

Service Folder



Twenty-first Sunday after Trinity

October 24, 2021

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). The Propers (the parts that change from week to week) are noted on the following page of this Service Folder.

Our Catechism Focus this week is the [Creed: Third Article, Part 2.](#)

EVENTS IN THE NEAR FUTURE...

- Wed., Oct. 27 - Vespers, 6:30 PM (Sts. Simon & Jude)
- Sun., Oct. 31 - Bible Class/Sunday School, 9 AM
 - Divine Service, 10:15 AM (Reformation)
 - Potluck and Luther movie, after the service

Daily Lectionary for the Week of Trinity 21:

	MORNING	EVENING
Mon	Eph. 1:1-23	Micah 6:1-9
Tue	Eph. 2:1-22	Is. 58:1-14
Wed	Eph. 4:7-21	Is. 59:1-21
Thu	Eph. 4:29-32	Jer. 31:1-22
Fri	Eph. 5:10-14	Jer. 31:23-40
Sat	Eph. 5:22,23	Is. 48:1-22

HYMNS

- OPENING HYMN** *TLH #381 - I Know My Faith Is Founded*
HYMN *(after the Creed) TLH #373 - By Grace I'm Saved*
HYMN *(after General Prayer) TLH #529 - I Leave All Things to God's Direction*
DISTRIBUTION HYMN *TLH #385 - Now I Have Found the Firm Foundation*

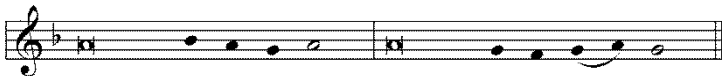
Epistle: *Ephesians 6:10-17*

Gospel: *John 4:46-54*

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

THE INTROIT *(after general Absolution) Apocryphal Esther 13:9,10,11; Ps. 119:1*

- P** *(Antiphon)* The whole world is in Your power; O Lord, | King
 Almighty, *
 No one | can oppose — You.
 For You have made heaven and earth, and all the wondrous things
 un- | der the heaven. *
 You | are Lord of — all!



- C** Blessèd are the unde- | filed in the way, *
 Who walk in the | law of the — Lord!

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. 90:1-2; Ps. 125:1*

- P** Lord, You have been | our dwelling place *
 In all | genera- -tions.
- C** **Before the mountains were brought forth, before You ever had formed the | earth and the world, ***
Even from everlasting to everlast- | ing, You are — God.
- P** Al- | - leluia. *
 Al- | - lelu- -ia.
- C** **Those who trust in the Lord are | like Mount Zion, ***
Which cannot be moved, but abides forever. | Allelu- -ia.

The service continues with The Triple Hallelujah and Gospel, p.21-22 in the hymnal.

from the *Large Catechism: Baptism*

Here you see again how highly and preciously we should value Baptism, because in it we receive such an unspeakable treasure. This also proves that it cannot be ordinary, mere water. For mere water could not do such a thing. But the Word does it and, as I said above, so does the fact that God's name is included in Baptism. Where God's name is, there must also be life and salvation. So Baptism may certainly be called a divine, blessed, fruitful, and gracious water. Such power is given to Baptism by the Word that it is a washing of new birth, as St. Paul also calls it in Titus 3:5.

Our would-be wise, "new spirits" assert that faith alone saves, and that works and outward things do nothing. We answer, "It is true, indeed, that nothing in us is of any use but faith, as we shall hear still further." But these blind guides are unwilling to see this: faith must have something that it believes, that is, of which it takes hold and upon which it stands and rests. So faith clings to the water and believes that in Baptism, there is pure salvation and life. This is not through the water (as we have stated well enough), but through the fact that it is embodied in God's Word and institution, and that God's name abides in it. Now, if I believe this, what else is it than believing in God as the One who has given and planted His Word into this ordinance and offers to us this outward thing by which we may gain such a treasure?

Now, these "new spirits" are so crazy that they separate faith and the object to which faith clings and is bound, even if it is something outward. Yes, it shall and must be something outward, so that it may be grasped by our senses and understood, and by them be brought into the heart. For indeed, the entire Gospel is an outward, verbal preaching. In short, what God does and works in us He intends to work through such outward ordinances. Therefore, wherever He speaks—indeed, no matter what direction or by whatever means He speaks—faith must look there. It must hold to that object. Now here we have the words "Whoever believes and is baptized will be saved." What else can these words refer to but Baptism, that is, to the water included in God's ordinance? Therefore, it makes sense that whoever rejects Baptism rejects God's Word, faith, and Christ, who directs us to Baptism and binds us to Baptism.