

# ***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. We cordially invite you to join us this morning for coffee and other refreshments downstairs following the Divine Service; and we ask that you please sign the guest book at the back of the church.
- ◆ Deaconess Rhein is in Taiwan this week and next, working on the Chinese Lutheran hymnal project. Please remember her in your prayers. And thanks to Monica Stuckwisch for serving as our organist while Dcs. Rhein is away.
- ◆ Following coffee & refreshments this morning, and for the next few weeks, our Family Bible Class will consider and discuss what the Word of God has to say concerning marriage and family and their significance in the world.
- ◆ Next Sunday, September 11, is Family Day. Activities will be a carry-in dinner, updating of the photo directory, and Bingo! Meat, drinks, and tableware will be provided for the carry-in. Please bring side dishes and desserts. If you would like a new photo for the directory, remember to dress for the occasion. Mr. Andy Jordan will be Bingo Caller. Good time guaranteed!
- ◆ Please see Betty Shankle for pre-sale tickets to the PORT-A-PIT-CHICKEN fundraiser that Emmaus will be hosting this Saturday, September the 17th.
- ◆ **Looking ahead a couple months:** Members of Emmaus are invited to a Wedding Reception for Nicholai & Hannah here in South Bend on Sunday the 30th of October (following their wedding in Minnesota on 15 October).
- ◆ The Altar flowers this morning are provided by Marilyn Dulmatch to the glory of God, in remembrance of the Reinking and Dulmatch families.
- ◆ **COLLECTIONS FOR 28 AUGUST 2016:** \$ 2,174.00  
In order to meet our financial obligations and commitments, an average of \$2360 is needed each week.
- ◆ **IN THE LORD'S SERVICE THIS LORD'S DAY:** (ELDER) Robert Rhein; (USHERS) Martin Horner & Tobias Tribble; (ACOLYTE) Gerhardt Stuckwisch; (ORGANIST) Monia Stuckwisch; (GREETER) Pat Nering.
- ◆ Rev. D. Richard Stuckwisch, Pastor                      Home Phone: (574) 233 – 0574

## On the Church Year

*“Strictly speaking, ‘mass’ means the dismissal or the benediction. Though ‘mass’ eventually came to mean only the highest and most important of the orders of worship, or ‘offices,’ namely the Eucharist, for many centuries it referred to any kind of religious function where there was a benediction.*

*“Even in a document late enough to describe Holy Week processions in Rome during the fifth and sixth centuries, the faithful are described as going to ‘missae’ in a dozen different churches. Because of the time and the distance, full services could not possibly have been celebrated at each. Ritual books from the seventh century continue to refer to the Matins ‘mass’ and Vespers ‘mass,’ even though the Eucharist was not a part of those offices.*

*“For one reason or another, many Christians who are not Roman Catholic shy away from the word ‘mass,’ perhaps because of its later connotations of a repeating of Christ’s sacrifice. Martin Luther continued to use the term interchangeably with the Lord’s Supper. And the Augsburg Confession specifically sanctions the use of the word ‘mass’ among Lutherans. Among Scandinavian Lutherans it was retained as the normal term for the Sunday service.*

*“But whatever its name, there can be no doubt about the nature of the one service that from the time of Christ Himself the early church upheld as the greatest honor they could offer to God, the office of the Eucharist. And this of course is so closely connected with the Passover meal that scholars ever since have been trying to split them apart.*

*“The Passover was primarily a family affair, not one of the synagogue, and not one which usually involved more than the immediate members of the family. Among the Jews, family worship had an old and established tradition, and the ‘Pesach’ was among the oldest and the most honored of all the rites.*

*“As the foods for the meal stood on the table, the lamb, the bitter herbs, the unleavened bread, and the wine, one of the children asked what these foods symbolized. The father then offered a prayer of thanksgiving, retold the story of the plagues, of the bondage, and of the Exodus, and then led the group in singing the lesser Hallelujah, taken from Psalms 112 and 113.*

*“Then the head of the house took the bread into his hands, blessed it, broke it, and gave it to all who were present. This was the real start of the dinner. Only after the meal was over did he fill the cup, bless it, and ceremoniously offer it to his household. As a closing prayer the family sang the greater Hallelujah, taken from Psalms 113, 117, 118, and 135.*

*“The pattern our Lord followed with His disciples in the upper room was probably as follows: prayers, praises, the unleavened bread, the meal, instruction and conversation, and finally the cup of blessing. Luke and Paul seem to indicate that the bread was distributed before the meal, and the cup of blessing afterward, but Matthew and Mark are silent about the timing. Some scholars suggest that even in the evangelists’ lifetime the church had begun to celebrate the Lord’s Supper without an intervening meal.*

*“Three times in the book of Acts we find the phrase ‘the breaking of bread’ without any mention of an intervening meal. In 1 Corinthians 11:20, however, Paul indicates that there was a feast (the so-called love banquet or agape) in conjunction with the Lord’s Supper and that for one reason or another (drunkenness, breaking into separate groups, bickering, not waiting for all to arrive, departures from the Lord’s ordinances) Paul would need to reinstruct the Corinthians when he arrived.*

*“Concerning the celebration of the Eucharist by the generation after the death of the disciples we know nothing, but by the middle of the second century we have several detailed descriptions of this rite, including religious ones like those in the Didache (supposedly a summary of apostolic teaching) and Justin Martyr’s Apology, as well as a secular account by the historian Pliny the Younger. By the year 150 the service is no longer held at sundown but early in the morning, usually before daybreak, in a private house, in a room that contains only the holy table and perhaps a few chairs for the clergy. Usually the ruler or master of the feast was the bishop, though presbyters could substitute in his absence. The faithful brought their own bread and wine, and what was not used for the Holy Supper was later distributed to the poor. Singing, prayers, and responses were already known, though not formally fixed or required.*

*“In the first two or three centuries the normal liturgy fell into distinct halves, known as the Mass of the Catechumens (those who were still taking instruction for membership and baptism) and the Mass of the Faithful. Other names for these are the Ante-Communion and the Communion, or the Office of the Word and the Office of the Sacrament. Since the Eucharistic rite was too sacred and too secret (perhaps even too dangerous during the age of the persecutions) for those who were taking instruction but were not yet baptized, all but the faithful were cleared from the room for the second half of the service.*

*“Thus did the early liturgies develop, with a considerable amount of cross-fertilization. Those in the East soon came to full flower, especially at Jerusalem and at Alexandria, and a bit later at Constantinople. . . .”*

**(From THE YEAR OF THE LORD, by Theodore J. Kleinhaus, CPH 1967)**

