

Service Folder



The Second Sunday in Advent *Populus Sion – “Daughter of Zion, behold!”* December 5, 2021

Emmanuel Lutheran Church

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

Note: The *Gloria in Excelsis* is omitted during the Advent season.

EVENTS IN THE NEAR FUTURE...

- Wed., Dec 8 - Supper, 5:45 PM; Advent Vespers 6:30 PM
- Sun., Dec. 12 - Bible class & Sunday School, 9 AM
- Divine Service, 10:15 AM (Advent 3)

Daily Lectionary for the Week of Advent 2:

	Morning	Evening
Mon	Acts 17:16-34	1 Chron. 17:1-27
Tue	1 John 4:9-16	2 Chron. 7:11-22
Wed	Col. 1:1-8	Is. 11:1-10
Thu	Phil. 2:12-18	Jer. 23:2-8
Fri	Phil. 3:12-16	Jer. 30:1-22
Sat	Col. 3:1-11	Jer. 33:14-26

HYMNS

- OPENING HYMN** TLH #69 - Arise Sons of the Kingdom
HYMN (after the Creed) TLH #619 - Jerusalem Thou City Fair and High
HYMN (after General Prayer) TLH #613 - Jerusalem the Golden
DISTRIBUTION HYMN TLH #306 - Lord Jesus Christ Thou Hast Prepared

Epistle: *Romans 15:4-13* **Gospel:** *Luke 21:25-36*

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

INTROIT (after The Confession of Sins) Is. 30:29-30, 62:11; Ps. 80:1,3,14,17

After the Refrain is introduced one time (1x) by the organ/guitar, all join to sing it three times (3x). The Psalm verses and Gloria Patri are spoken while the music plays softly in the background. Then the Refrain is sung by all twice (2x) more.

Refrain

James J. Chepponis



Come, come Em - man - u - el. Come, Em - man - u - el.

- C** (Sing Refrain 3x while the Pastor sings the first line of the Psalm: O Daughter of Zion, Behold!)
- P** Daughter of Zion, Behold,
- C** Surely your salvation is coming.
- P** The Lord will cause His glorious voice to be heard,
- C** And you shall have gladness of heart.
- P** Give ear, O Shepherd of Israel, You who lead Jacob like a flock.
- C** Restore us, O God; cause Your face to shine, and we shall be saved!
- P** Return, we beseech You, O God of Hosts,
- C** Look down from heaven and see.
- P** Let Your hand be upon the Man of Your right hand,
- C** Upon the Son of Man whom You made strong for Yourself.
- C** 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.
- C** (Sing Refrain 2x)

The service continues with The Kyrie on p.17, followed by the Salutation & Collect. After the Epistle follows the Gradual & Hallelujah (next page).

THE GRADUAL & HALLELUJAH *(after the Epistle) Ps. 50:2-3,5; Lk. 21:26c-27*



- P** Out of Zion, the perfec- | tion of beauty,
God will shine forth: | Our God shall come. _
Gather My saints toge- | ther unto Me,
Those who have made a covenant with Me | by sacrifice. _
- C** **Alleluia. Alleluia. The powers of heaven | will be shaken.**
Then they will see the Son of Man coming in a cloud with
power and great glory. | Alleluia. _

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

WE BELIEVE, TEACH AND CONFESS...

from the Apology to the Augsburg Confession: Art. XV

We cheerfully maintain the old traditions made in the Church for the sake of usefulness and peace. We interpret them in a more moderate way and reject the opinion that holds they justify...Among us many use the Lord's Supper every Lord's Day...In our churches all the sermons are filled with such topics as these: repentance; the fear of God; faith in Christ, the righteousness of faith, the comfort of consciences by faith; the exercises of faith; prayer, what its nature should be, and that we should be fully confident that it is powerful, that it is heard; the cross; the authority of officials and all civil ordinances; the distinction between the kingdom of Christ, or the spiritual kingdom, and political affairs; marriage; the education and instruction of children; chastity; all the offices of love. From this condition of the churches it may be determined that we earnestly keep Church discipline, godly ceremonies, and good Church customs.

We teach this about the putting to death of the flesh and discipline of the body: a true and not a false putting to death happens through the cross and troubles, by which God exercises us. In them we must obey God's will, as Paul says, "Present your bodies as a living sacrifice" (Rom. 12:1). They are the spiritual exercises of fear and faith. In addition to this putting to death, which happens through the cross, there is also a necessary, voluntary exercise. Christ says, "But watch yourselves lest your hearts be weighed down with dissipation" (Luke 21:34). And Paul says, "I discipline my body and keep it under control" (1 Cor. 9:27), and so on. These exercises are to be accepted not because they are services that justify, but because they are assumed to control the flesh, should overindulgence overpower us, and make us secure and unconcerned. This results in people indulging and obeying the tendencies of the flesh. This effort should be constant because it has God's permanent command.