

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 ask that you please sign the guest book at the back of the church, and we pray that our Lord would guard and keep you in His grace, mercy, and peace throughout the Days of Christmas and the New Year of Our Lord.
- ◆ Dcs. Rhein is in Singapore this morning and will be in Indonesia for the rest of this week, working on the hymnal project there. Please keep her in your prayers as she serves in this way, and as she travels home on Saturday.
- ◆ Following coffee & refreshments, our Family Bible Class continues a study of Genesis, making special use of Dr. Luther's commentary on that book.

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 teaching a catechesis class for teenagers and others who are interested.
- ◆ Today is another Emmaus Family Day! In addition to lunch together after Bible Class, we'll be crafting Valentines for our homebound members, to be mailed or hand delivered to them. Please join us as you're able.
- ◆ God's gifts enable our lives of service to Him in Christ. That opportunity extends to the planning of our estates for the love of family and the support of His Church. Only 30% of U.S. citizens have completed those plans. If it has been more than seven years since you have done so, it is likely that some of your plans may be out of sync, especially considering beneficiary designations not lining up with your intentions. **At Bible Class on Sunday, February the 19th**, Rev. Philip Krupski, the Planned Giving Counselor for the LCMS Foundation here in Indiana, will share a special presentation showing how we can take a step forward in our response to God's grace.
- ◆ Looking ahead to the coming weeks:

Emmaus will be gathered for **the Feast of Saint Matthias, the Apostle**, on Friday the 24th of February, the Divine Service beginning at 6:00 p.m.

And the sacred Season of Lent will begin on **Ash Wednesday** (1 March), with ashes in the morning and evening, and the Divine Service at 6:00 p.m.

◆ **COLLECTIONS FOR 5 FEBRUARY 2017: \$ 1,793.00**

In order to meet our financial obligations and commitments, an average of \$2360 is needed each week.

- ◆ Please note that a new flower chart for the Year of Our Lord 2017 is now available on the bulletin board at the back of the church. You are welcome to sign up to provide flowers for the Lord's Altar to the glory of God, in memory of loved ones, or in honor of special people and events.
- ◆ **IN THE LORD'S SERVICE THIS LORD'S DAY: (ELDER) Robert Rhein; (USHERS) Matthew Horner & Tobias Tribble; (ACOLYTE) Stefan Horner; (ORGANIST) Monica Stuckwisch; (GREETER) Pat Nering.**
- ◆ **We are in need of additional greeters to welcome members and guests to the Lord's House on the Lord's Day. Please consider volunteering to serve and assist in this way approximately one Sunday each month.**
- ◆ Rev. D. Richard Stuckwisch, Pastor Home Phone: (574) 233 – 0574

On the Church Year

"Before Rome had become thoroughly Christianized, the weeks before Easter were the time when candidates for baptism received vigorous instruction and training, with baptism on Easter Eve. St. Augustine describes the confirmands as 'harshly scourged with rules and instructions.' At the beginning of Lent those who desired to be baptized were publicly exorcised. The bishop would admonish them to give up their allegiance to Satan. During this ceremony they stood barefoot on goatskins. In the period of instruction that followed until Easter, the catechumens could not bathe or shave. They could only eat after sundown. If married, they lived in continence. Their chief occupation was meditation and contrition, often within the walls of a church or monastery.

"On Passion Sunday they heard the Apostles' Creed for the first time, and on Palm Sunday, the Lord's Prayer. These came in a secret ceremony where they shook hands, promised faithfulness, and stated their desire to become members of the church. The rite was known as the traditio symboli. On Holy Saturday the confirmands were expected to 'return' the symbol (the creed, or as some explain, the handshake that came with the creed) in a public examination. These 'scrutinies' occurred several times during their instruction. The secret character of these instructions probably goes back to the age of the martyrs.

“The oldest mood of Lent was not one of sorrow and sadness. The liturgies of the Eastern church, for example, retain the older Hallelujahs, looking forward to Christ’s resurrection, though in the West the custom was to focus on His suffering and death. The accent on Christ’s Passion in many Lutheran midweek Lenten services contrasts sharply with the more ancient lessons of the Sundays.

“The mood of Lenten sorrow is marked by an ancient ceremony known as the ‘Farewell to Hallelujah.’ From Septuagesima on, the more joyous elements of the liturgy, such as the Hallelujah, the Gloria, and the Te Deum, were omitted.

*“In Hebrew **hallelujah** is simply a shout of joy, and like the word **selah**, it is not easily translated. Jerome tells us it was a kind of pious charm that fishermen sang while pulling in their nets, mothers while rocking the cradle, and farmers while wielding their scythes. Soldiers used it when attacking the enemy, according to the Venerable Bede, who tells of the Hallelujah victory of the Britons over the Picts in 429.*

“The quiet way to say goodbye to Hallelujah was in the liturgy, where the word was simply deleted; but there were also more sensational rites, in which the word was symbolically buried in a coffin or rolled up inside a straw scarecrow and burned.

“Shrove Tuesday takes its name from ‘shriving,’ or the forgiving of sins. In many countries Shrove Tuesday is a time of reveling and celebrating before the great fast. It even gives us the word ‘carnival,’ the Latin for ‘goodbye to meat.’

“In the time of Charlemagne, fasting meant abstaining not merely from meat but also from dairy products such as milk, butter, and cheese. For this reason many a good housewife baked up what stocks of butter and milk she might still have into pancakes.

“In French countries the day is called not Shrove Tuesday but Mardi Gras, or ‘Fat Tuesday.’ Perhaps this is because the housewife was expected to use up all her fats and butter in baked goods. Mardi Gras celebrations, like the great American variety in New Orleans, sometimes began as early as Christmas.

“Rightly understood, the use of ashes at the beginning of Lent is an ancient and meaningful tradition, with roots going back to Bible times. Even Christ refers to ashes (Matt. 11:21). Until about the year 1000 the wearing of sackcloth and ashes was a sign of repentance for a gross and public sin. . . .”

(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	10:30 a.m.
	Catechesis / Bible Class	10:45 a.m.
	<i>Emmaus Family Day</i>	Noon—2:30

MONDAY	Vespers	6:00 p.m.
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TUESDAY	<i>Pastor's Writing Day (but <u>do call</u> in cases of emergency)</i>	
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WEDNESDAY	Catechesis Class	4:30 p.m.
	Evening Prayer	6:00 p.m.

THURSDAY	<i>Pastor's Family Day (but <u>do call</u> in cases of emergency)</i>	
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FRIDAY	Catechesis Class	4:30 p.m.
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SATURDAY	Memorial Service for Charles Horner, Sr. at Hamilton Grove (New Carlisle) 11:00 a.m.	
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Dcs. Rhein Returning to South Bend

NEXT SUNDAY	Divine Service of Communion	9:00 a.m.
	Coffee & Refreshments	10:30 a.m.
	Catechesis / Estate Planning	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 Seventh after the Epiphany:
Leviticus 19:1–18; 1 Corinthians 3:10–23; and St. Matt. 5:38–48*