

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.
- ◆ Pr. Stuckwisch is in North Carolina this weekend, speaking on the Liturgy and preaching at Augustana Lutheran Church in Hickory, NC. He will be returning to South Bend on Tuesday of this week, the 15th of November.
- ◆ Following coffee & refreshments this morning, Pr. Seyboldt will lead the Family Bible Class in a discussion of the Readings appointed for this Lord's Day, along with other topics of interest and questions anyone may have.

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.
- ◆ The Sams family anticipates that they will be loading their moving truck this coming weekend, and it would be greatly appreciated if their were young men available to assist with that task. If you're able to help, or for more specific information, please talk to Barb this morning. Thank you!
- ◆ Looking ahead, Emmaus will be gathered for the Divine Service on the Eve of Thanksgiving (Wednesday, 23 November), beginning at 6:00 p.m.
- ◆ The Altar flowers this morning have been provided by Linda Levine to the glory of God, in loving memory of her parents, Victor & Marian Fiege.
- ◆ **COLLECTIONS FOR 6 NOVEMBER 2016: \$ 1,923.00**

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) Martin Horner & Nicholai Stuckwisch; (ACOLYTE) Stefan Horner; (ORGANIST) Deaconess Sandra Rhein; (GREETER) Pat Nering.**
- ◆ **Rev. D. Richard Stuckwisch, Pastor Home Phone: (574) 233 – 0574**

On the Church Year

“Even though the Christian year came about largely by accident, its growth was not completely haphazard. The first half of the year ran from Advent through Pentecost, stressing the life of Christ, and the second half, His teachings. This pattern emerges clearly from the early sacramentaries and missals; it seems to have resulted naturally from the great festivals of Christ in the first half of the year and the displacement of many saints’ days to the second half.

“In a stricter sense the entire church year has to do with the life of Christ. The first ‘cycle’ of the first half includes Advent, Christmas, and Epiphany; the second, Lent, Easter, and Pentecost. In the second half of the year, that which follows Pentecost, the lessons focus on Jesus’ teachings and on the Spirit and His work among us. This was such a long season that further attempts were made to break it up. The common dividing points fell at the end of June, in mid-August, and at the end of September, with the feasts of St. Peter and St. Paul, St. Lawrence, and St. Michael. With its fondness for symbolism, the church of the Crusades even assigned a meaning to each of these four periods. That from Pentecost to the Feast of St. Peter and St. Paul represented the apostolic age. That from Peter and Paul to St. Lawrence represented the age of persecution. That from St. Lawrence to St. Michael represented the church at work in the world. That from St. Michael to Advent represented the church triumphant. In this system, a Sunday was known not as the Sixteenth Sunday After Pentecost, or the Fifteenth Sunday After Trinity, but the First Sunday After Michaelmas.

“In the Eastern Church the custom was to count only from Pentecost. Pius V standardized this method of counting in the Roman Catholic ordo only in 1570. The Anglicans retained the system they had known in the Sarum use, and the Lutheran the Mainz use, counting the Sundays from Trinity. Liturgically, Pentecost is far more significant than Trinity. Pentecost is an event, and Trinity is a doctrine; all the ancient festivals recall events rather than doctrines. The service books of many European Lutherans have now returned to the older custom of dating the Sundays from Pentecost, though they often retain as a secondary title the Sunday ‘After St. Lawrence,’ or ‘After the Apostles.’

“Generally the propers for the Pentecost season remained reasonably similar among the Western churches, though to a lesser degree than those of the first half. This makes sense if we remember that the propers for this season were not finally fixed in the Roman Catholic Church until 50 years after the Reformation. The dislocation of some of these propers from one day to another came primarily from the insertion of new ones for Trinity Sunday. These pushed the Epistle, the Gospel, the Introit, or the Collect a week out of line.

“In general, again, the Epistles and Introits for the season more frequently fall on the same day than the Gospels and Collects. The Gospels are usually no more than a week apart, but because of a further Anglican dislocation of the Collect it is possible, starting with the Fourth Sunday After Pentecost, to hear the identical Collect one Sunday in a Roman Catholic church, the next Sunday in a Lutheran church, and the third in an Episcopal church.

“Trinity Sunday is certainly not an ancient holy day, perhaps because the doctrine of the Trinity was always taken for granted. Tertullian tells us that already in the second century devout Christians were making the sign of the cross with three fingers, representing the Father, the Son, and the Holy Spirit. This was a standard ritual scores of times daily—before one ate, drank, bathed, left the house, climbed into bed.

“Invoking Father, Son, and Spirit was normal for any act of worship, for any blessing. In the days of the Arian heresy, which questioned whether Jesus was wholly God, the Trinitarian invocation was written out in full in the missals and lectionaries—previously it had been presumed—so that no one could publicly be a crypto-Arian.

“During the decades when the Franks overran Gaul, the bishops considered the doctrine of the Trinity so important, especially for new converts, that they set aside a special day for it. By the 9th and 10th centuries those who did not observe Trinity Sunday were treated as out-casts, almost as heretics. The day was a favorite among the courtiers of Charlemagne and of his chief religious adviser, Alcuin. In 1334 Pope John XXII named it a holy day, fixing the date as the Sunday after Pentecost.

“The doctrine of the Trinity has always intrigued and puzzled the church. Over the years hundreds of symbols have come to represent it—on stone, glass, canvas, and plaster. Among the more popular symbols were the shamrock, the trefoil, the triangle, interlocked circles, and the fleur-de-lis.

“Because the Feast of the Holy Trinity developed as a major holiday at the same time Europe was reeling from the plagues, the invocation of the Trinity often became a kind of folk magic to ward off disease. Many a church or monastery was the result of a vow, when town or noble promised God a building if He spared them from the plague. In central Europe ‘Trinity columns’ went up after almost every epidemic. Vienna boasts a dozen such monuments, thank-offerings by those who were spared. The pillars were as popular and as ornate, in their day, as war memorials are in ours.”

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

*Pr. Stuckwisch speaking on the Liturgy and preaching
at Augustana Lutheran Church in Hickory, North Carolina*

TUESDAY *Pr. Stuckwisch traveling home to South Bend*

WEDNESDAY Catechesis Class 4:30 p.m.
Children's Choir Rehearsal 6:10 p.m.
Evening Prayer **7:00 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.

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

*The Appointed Readings for next Sunday, the Last Sunday Before Advent:
Malachi 3:13–18; Colossians 1:13–20; and Saint Luke 23:27–43*