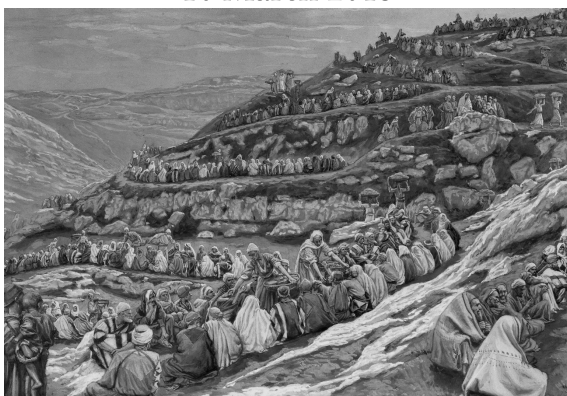


# Brighton Lutheran Mission



*Laetare*  
Fourth Sunday in Lent  
10 March 2013



*brightonlutherans.wordpress.com*

Pastor Tapani Simojoki  
Tel: 01329 822832  
Mobile: 07825 447475  
E-mail: [pastor@oslc.org.uk](mailto:pastor@oslc.org.uk)

---

**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: Open Now the Gates of Beauty***



1. Op - en now thy gates of beau - ty;
2. Gra - cious God, I come be - fore Thee;
3. Here Thy praise is glad - ly chant - ed;
4. Thou my faith in - crease and quick - en;



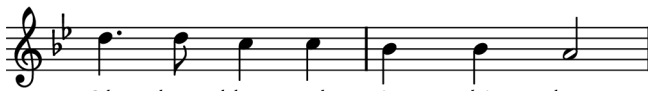
Zi - on, let me en - ter there,  
Come Thou al - so un - to me.  
Here Thy seed is du - ly sown.  
Let me keep Thy gift di - vine,



Where my soul in joy - ful du - ty  
Where we find Thee and ad - ore Thee  
Let my soul, where it is plant - ed,  
How - so - e'er temp - ta - tion thick - en;



Waits for Him who an - swers prayer.  
There a heav'n on earth must be.  
Bring forth pre - cious sheaves a - lone,  
May Thy Word still o'er me shine



Oh, how bless - ed is this place,  
To my heart, O en - ter Thou;  
So that all I hear may be  
As my guid - ing star through life,



Filled with so - lace, light, and grace!  
Let it be Thy tem - ple now!  
Fruit - ful un - to life in me.  
As my com - fort in the strife.

5. Speak, O God, and I will hear Thee,  
 Let Thy will be done indeed.  
 May I undisturbed draw near Thee  
 While Thou dost Thy people feed.  
 Here of life the fountain flows;  
 Here is balm for all our woes.

*Text: Benjamin Schmolck (1672–1737); tr. Catherine Winkworth (1827–78)*

*Music: Joachim Neander (1650–80)*

## ***Confession and Absolution***

### ***Catechism***

**P** The Lord’s Prayer, the Sixth Petition

**C** And lead us not into temptation.

**P** What does this mean?

**C** God tempts no one. We pray in this petition that God would guard and keep us so that the devil, the world, and our sinful nature may not deceive us or mislead us into false belief, despair, and other great shame and vice. Although we are attacked by these things, we pray that we may finally overcome them and win the victory.

**Introit** (*Ps.* 122:1–2, 6, 8; *antiphon: Isaiah* 66:10a, 11a)

**A** Rejoice with Jerusalem, and be glad for her,\*  
 all you who love her;  
 that you may nurse and be satisfied\*  
 from her consoling breast.

**C** I was glad when they said to me,\*  
 “Let us go to the house of the LORD!”

**A** Our feet have been standing\*  
 within your gates, O Jerusalem!

**C** Pray for the peace of Jerusalem!\*  
 “May they be secure who love you!”

**A** For my brothers and companions’ sake\*  
 I will say, “Peace be within you!”

**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**

**A** Rejoice with Jerusalem, and be glad for her,\*  
 all you who love her;

**C** that you may nurse and be satisfied\*  
 from her consoling breast.

### ***Kyrie***

#### ***Salutation and Collect of the Day***

Almighty God, our heavenly Father, Your mercies are new every morning; and though we deserve only punishment, You receive us as Your children and provide for all our needs of body and soul. Grant that we may heartily acknowledge Your merciful goodness, give thanks for all Your benefits, and serve You in willing obedience; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

## The Readings

### *The Lord Feeds His People*

The Lord provided bread from heaven for His people in the wilderness (Ex. 16:2–21). Now He who is Himself the living bread from heaven miraculously provides bread for the five thousand (John 6:1–15). This takes place near the time of the Passover, after a great multitude had followed Jesus across the sea, and when He went up on a mountain. Seen in this way, Jesus is our new and greater Moses, who releases us from the bondage of Mount Sinai and makes us free children of the promise (Gal. 4:21–31). Five loaves become twelve baskets—that is, the five books of Moses find their goal and fulfilment in Christ, whose people continue steadfastly in the doctrine and fellowship of the twelve apostles, and in the breaking and receiving of the bread of life, which is the body of Christ together with His precious blood, and in the prayers (Acts 2:41–47). So it is that God’s people “*shall not hunger or thirst*” (Is. 49:8–13). For He abundantly provides for us in both body and soul.

### **Old Testament Reading—Exodus 16:2–21**

<sup>2</sup>And the whole congregation of the people of Israel grumbled against Moses and Aaron in the wilderness, <sup>3</sup>and the people of Israel said to them, “Would that we had died by the hand of the LORD in the land of Egypt, when we sat by the meat pots and ate bread to the full, for you have brought us out into this wilderness to kill this whole assembly with hunger.”

<sup>4</sup>Then the LORD said to Moses, “Behold, I am about to rain bread from heaven for you, and the people shall go out and gather a day’s portion every day, that I may test them, whether they will walk in my law or not. <sup>5</sup>On the sixth day, when they prepare what they bring in, it will be twice as much as they gather daily.”

<sup>6</sup>So Moses and Aaron said to all the people of Israel, “At evening you shall know that it was the LORD who brought you out of the land of Egypt, <sup>7</sup>and in the morning you shall see the glory of the LORD, because he has heard your grumbling against the LORD. For what are we, that you grumble against us?” <sup>8</sup>And Moses said, “When the LORD gives you in the evening meat to eat and in the morning bread to the full, because the LORD has heard your grumbling that you grumble against him—what are we? Your grumbling is not against us but against the LORD.” <sup>9</sup>Then Moses said to Aaron, “Say to the whole congregation of the people of Israel, ‘Come near before the LORD, for he has heard your grumbling.’”

<sup>10</sup>And as soon as Aaron spoke to the whole congregation of the people of Israel, they looked toward the wilderness, and behold, the glory of the LORD appeared in the cloud. <sup>11</sup>And the LORD said to Moses, <sup>12</sup>“I have heard the grumbling of

the people of Israel. Say to them, ‘At twilight you shall eat meat, and in the morning you shall be filled with bread. Then you shall know that I am the LORD your God.’”

<sup>13</sup>In the evening quail came up and covered the camp, and in the morning dew lay around the camp. <sup>14</sup>And when the dew had gone up, there was on the face of the wilderness a fine, flake-like thing, fine as frost on the ground. <sup>15</sup>When the people of Israel saw it, they said to one another, “What is it?” For they did not know what it was. And Moses said to them, “It is the bread that the LORD has given you to eat. <sup>16</sup>This is what the LORD has commanded: ‘Gather of it, each one of you, as much as he can eat. You shall each take an omer, according to the number of the persons that each of you has in his tent.’” <sup>17</sup>And the people of Israel did so. They gathered, some more, some less. <sup>18</sup>But when they measured it with an omer, whoever gathered much had nothing left over, and whoever gathered little had no lack. Each of them gathered as much as he could eat. <sup>19</sup>And Moses said to them, “Let no one leave any of it over till the morning.” <sup>20</sup>But they did not listen to Moses. Some left part of it till the morning, and it bred worms and stank. And Moses was angry with them. <sup>21</sup>Morning by morning they gathered it, each as much as he could eat; but when the sun grew hot, it melted.

**Gradual** (*Ps. 122:1, 7*)

**☐ I was glad when they said to me,\***

**“Let us go to the house of the LORD!”**

**Peace be within your walls\***

**and security within your towers!**

**Epistle Reading—Galatians 4:21–31**

<sup>21</sup>Tell me, you who desire to be under the law, do you not listen to the law? <sup>22</sup>For it is written that Abraham had two sons, one by a slave woman and one by a free woman. <sup>23</sup>But the son of the slave was born according to the flesh, while the son of the free woman was born through promise. <sup>24</sup>Now this may be interpreted allegorically: these women are two covenants. One is from Mount Sinai, bearing children for slavery; she is Hagar. <sup>25</sup>Now Hagar is Mount Sinai in Arabia; she corresponds to the present Jerusalem, for she is in slavery with her children. <sup>26</sup>But the Jerusalem above is free, and she is our mother. <sup>27</sup>For it is written, “Rejoice, O barren one who does not bear; break forth and cry aloud, you who are not in labour! For the children of the desolate one will be more than those of the one who has a husband.” <sup>28</sup>Now you, brothers, like Isaac, are children of promise. <sup>29</sup>But just as at that time he who was born according to the

flesh persecuted him who was born according to the Spirit, so also it is now. <sup>30</sup> But what does the Scripture say? “Cast out the slave woman and her son, for the son of the slave woman shall not inherit with the son of the free woman.” <sup>31</sup> So, brothers, we are not children of the slave but of the free woman.

**Tract** (*Ps. 125:1–2, 5b*)

**A** Those who trust in the LORD are like Mount Zion,\*  
which cannot be moved, but abides forever.

**C** As the mountains surround Jerusalem,  
so the LORD surrounds his people,\*  
from this time forth and forevermore.  
Peace be upon Israel!

**Gospel Reading—John 6:1–15**

**L** The ✠ holy Gospel according to St. John, the sixth chapter.

**C** Glory be to You, O Lord.

After this Jesus went away to the other side of the Sea of Galilee, which is the Sea of Tiberias. <sup>2</sup> And a large crowd was following him, because they saw the signs that he was doing on the sick. <sup>3</sup> Jesus went up on the mountain, and there he sat down with his disciples. <sup>4</sup> Now the Passover, the feast of the Jews, was at hand.

<sup>5</sup> Lifting up his eyes, then, and seeing that a large crowd was coming toward him, Jesus said to Philip, “Where are we to buy bread, so that these people may eat?” <sup>6</sup> He said this to test him, for he himself knew what he would do. <sup>7</sup> Philip answered him, “Two hundred denarii would not buy enough bread for each of them to get a little.” <sup>8</sup> One of his disciples, Andrew, Simon Peter’s brother, said to him, <sup>9</sup> “There is a boy here who has five barley loaves and two fish, but what are they for so many?” <sup>10</sup> Jesus said, “Have the people sit down.” Now there was much grass in the place. So the men sat down, about five thousand in number. <sup>11</sup> Jesus then took the loaves, and when he had given thanks, he distributed them to those who were seated. So also the fish, as much as they wanted. <sup>12</sup> And when they had eaten their fill, he told his disciples, “Gather up the leftover fragments, that nothing may be lost.” <sup>13</sup> So they gathered them up and filled twelve baskets with fragments from the five barley loaves left by those who had eaten.

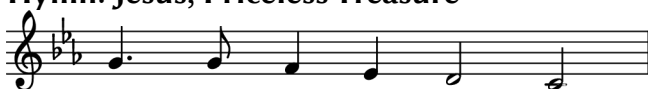
<sup>14</sup> When the people saw the sign that he had done, they said, “This is indeed the Prophet who is to come into the world!” <sup>15</sup> Perceiving then that they were about to come and take him by force to make him king, Jesus withdrew again to the mountain by himself.

**P** This is the Gospel of the Lord.

**C** Praise be to You, O Christ

## *The Nicene Creed*

### Hymn: Jesus, Priceless Treasure



1. Je - sus, price - less treas - ure,
2. In Thine arms I rest me;
3. Sa - tan, I de - fy thee;
4. Hence, all earth - ly treas - ure!



Fount of pur - est pleas - ure,  
Foes who would mo - lest me  
Death, I now de - cry thee;  
Je - sus is my pleas - ure,



Tru - est friend to me.  
Can - not reach me here.  
Fear, I bid thee cease.  
Je - sus is my choice.



Ah, how long in an - guish  
Though the earth be shak - ing,  
World, thou shalt not harm me  
Hence all emp - ty glo - ry!



Shall my spir - it lan - guish,  
Ev' - ry heart be quak - ing,  
Nor thy threats a - larm me  
Naught to me the sto - ry



Yearn - ing, Lord, for Thee?  
Je - sus calms my fear.  
While I sing of peace.  
Told with tempt - ing voice.



Thou art mine, O Lamb di - vine!  
Light - nings flash And thun - der crash;  
God's great pow'r Guards ev' - ry hour;  
Pain or loss, Or shame or cross



I will suf - fer naught to hide Thee,  
yet, though sin and hell as - sail me,  
Earth and all its depths ad - ore Him,  
Shall not from my Sa - viour move me



Naught I ask be - side Thee.  
Je - sus will not fail me.  
Si - lent bow be - fore Him.  
Since He deigns to love me.

5. Evil world, I leave thee;  
 Thou canst not deceive me,  
 Thine appeal is vain.  
 Sin that once did blind me,  
 Get thee far behind me,  
 Come not forth again.  
 Past thy hour,  
 O pride and pow'r;  
 Sinful life, thy bonds I sever,  
 Leave thee now forever.
6. Hence, all fear and sadness!  
 For the Lord of gladness,  
 Jesus, enters in.  
 Those who love the Father,  
 Though the storms may gather,  
 Still have peace within.  
 Yea, what e'er  
 I here must bear,  
 Thou art still my purest pleasure,  
 Jesus, priceless treasure!

*Text: Johann Franck (1618–77); tr. Catherine Winkworth (1827–78)*

*Music: Johann Crüger (1598–1662)*

## Sermon

### *The Offertory*

### Offering

### *Prayer of the Church*

### *Hymn: O Living Bread from Heaven*



1. O Liv - ing Bread from heav - en, How
2. My Lord, You here - have led me To
3. You gave me all I want - ed; This
4. Lord, grant me then, thus strength - ened With



well You feed Your guest! The gifts that You have  
 this most ho - ly place And with Your-self have  
 food can death des - troy. And You have free - ly  
 heav'n-ly food, while here My course on earth is

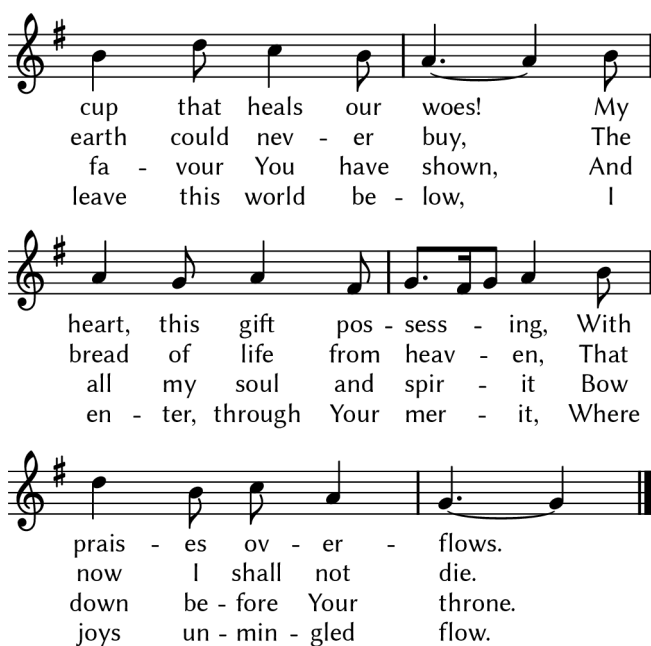


giv - en Have filled my heart with  
 fed me The treas - ures of Your  
 gran - ted The cup of end - less  
 length - ened, To serve with ho - ly



rest. Oh, won-drous food of bless - ing, Oh,  
 grace; For You have free-ly giv - en What  
 joy. My Lord, I do not mer - it The  
 fear. And when You call my spir - it To





cup that heals our woes! My  
earth could nev - er buy, The  
fa - vour You have shown, And  
leave this world be - low, I

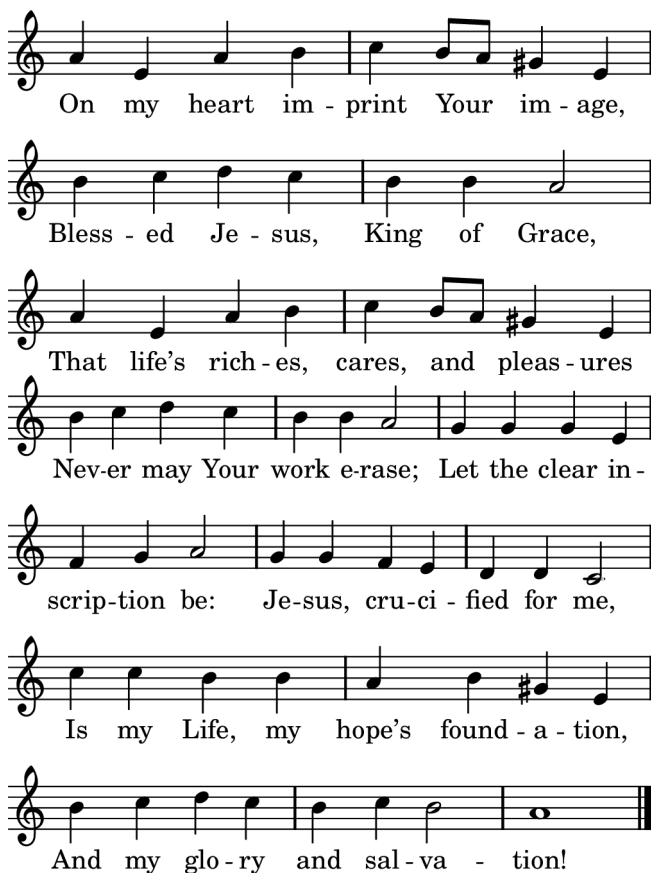
heart, this gift pos - sess - ing, With  
bread of life from heav - en, That  
all my soul and spir - it Bow  
en - ter, through Your mer - it, Where

prais - es ov - er - flows.  
now I shall not die.  
down be - fore Your throne.  
joys un - min - gled flow.

*Text: Johann Rist (1607–67); tr. Catherine Winkworth (1827–78)*  
*Music: Musae Sioniae, vol. 7 (1609)*

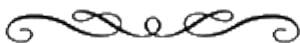
## ***The Service of the Sacrament***

### ***Hymn: On My Heart Imprint Your Image***



On my heart im - print Your im - age,  
Bless - ed Je - sus, King of Grace,  
That life's rich - es, cares, and pleas - ures  
Nev - er may Your work e - rase; Let the clear in -  
scrip - tion be: Je - sus, cru - ci - fied for me,  
Is my Life, my hope's found - a - tion,  
And my glo - ry and sal - va - tion!

*Text: Hans Kingo (1634–1703); tr. Peer O. Strömme (1856–1921)*  
*Music: Johann Balthasar König (1691–1758)*



## **IN OUR PRAYERS**

Oxford Lutheran Mission, Pr. Quirk; Pr. Smith;  
ELCE Central Office; Lutherans in Africa, Pr.  
James May; Holland Road Baptist Church, Pr.  
David Treneer; Claire (leukemia)

# A READING FROM THE BOOK OF CONCORD

## THE LARGE CATECHISM

### ARTICLE V: THE SACRAMENT OF THE ALTAR

“Now, what is the Sacrament of the Altar?”

Answer, “It is the true body and blood of our Lord Jesus Christ, in and under the bread and wine, which we Christians are commanded by Christ’s Word to eat and to drink.” Just as we have said that Baptism is not simple water, so here also we say that though the Sacrament is bread and wine, it is not mere bread and wine, such as are ordinarily served at the table. But this is bread and wine included in, and connected with, God’s Word.

It is the Word, I say, that makes and sets this Sacrament apart. So it is not mere bread and wine, but is, and is called, Christ’s body and blood. For it is said, “When the Word is joined to the element or natural substance, it becomes a Sacrament.” This saying of St. Augustine is so properly and so well put that he has scarcely said anything better. The Word must make a Sacrament out of the element, or else it remains a mere element. Now, it is not the word or ordinance of a prince or emperor. But it is the Word of the grand Majesty, at whose feet all creatures should fall and affirm it is as He says, and accept it with all reverence, fear, and humility.

With this Word you can strengthen your conscience and say, “If a hundred thousand devils, together with all fanatics, should rush forward, crying, ‘How can bread and wine be Christ’s body and blood?’ and such, I know that all spirits and scholars together are not as wise as is the Divine Majesty in His little finger”. Now here stands Christ’s Word, “Take, eat; this is My body ... Drink of it, all of you; this is My blood of the new testament,” and so on. Here we stop to watch those who will call themselves His masters and make the matter different from what He has spoken. ... What Christ’s lips say and speak, so it is. He can never lie or deceive.

Paragraph 8–13

Condensed quotation from CONCORDIA: THE LUTHERAN CONFESSIONS, copyright © 2005, 2006 by Concordia Publishing House. Used by permission. All rights reserved.

**God willing, the next service will be  
held on 14 April 2013 at 4.30pm**

**The next mid-week Bible study  
will be on Friday 22 March at 3pm.**

**Brighton Lutheran Mission  
at Holland Road Baptist Church**

**Divine Service**

4.30 pm — every second Sunday of the month

**Bible Study**

After the service and

3 pm — every fourth Friday of the month