

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.
- ◆ This Friday (10 February) Pastor Grobien will be vested and available in the Emmaus Sanctuary for Individual Confession & Absolution from 4:30 until 5:30 p.m. This means of grace and forgiveness, established by the authority of Christ our Lord, is freely offered to be freely received in repentant faith. Those with questions concerning this Christian practice are encouraged to review the Fifth Chief Part of the Small Catechism, and are welcome to visit with either of our pastors about it.
- ◆ **The Emmaus Youth will be having a Bake Sale next Sunday, February the 12th, featuring Valentine sweets just in time for St. Valentine's Day.**
- ◆ "Craft Day." Next Sunday (12 February), following Bible class, join some of your brothers and sisters in Christ in a simple potluck, and bring along a craft or project to work on afterwards (or make plans to learn a new one).
- ◆ *Looking ahead, take note that the sacred season of Lent will begin with Ash Wednesday on the 23rd of February.*
- ◆ The Altar flowers this morning have been provided by Marilyn Dulmatch to the glory of God, in honor of all Valparaiso University graduates.
- ◆ A note from Pastor Grobien: *"Many thanks to you who gave the recent anonymous gift for our family. Regina and I continue to be grateful of the care Emmaus provides for us. God bless you this Epiphany season."*

◆ COLLECTIONS FOR 29 JANUARY 2012: \$ 3,716.00

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) Eldon Knepp; (USHERS) Erik Horner & Nathaniel Rhein;
(ACOLYTE) Justinian Stuckwisch; (ORGANIST) Sandra Rhein;
(GREETERS) Dorothy Rummel & Marilyn Dulmatch.

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

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

On the Church Year

“In their primitive forms Advent, Christmas, and Epiphany made up the Christmas cycle, and pre-Easter, Easter–Pentecost, and the post-Pentecost seasons made up the Easter or Paschal cycle. Thus the whole church year mirrored what Christ had done and taught. This Christ-centered focus of the ancient church year was emphasized once again at the time of the Reformation, which dropped most of the saints’ days to return to the ancient pattern of seasons and cycles.

“The seasons of ‘Pre-Lent’ and Lent later came to be called ‘Pre-Easter,’ a worthwhile change because it reminds us how the faithful, the penitents, and the catechumens joyously anticipated the coming of Easter. Down through the centuries the term Lent has taken on so many overtones of fasting and penitence that it somewhat disguises the true character of the season. The proper mood is one of expectation, or waiting, not unlike the anticipation of Advent, in which the Christian ought to feel not only sorrow, because of his sin and Christ’s death, but also joy, because of the triumph of His Cross and Resurrection.

“In the western church, historically, the first period is that of pre-Lent, from Septuagesima Sunday until Ash Wednesday. The next period extends from Ash Wednesday until Laetare (the Fourth Sunday in Lent); then from Laetare until Judica (the Fifth Sunday in Lent). Then comes the Passiointide, from Judica until Holy Saturday. Within Passiointide there is Holy Week itself, beginning with Palm Sunday, followed by its lesser three days, Monday thru Wednesday, and then the ‘Triduum’ of Maundy Thursday, Good Friday, and Holy Saturday.

“The practice of fasting for Easter was known already to Irenaeus, who wrote the bishop of Rome about 100 years after the death of John: ‘Some people think they ought to fast for one day, others for two days, and others for even more; and still others reckon a time of 40 hours both day and night.’ Irenaeus studied under at least one disciple of the Apostles, and since he states that the fast was already exceedingly old, the practice may go right back to the time of St. Paul. If this be true, Lent, at least as a one- or two-day event, is as old as Easter.

*“Gradually Lent expanded until it included a 40-day period symbolizing the days Christ spent in the wilderness. At one time the Sundays prior to and during Lent were probably identified by number, such as the ‘Fiftieth Before Easter,’ or in Latin, *Quinquagesima*. *Quinquagesima* does in fact fall on the 50th day before Easter, though in the case of the other Sundays the numbers were approximations. *Septuagesima* (‘Seventieth’), *Sexagesima* (‘Sixtieth’), and *Quinquagesima*, the three Sundays immediately prior to Lent, retained their old names, but *Quadragesima* (‘Fortieth’) and those that followed were given their names from the historic Latin Introits: *Invocavit* (or *Invocabit*), *Reminiscere*, *Oculi*, *Laetare*, and *Judica* (often called *Passion Sunday*).*

“Before Rome had become thoroughly Christianized, the weeks before Easter were the time when candidates for baptism received vigorous instruction and training, with baptism on Easter Eve. St. Augustine describes the confirmands as ‘harshly scourged with rules and instructions.’ At the beginning of Lent those who desired to be baptized were publicly exorcised. The bishop would admonish them to give up their allegiance to Satan. During this ceremony they stood barefoot on goatskins. In the period of instruction that followed until Easter, the catechumens could not bathe or shave. They could only eat after sundown. If married, they lived in continence. Their chief occupation was meditation and contrition, often within the walls of a church or monastery.

*“On Passion Sunday they heard the Apostles’ Creed for the first time, and on Palm Sunday, the Lord’s Prayer. These came in a secret ceremony where they shook hands, promised faithfulness, and stated their desire to become members of the church. The rite was known as the *traditio symboli*. On Holy Saturday the confirmands were expected to ‘return’ the symbol (the creed, or as some explain, the handshake that came with the creed) in a public examination. These ‘scrutinies’ occurred several times during their instruction. The secret character of these instructions probably goes back to the age of the martyrs.”*

(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	10:30 a.m.
	Bible Class / Catechesis	10:45 a.m.
MONDAY	Vespers	7:00 p.m.
	Bible Class	7:30 p.m.
TUESDAY	Board of Elders	6:00 p.m.
	Church Council	7:30 p.m.
WEDNESDAY	Catechesis Class	4:30 p.m.
	Children's Choir	6:10 p.m.
	Evening Prayer	7:00 p.m.
	Youth Choir	7:30 p.m.
THURSDAY	<i>Pastor's Family Day (but <u>do call</u> in cases of emergency)</i>	
FRIDAY	Individual Confession & Absolution	4:30—5:30
NEXT SUNDAY	Divine Service of Communion	9:00 a.m.
	EMMAUS YOUTH BAKE SALE	
	Coffee & Refreshments	10:30 a.m.
	Bible Class / Catechesis	10:45 a.m.
	Simple Potluck and Craft Time	12:00 Noon

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

***The Appointed Readings for next Sunday, the Sixth after the Epiphany:
2 Kings 5:1-14; 1 Corinthians 10:19—11:1; and St. Mark 1:40-45***