

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.

◆ Dcs. Rhein is in Taiwan this week, working on the Chinese hymnal project. Please remember her work and her travels in your prayers. And our thanks to Monica Stuckwisch for serving as our organist while Dcs. Rhein is away.

◆ Following coffee & refreshments this morning, our Family Bible Class will resume our study of Genesis, making special use of Dr. Luther's lectures.

Catechesis class for younger and beginning catechumens meets at the same time. Older children, especially between the ages of eight and twelve, will meet with Mike Jindra and Ian Walsh. And Dave Smith is also teaching a catechesis class for teenagers and others who are interested.

With the variety of options provided, it is intended that everyone would be in attendance at one or another of these classes, in order to hear and learn God's Word. A nursery is provided for the youngest children (under four), and we ask that older children not occupy that room during catechesis. We do also ask that anyone not participating in one of the classes be considerate of those who are teaching and learning, so as not to disturb or distract them.

◆ Today is Emmaus Family Day. Activities will be a carry-in dinner, updating of the photo directory, and Bingo! Meat, drinks, and table-ware have been provided for the carry-in. Please bring a side dish or a dessert to share, if possible. Andy Jordan will be our Bingo Caller. A good time guaranteed!

◆ Catechumens (and parents), catechesis class resumes this week for the new academic year, on Wednesdays and/or Fridays (to accommodate schedules) beginning at 4:30 p.m. This year's confirmands should also attend for now.

◆ Please see Betty Shankle for pre-sale tickets to the PORT-A-PIT-CHICKEN fundraiser that Emmaus will be hosting this Saturday, September the 17th.

◆ **Looking ahead a couple months:** Members of Emmaus are invited to a Wedding Reception for Nicholai & Hannah here in South Bend on Sunday the 30th of October (following their wedding in Minnesota on 15 October).

- ◆ The Altar flowers this morning are provided by the Rheins to the glory of God, in thanksgiving for all of the good gifts Christ freely gives.
- ◆ COLLECTIONS FOR 4 SEPTEMBER 2016: \$ 3,616.55
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) Eldon Knepp; (USHERS) Caleb Smith & Nicholai Stuckwisch;
(ACOLYTE) Timmy Jindra; (ORGANIST) Monia Stuckwisch;
(GREETERS) Marilyn Dulmatch & Lois Veen.
- ◆ Rev. D. Richard Stuckwisch, Pastor Home Phone: (574) 233 – 0574

On the Church Year

“The early liturgies developed with a considerable amount of cross-fertilization. Those in the East soon came to full flower, especially at Jerusalem and at Alexandria, and a bit later at Constantinople. Named after St. Mark, St. James, St. Basil, and St. Chrysostom, these do not differ significantly today from the form they had reached by the year 450.

“The worship of the Eastern Church is marked by a childlike wonder and trust, with an awesome sense of God’s majesty, and with dramatic symbols appealing to heart and hand—incense, ikons, elaborate garments, processions, and the like. An embassy sent by a prince of Kiev in the 10th century to study the worship of the Greeks reported that it had never seen such magnificent buildings, such splendor, such a sense of the indwelling of God. ‘We did not know,’ they reported, ‘whether we were in heaven or on earth; we cannot forget the beauty.’

“In the West, what information we can gather about the life and worship of the church of the Constantinian age comes from such books as sacramentaries, missals, and calendars. These give us a fairly good picture of the prayers, lessons, propers, and the ordinary, and an even better sense of the church year.

“The sacramentaries which show us most about the life of the church are those that come from Rome, chiefly the Leonine, the Gelasian, and the Gregorian, dating variously from about 460 to 610. From these come a great bulk of the prayers and Scripture lessons still in use today, whether the church be Roman Catholic, Lutheran, or Anglican. Artistically, the Gregorian gives us a whole new insight into the use of the chant and of music in the service—the glories of Gregorian plainsong.

“The rites and uses of which we know most, from historical documents and references, are the Syrian (St. James), the Egyptian (St. Mark), the Nestorian, the Byzantine, the Ephesian (St. John), the Mozarabic (Spain), the Gallican (France), the Ambrosian (Milan), the Stowe (Irish), the Leofric (early English), the Sarum (Norman English), and the Roman (St. Peter).

“These generally list the holy days for a specific time and place, give the working of prayers, prescribe Scripture readings, and occasionally add rubrics—so-called because they were written in red ink (rubrum)—about what the priest is to do.

*“For at least the first four or five centuries the pope was considered *prinus inter pares* (‘first among equals’). Because of his primacy and that of Peter, one would expect that the Roman use would have quickly supplanted the others. Though considerable pressures were exerted in this direction by the more energetic of the popes, for example, Gregory the Great, the non-Roman liturgies actually had a long and flourishing life.*

“One advantage of so many different liturgies was the rich variety of worship. Yet suppression, improvements in travel and communication, and the passage of time caused some to fall by the wayside.

“With many we can trace exactly how this happened—for example, how Rome suppressed the Gallican rite during the 9th century and the Mozarabic in the 11th. Even with forced conformity, however, the old liturgies died hard. Rich nobles, or perhaps even rich archbishops, as in Spain, set aside money and foundations to maintain the ancient and nationalistic liturgies within their own enclaves, even after Rome had ordered conformity.

“When Charlemagne assumed the crown of the Holy Roman Empire in 800, one of his wisest decisions was to import Alcuin as his religious adviser. The English monk proved to be one of the best liturgists of the millenium; and the political stability of Charlemagne’s reign gave continuity to his effort to unify the various traditions. The only fault of the resulting Romano-Frankish sacramentaries is their tendency toward wordiness and florid speech and their multiplication of countless new prayers.

“Generally, though, the effort to unify the various orders was necessary. Someone, somewhere, had to try to bring together these hundreds of rites, and the bishop of Rome deserves a measure of credit for attempting what at first must have seemed impossible—a reasonably common canon.”

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

