

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 in this Feast of the Resurrection of our Lord. We cordially invite you to join us this morning for Easter Breakfast following each Divine Service; and we ask that you please sign the guest book at the back of the church.
- ◆ Thanks to Mike & Anita Wright for hosting and coordinating the Easter Breakfast/Brunch this morning, and to all who support and participate in this special opportunity for Christian fellowship. Please do join us for breakfast or “brunch” (following either of the Services this morning), and consider a donation to offset the cost of the meal: any proceeds above costs will be used for our Emmaus alms fund or food pantry.
- ◆ There will be opportunity to celebrate and revel in the Resurrection of Our Lord Jesus Christ throughout this first week (or octave) of Easter. There will be Divine Service each day: at 6:00 p.m. on Monday and Wednesday; and at 9:00 a.m. on Tuesday, Thursday, Friday, and Saturday. Dcs. Rhein will take a group Easter caroling following the Saturday Divine Service.
- ◆ Thanks to one and all who have loaned us their Easter flowers this morning, for the adornment of the sanctuary in celebration of the Resurrection. And thanks to our Emmaus Youth for helping to arrange the flowers around the Altar. *Those who have provided flowers may pick them up and take them home following the second Service this morning, or leave them to adorn the Lord’s House throughout this First Week of Eastertide.*
- ◆ The Youth are sponsoring a Nelson’s Port-a-pit Chicken Sale on Saturday, May 6. Tickets will be available on Sunday mornings. (Of course, you can always buy on site that day.) Please support the youth by buying tickets, selling tickets, and by volunteering for a shift on the 6th. Workers are needed for boxing chicken and potatoes, holding signs, going to cars to take orders, and handling the money. These chicken sales are popular in the community, so working together at one can make for a fun group effort. Pre-sale price for chicken is \$6.50; on-site price is \$7.00. Pit-tatoes are \$3.50/\$4.00. Please contact Deac. Rhein to volunteer.
- ◆ COLLECTIONS FOR 9 APRIL 2017: \$ 3,468.58

In order to meet our financial obligations and commitments, an average of \$2400 is needed each week.

◆ IN THE LORD'S SERVICE THIS EASTER DAY: (ELDERS) Dave Smith & Robert Rhein; (USHERS) Caleb Smith & Martin Horner; (ACOLYTE) Stefan Horner; (CRUCIFER) Ariksander Stuckwisch; (ORGANIST) Deaconess Sandra Rhein; (GREETERS) Marilyn Dulmatch & Lois Veen.

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

On the Church Year

“As the oldest and most revered day of the church, Easter has accumulated the largest number of customs and legends—rabbits, chicks, eggs, lambs, clothing, parades, lilies, and ham. By origin many of these traditions are pagan. These the church reinterpreted. Even the name of Easter is pagan, meaning simply springtime. The word for Easter in the lands of southern Europe was almost always a derivative of the Hebrew Pesach, or Passover—Paques, Pascoa, Pascua, or Pasqua. The northern half of Europe learned to call it Easter.

“All across the face of Europe the customs of the spring festival lingered on, either under the name of Pasch or Easter. Now the task of the faithful was to Christianize them. The giving and the coloring of eggs, for example, had long been a rite of spring. Now it assumed new meaning. The chick and the egg now represented not only the gift of new life in nature but also the Christian belief in life bursting the walls of death in Christ. Along the shores of the Aegean, church members began to paint their eggs with Christian symbols—a fish, whose Greek name represented the Savior, or a Chi Rho, the beginning Greek letters of the name Christ.

“Fire, of course, has long been a part of Easter. Dating back to the days of St Helena, mother of Constantine, Orthodox Christians have every year brought the holy fire back from the Church of the Holy Sepulchre in Jerusalem. Eventually the fire from Jerusalem is carried as far away as Leningrad and Nicosia and Constantinople and Addis Ababa. Even in far-off England, in the country villages, it is considered good luck to strike new fire with flint and steel at Easter, to get spring off to a proper start.

“During the Middle Ages Easter parades and plays were common in every churchyard and on every village green. Inside the church, altar boys took the role of the three Marys and acted out the story of the women arriving at the empty tomb. Games, dances, and feasts followed, turning Easter into one of the biggest days of the year.

“In Greece and Russia the common greeting at Eastertide, ‘Christ is risen,’ was always met with the equally joyful response: ‘He is risen indeed.’ Everyone was allowed to give ‘a holy kiss’ to anyone he met. Such greetings are a joyous reminder of the real meaning of Easter. The Austrians have extended this Easter exuberance throughout the year when they greet one another daily with Gruss Gott, God bless you.

“Egg rolling and other games played with eggs probably date from the Middle Ages. In England, bishops & priests mingled freely with the people on the common, knocking hard-boiled eggs together to see whose could stay uncracked the longest. The church suggested that egg rolling symbolized the rolling away of the stone from Christ’s tomb. Whether or not this was the real origin, egg rolling proved to be a great sport. It came to us from England and Germany, and like many other customs, has been Americanized.

“Eating ham for Easter seems to be an English custom. Perhaps the reason is the same as that for eating eggs—to break the fast. After six weeks of meatless, eggless meals, anyone with a few spare shillings in his pocket celebrated by eating as well as he could. The choice of ham rather than beef or mutton was probably of pagan origin. The pig had long been a symbol of good luck and prosperity, as any child knows when he puts his pennies into a piggy bank. One of the greatest delicacies a Hungarian or Pol can order is roast suckling pig. Thus Christians continued to eat ham in the springtime, even after they were converted.

“In America Easter did not become a major festival until after the Civil War. Except in churches with a strong liturgical background, like the Episcopal, Lutheran, Roman Catholic, or Eastern Orthodox, Easter differed little from any other Sunday. In New England the Puritans were death on street fairs and egg rolling, or even on Easter hymns. Except for the reading of the Easter story, there was no festival, nor was there a festive meal. And New York was scarcely different, at least when sturdy Dutch governors like Peter Stuyvesant made every Sunday colorless and joyless. What really established Easter in America was the Civil War. When a huge number of her young men fell under the guns of Gettysburg, Vicksburg, and Atlanta, America suddenly found herself in need of Easter. Christ’s resurrection became a symbol of our resurrection. Easter became a day of solemn mourning, a day when we remembered the war dead.

“One of the common problems among parents, in this day of hunting for Easter eggs, is how to relate Easter to children. Eggs are no problem, especially if we remember how the ancient Christians exchanged eggs. The rabbit is somewhat more difficult, though it represents ongoing life even in a world of death. Singing Easter carols is one of the finest ways of teaching what Easter is all about. The child can learn much from hymns like ‘Jesus Christ Is Risen Today,’ ‘I Know That My Redeemer Lives,’ ‘The Strife Is O’er,’ and ‘The Day of Resurrection.’ Some families like to bake an Easter cake representing the Lamb of God, a custom common in Germany and Scandinavia. Painting religious symbols on hard-boiled eggs (a fish, a dove, a Chi-Rho, an Alleluia, or a Pax) is easier and often far more attractive than merely dipping them in color.

“Many a youngster enjoys lighting a special candle, perhaps at the dinner table. This of course is a reminder of the ancient Paschal Candle lighted in so many churches, reminding us that Christ is the Light of the world. In medieval days a candle was usually lighted from one in church and then carefully carried home to light the hearth and cook the Easter meal.”

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

Walking with Our Savior this Easter Week

EASTER SUNDAY THE FEAST OF THE RESURRECTION

Luther's Chorale Communion 6:00 a.m.

• *Easter Breakfast* 7:30 a.m.

Divine Service of Communion 9:00 a.m.

• *Easter Breakfast/Brunch* 10:30 a.m.

EASTER MONDAY EMMAUS NAME DAY (St. Luke 24)

Divine Service 6:00 p.m.

EASTER TUESDAY Divine Service 9:00 a.m.

EASTER WEDNESDAY Divine Service 6:00 p.m.

EASTER THURSDAY Divine Service 9:00 a.m.

EASTER FRIDAY Divine Service 9:00 a.m.

EASTER SATURDAY Divine Service 9:00 a.m.

Easter Caroling with Deaconess Rhein

NEXT SUNDAY THE OCTAVE OF THE RESURRECTION

Divine Service of Communion 9:00 a.m.

Coffee & Refreshment Downstairs 10:30 a.m.

Catechesis / Family Bible Class 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 Second Sunday of Easter:
Acts of the Apostles 5:29–42; 1 Peter 1:3–9; and St. John 20:19–31*