Service Folder



Fourth Sunday after Trinity

July 9, 2017

**Emmanuel Lutheran Church**

4675 Bataan Memorial West

Las Cruces, New Mexico 88012

(575) 382-0220 (church office) / (575) 636-4988 (pastor cell)

www.GodWithUsLC.org

**Sts. Peter & Paul Lutheran Mission**

Silver City, New Mexico

www.peterandpaullutheran.org

Rev. Paul A. Rydecki, Pastor

member of the Evangelical Lutheran Diocese of North America (ELDoNA)

## ANNOUNCEMENTS

**Welcome!** Emmanuel is a liturgical, traditional, historical, evangelical, catholic, orthodox, confessional Lutheran congregation, in communion with the Evangelical Lutheran Diocese of North America (ELDoNA). We believe that the Bible is the very Word of God, inspired and without any errors. We confess the truth of Scripture according to the Lutheran Book of Concord of 1580, without exception or reservation. We observe the calendar of the traditional Church Year and follow the Historic Lectionary. We celebrate the Divine Service (also known as the Mass) every Sunday and on other festivals, and we welcome visitors to hear the Word of God with us.

 With regard to Holy Communion, we ask our visitors to respect our practice of *closed Communion*, which means that only communicant members of our congregation or of other congregations in communion with us are invited to commune at the Lord’s Table here, after they have been examined and absolved. Classes are offered throughout the year by the pastor so that those who are interested in joining our Communion fellowship have the opportunity to learn about the Christian faith and our confession of it.

**The Order of Service** is *The Order of Holy Communion* (page 15) from *The Lutheran Hymnal* (TLH). The Scriptures are read from the New King James Version (NKJV). The Propers (the parts that change from week to week) are noted on the following page of this Service Folder.

**Pastor on vacation.** Please note that, for the next two weeks, Pastor Rydecki will be out of town, so there will be no Bible class the next two Sundays. Please attend the Catechism Services on those Sundays, for a useful review of the Small Catechism, in support of one another and of Mr. Bernstein, who will be facilitating those services, and for the benefit of any visitors who may attend. In case of an emergency requiring pastoral care, call the pastor’s cell phone and be sure to leave a message, as he may temporarily be out of cell range. You may also contact Ray Bernstein at (575) 635-8721.

**EVENTS IN THE NEAR FUTURE…**

July 10 – 28 - Pastor on vacation / at ELDoNA family retreat

Sun., July 16 - ***No Sunday School or Bible Class***

* Catechism Service 10:15 AM

Sun., July 23 - ***No Sunday School or Bible Class***

* Catechism Service 10:15 AM

Sun., July 30 - Bible Class, 9 AM (no Sunday School)

* Divine Service 10:15 AM (Trinity 7)

**Weekly Small Catechism: The Creed, First Article, Part 2**

**PROPERS Trinity 4**

**HYMNS**

**OPENING HYMN** *TLH #293 - O Holy Spirit, Grant Us Grace*

**HYMN** *(after the Creed)**TLH #384 - Oh How Great Is Thy Compassion*

**HYMN** *(after General Prayer) TLH #411 – From Eternity O God*

**DISTRIBUTION HYMNS** *TLH #304 - An Awe-full Mystery Is Here*

 *TLH #314 - Lord Jesus Christ, We Humbly Pray*

 **Epistle:** *Romans 8:18-23* **Gospel:** *Luke 6:36-42*

**THE INTROIT** *(after general Absolution)**Psalm 27:1-2; Psalm 27:3a*

P *(Antiphon)* THE LORD is my light and my Salvation; | whom shall I fear? \*

 The Lord is the strength of my life; of whom shall I be | afraid?

 When the wicked | came against me, \*

 My enemies and foes, they stumbled | and fell.



C **Though an army may en- | camp against me, \***

 **My heart shall | not fear;**

**GLORIA PATRI** (p.16): **Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen.**

P *(Antiphon)*

*The service continues with The Kyrie, p. 17.*

**THE GRADUAL & HALLELUJAH** *(after the Epistle)**Ps. 79:9b, 10a, 9a; 9:4b, 9b*

P Provide atonement for | our sins, O Lord, \*

 Why should the nations say, “Where is | their God?”

C **Help us, O God of | our salvation, \***

 **For the glory of Your name, deli- | ver us.**

P Al- | — leluia! \* Alle- | luia!

C **O God, You sat on the throne judging | in righteousness; \***

**Be a Refuge for the oppressed in times of trouble. Alle- | luia!**

 *The service continues with The Gospel, p. 21.*

We believe, teach and confess…

***from the Large Catechism: Eighth Commandment***

We should note that no one is allowed publicly to judge and reprove his neighbor—even though he may see him sin—unless he has a command to judge and to reprove. There is a great difference between these two things: judging sin and knowing about sin. You may indeed know about it, but you are not to judge it. I can indeed see and hear that my neighbor sins. But I have no command to report it to others. Now, if I rush in, judging and passing sentence, I fall into a sin that is greater than his. But if you know about it, do nothing other than turn your ears into a grave and cover it, until you are appointed to be judge and to punish by virtue of your office…

So you see that it is directly forbidden to speak any evil of our neighbor. However, the civil government, preachers, father, and mother are not forbidden to speak out. This is based on the understanding that this commandment does not allow evil to go unpunished. Now, in the Fifth Commandment no one is to be injured in body, and yet Master Hans (the executioner) is excluded from this rule. By virtue of his office he does his neighbor no good, but only evil and harm. Nevertheless he does not sin against God’s commandment. God has instituted that office on His own account. God has reserved punishment for His own good pleasure, as He threatens in the First Commandment. In the same way, although no one has a personal right to judge and condemn anybody, yet if those who serve in offices of judgment fail to judge, they sin just as surely as a person who would act on his own accord without such an office. For in matters of justice necessity requires one to speak of the evil, to prefer charges, to investigate, and to testify…

All this has been said about secret sins. But where the sin is quite public, so that the judge and everybody know about it, you can without any sin shun the offender and let him go his own way, because he has brought himself into disgrace. You may also publicly testify about him. For when a matter is public in the daylight, there can be no slandering or false judging or testifying. It is like when we now rebuke the pope with his doctrine, which is publicly set forth in books and proclaimed in all the world. Where the sin is public, the rebuke also must be public, that everyone may learn to guard against it.