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NEWSLETTER



ST. JOHN EVANGELICAL LUTHERAN CHURCH BINGEN

NEWSLETTER

Volume XXXIII - Number 3

April 2020

Due to current restrictions and considerations, ALL of the following services are posted on the church's website. www.stjohnbingen.com

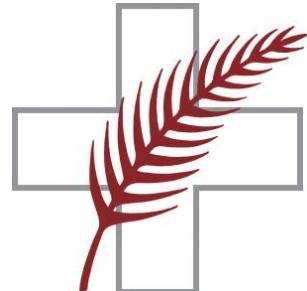
Passion Sunday— April 5, 2020

The Procession of Palms

The Passion Reading

The Service of the Sacrament

Holy Week, the culmination of this Lenten season, begins on Passion (Palm) Sunday, April 14. Passion (Palm) Sunday is both somber and joyful. A procession with palms and hosannas to commemorate our Lord's entry into Jerusalem begins the service, striking a victorious note as we sing *All Glory, Laud, and Honor*. The hosannas of Jesus' triumphal entry into Jerusalem quickly give way to the extended reading of the Passion Narrative, this year from Matthew's Gospel. ("Passion" is from the Latin *passio* which means "suffering") This reading, which will be read responsively and punctuated by the singing of Lenten hymns, sets before the gathered faithful all that our Lord did on our behalf. Thus is Christ's Church prepared to travel through Holy Week, the most important week of the entire Church Year.



Holy (Maundy) Thursday - April 9, 2020

The Service of Corporate Confession and Absolution

The Service of the Sacrament

The Stripping of the Altar



Holy (Maundy) Thursday marks the first of three sacred days known as the *Triduum Sacrum* (Latin for "sacred three days"). The Triduum includes Holy (Maundy) Thursday, Good Friday, and Holy Saturday. The name "Maundy Thursday" (from the Latin *mandatum*, which means "commandment") comes from the Lord's words in John 13:34: "A new commandment I give to you, that you love one another: just as I have loved you, you also are to love one another." To emphasize the primacy of our Savior's actions for us (as distinct from *our* actions which respond in faith to God's actions for us), the name "Holy Thursday" is commonly used, helpfully inclusive not only of the Lord's washing of the disciples' feet and commandment to love, but also of His

institution of the Lord's Supper on the night when He was betrayed. Holy (Maundy) Thursday includes the Service of Corporate Confession and Absolution, signaling the end of the Lenten preparation with the absolution and peace of Christ that stand at the center of the Triduum. The Stripping of the Altar concludes the service, demonstrating the depth of Christ's servanthood in preparation for the Church's observance of Jesus' death on Good Friday. Because the Triduum is seen as one service in three parts or days, no Benediction is spoken at the conclusion of the Holy (Maundy) Thursday Service. The Triduum continues uninterrupted with the Chief Service on Good Friday.

Good Friday – April 10, 2020

1 p.m. - Good Friday Chief Service

The Passion of Our Lord

The Bidding Prayer

The Reproaches

The Service of the Sacrament

7 p.m. - Good Friday Tenebrae Vespers

The Passion of Our Lord

The Bidding Prayer

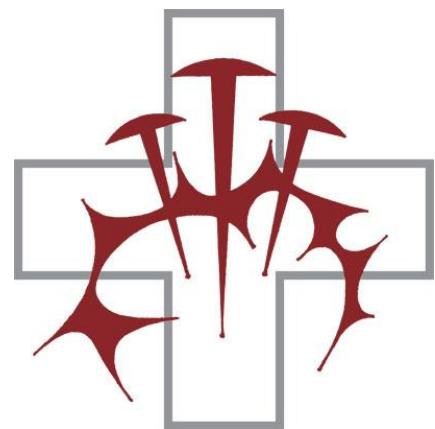
The Reproaches (with the extinguishing of candles)

The Strepitus

Good Friday stands at the heart and center of the sacred Triduum, even as Christ's death on the cross, which it commemorates and celebrates, stands at the heart and center of the Christian faith and life. The name for Good Friday may originally have been "God's Friday," but it is certainly also "good" because of the good gifts Christ won for us on this day. The services of this day are marked by the Church's deepest humility and most solemn reverence, for she gives her attention to the cross and Passion of her dear Lord and Savior, Jesus Christ. The Church's sorrow and contrition do not give way to despair, however; nor does she mourn the death of Christ. Good Friday is not observed as a funeral for Jesus, and we do not seek to self-cultivate feelings of sadness or pity for our Savior as His Passion is read. Rather, this is a day for repentance over sin and restrained joy and praise for the redemption that our Savior accomplished for us on the cross. Thus, in repentant faith the Church gives thanks for Christ's atoning sacrifice and lays hold of His redemption in the hearing of His Gospel and in the eating and drinking of His body and blood.

At 1 p.m. on Good Friday will be the Chief Service, appropriately scheduled during the hours our Savior hung upon the cross. It contains a number of ancient elements, particularly the reading of the St. John Passion, the Bidding Prayer, and the Reproaches. The concluding hymn,

The Royal Banners Forward Go, ensures that the final note of the service is one of triumph, for God's faithful know the end of the story. At 7 p.m. on Good Friday will be the Tenebrae Vespers. The service of Tenebrae (meaning "darkness") consists of the extinguishing of the church lights. A more recent addition to Tenebrae, often referred to as the "strepitus" (meaning "loud noise"), occurs after the last candle is extinguished. While the action has a variety of interpretations, including the scourging of Jesus by the soldiers and the earthquake at the moment of Christ's death, its placement in our Triduum services suggests another common understanding - the closing of Christ's tomb. As with the concluding hymn in the Chief Service, the return of the Light of Christ at the end of the Tenebrae Vespers ensures that the final note of the service is one of triumph as we anticipate the joys of Easter in the certain knowledge of Christ's resurrection from the dead. Because these services constitute the center part of the Triduum, the Good Friday Chief Service and Tenebrae Vespers have neither entrance rite nor benediction; these holy three days conclude with the Vigil of Easter.





Holy Saturday – April 11, 2020

Easter Vigil

The Service of Light

The Service of Readings

The Service of Holy Baptism

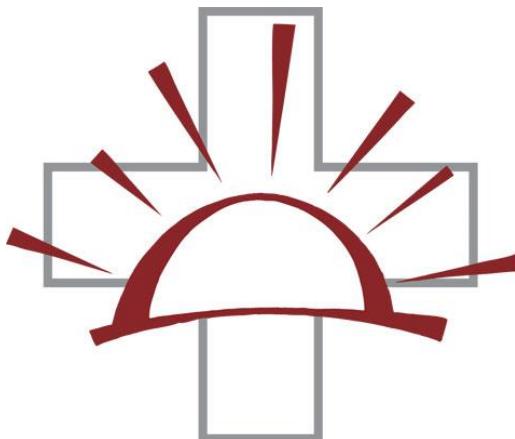
The Service of Prayer

The Service of the Word

The Vigil of Easter, kept on the Eve of the Resurrection of Our Lord, culminates the sacred Triduum (Latin for "three days"). It brings to festive completion the three-day service that began on Holy (Maundy) Thursday and continued through Good Friday, and ushers in the celebration of Christ's resurrection from the dead on Easter Sunday. The vigil poignantly manifests this transition from the holy Triduum to the Fifty Days of Eastertide by progressing purposefully from darkness to light, celebrating specifically the passage of Christ from death to life as well as the Church's passage through death into life with Him through Holy Baptism.

In some places throughout the early centuries of the Church's life, the people of God would hold vigil (which means "keep watch") through the night in expectation of Christ's return. During the vigil, those who had prepared throughout Lent to be joined to Christ were baptized. At the dawn of the new day at Easter sunrise, the newly baptized joined the entire Church in the chorus of alleluias at Christ's resurrection from the dead. While making a vigil through the night may not be common today, Christians nonetheless gather on Holy Saturday to wait in expectation for the news of Christ's resurrection and for His second coming. The Easter Vigil is very much a Christian "Passover," that is, a celebration of the great exodus that Christ Jesus, the Lamb of God, accomplished by His sacrificial death and brought to light in His resurrection from the dead. All that the Lord God did for Israel in bringing His people out of Egypt and into the Promised Land He has perfectly fulfilled for all the baptized, who are the new Israel, in His cross and resurrection. In particular, therefore, the Easter Vigil proclaims and confesses that as we have died with Christ by our Baptism into death, so do we also rise with Him and live with Him in newness of life.

As a service of watching that ushers in the resurrection, the Vigil of Easter is comprised of six parts: 1) the Service of Light; 2) the Service of Readings; 3) the Service of Holy Baptism; 4) the Service of Prayer; 5) the Service of the Word; 6) the Service of the Sacrament. Since we are not able to be gathered as God's people, the Service of the Sacrament is not included in our Easter Vigil this evening, but is reserved for Easter morning itself. However, because the Vigil of Easter marks the final day in the sacred Triduum and ushers in our celebration of the Resurrection, the service ends with the Benediction (which has not been heard since the beginning of the Triduum) and the Easter Acclamation: Christ is risen!



The Resurrection of Our Lord (Easter Day)

April 12, 2020

The celebration of Jesus Christ's resurrection from the dead hardly needs introduction. Having faithfully prepared throughout the Lenten season to keep the Feast of Easter in spirit and in truth, focusing our attention particularly closely on Christ's Passion during Holy Week, our Alleluias ring out joyfully as we hear the blessed news: "Christ is risen! He is risen indeed! Alleluia!" Having omitted our "alleluias" throughout the Lenten season, our "alleluias" now return with jubilance in Easter Sunday's Processional Hymn, *Jesus Christ Is Risen Today*.



I pray that the Lord blesses your Lenten pilgrimage, bringing you faithfully to the Feast of Easter, even that great Feast of Victory which has no end!

*In Christ,
Pastor Brock*

† Christian Stewardship †

On the topic of stewardship, one of the most common questions a person might ask is *not* whether a Christian should give to their church. Everyone knows this. Of course, Christians should give to their church. The most common question: “How much should I give?” But what they really mean is this: “Should Christians give a tithe of their income to their local congregation?” So, let’s look at why you should or should not tithe.

Following are some reasons often offered for why Christians *shouldn’t* give a tithe to their church.

Some say you shouldn’t tithe because it isn’t expressly commanded in the New Testament. Lacking that command, there is no “Thus saith the Lord” and no “should” for giving a tithe to your congregation.

Others say that Christians give to their congregation in ways much broader than money. They give of their time and their talents, and these, together with treasures (money), add up to more than a tithe.

Still others say they give of their treasures to other things besides their congregation, and they want to support those things alongside their church.

And there are those who think Christians shouldn’t tithe because of fear. If they tithe, they are afraid their gift will be misused, and they are afraid they won’t have enough to get the things they use, want, or need.

Following are some reasons for why Christians *should* give a tithe to their church.

Even though the New Testament doesn’t specifically command Christians to give a tithe, the Old Testament people were commanded to tithe and did. On top of this, St. Paul often describes the giving Christians are to do in similar terms as a tithe: a regular and generous proportion of the first fruits of their income (1 Cor. 6:1–2; 2 Cor. 8:7–23; 2 Cor. 9:2–7).

But here’s another way to think about it. What was the point of the tithe in the Old Testament? Where did it go? The reason for the Old Testament tithe was to support the full ministry of the Levites. They were not given any land because they had no time to farm; their full-time job was the ministry.

What does it say in the New Testament? “The Lord has commanded that those who preach the Gospel should make their living from the Gospel” (1 Cor. 9:14). This is the verse that Luther put in the *Small Catechism*’s Table of Duties to cover what Christians owe to the support of the ministry.

It seems clear from both the Old and the New Testaments that the tithe is the goal of Christians in their giving. But what if we’re not there yet? How should we handle this? What are we to do?

Let’s answer this by asking a different question about something entirely different. What would you say to your adult children who only attended church quarterly or once a month? There, is after all, no passage in the New Testament that requires Christians to go to church weekly. Hebrews 10:25 is the closest we have, and it states simply for Christians to not neglect gathering together. Even though there is no passage that commands Christians to gather weekly, that is the implicit expectation throughout the Old and New Testaments. It is the goal.

So, what would you say to that son or daughter? I’d expect that conversation would be something like this: “I’m glad you’re still going to church. It is a wonderful blessing to hear God’s promises of forgiveness, life, and salvation, and to receive His gifts in the Word and the Sacraments. But you can do better, and it will only be a blessing to you. There is a better way, and I’d really like you to try to attain it.”

This same conversation is how we should approach the topic of the tithe. It’s not specifically commanded in the New Testament, but it sure seems like the implicit expectation of both the Old and New Testaments. So, the church is ecstatic that you’re giving when you’re giving in all these ways – time, talents, and treasures.



April Baptismal Birthdays

David Albersmeyer
 Natasha Augustyniak
 Joley Beaulieu
 Jailen Bebout
 Cynthia Berning
 David Berning
 Stacey Boenker
 Barry Bradtmueller
 Cynthia Bradtmueller
 Verlin Bulmahn
 Shane Bultemeier
 Jason Clear
 Dawn Collins
 Larry Conrad
 Thomas Croucher
 Audrie Day
 Thomas DeBolt
 Amy Frecker
 Colleen Fuhrmann
 Larry Fuhrmann
 Stanley Fuhrmann
 Bailey Goble
 Matthew Gresley

Winston Grillot
 Dale Heckman
 Faye Holt
 Daniel Hormann
 Emery Huff
 Kingston Huff
 Rownan Huff
 Carolyn Kiess
 Sarah Kleine
 Joyce Klosterman
 Alicia Kneuss
 Brian Lautzenheiser
 Judith Lepper
 Lucas Lepper
 Miguel Lopez
 Keith Macke
 Shirley Mailand
 LaDonna McBride
 Scout Myers
 Emily Nelson
 Sarah Norder
 Case Oetting
 Corey Oetting

Robin Peters
 Annette Ray
 Brenda Reynolds
 Gene Reynolds
 Margaret Rice
 Megan Sauer
 Jay Scheumann
 Richard Scheumann
 Samantha Scheumann
 Joshua Schlemmer
 Stephanie Schroeder
 Barry Schultz
 Christy Schwartz
 Ivy Selking
 Pam Selking
 Sandra Selking
 Christopher Souder
 Colton Whalen
 Tiffany Witte
 Janice Zelt
 Lester Zelt



April Wedding Anniversaries

4/6	Jon & Heidi Yoquelet
4/9	David & Bonnie Caston
4/11	Jerry & Pat Anderson
4/12	Justin & Taffie Hosler
4/12	Jeff & Tonda Witte
4/14	Barry & Cynthia Bradtmueller
4/14	Jason & Megan Sauer
4/14	Tim & Janice Grover

4/18	James & Tiffany Yoquelet
4/19	Brett & Brooke Oetting
4/22	Chris & Robyn Mahlan
4/22	Harold & Marlene Schieferstein
4/24	Daniel & Lacie Sauer
4/24	Aaron & Melinda Scheumann
4/30	Dean & Jami Hoffman
4/30	Delbert & Donna Scheiman

We celebrate with those who have their Baptismal Birthday or Wedding Anniversary this month. If we have left you out, please know it was not intentional, but that our membership records do not reflect your special dates. We invite you to forward your dates to us so that we may recognize you and yours in the future. As the office continually reviews our membership household information, we will make requests of this type of info so that we don't leave you out in the coming year. Please feel free to e-mail churchoffice@stjohnbingen.com or contact the church office (639-6178) with your dates. Thank You!



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April 2020

April 5, 2020 ✝ Palm Sunday/Sunday of the Passion ✝

Psalm 118:19-29; John 12:12-19; Matthew 27:11-66

“Palms to Passion” - Sermon Text: Philippians 2:8b - Rev. Shayne Jonker

Holy Week begins on the road from Jericho to Jerusalem. Jesus procures a donkey, and His disciples hail Him with palm branches. They make a royal highway for Him with their coats and shout, “Blessed is He who comes in the name of the Lord!” The mood, however, shifts quickly from palms to passion, from triumph to crucifixion. This is no ordinary King. He dies for His people and kingdom. Never has the world seen such a King as this one.

April 12, 2020 ✝ The Resurrection of Our Lord ✝ Easter Sunday

Psalm 16; 1 Corinthians 15:1-11; John 20:1-18

“Tears of Joy” - Sermon Text: John 20:1-18 - Rev. Paul Shoemaker

When a military mother is unexpectedly greeted by her child returning from deployment, the shock is overwhelming, and she may burst into tears of joy. Mary’s tears of sorrow changed into tears of joy when she saw the risen Savior.

April 19, 2020 - Second Sunday of Easter

Psalm 148; 1 Peter 1:3-9; John 20:19-31

“A Genuinely Tested Faith” - Sermon Text: 1 Peter 1:3-9 - Rev. William Mueller

The Apostle Peter reminds us that our faith in Jesus Christ is a genuinely tested faith. This means that through the struggles, various trials, and other griefs that we endure, God is drawing us closer to Jesus. Our faith in Jesus may be tested, but it is genuine!

April 26, 2019 – Third Sunday of Easter

Psalm 116:1-14; 1 Peter 1:17-25; Luke 24:13-35

“Have It GOD’S Way!” - Sermon Text: Luke 24:13-35 - Rev. Dr. Thomas Ahlersmeyer

Does God’s gift of faith come from a set menu, or is it served up à la carte? In what ways are we “slow of heart” to believe all that God’s Word tells us? In His conversation with two Emmaus-bound disciples, the risen Lord Jesus Christ reveals the challenges and possibilities of a faith humbly determined to Have It GOD’S Way!

Worship Anew can be viewed every SUNDAY:

7:00 a.m. EPTA-TV 21.2 [NBC]

8:00 a.m. MyTV 21.3

11:30 a.m. WINM-TV 12/38 [TCT]

4:00 p.m. & Monday 10:00 a.m. Comcast 55 & Frontier 25 [PEG]

* **Note:** This is just a short list of viewings on our local channels; more are available with other providers.

“Worship Anew” can also be found on the following website - www.worshipanew.org