

Service Folder



Reminiscere – Second Sunday in Lent

“Remember, O Lord!”

March 17, 2019

Emmanuel Lutheran Church

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Sts. Peter & Paul Lutheran Mission

Silver City, New Mexico

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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.



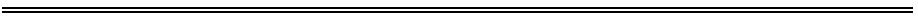
With regard to Holy Communion, we ask our visitors to respect our practice of *closed Communion*, which means that only communicant members of our congregation or of other congregations in communion with us are invited to commune at the Lord's Table here, after they have been examined and absolved. Classes 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). Those who are unfamiliar with the service may wish to use the Service Booklet.) 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 notes: All Hallelujah's are omitted from the service from Septuagesima until the Vigil of Easter. The Gloria in Excelsis is omitted throughout the Lenten season.

EVENTS IN THE NEAR FUTURE...

- Wed., Mar. 20 - Supper at church, 6:15 PM; Vespers, 7PM
- Sun., Mar. 24 - Sunday School & Bible Class, 9 AM
 - Divine Service 10:15 AM (*Oculi* - Lent 3)



HYMNS

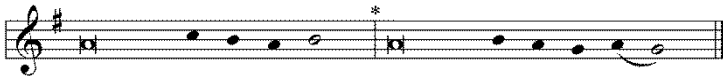
- OPENING HYMN** TLH #520 - Commit Whatever Grieves Thee (st. 1-4)
HYMN (after the Creed) TLH #520 - Commit Whatever Grieves Thee (st. 5-8)
HYMN (after General Prayer) TLH #520 - Commit Whatever Grieves Thee (st. 9-12)
DISTRIBUTION HYMN TLH #324 - Jesus Sinners Doth Receive

Isaiah 45:20-25 + 1 Thessalonians 4:1-7 + Matthew 15:21-28

The service begins on page 15 in The Lutheran Hymnal (TLH).

THE INTROIT (after the general Absolution) Psalm 25:6, 2b, and 22; Psalm 25:1

- P (Antiphon) Remember, O Lord, Your tender mercies and Your |
 lovingkindnesses, *
 For they | are from of old.
 Let not my enemies tri- | umph over me. *
 God of Israel, deliver us out of | all our troubles!



- C **To You, O Lord, I | lift up my soul. ***
O my God, I trust in You; let me | not be ashamed;

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 by the Collect, p.19.

THE GRADUAL (after First Lesson) **& TRACT** (after Epistle) Ps. 25:17-18; 106:1-4

- P The troubles of my | heart have enlarged; *
 Bring me out of | my distresses!
- C **Look on my afflict- | tion and my pain, ***
And for- | give all my sins.
- P Oh, give thanks to the Lord, | for He is good! *
 For His mercy en- | dures forever.
- C **Who can utter the mighty | acts of the Lord? ***
Who can de- | clare all His praise?
- P Blessèd are those | who keep justice, *
 And he who does righteous- | ness at all times!
- C **Remember me, O Lord, with the favor You have | toward Your people;**
Oh, visit me with | Your salvation.

The service continues on p. 21 with the reading of the Gospel.

from the *Large Catechism*: THE LORD'S PRAYER, 7TH PETITION

But deliver us from evil. Amen.

In the Greek text this petition reads thus: Deliver or preserve us from the Evil One, or the Malicious One; and it looks as if He were speaking of the devil, as though He would comprehend everything in one, so that the entire substance of all our prayer is directed against our chief enemy. For it is he who hinders among us everything that we pray for: the name or honor of God, God's kingdom and will, our daily bread, a cheerful good conscience...

Therefore we finally sum it all up and say: Dear Father, pray, help that we be rid of all these calamities. But there is nevertheless also included whatever evil may happen to us under the devil's kingdom—poverty, shame, death, and, in short, all the agonizing misery and heartache of which there is such an unnumbered multitude on the earth. For since the devil is not only a liar, but also a murderer, he constantly seeks our life, and wreaks his anger whenever he can afflict our bodies with misfortune and harm. Hence it comes that he often breaks men's necks or drives them to insanity, drowns some, and incites many to commit suicide, and to many other terrible calamities. Therefore there is nothing for us to do upon earth but to pray against this arch-enemy without ceasing. For unless God preserved us, we would not be safe from him even for an hour.

Hence you see again how God wishes us to pray to Him also for all the things which affect our bodily interests, so that we seek and expect help nowhere else except in Him. But this matter He has put last; for if we are to be preserved and delivered from all evil, the name of God must first be hallowed in us, His kingdom must be with us, and His will be done. After that He will finally preserve us from sin and shame, and, besides, from everything that may hurt or injure us.

Thus God has briefly placed before us all the distress which may ever come upon us, so that we might have no excuse whatever for not praying. But all depends upon this, that we learn also to say Amen, that is, that we do not doubt that our prayer is surely heard and shall be done. For this is nothing else than the word of undoubting faith, which does not pray at a venture, but knows that God does not lie to him, since He has promised to grant it. Therefore, where there is no such faith, there cannot be true prayer either.