

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.

◆ Pastor Stuckwisch and family are in Minnesota this weekend for Nicholai & Hannah's wedding (which was celebrated yesterday, October the 15th). Pastor will be traveling home to South Bend tomorrow.

There will be a wedding reception for Nicholai & Hannah here at Emmaus on Sunday the 30th of October, beginning around Noon, after Bible Class. Members and friends of Emmaus are invited to join in those festivities.

◆ 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 youth group will be holding three bake sales to raise money for Higher Things conferences. The first one, on October 23, will feature Halloween goodies. The November 20 sale will offer Thanksgiving treats, and the December 18 sale will be Christmas cookies.

◆ 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 9 OCTOBER 2016: \$ 2,227.66

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) Erik Horner & Martin Horner; (ACOLYTE) Stefan Horner; (ORGANIST) Dcs. Sarah Osbun; (GREETERS) Robert & Herta Johnston.

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

On the Church Year

“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.’

Perhaps because of the close ties of Calvin and the university, the academically styled gown, together with the white bands worn not only by clergymen but also by lawyers, judges, professors, or beadles, came to be the standard dress of Reformed teachers and perhaps the most common garb of American clergymen.

“In England the ebb and flow of politics and reformation confused the picture. At first Anglican garb retained the black cassock for preaching and the white alb and the colored chasuble for the Eucharist. The second Book of Common Prayer, however, specified a compromise position between traditionalists and Puritans, requiring a white surplice over the black cassock and banning the fancier chasuble. This was somewhat of an odd turn because the surplice had never really been a commonly used vestment, except for subdeacons and servers and minor clergy or for non-Eucharistic services.

“In America many Lutherans borrowed the garb of the (Anglican) second prayer book—cassock, surplice, and stole—though the Lutheran surplice was somewhat longer than the Anglican.

“At first the color of the vestments seems to have been immaterial. The first official mention of liturgical colors occurs in an edict of Innocent III, who became pope in 1198. Not until Pius V in 1572 was there any kind of binding force about liturgical colors—half a century after the time of the Reformation.

“Liturgical colors as we know them today seem to have originated out of the mystical meanings of color during the Crusades. In the East the full range and development of color has been even more recent than in the West, and many a Balkan village still relies largely on white and red. White and red seem to have remained especially popular also in certain parts of the West. In England the Sarum use, one of the most distinguished and longest-lived of Western rites, required only these two colors.

“The four colors we know most commonly today were all reasonably well established by the time of the Reformation: green, red, violet, and white. Black and rose were also sufficiently frequent to be adopted into the Roman canon. Popular variants in Germany included yellow, gray, and scarlet, and in England blue and yellow. In fact, blue and yellow were hardest to suppress and in England have never wholly disappeared.

“According to the Latin pattern, [by way of one example,] white is used from Christmas through the octave of Epiphany, from Easter Eve to the Eve of Whitsunday, for Trinity, for the other festivals of Christ, for the festivals of the Virgin Mary, for All Saints’ Day, for the festivals of saints not martyrs, for the festivals of angels, for the Nativity of John the Baptist, for the Chair of St. Peter, for the Day of St. John Apostle and Evangelist, for the Conversion of Paul, and for such other ceremonies as the consecration of churches, the election of bishops, for weddings, baptisms, and children’s funerals. . . .

“The Ember days were once days when Roman farmers paraded through their pastures and fields, to ask the gods’ blessings, especially at the time of sowing, harvesting, and grape-picking. A similar pattern had been known in the Old Testament, and in fact in many places along the Mediterranean.

“The first Christian Embertide dates from Callistus, about 222. Then, while the Roman world was feasting and dancing, the Christians were fasting and praying. By the fourth century the Embertides were celebrated four times a year, with special rites on the Wednesday, Friday, and Saturday of Ember weeks. They soon came to be popular for the ordination of priests, for fairs, tournaments, court sessions, school terms, and rent periods.

(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.

MONDAY *Pr. Stuckwisch and family traveling home from Minnesota*

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.
• **EMMAUS YOUTH BAKE SALE**
Catechesis / Family Bible Class 10:45 a.m.

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

*This Tuesday (18 October) is the Feast of Saint Luke the Evangelist
Readings: Isaiah 35:5-8; 2 Timothy 4:5-18; and St. Luke 10:1-9*

*The Appointed Readings for next Sunday, the Fifth in Angels' Tide:
Genesis 4:1-15; 2 Timothy 4:6-8, 16-18; and St. Luke 18:9-17*