

# **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 this morning, and for the next few weeks, our Family Bible Class consider and discuss what the Word of God has to say concerning marriage and family and their significance in the world.
- ◆ Pr. Stuckwisch will be in Fort Collins, Colorado, from Monday through Friday of this week, serving as Chaplain for the Higher Things Lutheran Youth Conference there. He will be returning to South Bend on Saturday. Please keep him in your prayers as he travels and as he serves in this way.
- ◆ The Altar flowers this morning (24 July) are provided by Robert & Sandra Rhein to the glory of God, in celebration of their 36th wedding anniversary.
- ◆ The Altar flowers for next Sunday (31 July) will be provided by Karin Horner to the glory of God, with thanksgiving for all His gifts and benefits.
- ◆ COLLECTIONS FOR 17 JULY 2016: \$ 1,875.00  
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) Dave Smith; (USHERS) Rick Saenz & Tobias Tribble; (ACOLYTE) Benjamin Horner; (ORGANIST) Dcs. Sandra Rhein; (GREETERS) Robert & Herta Johnston.
- ◆ Rev. D. Richard Stuckwisch, Pastor                      Home Phone: (574) 233 – 0574

## **On the Church Year**

*“The risen Lord’s appearances accented the meaning of Sunday. On Easter Sunday He appeared to the faithful in five separate incidents. One week later, also on a Sunday, He came to Thomas and showed him His wounded side. Seven Sundays later He poured out on them the Holy Spirit of Pentecost. Was it any wonder that the disciples then observed Sunday as ‘the day of the Lord’?”*

*“Among the disciples there seems to have been little difficulty about the choice of Sunday as the day of assembly. Even Peter, whose loyalty to the laws of Moses gave him many doubts of conscience over what he might eat and what he might not, appears to have had no problem with the choice of Sunday.*

*“What few references the New Testament provides all point to Sunday as the normal day of worship. In Acts 20, for example, Luke writes of the visit to Troas and tells how Paul preached ‘upon the first day of the week, when the disciples came together to break bread.’ This is the famous service in which Eutychus fell asleep in the window and crashed to the street below.*

*“This service was apparently held in a private house or apartment, on the third story of a tenement, not in a synagogue, as was often the case. There were so many oil lamps that Luke makes a point of mentioning them (did they perhaps contribute to Eutychus’ drowsiness?).*

*“St. Paul everywhere seems to take it for granted that Sunday is the expected day of Christian worship. He exhorts the Corinthians to gather an offering for Jerusalem ‘upon the first day of the week.’ He writes that he had given similar instructions to the churches in Galatia. St. John, in the Book of the Revelation (1:10), terms Sunday the ‘Lord’s Day’ as if it were a matter of course.*

*“So, the letters of Paul regularly refer to Sunday as ‘the first day of the week.’ And by the time John is in exile on Patmos and is writing the Book of the Revelation, the ‘first day’ has assumed a new name: ‘the day of the Lord.’ The Greek word is ‘kyriake,’ and means simply ‘the Lord’s.’*

*“The Latin word is ‘dominicale’ and has strongly influenced all the Romance tongues—that is, those based on Latin. Even down to the 20th century we have such forms as ‘domingo’ (Portuguese), ‘domenica’ (Italian), and ‘dimanche’ (French). The other days of the week retained the names of Roman gods—Luna, Mars, Mercury, Jupiter, Venus, and Saturn.*

*“In northern Europe the names of the days remained pagan, including even Sunday. Here the deities honored were the sun, the moon, Tiu, Woden, Thor, Freia, and Saturn—the last of course Roman. Early Christian writers like the Venerable Bede (673-735) suggest that the use of a pagan name (‘Sun-day’) was not a denial of one’s faith but a kindly concession to those who had not yet come to know the Lord.*

*“In a day when sending a letter to the farthest corner of the empire was a matter of months, there was little chance to make these names everywhere identical or*

to change them to Christian counterparts, for example, to the names of martyrs or Apostles. This might have given all the lands of Christian Europe week days with similar names, like Peter day or Paul day or John day.

*“Such a renaming would have been visionary at any level, whether by emperor or pope, but one pope did suggest that the first day of the week be called ‘the Lord’s Day,’ the last ‘the Sabbath,’ and all others simply bear a number, from second to sixth. This became the way to count the days of the week in medieval Latin. In Portuguese the names of the days still begin with ‘domingo,’ continue from ‘segunda’ through ‘sexta,’ and end with ‘sabado.’*

*“Our Lord and His disciples had of course inherited the weekly pattern of their worship from their Jewish forebears, and much of this carried over into the new church. In the Jewish calendar the most important unit was the week, and the cornerstone of the week was the Sabbath.*

*“The Jewish calendar was lunar, based on the 28-day cycle of the moon, with a 13th month to fill up the slack and make the cycles of the moon dovetail with those of the sun. In deference to the story of creation, the Jewish week consisted of seven days—six on which the Lord worked and one on which He rested.*

*“In other cultures of that day the concept of a 7-day week was not so thoroughly established. The Greek week varied from three days to ten. The Roman one normally consisted of eight.*

*“For the Jew the most sacred day of the week was the last—the Sabbath. Other days which the pious Hebrew marked as fast days, either at home or in the synagogue, were Tuesday and Thursday. The Christian purposely selected other days as fast days—Wednesday and Friday—but kept the basic Jewish pattern.*

*“Nearly two thousand years later we can still see traces of this pattern in the Roman Catholic custom of holding special masses on the first Friday, or of abstaining from meat then, or in the Lutheran or Episcopalian habit of attending Lenten services on Wednesdays.*

*“At first the Wednesday and Friday services were mere devotions, with the congregation standing (hence the word ‘station’ or Station Days). By the fifth century the service regularly included a mass. Just as Sunday symbolized Christ’s Resurrection, Friday recalled His crucifixion, and Wednesday the day on which Judas had agreed to betray Him.”*

**(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 & Refreshment Downstairs                      10:30 a.m.  
   Catechesis / Family Bible Class                      10:45 a.m.

**MONDAY–FRIDAY**    *Pr. Stuckwisch serving as Chaplain for the Higher  
   Things Lutheran Youth Conference in Colorado*

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

*This Monday (25 July) is the Feast of St. James the Elder, Apostle  
Readings: Acts 11:27—12:5; Rom. 8:28–39; and St. Mark 10:35–45*

*The Appointed Readings for next Sunday, the Sixth in Apostles' Tide:  
Eccl. 1:12–14; 2:18–26; Colossians 3:1–11; and St. Luke 12:13–21*

