

# Our Saviour Lutheran Church

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## Fourteenth Sunday after Trinity

22 September 2019

Today's Hymns: 498, 713, 620, 617

### Catechism

**P** The Creed: The Second Article

**C** And in Jesus Christ, His only Son, our Lord, who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried. He descended into hell. The third day He rose again from the dead. He ascended into heaven, and sits at the right hand of God the Father Almighty. From thence He will come to judge the living and the dead.

**P** What is this?

**C** I believe that Jesus Christ—true God, begotten of the Father from eternity, and also true man, born of the Virgin Mary—is my Lord, who has redeemed me, a lost and condemned creature, bought me, and won me from all sins, from death and from the power of the devil; not with gold or silver, but with His holy, precious blood and with His innocent suffering and death; in order that I may be His own, and live under Him in His kingdom and serve Him in everlasting righteousness, innocence, and blessedness, just as He is risen from the dead, lives and reigns to all eternity. This is most certainly true.

*Turn to Confession and Absolution in the Order of Service.*

### Volunteer Rota

|            | Music: | Sunday School 1: | Sunday School 2: | Teas:  |
|------------|--------|------------------|------------------|--------|
| Today:     | Daniel | Carol            | ??               | Averil |
| Next week: | Hanna  | ??               | Diane            | Diane  |

## 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 Annis (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

Luther-Tyndale Memorial Church & Cheltenham Lutheran Mission, Pr. Flor; Pr. Roger and Emily Jones (health); Wendy Nicolson (cancer)

### The Church of God

Lutheran Church in Guatemala; Somali Lutheran Church, Pr. Mohamed Gurhan; St. John's CofE; Amir family

## LITURGICAL TITBITS: FACING THIS WAY AND THAT

One of the noticeable things about the liturgist in a Lutheran service is the fact that he doesn't stand still. One moment, he's facing the congregation, another he's got his back turned on them. What's that all about?

The clue is in the fact that the liturgist has a dual role in the service. Sometimes he addresses God with, or on behalf of, the congregation. At other times, he addresses the congregation on behalf of God.

Whenever he speaks with or on behalf of the congregation (invocation, confession, Psalms, hymns, prayers), the liturgist faces the same way as the congregation: towards the altar (which symbolises God's presence). And whenever he speaks on behalf of God (absolution, salutation, readings, sermon, blessing), he faces the congregation being addressed.

The one exception is the Service of the Sacrament, when the liturgist does both at once. There is an explanation for this—but it's somewhat debatable, so we'll leave that till next week.

There is a further symbolism in the orientation of worship. When Christians started constructing actual church buildings, rather than meeting in homes, they were almost always built on an East-West axis. You would enter the church through the West door, while the altar was in the East.

This was done so that the altar was always in the direction of the rising sun, to remind Christians of Jesus' resurrection. He is our Sun of Righteousness, rising with healing in His wings (Mal. 4:2).

Also, by facing in the direction of the rising of the new day, Christians remind themselves that we are awaiting the coming of the morning of the resurrection of

all dead, the day of our redemption. We enter into the presence of God from the direction of the sunset, from a world that is coming to an end, and in worship we meet Jesus, who comes to us from the new dawn of resurrection life.

Even when church buildings don't actually face eastwards, once you are inside the building, this symbolic compass takes over. The altar is in the 'liturgical east', the entrance in the 'liturgical west'. The epistle—God's word to those who are already enlightened—is read on the 'south' side of the altar, where as the Gospel is read from the 'north', to indicate that through the word of Jesus, the light of the world is dispelling the dark night of unbelief.

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### **HYMN OF THE DAY: FROM GOD CAN NOTHING MOVE ME**

This hymn was written by Ludwig Helmbold (1532–98), a teacher, academic, poet and (in later life) pastor in central Germany. While he was serving as headmaster in Erfurt in 1563, a terrible plague broke out in the town, killing about 4,000 people. When a family of friends was about to flee the town, leaving the Helmbolds behind, he wrote this hymn (of 9 verses) to console the two mothers about to be parted from one another.

The text is based on Ps. 73:23:

Nevertheless, I am continually with you;  
you hold my right hand.

The author takes comfort in God's promise never to leave His own. Echoing the words of St. Paul in Romans 8, he reminds us that nothing can separate us from God's love—which is evident not only in all the earthly good we still enjoy but chiefly in all that Jesus Christ has done for us. Even if life should for a time be filled with suffering, God is faithful and He will eventually turn all sorrow into joy and, having destroyed death itself, give us eternal life.

The hymn tune is a folk song that was very popular all over Western Europe in the 16th and 17th centuries, first printed (as far as we know) in France in 1557, but also widespread at least in Germany and Netherlands.

Helmbold was the first to compose sacred words to this tune. Subsequently, other hymns were written for this tune, and ultimately it was as a hymn that this haunting melody would come to be known in future centuries, up to our own day.

*Sources:*

John Julian, *Dictionary of Hymnology* Revised ed. (London: John Murray, 1915), 508  
Anne Leahy, *J. S. Bach's "Leipzig" Chorale Preludes: Music, Text, Theology* (Lanham, Toronto, Plymouth: Scarecrow Press, 2011), 121–122

## DATES FOR YOUR DIARIES

### This Week

|         |  |   |
|---------|--|---|
| Today   | 3 pm                                   | Bible study at Oxford Mission                             |
|         | 4.30 pm                                | Divine Service at Oxford Mission                          |
| Wed     | <i>No Pastor's Drop-In</i>             |   |
|         | 2 pm                                   | Devotion at Willow Tree Lodge & Hartwell Lodge            |
| Thu     | 1.10 pm                                | Bible study (Parsonage)                                   |
|         | 6.45 pm                                | Bible study (Eastleigh)                                   |
| Fri–Sat | ELCE Synod (Christ Church, Petts Wood) |   |
| Sun     | 10.30 am                               | Divine Service—Harvest Festival (St Michael & All Angels) |
|         | 12.15 pm                               | Harvest lunch (Scout Hall)                                |

### Further Ahead

|        |          |  |
|--------|----------|--|
| 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 (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                             |
| 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                                 |

### Daily Readings:

|      |                        |                       |                                     |   |
|------|------------------------|-----------------------|-------------------------------------|---|
| Sun: | Nehemiah 7:1–4; 8:1–18 | <i>Ezra 1:1–10:19</i> | 1 Timothy 5:1–16                    | <i>Apology of the Augsburg Confession XIIb (VI):1–15 [98–112]</i> |
| Mon: | Neh 9:1–21             | 1 Tim 5:17–6:2        | <i>Ap XIIb (VI):16–24 [113–121]</i> |   |
| Tue: | Neh 9:22–38            | <i>Neh 10:1–13:31</i> | 1 Tim 6:3–21                        | <i>Ap XIIb (VI):25–33 [122–130]</i>                               |
| Wed: | Malachi 1:1–14         | Matthew 3:1–17        | <i>Ap XIIb (VI):34–42 [131–139]</i> |   |
| Thu: | Mal 2:1–3:5            | Matt 4:1–11           | <i>Ap XIIb (VI):43–50 [140–147]</i> |   |
| Fri: | Mal 3:6–4:6            | Matt 4:12–25          | <i>Ap XIIb (VI):51–57 [148–154]</i> |   |
| Sat: | Deuteronomy 1:1–18     | Matt 5:1–20           | <i>Ap XIIb (VI):58–66 [155–163]</i> |   |
| Sun: | Deut 1:19–36           | Matt 5:21–48          | <i>Ap XIIb (VI):67–76 [164–173]</i> |   |

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