicolson (cancer)

The Church of God

Lutheran Synod of Mexico; Somali Lutheran Church, Pr. Mohamed Gurhan; Fareham Baptist New Life Church; Amir family

Volunteer Rota

	Music:	Sunday School 1:	Sunday School 2:	Teas:
Today:	Hanna	??	Diane	Diane
Next week:	??	??	??	Sarah

LITURGICAL TITBITS: FACING THIS WAY AND THAT

For most of the Divine Service, there are two ways liturgists can face. *Ad orientem* means ‘towards the east’, and refers to the liturgist facing the altar, with his back to the congregation. The opposite way is *versus populum*, facing the people, with his back to the altar.

As we learned in last week’s bulletin, the rationale for these is simple: when the liturgist addresses God with or for the people (chiefly in the confession, in Psalm verses and in the prayers), he faces the same way as the people, and towards God, whose presence the altar symbolises. When the liturgist addresses God’s word(s) to the people (e.g. in the absolution, in the readings), he faces the people whom he addresses. This is because it’s polite to face whomever you address. And it doesn’t make sense to do otherwise.

So which way should the liturgist face during the liturgy of the sacrament? Some of that liturgy is addressed to the people (the Preface), some to God (the Proper Preface and Eucharistic prayers, the Lord’s Prayer, the Sanctus & Benedictus, the Agnus Dei). Easy enough.

But what about the Words of Institution? Who are they addressed to? If they were embedded in the Eucharistic prayer, as they are in many traditions, they would be addressed to God. Simple.

And if they were addressed to the people, as a sort of additional Gospel reading accompanying the celebration of the sacrament, *versus populum* would make sense.

But in Lutheran theology at least, they are not addressed to the people. They are the Words of Institution—not merely the historical institution of the sacrament in general, but the institution or consecration of the sacrament there and then. The words do what they say, that is they bring about the sacramental union of the body and blood of the Lord with the bread and the wine. In other words, the Words of Institution are *spoken over the elements*.

This is not unimportant or merely technical. The Sacrament *is* the Gospel: in it, the word becomes more than information for the ears, more even than the proclamation of the Gospel of Jesus Christ. The Sacrament is a tangible reality: it is where the crucified and risen body of Jesus, which is the Temple of God on earth, is given to our mortal bodies as the medicine of immortality. In the Sacrament, the cleansing blood of Jesus Christ, which contains His life, is given to our sin-infected bodies that we might live and not die.

Therefore, the Words of Institution are the Gospel precisely when the congregation eavesdrops on them, hearing them pronounced over the elements for the good of the Christian congregation.

The practice of the pastor facing the congregation was advocated by Martin Luther at the time of the Reformation, on the grounds that Jesus surely faced His disciples at the Last Supper. Luther did nothing about his own suggestion, but in the last 50 years or so, it has become increasingly common for pastors to face the congregation during the Words of Institution. This practice attempts to communicate very physically that the Lord's Supper is 'for you'.

On the other hand, the argument has been made that the more traditional *ad orientem* (towards the altar) celebration of the Sacrament communicates something very important and ought to be kept.

By facing East, the pastor communicates the fact that the key is that Jesus is coming in His resurrected body to us who are still in the valley of the shadow of death. He comes to the pastor and to the congregation alike. It's the words spoken by the pastor, not the pastor's person, that unites the body and blood of Christ with the bread and the wine. It shows that the pastor is receiving this gift with the congregation. He hasn't got his back to the people: he's facing Christ with the people.

And so, at Our Saviour Lutheran Church, the pastor faces the altar during the Words of Institution. At other congregations of the ELCE, there are varying practices. All of them intend to communicate the same thing: by the power of the Word of Christ, His body and blood are being offered for Christians to eat and to drink, for their forgiveness, life and salvation.

DATES FOR YOUR DIARIES

This Week

- Today 12.15 pm Harvest lunch (Scout Hall)
Wed 10.30 am Pastor's Drop-in (The Hub)
Sun 10.30 am Divine Service (Scout Hall)—Special Offering (Children's Outreach)

Further Ahead

- 9 Oct 10.30 am Pastor's Drop-in (The Hub)
2 pm Devotion at Kiln Lodge & Hunters Lodge
10 Oct 1.10 pm Bible study (Parsonage)
6.45 pm Bible study (Eastleigh)
13 Oct 10.30 am Divine Service (Scout Hall)
3.30 pm Bible study at Brighton Mission
4.30 pm Divine service at Brighton Mission
16 Oct 10.45 am Pastor's Drop-in (The Hub)
17 Oct 1.10 pm Bible study (Parsonage)
6.45 pm Bible study (Eastleigh)
18 Oct *St. Luke*
20 Oct 10.30 am Divine Service (Scout Hall)
12.15 pm Church Council Meeting
6 pm Youth Club
24 Oct 10.45 am Pastor's Drop-in (The Hub)
2 pm Devotion at Willow Tree Lodge & Hartwell Lodge
25–27 Oct Pastor in Norway
25 Oct 7.30 pm Reformation Service at Luther Tyndale (Kentish Town)

Daily Readings:

- Sun: Deuteronomy 1:19–36 Matthew 5:21–48 *Apology of the Augsburg Confession XIIIb (VI):67–76 [164–173]*
Mon: Deut 1:37–2:15 Matt 6:1–15 *Ap XIIIb (VI):77–81 [174–178]*
Tue: Deut 2:16–37 Matt 6:16–34 *Ap XIII (VII):1–13*
Wed: Deut 3:1–29 Matt 7:1–12 *Ap XIII (VII):14–23*
Thu: Deut 4:1–20 Matt 7:13–29 *Ap XIV:24–28*
Fri: Deut 4:21–40 Matt 8:1–17 *Ap XV (VIII):1–12*
Sat: Deut 5:1–21 Matt 8:18–34 *Ap XV (VIII):13–21*
Sun: Deut 5:22–6:9 Matt 9:1–17 *Ap XV (VIII):22–30*

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