

## PROPERS FOR FIRST SUNDAY IN ADVENT

**BLESSING OF VESTMENTS AND TAPERS** (8 a.m. See Insert)

**ADVENT ANTIPHON** (Morning Prayer)

L Behold, the Lord comes to save us.

C **O come, let us worship Him.**

**INTROIT/PSALM** *Ps. 89:6, 14–16, 18; antiphon: Zech. 9:9b, alt.*



Behold, your king is com- | ing to you;\*  
righteous and having sal- | vation.

Who in the skies can be compared | to the LORD?\*

Who among the heavenly beings is | like the LORD,

**Righteousness and justice are the foundation | of your throne;\*  
steadfast love and faithfulness go be- | fore you.**

Blessèd are the people who know the | festal shout,\*

who walk, O LORD, in the light | of your face,

**who exult in your name | all the day\***

**and in your righteousness are ex- | alted.**

For our shield belongs | to the LORD,\*

our king to the Holy One of | Israel.

**Glory be to the Father and | to the Son\***

**and to the Holy | Spirit;**

**as it was in the be- | ginning,\***

**is now, and will be forever. | Amen.**

Behold, your king is com- | ing to you;\*  
righteous and having sal- | vation.

**GRADUAL** *Zech. 9:9; Ps. 118:26, alt.*



Rejoice greatly, O daughter of | Zion.\*

Shout aloud, O daughter of Je- | rusalem.

**Behold, your king is com- | ing to you;\*  
righteous and having sal- | vation.**

**righteous and having sal- | vation.**

Blessèd is he who comes in the name | of the Lord.\*

From the house of the Lord we | bless you.

**PRAYER OF THE CHURCH**

*Each petition ends:*

P "Lord, in Your mercy,"

C "*hear our prayer.*"

# NOTES FOR WORSHIP

## OFFERING

As the offerings are collected, the "Record of Fellowship" may be filled out and passed down the pew. When it reaches the end of the pew, please pass it back. As the offerings are brought forward, all stand to sing the Doxology (LSB #805).

## SACRAMENT OF THE ALTAR

Communicants are to be in full confessional fellowship with The Lutheran Church – Missouri Synod. Visitors are kindly asked to read the communion statement below.

### HOLY COMMUNION AT ST. JOHN LUTHERAN CHURCH

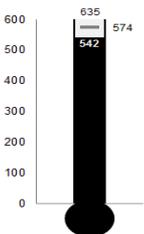
Confessing the Word of the Lord in love for all who worship here, and acknowledging the biblical truth that unity with Christ at His altar in Holy Communion embodies Christ's gift of unity in faith and practice, we welcome to the Lord's Supper all who are communicant members in good standing of an LCMS congregation. Communicants are asked to register their participation in the "Record of Fellowship," noting their home LCMS congregation if other than St. John, Bingen. If you have any questions about our communion practice, or the Lutheran faith in general, please speak with our pastor after the service.

## +STEWARDSHIP CORNER +

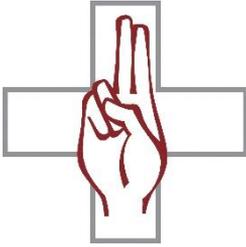
**Bulletin Bloopers** 😊 The outreach committee has enlisted 25 visitors to make calls on people who are not afflicted with any church.

**Luke 19:31** – “If anyone asks you, ‘Why are you untying it?’ you shall say this: ‘The Lord has need of it.’ ” Consider the faithfulness of that man who owned the donkey and colt. All he needed to hear was, “The Lord has need of it,” and he willingly gave. The Lord has given each of us various callings in life – in our homes, in the Church, and in our communities. In each calling we have good work to do, and that comes from the Lord’s hand. The Lord has need of us in each calling. How is He calling you to generous giving in each of your vocations?

2018 Est. Expenses  
YTD Total Receipts  
YTD Budget (Est.)



Offerings Received at 11/26/18	\$21,405
Total Offerings Received through 11/12/18	\$542,319
Total 2018 Year-end Estimated Expenses	\$635,000
Offerings Required to meet 2018 Year-end Estimated Expenses	\$92,681



# Blessing of Vestments and Tapers

*The vestments and tapers blessed this day were contributed for use in the Lord's house by the family of Marjorie Tingen-Price.*

**P** In the name of the Father and of the + Son and of the Holy Spirit.

**C Amen.**

**P** Beloved in the Lord, when He established His presence among His people, the Lord God commanded Moses to clothe the priests in garments to reflect not their worthiness but His glory, saying, "You shall make holy garments for Aaron your brother, for glory and for beauty.... And you shall put them on Aaron your brother, and on his sons with him, and shall anoint them and ordain them and consecrate them, that they may serve Me as priests." Therefore, it is fitting that these garments be sanctified by the Word of God and prayer.

Moses was also commanded by the Lord to receive gifts from the people for the beautification of the sanctuary. Everyone whose heart stirred and whose spirit was moved brought a contribution to the Lord to be used in the Lord's house in all its services. Since the Lord has taught us in His holy Word that everything is sanctified by the Word of God and prayer, it is also fitting that we bless and sanctify these tapers for use in God's holy house.

**P** Our help is in the name of the Lord,

**C who made heaven and earth.**

P The Lord be with you.

**C And with thy spirit.**

P Let us pray.

O Lord, You have revealed Your Son in glory and in beauty, and have washed us in His blood and clothed us in His righteousness. We implore You to sanctify these vestments for use in the services of Your house. Grant by Your grace that those who wear them may be faithful servants to the glory of Your holy name; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

**C Amen.**

P The Lord Almighty, the Father, the + Son, and the Holy Spirit, bless these vestments.

**C Amen.**

P Let us pray.

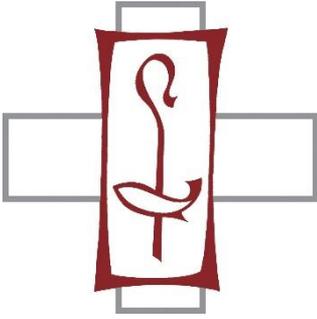
O God, You have directed us to bring offerings for Your glory. We implore You to bless these tapers. Grant that they may reflect our love for You, benefit Your Church, and bring joy to those who use them; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

**C Amen.**

P The Lord Almighty, the Father, the + Son, and the Holy Spirit, bless these tapers and those who use them.

**C Amen.**

*The service continues with the OPENING HYMN, LSB 331.*



## History and Significance of Vestments in Christian Worship

In the Old Testament God commanded that certain types of garments be worn by priests and other assisting ministers when they were performing liturgical duties.<sup>1</sup> Although such garments were not commanded for the Church in New Testament times, the Church in Christian freedom has continued this usage. Vestments therefore continue to be worn by those performing liturgical duties in the Divine Service and other rites.

The purpose of vestments is twofold: liturgical and universal. The liturgical purpose of vestments is that they mark the person who is performing a specific liturgical function, such as the presiding minister, any assisting ministers, the acolyte, and others. The universal purpose of vestments is that they provide continuity in the Church. In different times and in different places the common vestments of the Church have served as a mark of unity of the one holy catholic (universal) and apostolic Church.

The history of vestments' development is long and varied, and their use in Christian worship is derived neither from prescribed dress of the Old Testament priesthood (Ex. 28:1-43, for example) nor from the ritual garments of the Greek mystery religions. Rather, liturgical vestments developed out of ordinary civilian dress of the late Roman empire. Between the fourth and ninth centuries these items of clothing became ecclesiastical garments invested with specific liturgical meaning. Vestments, then, by definition are special garments worn by persons in the performance of their liturgical duties. They can be simple or ornate.

## *Alb*

The most basic liturgical vestment is the alb (from the Latin *albus*, meaning "white"). This long white tunic was typically worn as standard dress of professional people in the Roman empire. Around the beginning of the fifth century it became a specifically Christian vestment. The alb of classical times was held in place by a girdle made of cloth or by a cincture. This girdle or cincture was a utilitarian device which, with the alb, was eventually adopted for ecclesiastical use. In medieval times it was said to symbolize spiritual vigilance (Lk. 12:35-38). The alb is the usual eucharistic vestment. This means that it is the vestment that the minister ordinarily will wear for the celebration of the Lord's Supper. The alb itself symbolizes innocence and the robe of Christ's righteousness which is ours by baptism and faith in Jesus.

## *Stole*

Along with the alb the minister will also wear a stole (from the Greek *stole*, meaning "long, flowing robe"). The stole is a narrow band of cloth, usually of the same fabric as the paraments, that drapes over the neck and down the front of the alb. In addition to being of the same fabric as the paraments, the stole is also the same color, that is, the color of the liturgical season. In classical times, the stole was most likely a type of handkerchief or scarf used as an ensign of rank among Roman officials. Under Roman law, senators and consuls were directed to wear a colored scarf over the alb as a badge of office. Some suggest that the stole was adopted as an insignia of office for the clergy, and this is consistent with its use and significance in modern times. The stole symbolizes our Lord's perfect obedience by which He obtained for us the stole or robe of eternal life.

## *Chasuble*

As the alb was the indoor tunic in the Roman empire, so the chasuble was the outdoor cloak. The chasuble (from the Latin *casula*, meaning "little house") was a poncho-shaped garment with a slit for the head, intended to be worn over the alb and stole. This is the garment mentioned by the apostle Paul in 2 Timothy 4:13, where he requests that Pastor Timothy bring along his cloak. This outer garment became the primary eucharistic vestment in both the East and the West. Like the stole, the chasuble will also reflect the color of the liturgical season. Since the chasuble is a eucharistic vestment, it is properly worn only at services in which the Lord's Supper is celebrated. Accordingly, it may be worn for the entire Divine Service, or (as is the custom at Bingen) it may be put on immediately before the commencement of the eucharistic liturgy (The Service of the Sacrament) either during the Offering or the Offertory. The chasuble symbolizes the "easy yoke" and "light burden" of our Lord, Jesus Christ, who places the wearer of the chasuble into His service to do His will and work according to His direction (that is, to preach the Gospel truly and administer the Sacraments according to Christ's own institution).

## *Surplice*

The surplice (white flowing garment usually worn over a black robe or cassock) is a variant form of the alb. The surplice differed from the alb in design because it was made to go over (Latin: *super*) fur-clothing (Latin: *pelliceae*, from *pellis*) - hence the Latin name *superpelliceum*. In areas where the climate was colder, the minister wore a garment of fur instead of an alb so that he could keep warm. Over this garment of fur the surplice, a white garment resembling an alb, was worn. Today the cassock and surplice is an alternative to the alb. By the 11th century the surplice was used for non-eucharistic offices (such as Matins, Morning Prayer, Vespers, Evening Prayer, Compline, as well as services of marriage, burial, confession/absolution, etc.) while the alb was reserved for use at the Mass (Holy Communion service). As a variant of the alb, the surplice bears the same symbolism.

## *Cassock*

The cassock was originally used as an ankle-length coat for daily use by the clergy. Therefore it is really not a vestment if we define vestments as garments worn only for divine worship. It is more precisely a garment over which a clergyman wears his vestments (ordinarily surplice and stole). One may see in this the historical connection between the classical usage of the cassock and the modern clerical shirt often worn by clergy for every day dress. The cassock appears to have come into common usage among priests in the West in the sixth century.

## *Cope*

When the minister goes outdoors, especially in areas where colder weather is common, he may also wear a *cope*. The cope is a long, cape-like vestment. It is open in front and fastened in one place with a clasp. It is used when the minister must go outside, as in a funeral procession.

<sup>1</sup> The information contained in this handout is adapted, revised and expanded from the following sources:

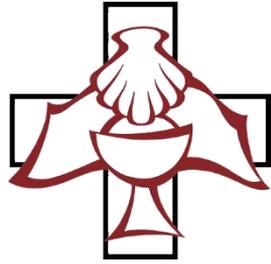
*The Altar Guild Manual* (CPH, 2008)

*Lutheran Worship: History and Practice* (CPH, 1993)

*The Oxford Dictionary of the Christian Church* (Oxford, 2005)

*What an Altar Guild Should Know* (Emmanuel Press, 2014)

# Use of Vestments in Christian Worship



Regarding the use of vestments, The Lutheran Church - Missouri Synod has wisely sought to follow the directive of Article XXIV of the Apology of the Augsburg Confession which states that the Church of the Augsburg Confession has not abolished the Mass but celebrates it every Sunday and on other festivals and maintains "traditional liturgical forms, such as the order of readings, prayers, vestments, etc." As briefly noted above, the continued use of vestments in the Church is important for at least two reasons: First, vestments are used as ensigns of the office of the holy ministry. These liturgical garments cover the man, reminding the congregation that their pastor speaks to them not simply as a fellow Christian, but as "a called and ordained servant of the Word." The vestments are clothes of a servant. In this sense, then, we understand that vestments are a liturgical language, reminding and equipping both pastor and people of and for the Lord's Divine Service to His children. Simply put, vestments cover the person of the pastor that the Office and gifts of Christ may be beheld and received.

Secondly, vestments are a visual reminder of the continuity of the church's worship throughout history. An essential element in the nature of Christian worship is its witness to the unchanging and abiding value and power of God's mighty works in Christ, and it follows that the vestments should reflect the continuity of Christian worship, rather than the discontinuities which at times have afflicted it. The use of the historic vestments signals our linkage with the church catholic (universal) in confession and life. Thus in the Evangelical Lutheran Church vestments are not merely aesthetic decorations, but are symbols of the historic continuity of our church with prophets, apostles, martyrs, and confessors of all time and places. Because of this universal purpose and significance of vestments, the vestments that a minister wears are not properly his possession but the property of the congregation (as with the paraments). The implication of this fact is that most, if not all, of

the vestments that are used in a congregational setting should be the property of the congregation, matching the paraments and other cloth hangings or adornments used in the church, and therefore provided by the congregation as needed.

Historically, there are two forms of vestments: eucharistic vestments and non-eucharistic vestments. For the Divine Service (which includes Holy Communion) it is appropriate that the pastor be vested in an alb and a stole in the liturgical color of the season. The presiding minister may also wear a chasuble over the alb and stole at the Holy Communion. Like the stole, the color of the chasuble is dictated by the liturgical color of the day or season. Also like the stole, the chasuble is an emblem of the office of the holy ministry. Under no circumstances is either the stole or the chasuble to be worn by non-ordained assisting ministers. The chasuble is never worn at non-eucharistic services.

While the alb, stole, and chasuble are the primary eucharistic vestments of the Church of the Augsburg Confession, the cassock and surplice are the standard vestments for non-eucharistic services. As noted above, the cassock seems to have come into common usage among priests in the West in the sixth century. Since the 11th century the surplice has been associated with non-eucharistic services, while the alb has been associated with the Eucharist. Like the alb, the surplice should extend as closely to the ankles as possible.

For the daily prayer services (without sermon) the cassock and surplice are used without the stole. When the service includes a sermon or other specific pastoral acts (such as Baptism), the stole is worn. Cassock, surplice, and stole are appropriate for services of marriage, burial, installation, and ordination, as well as for individual confession and absolution.

While the use of a stole and chasuble is reserved for ordained clergymen, lay people who assist in the service may properly be vested in alb or surplice. It is our custom and practice that when the pastor wears an alb, lay assistants are vested in albs. When the pastor wears a surplice, lay assistants wear surplices.

# **St. John Weekly News + December 2, 2018**

**Voters' Meeting** – **Tuesday, December 4<sup>th</sup> @ 8 p.m.**

**2019 Budget and Nominated Officers Handout** – Available from a Deacon or the church office today.

**Advent Midweek 1**- This Wednesday, December 5<sup>th</sup>, Hymn Sing begins at 6:45 p.m. followed by Evening Prayer/Service of Light at 7 p.m.

**Children's Christmas Eve Service**- All children of St. John, Bingen ages 3 through 8<sup>th</sup> grade are encouraged to participate in the Children's Christmas Eve Service at 7 p.m. on December 24<sup>th</sup>. Rehearsals for this service are at 9:15 a.m. during the Sunday School hour. We begin in the Parish Hall and then walk over to the school together. Please join us we share the gifts of the Lord through word and song.

## **Middle School Youth**

**December 16<sup>th</sup>, 12noon-4 p.m. – Crafts and Caroling**

We will gather in the Bingen Parsonage 1, next to the church, for lunch and Christmas crafts before traveling to a couple nursing homes for caroling and distributing the Christmas crafts.

## **High School Youth**

**Today! December 2<sup>nd</sup> - 6:30-8:30 p.m. @ Wyneken Volunteer Service and Games**

**December 9<sup>th</sup>, 6:30-8:30 p.m. – Movie Night at Caston Home**

Chris and Tina Caston will host a movie night at their home (1988 E. 900 N.; Decatur, IN 46733). Come and enjoy their incredible home theater! Popcorn provided. Butter if you wish.

**December 16<sup>th</sup>, 12noon-4 p.m. – Crafts and Caroling**

We will gather in the Bingen Parsonage 1, next to the church, for lunch and Christmas crafts before traveling to a couple nursing homes for caroling and distributing the Christmas crafts.

## **Recognizing the past graduates of Wyneken Memorial Lutheran School**

**This week is the Class of 1984:**

Sarah Aumann, Chad Baumann, Lois Bradtmueller, Michael Brandt, Gregory Bulmahn, Davon Bultemeier, Troy Christman, Tim Conrad, Craig Hazelett, Tyrone Hockemeyer, Todd Hoffman, Daniel Jeffrey, Brenda Koenemann, Kate Macke, Lyle McIntosh, Cheryl Melcher, Melissa Melcher, Chris Rhymer, Rebecca Scheiman, Dale Scheumann, Shelly Tieman, Lincoln Whitman, Jonathan Zwick

**Scrap Metal Drive for Wyneken's 2020 Class:** Do you have any type of metal lying around and need to get rid of it? Like aluminum, brass, copper, stainless steel, wrought iron or old appliances, leftover building material, strands of burnt-out Christmas lights, farm equipment, cars, and tin roofing. Wyneken Class of 2020 has an open account at OmniSource on 1430 Meyer Road (in between New Haven and Ft. Wayne) for donations. It's easy, take your scrap metal in and tell them that you would like to donate it to the Wyneken Class of 2020. Can't get it there or don't have a truck large enough for old pieces or farm implements, we will come get it. To allow for scheduling purposes, please call or email Mark/Holly Laurent at 447-8872 or [hlaurent2002@gmail.com](mailto:hlaurent2002@gmail.com). Please call by December 6<sup>th</sup> to allow for pick-up on December 8<sup>th</sup>.

**Cookbooks for Sale**— These are available for purchase between services until December 16<sup>th</sup>. Cost: \$10 each or 2 for \$15. A great gift-giving idea!

**Cookbook Pasting Party** 😊 We will be pasting corrections to the cookbook on Tuesday, December 4<sup>th</sup> at **2 p.m.** in the Parish Hall. Please note the time change.

**Ladies Guild Christmas Party**- Tuesday, December 11<sup>th</sup>, 6 p.m. in the Parish Hall. RSVP to Glenna Rhymer (547-4712), Shirley Mailand (639-3931) or Teegen Brock (301-1606) by December 3<sup>rd</sup>. Cost \$10

**Ladies Aid Christmas Party**- Wednesday, December 12<sup>th</sup>, 11:30 a.m. at Richard's Restaurant in Decatur.

**Concordia High School Christmas at the Embassy Concert-**  
'Savior of the Nations, Come' - Sunday, December 16<sup>th</sup> at 4 p.m.

**Saturday, December 8<sup>th</sup>** – 6:00 p.m. Hoagland's 2<sup>nd</sup> Annual Christmas Parade, Tree Lighting, Caroling, etc.

**Snow Removal for Church Grounds** – Those willing to help, please contact Jon Zwick (text or call) 260-301-6166.

**Issues, Etc.** – **A Mobile Lutheran Bible Study...Issues, Etc.** This week's topics include: 4th Century Pastor Saint Nicholas of Myra, The Movie "Fantastic Beasts 2," 16th Century Ruler Philipp of Hesse, The Book of Amos, 8th Century Hymnwriter John of Damascus, The Birth of Jesus Foretold and more. You can listen at your convenience at [www.issuesetc.org](http://www.issuesetc.org) and on the LPR mobile app.