

# Service Folder



## Eighteenth Sunday after Trinity

October 16, 2022

### **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](http://www.GodWithUsLC.org)

### **Sts. Peter & Paul Lutheran Mission**

Silver City, New Mexico

[www.peterandpaullutheran.org](http://www.peterandpaullutheran.org)

Rev. Paul A. Rydecki, Pastor

member of the Confessional Lutheran Ministerium

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## 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 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 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., Oct. 19 - Vespers, 6:30 PM
- Sun., Oct. 23 - Sunday School & Bible Class, 9 AM
- Divine Service, 10:15 AM (Trinity 19)

## Daily Lectionary for the Week of Trinity 18:

	MORNING	EVENING
<b>Mon</b>	James 3:1-18	Ezra 4:1-24
<b>Tue</b>	James 4:1-5:6	Hag. 1:1-15
<b>Wed</b>	James 5:12-20	Ezra 5:1-17
<b>Thu</b>	1 Pet. 3:1-7	Ezra 6:1-22
<b>Fri</b>	1 Pet. 3:15-22	Ezra 7:1-28
<b>Sat</b>	1 Pet. 5:1-5	Ezra 8:31-9:15

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**HYMNS**

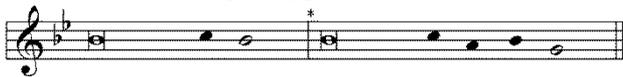
- OPENING HYMN** TLH #289 - *The Law Commands and Makes Us Know*  
**HYMN** (after the Creed) TLH #295 - *The Law of God Is Good and Wise*  
**HYMN** (after General Prayer) TLH #297 - *The Gospel Shows the Father's Grace*  
**DISTRIBUTION HYMNS** TLH #311 – *Jesus Christ, Our Blessed Savior*  
 TLH #316 - *O Living Bread from Heaven*

**Epistle:** 1 Corinthians 1:4-9      **Gospel:** Matthew 22:34-46

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

**THE INTROIT** (after general Absolution)      Ecclesiasticus 36:16-17; Psalm 122:1

- P** (Antiphon) REWARD, O Lord, those who wait | for You: \*  
 And let Your prophets | be found faithful.  
 Hear the prayer of Your | servants, \*  
 And of Your peo- | ple Israel.



- C** I was glad when they said | to me, \*  
 “Let us go into the | house 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. 122:1,7; Ps. 117:1

- P** I was glad when they said | to me, \*  
 “Let us go into the | house of the Lord.”  
**C** “Peace be within | your walls, \*  
 Prosperity within | your palaces.”  
**P** Alle- | luia. \*  
 Al- | — le-lu-ia.  
**C** Praise the Lord, all you | Gentiles! \*  
 Laud Him, all you peoples! | Alleluia!

*The service continues with The Triple Hallelujah and Gospel, p.20-21 in the hymnal.*

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## WE BELIEVE, TEACH AND CONFESS...

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### **from the *Formula of Concord: Epitome, Article V: The Law & the Gospel***

1. We believe, teach, and confess that the distinction between the Law and the Gospel is to be kept in the Church with great diligence as a particularly brilliant light. By this distinction, according to the admonition of St. Paul, God's Word is rightly divided.

2. We believe, teach, and confess that the Law is properly a divine doctrine. It teaches what is right and pleasing to God, and it rebukes everything that is sin and contrary to God's will.

3. For this reason, then, everything that rebukes sin is, and belongs to, the preaching of the Law.

4. But the Gospel is properly the kind of teaching that shows what a person who has not kept the Law (and therefore is condemned by it) is to believe. It teaches that Christ has paid for and made satisfaction for all sins. Christ has gained and acquired for an individual—without any of his own merit—forgiveness of sins, righteousness that avails before God, and eternal life.

5. The term Gospel is not used in one and the same sense in the Holy Scriptures. That's why this disagreement originally arose. Therefore, we believe, teach, and confess that if the term Gospel is understood to mean Christ's entire teaching that He proposed in His ministry, as His apostles did also, then it is correctly said and written that the Gospel is a preaching of repentance and of the forgiveness of sins.

6. The Law and the Gospel are also contrasted with each other. Likewise also, Moses himself as a teacher of the Law and Christ as a preacher of the Gospel are contrasted with each other. In these cases we believe, teach, and confess that the Gospel is not a preaching of repentance or rebuke. But it is properly nothing other than a preaching of consolation and a joyful message that does not rebuke or terrify. The Gospel comforts consciences against the terrors of the Law, points only to Christ's merit, and raises them up again by the lovely preaching of God's grace and favor, gained through Christ's merit.

7. Concerning the revelation of sin, Moses' veil hangs before the eyes of all people as long as they hear the bare preaching of the Law, and nothing about Christ. Therefore, they do not learn from the Law to see their sins correctly. They either become bold hypocrites like the Pharisees, or they despair like Judas. Therefore, Christ takes the Law into His hands and explains it spiritually (Matthew 5:21–48; Romans 7:14). In this way God's wrath is revealed from heaven against all sinners, so that they see how great it is. In this way they are directed back to the Law, and then they first learn from it to know their sins correctly—a knowledge that Moses never could have forced out of them.

According to this, the preaching of the suffering and death of Christ, the Son of God, is a serious and terrifying proclamation and declaration of God's wrath. By such preaching people are first led into the Law correctly—after Moses' veil has been removed from them. Then they understand correctly for the first time what great things God requires of us in His Law, none of which we can keep. Therefore, they know we are to seek all our righteousness in Christ.

8. Yet as long as all this (namely, Christ's suffering and death) proclaims God's wrath and terrifies a person, it is still not properly the preaching of the Gospel. It remains the preaching of Moses and the Law, and it is, therefore, an alien work of Christ. Passing through this teaching, Christ arrives at His proper office, that is, to preach grace, console, and give life, which is properly the preaching of the Gospel.