

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.

- ◆ Following coffee & refreshments, our Family Bible Class will continue our new study of the Old Testament Liturgy, returning to God's Covenant with Israel at Mount Sinai. Parents and children, youth and adults are welcome. Catechesis class for younger and beginning catechumens meets at the same time, as does Pastor Grobien's catechesis class for youth & older children. Care for the younger children (under four years of age) is provided in the nursery downstairs, so parents and siblings can attend one of the classes.

- ◆ Pastor Grobien will be team-teaching an intensive course in Christian ethics for the Deaconess students at the Fort Wayne seminary this week and next. Please remember him in your prayers as he serves the Church in this way.

- ◆ Emmaus will be gathered to celebrate the Feast of the Conversion of St. Paul this Wednesday (25 January), Divine Service beginning at 7:00 p.m.

- ◆ Family and friends of Emmaus are cordially invited to attend an adaptation of William Shakespeare's play, *The Taming of the Shrew*, performed by a conglomeration of the youth. There will be a performance this afternoon, beginning at 4:30, and another performance on Saturday the 28th, also at 4:30 p.m. Both performances will take place in the basement of the church, and we advise that anyone wishing to attend should arrive ten to fifteen minutes prior to the start of the show so they will have time to find their places and settle in before the performance begins. If anyone has any questions relating to the play, please contact Miss Alena Grobien.

- ◆ Pastor Stuckwisch will be vested and available in the Emmaus Sanctuary for Individual Confession & Absolution this Saturday (28 January), from 5:00 until 7:00 p.m. This means of grace and forgiveness, by the authority of our Lord Jesus Christ, is freely offered to be freely received in repentant faith. Those who may have questions concerning this Christian practice are more than welcome to visit with either of our pastors about it.

◆ Please take note of the Crock Pot Cook-Off fundraiser to be held at St. Paul Lutheran Church, South Bend, on February the 4th. Funds will go toward the Veen-to-Kenya fund. For more information, talk to Elizabeth McGrath.

◆ COLLECTIONS FOR 15 JANUARY 2012: \$ 1,174.65

In order to meet our financial obligations and commitments, an average of \$2090 is needed each week.

◆ IN THE LORD'S SERVICE THIS MORNING:

(ELDER) Dave Smith; (USHERS) Caleb Smith & Nicholai Stuckwisch; (ACOLYTE) Jesse Smith; (ORGANIST) Monica Stuckwisch; (GREETERS) Marilyn Dulmatch & Betty Saenz.

◆ Rev. D. Richard Stuckwisch, Pastor Home Phone: (574) 233 – 0574

◆ Rev. Gifford Grobien, Assistant Pastor Home Phone: (574) 231 – 9572

On the Church Year

“Until after the time of Gregory the Great the Sundays after Epiphany do not seem to have had any liturgical significance. They simply filled in the time between Christmas-Epiphany and Pre-Easter [Septuagesima, etc.]. In the oldest service books there were from 4 to 10 Sundays after Epiphany, but in the time of Gregory, with the growth of Lent and Septuagesima, the number varied from 1 to 6, depending on the date of Easter. The theme of the Epiphany season is the manifestation of Christ’s glory in His ministry.

“Generally the propers for these Sundays were historically similar in Roman, Lutheran, and Anglican uses, especially the Epistles and Gospels. Variations would begin to occur with the fourth Sunday after the Epiphany, where Introits and Graduals were repeated, and with the fifth and sixth, which were used as ‘wandering’ days to fill in, as needed, at the end of the Pentecost season.

“The Lutheran reformers, however, worked out a maximum number of propers from the ancient lectionaries for both the Epiphany and Pentecost seasons, to avoid the need for ‘wandering Sundays.’ They also appointed the last Sunday after the Epiphany as the Transfiguration of Our Lord. The Feast of the Transfiguration was historically celebrated on August 6, where it would normally fall on a weekday and often be neglected. The Lutherans considered it sufficiently important to include it among the Sundays of the festive Epiphany Season.

“Another festival that occurred in the Epiphany season (unless Easter was unusually early) was the Purification of Mary and the Presentation of Our Lord in the Temple, or ‘Candlemas,’ falling on February 2. In the Eastern church this is known as ‘The Meeting of the Lord’ (with Simeon and Anna), and in the Roman Catholic use, as the Purification of the Blessed Virgin Mary.

“It commemorates the time when Mary presented herself and her Child at the temple, 40 days after His Birth (80 days for a girl), in accordance with the requirements of Leviticus 12:2-8, so that the mother might be ritually cleansed and admitted once again to public services. A similar ceremony, ‘the churching of women’ after childbirth, is still commonly practiced in England, though without any strict reference to a 40- or 80-day period.

“The story of the Presentation of Our Lord is one of the most appealing in Scripture. As the Holy Family enters the temple, the aged Simeon and Anna await the Child. The old people have been promised that they would see the Messiah before they die. Simeon’s outburst of joy has found an esteemed place in the Liturgy as the Nunc Dimittis: ‘Lord, now lettest Thou Thy servant depart in peace, according to Thy word, for mine eyes have seen Thy Salvation, which Thou hast prepared before the face of all people, a Light to lighten the Gentiles and the Glory of Thy people Israel.’

“This day — February the 2nd — also bears the familiar name of ‘Candlemas.’ On this day or the following one (St. Blaise) the church once blessed candles for use at home and in the sanctuary, as the Latin church still does. The touching of the candle to the throats of the faithful was one of the church’s more colorful ‘sacramental’ blessings of the year, of the same rank as the crossing with ashes on Ash Wednesday or the giving of the fronds on Palm Sunday.

“In the earliest days of the church, Candlemas had more than its share of customs, often connected with light, candles, or weather. Some scholars think the church encouraged them chiefly to replace the pagan commemoration at the same time of the year — how Ceres, Proserpina’s mother, lighted a candle and searched for her, not knowing that the daughter was snugly in the underworld for the winter with Pluto.

“The notion of Candlemas as an end of winter is also related to the Gospel for the day — the Christ who is the Light of the Gentiles now has physically returned with the growing daylight, much as if He were the Germanic god of spring, the God of Sun-day. This is of course the source also of the rather odd concept of Ground Hog Day, which tells us whether winter is really past.”

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

Walking with Our Savior this Week

TODAY	Divine Service of Communion	9:00 a.m.
	Coffee & Refreshments	10:30 a.m.
	Bible Class / Catechesis	10:45 a.m.
	<i>The Taming of the Shrew</i> (play)	4:30 p.m.

Pastor Grobien teaching an intensive at the Seminary this week

MONDAY	Vespers	7:00 p.m.
	Bible Class	7:30 p.m.

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

WEDNESDAY THE FEAST OF THE CONVERSION OF SAINT PAUL
Divine Service of Communion **7:00 p.m.**

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

SATURDAY *The Taming of the Shrew* (play) 4:30 p.m.

Individual Confession & Absolution 5:00—7:00

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

Coffee & Refreshments 10:30 a.m.
Bible Class / Catechesis 10:45 a.m.

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

*This Wednesday (25 January) is the Feast of the Conversion of St. Paul
Readings: Acts 9:1–22; Galatians 1:11–24; and St. Matt. 19:27–30*

*The Appointed Readings for next Sunday, the Fourth after the Epiphany:
Deut. 18:15–20; 1 Corinthians 8:1–13; and Saint Mark 1:21–28*