

**BULLETIN FOR TRINITY MARBURG, ST JOHN'S MINDEN,
OUR SAVIOUR LOWOOD.**

11th Sunday after Pentecost 20th August 2017.

Closed Communion

The A.E.L.C upholds the historical, biblical and Lutheran practice of closed communion. Therefore we ask that only A.E.L.C members come forward for communion.

Matthew 15:21-28.

HYMNS: 219, 222, 319, 420, 292, 426.

INTROIT: Psalm 67.

P May God be gracious to us and bless us!

C **May He make His face shine on us**

P that Your way may be known on the earth,

C **and Your salvation among all nations!**

P Let the peoples praise You, O God!

C **Let all the peoples praise You!**

P Let the nations be glad and shout for joy! For You will judge the peoples justly,

C **and You will lead the nations on the earth.**

P O God! Let all the peoples praise You!

C **Let the peoples praise You,**

P The earth has produced its yield.

C **God, our God, will bless us.**

All: **God will bless us, and all the ends of the earth will fear Him.**

COLLECT: Almighty and everlasting Father, You give Your children many blessings even though we are undeserving. In every trial and temptation grant us steadfast confidence in Your loving kindness and mercy; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever. **Amen.**

READINGS:

Old Testament: Isaiah 56:1, 6-8.

Epistle: Romans 11:1-2a, 13-15, 28-32.

Gospel: Matthew 15:21-28.

The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with you all Amen.

Be constant in prayer.

Be constant in prayer. This is spoken in opposition to those who only read the Psalms without any heart. And we must be on our guard that the prayers in church in our day do not become more of a hindrance than a help. First, because we offend God more by reading them when our heart is not in it, as He says: “This people honors Me with their lips, etc.” (Matt. 15:8; Mark 7:6; Is. 29:13). Second, because we are deceived and made secure by the appearance of these things, as if we had truly prayed properly. And thus we never become really attached to the desire for true prayer, but when we pray these things, we think that we have prayed and are in need of nothing more. This is a terrible danger. And in return for these things we then at our leisure and in security consume the income and the pensions and subsidies of the people!

This is the reason why he inserted the word “constant,” a great watchword that must be noted and respected by all, and especially by clerics. For this word signifies that we must put real work into our praying. And it is not in vain. For as the ancient fathers have said: “There is no work like praying to God.”³⁶ Therefore when a man wants to enter the priesthood, he must first consider that he is entering a work which is harder than any other, namely, the work of prayer. For this requires a subdued and broken mind and an elevated and victorious spirit. But at this point the lawyers introduce a nice explanation, that to pray the hours is not commanded, but rather to “read” them or to “say” them is. For in this manner they encumber the canon law with words and snore on in peace. But even if we omit the canonical hours, we need to say something about prayer.

Prayer is of two kinds. There is the vocal prayer,³⁷ of which it is presently the custom to say that a virtual intention is sufficient—a nice little cover for laziness and negligence! For on the basis of this, in the first place, they must by force tear from themselves the good intention, and then being satisfied with this they immediately give up every other attempt.

And in this type of prayer there is a threefold attentiveness: the material, or sensual, attentiveness, whereby one pays attention only to the words, as monks and others, such as simple lay people do, who do not understand even the Lord’s Prayer. And this is real prayer no more than material is the real thing, that is, according to its own nature it is not prayer in the proper sense of the word, but only in an extrinsic sense, by which every other good work can be called prayer. To pray in this way is merely to perform an act of obedience which makes it pleasing to God. Such prayer is not to be despised, because in addition to this, that it is a work of obedience, it is good in many other ways. First, because it drives away the devil, even if the prayer is only recited in the simplicity of the heart, that is, if “it is sung in the spirit” (1 Cor. 14:15) and thus brings the Holy Spirit to us. This is symbolized in David’s playing the harp before Saul. For the devil cannot endure even having the Word of God read, as we know from many examples. 1 Cor. 14:2: “For one who speaks in a tongue speaks to God.” Second, because the divine Word by nature affects the soul, even if it is not understood. For it is a Word of grace, as we read in Ps. 45:2: “Grace is poured upon your lips.” Likewise: “Your lips distil nectar” (Song of Sol. 4:11). Third, it gives to the intellect and the emotions an occasion which they would not have otherwise, as we see it symbolized in the minstrel of Elisha.³⁸ Fourth, although many people who pray this way do not have the full emotional effect of these words, yet they often have a common and elevated spirit toward God.

There is also the intellectual attentiveness, whereby one gives attention to the sense and meaning of the words. The better educated cared and intelligent must pay attention to this, for each must pay his talent to God.

Then there is the spiritual or emotional attentiveness, whereby one is attentive to the emotional or spiritual effect of the words, as when one laments with those who lament, rejoices with those who rejoice, shouts for joy with those who are shouting for joy, and accommodates himself to every movement of the words. This is true prayer. Of these two points the apostle says, 1 Cor. 14:15: "I will sing with the spirit, and I will sing with the mind also." By using the expression to "sing with the spirit" he is calling attention to the sensual attentiveness, apart from the intellectual attentiveness, and yet intimately connected with the emotional attentiveness, as in the case of devout nuns and uneducated people. By using the expression "to sing with the mind" he is describing the intellectual attentiveness, which can be aroused both without the spirit as well as with the spirit. The mental prayer is the ascent of the mind, as well as the spirit, to God. This is the prayer of which he is speaking when he says: "Be constant in prayer." In this passage he is emphasizing that Christians ought to engage in frequent as well as diligent prayer. For "to be constant" means not only to take a great deal of time, but also to urge, to incite, to demand. For just as there is no work which for Christians ought to be more frequent, so no other work that requires more labor and effort and therefore is more efficacious and fruitful. For here "the kingdom of heaven has suffered violence, and men of violence take it by force" (Matt. 11:12). For prayer in my opinion is a constant violent action of the spirit as it is lifted up to God, as a ship is driven upward against the power of the storm. This is why it is said of blessed Martin to his credit that he had an unconquerable spirit because he never released it from prayer.³⁹

This violence decreases and disappears, to be sure, whenever the Spirit draws and carries our heart upward by grace, or surely, when a present and major anxiety compels us to take refuge in prayer. And without these two factors, prayer becomes a most difficult and tedious thing. But its effect is tremendous. For true prayer is omnipotent, as our Lord says: "For everyone who asks receives, etc." (Matt. 7:8). Thus we must all practice violence and remember that he who prays is fighting against the devil and the flesh.

Luther's Works Volume 25 Lectures on Romans chapter 12

500th Anniversary celebrations of the Lutheran Reformation 2017

*MOVIE NIGHT FRIDAY 22nd September at Marburg. *Time to be advised.* Feature, "The Luther Movie", bring a friend, bring your neighbour.

*REFORMATION HYMN SINGING SATURDAY 21st of OCTOBER bring/share at Minden arriving at 5pm to start the meal by 5.30pm.

*REFORMATION BRING/SHARE COMBINED SERVICE on the 29th October at 10am AUSBIGNY Darling Downs. There will not be a local Service here in our Parish as I will be Preaching there on the day.

> Divine Service 27th August (Green)

9am Saint John's Minden.

Readings: Psalm 138

12th Sunday of Pentecost

Old Testament: Isaiah 51:1-6

Epistle: Romans 11:33-12:8

Hymns: 818, 645, 909, 576, 628, 644.

Gospel: Matthew 16:13-20.

> Just a reminder to those who have copies of the LSB hymnal to bring them to a Minden Services to help out with numbers.

> Divine Service 3rd September (Green)

9am Our Saviour Logwood

Readings : Psalm 26

13th Sunday after Pentecost

Old Testament: Jeremiah 15:15-21

Bible study/ bring and share.

Epistle: Romans 12:9-21

Hymns: 266, 112, 171, 339, 295 ,346.

Gospel: Matthew 16:21-28

Trivia on Amos.

> Mid week Bible study on August the 17th at Lowood 10am bring and share, Trivia on the book of 1 John.

> Our next Seminary meeting will be on the 9th of September at Troys Rd at 10am.

> Our next CoC meeting will be held at Troys Rd 10am on Saturday the 14th of October.

> New re printed copies of God's Eternal Word Bibles are now available for purchase at \$65 each. Please see Pastor.

> For those who have asked for a bank account to place their offerings electronically:

Trinity Marburg BSB: 633000. Account No: 146106893.

St John's Minden BSB: 633000. Account No: 135053577.

Our Saviour Lowood BSB 633000. Account No: 159171487.

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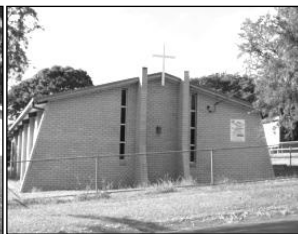
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