

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 ask that you please sign the guest book at the back of the church, and we pray that our Lord would guard and keep you in His grace, mercy, and peace throughout the Days of Christmas and the New Year of Our Lord.

◆ Dcs. Rhein is in Ethiopia throughout this week yet, continuing her work on the hymnal project there. She will be returning to South Bend on Monday the 20th of March. Please remember her in your prayers and intercessions.

◆ Ladies of Emmaus, the Women's Service League is collecting donations this morning for our Emmaus Food Pantry. Thank you for your support.

◆ Following coffee & refreshments, our Family Bible Class continues a study of Genesis, making special use of Dr. Luther's commentary on that book.

Catechesis class for younger and beginning catechumens meets at the same time. Older children, especially between the ages of eight and twelve, will meet with Mike Jindra and Ian Walsh. And Dave Smith is teaching a catechesis class for teenagers and others who are interested.

◆ Throughout Lent, there will be Vespers on Wednesdays at 7:00 p.m., as well as a brief, spoken Divine Service on Fridays at 9:00 a.m.

As in past years, there will be soup supper served prior to the Wednesday evening Vespers, from 5:30 until 6:30 p.m. One and all are welcome to enjoy the good soup and to share that opportunity for fraternal fellowship. There is a sign-up sheet for those who are willing and able to contribute.

◆ This Saturday (18 March), Pastor Stuckwisch will be vested and available in the Emmaus Sanctuary for Individual Confession and Absolution from 5:00 until 7:00 p.m. This means of grace and forgiveness, by the authority of Christ our Lord, is freely offered to be freely received in repentant faith.

◆ The new Emmaus picture directories are available downstairs in the church hall. There should be a copy for each household. Pick yours up today.

◆ COLLECTIONS FOR 5 MARCH 2017: \$ 2,434.73

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 & Egon Tribble; (ACOLYTE) Stefan Horner; (ORGANIST) Dcs. Sarah Osbun; (GREETER) Pat Nering.
- ◆ **We are in need of additional greeters to welcome members and guests to the Lord’s House on the Lord’s Day. Please consider volunteering to serve and assist in this way approximately one Sunday each month.**
- ◆ Rev. D. Richard Stuckwisch, Pastor Home Phone: (574) 233 – 0574

On the Church Year

“Holy Week largely reflects what the church at Jerusalem once did. In the first two or three centuries Jerusalem was the most ancient and most influential of the ancient bishoprics, and citing the example of the place where Christ suffered and died was the strongest argument one could raise for imitating it.

“The Spanish pilgrim Silvia, or Etheria, who journeyed there about the year 390, has given us a detailed description of the liturgy at Jerusalem. She wrote not only about Easter, Epiphany, and Pentecost but also about the new churches Constantine built there. Her description of Holy Week and Easter is probably the clearest and oldest we have.

“By the time of her visit Helena, Constantine’s mother, had completed churches at the traditional sites which were hallowed by Christ’s life— where He was born, where He died, where He celebrated His last supper, where He raised Lazarus. To these sites the faithful had long made pilgrimages.

“By Etheria’s time the pattern was already rather elaborate. On the Saturday before Palm Sunday the Christians first gathered in Bethany at the church built in honor of Lazarus. The next morning they trooped to the church at Golgotha, built to honor the martyrs. In the afternoon they worshiped at shrines on the Mount of Olives.

“Before the crowds left the Mount of Olives, they listened to the account of Jesus’ entry into Jerusalem. Waving palm and olive branches, they marched triumphantly toward the city. The bishop, as a type of Christ, rode on a donkey, and the faithful ended each hymn with the refrain: ‘Hosanna to the Son of David. Blessed is He that cometh in the name of the Lord.’

“At dusk, on Maundy Thursday, taking food along, they withdrew for the night to the Mount of Olives, where Jesus had prayed with His Disciples. At dawn on Good Friday they trudged off to the courtyard of Pilate to hear the Evangelists’ account of the trial.

“Etheria cites various ‘stations’ of the cross, including those at the court of Pilate, at Calvary, and at the Holy Sepulcher. Unfortunately she skips over the activities of Holy Saturday by commenting that they did not much differ from those in Spain, probably centering on the liturgy of the sacred fire and on the night-long vigil.

“What those who welcomed Christ into Jerusalem once waved were probably palm and olive branches, together with a sprinkling of spring flowers. Exactly this same kind of pathway—flowers and leaves—is still often laid in Spain and Portugal not only for a Palm Sunday procession but for any parade, such as one in honor of a visiting head of state.

“The story of Christ’s entry into Jerusalem historically falls on Palm Sunday, though liturgically it belongs to the First Sunday in Advent. The readings for ‘Palm Sunday,’ also known as ‘the Sunday of the Passion,’ continue the account of His suffering and death. The blessing of the palms comes from the period of Alcuin and Charlemagne. The reformers generally omitted the blessings of the palms on the theory that people were to be blessed, not things, but they did not discourage the use of unblessed palms.

“In Jerusalem the practice had been to accompany the bishop into the city with palms and marching songs. One famous hymn that developed in Europe from the Palm Sunday parade is ‘All Glory, Laud, and Honor.’ This was written down by Bishop Theodulf of Orleans, who lived at the time of Charlemagne. Sometimes these primitive songs were rather funny, at least to modern tastes. A stanza of one such hymn that we no longer use has been translated in this fashion: ‘Be Thou, O Lord, the Rider, And we the little ass; That to God’s holy city, Together we may pass.’

“In the rural backwaters of Europe the Palm Sunday parade is still traditional, in part because it happens to come at the time of the year when nature is awakening and the sun is warm and people are in a festive mood. In some places a wooden figure of Christ and the donkey were once mounted atop a cart or wagon and drawn to the market square by all the young men.”

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

Walking with Our Savior this Week

TODAY **Divine Service of Communion** **9:00 a.m.**

Coffee & Refreshments Downstairs 10:30 a.m.

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

MONDAY *Vespers* **6:00 p.m.**

TUESDAY *Pastor's Writing Day (but do call in cases of emergency)*

WEDNESDAY Soup Supper 5:30—6:30

Second Lenten Vespers **7:00 p.m.**

THURSDAY *Pastor's Family Day (but do call in cases of emergency)*

FRIDAY *Brief Spoken Divine Service* **9:00 a.m.**

SATURDAY Individual Confession & Absolution 5:00—7:00

NEXT SUNDAY **Divine Service of Communion** **9:00 a.m.**

Coffee & Refreshments 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 Third Sunday in Lent:
Genesis 17:1–7; Romans 5:1–8; and Saint John 4:5–30, 39–42*