

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.
- ◆ The new Emmaus picture directories are available downstairs in the church hall. There should be a copy for each household. Pick yours up today.
- ◆ Following coffee & refreshments, Family Bible Class will include a special presentation from Rev. Philip Krupski, the Planned Giving Counselor for the LCMS Foundation. He will share how his service among us can make it simpler to take a step forward in our response to God's grace. Getting started on any project is always the most difficult. Having an advocate who encourages and answers questions makes that process much easier.

Catechesis class for younger and beginning catechumens will meet at the same time, as usual. 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.

- ◆ On Monday and Tuesday of this week, Pastor Stuckwisch will be attending the Indiana District Circuit Visitors' Meeting in Fishers, Indiana. Please keep him and all the other pastors in your prayers as they travel and meet.
- ◆ Note that Children's Choir Rehearsal resumes this Wednesday from 6:10 until 6:50 p.m. (that is, between catechesis class and Evening Prayer).
- ◆ Emmaus will be gathered for **the Feast of Saint Matthias, the Apostle**, this Friday, the 24th of February, in 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.

- ◆ This Saturday (25 February), Pastor Stuckwisch will be vested and available in the Emmaus Sanctuary for Individual Confession and Absolution from 5:00 until 7:00 p.m. This means of grace and forgiveness, by the authority of Christ our Lord, is freely offered to be freely received in repentant faith. Those who may have questions concerning this Christian practice are encouraged to review the Small Catechism and to visit with Pastor about it.

◆ COLLECTIONS FOR 12 FEBRUARY 2017: \$ 2,165.75

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

◆ The flowers on the Altar this morning are provided by Pastor & LaRena Stuckwisch, to the glory of God, in loving memory of their son Job, and in joyful celebration of their daughter Katharina's birthday.

◆ Please note that a flower chart for the Year of Our Lord 2017 is available on the bulletin board at the back of the church.

◆ IN THE LORD'S SERVICE THIS LORD'S DAY:

(ELDER) Dave Smith; (USHERS) Caleb Smith & Nicholai Stuckwisch;
(ACOLYTE) Timmy Jindra; (ORGANIST) Deaconess Sandra Rhein;
(GREETERS) Marilyn Dulmatch & Lois Veen.

◆ **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

*“The mood of Lenten sorrow is marked by an ancient ceremony known as the ‘Farewell to Hallelujah.’ In Hebrew **hallelujah** is simply a shout of joy, and like the word **selah**, it is not easily translated. 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 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 — a murder, or unfaithfulness, or armed robbery. Lent was the time when those who were guilty of public and serious sin publicly repented. This ceremony was even more austere than the one for the catechumens. Wearing coarse clothing, going barefoot, fasting, living in confinement (in a monastery or a cave), the penitents, one by one, were led into the church, sprinkled with holy water, and touched with the ashes. Then they read the seven penitential psalms.

“At the time of the Crusades the use of the ashes became popular for all the faithful, not just for public penitents. Even the priests were marked on the forehead with the ashes, often in the form of a cross. The ashes usually came from the burning of the year-old palms saved from Palm Sunday.

“Lenten fasting has often served a useful and Christian purpose. Fasts were common in Biblical times. In the New Testament period the church encouraged the faithful to fast on those days when Christ died (Fridays) and when Judas agreed to betray him (Wednesdays). The food which would normally have been eaten during a fast was given to the poor.

“Today fasting has almost disappeared as the requirements have lessened even within the Roman Catholic Church, especially since Vatican II [in the mid-1960's]. Luther and other reformers were certainly not opposed to fasting as such, provided it was a preparation of repentance for the proper reception of the Holy Communion. As the Scriptural reading for Ash Wednesday makes quite clear, however, outward preparations are far less essential than inward ones.

“Foods such as pretzels and hot cross buns stem directly from Lent. At the time when the fast was far stricter than it is now, including a ban on dairy products as well as meat, as it still does in Eastern Orthodoxy, people subsisted largely on breads and pastries, eked out with soups and vegetables.

*“Pretzels are one of these Lenten foods. Bakers in Germany decided to turn out something that even looked religious. The crossed arms of the pretzel were intended to represent a Christian at prayer, with his palms on opposite shoulders making a crisscross of his forearms. In Latin the shoulder was known as the *bracella*, and through the German this eventually gave us the word *pretzel*.”*

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

Walking with Our Savior this Week

TODAY **Divine Service of Communion** **9:00 a.m.**
Coffee & Refreshments 10:30 a.m.
Catechesis / Estate Planning 10:45 a.m.

MONDAY—TUESDAY *Pr. Stuckwisch at Circuit Visitors' Mtg*

WEDNESDAY Catechesis Class 4:30 p.m.
Children's Choir Rehearsal 6:10 p.m.
Evening Prayer **7:00 p.m.**

THURSDAY *Pastor's Family Day (but do call in cases of emergency)*
Emmaus Serving Meal at Hope Rescue Mission

FRIDAY **THE FEAST OF ST. MATTHIAS THE APOSTLE**
Divine Service of Communion 6:00 p.m.

SATURDAY Individual Confession & Absolution 5:00—7:00

NEXT SUNDAY **Divine Service of Communion** **9:00 a.m.**
Coffee & Refreshments 10:30 a.m.
Catechesis / Bible Class 10:45 a.m.

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

*This Friday (24 February) is the Feast of Saint Matthias the Apostle
Readings: Isaiah 66:1–2; Acts 1:15–26; and St. Matt. 11:25–30*

*The Appointed Readings for next Sunday, the Transfiguration of Our Lord:
Exodus 24:8–18; 2 Peter 1:16–21; and Saint Matthew 17:1–9*