

The WORSHIP SERVICE



Emanuel Lutheran Church – Tipton, Indiana
LCMS



Why we do what we do in the worship service here at Emanuel, is what this little booklet hopes to answer.

Whether you may have grown up in the Lutheran Church or joined it later in life, you might have always wondered “What’s with the robes?” or “What does a Collect of the Day mean?”

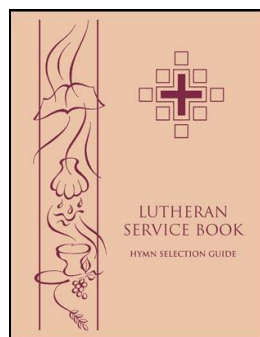
It’s been said, there are no dumb questions and the fact of the matter is; a lot of people probably have many of the same questions you have, especially since many of the things that take place in the worship service seem, well, out of the ordinary, but that’s on purpose!

You see, as we examine the traditional or liturgical¹ worship service practiced here at Emanuel, you will come to understand that it *isn’t supposed* to look or sound like anything on earth because we aren’t dealing with earthly things but heavenly things!

Worship services typically practiced at non-denominational, Baptist, or even a growing number of Lutheran congregations that generally look and sound fairly ordinary (i.e. the music, clothing, and furniture aren’t any different from what you’d see at the office) are called “Contemporary Worship Services” and were born out of the western tent revivals of the late 19th century and are purely an American invention. These types of services usually dispense with a structured format for worship, vestments for the clergy, altar, and the music selection is generally more or less from the “pop” genre. Emanuel has chosen to keep and practice the “liturgical” worship services that have been passed down to us through the centuries, certain parts of which would have been familiar even to St. Paul.

While this booklet will principally detail what’s called the “Divine Service I” or “Setting One” there are variations of the ancient worship service that are included in the Lutheran Service Book (LSB) the principle hymnbook of the Lutheran Church – Missouri Synod. These different worship services are intended to provide variety of worship services, while keeping a semblance of what’s been given to us from the early Christian church.

Additionally, on special occasions such as Christmas, Easter, Reformation etc. worship services might be printed out in the bulletin, however, you will always notice that they follow the general structure of a traditional/liturgical worship service.



The Lutheran Service Book

¹ This word comes from the Greek word *leitourgia*, and conveys a worship service or style that is highly structured like those that had been used in the Temple in Jerusalem and is typically associated with an ordained pastor who leads the congregation through a series of rites and prayers with an overall sense of reverence in the worship.

History

“What’s so great about this ancient worship service anyway?” you might have asked or wondered.

To answer that question we must look back to the churches’ very beginning. The first Christian churches were in people’s homes but we learn from the Scriptures and early writings that they already included the reading of Scripture,² singing of Psalms, Sermon, and Holy Communion. When the Roman Emperor Constantine legalized Christianity at the beginning of the 3rd century and actual church buildings were established, it became somewhat paramount that some form of unity between the scattered churches occur. And so, the “liturgical” worship service as we know it began to be developed and refined.

The last sentence in that last paragraph is important, for you see; the worship service was carefully developed over time in order to best communicate the Gospel message of Christ in every way, from the prayers, to how the Pastor stood in front of the congregation, to the furniture that was used. Indeed, one of the reasons that the liturgical service is so important is because if the Pastor gave a poor sermon, the congregation would still receive the message of the forgiveness of their sins through Christ alone, in all the other parts of the service. If you took that structured service away, you would have to rely on the minister solely to effectively and correctly do the job.

One of the basic tenants of the liturgical service that might go unnoticed is that it’s structured around what God has and is doing *for us*, rather than the other way around, that is, what we do for God. Just think about that for a moment, the worship service is not supposed to be about “you doing something” but “God doing something” namely coming to you in Word and Sacrament for the strengthening and renewing of your faith in Him. I often tell people who seem somewhat unsure about which worship service is “best” for them, to look and see which direction the arrow in the worship service is pointing. Is it “upward” you trying to do something or is it “downward” God coming to you?³

Another thing the worship service was never intended to do was become a place where people would come for “practical advice” such as how to get finances in order and things like that. Now there’s nothing wrong with the church helping people to do those things, it’s just that that’s not what the *worship service* is for. Worship is for the sole purpose of strengthening people’s faith in this difficult, fallen, sinful world by reminding them that they are God’s children through faith in Christ and that God Himself is present! With everything else going on in our lives, it’s vitally important that that message get through and church is the only place you’re going to get it. That is perhaps why certain things may seem to be repetitious. “Look I heard that Jesus died for my

² The four Gospels and Paul’s letters were already considered inspired writings on par with the Old Testament in the 1st century.

³ From Isaiah 1:13 we read “Stop bringing meaningless offerings! Your incense is detestable to me. New Moons, Sabbaths and convocations-- I cannot bear your evil assemblies.” Yes, we praise God in worship through songs and prayers, but they are nothing more than our expressions of thankfulness for what He has done for us, they don’t actually do anything for us, only God’s Word and Sacraments can actually do something for us. This was the problem that the prophet Isaiah was addressing. The people had come to view *their* worship as the primary vehicle by which they were saved. The “arrow” in the peoples worship was upward, rather than downward.

sins last week, do I need to hear it again this week?” The answer is YES! Why? Because the devil has had the *entire week* to tear you down and to get you to doubt the Gospel.

In short, worship is meant to be the place where we *encounter God*.

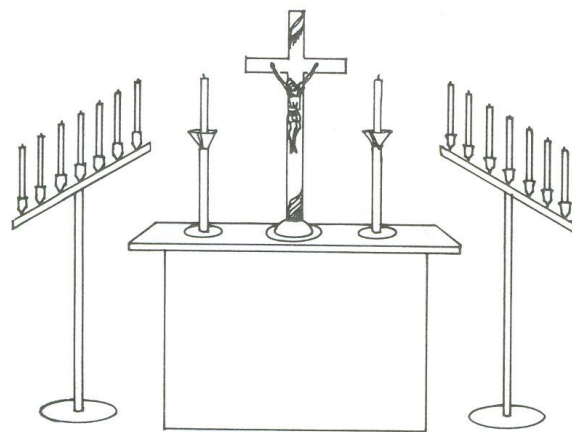
The idea that everything in the worship service should point to Christ, led the early church Fathers to develop the liturgy, rites, and sacred furniture for use in the service and that Emanuel likewise has retained.

When the Reformation occurred in the beginning years of the 16th century, Martin Luther pretty much kept the worship format as it was although he introduced congregational singing, whereas previously, singing had been primarily done by the clergy or those in religious orders. Because of the high illiteracy rates, Luther figured that if he could put the words of the Gospel to tunes that the people could sing, then perhaps through singing they might better retain that message. In fact, that’s why stained glass windows were invented, as a way of communicating the message of the Bible through picture art to those who couldn’t read.

Actually, everything in the sanctuary and the liturgical worship service is intended to communicate something. If the sermon doesn’t reach you, then perhaps singing a hymn will, if neither of those, then perhaps the liturgy or the banners. Get the idea?

The Sacred Space

The furniture in the sanctuary also helps us to focus on our worship of Christ.



The **Altar** in front of the sanctuary is the central element and similar to the Mercy Seat located on the cover of the Ark of the Covenant, it is representative of God’s presence within the worship service. The cross on the altar reminds us of the sacrifice that Jesus made to atone for our sins and so appropriately, our Lord’s body and blood are placed on and dispensed from this place.⁴

⁴ Similar to the Most Holy Place in the Jerusalem Temple, since the Altar represents God’s presence, it is appropriate that only the clergy and those assisting in the worship service enter this area of the sanctuary.

The **Pulpit** is where God's Word is proclaimed and the days chosen texts clarified for all to understand for the strengthening of their faith in Christ. The pulpit is generally elevated not just for practical reasons but also to symbolize the authority of God's Word over our lives.

The **Baptismal Font** is where we are adopted by God and made His children through the sacred act of baptism in accordance with our Lord's final instructions before ascending into heaven.

The **Paraments** are the colored cloth that is hung from the altar, pulpit, and baptismal font, and usually decorated with symbols that communicate something from the liturgical year.⁵

Candles in the altar area began from the very beginning of the Christian church for very practical reasons...so that the Pastor could see! But by the 12th century they had taken on symbolic meaning. From John 8:12, Jesus informs us that he is the "light of the world." The two candles on the altar itself are called **Eucharistic candles** and are lighted only if the sacrament of Holy Communion is being served. The seven candles on either side of the altar are called **candelabrum** and again while their original purpose was practical, they can remind us of the presence of the Holy Spirit as they do in Revelation 1:12.

The **Eternal Light** candle located within a red glass tube on the sanctuary wall by the Baptismal Font symbolizes God's continual presence.

The **Paschal Candle**, the large candle all by itself next to the Baptismal Font is from as early as the 4th century and is meant to symbolize Jesus' resurrection victory over sin and death. Its location next to the Font is to remind us of the connection between our baptisms and Christ's victory (Romans 6).



Vestments

The vestments that the church would eventually adopt for use within the church service were derived by the everyday dress of the ordinary people during the first centuries of the church's existence. As one looks at the history of the style of clothing worn by those in positions of serving the church and specifically the Eucharist, it becomes apparent that as time progressed and the styles of clothing worn by the laity changed, the clergy retained the look and use of the original garments as vestments (special clothing) of the Christian service. It is uncertain why this was done but it was perhaps done in an effort to retain a certain connection or continuity with what Christ and the Apostles wore.

The most common garment of the people living in the Roman world at the time the Christian church began was called the *Alb*. In our church today; it is the most recognizable vestment of

⁵ The church is typically divided into the time of Christmas, Easter, and The Church and each is then further divided with its own particular color to help highlight the season. The color for Advent is blue, Christmas is white, the Sundays of Epiphany are green, Lent is purple, Easter is white, Pentecost is red, and The Time of the Church is green to symbolize growth. (See Appendix I for a further breakdown of the Church Year)

those conducting or assisting at a liturgical church service. This is the white “robe” and of all of the church vestments, it is the oldest in origin. It dates to the early 6th century B.C.



Alb, cincture, and stole



Chasuble

Perhaps the second most recognizable church vestment in use today is the *Stole* the colored cloth worn around the Pastor’s neck. Although the origins of this vestment cannot be known for certain, it is generally believed that it was derived from a Roman 1st century fashion item carried by people to wipe their face. While it served as a sort of handkerchief, it also functioned as a napkin, and draped over the left shoulder, servants often used it for cleaning vessels and utensils of various kinds and it was also used by the clergy for that purpose in serving Holy Communion. By the late 4th century, the garment had grown in length to where it lost its original function but had become a distinctive garment of the clergy.

The third of the ancient church vestments that can be traced to usage in the early church is the *Chasuble* (Latin for “little house”). This garment was essentially what we would in the West call a poncho. This useful article of clothing was used for protection against the cold and inclement weather. St. Paul was referring to this garment in 2 Timothy 4:13, in his list of articles he desired to have with him while a prisoner in Rome. This vestment was in use by the clergy by the year 600 A.D. as a way of identifying the “officiant” or the clergy consecrating the elements in Holy Communion.

Vestments are a symbol of the pastoral office identifying individuals from among the congregation who have been set apart to function in the Lord’s ministry on behalf of the group of believers gathered in one specific place. In addition, their use connects the church of the 21st century with that of the 1st century while their use also serves to “hide the man” wearing them while accentuating the ministry of God.

Music

In a culture that glorifies individualism, the church offers a countercultural alternative. In worship, we gather as a community, offering one voice to the glory of God. Our hymn texts should reflect our oneness in Christ.

Contrary to some popular thinking, our lives and faith are not always “upbeat.” The hymns we expect our congregations to sing must reflect the realities of human experience as well as the liturgical season in which we are in. For instance, would it be appropriate to sing “happy” upbeat songs during the season of Lent when we are supposed to be saddened and reflective of our sins that sent Christ to the cross?

To this end, the hymns that are sung during the worship service, in both their texts and melodies, are selected to further the message of the appointed Scripture readings for that Sunday⁶ as well as to reflect the “mood” of the Church season.

Hymns that are sung in a Lutheran worship service should:

- Speak the Gospel clearly, pointing to the crucified and risen Christ.
- Express the necessary relationship between Law and Gospel: embrace justification by grace through faith; and acknowledge God’s presence in Word and Sacrament.
- Express both the lament and the glory of the Christian journey.
- Serve as a communal act of proclamation.
- Employ the vast array of scriptural images for God and God’s people using the language that is both literal and figurative.
- The text should be theologically sound.
- God should be the principle “actor” in the hymn not the person doing the singing. Remember, is the arrow pointing “upward” or “downward.”

The Service

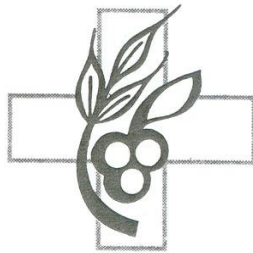
The Lutheran Service Book (LSB) contains five different Divine Services and while they are all different to a degree, they all contain the main essential elements of what the LSB calls “Setting One” which begins on page 151. Therefore, this is the service that we will examine closely in order to more fully understand this ancient worship tradition.

First...some notes about the worship service.

⁶ Emanuel Lutheran follows what is called a Three Year Lectionary Series that was developed by the Roman Catholic Church in the early sixties during Vatican II. What this consists of is a three year cycle of readings from the Bible, so for instance, on the Fourth Sunday of Easter, the readings you hear on that morning, won’t be heard in worship again for four years. This Lectionary cycle allows the parishioner to hear more of the Bible and also gives the preacher additional opportunities to preach on more texts.

The Divine Service uses two distinct elements that create a framework from which we conduct the service, those parts of the liturgy that *do not* change from week to week that are called the “Ordinaries.” They are called this because they are ordinarily present each week in the service and these parts of the worship are typically the elements that go back to the 3rd century. The second element of the worship service consists of *changeable* texts, known as “Propers.” The Propers bring variety to the worship and are most clearly seen in the Scripture readings and prayers used.

You might have also noticed all those little red directions embedded throughout the text of the hymnbook. These are called “Rubrics” (Latin for the color red) and these are instructions for what the congregation or Pastor should be doing at that particular part in the service.



DIVINE SERVICE

Setting One

OPENING HYMN

INVOCATION (page 151)

P: In the name of the Father and of the ✠ Son and of the Holy Spirit. Amen.

The service begins with the name of the Triune God making it abundantly clear that this is a Christian worship service. Invocation comes from the Latin to “call upon” and so we call upon God to be with the congregation in its worship remembering what Jesus said in Matthew 18:20, that “Where two or three are gathered in my name, there am I among them.”

CONFESSION AND ABSOLUTION

P: If we say we have no sin, we deceive ourselves, and the truth is not in us.

C: But if we confess our sins, God, who is faithful and just, will forgive our sins and cleanse us from all unrighteousness.

P: Let us then confess our sins to God our Father.

C: Most merciful God, we confess that we are by nature sinful and unclean. We have sinned against You in thought, word, and deed, by what we have done and by what we have left undone. We have not loved You with our whole heart; we have not loved our neighbors as ourselves. We justly deserve Your present and eternal punishment. For the sake of Your Son, Jesus Christ, have mercy on

us. Forgive us, renew us, and lead us, so that we may delight in Your will and walk in Your ways to the glory of Your holy name. Amen.

P: Almighty God, in His mercy has given His Son to die for you and for His sake forgives you all your sins. As a called and ordained servant of Christ, and by His authority, I therefore forgive you all your sins in the name of the Father and of the ☩ Son and of the Holy Spirit.

C: Amen.

In John 20:23 Jesus said “If you forgive anyone his sins, they are forgiven; if you do not forgive them, they are not forgiven.” And again in Mathew 16:19 “I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven.” With these words our Lord instituted a glorious means by which He has chosen to forgive our sins. At Confession we admit before God and one another that we are indeed sinful and worthy of being punished for having broken God’s Commandments. Yet, with Absolution, through the words of the Pastor’s mouth, Christ delivers to us the forgiveness of our sins, which He earned for us on the cross of Calvary.

THE SERVICE OF THE WORD (page 152)

INTROIT

The purpose of the Service of the Word is to present Christ to the assembled congregation as the people prepare to meet Him in the Lord’s Supper. The next thing that is listed in the hymnbook is the “Introit” from the Latin for “enter” and is used if the clergy are “entering” the altar area for the first time. Since this is not the case here at Emanuel, this part of the service is skipped. In any event, if it were used, a psalm or a hymn would be sung at this point in the service.

KYRIE

From a shortened form of the Greek words *Kyrie eleison*, which means, “Lord, have mercy.” The congregation joins in singing its first prayer, which is a cry for mercy adapted from the Greek liturgy of St. John Chrysostom which was written around 360 A.D.

P: In peace let us pray to the Lord.

C: Lord, have mercy.

P: For the peace from above and for our salvation let us pray to the Lord.

C: Lord, have mercy.

P: For the peace of the whole world, for the well being of the Church of God, and for the unity of all let us pray to the Lord.

C: Lord, have mercy.

P: For this holy house and for all who offer here their worship and praise let us pray to the Lord.

C: Lord, have mercy.

P: Help, save, comfort, and defend us, gracious Lord.

C: Amen.

HYMN OF PRAISE (pages 154 & 155)

Confident that the Lord is merciful, the congregation joins in singing the Hymn of Praise “Gloria In Excelsis.” Here the Pastor begins by singing the angelic hymn of Luke 2:14 “Glory to God in the highest, and peace to His people on earth.” The congregation responds by singing the Gospel message, which became flesh on Christmas. Here at Emanuel, it is traditional to sing this hymn if Holy Communion is *not* being served. If Holy Communion *is* being served in the service, then the alternate Hymn of Praise is sung “This Is The Feast” which is based upon Revelation 5:12-13 and 19:5-9.

SALUTATION and COLLECT OF THE DAY (page 156)

P: The Lord be with you.

C: And also with you.

The Salutation is a special greeting between the congregation and its Pastor. The Salutation announces the Lord’s coming to us in the readings that follow.

P: Let us pray.

The “Collect of the Day” prayed at this point in the service, *collects* in a concise and beautiful manner the Gospel message for the day. Most of these prayers have been in continuous use in the Church for more than 1,500 years.

C: Amen.

Amen. Ἀμήν is from the Hebrew אָמֵן and means truly, or a truth, or more literally “You can or I can believe this”

READINGS FROM HOLY SCRIPTURE

The Service of the Word makes a transition from prayer and praise to the hearing of God’s Word. The bestowal of God’s grace, which was announced in the Introit and prayed for in the Collect, will now take place in the reading and preaching of God’s Word. St. Paul reminds us in Romans 10:17 that, “Faith comes from hearing the message, and the message is heard through the word of Christ.”

OLD TESTAMENT READING

The first reading is typically from the Old Testament. Through the history of Israel and the words of the prophets, the Old Testament reading teaches us about God's work in the time before Christ. There we hear the prophecies of the Messiah who would come to men that all people might once again be brought back to God. The Old Testament reading prepares the congregation to hear the Gospel reading for the day, which is the fulfillment of the prophecies and promises in the Old Testament.

E: This is the Word of the Lord.

C: Thanks be to God.

PSALM OR GRADUAL

The Gradual is a term meant to convey the "progression" in the readings, from the Old Testament to their fulfillment in the New Testament. It is a Psalm that is seasonal in character and traditionally was sung or chanted by the choir. Here at Emanuel, this Psalm is typically spoken responsively, whole verse by whole verse with the Pastor.

EPISTLE READING

The Epistle reading gives us God's counsel on how His gracious Word is applied to our lives. Often in this reading we hear how God's Word accomplishes what it says – creating faith, bestowing forgiveness, strengthening God's people in their struggles against sin, and enlivening in them the hope of eternal life.

E: This is the Word of the Lord.

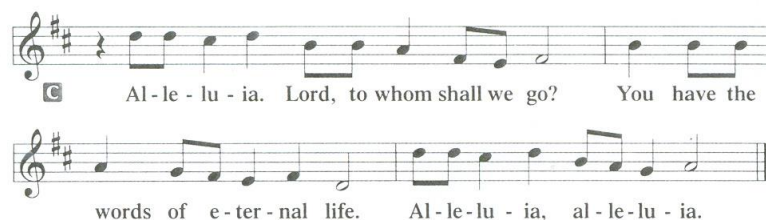
C: Thanks be to God.

ALLELUIA and VERSE

Like the Gradual, the Alleluia and Verse provide a transition between the readings. The word *alleluia* is Hebrew for "praise the Lord." The Verse prepares us to meet the Christ of God in His Word, hearing of his life, ministry, death, and resurrection for the salvation of us all. As we mentioned in the music section, singing alleluia is a joyous thing and it would seem inappropriate to sing it during the season of Lent when we should be sorrowful and reflective of our sins and so the LSB provides the season of Lent with its own Verse.

Common

John 6:68



HOLY GOSPEL (page 157)

P: The Holy Gospel according to St. _____, the _____ chapter.

C: Glory to You, O Lord.

The Holy Gospel always contains the very words or deeds of Jesus. This makes the reading of the Holy Gospel the summit of the Service of the Word, and we recognize this by surrounding our Savior's words with songs of glory and praise and by standing to receive his gracious words.

P: This is the Gospel of the Lord.

C: Praise to You, O Christ.

HYMN OF THE DAY (page 158)

Psalm 98:1 tells us to, "Sing to the LORD a new song, for he has done marvelous things; his right hand and his holy arm have worked salvation for him." In our hymns, we respond to the Good News of our salvation with singing, reciting back to God the great acts of our deliverance in thanksgiving and praise. The Hymn of the Day is meant to prepare the congregation to hear the sermon and so is usually connected to the text that is being preached.

SERMON

The word Sermon comes from the Latin for "to talk" and so that is precisely what the preacher does in his expounding on everything that had just proceeded in the worship service but in particular, one of the Scripture passages that had been read. Therefore, the Sermon is the fullest expression of the theme of the day. In the Sermon, the Pastor speaks God's words of judgment and grace to the current situation in which we live. Like Absolution, the Sermon delivers in a personal way the forgiveness of sins, which Christ earned for us on the cross.

CREED

Having heard and received the Word of God in the Sermon, the congregation responds by confessing their Christian faith by reciting either the Nicene Creed (If Holy Communion is being served) or the Apostles' Creed. This statement of faith is called a "Creed" from the Latin word *credo*, which means "I Believe." By confessing one of these historic creeds, the congregation expresses its unity in its faith of the Triune God and its salvation through Christ.

Nicene Creed

**I believe in one God,
the Father Almighty,
maker of heaven and earth
and of all things visible and invisible.**

And in one Lord Jesus Christ,

the only-begotten Son of God,
begotten of His Father before all worlds,
God of God, Light of Light,
very God of very God,
begotten, not made,
being of one substance with the Father,
by whom all things were made;
who for us men and for our salvation came down from heaven
and was incarnate by the Holy Spirit of the virgin Mary
and was made man;
and was crucified also for us under Pontius Pilate.
He suffered and was buried.
And the third day He rose again according to the Scriptures
and ascended into heaven
and sits at the right hand of the Father.
And He will come again with glory to judge both the living and the dead,
whose kingdom will have no end.

And I believe in the Holy Spirit,
the Lord and giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son together is worshipped and glorified,
who spoke by the prophets.
And I believe in one holy Christian and apostolic Church,
I acknowledge one Baptism for the remission of sins,
and I look for the resurrection of the dead
and the life ☩ of the world to come. Amen.

Apostles' Creed (page 159)

I Believe in God, the Father Almighty,
maker of heaven and earth.

And in Jesus Christ, His only Son, our Lord,
who was conceived by the Holy Spirit,
born of the virgin Mary,
suffered under Pontius Pilate,
was crucified, died and was buried.
He descended into hell.
The third day He rose again from the dead.
He ascended into heaven

and sits at the right hand of God the Father Almighty.
From thence He will come to judge the living and the dead.

I believe in the Holy Spirit,
the holy Christian Church.
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life ☩ everlasting. Amen.

PRAYER OF THE CHURCH

St. Paul writes in 1 Timothy 2:1, “I urge, then, first of all, that requests, prayers, intercession and thanksgiving be made for everyone.” It is both our duty and our privilege as God’s children to bring our concerns before Him. In the Prayer of the Church, we pray not only for our own needs but also for our neighbor. The prayers are typically broken down into individual petitions and are concluded with the Pastor saying “Lord, in Your mercy” and the congregation responding by saying “hear our prayer.”

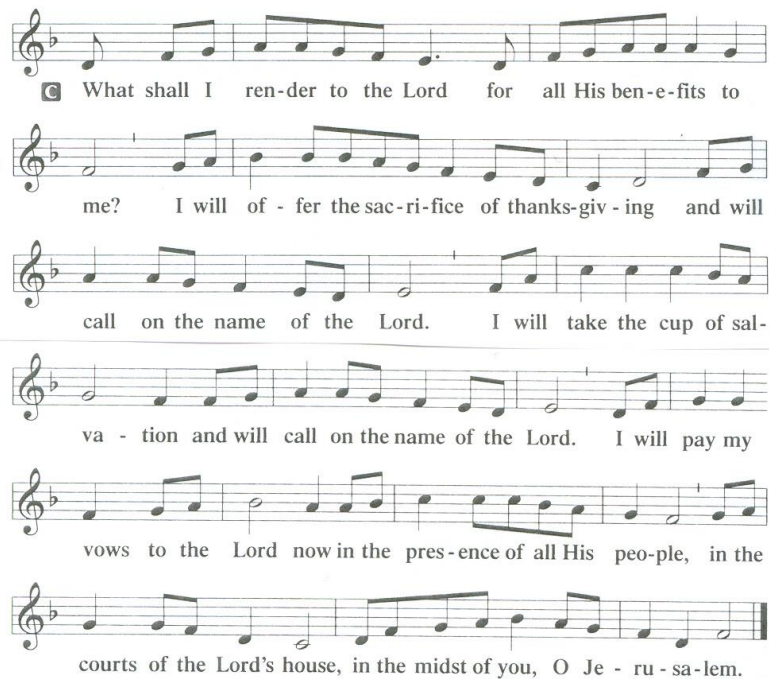
OFFERING

OFFERTORY

The Offertory (an adaptation of Psalm 116) is sung as the congregation’s offering is brought forward and presented before the altar. Typically, it is during the Offertory that the Pastor prepares for the celebration of Holy Communion.

OFFERTORY

Psalm 116:12-13, 17-19



SERVICE OF THE SACRAMENT (page 160)

The Service of the Sacrament is the celebration of Holy Communion, which was instituted by Christ for the forgiveness of our sins. In this sacred act, the faithful come forward to receive the precious body and blood of Jesus under the forms of bread and wine.

Preface

P: The Lord be with you.

C: And also with you.

P: Lift up your hearts.

C: We lift them to the Lord.

P: Let us give thanks to the Lord our God.

C: It is right to give Him thanks and praise.

After the Preface above, follows what is called the Proper Preface, which is an introduction to the Lord's Supper that changes with the season of the Church and concludes with the Pastor saying, "Therefore with angels and archangels and all the company of heaven..." reminding us that our worship is not limited by time or space.

SANCTUS (page 161)

The congregation responds to the announcement given to it in the Proper Preface by singing the Sanctus, Latin for "holy" which is an angelic hymn described in the heavenly vision of Isaiah 6. In the vision, the seraphim are gathered around the throne of God, proclaiming His holiness and glory. The Sanctus concludes with the congregation singing what was shouted out as Jesus entered the city of Jerusalem for the last time.

SANCTUS *≈ Holy, Holy, Holy*

Isaiah 6:3; Matthew 21:9

G Ho - ly, ho - ly, ho - ly Lord God of pow'r and might:
Heav-en and earth are full of Your glo-ry. Ho - san-na. Ho -
san-na. Ho - san - na in the high - est. Bless - ed is He who
comes in the name of the Lord. Ho-san-na in the high - est.

PRAYER OF THANKSGIVING

P: Blessed are You, Lord of heaven and earth, for You have had mercy on those whom You created and sent Your only-begotten Son into our flesh to bear our sin and be our Savior. With repentant joy we receive the salvation accomplished for us by the all-availing sacrifice of His body and His blood on the cross.

Gathered in the name and the remembrance of Jesus, we beg You, O Lord, to forgive, renew, and strengthen us with Your Word and Spirit. Grant us faithfully to eat His body and drink His blood as He bids us do in His own testament. Gather us together, we pray, from the ends of the earth to celebrate with all the faithful the marriage feast of the Lamb in His kingdom, which has no end. Graciously receive our prayers; deliver and preserve us. To You alone, O Father, be all glory, honor, and worship, with the Son and the Holy Spirit, one God, now and forever.

C: Amen.

In the Prayer of Thanksgiving the congregation is led in prayer to thank the Lord for what is about to be received. First, we praise God for the gift of Jesus and second we ask God to deliver what He has promised and that the Spirit would strengthen the faith and prepare the hearts of all those who will receive Holy Communion.

LORD'S PRAYER (page 162 – note that the LSB gives another possible order for the worship service at this point, which Emanuel does not follow)

P: Lord, remember us in Your kingdom and teach us to pray:

C: Our Father who art in heaven, hallowed be Thy name, thy kingdom come, Thy will be done on earth as it is in heaven; give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. For Thine is the kingdom and the power and the glory forever and ever. Amen.

THE WORDS OF OUR LORD

The Pastor here speaks The Words of our Lord to consecrate, or set apart, the bread and the wine for God's special use. After these earthly elements have been consecrated, they truly contain Christ's body and blood and Jesus himself is present just as surely as if he was standing in front of you, placing his hands on your head and announcing that your sins are forgiven.

P: Our Lord Jesus Christ, on the night when He was betrayed, took bread, and when He had given thanks, He broke it and gave it to the disciples and said: "Take, eat; this is My ✠ body, which is given for you. This do in remembrance of Me."

In the same way also He took the cup after supper, and when he had given thanks, He gave it to them, saying: “Drink of it, all of you; this cup is the new testament in My ✠ blood, which is shed for you for the forgiveness of sins. This do, as often as you drink it, in remembrance of me.”

PAX DOMINI (page 163)

Pax Domini, Latin for “the peace of the Lord.” This phrase is the voice of the Gospel announcing the remission of sins through its called minister. Being at peace with God, those who have been instructed in the faith are called to dine on the Lord’s life-giving Supper.

P: The peace of the Lord be with you always.

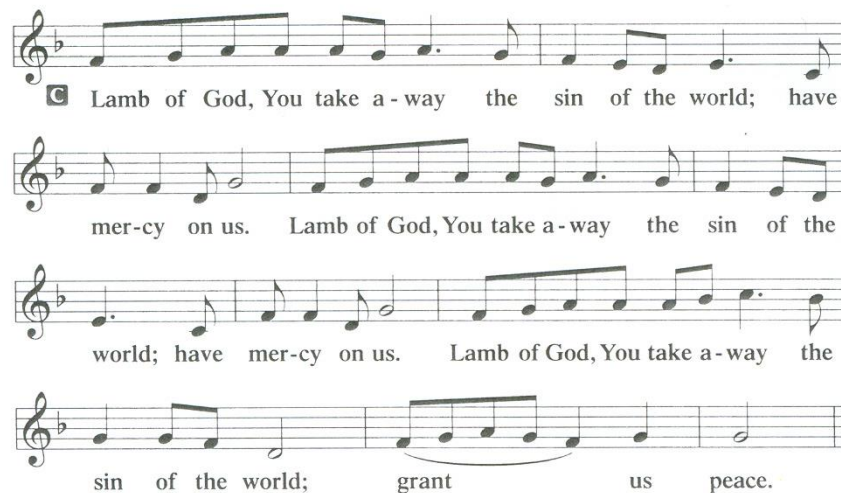
C: Amen.

AGNUS DEI

Agnus Dei, Latin for “Lamb of God” brings to mind what John the Baptist said in John 1:29 “Look, the Lamb of God, who takes away the sin of the world!” And so, we too cry out in song as we behold the Lamb whose body and blood were shed on the cross and are now given to us to eat and drink.

AGNUS DEI *≈ Lamb of God*

John 1:29



DISTRIBUTION (page 164)

At the altar, the Pastor assisted by Emanuel’s Elders, distributes first the body and then the blood of Jesus to those who have come forward while those sitting in the pews sing the appointed hymns.

P: Take and eat, this is the true body of your Lord and Savior Jesus Christ, given into death for your sins.

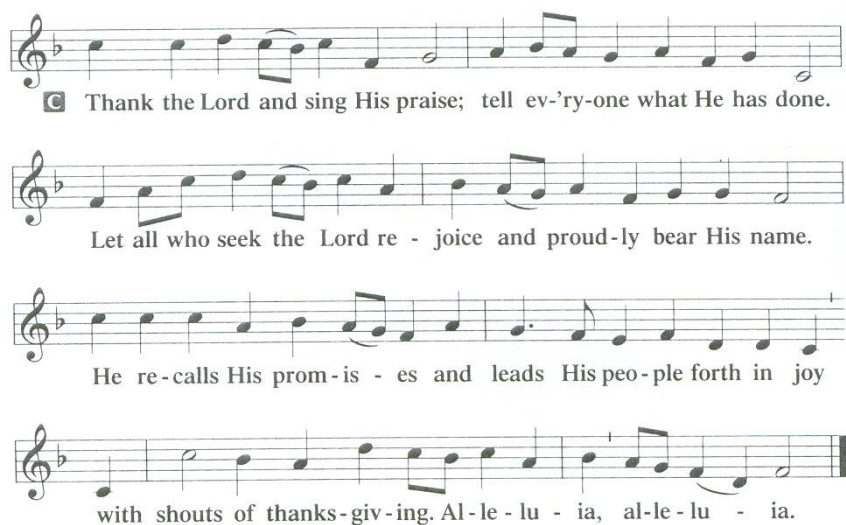
E: Take and drink, this is the true blood of our Lord and Savior Jesus Christ, shed for the forgiveness of your sins.

P: Now may this true body and blood of our Lord and Savior Jesus Christ, strengthen and preserve you all in the one true faith until life everlasting, your sins are forgiven ✠ and you are at peace with God. Amen.

POST-COMMUNION CANTICLE

At the close of Holy Communion, as the Pastor closes the sacred vessels that held the bread and wine and covers them with a veil, the congregation stands to sing a Canticle, Latin for “little song” in this case either “Thank the Lord” or the “Nunc Dimittis”, Latin for “let your servant depart.”

Thank the Lord



POST-COMMUNION COLLECT (page 166)

P: Let us pray. We give thanks to You, almighty God, that You have refreshed us through this salutary gift, and we implore You that of Your mercy You would strengthen us through the same in faith toward You and in fervent love toward one another; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

C: Amen.

The Post-Communion Collect “collects” our grateful thoughts into one prayer, asking that the gifts received in the Divine Service, and specifically in the Lord’s Supper, would strengthen our faith toward God and would carry into our lives as we deal with one another. The Pastor is given three different Post-Communion Collects to choose from giving variety to each service.

THE BENEDICTION

P: The Lord bless you and keep you. The Lord make His face shine on you and be gracious to you. The Lord look upon you with favor and ✠ give you peace.

C: Amen.

In the Old Testament, God gave Aaron and his sons who followed him in the priesthood His very name to use as a blessing for the Israelites (Numbers 6:22-27). So also today in the Benediction, from the Latin “to bless” the Lord blesses His people with His holy name.

CLOSING HYMN (If there was no communion served at the service)

Final Thoughts

“Certainty is important for how we worship together. What God says in the divine Scriptures is decisive. We don’t use worship practices if we have doubts about whether they are true or pleasing to God. For example, we know with certainty that God wants us to pray to Him, to sing, to read the Scriptures, to confess our faith, to listen to the pastor’s preaching, to celebrate the Lord’s Supper, to baptize new believers, to confess our sins, and to believe the pastor’s proclamation of forgiveness. We have certainty that these things are pleasing to God, and therefore our worship is centered on these things, while we avoid other things.”⁷

However, we must also bear in mind that nowhere in the Scriptures does Jesus give instructions on how the worship service is to be constructed or formatted. The liturgical service, while ancient and having its roots with the apostles, we must remember that the structure of the worship service is still a product of men. This bears remembering since some might think that the service and its rubrics cannot be changed or modified. Martin Luther ultimately concluded that each congregation must decide what best communicates the Gospel of Christ within their community while maintaining those things that that we know God wants us to do as listed in the quote above.



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⁷ Kinnaman, Scot A. editor. *Lutheranism 101* St. Louis Missouri: Concordia Publishing House, 2010. 219.

Appendix I

The Time of Christmas

Advent Season

First Sunday in Advent
Second Sunday in Advent
Third Sunday in Advent
Fourth Sunday in Advent

Christmas Season

THE NATIVITY OF OUR LORD

Christmas Eve
Christmas Dawn
Christmas Day

First Sunday after Christmas
Second Sunday after Christmas

Epiphany Season

THE EPIPHANY OF OUR LORD

The Baptism of Our Lord

First Sunday after the Epiphany
Second Sunday after the Epiphany
Third Sunday after the Epiphany
Fourth Sunday after the Epiphany
Fifth Sunday after the Epiphany
Sixth Sunday after the Epiphany
Seventh Sunday after the Epiphany
Eighth Sunday after the Epiphany
The Transfiguration of Our Lord
Last Sunday after the Epiphany

The Time of Easter

Lenten Season

Ash Wednesday
First Sunday in Lent
Second Sunday in Lent
Third Sunday in Lent
Fourth Sunday in Lent
Fifth Sunday in Lent

Holy Week

PALM SUNDAY

Sunday of the Passion

Monday in Holy Week
Tuesday in Holy Week
Wednesday in Holy Week
Maundy Thursday
GOOD FRIDAY

Easter Season

THE RESURRECTION OF OUR LORD

Easter Eve
Easter Day
Easter Evening

Second Sunday of Easter
Third Sunday of Easter
Fourth Sunday of Easter
Fifth Sunday of Easter
Sixth Sunday of Easter
THE ASCENSION OF OUR LORD
Seventh Sunday of Easter
PENTECOST
Pentecost Eve
The Day of Pentecost
Pentecost Evening

The Time of the Church

The Season after Pentecost

The Holy Trinity
First Sunday after Pentecost
Second through Twenty-seventh
Sunday after Pentecost
Sunday of the Fulfillment
Last Sunday after Pentecost