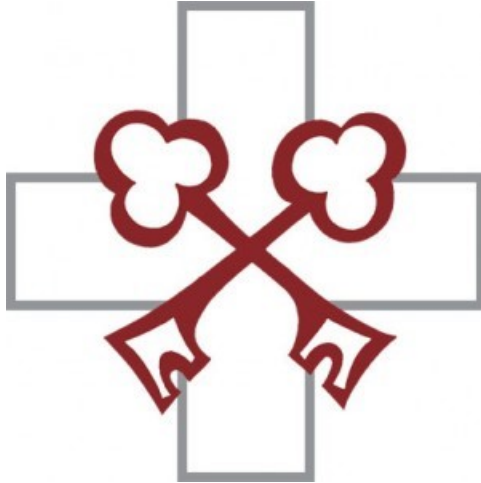


Service Folder



First Day of Lent

February 17, 2021

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

Sts. Peter & Paul Lutheran Mission

Silver City, New Mexico

www.peterandpaulmlutheran.org

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 fellowship 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. 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: The service this evening begins with *The Order of the Confessional Service*, beginning on p. 46 in the hymnal. Following the Examination and Absolution (p. 48), a hymn will be sung and the service will continue with *The Order of the Holy Communion* beginning on p. 17. Please note that, in place of the General Prayer, we will pray the Litany, which begins on p. 110 in the hymnal.

An explanation of Lent

The season of Lent, also known as Quadragesima (40th), originated in the earliest days of the Christian church as a forty-day fast from the Wednesday after Quinquagesima through Holy Saturday, recalling Jesus' own forty-day fast in the wilderness as He faced and defeated the devil's temptations for us. Lent is a time for us to reflect on the importance of living in daily repentance and of avoiding mortal sin, that is, living in open rebellion against God and refusing to repent. It's also a time to focus on the great lengths our Savior went to in order to redeem us from sin, death, and the devil.

During the first millennium of the Church's history, ashes would sometimes be imposed by the Church on those who had fallen into such mortal sin, as a public testimony that the sinner had indeed repented and had been received back into fellowship with the Church. The practice eventually changed so that all Christians would receive ashes on their foreheads at the beginning of the Lenten season, but the Lutheran Reformers did not see fit to retain that relatively new custom. For this reason, we prefer to refer to this as the First Day of Lent as opposed to Ash Wednesday.

The Order of the Confessional Service

The Lutheran Hymnal, p.46

Hymn	<i>TLH #318 - Before Thee, God, Who Knowest All</i>
Versicles and Responses	<i>p.46</i>
The Psalm	<i>Psalm 51</i>
Lesson	<i>Jonah 3:1-10</i>
The Examination and Absolution	<i>p.48 (bottom half)</i>
Hymn	<i>TLH #329 - From Depths of Woe I Cry to Thee</i>

The Order of the Holy Communion

The Lutheran Hymnal, beginning on p.17

The Kyrie	<i>p.17</i>
The Salutation and Collect for the Day	<i>p.19</i>
The Epistle	<i>Joel 2:12-19</i>
The Gradual and Tract	<i>Ps. 57:1,3a; Ps. 103:10, 79:8-9</i>
[P] Be merciful to me, O God, be merciful to me!	
[C] For my soul trusts in You;	
[P] He shall send from heaven and save me;	
[C] He reproaches the one who would swallow me up.	
[P] O Lord, do not deal with us according to our sins,	
[C] Nor punish us according to our iniquities.	
[P] O Lord, do not remember former iniquities against us!	
[C] Let Your tender mercies come speedily to meet us, for we have been brought very low.	
[P] Help us, O God of our salvation,	
[C] For the glory of Your name.	
The Gospel	<i>Matthew 6:16-21</i>
The Nicene Creed	<i>p.22</i>
Hymn	<i>TLH #152 - When o'er My Sins I Sorrow</i>
The Sermon	
The Offertory	<i>p.22</i>
The Litany	<i>p.110</i>

The Service continues with The Preface on p.24 until its conclusion on p.31, omitting the Nunc Dimittis. No hymn will be sung during the Distribution of Holy Communion.

WE BELIEVE, TEACH AND CONFESS...

from the *Smalcald Articles: Part 3, Art. III*

In the same way Paul also preaches, “None is righteous, no, not one; no one understands; no one seeks for God. All have turned aside; together they have become worthless; no one does good, not even one” (Romans 3:10–12). And God now “commands all people everywhere to repent” (Acts 17:30). “All people,” He says. No one is an exception who is a human being. This repentance teaches us to discern sin: We are completely lost; there is nothing good in us from head to foot; and we must become absolutely new and different people.

Confession, too, cannot be false, uncertain, or fragmentary. A person who confesses that everything in him is nothing but sin includes all sins, excludes none, forgets none. Neither can the satisfaction be uncertain, because it is not our uncertain, sinful work. Rather, it is the suffering and blood of the innocent Lamb of God, who takes away the sin of the world.

This is the repentance John the Baptist preaches. And afterward, Christ does this in the Gospel, and so do we. By this preaching of repentance, we dash to the ground the pope and everything built upon our good works. For all of that is built upon a rotten and vain foundation, which is called a good work or law. And yet, this foundation has no good works but only wicked works. No one keeps the Law (as Christ says) but all transgress it (John 7:19). Therefore, the building that is raised upon that rotten foundation is nothing but falsehood and hypocrisy, even where it seems most holy and beautiful.

In Christians, this repentance continues until death. For through one’s entire life, repentance contends with the sin remaining in the flesh. Paul testifies that he wars with the law in his members (Romans 7:14–25) not by his own powers, but by the gift of the Holy Spirit that follows the forgiveness of sins. This gift daily cleanses and sweeps out the remaining sins and works to make a person truly pure and holy.