

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.
- ◆ There is a second coffee choice on Sunday mornings — a gourmet coffee ordered through Coffee by Gillespie. Offering this coffee serves the double purpose of supporting an area pastor whose family has ongoing medical expenses and providing a high-end option for coffee aficionados. Beginning today, a donation mug will sit beside this coffee. For those who would like a guideline, the cost per cup is around 50¢.
- ◆ We rejoice and give thanks this morning for the gifts Christ freely gives in His Holy Word and Sacraments: For the Holy Baptism of David Sams in the Name of the Father and of the Son and of the Holy Spirit. For the catechesis and confession of the Word that is confirmed this morning in David Sams and Kelvin Rodriguez, Joshua Jordan, Justinian Stuckwisch, Leora Tribble, Lucas Jindra, and Teagan Wright. And for the First Holy Communion that Cecilia Osburn and Cyprian Rhein will be receiving this Lord's Day. God grant that, as He has called each of these Christians to be His own and has named them with His Name, so would He preserve them and all of us in His Word and faith throughout this life on earth, even unto the life everlasting.
- ◆ **Ladies of Emmaus**, we are collecting donations for our own Emmaus Food Pantry this morning (2 October). Thank you, as always, for your support!
- ◆ Following coffee & refreshments this morning, Dcs. Rhein speak to our Family Bible Class about her recent work on the hymnal project in Taiwan. 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.

- ◆ The flowers on the Lord's Altar this morning are provided by the Juday family to the glory of God, in loving memory of Robert & Elaine Juday.
- ◆ COLLECTIONS FOR 25 SEPTEMBER 2016: \$ 1,947.60
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 & Tobias Tribble;
(ACOLYTE) Gerhardt Stuckwisch; (ORGANIST) Deaconess Sandra Rhein;
(CRUCIFER) Ariksander Stuckwisch; (GREETER) Pat Nering.
- ◆ Rev. D. Richard Stuckwisch, Pastor Home Phone: (574) 233 – 0574

On the Church Year

“With the great religious tidal wave that had swept out of Wittenberg and Geneva and Canterbury, leaders in the Roman Catholic Church also took a hard look at the liturgy. At the Council of Trent (1545-63) a special commission was charged with examining the ‘abusus missae,’ ‘the abuses of the mass.’

“It discussed, among many other items, the almost superstitious reverence for the corporal (the cloth on which the sacred vessels are placed); the great multiplication of side altars, sometimes as many as 40 or 50; the growth of private or votive masses without a congregation, especially those said for the dead; the concept of merely being present or watching the mass, without taking part; the recitation of the rosary or other private devotions during mass.

“Berthold of Chiemsee, writing in 1528, indicates that the spirit of reform strongly influenced even such staunch citadels of the faith as Salzburg. There, he records, the archbishop had once been able to maintain more than a hundred ‘gratiani’ (priests who did not serve a parish but offered private masses for the dead in exchange for a fee). Now Luther’s theology had so dammed up the flow of stipends that the archbishop could no longer support even one.

“Reformers of all varieties also downgraded the medieval emphasis on saints. Except for the Evangelists, Apostles, and perhaps a dozen others, the saints were generally ignored, perhaps too much so, a natural reaction to the proliferation of saints’ days to a point where the Christ-centered nature of the church year was neglected. Besides, both civil and church authorities had for centuries objected to a calendar in which there were more days of idleness than of work, more holy days than ordinary ones.

“Among some of the Reformed groups, and especially among the Puritans, the mere mention of a saint’s day or even of the church calendar smacked of ‘popery.’ Church statuary or woodcarving or stained glass, especially if it portrayed the Virgin or the saints, fell before the ax and the hammer. Since this was the era when the New World was being colonized, worship in America generally had a strong anti-Catholic and anti-liturgical atmosphere, and influenced even the liturgical churches toward a non-liturgical pattern.

“In 1689, for example, when the royal governor of Massachusetts tried to introduce the Book of Common Prayer there, he ran up against a stone wall. Increase Mather, Boston’s leading divine, called liturgical services ‘sinful’ and said the rites of the prayer book were ‘broken responds and shreds of prayer which the priests and people toss between them like tennis balls.’

“After the colonial days, when the westward expansion was in full bloom, the kind of religion most popular between the seaboard and the frontier was that of the camp meeting—an informal kind of service that people could indulge in out of doors, in their cabins, or in little clapboard churches. These were occasional gatherings of settlers who came from a wide area whenever an itinerant preacher came by.

“In the 20th century, however, the churches are once again discovering the value of the church year and of the liturgy. A new Methodist or Presbyterian church, complete with altar, lectern, and chancel, is often indistinguishable from a Lutheran or Episcopal one.

“In the absence of a church year, the American search for something to celebrate, in distinct contrast to the attitude of the old New Englanders who thought it sinful even to exchange wedding rings or to sing Christmas carols, has led to some rather unusual and non-liturgical Sundays: Rally Day, Mission Sunday, Mother’s Day, Rural Life Sunday, World Communion Day, and World Day of Prayer. Even if these are a giant step away from the tradition of the historic church, at least they show that worshipers everywhere seek some kind of emphasis, variety, and festivity when it is otherwise missing.

“The growth of the Christian year was largely accidental, despite the fact that it was based on the primacy of Sunday and of Easter. But since God has a hand in all history, He has used of these ‘accidents’ to help man worship Him. That Christ died on a Friday and rose on a Sunday, for example, was incidental. The events would have been just as meaningful if they had occurred on a Tuesday and a Thursday. But once they had happened, the church settled on these days and invested them with special meaning.”

(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.**
with the Rites of Holy Baptism & Confirmation

Coffee & Refreshments Downstairs 10:30 a.m.

Catechesis / Family Bible Class 10:45 a.m.

MONDAY **Vespers** **6:00 p.m.**

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

WEDNESDAY Catechesis Class 4:30 p.m.

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

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

FRIDAY Catechesis Class 4:30 p.m.

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

Coffee & Refreshments Downstairs 10:30 a.m.

Catechesis / Family Bible Class 10:45 a.m.

Emmaus Family Day Talent Show

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

The Appointed Readings for next Sunday, the Third in Angels' Tide:

Ruth 1:1–19a; 2 Timothy 2:1–13; and Saint Luke 17:11–19