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## LUTHERAN SERVICE

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### *Visitor's Guide*

*Prepared for*  
Emmanuel Lutheran Church "Soest"  
A Congregation  
of  
The Lutheran Church—Missouri Synod  
Rev. Kyle D. Krueger

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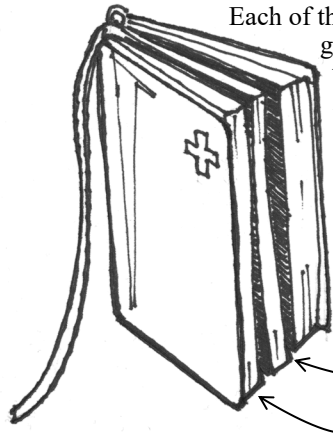
## WELCOME

Welcome to **Emmanuel Lutheran Church “Soest”**. We would like to extend a warm welcome to you. This pamphlet is designed to give you a brief guide to our hymnal, *The Lutheran Service Book*. For people who are unfamiliar with this hymnal or liturgical-based worship, our service may seem confusing. This guide was prepared to walk you through a typical Divine Service of our church and explain some of **our beliefs and practices**. If at any point you need further clarification about our service, please speak with the Pastor or one of our elders before or after the service, and they will be happy to assist you.

### Finding your place – The sections of the Hymnal

*The Lutheran Service Book* contains a great deal of information about our confession of faith. However, for our service today, the three main sections we need are the **Psalms**, the **Divine Service**, and the **Hymns**.

Each of the three sections listed above is shown in the diagram to the left. If you have time, you may also want to explore the other sections of the hymnal. A useful section for understanding what we as Lutherans believe can be found on page 321: *The Small Catechism*.



**Hymns, pages 331-1023**

**Divine Services, pages 151-218**

**Psalms, pages 100-150**

### Marking your place - Order of Service and Hymns

Before service starts, you may find it helpful to mark which **Divine Service (Order of Service)** we will be following and which **Psalm** we will be using.

The **Order of Service** will be located both in the **bulletin** and the **number board** up front.

The **Psalms** are often listed in the **bulletin**, but on occasion the Psalms in the hymnal may be used.

You can use the attached bookmarks and/or your bulletin (folded inside out) to mark these two places for later in the service.

## THANKS BE TO GOD

Thank you for worshiping with us today. Hopefully through our Divine Service and this guide, you now have a better understanding of our faith, traditions, and practices.

If you have any further questions please speak with Pastor Krueger or one of the elders and they will be happy to assist you. More information about our Church's beliefs can be found on our synod's website at **[www.lcms.org](http://www.lcms.org)**.

More information about our Divine Service can be found in the book *Worshiping with Angels and Archangels: An Introduction to the Divine Service*. The pastor can obtain a copy of this book for you to borrow. Please also see the "Liturgy Insights" that go into more detail about the Biblical and historical elements of our worship.

Pastor Krueger's email is [Pastorkrueger@yahoo.com](mailto:Pastorkrueger@yahoo.com)

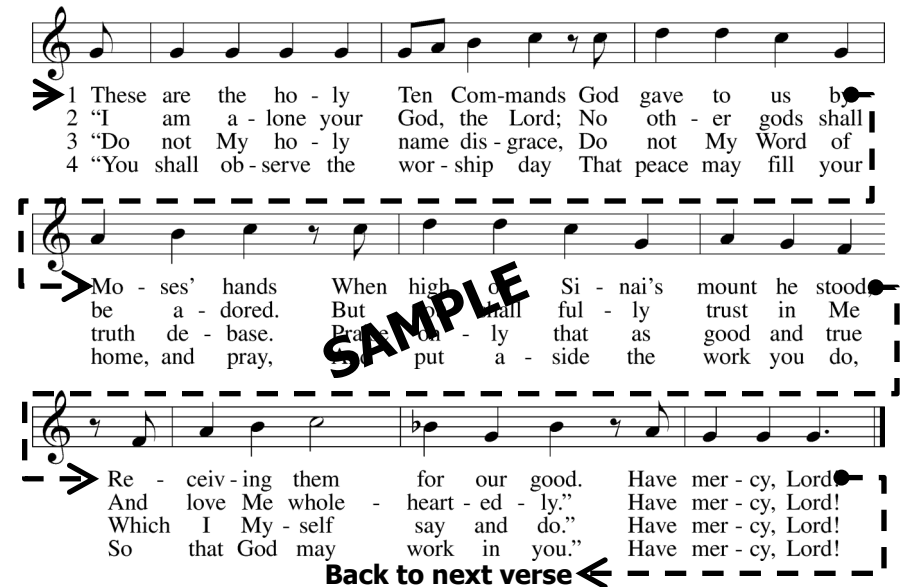
**We hope and pray you return to participate in the Divine Service with us again!**

"Wherever the Word is heard, where Baptism, the Sacrament of the Altar, and absolution are administered, there you must determine and conclude with certainty: 'This is surely God's house; here heaven has been opened.'" –Martin Luther

## Singing the Hymn of Invocation

Almost every service will begin with a Hymn of Invocation. The page number for this hymn will be located in the **bulletin** and on the **number board** up front.

If you are unfamiliar with singing from sheet music, we sing the first line of each stanza and then the second line and so on. ( You can see this by following the dashed line.) A **sample** song is printed **below**.



1 These are the ho - ly Ten Com-mands God gave to us by  
2 "I am a - lone your God, the Lord; No oth - er gods shall  
3 "Do not My ho - ly name dis - grace, Do not My Word of  
4 "You shall ob - serve the wor - ship day That peace may fill your  
Mo - ses' hands When high o - Si - nai's mount he stood  
be a - dored. But shall ful - ly trust in Me  
truth de - base. Pray - ing that as good and true  
home, and pray, we put a - side the work you do,  
Re - ceiv - ing them for our good. Have mer - cy, Lord!  
And love Me whole - heart - ed - ly." Have mer - cy, Lord!  
Which I My - self say and do." Have mer - cy, Lord!  
So that God may work in you." Have mer - cy, Lord!

Back to next verse ←

## Invocation and The Sign of the Cross

At the beginning of the service, the **Invocation** calls upon God's name and shows us that this is His service, not ours or someone else's. During the **Invocation**, the pastor returns us to our own **Baptism** by making the sign of the cross (Baptism is where we first receive the sign of the cross). You and those around you may also desire to make the sign of the cross to remember your **Baptism**.



## Confession and Absolution



During the **Confession of Sins**, we acknowledge that we are sinful by nature and therefore fail to meet God's will in thought, word, and deed, thus deserving God's righteous judgment against us for our sin. But the Lord is present with us, and because He has conquered sin, death, and the devil through His death and resurrection, we receive forgiveness of sins. As we learn in the Scriptures, *"If we confess our sins, He is faithful and just and will forgive us our sins and cleanse us from all unrighteousness."* (1John 1:9)

Through the mouth of His servant, the pastor, our Lord declares His grace and mercy and that our sins are forgiven. The **Absolution** speaks the Gospel to us in a very personal way. In the Gospel, we receive salvation earned by Christ on the cross; all our sins are covered by His blessed death. The pastor indeed does have authority, given by Christ, (as one called by God and ordained through the church) to speak God's word of forgiveness to the repentant sinners in the stead and name of Christ. (See Matt. 16:18; 18:15-19; John 20:22-23)

## Service of the Word

The **Service of the Word** is the portion of the service where the Risen Christ comes to teach us. This portion of our Divine Service holds to Old Testament worship in that the first main part of the service is centered on the Scriptures. The public reading of the Scriptures is at the heart of our worship. (1 Timothy 4:13) The foundation of our faith is that the Word of God alone raises us up to be children of God.

## The Introit: "To Enter"

The **Introit** is a collection of passages from the book of **Psalms** that sets the tone for our service. The **Introit** may be sung or spoken by the choir, or the pastor. The **Psalms** may be **spoken or sung responsively**. If they are spoken or sung responsively, turn the hymnal to the **Psalm** in the front of the hymnal that you marked earlier or look at the **insert** in the **bulletin**.

You will notice that during the Introit, the Pastor will make his way from outside the communion rail to the Altar. Since Introit means **"to enter"**, this movement depicts the entrance into **"The Holy of Holies."** The Holy of Holies in the Old Testament was where God's presence dwelled. Today God's gracious presence is in the meal of Jesus' body and blood. We do not fear His presence because we have heard the cleansing words of Absolution.

that is serving *us*. Yes, we respond with singing and prayers, with praise and thanksgiving to Him, but that is secondary. God is the one initiating this holy conversation. And miracle of miracles, God gives us the words to respond back to Him. This is for our good. In these times, we are to be reminded that it is God's Word, not ours, that brings us salvation, forgiveness and eternal life. As Rev. Dr. Eyer points out, "Liturgy is conversation with God on God's terms and God's actions." (Eyer, Richard C. (2002) *They Will See His Face*.)

Ultimately, the liturgy is God's way of giving us Jesus. We recall our Savior's words, "Wherever two or three are gathered in my name, I am there also." (Matt. 18:20) As God through the pastor draws the baptized together in the Invocation, Jesus is there. He dwells with us in a liturgical, patterned way through the Word, water, bread and wine—all ordinary means which brings extraordinary gifts: forgiveness of sins, life and salvation!

It is good to notice how liturgical settings and musical arrangements change throughout the Church Year. Yet even those always point us to and honor (what we believe, teach and confess about) Christ. Everything from the seasonal colors, the readings and hymns are of consequence and aid in pointing us to Jesus. Things like flowers are neither commanded nor forbidden in the Bible, yet can beautify the sanctuary during particular Church seasons. Any practices that outwardly detract from the faith and what Christ wished to give (ex: A juggling act or skit), and are not God's Word ought not be in the Divine Service.

The liturgy places us into the mystery of God's grace. It gives us rest from the worldly chatter and chaos and brings the fruits of Christ's sacrifice right to our ears, hearts and lips! We do well to continue learning about the Divine in the form of liturgical worship. We rest in the comfort that God is doing all of the work in and through it to strengthen us in the one true faith, and assuring us of eternal life with Him. Thanks be to God!

*"Therefore, since we are receiving a kingdom that cannot be shaken, let us be thankful, and so worship God acceptably with reverence and awe."* Hebrews 12:28

## LITURGICAL WORSHIP

Whether you are new to the Lutheran church or have been a member for many years, one item that likely stands out in it compared to other evangelical protestant churches is its liturgical worship form. Liturgical worship means the structure and rituals that surround the service from the Invocation to the Benediction, including, but not limited to: the hymns, readings, Creed, sermon and prayers. While sometimes misunderstood as stiff, stoic or devoid of meaning, the liturgy is actually anything but those things.

The word liturgy simply means *public service*. This public service has been used by God since The Fall. Recall how explicit God was with Israel (Deut. 12), commanding them to have very particular worship locations and conduct so that He could tabernacle, or dwell, with them. Also, note the liturgical form (Teaching/Feeding---Service of the Word/Service of the Sacrament) as Jesus taught and then broke bread (Luke 24) with the men on the road to Emmaus. Finally, hear St. Paul's instructions to the Early Church about how to conduct orderly worship (1 Cor. 14). These are not to be taken lightly. God desired to be with His people then, and He desires and promises to be with His people now. Furthermore, He tells us how He dwells. The liturgy is the vehicle for God's presence, and has quite literally been passed down, or "*traditioned*" through the ages to the contemporary Christian Church by Him. Worship is not done in a vacuum. The liturgies of the church have been carefully established through thousands of years and are rich in God's Word. The liturgy is simply God's word put into an order to fulfill His mandates to give His forgiveness, preach His word, and to eat and drink His meal.

The liturgy may seem particularly formal and uncomfortable to some. However, as the Bible points out, there is reason to be. As we stand before our Triune God and in His house, it is natural to have some fear and reverence before He who is holy and perfect. (Ex. 20:18 33:2&20, Judges 13:22) In fact, it is right to do so. However, God's Words of forgiveness, peace and comfort are quickly ushered in through the pastor following our confession of sins. The liturgy continues to seal this reassurance throughout the service, especially in Baptism, Absolution, the sermon, Lord's Supper and Benediction. What might be uncomfortable to the liturgically "inexperienced," in time, will be understood as God's blessings unfolding to His children.

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### Kyrie

The first prayer of the congregation is the **Kyrie**. It is a deep cry for mercy. We are beggars before God. We cry out because God has promised to hear us sinners and lavish His gifts on us.

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### Hymn of Praise

The **Hymn of Praise** to be sung depends on the season in the church year. The congregation will either sing **Gloria in Excelsis** (Glory to God in the Highest) or **This is the Feast**.

During **Advent** and **Lent**, the **Hymn of Praise** is omitted. You can tell if it is Lent or Advent because the color of the **altar** and the **pastor's stole** is either **purple** or **blue**.

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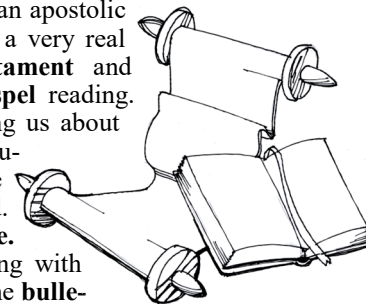
### The Scripture Readings

From St. Paul in his letter to the Romans (10:17), we learn "*So faith comes from hearing, and hearing through the word of Christ.*"

We read from the **Old Testament**, from an apostolic letter (**Epistle**) and from the **Gospel**. In a very real way, the readings from the **Old Testament** and **Epistle** find their **fulfillment** in the **Gospel** reading. The readings do this *not by simply* telling us about Jesus but by giving us Jesus, who was crucified for our sins and raised from the dead so that we might be saved.

**The Word of God is the Word of Life.**

You can read the scripture readings along with the pastor on the back of the **bulletin** or the **bulletin insert**.



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### Hymn of the Day or The Sermon Hymn

The **Hymn of the Day** is the chief hymn of the Divine Service and keeps with the theme of the day from the Holy Gospel. It also helps prepare our hearts for the Sermon. You can find the number for the **Hymn of the Day** or the **Sermon Hymn** printed in the **bulletin** or the **number board** up front. \*Remember, the hymns are located in the main part of the hymnal.

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### The Sermon

Our Lord sent His apostles into the world to preach the forgiveness of sins, the promise of eternal life, and our salvation found in Christ Jesus. In the **Sermon**, the apostolic Word is proclaimed to us today. The pastor's **Sermon** is usually based on the **Scripture** readings for the day. In the proclamation of the **Sermon**, the pastor speaks God's words of judgment and grace and prepares us for the Service of the Sacrament. The **Sermon** is the living voice of Christ proclaiming both Law and Gospel through the appointed scripture texts.

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## Creed

Having received the Word of the Lord, we respond by confessing our common Christian faith by speaking an historic **Creed**. The word **Creed** comes from the Latin word *credo*, which means “I believe.” Through the **Creed**, we express our unity in faith with the entire Church, which is confessed throughout the world and across the ages. We either confess the **Apostles' Creed** or the **Nicene Creed**.

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## Prayer for the Church

In the **Prayer for the Church**, we pray not only for our own needs, but also for the needs of our neighbor. This is seen in the invitation “Let us pray for the whole people of God in Christ Jesus and for all people according to their needs.” This is the longest prayer in the Divine Service and may include the following petitions for the local congregation and the Church at large, for right teaching, for protection from the devil, for the government, for our military, for all who suffer, the welfare and safety of ourselves and others, for the conversion of the unbeliever and the restoration of those who have left the Church.

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## Offering and the Offertory

Just as we respond to hearing God’s Word with prayer and praise, we also respond in the **Offering** by returning to God a portion of the gifts He has bestowed on us. If we do not take up an **Offering** during the service; an offering plate will be provided in the back.

The **Offertory** is sung while the **Offerings** are brought forward. If no offering is collected then the **Offertory** is omitted.

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## Service of the Sacrament

The **Service of the Sacrament** is the celebration of the **Lord’s Supper**. The Lord’s Supper was **instituted by Christ** for the **forgiveness of sins**. (See Matthew 26:26-39). During the Lord’s Supper, we partake of **Christ’s true body and blood** and we are made one with Him and all Christians throughout the world as well as all of the saints who have gone before us. This is why we also call this **Sacrament**, “**Holy Communion**.” This is the second main part that is derived from Old Testament temple worship, sacrifice. In the New Testament Jesus is the **all availing sacrifice**. Blood of animals was shed in Old Testament worship covering the sins of the people. Jesus’ blood **was shed on Calvary** and Christ gives us this meal to eat and drink **the fruits of the cross**, the Savior’s body and blood under bread and wine.



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## Our Practice of Closed Communion

The historic and loving practice of closed communion means that confirmed members of the Lutheran Church-Missouri Synod are only to commune at this altar. We desire those who commune here to be under ongoing pastoral care in our confession of faith. (Heb. 13:7, 17; I Tim 4:16)

Please know that our communion practice does not mean that we are judging any individual Christian’s faith or salvation. All Christians will be together in heaven because of the Holy Spirit working faith in the crucified and risen Christ! We rejoice at the faith of all who belong to the whole Christian Church, and are glad that you are here with us today.

It is a sad consequence of the divisions we see in Christianity that we cannot extend a general invitation to receive the Lord’s Supper. Reception of Holy Communion at this time by Christians not fully united with us in doctrine would imply unity which does not exist and for which we must all pray.

Please know that we wish to be loving toward you. We would regret if you participated in something in which you did not fully agree. By communing one indicates they agree with all that we believe, teach, and confess as Lutheran Christians. (1 Cor. 11:18-19,29) Closed communion is not about keeping people away from Jesus’ meal, but rather assisting people in coming to God’s Altar with a full and rich understanding of what Christ gives in it. (1 Cor. 11:27-29)

Not every Christian church body considers such doctrinal unity to be necessary, but we ask your kindness and understanding in respecting our communion practice. The Pastor would love to speak with you about communing here in the future. We invite you to join us in prayer, praise, and thanksgiving to God this day!

Most miraculous about liturgical worship is that it truly is a Divine Service. Meaning, God (the Divine) is actually the one

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## Distribution Hymn

During the distribution of the Lord’s Supper the congregation usually sings one **Hymn** or more. These **Hymn(s)** are listed in the **bulletin** and on the **number board** up front.

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## Lord’s Prayer

The **Lord’s Prayer** is the chief prayer of the Christian Church and was taught to us by Jesus in the 6th chapter of Matthew and the 11th Chapter of Luke. For more information on the Lord’s Prayer, see page 323 of the Hymnal.

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## Benediction

We end our Divine Service in the same manner we began—in the name of the Father, the Son, and the Holy Spirit. Now the congregation departs in peace, reassured in the knowledge that their sins are forgiven.