

Our Saviour Lutheran Church

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Thirteenth Sunday after Trinity

15 September 2019

Today's Hymns: 804, 683, 554, 842

Catechism

P The Creed: The First Article

C I believe in God the Father Almighty, Maker of heaven and earth.

P What is this?

C I believe that God has made me and all creatures; that He has given me my body and soul, eyes, ears, and all my limbs, my reason and all my senses, and still looks after them. He also gives me clothing and shoes, food and drink, house and home, wife and children, land, animals, and everything I own. He richly and daily supplies me with everything I need to support this body and life. He shields me from all danger, and guards and protects me from all evil. All this He does out of pure fatherly, divine goodness and mercy, without any merit or worthiness in me. For all this I owe it to thank and praise, serve and obey Him. 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

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); Doreen (health)

ELCE

Ascension Lutheran Church, Pr. Samiec; Pr. Roger and Emily Jones (health); Wendy Nicolson (cancer)

The Church of God

Confessional Lutheran Church of Chile; Somali Lutheran Church, Pr. Mohamed Gurhan; Living Word Church; Amir family

Volunteer Rota

	<i>Music:</i>	<i>Sunday School 1:</i>	<i>Sunday School 2:</i>	<i>Teas:</i>
<i>Today:</i>	Hanna	Calvin	Michelle	Dot
<i>Next week:</i>	??	Carol	??	Averil

LITURGICAL TITBITS: WHOLE-BODY WORSHIP

Some people have a deep suspicion of any kind of ‘bowing and scraping’. Worship is a matter of the soul and the mind, to be done in words, not gestures.

Though this is well-meaning, it is not how the Bible speaks. The biblical words for “worship”, in both Hebrew and Greek, mean physical postures: bowing, kneeling, prostration.

Just as we were created body, mind and soul, God saves us body, mind and soul (“I believe in the resurrection of the body!”). And so it is appropriate to worship Him with body, mind and soul. At the same time, physical gestures can be helpful ways to remind and teach our minds the meaning of what we speak and sing.

Therefore, you may:

Bow:

- at the altar on entering and leaving the church, to acknowledge its role as a symbol of God’s presence, and the presence of Christ in the Sacrament
- during the doxology at the end of the Psalm (‘Glory be to the Father, etc.’), as a sign of reverence for the Triune God
- during the words ‘and was incarnate ... and was made man’ in the Creed, as a sign of reverence for the mystery of the incarnation (but not originally: see next page)
- during the first half of the Sanctus (‘Holy, holy, holy...’), as a sign of reverence for the presence of God. In Isaiah 6, where this song comes from, Isaiah didn’t just bow, but prostrated himself at God’s presence, while the seraphim covered their faces and their feet with their wings.
- whenever we sing or speak of worshipping God (e.g. in the Gloria in excelsis, in the Creed and the Venite in Matins), since that’s what the word ‘worship’ usually means.
- Christians throughout the centuries have also bent their knees and bowed their head at the mention of the name of Jesus, on the basis of Philippians 2:9–11. This includes the conclusion of the Collect (... ‘through Jesus Christ, Your Son, our Lord...’).

Kneel (or genuflect):

- during the words “and was incarnate ... and was made man” in the Creed. Bowing (see above) was introduced as a less arduous alternative in the 1960s.
- all the way from the Proper Preface (‘It is truly good, right and salutary...’) to

the end of the Agnus Dei ('Lamb of God'), as a sign of reverence for the great mystery of Christ's presence in the sacrament. Or, at least:

- during the Words of Institution. Or, at least:
- following the consecration of each element, to acknowledge and reverence the presence of Christ's body and blood in our midst.
- whenever we sing of kneeling before God (e.g. in the Venite in Matins)

Raise your hands:

This is the customary stance for prayer. Jewish people have prayed with uplifted arms for as long as we know, and it was also assumed to be the posture of prayer by St. Paul (1 Timothy 2:8).

Make the sign of the cross:

- whenever the name of the Triune God is pronounced over, or by, the Christian. This is in remembrance of our Baptism.
- during the announcing of the Gospel and the words of Christ in the Words of Institution. This is to acknowledge that Christ comes to us in grace, as at our Baptism.
- At the words, "Deliver us from evil" in the Lord's Prayer. This is to remind us that because we have been united with the death of Christ in our baptism, the powers of evil have already been defeated for us.
- At the words "Blessed is He who comes in the name of the Lord" in the Sanctus. This is to draw our attention to the fact that Jesus, who came to Jerusalem to die and to rise, is the same Jesus into whose death and resurrection we were baptised and who is now coming into our midst in the Sacrament of the Altar to save us ("Hosanna" means "save us").
- Before receiving the body of Christ and the blood of Christ at the altar. This is to remind that we are made worthy to receive these gifts because we have been covered with the righteousness of Christ.

But isn't this all a bit Catholic?

Yes and no!

No, if by 'Catholic' you mean 'Roman Catholic'. Martin Luther and the other Reformers took it for granted that this is how Christians worship. These customs began to die in the Lutheran church in the late 18th century when they came to be seen as superstitious.

Yes in the sense that 'Catholic' means universal. These are not customs of one denomination, but ancient Christian customs that were already 'traditional' when Tertullian of Carthage wrote in the year 202:

"In all our travels and movements, in all our coming in and going out, in putting on our shoes, at the bath, at the table, in lighting our candles, in lying down, in sitting down, whatever employment occupies us, we mark our forehead with the sign of the cross".

DATES FOR YOUR DIARIES

This Week

Today	12.15 on Voters' Assembly 6 pm Youth Club
Wed	10.30 am Pastor's Drop-in (The Hub) 2 pm Devotion at Willow Tree Lodge & Hartwell Lodge
Thu	1.10 pm Bible study (Parsonage) <i>Evening Bible study is cancelled</i>
Sun	10.30 am Divine Service (Scout Hall) 3 pm Bible study at Oxford Mission 4.30 pm Divine Service at Oxford Mission

Further Ahead

25 Sep	10.30 am <i>No Pastor's Drop-In</i>
27–28 Sep	ELCE Synod (Christ Church, Petts Wood)
29 Sep	10.30 am Divine Service—Harvest Festival (St Michael & All Angels) 12.15 pm Harvest lunch (Scout Hall)
2 Oct	10.30 am Pastor's Drop-in (The Hub)
3 Oct	1.10 pm Bible study (Parsonage) 6.45 pm Bible study (Eastleigh)
6 Oct	10.30 am Divine Service (Scout Hall)—Special Offering for Children's Outreach 6 pm Youth Club
9 Oct	10.30 am Pastor's Drop-in (The Hub) 2 pm Devotion at Kiln Lodge & Hunters Lodge

Daily Readings:

Sun: 2 Chronicles 34:1–4, 8–11, 14–33 *Nahum 1:1–3:19 Colossians 2:8–23 Apology of the Augsburg Confession XIIa (V): 1–10*

Mon: 2 Chr 35:1–7, 16–25 *Zeph 1:1–3:20 Col 3:1–25 Ap XIIa (V):11–27*

Tue: 2 Chr 36:1–23 *Philemon 1–25 Col 4:1–18 Ap XIIa (V):28–45*

Wed: Nehemiah 1:1–2:10 *Haggai 1:1–2:23 1 Timothy 1:1–20 Ap XIIa (V):46–58*

Thu: Neh 2:11–20; 4:1–6 1 Tim 2:1–15 *Ap XIIa (V):59–67*

Fri: Neh 4:7–23 1 Tim 3:1–16 *Ap XIIa (V):68–82*

Sat: Neh 5:1–16; 6:1–9, 15–16 1 Tim 4:1–16 *Ap XIIa (V):83–97*

Sun: Neh 7:1–4; 8:1–18 *Ezra 1:1–10:19 1 Tim 5:1–16 Ap XIIb (VI):1–15 [98–112]*

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