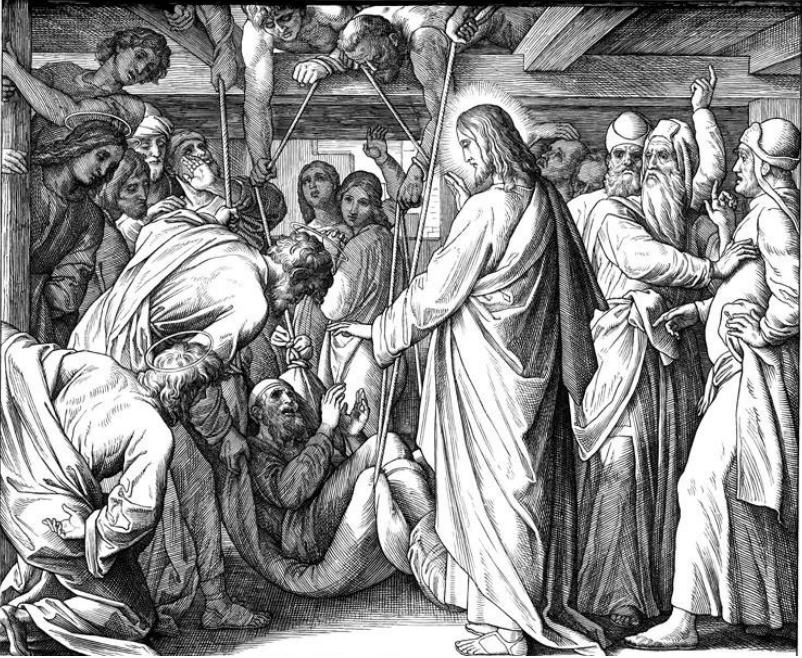


# Service Folder



## Nineteenth Sunday after Trinity

October 23, 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

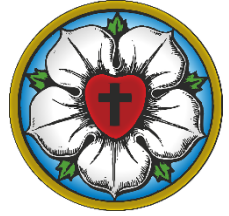
member of the Confessional Lutheran Ministerium

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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. 26 - Vespers 6:30 PM
- Sun., Oct. 30 - Sunday School & Bible Class, 9 AM
  - Divine Service, 10:15 AM (Reformation)
  - Potluck after the service

## Daily Lectionary for the Week of Trinity 19:

	MORNING	EVENING
<b>Mon</b>	1 John 1:1-10	Neh. 1:1-11
<b>Tue</b>	1 John 2:1-17	Neh. 2:1-20
<b>Wed</b>	1 John 5:1-3	Neh. 4:1-23
<b>Thu</b>	1 John 5:10-21	Neh. 8:1-18
<b>Fri</b>	2 John 1-13	Neh. 9:1-38
<b>Sat</b>	3 John 1-14	Zech. 8:1-23

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**HYMNS**

- OPENING HYMN** TLH #323 - *With Broken Heart and Contrite Sigh*  
**HYMN** (after the Creed) TLH #321 - *O Faithful God Thanks Be to Thee*  
**HYMN** (after General Prayer) TLH #372 – *Through Jesus’ Blood and Merit*  
**DISTRIBUTION HYMNS** TLH #324 - *Jesus Sinners Doth Receive*  
 TLH #313 – *O Lord, We Praise Thee*

**Epistle:** *Ephesians 4:22-28*      **Gospel:** *Matthew 9:1-8*

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

**THE INTROIT** (after general Absolution)      *Psalm 35:3b; 34:17; 48:14a; 78:1*

- P** (Antiphon) SAY TO my soul, “I am your sal- | vation.” \*  
 The righteous cry out, | and the Lord hears.  
 He delivers them out of all their | troubles. \*  
 For this is God, our God forev- | er and ever.



- C** Give ear, O my people, to | my law; \*  
 Incline your ears to the | words of my mouth.

**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)      *Psalm 141:2; Psalm 98:1a*

- P** Let my prayer be set before You as | incense, \*  
**C**     **The lifting up of my hands as the even- | ing sacrifice.**  
**P** Alleluia! Alleluia! Oh, sing to the Lord a | new song! \*  
**C**     **For He has done marvelous things. | Alleluia!**

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

**from the *Power and Primacy of the Pope***

“You are Peter, and on this rock I will build My church.” Also, “I will give you the keys.” Also, “Feed My lambs.”

In all these passages, Peter is the representative of the entire assembly of apostles, as appears from the text itself. Christ does not ask Peter alone, when He says, “Who do you say that I am?” What is said here to Peter alone in the singular number, “I will give you [singular] the keys; and whatever you [singular] bind”, is elsewhere expressed in the plural “Whatever you [plural] bind”; “If you [plural] forgive the sins of anyone”). These words show that the Keys are given to all the apostles alike and that all the apostles are sent forth alike.

In addition, it must be recognized that the Keys belong not to the person of one particular man, but to the Church. Many most clear and firm arguments show this. For Christ, speaking about the Keys, adds, for example, “If two of you agree on earth” (Matthew 18:19). Therefore, He grants the Keys first and directly to the Church. This is why it is first the Church that has the right of calling. (For just as the promise of the Gospel belongs certainly and immediately to the entire Church, so the Keys belong immediately to the entire Church, because the Keys are nothing else than the office whereby this promise is communicated to every one who desires it, just as it is actually manifest that the Church has the power to ordain ministers of the Church. And Christ speaks in these words: Whatsoever you shall bind, etc., and indicates to whom He has given the Keys, namely, to the Church: Where two or three are gathered together in My name. Likewise, Christ gives supreme and final jurisdiction to the Church when He says: Tell it unto the Church.)

Therefore, these passages demonstrate that Peter is the representative of the entire assembly of the apostles. They do not grant Peter any privilege or superiority or lordship.

As for the declaration “on this rock I will build My church” [Matthew 16:18], certainly the Church has not been built upon the authority of a man. Rather, it has been built upon the ministry of the confession Peter made, in which he proclaims that Jesus is the Christ, the Son of God [Matthew 16:16]. Therefore, Christ addresses Peter as a minister, “On this rock,” that is, this ministry. (Therefore, He addresses him as a minister of this office in which this confession, and doctrine is to be in operation and says: “Upon this rock,” i.e., this preaching and preaching office.)