

DARLING DOWNS PARISH OF THE AELC
TRINITY OAKEY, ST PAUL'S GREENWOOD, ST JOHN'S AUBIGNY,
BETHLEHEM TOOWOOMBA

23 June 2019

Bulletin for the 2nd Sunday after Pentecost

HYMNS: 498 156 241 848 375 446 v.1

INTROIT: O LORD, how many my enemies have become! Many are rising up against me. Many are saying about my soul, "He has no salvation in God."
Nevertheless, You, O LORD, are a Shield for me, and my Glory, and You lift my head high. With my voice I was calling to the LORD, and He answered me from His holy mountain. I have lain down and gone to sleep. I have awoken. For the LORD continues to support me. I shall not be afraid of the tens of thousands of people who have taken positions against me on all sides. Arise, O LORD! Save me, O my God! For You have struck all my enemies on the cheek. You have smashed the teeth of wicked people.

Salvation belongs to the LORD. May Your blessing be on Your people!

Psalm 3

COLLECT: O God, You have prepared for those who love You such good things as surpass our understanding. Cast out all sins and evil desires from us, and pour into our hearts Your Holy Spirit to guide us into all blessedness; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and for ever. Amen.

READINGS: Isaiah 65:1-9 "I will bring forth offspring from Jacob"

Galatians 3:23-4:7 You are no longer a slave, but a son

Luke 8:26-39 Jesus heals a demon-possessed man

SERMON: Isaiah 65:1-2 Don't be rebellious!

¹ "I have let Myself be searched for by those who have not been asking for Me. I have let Myself be found by those who have not been looking for Me. I have been saying, 'Here I am! Here I am!' to a nation that has not been calling on My name. ² I have been stretching out My hands all day long to a stubborn people, who have been walking in a way that is not good and have been following their own plans.

The Lord's Supper has always been seen as a sign of unity between those who commune together at the Lord's table (1 Cor. 10:17). When Christians partake of the Lord's Supper in a church body that has a confession of faith, they thereby declare that they believe that they are one in faith with those who commune with them. Since people cannot honestly hold two differing confessions at the same time, they cannot honestly commune with those whose confession is in conflict with their own. If any do this nevertheless, they deny their own confession, and so deny Christ Himself (2 Cor. 6:14-18). **We ask visitors who are communicant members in a church not in fellowship with the AELC, or are not familiar with the AELC Statement of Faith, to refrain from communing today. If you have questions, please speak with the pastor after service.**

From the Lord's Prayer to the Pope's Prayer¹

A couple of years ago Pope Francis stated how he wanted to change the Lord's Prayer. It has now been reported that he has done it, at least for the Italian liturgy. Here we see the problem with the papacy.

The Pope objects to the Sixth Petition: "And lead us not into temptation." God doesn't tempt us, the Pope says, so he has had the wording changed to say, "do not let us fall into temptation."

This is being presented as just a correction of a faulty or misleading translation. But it isn't! Without going into all the details, "Lead us not into temptation" (Matthew 6:13) is an accurate translation of the Greek. In the Greek, the verb '*eisenekes*' can mean "lead," "bring in," or "carry in." As the Address of the prayer indicates, we make that petition of our Father in heaven. The traditional wording of the Lord's Prayer - asking God not to lead us into temptation - is accurate.

Most Bible translations render the Greek in similar ways. There are a few exceptions, including: "And do not cause us to be tempted" (Expanded Bible), and, "Keep us from being tempted" (Contemporary English Version). Those translations drift away from a strict literal translation.

Of course, the traditional wording by no means violates James 1:13, which says that God "*does not tempt anyone*." There is an abundance of commentary that explains this. For example, in Luther's Small Catechism:

What does this mean? 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.

¹ An edited version of an original article written by Gene Veith, Director of the Cranach Institute at Concordia Theological Seminary at Ft. Wayne, Indiana.

This is such a wonderful prayer, a plaintive request that we be spared the trials, testing, and temptation to which we are led into sometimes, as Scripture and experience show. However, by confessing God’s sovereignty, even over the course of these negative spiritual experiences, the petition discloses our faith in the midst of it all, that we are in God’s hands.

The Pope’s version, in contrast - “do not let us fall into temptation” - makes God passive and makes us passive. How do we “fall” into testing? Or trials? Or the spiritual depression of temptation? And if God does let us “fall,” what hope do we have then? Whereas if He is “leading” our lives, through the bad as well as the good, we have an abundance of hope.

What the Pope is doing is neither translating nor interpreting but asserting his authority over that of the text of Scripture.

Catholic theology teaches that its authority is both Scripture and the Magisterium - which “consists of the Pope and Bishops,” though ultimately the Pope. Catholic theology usually claims that there is one revelation from God, which both the Scriptures and the Popes testify to. In particular cases, one locus of authority may reveal one thing and the other locus of authority may reveal another, but they are not supposed to contradict each other. Extra-Biblical teachings such as the Veneration of Mary, Purgatory, and Indulgences rest on the authority of the Pope, but Catholic theologians insist that they are at least hinted at in the Bible. The interpretations might be strained - such as using Esther interceding for her people as a type of Mary - but the attempt is to “save the appearances” by denying any contradiction between Scripture and church teaching.

But Pope Francis, audaciously, is just imposing his authority over Scripture. He doesn’t like what the text says, so he presumes to just change what the text says!

In practice, this is what popes have always done. Their authority trumps that of Scripture. But most popes have maintained that this is not what they are doing. This pope, though, does it openly.

Catholics claim that the institution of the papacy protects the church from constantly changing its teachings due to individual interpretations of Scripture, in contrast, they say, to the multiplication of doctrines they see in Protestantism. This is indeed a problem in Protestantism. Hardly a year goes by without someone claiming that all of Christian history has gotten it wrong, but that now this new teacher can explain what Jesus really meant.

But, rather, the papacy, having an ever-changing sequence of human beings with infallible authority over the church, makes doctrinal innovation possible. And those innovations become required and are institutionalised, becoming a fabric of the church and the piety of the faithful. All Catholics must believe what the Pope decrees.

In this particular case, not all Catholics have to alter the way they pray the “Our Father.” This change is in the influential Italian liturgy, though a new Italian translation of the Bible also uses the new wording. The wording used in other languages is up to the local bishops. The English-speaking bishops say that changing the English version is not on their to-do list. German speaking bishops have said the same. French bishops are making the change. Presumably, there will be flexibility in devotional practices.

Traditional Catholics are also objecting to the revision. But the whole business encapsulates just why Protestants and the Eastern Orthodox, find the institution of the papacy so problematic.

But here is the biggest problem: These are the words of Jesus! The Pope disagrees with the words of Jesus, so he presumes to correct Him. This is the Lord’s Prayer. It is not, and has never been, the pope’s prayer, and we have the very words of Jesus in the New Testament. It is those very words that the pope proposes to change. It is not only deeply problematic, it’s almost breathtaking.

Welcome to all worshipping with us today! May God bless our worship of Him by His serving of us!
 Pastor Peter Ziebell, Phone 0407583922.
 Email him at paziebell@gmail.com
 Weekly sermons and bulletins are available at www.aelc.org.au.
Please notify pastor of anyone who is unwell or in need of a visit.

COMING SERVICES

30 June 3 Pentecost	7 July 4 Pentecost	14 July 5 Pentecost
10.00am AUB HC Parish Service (Please note the time)	8.30am OAK HC 8.30am TMBA LR 9.30am AUB LR 10.00am GRN HC 9.00am MARBURG LR	10.00am Marburg HC. AELC Mission Day service and installation. 9.30am OAK LR
Sunday, 30 June		
READINGS: 1 Kings 19:9b-21; Galatians 5:1, 13-25; Luke 9:51-62		
HYMNS: 501 336 361 848 285 440		

ANNOUNCEMENTS

Next Sunday, 30 June. Please bring something along for a shared lunch. All loose collection will go to the parish treasury. After lunch, there will be an informal meeting of parish members to discuss a few ideas coming from Toowoomba regarding how the Downs Parish and Marburg Parish can best work together, plus an update on the Troys Road access problem from Main Roads.