

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 will be a Voters' Meeting this morning, downstairs in the church hall following time for coffee and refreshments. Members of Emmaus are encouraged to stay for the meeting. Bible class resumes next week.

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.

◆ Catechesis classes have resumed for a new academic year, normally held on Wednesday and Friday, beginning at 4:30 p.m. Pr. Stuckwisch will be at the Indiana District Board of Directors meeting this Wednesday, however, so all catechumens are asked to attend the Friday class this week, if possible.

◆ **Ladies of Emmaus**, please note that LWML Mites will be collected next Sunday, September the 25th, and donations for the Emmaus Food Pantry on October the 2nd. Thank you for your support!

◆ **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 Robert & Herta Johnston to the glory of God, in loving memory of their parents.

◆ **COLLECTIONS FOR 11 SEPTEMBER 2016:** \$ 2,366.00

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) Aaron Seyboldt & Erik Horner;
(ACOLYTE) Stefan Horner; (ORGANIST) Deaconess Sandra Rhein;
(GREETERS) Robert & Herta Johnston.

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

On the Church Year

“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.

“To speak of one liturgy or even of one church year, even by the time of St. Thomas Aquinas in the 13th century, would be rash. There was a standardized Roman rite, to be sure, but outside Rome it was adhered to more in the neglect than in the keeping. In Germany, for example, the missals popular among both priests and people were those of Bamberg, Mainz, and Augsburg.

“England’s famous Sarum use (Salisbury) set the pace not only for what was done throughout most of England but also for the other great seafaring nations—Holland, Sweden, Spain, and Portugal. Prince Henry the Navigator, an early contemporary of Columbus, much preferred the Sarum use to the Roman one and ordered it for the royal chapel.

“Yet to claim that the liturgy of the church varied so distinctly from country to country that a traveler from England would not be able to follow a service in Italy or Germany would be to exaggerate the differences. The chief distinction was in the prefatory elements, stressing the sinner’s penitence and God’s forgiveness, along with the conclusion, the benediction, and the thanksgiving.

“The main elements, including the ordinary (those parts which generally remained the same from service to service) were similar throughout the West. With some exceptions, these elements, along with the basic structure of the church year, still remain the liturgical heritage common to all the Western churches, especially the Roman Catholic, the Lutheran, and the Anglican.

“To a varying degree they can be found even in the churches of a Reformed or Wesleyan tradition. Quite oddly, because of the late additions to the Roman rite, many of the Lutheran and Anglican usages are closer to those of ancient Latin Christianity than those of Roman Catholicism, though Vatican II has already done much to hasten a return to the older and simpler pattern.

“After the Confession of Sins, or the preface, the service proper begins with the Introit. In Latin ‘introitus’ signifies ‘entrance,’ and the term originally referred to the psalm verses sung at the time the priest entered the church and proceeded to the altar. It is a kind of gateway to the service proper. In spirit and in language the psalms which make up most of the Introits help carry out the mood of the day, whether it is joyous, sorrowful, meditative, or penitential.

“The Gloria Patri, the Kyrie, and the Gloria in Excelsis (omitted during certain seasons) are all fixed parts of the ordinary. The Kyrie (‘Lord, have mercy’) is of Greek origin, as its name implies, and is one of the oldest elements of Christian worship, especially used in many of the litanies for processions.

“Next comes the Collect. The Collect is the prayer appointed for a particular day. Some authorities think the word originates from the group of deacons who had assembled, or ‘collected,’ for this prayer; others think it more likely that the Collect was originally a bidding prayer, made up of the requests of many different people, ‘collected’ and condensed into the common petition.

“Whatever its origin, the Collect remains one of the most meaningful elements of the liturgy. Polished and jewel-like, its crisp words present the needs and conditions of Christians who lived 1400 or 1500 years ago, often when their churches and towns were being invaded and burned. It belongs to the heritage that Christians have faithfully passed from generation to generation. Cranmer’s translations and revisions in the Book of Common Prayer have made them a treasure in English even to those who know no Latin.

“The early Christians continued the use of the Old Testament, besides using the New. In the first four centuries they read at least five (and perhaps as many as eight) separate categories of sacred writings. The most frequent were the Law, the Prophets, the Epistles, the Acts, and the Gospels.

“By the fifth century the church in most places cut the number of readings to three: the Old Testament, the Epistle, and the Gospel. By the seventh century the reading of the Old Testament in the service was usually bypassed, except on festivals or at Matins or Vespers. Since Vatican II the Roman use is restoring the Old Testament lessons, as do many of the lectionaries of the Reformation.

“Collectively the Scripture readings were known as ‘pericopes,’ a Greek word that means cut, slice, section, or selection. Epistles and Gospels were normally copied into separate books with elaborate bindings and read by separate lectors or deacons from separate parts of the chancel.

“Traditionally the altar stood in the east end of the church, with the worshipers in the west, facing the rising sun, a symbol of Christ, the Light of the world.”

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

