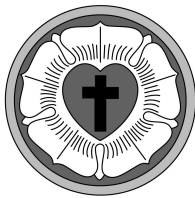


Brighton Lutheran Mission



Twenty-third Sunday after Trinity
11 November 2012

brightonlutherans.wordpress.com

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Welcome to Brighton Lutheran Mission!

**May God bless you richly as we
gather together to receive His gifts.**

Please stay behind for a cup of tea or
coffee afterwards.

Holy Communion — A note to visitors

It is our desire that all people receive the body and blood of our Lord at this altar! However, our Lord has told us in His Word that His body and blood, given into our mouths, are powerful and not to be given or received lightly or in a careless way. Therefore, in respecting the Word of the Lord that anyone who eats and drinks in an unworthy manner is doing harm to themselves, and that He desires that all who commune together be truly united in the confession of the truth, we ask that only those who have been instructed in the Lutheran Confessions and are under our pastor's care come forward to receive the Lord's Supper.

All who are visiting us and who desire to commune with us are asked to first speak with our pastor before the service, so that all can make an informed decision about participating with us in our fellowship in this place. We *are not condemning anyone with this practice*; we seek only to follow the Word of the Lord and carry out responsible pastoral care.

If you are not communing with us today, please do come forward for a blessing.

Thank you for honouring our beliefs.

Explanation of Symbols:

- C** Congregation
- P** Pastor (ordained)
- A** Assistant minister (ordained or lay)
- L** Liturgist (ordained or lay)
- ✠ You may make the sign of the cross in remembrance of your baptism.
- ❖ You may bow at this point as a sign of reverence.

ORDER OF SERVICE

Hymn: O God, Our Help in Ages Past

1. O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home.
2. Under the shadow of Thy throne
Thy saints have dwelt secure;
Sufficient is Thine arm alone,
And our defence is sure.
3. Before the hills in order stood,
Or earth received her frame,
From everlasting Thou art God,
To endless years the same.
4. A thousand ages in Thy sight
Are like an evening gone;
Short as the watch that ends the night
Before the rising sun.
5. Time, like an ever rolling stream,
Bears all its sons away;
They fly, forgotten, as a dream
Dies at the opening day.
6. Our God, our help in ages past,
Our hope for years to come,
Be Thou our God while life shall last,
And our eternal home.

Isaac Watts (1674–1748)

Confession and Absolution

Catechism

- P** The Lord's Prayer, the Second Petition
- C** **Thy kingdom come.**
- P** What does this mean?
- C** **The kingdom of God certainly comes by itself without our prayer, but we pray in this petition that it may come to us also.**
- P** How does God's kingdom come?
- C** **God's kingdom comes when our heavenly Father gives us His Holy Spirit, so that by His grace we believe His holy Word and lead godly lives here in time and there in eternity.**

Introit (Ps. 85:1, 7, 9, 11; antiphon: Jer. 29:11a, 12)

[P] I know the plans I have for you, declares the LORD,*
plans for wholeness and not for evil.

[C] LORD, you were favourable to your land;*
you restored the fortunes of Jacob.

[P] Show us your steadfast love, O LORD,*
and grant us your salvation.

[C] Surely his salvation is near to those who
fear him,*
that glory may dwell in our land.

[P] Faithfulness springs up from the ground,*
and righteousness looks down from the
sky.

[C] ♦ *Glory be to the Father and to the Son*
and to the Holy Spirit,
as it was in the beginning,*
is now, and will be forever. Amen*
I know the plans I have for you, declares
the LORD,*
plans for wholeness and not for evil.

Kyrie

Gloria in Excelsis

Salutation and Collect of the Day

O Lord, absolve Your people from their offences that from the bonds of our sins, which by reason of our frailty we have brought upon ourselves, we may be delivered by Your bountiful goodness; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

The Readings

Render to God the things of God

When confronted with the civic duty of paying taxes, our Lord Jesus, Wisdom incarnate, walked “*in the way of righteousness, in the paths of justice*” (Prov. 8:20) and discerned that wisdom “*is better than jewels*” and “*better than gold, even fine gold*” (Prov. 8:11, 19). When we set our minds on earthly things, such as wealth and passing glory, our “*end is destruction*” (Phil. 3:19). However, our humble and prudent Lord has rendered “*to God the things that are God’s*” (Matt. 22:21), namely, perfect fear, love, and trust, as well as the complete sacrifice for our sin. In so doing, He also rendered to Caesar the things of honour and justice, submitting to the law of the land that put Him on the cross. The true “*riches and honour are with [Him],*” because “*enduring wealth and righteousness*” (Prov. 8:18) are found in our heavenly citizenship from which “*we await a Saviour, the Lord Jesus Christ.*” He “*will transform our lowly body to be like his glorious body, by the power that enables him even to subject all things to himself*” (Phil. 3:20-21).

Old Testament Reading—Proverbs 8:11–22

- ¹¹ Wisdom is better than jewels,
and all that you may desire cannot compare with her.
- ¹² “I, wisdom, dwell with prudence,
and I find knowledge and discretion.
- ¹³ The fear of the LORD is hatred of evil.
Pride and arrogance and the way of evil
and perverted speech I hate.
- ¹⁴ I have counsel and sound wisdom;
I have insight; I have strength.
- ¹⁵ By me kings reign,
and rulers decree what is just;
- ¹⁶ by me princes rule,
and nobles, all who govern justly.
- ¹⁷ I love those who love me,
and those who seek me diligently find me.
- ¹⁸ Riches and honour are with me,
enduring wealth and righteousness.
- ¹⁹ My fruit is better than gold, even fine gold,
and my yield than choice silver.
- ²⁰ I walk in the way of righteousness,
in the paths of justice,
- ²¹ granting an inheritance to those who love me,
and filling their treasuries.
- ²² “The LORD possessed me at the beginning
of his work,
the first of his acts of old.”

Gradual (*Ps. 44:7–8*)

C You have saved us from our foes*
and have put to shame those who hate us.
In God we have boasted continually,*
and we will give thanks to your name
forever.

Epistle Reading—Philippians 3:17–21

¹⁷ Brothers, join in imitating me, and keep your eyes on those who walk according to the example you have in us. ¹⁸ For many, of whom I have often told you and now tell you even with tears, walk as enemies of the cross of Christ. ¹⁹ Their end is destruction, their god is their belly, and they glory in their shame, with minds set on earthly things. ²⁰ But our citizenship is in heaven, and from it we await a Saviour, the Lord Jesus Christ, ²¹ who will transform our lowly body to be like his glorious body, by the power that enables him even to subject all things to himself.

Alleluia and Verse (Ps. 115:11)

C Alleluia! You who fear the LORD, trust in the LORD! He is their help and their shield. Alleluia!

Gospel Reading—Matthew 22:15–22

P The Holy Gospel according to St. Matthew, the twenty-second chapter.

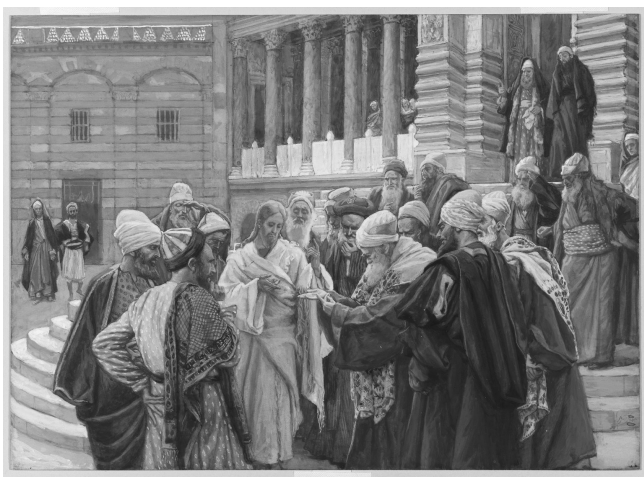
G Glory to You, O Lord.

¹⁵Then the Pharisees went and plotted how to entangle him in his words. ¹⁶And they sent their disciples to him, along with the Herodians, saying, “Teacher, we know that you are true and teach the way of God truthfully, and you do not care about anyone’s opinion, for you are not swayed by appearances. ¹⁷Tell us, then, what you think. Is it lawful to pay taxes to Caesar, or not?” ¹⁸But Jesus, aware of their malice, said, “Why put me to the test, you hypocrites? ¹⁹Show me the coin for the tax.” And they brought him a denarius. ²⁰And Jesus said to them, “Whose likeness and inscription is this?” ²¹They said, “Caesar’s.” Then he said to them, “Therefore render to Caesar the things that are Caesar’s, and to God the things that are God’s.” ²²When they heard it, they marvelled. And they left him and went away.

P This is the Gospel of the Lord.

G Praise be to You, O Christ

The Nicene Creed



Hymn: Who Trusts in God

1. Who trusts in God, a strong a - bode In
2. Though Sa-tan's wrath be - set our path, And
3. In all the strife of mor-tal life Our
heaven and earth pos - sess - es; Who
world - ly scorn as - sail us, While
feet shall stand se - cure - ly; Temp-
looks in love to Christ a - bove, No
Thou art near we will not fear, Thy
ta - tion's hour shall lose its power, For
fear his heart op - press - es. In
strength shall nev - er fail us: Thy
Thou shalt guard us sure - ly. O
Thee a - lone, dear Lord, we own Sweet
rod and staff shall keep us safe, And
God, re - new, with heav'n - ly dew, Our
hope and con - sol - a - tion; Our
guide our steps for - ev - er; Nor
bo - dy, soul, and spir - it, Un -
shield from foes, our balm for woes, Our
shades of death, nor hell be - neath, Our
til we stand at Thy right hand, Through
great and sure sal - va - tion.
souls from Thee shall sev - er.
Je - sus' sav - ing mer - it.

*Text: v.1: Joachim Magdeburg (1525–c. 1587); v.2 & 3: anon.
tr. Benjamin H. Kennedy (1804–99), alt.
Music: Claudin de Sermisy (c. 1490–1562)*

Sermon

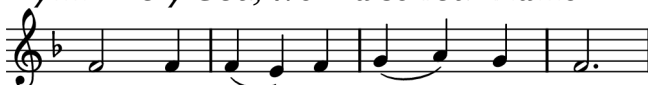
The Offertory

Offering

Prayer of the Church

The Service of the Sacrament

Hymn: Holy God, We Praise Your Name



1. Ho - ly God, we praise your name;
2. Hark, the glad ce - les - tial hymn
3. Lo, the a - pos - tol - ic train
4. Ho - ly Fath - er, ho - ly Son,



Lord of all, we bow be - fore you.
An - gel choirs a - bove are rais - ing;
Joins your sac - red name to hal - low;
Ho - ly Spir - it, three we name you,



Saints on earth your rule ac - claim;
Cher - ub - im and ser - aph - im,
Proph - ets swell the glad re - frain,
Though in es - sence on - ly one;



All in heaven a - bove ad - ore you.
In un - ceas - ing chor - us prais - ing,
And the white-robed mar - tyrs fol - low;
Un - di - vid - ed God, we claim you,



In - fin - ite your vast do - main;
Fill the heavens with sweet ac - cord:
and from morn to set of sun,
And, ad - or - ing, bend the knee



Ev - er - last - ing is your reign.
"Ho - ly, ho - ly, ho - ly Lord!"
through the church the song goes on.
While we own the mys - te - ry.

Text: Ignace Franz (1719–1790); tr. Clarence Walworth (1820–1900)
Music: Katholisches Gesangbuch (1774)

IN OUR PRAYERS

ELCE

St. Andrew's Lutheran Church, Pr. Van Fossan;
ELCE Board for Overseas Missions

The Church of God

Lutherans in Africa, Pr. James May; Holland
Road Baptist Church

A READING FROM THE BOOK OF CONCORD
THE APOLOGY OF THE AUGSBURG CONFESSION
ARTICLE XVI: POLITICAL ORDER

... Christ's kingdom allows us outwardly to use legitimate political ordinances of every nation in which we live, just as it allows us to use medicine or the art of building, or food, drink, and air. Neither does the Gospel offer new laws about the public state, but commands that we obey present laws, whether they have been framed by heathens or by others. It commands that in this obedience we should exercise love. ... Our theologians have written more fully about these subjects. They have done so because the monks spread many deadly opinions in the Church. They called holding property in common the governance of the Gospel. They said that not holding property, or not acquitting oneself at law, were evangelical counsels. These opinions greatly cloud over the Gospel and the spiritual kingdom and are dangerous to the commonwealth. For the Gospel does not destroy the state or the family, but rather approves them and asks us obey them as a divine ordinance, not only because of punishment, but also on account of conscience.

... The Gospel does not introduce laws about the public state, but is the forgiveness of sins and the beginning of a new life in the hearts of believers. Besides, the Gospel not only approves outward governments, but also subjects us to them (Romans 13:1). In a similar way we have been necessarily placed under the laws of seasons, the changes of winter and summer, as divine ordinances. The Gospel forbids private remedy. Christ instils this often so that the apostles do not think they should seize the governments from those who held otherwise, just as the Jewish people dreamed about the kingdom of the Messiah. Christ did this so that the apostles might know they should teach that the spiritual kingdom does not change the public state. ... the Gospel brings eternal righteousness to hearts, while it outwardly approves the public state.

paragraphs 54–60

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**God willing, the next service
will be held on
9 December 2012 at 4.30pm**