

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¢.
- ◆ Following coffee & refreshments this morning, our Family Bible Class will continue 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 the October Emmaus Family Day. There will be a carry-in dinner at Noon, following Catechesis and Family Bible Class. And at 1:00 p.m. we'll have our semi-annual Talent Show. Please join us for the festivities.
- ◆ The flowers on the Lord's Altar this morning are provided by Karin Horner to the glory of God, in celebration of Matthew's Birthday.
- ◆ **COLLECTIONS FOR 2 OCTOBER 2016: \$ 3,001.55**

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) Robert Rhein; (USHERS) Aaron Seyboldt & Matthew Horner;
(ACOLYTE) Timmy Jindra; (ORGANIST) Deaconess Sandra Rhein;
(GREETERS) Marilyn Dulmatch & Lois Veen.

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

On the Church Year

“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.

“Many other things in the church’s life seem equally incidental—what kind of buildings it worshiped in, what kind of liturgy it developed, what kind of garb its priests wore, what days it chose for Christmas, what it demanded of the faithful, what it could do to win the barbarian. Its method was one of trial and error, adaptation to the needs of society, and borrowing and imitation.

“Sometimes one development collided head-on with another. For example, the church made Christmas coincide with the Roman Saturnalia and thereby had to discard or move saint’s days that stood in the way. When the season of Lent became strongly penitential, it adapted even the Sunday propers (except the Readings) to the new mood of sorrow and meditation.

“Fasting on Sunday was long considered inappropriate. By the Middle Ages, however, fasting before Communion had become an every-Sunday normality. Among the early Christians the church year influenced even the posture one assumed. Though kneeling and lying prostrate were in some communities considered appropriate on weekdays, they were considered wrong on Sunday, which was the joyous feast of Christ’s resurrection.

“Generally the church year was closely tied to church garb and custom. For example, the question of what color a priest wore when he officiates a service might at first seem to have little to do with worship or the calendar. By the time of Aquinas, however, in the West liturgical colors were being tied to the seasons.

“In the first centuries, when services were conducted largely in private dwellings, the priest seems to have worn ordinary clothing. After the persecutions churchgoers and priests alike tended to wear their best possible clothing as a special honor to the Lord.

“In origin the vestments for the Eucharist were not special garments but what any well-dressed man would wear. Not until the time of Charlemagne did the officiant begin to look significantly different from those he led in worship.

“At the time of the Reformation there was at least a reasonable conformity in many parts of Europe in the kind of garb worn by the parish priest. His major garments included the black cassock, the white alb, and the colored chasuble. He usually wore such lesser paraphernalia as the stole (about the neck), the maniple (over the wrist), and the amice (over the shoulders). Every one of these vestments had symbolic ties with doctrine and history, was put on with a special prayer, and in the eyes of the common people was a kind of mystic link with the church of Peter and Paul, even though Peter and Paul might not have recognized these garments in their new shapes and materials.

“Because of the religious asceticism of the more radical reformers of the 16th century, the vestments were among the first items called into question. Luther, on the contrary, argued that all vestments were adiaphora—that is, they were neither commanded nor forbidden by God; they were a matter of Christian freedom. Therefore the old garb was often retained among the Lutherans.

“Over the centuries, at least until recently, the chasuble and the alb had largely disappeared from Lutheran churches, except in Scandinavia—perhaps because of the wave of Pietism that swept Europe and America in the 1700’s. The tight-fitting black cassock often became a flowing black robe and the only garb worn by the officiating pastor. In Scandinavia the common practice at the time of the Reformation and now is to wear at least the alb with stole for the liturgy and the cassock with white bands for preaching. The chasuble never completely disappeared, and even where it has not been generally used for generations it is now being reintroduced for the celebration of the Eucharist.

“In Geneva, Calvin contended that vestments had no Scriptural basis and were too deeply enmeshed in superstitious piety and the pomp of the Roman Church. For these reasons he argued for a complete ban. In the early reforms at Geneva there even seems to have been some resentment against the use of a black robe, similar to that which many Americans know as the ‘Geneva gown.’”

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

