

Service Folder



Septuagesima
“70th” Day before Easter
February 17, 2019

Emmanuel Lutheran Church

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Rev. Paul A. Rydecki, Pastor
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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.

Service note: The *Gloria in Excelsis* and all Hallelujah's are omitted from the service from Septuagesima until the Vigil of Easter.

EVENTS IN THE NEAR FUTURE...

- Sun., Feb. 24 - Bible Class/Sunday School, 9AM
- Divine Service, 10:15 AM (Sexagesima)

God's Word at Home:

Small Catechism: Baptism: Third, Part 2

“Through the washing of regeneration and renewing of the Holy Spirit, whom He poured out on us abundantly through Jesus Christ, our Savior, so that we might be justified by His grace, and become heirs of eternal life according to hope. This is most certainly true.”

HYMNS

- OPENING HYMN** TLH #383 - *Seek Where Ye May to Find a Way*
HYMN (after the Creed) TLH #377 – *Salvation Unto Us (st. 1-5)*
HYMN (after General Prayer) TLH #377 – *Salvation Unto Us (st. 6-10)*
DISTRIBUTION HYMNS TLH #305 - *Soul Adorn Thyself with Gladness*

Epistle: 1 Corinthians 9:24 - 10:5 **Gospel:** Matthew 20:1-16

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

THE INTROIT (after the general Absolution) Psalm 18:5-6; Psalm 18:1b-2a

- P** (Antiphon) THE SORrows of Sheol | surrounded — me; *
 The snares of death | con- -front- -ed me.
 In my distress I called | upon the — Lord, *
 He heard my voice | from — His — temple.



- C** I will love You, | O Lord, my — strength. *
 The Lord is my rock | and — my — fortress.

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), followed immediately by the Collect.

THE GRADUAL & TRACT (after the Epistle) Ps. 9:9-10, 18-19a; Ps. 130:1-4

- P** The Lord also will be a refuge for the oppressed, a refuge in | times of trou- -ble. *
 And those who know Your name will put their trust in You; for You, Lord, have not forsaken | those — who — seek You.
- C** For the needy shall not always | be forgot- -ten; *
 The expectation of the poor shall not perish forever. Arise, O Lord, do not | let — man — prevail.
- P** Out of the depths I have cried | to You, O — Lord; *
 Lord, | hear — my — voice! —
- C** Let Your ears | be atten- -tive *
 To the voice of my | sup- -pli -cations.
- P** If You, Lord, should mark | iniqui- -ties, *
 O | Lord, — who — could stand?
- C** But there is for- | giveness with — You, *
 That | You — may — be feared.

from the *Formula of Concord: SD: XI*

Only the elect, whose names are written in the book of life, are saved. Therefore, how can we know, or why and how can we perceive who the elect are and who can and should receive this teaching for comfort?

In this matter we should not judge according to our reason, or according to the Law or from any outward appearance. Neither should we attempt to investigate the secret, concealed depth of divine predestination. Instead, we should listen to God's revealed will. For He has made "known to us the mystery of His will" (Ephesians 1:9) and made it clear through Christ so that it might be preached (2 Timothy 1:9).

This is revealed to us in the way Paul says "those whom He predestined [elected and foreordained] He also called" (Romans 8:30). God does not call without means, but through the Word. For He has commanded "that repentance and forgiveness of sins should be proclaimed in His name". St. Paul also testifies in a similar way when he writes, "Therefore, we are ambassadors for Christ, God making His appeal through us. We implore you on behalf of Christ, be reconciled to God" (2 Corinthians 5:20). The King calls the guests that He wants to have at His Son's wedding through the ministers He sends out (Matthew 22:2-14). He sends some at the first and some at the second, third, sixth, ninth, and even at the eleventh hour (Matthew 20:3-6).

If we want to think about our eternal election to salvation helpfully, we must in every way hold strongly and firmly to this truth: just as the preaching of repentance is universal, so also the promise of the Gospel is universal, that is, it belongs to all people. For this reason Christ has given these commands: Repentance and forgiveness of sins should be proclaimed in His name to all nations. (Luke 24:47)...

It is Christ's command that this promise of the Gospel also should be offered to everyone in common to whom repentance is preached (Luke 24:47; Mark 16:15).

We should not think of this call of God, which is made through the preaching of the Word, as a juggler's act. But we should know that God reveals His will by this call. He will work through the Word in the people He calls, so that they may be enlightened, converted, and saved. For the Word, by which we are called, is a ministry of the Spirit, which gives the Spirit, or by which the Spirit is given (2 Corinthians 3:8). It is God's power unto salvation (Romans 1:16). The Holy Spirit wants to be effective through the Word, and to strengthen and give power and ability. It is God's will that we should receive the Word, believe it, and obey it.