

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.
- ◆ The youth group is holding its first of three bake sales this morning, to raise money for the Higher Things conference next summer. Today's bake sale features Halloween goodies. The November 20 sale will offer Thanksgiving treats, and the December 18 sale will be Christmas cookies.
- ◆ 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.
- ◆ Pastor Stuckwisch will be vested and available for Individual Confession & Holy Absolution this Saturday (29 October) from 5:00 until 7:00 p.m.
- ◆ There will be a wedding reception for Nicholai & Hannah Stuckwisch here at Emmaus next Sunday (30 October), following Bible Class and catechesis. Members and friends of Emmaus are invited to join in the festivities.
- ◆ The flowers on the Lord's Altar this morning are provided by Karin Horner to the glory of God, in celebration of Erik's Birthday.
- ◆ **COLLECTIONS FOR 16 OCTOBER 2016: \$ 772.85**
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) Nicholai Stuckwisch & Rick Saenz;
(ACOLYTE) Frederick Stuckwisch; (ORGANIST) Dcs. Sandra Rhein;
(GREETERS) Marilyn Dulmatch & Lois Veen.
- ◆ Rev. D. Richard Stuckwisch, Pastor Home Phone: (574) 233 – 0574

On the Church Year

“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.

“This was also the time when the faithful were encouraged to commune, especially after the 14th and 15th centuries. For many centuries the mass had been wrongly regarded as something to be watched, not something to be shared in. Thus, Luther was advocating nothing new when he wrote that the faithful should commune at least four times a year—he was trying to persuade the people to return to the early-Christian practice of frequent communion, and was citing the four seasons of the Embertide as an absolute minimum.

“The Gospels for the Ember days deal almost exclusively with exorcism and with demons. Ember itself comes from a word meaning seasons. Since the time of Gregory VII (1020?–1085) the Ember days fall in the week of the third Sunday in Advent, the first Sunday in Lent, during Pentecost week, and the week after the Exaltation of the Cross (September 14). An old English rhyme helped school children remember: ‘Fasting days and Emberings be

Lent, Whitsun, Holyrood, and Lucie.’

“‘The three Rogation Days,’ says the Book of Common Prayer, are ‘the Monday, Tuesday, and Wednesday before Holy Thursday, or the Ascension of our Lord.’ Like the Ember days, they developed from pagan processions round the city, with chants and responses to frighten away demons.

“The word rogare means to ask, to beseech, as in one of the common responses made by the people as they marched along: ‘We beseech Thee to hear us, good Lord.’ Rogationtide seems to have originated in 5th-century France at a time of great floods. The custom was not adopted at Rome for more than 300 years, chiefly because it fell in the midst of the great Fifty Days after Easter and thus interfered with the joyous mood of the Resurrection.

“The chants and responses by the clergy and the people came to be called litanies, and the word ‘litanía’ frequently came to mean the procession itself. The Kyrie Eleison (‘Lord, have mercy’) was chanted along the route. In Germany any religious song sung while traveling came to be known as a Kyrieleis or simply a Leis or Lei, perhaps by folk etymology related to the English word lay, meaning a song or poem.

“The mixing of what was heathen and what was Christian often led to misunderstandings. In the second century classical writers accused the Christians of being sun worshipers because with some consistency they built their altars toward the east. The truth was that this was a natural borrowing from the Jews, who turned toward Jerusalem when they said their prayers.

“Generally the Christians did build their churches with the altar toward the east, or more properly, toward Jerusalem. In those parts of the early church that lay east of Jerusalem, such as India and Syria, there are not enough archaeological remains to generalize, though here the orientation (a word which means eastward-facing) probably symbolized the greatest event in Christian history—the Resurrection of Christ, who was the unconquerable Sun.

“In the house-churches of the apostolic age the worshipers seem either to have stood, with arms and heads raised for prayer, or to have prostrated themselves. Only with the passing centuries did they generally kneel or cross their arms by placing hands on opposite shoulders. The folding of hands in prayer was taken over even later from the custom of a feudal fief’s placing his hands in the hands of his lord, a gesture of trust and commitment. The lowering of the head and the closing of eyes for prayer seem to come from the penitential and introspective tendencies of Pietism.

“The officiant faced out across the holy table, in what has become known as the westward position, when he celebrated the Eucharist, and at some points in the ceremony he was seated. One or two of the earliest house-churches give at least some indication that both priest and people at various times faced east, with the altar in the west, though to us it does not seem very liturgical to have the priest looking at the backs of his people or the people looking away from the altar..

“Consecrating the elements of the Eucharist across the altar, in full sight of the people, appears to have been the normal pattern until the 11th or 12th century. At that time the mushrooming growth of painted altarpieces blocked off the back of the altar and forced the priest to stand between altar and people. . . .”

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

