

# Service Folder



## Ninth Sunday after Trinity

August 18, 2019

### **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](http://www.GodWithUsLC.org)

### **Sts. Peter & Paul Lutheran Mission**

Silver City, New Mexico

[www.peterandpaullutheran.org](http://www.peterandpaullutheran.org)

Rev. Paul A. Rydecki, Pastor

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

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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 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.

## EVENTS IN THE NEAR FUTURE...

- Sun., Aug. 25 - Bible class, 9 AM
- Divine Service 10:15 AM (Trinity 10)

## Daily Lectionary for the Week of Trinity 9:

	MORNING	EVENING
<b>Mon</b>	2 Cor. 8:1-24	1 Kings 3:16-28
<b>Tue</b>	2 Cor. 9:1-15	1 Kings 4:22-34
<b>Wed</b>	2 Cor. 10:1-18	1 Kings 5:1-18
<b>Thu</b>	2 Cor. 11:1-18	2 Chron. 3:1-17
<b>Fri</b>	2 Cor. 12:19-13:13	1 Kings 8:1-66
<b>Sat</b>	Gal. 1:1-24	1 Kings 7:1-12

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**HYMNS**

<b>OPENING HYMN</b>	<i>TLH #406 - Lord as Thou Wilt Deal Thou with Me</i>
<b>HYMN (after the Creed)</b>	<i>TLH #430 - What Is the World to Me (st. 1-4, 8)</i>
<b>HYMN (after General Prayer)</b>	<i>TLH #402 - O God, Forsake Me Not</i>
<b>DISTRIBUTION HYMNS</b>	<i>TLH #313 - O Lord We Praise Thee</i>
	<i>TLH #314 – Lord Jesus Christ, We Humbly Pray</i>

**Epistle:** *1 Cor. 10:6-13*

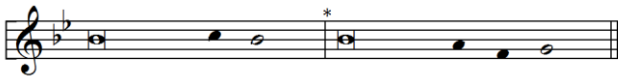
**Gospel:** *Luke 16:1-9*

*The service begins on p. 15 of The Lutheran Hymnal (TLH)*

**THE INTROIT** *(after general Absolution)*

*Psalm 54:4-5; Ps. 54:1*

- P** *(Antiphon)* BEHOLD, God is my | helper; \*  
 The Lord is with those who up- | hold my life.  
 He will repay my enemies for their | evil. \*  
 Cut them off in Your | truth, O Lord.



- C** Save me, O God, by | Your name, \*  
 And vindicate me | by Your strength.

**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 & THE HALLELUJAH** *(after the Epistle)*

*Ps 8:1; Ps 112:1*

- P** O Lord, | our Lord,  
 how excellent is Your name in | all the earth, \*
- C** **Who have set Your | glory  
 above | the heavens!**
- P** Alle- | luia! \*  
 Al- | lelulia!
- C** **Blessèd is the man who fears | the Lord, \*  
 Who delights greatly in His commandments. Al- | lelulia!**

*The service continues with The Triple Hallelujah and The Gospel, p. 20-21.*

***from the Large Catechism: Lord's Prayer, Sixth Petition***

Temptation, however, is of three kinds: of the flesh, of the world, and of the devil. For we dwell in the flesh and carry the old Adam about our neck. He exerts himself and encourages us daily to unchastity, laziness, gluttony and drunkenness, greed and deception, to defraud our neighbor and to overcharge him. In short, the old Adam encourages us to have all kinds of evil lusts, which cling to us by nature and to which we are moved by the society, the example, and what we hear and see of other people. They often wound and inflame even an innocent heart.

Next comes the world, which offends us in word and deed. It drives us to anger and impatience. In short, there is nothing but hatred and envy, hostility, violence and wrong, unfaithfulness, vengeance, cursing, railing, slander, pride and haughtiness, with useless finery, honor, fame, and power. No one is willing to be the least. Everyone desires to sit at the head of the group...

Then comes the devil, pushing and provoking in all directions. But he especially agitates matters that concern the conscience and spiritual affairs. He leads us to despise and disregard both God's Word and works. He tears us away from faith, hope, and love, and he brings us into misbelief, false security, and stubbornness. Or, on the other hand, he leads us to despair, denial of God, blasphemy, and innumerable other shocking things. These are snares and nets, indeed, real fiery darts that are shot like poison into the heart, not by flesh and blood, but by the devil.

Great and grievous, indeed, are these dangers and temptations, which every Christian must bear. We bear them even though each one were alone by himself. So every hour that we are in this vile life, we are attacked on all sides, chased and hunted down. We are moved to cry out and to pray that God would not allow us to become weary and faint and to fall again into sin, shame, and unbelief. For otherwise it is impossible to overcome even the least temptation.

This, then, is what "lead us not into temptation" means. It refers to times when God gives us power and strength to resist the temptation. However, the temptation is not taken away or removed. While we live in the flesh and have the devil around us, no one can escape his temptation and lures. It can only mean that we must endure trials—indeed, be engulfed in them. But we say this prayer so that we may not fall and be drowned in them.

To feel temptation is, therefore, a far different thing from consenting or yielding to it. We must all feel it, although not all in the same way. Some feel it in a greater degree and more severely than others. For example, the young suffer especially from the flesh. Afterward, when they reach middle life and old age, they feel it from the world. But others who are occupied with spiritual matters, that is, strong Christians, feel it from the devil. Such feeling, as long as it is against our will and we would rather be rid of it, can harm no one. For if we did not feel it, it could not be called a temptation. But we consent to it when we give it the reins and do not resist or pray against it.