

# ***Announcements***

- ◆ A warm welcome to all our visitors and guests, friends both old and new. We pray that God has blessed your time among us with His Word and Holy Spirit in this Feast of the Resurrection of our Lord. We cordially invite you to join us this morning for Easter Breakfast following each Divine Service; and we ask that you please sign the guest book at the back of the church.
- ◆ Thanks to Dave & Debbie Smith for hosting and coordinating the Easter Breakfast/Brunch this morning, and to all who support and participate in this special opportunity for Christian fellowship. Please do join us for breakfast or “brunch” (following either of the Services this morning), and consider a donation to offset the cost of the meal: any proceeds above costs will be used for needed kitchen items and/or in support of our food pantry.
- ◆ There will be opportunity to celebrate and revel in the Resurrection of Our Lord Jesus Christ throughout this first week (or octave) of Easter. There will be Divine Service each day: at 6:00 p.m. on Monday and Wednesday; and at 9:00 a.m. on Tuesday, Thursday, Friday, and Saturday. Alleluia! Christ is risen! He is risen indeed! Alleluia!
- ◆ Thanks to one and all who have loaned us their Easter flowers this morning, for the adornment of the sanctuary in celebration of the Resurrection. And thanks to our Emmaus Youth for helping to arrange the flowers around the Altar. *Those who have provided flowers may pick them up and take them home following the second Service this morning, or leave them to adorn the Lord’s House throughout this First Week of Eastertide.*
- ◆ COLLECTIONS FOR 29 MARCH 2015: \$ 2,000.00  
In order to meet our financial obligations and commitments, an average of \$2240 is needed each week.
- ◆ IN THE LORD’S SERVICE THIS EASTER MORNING: (ELDER) Eldon Knepp & Robert Rhein; (USHERS) Martin Horner & Caleb Smith (6:00); Aaron Seyboldt & T. Tribble (9:00); (ACOLYTE) Frederick Stuckwisch; (CRUCIFER) Jesse / Caleb Smith; (ORGANIST) Dcs. Sandra Rhein; (GREETERS) Marilyn Dulmatch & Lois Veen.
- ◆ Rev. D. Richard Stuckwisch, Pastor                      Home Phone: (574) 233 – 0574

## **From the Lutheran Confessions**

*“Article XXIV. The Mass: The principal use of the Sacrament is to make clear that terrified consciences are the ones worthy of it, and how they ought to use it. There is also a sacrifice, since one action can have several purposes. Once faith has strengthened a conscience to see its liberation from terror, then it really gives thanks for the blessing of Christ’s suffering. It uses the ceremony itself as praise to God, as a demonstration of its gratitude and a witness of its high esteem for God’s gifts. Thus the ceremony becomes a sacrifice of praise.*

*“The Fathers speak of a twofold effect, of the comfort for the conscience and of thanksgiving or praise; the first of these belongs to the nature of the Sacrament, and the second to the sacrifice. Ambrose says about the comfort: ‘Go to Him and be absolved, for He is the forgiveness of sins. Do you ask who He is? Hear His own words, “I Am the Bread of Life; he who comes to Me shall not hunger, and he who believes in Me shall never thirst”’ (John 6:35). This proves that the Sacrament offers the forgiveness of sins and that it ought to be received by faith. There are many statements of this sort in the Fathers, all of which our opponents twist in support of their idea that Sacraments work ex opere operato and can be transferred to others; but the Fathers clearly require faith and speak of the appropriation of the comfort, not of any transfer.*

*“There are also statements about thanksgiving, like the beautiful statement of Cyprian about the godly communicant, ‘Piety distinguishes between what is given and what is forgiven, and it gives thanks to the Giver of such a generous blessing.’ That is, piety looks at what is given and at what is forgiven; it compares the greatness of God’s blessings with the greatness of our ills, our sin and our death; and it gives thanks. From this the term ‘Eucharist’ (thanksgiving) arose in the church. The ceremony is not a thanksgiving that can be transferred to others ex opere operato to merit the forgiveness of sins for them or to free the souls of the dead. The theory that a ceremony can benefit either the worshiper or anyone else without faith conflicts with the righteousness of faith.*

*“The Term ‘Mass’: Our opponents also refer us to philology. From the names for the Mass they take arguments which do not deserve a lengthy discussion. It does not follow from the fact that the Mass is called a sacrifice that it grants grace ex opere operato or that it merits the forgiveness of sins for those to whom it is transferred. The Greeks call the Mass ‘liturgy,’ and this, they say, means ‘sacrifice.’ Why do they not mention the old term ‘communion,’ which shows that formerly the Mass was the communion of many?*

*“But let us talk about the term ‘liturgy.’ It does not really mean a sacrifice but a public service. Thus it squares with our position that a minister who consecrates shows forth the body and blood of the Lord to the people, just as a minister who preaches shows forth the gospel to the people, as Paul says, ‘This is how one should regard us, as ministers of Christ and dispensers of the Sacraments of God’ (1 Cor. 4:1), that is, of the Word and Sacraments; and, ‘We are ambassadors for Christ, God making His appeal through us. We beseech you on behalf of Christ, be reconciled to God’ (2 Cor. 5:20).*

*“Thus the term ‘liturgy’ squares well with the ministry. It is an old word, ordinarily used in public law. To the Greeks it meant ‘public duties,’ like the taxes collected for equipping a fleet. As Demosthenes’ oration Leptines shows, it is completely taken up with public duties and immunities: ‘He will say that some unworthy men have found an immunity and have avoided public duty.’ They used it this way in the time of the Romans, as the rescript of Pertinax on the law of immunity shows: ‘Even though the number of children does not excuse parents from public duties.’ A commentator on Demosthenes says that ‘liturgy’ is a kind of tax to pay for the games, ships, care of the gymnasium, and similar public responsibilities.*

*“In 2 Corinthians 9:12 Paul uses this word for a collection. Taking this collection not only supplies what the saints need but also causes many to thank God more abundantly. In Philippians 2:25 he calls Epaphroditus a ‘minister to my need,’ which surely does not mean a sacrificer. But further proofs are unnecessary since anyone who reads the Greek authors can find examples everywhere of their use of ‘liturgy’ to mean public duties or ministrations. Because of the diphthong, philologists do not derive it from lite, which means prayers, but from leita, which means public goods; thus the verb means to care for or to administer public goods.*

*“It is silly to argue that since the Holy Scriptures mention an altar, the Mass must be a sacrifice; for Paul uses the figure of an altar only for illustration. They also imagine that ‘Mass’ is derived from mizbeach, the Hebrew word for altar. Why such a far-fetched etymology, except perhaps to show off their knowledge of Hebrew? Why go so far afield for the etymology when the term occurs in Deuteronomy 16:10, where it means the collections or gifts of the people rather than the offering of the priest? Individuals coming to the celebration of the Passover had to bring some gift as a contribution. Originally the Christians kept this practice. The apostolic canons show that when they gathered they brought bread, wine, and other things. Part of this was taken to be consecrated, the rest was distributed to the poor. . . .”*

**(From the Apology of the Augsburg Confession, 1530)**

# ***Walking with Our Savior this Week***

## **EASTER SUNDAY    THE FEAST OF THE RESURRECTION**

Luther's Chorale Communion    6:00 a.m.

• *Easter Breakfast*    7:30 a.m.

Divine Service of Communion    9:00 a.m.

• *Easter Breakfast/Brunch*    10:30 a.m.

## **EASTER MONDAY    EMMAUS NAME DAY (St. Luke 24)**

Divine Service    6:00 p.m.

## **EASTER TUESDAY    Divine Service    9:00 a.m.**

## **EASTER WEDNESDAY    Divine Service    6:00 p.m.**

## **EASTER THURSDAY    Divine Service    9:00 a.m.**

## **EASTER FRIDAY    Divine Service    9:00 a.m.**

## **EASTER SATURDAY    Divine Service    9:00 a.m.**

## **NEXT SUNDAY    THE OCTAVE OF THE RESURRECTION**

Divine Service of Communion    9:00 a.m.

Coffee & Refreshment Downstairs    10:30 a.m.

Catechesis / Family Bible Class    10:45 a.m.

*You may also want to keep in mind, in your observance of daily prayer at home:*

*The Appointed Readings for next Sunday, the Second Sunday of Easter:*

*Acts of the Apostles 4:32–35; 1 John 1:1—2:2; and St. John 20:19–31*