

Holy Cross Lutheran Church ☩ Emma, Missouri ☩ April A.D. 2008

S	M	T	W	T	F	S
<p><i>Alive in Christ — Now and Forever</i></p> <p>By the Numbers</p> <hr/> <p>Holy Cross Lutheran Church: 463-7869 504 North Elm, PO Box 86 Emma, Missouri 65327</p> <p>Pastor Walter Snyder: 463-7553 502 North Elm, PO Box 12</p> <p>Holy Cross Lutheran School: 463-2553 FAX: 463-2853 500 North Elm, PO Box 121</p>		<p>1</p> <hr/> <p>10a BIBLE STUDY on LUKE @ Sweet Springs Villa</p> <p>11a (P) SS Villa Chaplaincy</p>	<p>2</p> <hr/> <p>(P) 10a-Noon</p>	<p>3</p> <hr/> <p>7a MEN'S BIBLE STUDY @ SPLHS</p> <p>10a LGSH WORSHIP SERVICE</p> 	<p>4</p>	<p>5</p>
<p>6 The Third Sunday of Easter Lucas Cranach, Albrecht Dürer, and Michelangelo Buonarroti</p> <p>9:00a DIVINE SERVICE 1, Page 151 In the Breaking of the Bread Lk 24:13-35</p> <p>10:15a BIBLE STUDY, SUNDAY SCHOOL 11:15a JUNIOR CONFIRMATION</p> <p>6:00p Handbell Practice 7:00p Choir Practice</p> 	<p>7</p> <hr/> <p>7:30p Dorcas Society</p> <p>Pastor Off</p>	<p>8</p> <hr/> <p>8:45a (P) Circuit Pastors' Conference @ Whiteman AFB</p> 	<p>9</p> <hr/> <p>(P) 10a-Noon</p>	<p>10</p> <hr/> <p>7a BIBLE STUDY</p> <p>10a (P) Pastors in Theological Study</p> 	<p>11</p>	<p>12</p>
<p>13 The Fourth Sunday of Easter The Good Shepherd</p> <p>9:00a DIVINE SERVICE 1, Page 151 Open Door Policy Jn 10:1-10</p> <p>10:15a BIBLE STUDY, SUNDAY SCHOOL</p> <p>5:00p LLL Business Meeting in Church 6:30p LLL Rally and Banquet in School</p> 	<p>14</p> <hr/> <p>7:30p Men's Club</p> <p>Pastor Off</p>	<p>15</p> <hr/> <p>10a BIBLE STUDY</p> <p>11a (P) SS Villa Chaplaincy</p>	<p>16</p> <hr/> <p>(P) 10a-Noon</p>	<p>17</p> <hr/> <p>7a BIBLE STUDY</p> <p>6:30p Elders 7:30p Church Council</p> <p>(P) 10a-Noon</p>	<p>18</p>	<p>19</p>
<p>20 The Fifth Sunday of Easter Johannes Bugenhagen</p> <p>6:30a MATINS, Page 219 Guest Preacher Gerald Kovac from <i>Food for the Poor</i></p> <p>10:15a BIBLE STUDY, SUNDAY SCHOOL 11:15a JUNIOR CONFIRMATION</p> <p>6:00p Handbell Practice 7:00p Choir Practice</p> 	<p>21</p> <hr/> <p>Anselm of Canterbury</p> <p>Pastor Off</p>	<p>22</p> <hr/> <p>10a BIBLE STUDY</p> <p>11a (P) SS Villa Chaplaincy</p>	<p>23</p> <hr/> <p>(P) 10a-Noon</p>	<p>24</p> <hr/> <p>Johann Walter</p> <p>7a BIBLE STUDY</p> <p>(P) 10a-Noon</p>	<p>25 Saint Mark</p> <hr/> <p>7p Examination of Confirmands</p> 	<p>26</p>
<p>27 The Sixth Sunday of Easter</p> <p>9:00a DIVINE SERVICE 4, Page 203, with THE RITE OF CONFIRMATION Safe on the Ark 1 Peter 3:13-22</p> <p>10:15a BIBLE STUDY, SUNDAY SCHOOL</p> <p>6:00p Handbell Practice 7:00p Choir Practice</p> 	<p>28</p> <hr/> <p>Pastor Off</p>	<p>29</p> <hr/> <p>10a BIBLE STUDY</p> <p>11a (P) SS Villa Chaplaincy</p>	<p>30</p> <hr/> <p>(P) 10a-Noon</p>		<p>Schedule Notes</p> <hr/> <p>Pastor Snyder is available at other than the scheduled times which are marked with (P)—please call if you need him. He's normally either in the study or visiting in the afternoon and on Fridays.</p> <p>Subscribe to the Holy Cross newsletter and calendar online! Email holycross@galaxycable.net or visit http://happenings.xrysostom.com/</p>	

April Saints' Days and Commemorations

April 6

LUCAS CRANACH, ALBRECHT DÜRER, MICHELANGELO BUONARROTI, ARTISTS

Lucas Cranach (1472-1557), a close friend of Martin Luther, was a celebrated painter of portraits and altar pieces and a producer of religious woodcuts. Albrecht Dürer (1471-1528), of Nuernberg, Germany, was one of the most learned of Renaissance artists and an ardent admirer of Luther. His paintings and woodcuts include examples of the splendor of creation and skilled portrayals of biblical narratives. Both Cranach and Dürer are remembered and honored for the grandeur of their works of art that depict the glory and majesty and the grace and mercy of the triune God. Michelangelo (1475-1564), worked during roughly the same time, gracing much of Italy with his works.

April 20

JOHANNES BUGENHAGEN

Johannes Bugenhagen (1485-1558), from Pomerania in northern Germany, was appointed pastor of Wittenberg in 1523 through the efforts of Martin Luther and thus served as Luther's own pastor and confessor. One of the greatest scholars of the Reformation era, he helped translate the New Testament into Low German and wrote a commentary on the Psalms. He also worked to organize the Lutheran Church in northern Germany and Denmark, journeying to Copenhagen where he crowned both King and Queen and consecrated seven men to the offices of superintendent and bishop. Because of his ancestral region, Luther often called him "Doctor Pommer."

April 21

ANSELM OF CANTERBURY

Born in Italy in 1033, Anselm is more closely associated with England, where he served as Archbishop of Canterbury for many years. A brilliant scholar and writer, Anselm used his political acumen with the British kings on behalf of the established Christian church, affirming that it is the church and not the state which has responsibility for establishing structure and maintaining order among the clergy. Anselm is especially remembered for his classic book, *Why God Became Man*, which taught that the reason for the incarnation was that Jesus, the Son of God, would suffer and die in place of sinners.

April 24

JOHANN WALTER, KANTOR

Johann Walter (1496-1570) began service at the age of 21 as a composer and bass singer in the court chapel of Frederick the Wise. In 1524, he published a collection of hymns arranged according to the church year. It was well received and served as the model for numerous subsequent hymnals. In addition to serving for 30 years as *kantor* (church musician) in the cities of Torgau and Dresden, he also assisted Martin Luther in the preparation of the *Deutsche Messe* of 1526, a setting of the Liturgy to hymns in the German language. Walter is remembered as the first Lutheran kantor and composer of church music.

April 25

SAINT MARK, EVANGELIST

The book of Acts mentions a Mark, or John Mark, a kinsman of Barnabas (Col 4:10). The house of his mother Mary was a meeting place for Christians in Jerusalem (Acts 12:12). When Paul and Barnabas, who had been in Antioch, came to Jerusalem, they brought Mark back to Antioch with them (12:25), and he accompanied them on their first missionary journey (13:5), but left them prematurely and returned to Jerusalem (13:13). When Paul and Barnabas were about to set out on a second missionary journey, Barnabas proposed to take Mark, but Paul thought him unreliable, so that eventually Barnabas made one journey taking Mark, and Paul another journey taking Silas (15:36-40). Mark is not mentioned again in Acts. However, it appears that he became more reliable, for Paul mentions him as a trusted assistant in Colossians 4:10 and again in 2 Timothy 4:11.

The Apostle Peter had a co-worker whom he refers to as "my son Mark" (1 Peter 5:13). Papias, an early second century writer, in describing the origins of the Gospels, tells us that Mark was the "interpreter" of Peter, and that he wrote down ("but not in order") the stories that he had heard Peter tell in his preaching about the life and teachings of Jesus.

The Gospel of Mark, in describing the arrest of Jesus (14:51f), speaks of a young man who followed the arresting party, wearing only a linen cloth wrapped around his body, whom the arresting party tried to seize, but who left the cloth in their hands and fled naked. It is speculated that this young man was the writer himself, since the detail is hardly worth mentioning if he were not.

Tradition has it that after the death of Peter, Mark left Rome and went to preach in Alexandria, Egypt, where he was eventually martyred.

It is natural to identify the John Mark of Acts with the Gospel-writer and interpreter of Peter, and this identification is standard in liturgical references to Mark. However, "Mark" is the commonest of Latin first names, and they may well have been separate persons.

Mark's symbol in art is a Lion, usually winged. In the book of Revelation, the visionary sees about the throne of God four winged creatures: a lion, an ox, a man, and an eagle. (Compare with the cherubs in Ezek 1 and 10.) It has customarily been supposed that these represent the four Gospels, or the four Evangelists (Gospel-writers). One way of matching them is to say that the man stands for Matthew, whose narrative begins with the human genealogy of Jesus; that the lion stands for Mark, whose narrative begins with John the Baptist crying out in the desert (a lion roars in the desert); that the ox, a sacrificial animal, stands for Luke, whose narrative begins in the Temple, and that the eagle stands for John, whose narrative begins in Heaven, with the eternal Word. How old this correspondence is I do not know. I have seen it in an illustrated Gospel-book from the early 800's. An alternative assignment, which I think to be far more recent, calls Matthew the lion (because he portrays Christ as the Messiah, the fulfilment of Jewish prophecy, "the lion of the tribe of Judah"), Mark the ox (because he portrays Christ the servant, constantly doing the work for which he was sent), Luke the man (because he portrays the humanity and compassion of Christ), and John the eagle (because he portrays Christ as the eternal Word, who came down from Heaven). \