

# ***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.
- ◆ Next Sunday (14 August) will be the annual Emmaus Church Family Picnic at Rum Village, including a 5K walk/run race. Please join us!
- ◆ Looking ahead to the week of the 14th, please note the following:

Emmaus will be gathered to celebrate the Feast of St. Mary, the Mother of God, on Monday the 15th of August, Divine Service beginning at 6:00 p.m.

Emmaus will be serving a meal at Hope Rescue Mission on Friday the 19th. Please talk to Betty Shankle or Cheryl Jordan for more information on how you may contribute or assist with that service opportunity.

And on 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.

- ◆ The Altar flowers this morning are provided by Eldon & Bernice Knepp to the glory of God, in celebration of their 60th wedding anniversary.
- ◆ COLLECTIONS FOR 31 JULY 2016: \$ 2,735.00  
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) Eldon Knepp; (USHERS) Martin & Matthew Horner; (ACOLYTE) Gerhardt Stuckwisch; (ORGANIST) Monica Stuckwisch; (GREETER) Pat Nering.

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

## On the Church Year

*“For the Jew the most sacred day of the week was the last—the Sabbath. Other days which the pious Hebrew marked as fast days, either at home or in the synagogue, were Tuesday and Thursday. The Christian purposely selected other days as fast days—Wednesday and Friday—but kept the basic Jewish pattern.*

*“Nearly two thousand years later we can still see traces of this pattern in the Roman Catholic custom of holding special masses on the first Friday, or of abstaining from meat then, or in the Lutheran or Episcopalian habit of attending Lenten services on Wednesdays.*

*“At first the Wednesday and Friday services were mere devotions, with the congregation standing (hence the word ‘station’ or Station Days). By the fifth century the service regularly included a mass. Just as Sunday symbolized Christ’s Resurrection, Friday recalled His crucifixion, and Wednesday the day on which Judas had agreed to betray Him.*

*“Another Hebrew influence was the ‘octave.’ The three great festivals of the Old Covenant were the Passover, Pentecost, and Tabernacles, and all three were celebrated not on a single day but for a whole week. ‘Seven days shall ye eat unleavened bread,’ God had instructed his people in Egypt (Ex. 12:15).*

*“In the first century or two, with persecution and martyrdom rife, the young church had little opportunity to develop the major Christian festivals into ‘octaves’ [that is, eight-day celebrations]. Besides, Sunday was normally a workday, and worshiping eight days in a row presented some very real problems, especially when one’s employers were not kindly disposed toward Christians. After the edict of Constantine in 313, however, major holy days did gradually begin to develop octaves, especially Easter, Christmas, and Pentecost.*

*“All kinds of mystic symbolism gathered round the word octave, and Irenaeus devoted a whole book to the subject, ‘The Ogdoad,’ unfortunately lost. When God had spoken to the people of Israel through Isaiah (1:13) about His annoyance with their new moons and sabbaths, their incense and their holy days, He promised that He would establish a great new kingdom of Zion, a great new ‘eighth day’—and this was what led to much of the speculation.*

*“Originally Sunday was a day of joy, even though it was usually a workday. It was not a day of rest, as the Jewish Sabbath had been. It was not a day when one refrained from pleasure or business. Sunday was primarily a day when one celebrated Christ’s Resurrection and His abiding presence.*

*“As such, Sunday was not a fast day, not even in Lent. In the ancient church the faithful often knelt on weekdays but not on Sundays. Kneeling was a sign of penitence, the sign of humility a slave owed his master, totally foreign to the mood of Sunday or the relationship of a Christian to Christ.*

*“This distinction [of not kneeling on Sundays] the churches of the East have faithfully preserved. In the West, kneeling became more and more common, though one sign of change, especially in the Roman Catholic Church, is the rediscovered accent on standing. Even the host of the mass [the body of Christ] should now be received as the communicant stands, if the construction of the chancel and the altar rail allow, according to a decision of Vatican II.*

*“Not until emperors officially took over the leadership in Christianity did the notions of the Hebrew Sabbath begin to creep into the observance of the Christian Sunday. The early church fathers in fact feared that a day of rest would create more temptation and laziness than a good Christian should be exposed to. The normal view was that a man should first celebrate the Eucharist and then go about his work, knowing that the Sabbath of the Old Covenant was entirely different from the ‘Lord’s Day’ of the New. Only under Constantine did laws begin to consider the possibility of closing down shops and taverns. Until well into the sixth century, the Christian farmer who had fulfilled his duty at church on Sunday was encouraged to resume his work of harvesting or planting.*

*“In the reign of Gregory the Great (590-604), however, especially in the West, the church began to discourage the kind of work it called ‘servile,’ and urged instead that Sunday be given over entirely to meditation, to pilgrimages, and to works of charity.*

*“The wave of Puritanism that sprang up as a byproduct of the Reformation, especially in England, Scotland, and the Low Countries, gave a completely foreign flavor to Sunday. Even its name was often changed from Sunday to ‘the Sabbath,’ and the ancient laws of the Jews, many of them Pharisaic rather than Mosaic, severely restricted what one could do and how he could worship. In America the Puritan observance of Sunday grew so severe that parents who allowed their children to play or even to read a nonreligious book were punished—a rather odd turn for a day which by its very origin was one of joy.*

*“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.”*

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

# ***Walking with Our Savior this Week***

<b>TODAY</b>	Divine Service of Communion	9:00 a.m.
	Coffee & Refreshment Downstairs	10:30 a.m.
	Catechesis / Family Bible Class	10:45 a.m.

<b>MONDAY</b>	<i>Vespers</i>	<i>6:00 p.m.</i>
---------------	----------------	------------------

<b>TUESDAY</b>	Board of Elders	6:00 p.m.
	Emmaus Church Council	7:30 p.m.

<b>WEDNESDAY</b>	<i>Evening Prayer</i>	<i>6:00 p.m.</i>
------------------	-----------------------	------------------

<b>THURSDAY</b>	<i>Pastor's Family Day (but <u>do call</u> in cases of emergency)</i>	
-----------------	---	--

<b>NEXT SUNDAY</b>	Divine Service of Communion	9:00 a.m.
	Coffee & Refreshment Downstairs	10:30 a.m.
	Catechesis / Family Bible Class	10:45 a.m.
	<b>Emmaus Church Picnic and 5K Race at Rum Village</b>	<b>12:00 Noon</b>

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

***The Appointed Readings for next Sunday, the Second in Martyrs' Tide:  
Jeremiah 23:16–29; Hebrews 11:17—12:3; and St. Luke 12:49–56***