

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 will consider and discuss what the Word of God has to say concerning marriage and family and their significance in the world.
- ◆ Join us for the annual Emmaus Church Family Picnic at Rum Village today, beginning with lunch together, and including our usual 5K walk/run race.
- ◆ Emmaus will be gathered to celebrate the Feast of St. Mary, the Mother of God, this Monday, August the 15th, Divine Service beginning at 6:00 p.m.
- ◆ Emmaus will be serving a meal at Hope Rescue Mission this Friday, the 19th. Please talk to Betty Shankle or Cheryl Jordan for more information.
- ◆ This Saturday, the 20th of August, Emmaus will be gathered to sanctify the marriage of Kelvin & Melissa Rodriguez with the Word of God and prayer in the Order of Vespers, beginning at 4:00 p.m.
- ◆ Please see Betty Shankle for pre-sale tickets to the PORT-A-PIT-CHICKEN fundraiser that Emmaus will be hosting on September the 17th.
- ◆ The Altar flowers this morning are provided by Karin Horner to the glory of God, in celebration of her father-in-law's 90th birthday.
- ◆ **COLLECTIONS FOR 7 AUGUST 2016: \$ 1,284.20**
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) Robert Rhein; (USHERS) Nicholai Stuckwisch & Tobias Tribble;
(ACOLYTE) Gerhardt Stuckwisch; (ORGANIST) Deaconess Sandra Rhein;
(GREETERS) Marilyn Dulmatch & Lois Veen.
- ◆ Rev. D. Richard Stuckwisch, Pastor Home Phone: (574) 233 – 0574

On the Church Year

“Just as the first Easter set the pattern for Sunday, so it also set the pattern for the church year. An event of such significance as the Resurrection soon formed a natural focus for the entire year. No wonder one of the church fathers called it the festival of all festivals—the festum festorum.

“Easter was considered so important, in fact, that the church almost at once began to look forward to its coming and backward to its passing. From this developed the pre-Easter and post-Easter seasons, better known as Lent and Pentecost. [‘Pentecost’ original referred to the entire fifty days of Eastertide.]

“Though the whole year pivoted around Easter, no one quite agreed when that first Easter had occurred or even when it should be celebrated. At first this made little difference—as Origen put it, the Christian who lives out each day in the presence of Christ, his true Paschal Lamb, celebrates Easter every day.

“Christ Himself apparently had little desire to set up specific days to commemorate the various events in His life, but humans being humans, this was a natural and honest way to do Him honor. Thus Easter and in fact all the holy days were not divinely ordained but the result of human judgment and experience.

“The Paschal (Easter) festival was doubtless the earliest and the most important of all church celebrations, and at the same time the most controversial. Because it recalled at once Christ’s last supper, His sacrifice and resurrection, one of the points at issue was how it was related to the original Passover. Christians of strong Hebrew orientation preferred the same pattern the Jews had observed. This put Passover on the 14th day of the month of Nisan, regardless of the day of the week. Other Christians felt that since it was Christ’s resurrection that formed the focus of the celebration, it should always fall on a Sunday, the original day of the Resurrection, regardless of the day of the month.

“The Christians of Asia Minor who fought for the Hebrew pattern were called Quartodecimani, ‘Fourteeners.’ Western Christians, however, led by the bishop of Rome, argued that the whole pattern of commemorating the Resurrection Sunday after Sunday simply was not logical if Easter itself were allowed to fall on a Tuesday or Thursday or Saturday.

“Epiphanius (315?-404), the metropolitan of Cyprus, sums up some of these differences of opinion vividly in these words: ‘Some began the festival before the week, some after the week, some at the beginning, some at the middle, some at the end, thus creating an amazing and troublesome confusion.’

“In 155, Polycarp, bishop of Smyrna in Asia Minor, journeyed to Rome to try to persuade Anicetus to reconsider the Quartodeciman point of view. Half a century later, Victor, who then held the chair of Peter, felt so strongly about the issue that he excommunicated an aged metropolitan of Ephesus solely over the date of Easter.

“By the time of the Council of Nicaea in 325, which had as one of its tasks the proper dating of Easter, even the majority of Eastern bishops voted with the West, and the Easter-on-Sunday party won an easy, if still controversial, victory.

“Unfortunately the bishops at Nicaea did not foresee another problem: how to determine the Sunday in question, that is, the proper way of calculating the Paschal full moon, which determined the dating of the Passover. The man who was most frequently consulted by Western Christians was the bishop of Alexandria, the center of astronomical studies.

“Partly because of calendar reforms in 457 and in 525, and partly because there were various methods of calculating the Sunday after the Passover, Easter continued to be celebrated on as many as four or five different Sundays, depending on where one lived. The Venerable Bede (d. 735) tells how the King of Northumbria celebrated the feast of Easter while his poor queen, who had grown up accustomed to the Roman use, was still on the fast of Palm Sunday.

“Religious conviction being what it is, missionary lands like England out at the fringes of Christendom were still split over the controversy as late as the seventh century. If the Council of Whitby in 664 accomplished little else, at least it brought the date of Easter in England in line with that of Rome. In certain remote backwaters of Christendom such as the Coptic and Syriac churches the issue is still a live one even in the 20th century.

“Of the many elements which helped shape the church’s pattern of worship—the first day of the week, Easter, and the Jewish festivals—one is too often forgotten: the days of the martyrs. Persecution and martyrdom was the most massive test the young church had to face, and as the Roman authorities discovered, the blood of the martyrs really was the seed of the church.”

(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.
**Emmaus Church Picnic
and 5K Race at Rum Village 12:00 Noon**

MONDAY THE FEAST OF ST. MARY, THE MOTHER OF GOD
Divine Service of Communion 6:00 p.m.

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

WEDNESDAY *Evening Prayer* **6:00 p.m.**

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

FRIDAY *Emmaus serving at Hope Rescue Mission*

Wedding Rehearsal at Emmaus 5:00 p.m.

SATURDAY Rodriguez Wedding at Emmaus 4:00 p.m.

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 (15 August) is the Feast of St. Mary, the Mother of God
Readings: Isaiah 61:7-11; Galatians 4:4-7; and St. Luke 1:39-55*

*The Appointed Readings for next Sunday, the Third in Martyrs' Tide:
Isaiah 66:18-23; Hebrews 12:4-29; and Saint Luke 13:22-30*