

Our Saviour Lutheran Church

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Eleventh Sunday after Trinity

1 September 2019

Today's Hymns: 607, 559, 433, 922

Catechism

P The Tenth Commandment

C You shall not covet your neighbour's wife, servants, animals, or anything that belongs to your neighbour.

P What is this?

C We should fear and love God so that we do not alienate, force or entice away our neighbour's wife, servants, or cattle, but urge them to stay and do their duty.

Turn to Confession and Absolution in the Order of Service.

Volunteer Rota

	Music:	Sunday School 1:	Sunday School 2:	Teas:
Today:	John	Carol	Sarah	Carol
Next week:	David			Joy

In Our Prayers

Members

Ron; Sindy & Nikola; Žina; Reg; Mike

Family of members

Ava (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)

ELCE

St. Peter's Lutheran Church Lutheran Church, Pr. Bessel; Pr. Roger and Emily Jones (health); Wendy Nicolson (cancer)

The Church of God

The Siberian Evangelical Lutheran Church; Pr. Mohamed Gurhan; Hill Park Baptist Church; Amir family

GETTING INTO THE CATECHISM

THE NINTH AND TENTH COMMANDMENTS

God has added these two commandments in order that it be considered sinful and forbidden to desire or in any way to aim at getting our neighbour's wife or possessions. ... No one should consider or intend to get what belongs to another, such as his wife, servants, house and estate, land, meadows, cattle. He should not take them even with a show of right, by a trick, or to his neighbour's harm. For above, in the Seventh Commandment, the vice is forbidden where one takes for himself the possessions of others or withholds them from his neighbour. A person cannot rightly do these things. But here it is also forbidden for you to alienate anything from your neighbour, even though you could do so with honour in the eyes of the world, so that no one could accuse or blame you as though you had taken it wrongfully.

For our natural instinct is that no one wants to see someone else have as much as himself. Each one acquires as much as he can. The other may do as best he can. Yet we pretend to be godly, know how to dress ourselves up most finely, and conceal our base character. ... We act as though these ways were derived from the legal codes. In fact, we even dare properly to refer to the law and boast about it. We will not have this called trickery, but shrewdness and caution. Lawyers and jurists assist in this who twist and stretch the law to suit it to their cause. ...

This last commandment, therefore, is given not for cheaters in the eyes of the world. It is for the most pious, who want to be praised and to be called honest and upright people. For they have not offended against the former commandments, as especially the Jewish people claimed to live, and even now many great noblemen, gentlemen, and princes do. For the other common masses belong yet further down, under the Seventh Commandment, as people who are hardly concerned about whether they gain their possessions with honour and right.

Now, this happens most often in cases that are brought into court, where it is the purpose to get something from our neighbour. and to force him from his property. For example, when people quarrel and wrangle about a large inheritance, real estate, or such, they help themselves and resort to whatever appears right. They dress and adorn everything so that the law must favour their side. ... In common trade, one carefully slips something out of another's hand, so that the latter must watch out. Or one person surprises and cheats another in a matter where he sees advantage and benefit for himself. Then the person who was cheated, perhaps on account of distress or debt, cannot regain or redeem the property without damage. ... Yet this property must not be considered as taken by fraud or stolen, but honestly bought. Here they say, "First come, first served," and "Everyone must look to his own interest, let another get what he can." ... Yet no

one wishes for someone to do this to himself. From this we can easily see that such devices and arguments are false.

The same was done in former times also with respect to wives. ... But such an example, I trust, will not happen among us. For in the New Testament those who are married are forbidden to get divorced [Mark 10:9]....

In whatever way such things happen, we must know that God does not want you to deprive your neighbour. of anything that belongs to him, so that he suffer the loss and you gratify your greed with it. This is true even if you could keep it honourably before the world. For it is a secret and sly trick done “under the hat,” as we say, so it may not be noticed. Although you go your way as if you had done no one any wrong, you have still injured your neighbour. If it is not called stealing and cheating, it is still called coveting your neighbour's property, that is, aiming at possession of it, luring it away from him without his consent, and being unwilling to see him enjoy what God has granted him. Even though the judge and everyone must let you keep it, God will not let you keep it. For He sees the deceitful heart and world's malice, which is sure to take an extra long measure wherever you yield to her a finger's breadth. Eventually public wrong and violence follow.

Therefore, we allow these commandments to remain in their ordinary meaning. It is commanded, first, that we do not desire our neighbour's harm, nor even assist, nor give opportunity for it. But we must gladly wish and leave him what he has. Also, we must advance and preserve for him what may be for his profit and service, just as we wish to be treated. So these commandments are especially directed against envy and miserable greed. God wants to remove all causes and sources from which arises everything by which we harm our neighbour. Therefore, He expresses it in plain words, “You shall not covet,” and so on. For He especially wants us to have a pure heart, although we will never attain to that as long as we live here. So this commandment will remain, like all the rest, one that will constantly accuse us and show how godly we are in God's sight!

Large Catechism, Part I: The Ten Commandments, paragraphs 293–309

From Paul McCain, ed., Concordia: The Lutheran Confessions (St. Louis: CPH, 2005).

ELCE Re-Structuring Meeting 7 September 2019

The final public meeting of the ELCE Re-structuring Taskforce is being held on Saturday 7 September at Christ Lutheran Church, Petts Wood.

The pastor will be attending and is able to offer a lift to as many as six others. Please let me know if you are able come and would like a place in the car.

DATES FOR YOUR DIARIES

This Week

- Today 12.15 pm Church Council meeting (Scout Hall)
Cancelled Youth Club
- Wed 10.30 am Pastor's Drop-in (The Hub)
- Thu 1.10 pm Bible study (Parsonage)
6.45 pm Bible study (Eastleigh)
- Sat 10 am ELCE Re-structuring Meeting (Christ Church, Petts Wood)
- Sun 10.30 am Divine Service (Scout Hall)
3.30 pm Bible study at Brighton Mission
4.30 pm Divine Service at Brighton Mission

Further Ahead

- 10–11 Sep Barnes Conference (Cambridge)
- 12 Sep 10.30 am Pastor's Drop-in (The Hub)
2 pm Devotion at Kiln Lodge & Hunters Lodge
- 13 Sep 1.10 pm Bible study (Parsonage)
6.45 pm Bible study (Eastleigh)
7.30 pm Christians Together in Fareham (Fareham Methodist Church)
- 14 Sep *Holy Cross Day*
- 15 Sep 10.30 am Divine Service (Scout Hall)
12.15 pm Voters' Assembly
6 pm Youth Club
- 27–28 Sep ELCE Synod (Christ Church, Petts Wood)
12.15 pm Voters' Assembly
6 pm Youth Club
- 29 Sep 10.30 am Divine Service—Harvest Festival (St Michael & All Angels)
12 noon Harvest lunch

Daily Readings:

- Sun: 1 Kings 18:1–19 Ephesians 1:1–23 *Apology of the Augsburg Confession V (III):213–222 [334–343]*
- Mon: 1 Kng 18:20–40 Eph 2:1–22 *Ap V (III):223–234 [344–355]*
- Tue: 1 Kng 19:1–21 1 Kng 20:1–22:53 Eph 3:1–21 *Ap V (III):235–240 [356–361]*
- Wed: 2 Kng 2:1–18 Eph 4:1–24 *Ap V (III):241–248 [362–369]*
- Thu: 2 Kng 2:19–25; 4:1–7 Eph 4:25–5:14 *Ap V (III):249–256 [370–377]*
- Fri: 2 Kng 4:8–22, 32–37 Eph 5:15–33 *Ap V (III):257–261 [378–382]*
- Sat: 2 Kng 4:38–5:8 Eph 6:1–24 *Ap V (III):262–268 [383–389]*
- Sun: 2 Kng 5:9–27 Philippians 1:1–20 *Ap V (III):269–279 [390–400]*