

an outlaw in 1521 at the Diet of Worms, Frederick provided sanctuary for Luther at the Wartburg castle. On his deathbed, Frederick received the Lord's Supper in both kinds (that is to say, both the Body and the Blood of Christ)—which was itself a clear confession of the evangelical faith.

Commemoration of C.F.W. Walther, Lutheran Theologian **Tuesday, 7 May**

Carl Ferdinand Wilhelm Walther (1811-87), the father of The Lutheran Church—Missouri Synod, served as its first president from 1847 to 1850 and then again from 1864 to 1878. In 1839 he emigrated from Saxony, Germany, with other Lutherans who settled in Missouri. He served as pastor of several congregations in St. Louis, founded Concordia Seminary, and in 1847 was instrumental in the formation of the LCMS (at that time known as the Evangelical Lutheran Synod of Missouri, Ohio, and Other States). Walther worked tirelessly to promote confessional Lutheran teaching and doctrinal agreement among all Lutherans in the United States. He was a prolific writer and speaker. Among his most influential works are *Church and Ministry* and *The Proper Distinction between Law and Gospel*.

The Ascension of Our Lord **Thursday, 9 May**

On the fortieth day after His resurrection, our Lord ascended to the right hand of the Father. But although Jesus is hidden from your eyes, He is not absent from you. For He now fills all things in Heaven and on earth. He continues “to do and to teach”, preaching repentance and forgiveness of sins through those sent in His Name, giving you His true Body and Blood in the Supper. Jesus is your great Elijah who pours out on you a double portion of His Spirit in the Word and the Sacraments. He is Lord over all things for the sake of the Church. He whom Heaven cannot contain has raised your human nature to share fully in the glory of God. You who believe and are Baptized into Christ's Body are already sitting in the heavenly places; for you are in Him who is at the Father's right hand. When He comes again in the clouds on the Last Day, you also will appear with Him in glory.

Commemoration of St. Cyril and St. Methodius, Missionaries **Saturday, 11 May**

Cyril (c. 826-69) and Methodius (c. 815-85) were brothers who came from a Greek family in Thessalonica. The younger brother took the name “Cyril” when he became a monk. After ordination, Cyril became librarian at the great church of the “Holy Wisdom” (Hagia Sophia) in Constantinople. In 862 the brothers were sent by the emperor as missionaries to what is now the Czech republic, where they taught in the native Slavic tongue. Cyril actually invented the alphabet known today as “Cyrillic,” which provided a written language for translation of the Divine Liturgy and the Holy Scriptures, in order to serve the Slavic peoples with the Gospel. This use of the vernacular established an important principle for evangelical missions. It demonstrates the ongoing miracle of Pentecost, whereby the one Gospel of Christ is proclaimed in all languages.

Looking forward to Exaudi (Easter VII)

12 May 2024

Hymns:

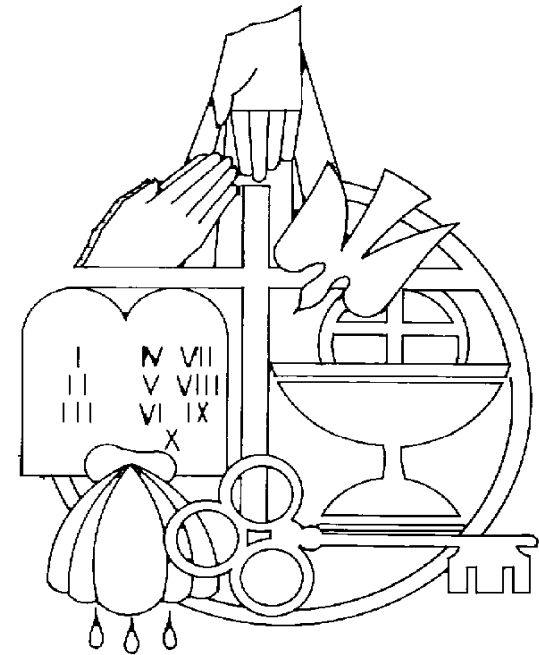
ES #32; ES #34; ES #33; LSB #529; LSB #494; LSB #655; LSB #913; LSB #155; ES #72; LSB #768

Ezekiel 36:23a–28; I Peter 4:7b–11; St. John 15:26–16:4a

Emmaus Evangelical Lutheran Church

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Rev. Ronald Stephens, Pastor Rev. Dr. Richard Stuckwisch, Pastor

Rev. David A. Seyboldt, Assistant Pastor



✚ DAILY CATECHESIS ON THE WAY ✚

TO AND FROM EMMAUS WITH JESUS

✚ THE SIXTH WEEK OF EASTER ✚

“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...)

Although, in the opinion of some, the exposition of this article perhaps should not be inserted into this document, in which we intend to explain the articles which have been drawn into controversy among the theologians of the Augsburg Confession (from which the Sacramentarians soon in the beginning, when the Confession was first composed and presented to the Emperor at Augsburg in 1530, entirely withdrew and separated, and presented their own Confession), still, since some theologians, and others who boast [their adherence to] the Augsburg Confession, have, alas! during the last years, given their assent in this article to the Sacramentarians no longer secretly, but partly publicly and against their own conscience have endeavored to wrest forcibly and to pervert the Augsburg Confession as being in this article in entire harmony with the doctrine of the Sacramentarians, we neither can nor should omit our testimony by our confession of the divine truth also in this document, and must repeat the true sense and proper understanding of the words of Christ and of the Augsburg Confession with reference to this article, and [for we recognize it to be our duty], so far as in us lies, by God's help, preserve it [this pure doctrine] also for posterity, and faithfully warn our hearers, together with other godly Christians, against this pernicious error, which is entirely contrary to the divine Word and the Augsburg Confession, and has been frequently condemned.

****STATUS CONTROVERSIAE. The Chief Controversy between Our Doctrine and that of the Sacramentarians In This Article.****

Although some Sacramentarians strive to employ words that come as close as possible to the Augsburg Confession and the form and mode of speech in its [our] churches, and confess that in the Holy Supper the body of Christ is truly received by believers, still, when we insist that they state their meaning properly, sincerely, and clearly, they all declare themselves unanimously thus: that the true essential body and blood of Christ is absent from the consecrated bread and wine in the Holy Supper as far as the highest heaven is from the earth. For thus their own words run: *Abesse Christi corpus et sanguinem a signis tanto intervallo dicimus, quanto abest terra ab altissimis coelis. That is: "We say that the body and blood of Christ are as far from the signs as the earth is distant from the highest heaven."* 3 Therefore they understand this presence of the body of Christ not as a presence here upon earth, but only *respectu fidei* (with respect to faith) [when they speak of the presence of the body and blood of Christ in the Supper, they do not mean that they are present upon earth, except with respect to faith], that is, that our faith, reminded and excited by the visible signs, just as by the Word preached, elevates itself and ascends above all heavens, and receives and enjoys the body of Christ, which is there in heaven present, yea, Christ Himself, together with all His benefits, in a manner true and essential, but nevertheless spiritual only. For [they hold that] as the bread and wine are here upon earth and not in heaven, so the body of Christ is now in heaven and not upon earth, and consequently nothing else is received by the mouth in the Holy Supper than bread and wine.

Now, originally, they alleged that the Lord's Supper is only an external sign, by which Christians are known, and that nothing else is offered in it than mere bread and wine (which are bare signs [symbols] of the absent body of Christ). When this [figment] would not stand the test, they confessed that the Lord Christ is truly present in His Supper, namely *per communicationem idiomatum* (by the communication of attributes), that is, according to His divine nature alone, but not with His body and blood.

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, 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 Frederick the Wise, Christian Ruler

Sunday, 5 May

Frederick the Wise, elector of Saxony from 1486 to 1525, was Martin Luther's sovereign in the early years of the Reformation. In fact, were it not for Frederick, there might not have been a Lutheran Reformation. Born in Torgau in 1463, he became so well known for his skill in political diplomacy and his sense of justice and fairness that he was called "the Wise" by his subjects. Though he never met Luther, Frederick repeatedly protected and provided for him. In all likelihood he saved the reformer from a martyr's fate. Frederick refused the pope's demand to extradite Luther to Rome for a heresy trial in 1518. When Emperor Charles V declared Luther

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 Rogate:

O God, from whom all good things do come, grant to us, Your humble servants, that by Your holy inspiration we may think those things that be right and by Your merciful guiding may perform the same; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever. (Amen)

Collect for the feast of the Ascension (Thursday, May 9):

Grant, we beseech You, Almighty God, that like as we do believe Your only-begotten Son, our Lord Jesus Christ, to have ascended into the heavens, so may we also in heart and mind thither ascend and with Him continually dwell; who lives and reigns with You and the Holy Spirit, 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.*

The Sixth Week of Easter

5 – 11 May 2024

This Week in the Church Year

To pray in Jesus' Name is to pray as one who is Baptized. For it is in the water that He put His Name upon you, claiming you as His own, making you a son of God with access to the Father. By His incarnation and crucifixion, our Lord Jesus broke through the barrier of sin which separated us from God, opening a portal to the Father. To pray in Jesus' Name is to pray with faith in Him as the one Mediator between God and men, who gave Himself a ransom for all. Like Moses in the wilderness, Jesus is our go-between and intercessor before the throne of Heaven. He was lifted up for us on the Cross that we might be saved and restored to fellowship with the Father. Looking into this perfect teaching of liberty we pray with boldness and confidence as dear children of God.

Emphasis: The Father Answers Our Prayers Because of Jesus

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 67

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

Psalms	<i>Sunday</i>	<i>Monday</i>	<i>Tuesday</i>	<i>Wednesday</i>	<i>Thursday</i>	<i>Friday</i>	<i>Saturday</i>
<i>Morning</i>	93, 150	97, 145	95, 146	99, 147:1–11	47, 110, 147:12–20	96, 148	92, 149
<i>Evening</i>	136, 117	124, 115	66, 116	8, 118	68, 113	50, 138	23, 114

**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: St. John 12:32

I, when I am lifted up from the earth, will draw all people to Myself.

Readings for the Sixth Week of Easter:

Sunday, 5 May 2024 (*Frederick the Wise, Christian Ruler*)

Numbers 3:1–16, 39–48; St. Luke 14:25—15:10

Monday, 6 May 2024

Numbers 8:5–26; St. Luke 15:11–32

Tuesday, 7 May 2024 (*C.F.W. Walther, Lutheran Theologian*)

Numbers 9:1–23; St. Luke 16:1–18

Wednesday, 8 May 2024

Numbers 10:11–36; St. Luke 16:19–31

Thursday, 9 May 2024 (*The Ascension of Our Lord*)

Numbers 11:1–23, 31–35; St. Luke 17:1–19

(*II Kings 2:8–15; Acts 1:1–11; St. Mark 16:14–20*)

Friday, 10 May 2024

Numbers 11:24–29; 12:1–16; St. Luke 17:20–37

Saturday, 11 May 2024 (*Sts. Cyril & Methodius, Bishops & Confessors*)

Numbers 13:1–3, 17–33; St. Luke 18:1–17

O Lord, have mercy on us.

Thanks be to God.

The Catechism: The Sacrament of the Altar

What is the Sacrament of the Altar?

It is the true Body and Blood of our Lord Jesus Christ under the bread and wine, instituted by Christ Himself for us Christians to eat and to drink.

Where is this written?

The holy Evangelists Matthew, Mark, Luke, and Saint Paul write: 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.”

The Hymn of the Week

“OUR FATHER, WHO FROM HEAVEN ABOVE”

LSB #766

“UP THROUGH ENDLESS RANKS OF ANGELS” (*Thurs and after*)

LSB #491

[*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.