

Service Folder



Eighth Sunday after Trinity

August 7, 2022

Emmanuel Lutheran Church

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Sts. Peter & Paul Lutheran Mission

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Rev. Paul A. Rydecki, Pastor

ANNOUNCEMENTS

Welcome! Emmanuel is an independent, liturgical, traditional, historical, evangelical, catholic, orthodox, confessional Lutheran congregation. 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 believe that the Scriptures teach us to practice *closed Communion*, which means that only communicant members of our congregation or of other congregations in doctrinal fellowship 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 becoming communicant members 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.

EVENTS IN THE NEAR FUTURE...

- Wed., Aug. 10 - Vespers, 6:30 PM
- Sun., Aug. 14 - Bible Class, 9 AM
- Divine Service 10:15 AM (Trinity 9)

Daily Lectionary for the Week of Trinity 8:

	MORNING	EVENING
Mon	1 Cor. 12:12-31	2 Sam. 19:1-23
Tue	1 Cor. 14:1-40	1 Chron. 21:1-30
Wed	1 Cor. 15:58-16:24	1 Chron. 22:1-19
Thu	2 Cor. 1:1-24	1 Chron. 28:1-21
Fri	2 Cor. 2:1-3:3	1 Chron. 29:1-23
Sat	2 Cor. 6:11-7:16	2 Chron. 1:1-13

HYMNS

OPENING HYMN	<i>TLH #262 – A Mighty Fortress Is Our God</i>
HYMN (after the Creed)	<i>TLH #264 - Preserve Thy Word, O Savior</i>
HYMN (after General Prayer)	<i>TLH #467 - Built on the Rock</i>
DISTRIBUTION HYMN	<i>TLH #311 - Jesus Christ, Our Blessed Savior</i>

Epistle: *Romans 8:12-17*

Gospel: *Matthew 7:15-23*

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

THE INTROIT (after general Absolution) *Psalm 48:9-10; Ps. 48:1, 3, 11, and 14*

P (Antiphon) WE HAVE thought, O God, on Your loving- | kindness, *
 In the midst of | Your temple.
 According to Your name, O God, so is Your praise to the ends of |
 the earth; *
 Your right hand is full of | righteousness.



C Great is the Lord, and greatly to | be praised *
 In the city of our God, in His ho- | ly mountain.

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 90:13, 1; 31:1, 2a*

P Be my Rock of | refuge, *
 A fortress of defense | to save me.

C In You, O Lord, I put | my trust; *
 Let me never | be ashamed.

P Alle- | luia! *
 Al- | lelulia!

C Give ear, O my people, to | my Law; *
 Incline your ears to the words of my mouth. Al- | lelulia!

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

from the *Treatise on the Power and Primacy of the Pope, 1537*

It is clear that the Roman pontiffs, with their followers, defend godless doctrines and godless services. And the marks of Antichrist plainly agree with the kingdom of the pope and his followers. For Paul, in describing Antichrist to the Thessalonians, calls him an enemy of Christ, "Who opposes and exalts himself against every so-called god or object of worship, so that he takes his seat in the temple of God" (2 Thess. 2:4). He is not speaking about heathen kings, but about someone ruling in the Church. He calls him the enemy of Christ, because he will invent doctrine conflicting with the Gospel and will claim for himself divine authority.

Furthermore, it is clear, in the first place, that the pope rules in the Church and has established this kingdom for himself by the claim of churchly authority and of the ministry. He gives these words as a basis, "I will give you the keys". Second, the doctrine of the pope conflicts in many ways with the Gospel. <Third,> the pope claims for himself divine authority in a threefold manner: (a) He takes for himself the right to change Christ's doctrine and services instituted by God, and wants his own doctrine and his own services to be observed as divine. (b) He takes to himself the power not only of binding and loosing in this life, but also jurisdiction over souls after this life. (c) He does not want to be judged by the Church or by anyone and puts his own authority ahead of the decision of councils and the entire Church. To be unwilling to be judged by the Church or by anyone else is to make oneself God. Finally, he defends these horrible errors and this impiety with the greatest cruelty and puts to death those who disagree.

This being the case, all Christians should beware of participating in the godless doctrine, blasphemies, and unjust cruelty of the pope. They should desert and condemn the pope with his followers as the kingdom of Antichrist, just as Christ has commanded, "Beware of false prophets". Paul commands that godless teachers should be avoided and condemned as cursed. And he says, "Do not be unequally yoked with unbelievers...What fellowship has light with darkness?" (2 Cor. 6:14).

To dissent from the agreement of so many nations and to be called schismatics is a serious matter. But divine authority commands everyone not to be allies and defenders of impiety and unjust cruelty.

In this, our consciences are excused well enough, for the errors of the kingdom of the pope are clear. Scripture with its entire voice cries out that these errors are a teaching of demons and of Antichrist. The idolatry in the abuse of the Masses is clear <besides being altogether useless>. The Masses are used for the most shameful moneymaking. The doctrine of repentance has been utterly corrupted by the pope and his followers. They teach that sins are forgiven because of the value of our works. Then they tell us to doubt whether the forgiveness takes place. They nowhere teach that sins are forgiven freely for Christ's sake, and that by this faith we obtain forgiveness of sins. So they hide Christ's glory and rob consciences of firm consolation.