

Service Folder



Thirteenth Sunday after Trinity

September 15, 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 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., Sept. 22 - Sunday School / Bible class, 9 AM
- Divine Service 10:15 AM (Trinity 14)

Daily Lectionary for the Week of Trinity 13:

	MORNING	EVENING
Mon	1 Thess. 5:12-28	2 Kings 10:1-36
Tue	1 Tim. 1:1-20	2 Chron. 22:1-12
Wed	1 Tim. 2:1-15	2 Chron. 23:1-21
Thu	1 Tim. 3:1-16	2 Chron. 24:1-27
Fri	1 Tim. 4:1-16	2 Kings 14:1-29
Sat	1 Tim. 5:1-25	2 Kings 15:1-38



HYMNS

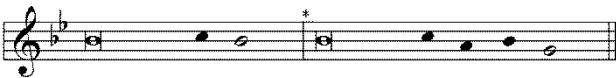
OPENING HYMN	<i>TLH #295 - The Law of God Is Good and Wise</i>
HYMN (after the Creed)	<i>TLH #347 - Jesus, Priceless Treasure</i>
HYMN (after General Prayer)	<i>TLH #408 - Jesus Christ My Pride and Glory</i>
DISTRIBUTION HYMNS	<i>TLH #307 - Draw Nigh and Take</i>
	<i>TLH #311 - Jesus Christ, Our Blessed Savior</i>

Epistle: *Galatians 3:15-22* **Gospel:** *Luke 10:23-37*

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

THE INTROIT (after general Absolution) *Ps. 74:20, 21, 22, 23; 74:1-2, 19, 21*

P (Antiphon) Have respect to Your covenant, | O Lord; *
 Oh, do not let the oppressed | return ashamed!
 Arise, O God, plead Your | own cause; *
 Do not forget the voice of | Your enemies.



G O God, why have You cast us off for- | ever? *
 Why does Your anger smoke against the sheep | of Your pasture?

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. 74:20, 21, 22, 23; Ps. 88:1*

P Have respect to Your covenant, | O Lord; *
 Oh, do not let the oppressed | return ashamed!

G Arise, O God, plead Your | own cause; *
 Do not forget the voice of | Your enemies.

P Alle- | luia! *
 Al- | — leluia!

G O Lord, God of my sal- | vation, *
 I have cried out day and night before You. | Alleluia!

The service continues with The Triple Hallelujah and Gospel, TLH pp.20-21.

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

Second. It is certain that sins are forgiven for the sake of Christ as our Atoning Sacrifice, “whom God put forward as a propitiation” (Romans 3:25). Furthermore, Paul adds, “by faith.” Therefore, this atonement benefits us in this way: We receive the mercy promised in Him by faith and set it against God’s wrath and judgment. To the same effect, it is written in Hebrews 4:14, 16, “Since then we have a great high priest ... let us then with confidence draw near.” The apostle tells us to come to God, not with confidence in our own merits, but with confidence in Christ as the High Priest. The apostle requires faith.

Third. Peter says in Acts 10:43, “To Him all the prophets bear witness that everyone who believes in Him receives forgiveness of sins through His name.” How could this be said more clearly? Peter says we receive forgiveness of sins through Christ’s name, that is, for His sake. It is not for the sake of our merits, not for the sake of our contrition, attrition, love, worship, or works. He adds: When we believe in Him. Peter requires faith. For we cannot receive Christ’s name except by faith. Besides, he refers to the agreement of all the prophets. This is truly to cite the authority of the Church. We will speak again later on this topic, when describing “repentance.”

Fourth. Forgiveness of sins is something promised for Christ’s sake. It cannot be received except through faith alone. For a promise cannot be received except by faith alone. Romans 4:16 says, “That is why it depends on faith, in order that the promise may rest on grace and be guaranteed.” It is as though he says, “If the matter were to depend on our merits, the promise would be uncertain and useless. For we never could determine when we would have enough merit.” Experienced consciences can easily understand this. So Paul says in Galatians 3:22, “But the Scripture imprisoned everything under sin, so that the promise by faith in Jesus Christ might be given to those who believe.” He takes merit away from us because he says that all are guilty and included under sin. Then he adds that the promise (namely, forgiveness of sins and justification) is given, and he shows how the promise can be received—by faith. This reasoning, derived from the nature of a promise, is the chief reasoning in Paul and is often repeated. Nor can anything be devised or imagined by which Paul’s argument can be overthrown. 85 Therefore, let not good minds allow themselves to be forced from the conviction that we receive forgiveness of sins for Christ’s sake, through faith alone. In this they have sure and firm consolation against the terrors of sin, against eternal death, and against all the gates of hell.