

Service Folder



The Third Sunday after Epiphany January 27, 2019

Emmanuel Lutheran Church

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Sts. Peter & Paul Lutheran Mission

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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 God's Word 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.

EVENTS IN THE NEAR FUTURE...

- Sun., Feb. 3 - Bible Class/Sunday School, 9AM
- Divine Service, 10:15 AM (Epiphany 4)

God's Word at Home:

Bible Reading: John 11 – Acts 3

Small Catechism: Baptism: First

What is Baptism?

Baptism is not just plain water, but it is the water included in God's command and connected to God's word.

Which word of God is that?

Our Lord Christ says in the last chapter of Matthew: "Go into all the world and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit."

Bible Passages: Titus 3:4-7

HYMNS

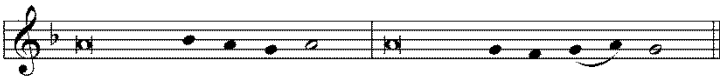
- OPENING HYMN** *TLH #16 - Blessed Jesus at Thy Word*
HYMN *(after the Creed)* *TLH #415 – Lo Many Shall Come*
HYMN *(after General Prayer)* *TLH #429 – Lord, Thee I Love with All My Heart*
DISTRIBUTION HYMN *TLH #377 - Salvation Unto Us Has Come*

Epistle: *Romans 12:16-21* **Gospel:** *Matthew 8:1-13*

The Order of Holy Communion begins on p. 15 of The Lutheran Hymnal (TLH).

THE INTROIT *(after the general Absolution)* *Psalm 97:7; Psalm 97:1*

- P** *(Antiphon)* **WORSHIP** Him, all | you His angels.*
 Zion | hears and is — glad.
 And the Daughters of | Judah rejoice *
 Because of your | judgments, O — Lord.



- C** **The Lord reigns; let | the earth rejoice; ***
Let the multitude | of isles be — glad!

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 and the Gloria in Excelsis, TLH p.17.

THE GRADUAL & HALLELUJAH *(after the Epistle)* *Ps. 102:15-16; Ps. 97:1*

- P** The nations shall fear the | name of the Lord, *
 And all the kings of the | earth Your glo- -ry.
C **For the Lord shall | build up Zion; ***
He shall appear | in His glo- -ry.
P Al- | — leluia. *
 Al- | — lelu- -ia.
C **The Lord reigns; let | the earth rejoice, ***
Let the multitude of isles be glad! | Allelu- -ia!

The service continues with The Triple Hallelujah and Gospel, TLH p.20.

from the *Apology of the Augsburg Confession: Art. VIII*

The Church is not only the fellowship of outward objects and rites, as other governments, but at its core, it is a fellowship of faith and of the Holy Spirit in hearts. Yet this fellowship has outward marks so that it can be recognized. These marks are the pure doctrine of the Gospel and the administration of the Sacraments in accordance with the Gospel of Christ. This Church alone is called Christ's body, which Christ renews, sanctifies, and governs by His Spirit...But we do say that this Church exists: truly believing and righteous people scattered throughout the whole world. We add the marks: the pure teaching of the Gospel and the Sacraments. This Church is properly the pillar of the truth (1 Tim. 3:15). For it keeps the pure Gospel as Paul says in 1 Cor. 3:11. The "foundation" is the true knowledge of Christ and faith. There are also many weak persons, who build upon the foundation stubble that will perish (v. 12), holding certain harmful opinions. Nevertheless, because the weak do not overthrow the foundation, they are both forgiven and corrected. The writings of the Holy Fathers declare that sometimes even they built stubble upon the foundation, but that this did not overthrow their faith. But most of those errors do overthrow faith. Our adversaries defend these errors. Among them is their condemnation of the article about the forgiveness of sins, in which we say that the forgiveness of sins is received through faith. Likewise, it is a clear and deadly error when the adversaries teach that people merit the forgiveness of sins by loving God, before grace. This is an example of removing "the foundation," Christ. Likewise, why do we need faith if the Sacraments justify by the outward act, without a good motive on the part of the one using them? Just as the Church has the promise that it will always have the Holy Spirit, so it also has warnings that there will be wicked teachers and wolves. Yet, the Church in the proper sense has the Holy Spirit. Although wolves and wicked teachers run rampant in the Church, they are not properly Christ's kingdom. Just as Lyra also testifies when he says: The Church does not consist of people in power or ecclesiastical or secular dignity, because many princes and archbishops and others of lower rank have been found to have apostatized from the faith. Therefore, the Church consists of those persons in whom there is a true knowledge and confession of faith and truth.