

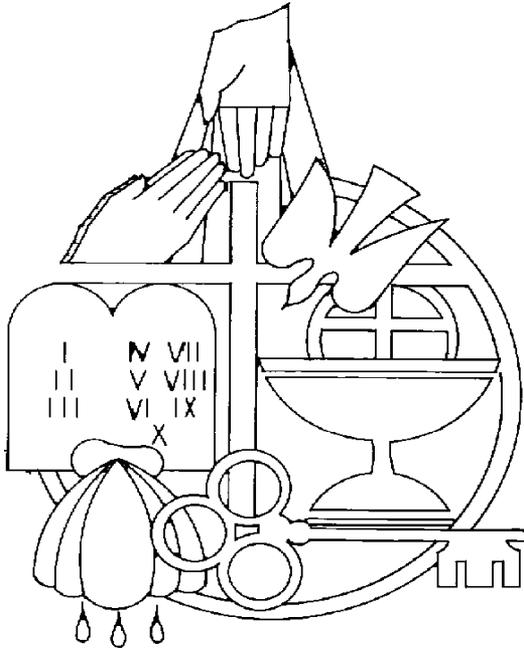
Emmaus Evangelical Lutheran Church

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✝ DAILY CATECHESIS ON THE WAY ✝

TO AND FROM EMMAUS WITH JESUS

✝ THE WEEK OF PENTECOST ✝

“They were continually devoting themselves to the Apostolic Doctrine and to the Communion, to the Breaking of the Bread, and to the Prayers.”

(Acts of the Apostles 2:42)



The Solid Declaration of the Formula of Concord

VII. The Lord's Supper (continued...)

Afterwards, when those who at Augsburg delivered their own Confession concerning this article had allied themselves with the Confession of our churches [seemed to be willing to approve the Confession of our churches], the following Formula Concordiae, that is, articles of Christian agreement, between the Saxon theologians and those of Upper Germany was composed and signed at Wittenberg, in the year 1536, by Dr. Martin Luther and other theologians on both sides:

We have heard how Mr. Martin Bucer explained his own opinion, and that of the other preachers who came with him from the cities, concerning the holy Sacrament of the body and blood of Christ, namely, as follows:

They confess, according to the words of Irenaeus, that in this Sacrament there are two things, a heavenly and an earthly. Accordingly, they hold and teach that with the bread and wine the body and blood of Christ are truly and essentially present, offered, and received. And although they believe in no transubstantiation, that is, an essential transformation of the bread and wine into the body and blood of Christ, nor hold that the body and blood of Christ are included in the bread localiter, that is, locally, or are otherwise permanently united therewith apart from the use of the Sacrament, yet they concede that through the sacramental union the bread is the body of Christ, etc. [that when the bread is offered, the body of Christ is at the same time present, and is truly tendered]. For apart from the use, when the bread is laid aside and preserved in the sacramental vessel [the pyx], or is carried about in the procession and exhibited, as is done in popery, they do not hold that the body of Christ is present.

Secondly, they hold that the institution of this Sacrament made by Christ is efficacious in Christendom [the Church], and that it does not depend upon the worthiness or unworthiness of the minister who offers the Sacrament, or of the one who receives it. Therefore, as St. Paul says, that even the unworthy partake of the Sacrament, they hold that also to the unworthy the body and blood of Christ are truly offered, and the unworthy truly receive them, if [where] the institution and command of the Lord Christ are observed. But such persons receive them to condemnation, as St. Paul says; for they misuse the holy Sacrament, because they receive it without true repentance and without faith. For it was instituted for this purpose, that it might testify that to those who truly repent and comfort themselves by faith in Christ the grace and benefits of Christ are here applied, and that they are incorporated into Christ and are washed by His blood.

In the following year, when the chief theologians of the Augsburg Confession assembled from all Germany at Smalcald, and deliberated as to what to present in the Council concerning this doctrine of the Church, by common consent the Smalcald Articles were composed by Dr. Luther and signed by all the theologians, jointly and severally, in which the proper and true meaning is clearly expressed in short, plain words, which agree most accurately with the words of Christ, and every subterfuge and loophole is barred to the Sacramentarians (who had interpreted [perverted] the Formula of Concord, that is, the above-mentioned articles of union, framed the preceding year, to their advantage, as saying that the body of Christ is offered with the bread in no other way than as it is offered, together with all His benefits, by the Word of the Gospel, and that by the sacramental union nothing else than the spiritual presence of the Lord Christ by faith is meant); for they [the Smalcald Articles] declare: The bread and wine in the Holy Supper are the true body and blood of Jesus Christ, which are offered and received, not only by the godly, but also by godless Christians [those who have nothing Christian except the name].

This Week in the Church Year

Following the flood, Noah's descendants failed to spread out and fill the earth as God had spoken. Rather, they exalted themselves; with "one language and the same words" they spoke proudly and arrogantly. The Lord humbled them by confusing "the language of all the earth," dividing and dispersing the people. That dispersal was reversed on Pentecost Day, when God caused the one Gospel of the Lord Jesus Christ to be preached in a multitude of languages. "At this sound the multitude came together," for the preaching of Christ is the primary work of the Holy Spirit, whereby He gathers people from all nations into one Church. The Holy Spirit teaches and brings to our remembrance the words of Jesus, which are the words of the Father who sent Him. These words bestow forgiveness and peace to those who keep and hold on to them in love for Jesus.

Emphasis: The Holy Spirit Gives Peace

The Order of Daily Catechesis in Word and Prayer

Pray and confess out loud as much from the order of daily catechesis as you and your family are able. Learn by heart the verse, catechism, and hymn of the week.

[The Opening Versicles and Psalmody]:

O Lord, open my lips. And my mouth will declare Your praise.

Make haste, O God, to deliver me. Make haste to help me, O Lord.

Psalm 104 (and/or one or more of the appointed Psalms listed below)

<i>Psalms</i>	<i>Sunday</i>	<i>Monday</i>	<i>Tuesday</i>	<i>Wednesday</i>	<i>Thursday</i>	<i>Friday</i>	<i>Saturday</i>
<i>Morning</i>	103, 150	48, 5, 145	78, 42, 146	89:1–18; 147:1–11	97, 147:12–20	51, 148	104, 149
<i>Evening</i>	117, 139	43, 84, 29	27, 102, 133	1, 33	16, 62	142, 65	118, 111

**Glory be to the Father and to the Son and to the Holy Spirit;
As it was in the beginning, is now, and will be forever. Amen.**

The Verse: Zechariah 4:6

Not by might, nor by power, but by My Spirit, says the LORD of hosts.

Readings for the Week of Pentecost:

Sunday, 19 May 2024

Numbers 21:10–35; St. Luke 21:10–38

Monday, 20 May 2024

Numbers 22:1–20; St. Luke 22:1–23

Tuesday, 21 May 2024 (Emperor Constantine and Helena)

Numbers 22:21—23:3; St. Luke 22:24–46

Wednesday, 22 May 2024

Numbers 23:4–28; St. Luke 22:47–71

Thursday, 23 May 2024

Numbers 24:1–25; St. Luke 23:1–25

Friday, 24 May 2024 (Queen Esther)

Numbers 27:12–23; St. Luke 23:26–56

Saturday, 25 May 2024 (The Venerable St. Bede)

Numbers 32:1–6, 16–27; St. Luke 24:1–27

O Lord, have mercy on us.

Thanks be to God.

The Catechism: The Sacrament of the Altar

How can bodily eating and drinking do such great things?

Certainly not just eating and drinking do these things, but the words written here: “Given and shed for you, for the forgiveness of sins.” These words, along with the bodily eating and drinking, are the main thing in the Sacrament. Whoever believes these words has exactly what they say: “Forgiveness of sins.”

The Hymn of the Week

“COME, HOLY GHOST, GOD AND LORD”

LSB #497

[Daily Prayer: Invocation, Apostles’ Creed, Kyrie Eleison, and the Our Father]:

In the Name ☩ of the Father and of the Son and of the Holy Spirit. Amen.

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.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

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 & ever. Amen.

[*The Collects of the Week, Intercessions for each day of the week, and Special Petitions*]:

Collect for Pentecost:

O God, who did teach the hearts of Your faithful people by sending to them the light of Your Holy Spirit, grant us by the same Spirit to have a right judgment in all things and evermore to rejoice in His holy comfort; through Jesus Christ, Your Son, our Lord, who with You in the unity of the same Holy Spirit lives and reigns, one God, now and forever. (Amen)

Daily Themes for Intercessory Prayer:

- Sunday:** *For the joy of the Resurrection; for the faithful preaching and hearing of God's Word; for the fruit of faith nourished by the Word and Sacraments.*
- Monday:** *For faith to live in the promises of Holy Baptism; for vocations and daily work; for the unemployed; for the salvation and well-being of our neighbors; for Resurrection Lutheran Academy and other schools, our home schools, our colleges and seminaries; for good government and peace.*
- Tuesday:** *For deliverance against temptation and evil; for the addicted and despairing; for the tortured and oppressed; for those struggling with sin.*
- Wednesday:** *For marriage and family, that husbands and wives, parents and children live in ordered harmony according to the Word of God; for parents who must rear their children alone; for our communities and neighborhoods.*
- Thursday:** *For the Church and her pastors; for missionaries, teachers, deaconesses, and other servants of Christ and His Church; for the fruitful and salutary use of the blessed Sacrament of the Lord's Body and Blood.*
- Friday:** *For the preaching of the holy cross of our Lord Jesus Christ; for its spread throughout the whole world; for the persecuted; for the sick and dying.*
- Saturday:** *For faithfulness to the end; for the renewal of those who are withering in the faith or have fallen away; for pastors as they prepare to administer Christ's holy gifts; for receptive hearts and minds on the Lord's Day.*

In our Prayers this Week at Emmaus:

Zachariah Franck, son of Rev. Rob & Gayle Franck, that the Lord would continue to hold him and his family in His abiding mercy; and

Eric & Joanna Stinnett and family, LCMS missionaries to Ethiopia, as Joanna must return to the US for emergency medical care; and

Cecilia Stuckwisch, Rachel James, Emily Demarest, Rebekah Stuckwisch, Azrielle Horner, Joy Harrison, Onika Klumpp, Oly'Anna Harrison, and all expectant mothers, their husbands and families, and their unborn children.

[*The Daily Morning or Evening Prayer, the Benedicamus, and the Benediction*]:

(Morning): We thank You, Lord God, heavenly Father, through Jesus Christ, Your dear Son, that You have graciously kept us this night from all harm and danger; and we pray that You would keep us this day also from sin and every evil, that all our doings and life may please You; for into Your hands we commend ourselves, our bodies and souls and all things; let Your holy Angel be with us, that the wicked foe may have no power over us. Amen.

(Evening): We thank You, Lord God, heavenly Father, through Jesus Christ, Your dear Son, that You have graciously kept us this day from all harm and danger; and we pray that You would forgive us all our sins, wherever we have done wrong, and graciously keep us this night; for into Your hands we commend ourselves, our bodies and souls and all things; let Your holy Angel be with us, that the wicked foe may have no power over us. Amen.

Let us bless the Lord.

Thanks be to God.

The Grace of our Lord Jesus Christ and the Love of God and the Communion of the Holy Spirit † be with us all. Amen.

Then, if it is in the morning, go joyfully to your work, according to your vocations in life, in faith toward God and in love toward your neighbor; or, if it is at the close of the day, go to sleep at once and in good cheer.

Let each his lesson learn with care, and all the household well shall fare.

Commemoration of the Emperor Constantine and Helena

Tuesday, 21 May

Constantine I served as the Roman Emperor from A.D. 306 to 337. During his reign the persecution of Christians was forbidden by the Edict of Milan in 312, and ultimately the faith gained full imperial support. Constantine took an active interest in the life and teachings of the church, and in 325 he called the Council of Nicaea, at which orthodox Christianity was defined and defended. His mother, Helena (ca. 255-329), strongly influenced Constantine. Her great interest in locating the holy sites of the Christian faith led her to become one of the first Christian pilgrims to the Holy Land. Her investigations led to the identification of Biblical locations in Jerusalem, Bethlehem, and beyond, which are still maintained as places of worship today.

Commemoration of Queen Esther

Friday, 24 May

Esther is the heroine of the Old Testament book that bears her name. Her Jewish name was Hadassah, which means "myrtle." Her beauty, charm, and courage served her well as queen to King Ahasuerus. In that role she was able to save her people from the mass extermination that Haman, the king's chief advisor, had planned. Esther's efforts to uncover the plot resulted in the hanging of Haman on the very same gallows that he had built for Mordecai, her uncle and guardian. The king thereafter named Mordecai the minister of state in Haman's place. This story is an example of how God intervenes on behalf of His people to deliver them from evil, as here through Esther He preserved the Old Testament people through whom the Messiah would come.

Commemoration of the Venerable St. Bede**Saturday, 25 May**

*Bede (673-735) was the last of the early church fathers and the first to compile the history of the English church. Born in Northumbria, Bede was given by his parents to a monastery in Northern England at the age of seven. The most learned man of his time, he was a prolific writer of history, whose careful use of sources provided a model for historians in the Middle Ages. Known best for his book, *The Ecclesiastical History of the English People*, he was also a profound interpreter of Holy Scripture; his commentaries are still fresh today. His most famous disciple, Cuthbert, reported that Bede was working on a translation of St. John's Gospel into English when death came, and that he died with the words of the Gloria Patri on his lips. He received the title "Venerable" within two generations of his death and is buried in Durham Cathedral as one of England's greatest saints.*

Looking forward to Holy Trinity**26 May 2024****Hymns:**

- LSB #507 Holy, Holy, Holy
- LSB #942 Kyrie! God, Father
- LSB #498 Come, Holy Ghost, Creator Blest
- LSB #954 We All Believe in One True God
- LSB #876 O Blessed, Holy Trinity
- LSB #604 I Bind unto Myself Today
- LSB #621 Let All Mortal Flesh Keep Silence
- LSB #947 All Glory Be to God on High
- LSB #790 Praise to the Lord, the Almighty
- ES #39 The Mystery Hidden from the Eyes
- LSB #941 We Praise You and Acknowledge You

Isaiah 6:1–7: When Isaiah beheld the glory of the Lord, he cried out "Woe is me!" For the sinner cannot stand in the presence of a holy God and live. To sinners in fear of death, the messengers of God place on our lips the living Body and Blood of Christ and speak His words of Absolution, "Your iniquity is taken away, and your sin purged."

Romans 11:33–36: Having received forgiveness and life from the Father through the Son by the Holy Spirit, we join with the angels in praising the blessed Trinity, "For of Him and through Him and to Him are all things, to whom be glory forever. Amen."

St. John 3:1–15: The sinner cannot stand in the presence of a holy God and live. But God the Father lifted up His Son Jesus for us on the Cross, that whoever believes in Him should not perish but have eternal life. This eternal life of Christ is given us according to the Holy Spirit's good pleasure in Baptism.