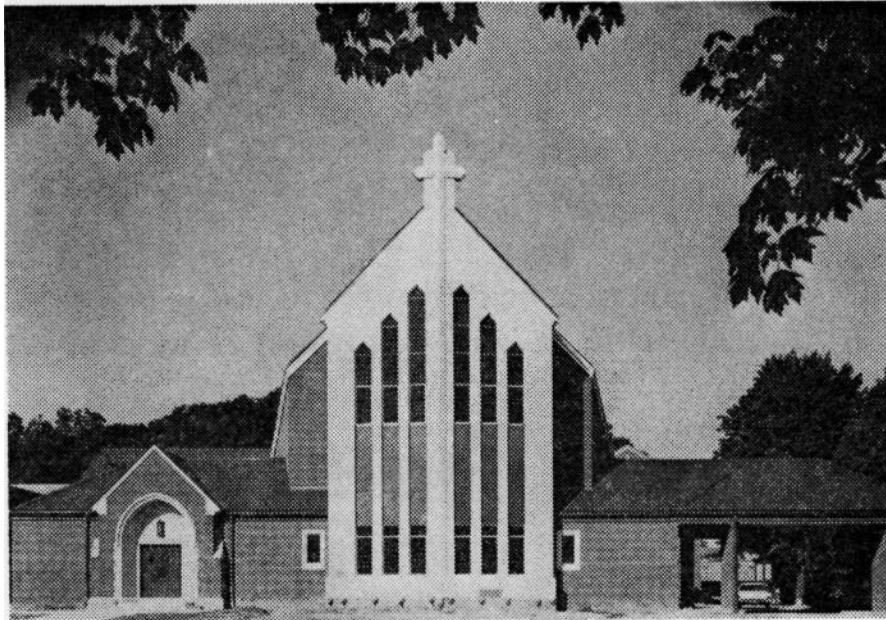


Macedonia Lutheran Church

421 West Front Street
BURLINGTON, NORTH CAROLINA



A Service of Dedication

QUINQUAGESIMA SUNDAY

February 28, 1965

11:00 A.M.

REV. HOYLE L. WHITESIDE, S.T.M., Pastor

Rev. E. K. Bodie
Assistant to the Pastor

Rev. George B. Whittecar, D.D.,
President of the N. C. Synod

OH LORD, OUR GOD,

For Thy directing hand at times so evident in the planning and construction of this church;

For Christian motivations and dedicated hearts; For the unanimity of spirit that has prevailed; For the cooperation of committees, architects and contractors; For the safe-keeping of the builders; For the worshipfulness of this House;

For the souls of Thy children, who shall come to know Thee here; For the presence and effective working of Thy Holy Spirit among us: And for the joy of this day;

WE THANK AND PRAISE THY HOLY NAME,
IN JESUS CHRIST, OUR LORD. AMEN



THE SERVICE OF DEDICATION

(THE CONGREGATION shall assemble at the main entrance of the new church.)

PASTOR: In the Name of the Father, and of the Son, and of the Holy Ghost.

PEOPLE: Amen.

PASTOR & PEOPLE: Direct us, O Lord, in all our doings, with thy most gracious favor, and further us with thy continual help; that in all our works, begun, continued, and ended in thee, we may glorify thy holy Name; and finally, by thy mercy, obtain everlasting life; through Jesus Christ, thy Son, our Lord. Amen.

PSALM 24

PASTOR: The earth is the Lord's, and the fullness thereof:

PEOPLE: The world, and they that dwell therein.

PASTOR: For he hath founded it upon the seas:

PEOPLE: And established it upon the floods.

PASTOR: Who shall ascend into the hill of the Lord:

PEOPLE: Or who shall stand in his holy place?

PASTOR: He that hath clean hands, and a pure heart:

PEOPLE: Who hath not lifted up his soul unto vanity, nor sworn deceitfully

PASTOR: He shall receive the blessing from the Lord;

PEOPLE: And the righteousness from the God of his salvation.

PASTOR: This is the generation of them that seek him:

PEOPLE: That seek thy face, O God of Jacob.

PASTOR: Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors:

PEOPLE: And the King of glory shall come in.

PASTOR: Who is this King of glory?

PEOPLE: The Lord of hosts, he is the King of glory.

(The Chairman of the Plans and Construction Committee, Jennings M. Bryan, Sr., having unlocked the doors; The Chairman of the Building Committee, Willis Boland, having swung the doors open; and the key having been given to the President of the Congregation, Wallace Umberger; the Pastor enters the door.)

PASTOR: Peace be to this house

PEOPLE: And to all that enter therein.

THE PROCESSIONAL

The congregation shall move into the church led by the Pastor, the Church Council, and the Choirs. The congregation, following the direction of the Ushers, shall enter the pews, beginning at the front of the Church. The Pastor and the Choirs shall responsively read Psalm 122.

PASTOR: I was glad when they said unto me: **CHOIRS:**

Let us go into the house of the Lord.

PASTOR: Our feet shall stand within thy gates:

CHOIRS: 0 Jerusalem.

PASTOR: Jerusalem is builded as a city:

CHOIRS: That is compact together;

PASTOR: Whither the tribes go up, the tribes of the Lord:

CHOIRS: Unto the testimony of Israel, to give thanks unto the Name of the Lord.

PASTOR: For there are *set* thrones of judgment:

CHOIRS: The thrones of the house of David:

PASTOR: Pray for the peace of Jerusalem:

CHOIRS: They shall prosper that love thee.

PASTOR: Peace be within thy walls:

CHOIRS: And prosperity within thy palaces.

PASTOR: For my brethren and companions' sakes:

CHOIRS: I will now say, Peace be within thee.

PASTOR: Because of the house of the Lord our God:

CHOIRS: I will seek thy good.

The Congregation shall remain standing. Members of the Church Council shall give the Holy Bible, the Service Book, and the Sacramental Vessels to the Minister, who shall put them in their proper places. The officiating Minister shall proceed to the Altar.

PASTOR: I will go unto the altar of God, unto God my exceeding joy. O send out thy light and thy truth, let them lead me: Let them bring unto thy holy hill, and to thy tabernacles, that I may go unto the altar of God, unto God my exceeding joy, and praise thee, O God, my God.

HYMN 187: "Open Now Thy Gates of Beauty"

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| <p>1. Open now thy gates of beauty,
 Zion let me enter there,
 Where my soul in joyful duty
 Waits for Him who answers prayer.
 Oh, how blessed is this place,
 Filled with solace, light, and grace.</p> <p>2. Lord, My God I come before Thee,
 Come Thou also down to me;
 Where we find Thee and adore Thee,
 Where a heav'n on earth must be.
 To my heart, oh, enter Thou,
 Let it be Thy temple now!</p> | <p>3. Here Thy praise is gladly chanted,
 Here Thy seed is duly sown;
 Let my soul, where it is planted,
 Bring forth precious sheaves alone,
 So that all I hear may be Fruitful
 unto life in me.</p> <p>4. Speak, O God, and I will hear Thee,
 Let Thy will be done indeed;
 May I undisturbed draw near Thee
 While Thou dost Thy people feed
 Here of life the fountain flows,
 Here is balm for all our woes. Amen.</p> |
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The Congregation may be seated for the reading of the lesson.

THE LESSON -----Genesis 28:10-17

The Congregation shall rise for the prayers of blessing and dedication.

PASTOR: The Lord be with you.

PEOPLE: And with thy spirit.

The Minister shall proceed to the Altar, to the Pulpit, and to the Font for Prayers of Blessing. He shall then return to the Altar for the Prayer of Blessing and Dedication of the Church.

PASTOR: Blest and dedicate be this Evangelical Lutheran Church of the Lutheran Church in America, Burlington, North Carolina to the glory and honor of Almighty God, and to the service of his Holy Church: In the Name of the Father, and of the Son, and of the Holy Ghost.

PEOPLE: Amen. Amen. Amen.

SPECIAL MUSIC ----- Rotary Choir Boys

"Alleluia" Bach

"Lo, My Shepherd is Divine" Hayden

"A Mighty Fortress is Our God" arranged by Mueller

CHOIR: The Introit

THE GLORIA PATRI

PEOPLE: Glory be to the Father and to the Son and to the Holy Ghost; as it was in the beginning, is now, and ever shall be: world without end. Amen.

THE KYRIE

PASTOR: In peace let us pray to the Lord.

PEOPLE: Lord, have mercy.

PASTOR: For the peace that is from above, and for the salvation of our souls, let us pray to the Lord.

PEOPLE: Lord, have mercy.

PASTOR: For the peace of the whole world, for the well-being of the churches of God, and for the unity of all, let us pray to the Lord.

PEOPLE: Lord, have mercy.

PASTOR: For this holy house, and for them that in faith, piety and fear of God offer here their worship and praise, let us pray to the Lord.

PEOPLE: Lord, have mercy.

PASTOR: Help, save, pity and defend us, O God, by thy grace.

PEOPLE: Amen.

THE GLORIA IN EXCELSIS

PASTOR: Glory be to God on high;

PEOPLE: And on earth peace, good will toward men. We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory, O Lord God, heavenly King, God the Father Almighty. O Lord, the only begotten Son, Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sin of the world, have mercy upon us. Thou that takest away the sin of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us. For Thou only are holy; Thou only art the Lord; Thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

PASTOR: The Lord be with You.

PEOPLE: And with Thy Spirit.

PASTOR: THE COLLECT

PEOPLE: Amen.

THE EPISTLE

Revelation 21:1-5

CHOIR: The Gradual

PEOPLE: Glory be to Thee, O Lord.

THE GOSPEL

John 2:13-17

PEOPLE: Praise be to Thee, O Christ.

THE NICENE CREED

I believe in one God, the Father Almighty, Maker of heaven and earth, And of all things visible and invisible.

And in one Lord Jesus Christ, the only-begotten Son of God, Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God, Begotten, not made, Being of one substance with the Father, By whom all things were made: Who for us men, and for our salvation, came down from heaven And was incarnate by the Holy Ghost of the Virgin Mary, And was made man; And was crucified also for us under Pontius Pilate. He suffered and was buried; And the third day he rose again according to the Scriptures, And ascended into

Heaven, And sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead: Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord and Giver of Life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets. And I believe one Holy Christian and Apostolic Church. I acknowledge one Baptism for the remission of sins. And I look for the Resurrection of the dead, And the Life of the world to come. Amen.

HYMN 158: "I Love Thy Kingdom, Lord"

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| 1. I love thy kingdom, Lord,
The house of thine abode, The
Church our blest Redeemer saved
With his own precious Blood. | 4. Beyond my highest joy
I prize her heavenly ways,
Her sweet communion, solemn vows,
Her hymns of love and praise. |
| 2. I love thy Church, O God;
Her walls before thee stand,
Dear as the apple of thine eye.
And graven on thy hand. | 5. Jesus, thou Friend divine,
Our Savior and our King,
Thy hand from every snare and foe
Shall great deliverance bring. |
| 3. For her my tears shall fall,
For her my prayers ascend; To her
my cares and toils be given, Till
toils and cares shall end. | 6. Sure as thy truth shall last,
To Zion shall be given
The brightest glories earth can yield,
And brighter bliss of heaven. Amen. |

THE DEDICATION SERMON _____ The Rev. George Whittecar, D.D.

WORSHIP WITH TITHES AND OFFERINGS

THE ANTHEM: "Surely The Lord Is In This Place" (Boyd Black Soloist) Moyer

THE OFFERTORY

PEOPLE: Create in me a clean heart, O God, and renew a right spirit - within me. Cast me not away from Thy presence and take not Thy Holy Spirit from me. Restore unto me the joy of Thy Salvation and uphold me with Thy free Spirit. Amen.

THE PASTORAL PRAYER _____ The Lord's Prayer
(Congregation Kneeling)

THE ANNOUNCEMENTS OF GIFTS AND MEMORIALS

THE BENEDICTION

The Lord bless thee and keep thee. The Lord make His face to shine upon thee, and be gracious unto thee. The Lord lift up His countenance upon thee, and give thee peace: In the Name of the Father, and of the Son, and of the Holy Ghost.

PEOPLE: Amen. Amen. Amen.

RECESSIONAL HYMN 242: "Christ Is Made The Sure Foundation"

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|---|---|
| 1. Christ is made the sure foundation,
Christ the Head and Cornerstone;
Chosen of the Lord, and precious,
Binding all the Church in one;
Holy Zion's help forever,
And her confidence alone. | 3. Here vouchsafe to all thy servants
What they ask of thee to gain;
What they gain from thee for ever
With the blessed to retain,
And hereafter in thy glory
Evermore with thee to reign. |
| 2. To this temple, where we call thee,
Come, O Lord of hosts, today;
With thy wanted loving kindness
Hear thy servants as they pray,
And thy fullest benediction
Shed within its walls away. | 4. Laud and honor to the Father,
Laud and honor to the Son,
Laud and honor to the Spirit,
Ever Three and ever One, One
in might, and One in glory,
While unending ages run. Amen. |

SILENT PRAYER

The Congregation, Relatives, Friends, and Guests of Macedonia are cordially invited to participate in the fellowship and the Picnic Dinner immediately following this worship service. Also, we extend an invitation for you to be present for the Open House this afternoon from 2:00-4:00.

A most sincere welcome is extended to our visitors. Please, sign the guest register in the Narthex. If you have no church home in this community, we invite you to become a member at Macedonia. Please, come and worship with us again soon. It was a privilege and a blessing to have you here.

The Altar Flowers are given today to glorify and honor God and in honor of Miss Clem Sellars, who celebrated her 90th birthday on January 26. Miss Clem, now a resident of the North Carolina Lutheran Homes in Hickory, is a devoted member of this congregation. She was confirmed into membership of Macedonia Lutheran Church in October, 1888, and was a charter member of the Women's Missionary Society, organized in 1895.

THE PREACHER:

The Rev. George R. Whittecar, D.D.
President of the North Carolina Synod

THE LITURGIST:

The Rev. Hoyle Whiteside, S.T.M.
Pastor, Macedonia Lutheran Church

THE ORGANIST:

Mrs. Robert Woody, M.M.

THE CRUCIFER:

David Willis

THE ACOLYTES:

Bryan Pennington
Bobby Bevan

THE USHERS:

Joe Fogleman
Harold Graves
D. C. Patton

Will Wolfgang
Charlie Norcom, Jr.
Roy Apple

H. F. Mitchell, Jr., Chief

THE EXUTIVE BUILDING COMMITTEE:

Willis Boland, Chairman

PARISH EDUCATION COMMITTEE

Mrs. W. W. Wolfgang, Chm.
Wallace Umberger
Joe Freeze
Mrs. Glenn Ford
Mrs. Gene Mauney
Robert Ferrell
Jim Hatley

FELLOWSHIP AND RECREATION COMMITTEE

Mrs. James Hatley, Chm.
Donald Copenhaver
Robert Lentz
Mrs. Roy Apple
Dr. Calvin Ketner

FURNISHING AND EQUIPMENT COMMITTEE

Wallace Gee, Chm.
Robert Lentz
Wallace Umberger
Mrs. J. R. Copland
Myron Rhyne
Kenneth Boland

PLANS AND CONSTRUCTION COMMITTEE

J. M. Bryan, Sr., Chm.
W. H. Lorimer
M. M. Isley
J. R. Copland

FINANCE COMMITTEE

J. R. Copland, Chm.
J. M. Bryan, Sr.
W. H. Lorimer
Wallace Gee
Mrs. James Hatley
Dwigbt Barringer
Wade Coble
W. N. Jefferies
Dr. J. B. Walker
H. F. Mitchell, Jr.

PROMOTION COMMITTEE

Charles Wells, Chm.
Donald Copenhaver
G. W. Way
Mrs. Harry Boley
Mrs. Helen Bevan
Mrs. Joe Fogleman

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ADMINISTRATIVE AND OTHER
FACILITIES COMMITTEE

Roy Apple, Chm.
Kenneth Boland
Mrs. Robert Lenta
Joe Keenan
Harold Graves

SURVEY COMMITTEE

Mrs. Eva Clemmer, Chm.
Myron Rhyne Kenneth
Steele Joe Fogleman
Richard Faggart

WORSHIP AND FINE
ARTS COMMITTEE

Mrs. E. H. Foley, Chm.
John Cline
Brown Fogleman
Mrs. James Sullivan
Mrs. Myron Ehyne
Mrs. J. R. Copland
Mrs. Donald Wolfe
Mrs. W. H. Lorimer

WORSHIP AND FINE ARTS COMMITTEE:

Mrs. E. H. Foley, Chairman

Subcommittees

CHANCEL ARRANGEMENT

John Cline, Chm.
H. F. Mitchell
James Sullivan
Mrs. Richard Bryan
Mr. and Mrs. E. May, Jr.
Mrs. John Cline
Mr. and Mrs. Charles Norcom

SYMBOLISM AND FINE ARTS

Mrs. Brown Fogleman, Chm.
Mrs. Irene Holt
Mrs. Wallace Umberger
Mrs. Macon Jones
Jon Fogleman

ALTAR GUILD WORK

Mrs. James Sullivan, Chm.
Mrs. Harold Graves
Mrs. H. V. Murray Mrs. E.
B. Dahl Miss Mamie Moore
Mrs. E. H. Coyner

FURNISHINGS AND EQUIPMENT

Mrs. Myron Rhyne, Chm.
Mr. and Mrs. George Keck
Bill Moore
Paul Crowson
D. N. Shrum

MEMORIALS

Mrs. J. R. Copland, Jr., Chm.
Mrs. J. M. Bryan, Sr.
Miss Catherine Moore
Miss Anne Moser
Mr. and Mrs. Manlev Meacham

MUSIC AND CHOIR

Mrs. Donald Wolfe, Chm.
Mrs. Hoyle Whiteside Mrs.
W. N. Jefferies Mrs. Willis
Boland Mrs. Robert Woody
Mr. and Mrs. E. A. Riddle
E. F. Rhodes

LITURGY

Mrs. W. H. Lorimer, Chm. Mrs.
William Simpson Mr. and Mrs.
Hanson Troutman Adam
Winninokoff

ACKNOWLEDGEMENTS

Macedonia Congregation is grateful:

To the Almighty God, who moved many people to work and pray for this church, and has prospered their efforts.

To all members, and especially committees and officers, who sacrificed their time, talent, and treasure for the planning and erection of this sanctuary.

To the members and friends who have helped to furnish the new church through their gifts and memorials.

To the Rotary Choir Boys, Miss Eva Wiseman, Mrs. Norma Irvine and Mr. Ray Cooper Euliss for contributing and sharing their time and talent to make this Dedication Service a delight for God and man.

To Rev. George Whittecar, D.D.), for his guidance, prayers, and message.
To the Organist, Mrs. Robert Woody, and to the Choirs of Macedonia for their contribution to this Dedication Service.

To the friends and members of Macedonia who have contributed:

MEMORIALS AND GIFTS

- Construction and Furnishings of Chancel — In Memory of Benjamin Victor May by Mrs. B. H. Foley and Children—Barbara May McNeely, Louisa May Pease, Ann May Jennings, Benjamin Victor May, Jr.
- Three-Manual Moller Pipe Organ — In Memory of Miss Myrtle Moser.
- Heating and Air Conditioning of Sanctuary — Given by Mr. and Mrs. James R. Copland, Jr., and Sons—James R. Copland, III, Ronald G. Copland.
- Limestone Front Including Cross in Front of Building — In Memory of H. Frank Mitchell, Sr., by his wife, Fay Mitchell.
- Terrazzo and Ceramic Tile Floors — In Memory of John A. Bryan and Barbara Ingle Bryan, by Mr. and Mrs. Jennings M. Bryan, Sr.
- Lounge — In Memory of Giles F. Shepherd, Sr., by G. F. (Freemont) Shepherd, Jr.
- Narthex — In Memory of H. Frank Mitchell, Sr. and Addie Shepard Mitchell, by Mr. and Mrs. H. Frank Mitchell, Jr. and Lea Mitchell.
- Furnishings for Lounge and Carpet — In Memory of Elizabeth Egerton Bryan, by Mr. and Mrs. Jennings M. Bryan, Sr.
- Landscaping, Shrubbery, Trees, and Seeding Lawn — In Memory of Mr. C. L. Graves and Wife, Vita, by Sarah Greene Graves, Harold Graves, Romulus L. Graves and Margaret Graves Edwards.
- New Paraments for Chancel — In Honor of Mrs. Mamie Willis Boland — In Memory of Charles J. Boland and Mrs. Katherine Willis Boland, by Mr. and Mrs. Willis G. Boland.
- Furnishings for Pastor's Study — By Mrs. A. E. Barneycastle.
- Kitchen Unit for lounge — In Memory of Elizabeth Egerton Bryan, by Mr. and Mrs. J. M. Bryan Jr. and Jay Bryan.
- Sign in Front of Church — In Memory of Deceased Members, by Men of Macedonia Sunday School Class.
- Two Double Doors — In Memory of Mr. W. Haldean Sharpe, by Mrs. W. Haldean Sharpe, Becky and Dicky, Mrs. R. D. Bevan, Jr., Mr. and Mrs. J. M. Kingsland, Mr. and Mrs. John J. Gilliam.
- One Double Door — In Memory of Lila K. Clemmer and Russell H. Ketner, by Mr. and Mrs. C. J. Ketner.
- One Nave Window — In Memory of Mr. and Mrs. Lewis C. Christman, by Eva Christman Clemmer.
- One Nave Window — In Memory of Martin Luther Tickle, by His wife Eloise Rudisill Tickle.
- One Nave Window — In Memory of Mr. and Mrs. M. F. Noah (Mrs. Allred's Mother and Father), by Mr. and Mrs. Alvin Allred, Sr.
- One Nave Window — In Memory of Mr. and Mrs. Z. V. Howell (Parents), by Mrs. Ernest A. Whitley and Mrs. Kenneth C. Stone.

One Nave Window — In Memory of Mr. Clyde E. Younger, by Mrs. Louise Younger and Family, Ralph Younger, William B. Younger and Mrs. Ralph Payne.

One Nave Window and one Pew — In Memory of Mr. and Mrs. J. J. May (Mother and Father) and Mrs. Cora May Moize (Sister), by Lula V. May and D. Eugene May.

One Nave Window — By Mr. and Mrs. Charles H. Wells.

Flower Vases — In Memory of Anne Jar-man Bryan, by Mr. and Mrs. W. B. Bryan and John Bryan.

Two Pews — In Memory of Mr. and Mrs. W. A. Shoffner, by Maude Shoffner Young, Ora Shoffner Phelps, Edna Shoffner Wyrick Edwards, Helen Shoffner Moore.

One Pew — In Memory of John Motley Morehead, by James R. Copland, HI.

One Pew — In Memory of Mr. and Mrs. Lewis C. Christman, by Mr. and Mrs. Glenn Ford, Chris, Craven and Lee.

One Pew — In Memory of Mr. and Mrs. M. M. Wrightsell, by Mr. and Mrs. E. A. Riddle.

One Pew — In Memory of Mr. W. Haldean Sharpe, by Mr. and Mrs. G. W. Way.

One Pew — In Memory of Mr. T. D. Fogleman, by W. T. Jefferies (Grandson). One Pew — In Memory of Dr. and Mrs. T. J. Fox, by Mr. and Mrs. C. F. Pickard.

One Pew — In Honor of Mrs. T. B. DeLoeche, Sr., by Mr. and Mrs. T. B. DeLoeche, Jr.

One Pew — By Mr. and Mrs. Curry E. Bryan.

Six Chandeliers — In Memory of Theodore Dunreath Fogleman (Father), by Sarah Fogleman Jefferies (Mrs. William N. Jefferies).

One Chandelier — In Memory of their Father and Mother, W. J. Younger and Rilla S. Younger, by Ruth Younger Davis and Sara Younger Isley.

One Chandelier — In Memory of Deceased Members, by Ever-Ready Sunday School Class.

One Chandelier — In Memory of Mr. and Mrs. D. G. Sullivan, by Mr. and Mrs. Wallace W. Gee.

One Chandelier — In Memory of Mr. and Mrs. James H. Coble (Father and Mother), by Mrs. Esther C. Dunn.

Two Chandeliers — Given by Mrs. Richard C. Thomas.

Altar Candlesticks — By Mr. and Mrs. Paul E. Cobb and Sons, Paul E. Cobb, Jr. and Richard Cobb.

Offering Plates and Receiving Basin — In Memory of Deceased Members, by the Fellowship Class.

Narthex Memorial Book Desk — In Memory of Mrs. Hallie Ragsdale Spalding, by Friends.

Cross For Crucifer — In Honor of our Daughters and their Families, by Mr. and Mrs. E. H. Coyner.

Three Clergy Chairs — In Memory of Walker Leonard Pruitt (Son), by Mrs. Sallie Pruitt.

One Missal Stand — In Memory of Lila K. Clemmer, by Lewis C. Clemmer and: Children, Lewis, Jr., Lawrence, Louise and Linda.

One Clergy Chair — In Memory of G.C. Coffey (Mrs. Whiteside's Father), by Pastor and Mrs. Hoyle L. Whiteside.

One Bible — In Memory of Mr. and Mrs. D. G. Sullivan, by Mr. and Mrs. James V. Sullivan.

One Bible — In Honor of Miss Clem Sellars, by Mr. and Mrs. James V. Sullivan.

Narthex Shelf for Guest Eegister — In Memory of Mr. II. P. Boley, Sr., by Mr. and Mrs. Harry P. Boley, Jr.

Two Single Doors — In Honor of Mrs. W. W. Mebane, by Nina Mebane.

Two Single Doors — In Honor of Parents, by Mr. and Mrs. Donald P. MefCorkle.

One Single Door — In Honor of Mr. and Mrs. L. I. Young, by Mrs. C. W. Chance, Charles and Lynn.

One Single Door — In Honor of Miss Sarah Noah, by Mr. and Mrs. Alvin Allred, Sr.

One Single Door — In Honor of Mrs. Edna C. Hardin, by Mr. and Mrs. Richard L. Faggart.

One Single Door — Given by R. D. Russell Family.

One Single Door—In Memory of Mr. W. W. Mebane, by Mr. and Mrs. Gilbert Strange.

One Single Door — In Memory of Mr. W. W. Mebane (Husband), by Mrs. W. W. Mebane.

One Single Door — In Memory of Mr. Edward¹ Martin Bjerk, Sr. (Husband), and Eleanor Marie Bjerk (Daughter), by Mrs. Ella Boone Bjerk.

One Single Door — In Memory of Mrs. Carrie Willis Trollinger, by Mr. a^nd Mrs. Charles W. Norcom and Mary Ann.

One Single Door — In Memory of Mrs. Eva B. Strange, by Mr. and Mrs. Gilbert Strange.

One Single Door — In Memory of Mr. John F. Coble (Father), by Mr. C. B. Coble.

One Single Door — In Memory of Mr. and Mrs. Win. R. Ross, Miss Daisy Ross and Miss Frances Cheek, by Ruby and Juanita Ross.

One Single Door —• In Memory of Mr. Lewis Dahl, by the Ernest Dahl Family.

One Single Door — In Memory of Mr. Jessie G. Shoffner, by Mrs. Jessie G. Shoffner, Mr. and Mrs. Reynolds Shoffner, Mr. and Mrs. Phillip Isley.

One Single Door — In Memory of Mr. Robert Alonzo Rowe, by Pennie Pearl Rowe (wife).

Two Matching Candlelighters — In Memory of Mrs. Helen Tobler Poovey, by Mr. and Mrs. John S. Cline, Jr.

Century Gift — In Memory of Deceased Members, by the Ladies Bible Class.

Century Gift — In Memory of Anna Wilkens (Mother), by Mr. and' Mrs. Howard Bond.

Century Gift — In Memory of Mrs. W. H. Trollinger, by Juanita and Frances Seymour.

Century Gift — In Memory of Mr. W. Haldean Sharpe, by Mr. and Mrs. C. C. Davis, Jr., Mr. and Mrs. E. A. Mackley, Mr. and Mrs. Fred Waynick, Mr. and Mrs. Burness Phillippie, Mr. Wade E. Dodson.



MACEDONIA LUTHERAN CHURCH AND ITS FURNISHINGS

At a meeting of the congregation in January, 1962, plans were begun for the construction of the new sanctuary.

Ground-breaking ceremonies were held in October, 1963, and the first service in the new church was held in September, 1964.

The architecture of the sanctuary is of contemporary Gothic style. It embodies the beauty of the old with the practicability of the new.

The canted walls are of stacked Norman brick. The front of the sanctuary is of Indiana limestone and polished flagstone. The cross at the front of the church is approximately sixty feet in height, and is lighted with eleven floodlights. The lights are operated by a timing switch which turns the lights on and off automatically.

The sanctuary will seat approximately 500 worshipers, and can accommodate an additional 150 by use of the narthex and church lounge.

ORGAN

Three-manual Holler Pipe Organ - approximately \$40,000. 27 ranks - 1527 pipes. The console cabinet is made of mahogany with a walnut finish.

THE STONE REREDOS

Stone was selected as the material with which to construct the reredos. It symbolizes the stone which was rolled away from the tomb of Christ. The reredos stands on six cubic yards of concrete, and is approximately 45 feet high. It is supported by a steel I-beam approximately seventy feet high. The lighted cross over the altar is of hard wood of walnut finish. It stands eighteen feet high.

THE ALTAR

The free-standing altar is made of mahogany. It is eight feet long.

NAVE

The floor of the nave is made of terrazzo with a concrete base.

The ceiling is made of plaster. There is comparatively soft plaster over the nave with a harder plaster in the chancel for acoustical reasons.

There are nine exits from the sanctuary, three of which are double doors.

The green carpet is made of very closely woven wool.

The pews are made of mahogany with a walnut finish and are eighteen feet long.

The seats have two inches of foam rubber cushion covered with Naugahyde®.

PULPIT and LECTERN

The pulpit is approximately eight feet in height with special lighting and sound equipment.

The lectern is six and one-half feet in height also containing special lighting and sound equipment.

LIGHTING

The cathedral chandeliers are contemporary Gothic and are of the same design as the altar railing.

Each of the eight chandeliers in the nave contains 1500 watts.

The four chandeliers in the balcony contain 1000 watts. There are fourteen 500 watt flood lights in the chancel. Under the teardrop roll of the ceiling on each side of the chancel and nave is a continuous row of indirect florescent lights. Lights are on rheostats which permit them to be lowered and raised in the service.

LOUNGE

The lounge is done in contemporary design picking up colors in the cathedral glass windows.

KITCHENETTE

The kitchenette, adjacent to the lounge, is furnished with stove, refrigerator, and sink.

NARTHEX

The narthex serves as a hallway between the lounge and the nave. It has twelve inch panels of glass supported by walnut finished millwork.

The memorials desk and visitors' register shelf are in the narthex.

WINDOWS

The windows are sixteen inches wide and twenty feet tall. They are divided into five sections each containing different shapes and colors of cathedral glass.

HEATING and AIR CONDITIONING

Heating is of forced air heated by oil boiler. The same ducts are used to distribute the cool air from the air conditioning system. Other air conditioning units and heating elements are placed¹ at strategic places in the vestibule and lounge.

THE BELL

The church bell, hanging between the columns near the carport, is probably the oldest church bell in use in Burlington today. It was struck in 1874 and used in The Old Union Church when Burlington was known as Company Shops. It was purchased by Lutherans and later moved to the first brick church located on this site. It is made of bronze and weighs approximately 500 lbs.

LANDSCAPING

The courtyard on the west side of the church is furnished with walks, trees, shrubbery, and flower beds.

The driveway surrounding the church is made of white concrete and lined with trees, shrubbery, and flower beds.

MACEDONIA LUTHERAN CHURCH AND ITS SYMBOLS

(Material for this booklet was compiled and written by Mr. and Mrs. John Cline, Mrs. Harry Boley, Mrs. James Copland, Jr., and Pastor and Mrs. Whiteside.)

INTRODUCTION

The church year associates us with God's activity. It is life itself—life in Christ unfolded before us in a sequence packed with meaning.

We have tried to relate the seasons- in the church year to the symbols found in our church. The meanings of symbols are varied and rich. The symbol is not just a representation of art, but leads us to a deeper thought or idea.

It is hoped that by discussing the seasons and symbols, the reader will receive added depth to his worship experience.

ADVENT

Length:

Advent, the first season of the church year, begins with the Sunday falling upon or nearest St. Andrew's Day, November 30th. The length of the season varies from 22 to 28 days, ending on Christmas Eve. There are always four Sundays in Advent.

Origin:

The early Christians, following Jewish customs, celebrated the beginning of the year in the spring. However, in the fourth century Christmas was introduced as a religious festival, and Christians began using this new feast to mark the beginning of the year.

Advent seems to have grown out of an early Christian practice having to do with a fasting period for candidates who were received into the fellowship on Epiphany, January 6th. With the introduction of the new festival, Christmas, this period of preparation was prefixed to Christmas and developed into a general period of preparation for everyone.

At first the length of this period varied considerably—from three to as many as seven weeks. But eventually Advent became a season established at four Sundays and came to mark the start of the church year as well.

General Character:

Advent, like Lent, is considered a period of penitence in preparation for the coming of the King. Advent means "coming," generally in at least three senses: (1) the coming of Christ in the flesh, to be commemorated at Christmas; (2) 'the coming of Christ in Word and Spirit, to be pondered throughout the church year; (3) the coming of Christ in glory at the end of time.

Color:

The early church apparently used white throughout the year. Indeed, not much though was given to other colors until a much later time. Clear references to other colors do not appear until the twelfth century when red was referred to as a color for Pentecost.

It is not certain whether colors were chosen arbitrarily and later given symbolic reference, or whether they were chosen with a symbolic idea in mind. The latter is probably true, since, consciously or unconsciously, certain colors seem to create particular feelings from nature. For example, white is clean and pure. Green is growth and spring. Black is dreariness, night, or dark clouds. Red is fire or blood. Violet, the most arbitrary choice of the various liturgical colors, bears the meaning of penitence and mourning.

The proper color for Advent, then, is "violet," signifying a period of penitence and preparation for the coming of the King.

Paraments:

The super-frontal for Advent is violet with the following symbols: The Greek cross has four equal arms. This cross is used more often to suggest the Church of Christ than to symbolize Christ and His sacrifice for mankind. The XP (Chi Rio) is an ancient monogram of Christ which has been in Christian use for at least 1600 years. The symbol is derived from the first two letters of the Greek word XPICTOC (pronounced Christos). The letters abbreviate the name of Christ. The Alpha and

Omega stands for the first and last letters of the Greek alphabet, but more important, they stand for Jesus Christ, "the beginning and the end" (Rev. 22:13), "the same yesterday and today and forever" (Heb. 13:8). The symbol is most clear when there is something to complete the visible connection between these letters and, Christ. The Star, lighting the darkness of the heavens at night, is a symbol of divine guidance and favor. The eight-pointed star symbolizes regeneration. The group of five stars refers to the five wounds of Christ, which are the nail wounds in each of the Master's hands and feet, and the spear wound in His side.

CHRISTMAS

Length:

December 25th is, of course, Christmas Day. Christmas Day, like Easter Day, is preceded by a period of penitence and followed by a season of joy. The Christmas season begins with vespers on Christmas Eve and ends with vespers on the eve of Epiphany.

Origin:

The early church did not have Christmas as we know it today. Both the birth and baptism of Jesus were commemorated on Epiphany, January 6th.

Christmas developed from a pagan festival celebrating the birth of the sun-god. On the first day of winter, the shortest day of the year, the sun-god is said to have had a "rebirth." For from that day on, the length of the appearance of the sun increases each day. In our times this day normally falls on December 21st. However, in the fourth century it occurred on December 25th.

It is not surprising to learn that the Christians found here a striking parallel, symbolically, to the Sun of Righteousness. Therefore this festival was taken over by the Christians and became instituted at Rome sometime in the first half of the fourth century. From Rome this new festival spread slowly to other parts of Christendom until gradually it overshadowed Epiphany.

Scholars differ in their dating of the birth of Jesus. Many feel that Christ was born in 4 B.C. or earlier. Luke refers to an enrollment imposed by Augustus as the occasion for the journey of Mary and Joseph to Bethlehem. Outside sources give evidence of an enrollment by Quirinius in 6 A.D. which provoked a desperate uprising. However, scholars consider 6 A.D. to be too late since Herod the Great undoubtedly was living at the time of Christ's birth (Luke 1:5), and Herod died in 4 B.C. Lack of actual historical evidence and errors in the calendar, therefore, lead to the conclusion that the day, month, or even year of Christ's birth cannot be known.

General Character:

Advent referred to Christ's second coming when "there will be songs in sun and Zion, Behold, your king is coming to you . . ." (Matt. 21:5). The second Sunday in Advent referred to Christ's second coming when "there will be signs in sun and moon and stars . . . men fainting with fear and with foreboding of what is coming on the world . . ." (Luke 21:23-26). Then on the third Sunday, the lesson told of John the Baptist in prison sending his disciples to Jesus with the query, "Are you he who is to come, or shall we look for another?" (Matt. 11:2-3). In answer, Jesus verified that he was indeed the Messiah by pointing out the works of mercy he was doing. And then on the final Sunday in Advent, John told of Jesus "who comes after me, the thong of whose sandal I am not worthy to untie" (John 1:27). Advent leaves us standing at the threshold of Christmas.

Christmas comes, then, as a season of great joy, marked by such passages from Scripture as "For to us a child is born, to us a son is given; and the government will be upon his shoulder, and his name will be called 'Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace' " (Isaiah 9:6). The keynote of the season is also given in the song of the angels: "Glory to God in the highest, and on earth peace among men with whom he is pleased!" (Luke 2:14).

Color:

The color for the Christmas season is "white." The exceptions would be two special days when "red" is used; St. Stephen, Martyr, December 26th; and The Holy Innocents, Martyrs, December 28th. The day for St. John, Apostle, Evangelist, December 27th, retains white as its appointed color since John is said to be the only apostle who died a natural death.

Paraments:

The super-frontal for Christmas is white with the following symbols: The word Alleluia comes from the Hebrew, Hallelujah, which means "praise ye the Lord." A variation of the Greek cross is shown with three loops on each arm, symbolizing the Holy Trinity.

The symbols on each antependium are explained below. For the Pulpit, the XP (Chi Rho) has already been explained in the Advent season. For the Lectern the XPC (XPICTOC) are symbols for the name Christ. The IHC are formed from the Greek word (IHCOYC) for Jesus. As knowledge of Greek became rare, the Greek C was changed to a Latin S, so the abbreviation was often IHS instead of IHC. The crown symbolizes kingly estate.

The stole signifies the ordination of -the clergyman wearing it, and marks the sacredness of the sacraments. It symbolizes the yoke of obedience to the Master and the Christian duty of working loyally for His Kingdom, and the hope of immortality.

The white stole shows the Greek cross and circle. The circle is the symbol of eternity and never-ending existence. The three rays represent the Trinity, divine and omnipotent.

PRE-LENT

Length:

The Pre-Lenten season extends three and one-half weeks from Septuagesima Sunday to Ash Wednesday. The Sundays in this season are called Septuagesima, Sexagesima, and Quinquagesima, meaning seventy, sixty, and fifty, respectively. The calendar date of Septuagesima Sunday is Variable, depending on the dates of Easter and Ash Wednesday. It can fall as early as January 18th or as late as February 22nd.

Origin:

The origin of this brief season is quite obscure. It arose from the Roman Church and may have grown out of preparatory fasts for monks. From Rome the observance of Pre-Lent spread over the entire Western Church.

Before the middle of the sixth century the entire Lenten season was called Quadragesima, meaning forty days. The Sundays before Lent, then, were named by analogy: Quinquagesima, meaning fifty days; Sexagesima, meaning sixty days; and Septuagesima, meaning seventy days. These names are not precise, however, for our weeks have seven and, not ten days. Quinquagesima is tin.- only one of these days with an accurate title, for it occurs exactly fifty days before Easter.

In the Roman Catholic Church this season functions as an extension of Lent. Violet is the color used, and both the "Alleluia" and the "Gloria in Excelsis" are omitted from the liturgy.

In the Protestant Church, however, there is resistance to extending the Lenten season, which is already forty days in length. Green is usually retained as the color of this season to avoid the idea of Lenten penitence. All three of the Sundays in Pre-Lent are regarded as major festivals in the church calendar. However, alleluias are often omitted from the introits and graduals during this season.

General Character:

The last days of this period, between Quinquagesima and Ash Wednesday, have often been considered a time for celebration before Lent. The day before Ash Wednesday, Shrove Tuesday (from "shrift," or confession, was a time for carnivals in the Middle Ages. The Italians would wear masks and enact folk comedies such as "Scaramouch" or "Punchinello." The Germans celebrated with beer, pretzels, and huge sausages. Two Shrove Tuesday customs, doughnuts in Germany and pancakes in England, were probably introduced to use up grease, the use of which was prohibited during Lent. The French celebrated by leading an ox through the street on the way to be barbecued. The "Mardi Gras" festival, held each year in New Orleans, is a carry-over of this French celebration.

Color:

The color for the Pre-Lenten season is green in the Lutheran Church, and violet in the Roman Catholic Church. Although the Anglican Church does not regard this season as an extension of Lent, it retains the use of violet signifying penitence.

Paraments:

The super-frontal for this season is green. The symbols used do not refer to any other season.

The anchor is the Christian symbol for hope and steadfastness. When the top part of the anchor is in the shape of a cross, it is called an Anchor Cross, a symbol of Jesus Christ, our sure Anchor. In this case, the cross is formed by the Chi Rho symbol; therefore we call this the Chi Rho Anchor Cross.

The ship has a special meaning as symbolic of the Church of Christ. The ark or ship being tossed by stormy waves, yet reaching its destination, is descriptive of the Church as it is opposed by persecution, heresy, etc.

Water is a symbol of cleansing and purifying as used in the sacrament of baptism. It also denotes innocence, as when Pilate publicly washed his hands.

A single fish represents the Savior, while the six fish swimming toward Christ are symbolic of faithful Christians.

LENT AND HOLY WEEK

Length:

The Lenten season extends over a forty-six day period beginning Ash Wednesday and ending on the eve of Easter. The six Sundays in Lent are not actually a part of Lent, and therefore the Lenten season itself is forty days, being weekly commemorations of the first Easter, have always been excluded from this fast season. The date of Ash Wednesday is determined by the date of Easter.

Holy Week is the last week in Lent, beginning with Palm Sunday. It is given special attention because of its significance as a review of the events of the Passion of Christ.

Origin:

Lent developed from two sources. The first was a period of fasting which preceded Easter in the early church. At first, this period of fasting was held only on Saturday, the day before Easter, lasting until 3 A.M. Easter morning when the Eucharist was celebrated. This called to remembrance the fact that Christ rose from the dead early in the morning. Later this fast was extended to six days and eventually became separated into the events of Holy Week. Holy Week, then, is an older season than the entire Lenten season.

The second source for this season of Lent was the Baptism of candidates into the faith on the eve of Easter. Since the early church was an "underground movement," candidates were carefully screened, and there was a long period of preparation. The strictest part of this probationary period came, as would be expected, just before the time of Baptism. A fasting period of forty days was required, the length of which was suggested by our Lord's fasting in the wilderness, Moses' fasting at Mt. Sinai, and Elijah's fasting on the way to the Mount of God—each forty days. Eventually, this period of preparation for Baptism evolved into a general period of preparation for Easter to be observed by all Christians.

The word "Lent" probably comes from the Anglo-Saxon "lencten," meaning spring, and the German "Lenz," meaning the time when the days lengthen.

General Character:

The Lenten season, then, is a period of penitence in preparation for the highest festival of the church year, Easter.

There seem to have arisen, however, two misunderstandings about the Lenten season. First, the penitential tone of the season has crept into the Sundays within the season, obscuring them as commemorations of the first Easter.

Second, the days of Lent themselves seem to have become dominated by meditation on the sufferings of Christ and sometimes even by morbid introspection. A study of the Passion of Christ is often extended over the entire Lenten season. The study of the Passion, however, is the special subject of Holy Week. Edward T. Horn, III, states in his *The Christian Year*: "Sermons and meditations at midweek Lenten services are usually concerned with the events and characters of the Passion. Often the result is that, by the time Holy Week arrives, both people and clergy are weary of the details of the narrative which is proper to the week before Easter."

Certain days of Holy Week have been given special significance. The first is Palm Sunday which takes its name from Jesus' triumphal entry into Jerusalem. In medieval days there was a ceremony of blessing the palms followed by a procession. This is still observed in the Roman Catholic Church, and some Protestant Churches, too, recall that historic event with a procession of palms.

Thursday in Holy Week is the anniversary of the institution of the Lord's Supper which was held the evening before the crucifixion. The name Maundy Thursday is derived from the Latin "mandatum," meaning command, referring to the foot washing

ceremony at the Last Supper, when Jesus spoke of the "new commandment" to love one another as he himself had loved (John 13:1-35).

Friday in Holy Week, of course, is the anniversary of the crucifixion. The term "Good Friday" probably came from "God's Friday" just as "Good-by" comes from "God be with you."

Color:

The color used during Lent and Holy Week is violet, indicating a penitential period. Black is used on Good Friday.

Paraments:

The super-frontal for this season is violet. Each of these symbols is placed within a shield, representative of faith and protection.

The brazen serpent on a cross refers to John 3:14, "As Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up." It is a symbol of our Lord's crucifixion.

The Tau Cross, shaped like the Greek letter T, is said to be the type of cross on which Moses lifted the brazen serpent, and is sometimes called the Anticipatory Cross.

Nails, because of their use in the Crucifixion of Christ, are a symbol of the Passion. There are three nails, probably with symbolic reference to the Holy Trinity.

The spear, because it was used to pierce the side of Christ on the Cross, is one of the symbols of the Passion. Likewise, the sponge is one of the emblems of the Crucifixion. This meaning is drawn from the scriptural story, "And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink" (Matt. 27:45). The pillar to which Christ was bound during the Flagellation is also a symbol of the Passion. These three symbols form the IX, an abbreviation for Jesus Christ. This type of Christogram is rarely found in churches today.

To the ancients, a lamp was not merely a light for darkness, but also for knowledge and wisdom. The Bible describes the Word of God as a lamp unto the faithful. To Christians, knowledge of Christ's Resurrection, guides them through the Lenten season and Holy Week. The eight-pointed star, therefore, symbolizes the number of Resurrection, for it was on the eighth day after His Entry into Jerusalem that Christ rose from the grave.

The symbols on each antependium are explained below. Pulpit—Out of the Hebrew sacrificial system, Christian application is made of the lamb as the symbol of Jesus Christ. John the Baptist said of him, "Behold the Lamb of God, who takes away the sin of the world" (John 1:29). The lamb carries a cruciform staff, representing the cross on which the Lamb of God (Agnus Dei) died and through which the risen Christ saves the world. When the lamb is standing, suggestion is given that the Lamb of God is triumphant, risen. It is distinguished as a member of the Trinity by the use of the tri-radiant nimbus.

Lectern—The Chi **Rho** (See Advent); the Lamp (See frontlet-Lent); The crown of thorns combined with the nails (See frontlet-Lent) used to fasten Jesus to the cross needs little explanation. "And the soldiers . . . clothed him with purple and platted a crown of thorns, and put it about his head', and began to salute him, saying, 'Hail King of the Jews!'" (Mark 15:16-18). The most popular form of all crosses is the Latin Cross, the form on which it is said our Lord was crucified.

Stole—On one side the Latin Cross, Lamp, Stars (See above explanations of these), and on the other side the Latin Cross and a censer, the vessel in which incense is burned. In the Old Testament, the censer symbolized the pleas of the worshiper that his prayer would be acceptable to God. "Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice" (Psalm 141:2). In Christian symbolism, the smoke of the incense symbolizes the prayers of the faithful ascending to Heaven.

EASTER

Length:

The Easter season begins with vespers on the eve of Easter, ending with vespers on the eve of Pentecost, fifty days later. These fifty days are called the Holy Fifty Days, or the Great Fifty Days.

The movable days and festivals of the church year, with the exception of Advent

Sunday, depend on the date of Easter. Easter is always the first Sunday after the first full moon falling upon or after March 21st, the first day of spring. If the full moon occurs on Sunday. Easter is placed on the following Sunday. Easter Day can occur between March 22nd and April 25th. This method of dating Easter is to make it coincide with the feast of the Passover, since the first Easter coincided with that feast.

In recent years, there has been some discussion about stabilizing the date of Easter and fixing the length of the variable seasons. A complete calendar reform has been suggested which would place the Sundays on the same dates each year, with Easter on April 8th. This date has been suggested because it is the midpoint of the span within which Easter can now occur. Since calendar reforms are next to impossible to bring about, it would seem that this suggestion has almost insurmountable barriers against it, even though such a reform would be an excellent idea.

Perhaps a more feasible suggestion would be to narrow down the placement of Easter without involving a complete calendar reform. This could be done by placing Easter on the Sunday nearest or upon April 11th, or April 10th during leap year. This means that Easter would then be equalized at 24 or 25 Sundays, limiting its variation to only one Sunday.

Some such arrangement would be an immeasurable asset to planning parish education and church school programs. It would mean that most of the fixed days of the year would fall within the same season each year. It would be a boon to church publication houses in the planning of materials. Businessmen, in preparing their stock, would undoubtedly welcome a more stable year also. Origin:

Easter is the oldest festival of the church year. The period of fifty days after Easter is older than either Lent or Advent. For some time these fifty days were considered of greater significance than Lent. It wasn't until the Middle Ages that Lent took on greater emphasis than the Great Fifty Days. For some unknown reason the church has become more concerned about the lost condition of man as emphasized in Lent than the redemption of God noted during the Easter season. Henry T. Horn, III, feels that the church should come out of this medieval bondage and return to the promised land of Easter triumph where it dwelt years ago.

The entire season from Easter to Pentecost was once observed as one continuous festival. Later, in the fourth century, the season was separated into the Resurrection, the Ascension, and Pentecost.

The early church called Easter "Pascha," a word derived from the Hebrew for Passover. The name Easter comes from the Anglo-Saxon spring goddess, "Eostre," whose festival coincided with the spring equinox.

General Character:

Easter Day is the most important day of the church year. "Christ is risen! Alleluia!" The resurrection is the keystone in the arch of Christianity. Without it, everything else crumbles. Christians moved their day of worship from the last day of the week to the first so that each Sunday is a "little Easter." Sundays are never fast days, even during Lent.

Ascension Day falls near the close of this season. As determined from Scripture, it is the fortieth day after Easter, always a Thursday. Color:

The color for the Easter season is white. Paraments:

The super-frontal for Easter is white. The Greek Cross, crowns, Alpha and Omega are elements that emphasize the joyous message that Christ has risen and reigns forever.

The butterfly has become symbolic of the resurrection and eternal life. The beautiful form of the butterfly coming from the chrysalis suggests itself as a parallel to the Lord's coming forth from the tomb. Also representing the individual Christian's victory through Christ, this symbol offers additional meaning. The larva suggests the lowly condition of man on earth; the chrysalis, the body of man in the grave; the butterfly, the glorified body destined for eternal life.

Easter lilies, which form such a large share of church decoration during Easter, are associated with the resurrection for two reasons. The first is simply that they bloom at that time of the year. Another is the seeming decay of the bulb of the lily until it finally grows and blooms at Easter, a suggestion of the idea of life from death.

The white antependia and stole were explained under Christmas.

PENTECOST-TRINITY

Length:

The Trinity, or Pentecost, season is the longest season of the church year, occupying the time between Pentecost and the first Sunday in Advent.

There are two ways of viewing this season, hence the discrepancy in title. The Roman Catholics prefer to call this the Pentecost season, referring to the Sundays of this season as Sundays "after Pentecost." Lutherans and Anglicans, on the other hand, celebrate Pentecost but prefer to give this season its name from Trinity Sunday, a week after Pentecost, referring to the Sundays of the season as Sundays "after Trinity."

Origin:

Pentecost means fiftieth day. It was taken over from the Jews, who observed it as a feast at the end of the harvest. Later, the Jews came to associate Pentecost with the giving of the Law to Moses at Mt. Sinai—in a sense, the founding of the Jewish "church." There is a logical parallel here to the founding of the Christian church on the day of Pentecost.

Pentecost is often called Whitsunday which may refer either to the wearing of white robes by candidates for Baptism or to the old Anglo-Saxon word "wit," meaning wisdom - an allusion to the outpouring of the "Spirit of wisdom" (Ephesians 1:17).

The Sunday immediately following Pentecost is Trinity Sunday. The first festivals of the early church all commemorated persons or events. Festivals based on doctrines came later. Therefore the festival of the Holy Trinity is a late festival but one of the earliest and certainly the most important of the doctrinal festivals.

General Character:

While the first half of the church year was devoted to the life of Jesus, the second half of the year has been set aside for Christian instruction. The revelation of Father, Son, and Holy Spirit is studied and applied to life.

It was mentioned above that this second half of the church year is called either Pentecost or Trinity. This creates some confusion in that the first Sunday after Trinity in the Lutheran and Anglican Churches occurs on the same Sunday as the second Sunday after Pentecost in the Roman Catholic Church, and so on throughout the season.

One might expect this difference to be in title only, but the propers for the Sundays have been dislocated along with the titles. Lutherans and Anglicans use the historic Gospel readings one week ahead of the Roman Catholics, although the Epistles are usually used on the same Sunday in all three churches. To add to the confusion, the Anglicans use the collects one Sunday later than the Lutherans and Roman Catholics. The introits are used on the same Sundays in the Lutheran and Roman Catholic Churches.

Before the seventh century, there were no special lessons assigned to these Sundays, except for the festival days. There were, instead, a large number of common masses which could be used as desired. Sometimes attempts were made to divide this long season into shorter divisions. One popular method was to separate the season by the feasts of Sts. Peter and Paul (June 29th), St. Lawrence (August 10th), and St. Michael (September 29th). However, if there ever was some plan to the lessons now used during this season, it is no longer discernible.

Color:

Red is used from Pentecost until Trinity Sunday. Beginning with Trinity Sunday, white is used through the First Sunday after Trinity. Then green is used from the Monday following Trinity-I until the First Sunday in Advent. Exceptions to the use of green would be special days on which the appropriate color for the occasion is used.

Paraments for Pentecost:

The super-frontal for Pentecost is red. The most common representation of the Holy Spirit is the descending dove, with a three-rayed nimbus around its head. The basis for this is entirely scriptural and may be found in the story of the Baptism of Christ (Matt. 3:13-17; Mark 1:9-11; Luke 3:21-22; John 1:31-34).

A flame may be used to represent the Holy Spirit and is a particularly apt symbol in relation to Pentecost. Read Acts 2:1-4. An extension of this symbolism has led to the representation of the seven gifts of the Spirit as seven tongues of fire. The seven gifts have also been represented, in accordance with the symbolism of the

dove, as seven doves. These seven gifts of the Holy Spirit are: wisdom, understanding, counsel, might, knowledge, piety, and the fear of the Lord.

The Budded Cross is of the Greek type with trefoil ends. The trefoil, a three-leaved herb which is ornamentally foliated in slightly different form, symbolizes the Holy Trinity.

The antependium for the Pulpit has the following symbols: Christ the Anchor, Chi Eho, Alpha and Omega. These have already been explained in Advent and Pre-Lent seasons.

The antependium for the lectern has the following symbols: The Anchor Cross (See Pre-Lent) and the Cross of Triumph, also known as the Cross of Victory, the Cross of Conquest, is composed of a Latin Cross on a globe, signifying the triumph of the Savior over the sin of the world. It signifies clearly the conquest of the world by the Gospel through Word and Sacrament. This symbol is also used on the Service Book and Hymnal.

The Stole—Jesus said to St. Peter, according to St. Matthew 16:19, "And I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven . . ." Thus two keys that are crossed in the form of the letter X are symbolic of Simon Peter. Reference is made to heaven and earth when one key is gold and the other is silver. The two keys represent the power to bind and loose. They are also symbolical of the spiritual authority of the church (Matt. 18:18).

Paraments for Trinity:

The super-frontal for Trinity is green. The Lamb of God representing the Son, carries a resurrection banner, a white pennant with a red cross on a standard. The white pennant represents the body of Christ. The small hill on which the lamb stands depicts the Church of Christ, the mountain of God's house.

God the Father is symbolized by the Latin form of the hand, showing the thumb and first two fingers extended while the other two fingers are bent toward the heel of the hand. The three fingers refer to the grace of our Lord, the love of God, and the communion of the Holy Spirit. The hand is surrounded by the tri-radiant nimbus.

The descending dove represents the Holy Spirit. Surrounded by stars, the dove looks as if coming down from the starry heavens.

The antependium for the Pulpit has the following symbols: In the days when it was dangerous to be a Christian, the followers of Jesus resorted to secret signs and symbols to keep from exposing themselves unnecessarily to the foes of Christianity. For example, a man sometimes drew the picture of a fish in the sand while talking with another. During the days when Christians had to worship in secret, visiting Christians could find their way to the worship center in the long underground passageways by simply looking at the fish on the wall pointing in the direction in which they were to go. The Greek word for fish (pronounced ichthus) is formed by using the first letter of each of the words in Greek which stand for "Jesus Christ, Son of God, Savior." Whenever we see the fish today, we think of an heroic time when Christians underwent persecutions and trials for their faith and succeeded in spreading the gospel despite many obstacles.

Bread has always been a symbol of the means of sustaining life, hence the phrase: "Bread is the staff of life." In the Old Testament, bread was the symbol of God's providence, care and nurture of His people. Christ gave new meaning to this symbolism when He said, "... I am the bread of life: he that cometh to me shall never hunger . . ." (John 6:34).

Chi Kho within a circle shows that Christ is eternal.

Two symbols for the Sacraments are shown on the antependium for the lectern. The chalice is the most important symbol of the sacrament of Holy Communion. Here, half of the wafer, or host, inscribed with the Greek Cross is showing above the chalice.

Christ's baptism, symbolized by the shell and drops of water is thought of in connection with the proclamation of Christ's divinity: "Lo, a voice from heaven, saying, 'This is my beloved Son, with whom I am well pleased'" The shell and water also symbolize Baptism in general.

The Stole—Each side contains three Greek Crosses, symbolic of the Holy Trinity.

SAINTS' DAYS AND HOLY DAYS

Because of the overwhelming number of saints' days that have come into exist-

ence from the time of the early church, the Protestant Churches have attempted to select certain important saints' days to be observed. Even now there is no complete agreement. In the Lutheran Service Book and Hymnal, for example, the observance of saints' days is limited to the apostles (including Paul), John the Baptist, and the evangelists Mark and Luke.

Aside from these saints' days, a number of holy days have developed commemorating noteworthy events. The Protestant Church has attempted to limit these holy days to those events with a scriptural basis, principally those relating to our Lord. Exceptions to the scriptural basis rule would be Reformation Day and All Saints' Day. These special days are all fixed calendar dates and do not vary in accordance with the church year.

Symbols:

Carved and painted figures of the saints were given attributes to distinguish them one from another. These attributes are sometimes displayed alone on a shield, and indicate the saint with whom they are associated.

Paraments:

For special Saints' Days or Holy Days, red paraments are used, to refer to the blood of the martyrs or divine zeal. On the super-frontal, there are two Greek Crosses, each surrounded by a circle. In the center is shown a crown. The crown was explained under Christmas.

CHURCH EQUIPMENT

There are several things about our church equipment which ought to be mentioned because they are so closely related to church symbols.

As we enter the side door of the church, we certainly notice the bell. Church bells convey an inner meaning, calling the worshipers to come and give the worship and adoration that are due God.

The steps signify the Christian pilgrimage, or the pathway of the Christian who seeks to worship God and to learn His ways.

The church door itself may remind one of Jesus who said, "I am the door" (John 10:9). In our prayers we approach the heavenly throne "through Jesus Christ our Lord." When a door is divided in such a way as to make two entrances, references are made to the two natures of Christ. The large open doors welcome everyone, bidding all to advance into the Church to worship, learn, and serve.

Upon entering the doors of the church, you find yourself in the narthex. This is the ecclesiastical term for the main vestibule leading to the nave of the church. In the early church, this portico was used chiefly by penitents.

The main body of the church building leads to the altar at the far end. The center aisle is itself a symbol of the way that leads from birth to the throne of God. In its clean, direct progress from the "west" entrance all the way to the altar, it expresses the idea of aspiration and drawing nigh to God.

Nave is the term for the congregational seating space. It comes from the Latin word "navis" meaning a ship. A Christian document dating from the third century gives these instructions: "Let the building be oblong toward the east like a ship." The church building was thought of as a ship bearing souls over the sea of life to the heaven of God's presence and rest. The rowers on the benches in an ancient ship may be compared to people sitting in church pews, with Christ as Captain, the minister as officer, and the workers constituting the crew.

After passing through the nave toward the altar, the next section of the church you come to is the chancel, primarily the place for the celebration and administration of the Eucharist. It is also the place from which the minister conducts other services, the place in which certain groups gather in the presence of the congregation to participate in the Occasional Services. The chancel is elevated above the floor-level of the nave so that all liturgical acts will be visible to all. The chancel is the area in which the choir and organ are located.

The nave represents the "Church Militant," the household of God in this world. The chancel and sanctuary represent the "Church Triumphant," the household of God in the world to come.

The part of the chancel area closest to the altar, set apart by the communion rail, is the sanctuary and is a step above the level of the chancel. The communion rail is octagonal in shape symbolizing regeneration. There is a growing practice of calling the entire interior of the church 'the sanctuary,' meaning a sacred or holy

place.

The altar with a cross above it, is the chief symbol of our faith. Representing the Holy Sacrament, the altar is the table of the Lord. It is the place of benediction where God's grace is bestowed and affirmed. The altar is placed one step above the sanctuary floor. It is a free-standing altar, placed in the center of the chancel. Luther once wrote, "In the true mass of real Christians, the altar could not remain where it is (against the East wall), and the priest would always face the people, as doubtless Christ did in the Last Supper." The altar, shaped like a tomb, is reminiscent of the catacombs when Christians celebrated the Lord's Supper upon the tombs of the martyrs. The letters IHS are found on two sides of the altar.

The Free Standing Altar is the most adequate expression of our Faith. For we maintain that worship is the Spirit empowered activity of all believers who gather to praise God and proclaim His gift of grace in Jesus Christ. Worship is not an exclusive right of the clergy, but the privilege of every Christian. The Altar, as the central symbol of our worship experience, should reflect this element of total participation and involvement.

The Altar placed against the East wall is a carryover from those periods of the Church's development that were dominated by the concept of the secrecy of the Mass. In accordance with this concept the Altar was veiled on all four sides from the view of the people, by curtains which hung from rods that ran between the columns of the ciborium above the Altar. At the time of the Reformation three curtains still remained in common usage.

This interpretation of the hidden Altar is not consistent with evangelical theology. When Our Lord died on the Cross, the Gospels record that the veil of the Temple was torn asunder so that the Holy of Holies would no longer be hidden from the eyes of men. From this moment on God does not dwell in secrecy and darkness, but He has opened up His very heart to us, and has become the Light of the World. From this moment on nothing, law or priesthood, ritual or dogma, can stand between God and man. The way to God is open wide. The open aisle running the entire length of our church, up to the free standing Altar, available on all four sides, is the concrete symbol of our Protestant freedom and availability to God. As we come to His House, we gather about His table, with Him in Holy Fellowship.

At the same time, we fully recognize the mystery of God. He is both with us and beyond us. He is both hidden and revealed. We can never fully understand or control Him. He is still God and we are only men. This sense of God's Holiness, or separation from us, is symbolized by the architectural use of space in the chancel. The Altar stands open to all and yet the spaciousness of the chancel reminds us that our worship must always possess wonder and awe.

Placed upon the mensa (the table part of the altar) are candlesticks, missal stand, and flower vases. The bases of these are engraved with Greek Crosses.

Candles symbolize Jesus Christ, the Light of the World. One candle on each side of the altar emphasizes the two natures of Christ, divine and human.

The missal stand or altar desk is the small bookrest placed on the mensa for the Altar Book.

Flowers, when placed in the vases, are symbolic of the beauty of God and the resurrection of Jesus Christ.

The Altar Cloth, or Fair Linen, is the topmost cloth placed on the Altar and always kept there. Paraments are explained under each Season.

The reredos, a wall behind the altar, is stone, to which a large cross is attached.

The two pieces of furniture which uphold the Word of God are the pulpit and the lectern. The larger piece of furniture is the pulpit and is a part of the nave, therefore bringing the minister of the Gospel into the midst of his people for the proclamation of the Word. It is located on the north, or Gospel, side. Carved on each side of the pulpit is the symbol of the Messianic Rose which derives its meaning from the thirty-fifth chapter of Isaiah where it stated that the desert shall blossom as a rose at the coming of the glory of God. The rose also symbolizes love and reminds us of the words, "For God so loved the world . . ." (John 3:16).

The lectern, located on the Epistle side, is smaller than the pulpit and is for the reading of the Scriptures. From it is given instruction and comfort for all who approach the altar to worship in spirit and in truth. The open book, the Holy Bible, indicates that the Bible is accessible throughout most of the world. A Messianic Rose is also carved on the lectern.

The baptismal font, or the baptistery, is a symbol of the Church's belief in the sacrament of Holy Baptism. The font is circular in shape, emphasizing the beginning of eternal salvation.

The windows symbolize the Christian life. As windows are open to let the warmth and light of the sun come in, so the Christian at his best is open to good thoughts and good words, and closed to the things that harm as a window is closed to wind and rain. As windows can be beautiful when they let the sunlight pour through them, so human life can be radiant and rich with Christian grace when the light of Jesus Christ shines through.

The worship service has several symbols of form which should be explained. The standing position shows respect in offering praise to God. It was a position for prayer in our Lord's time, as we gather when he said, "And whenever you stand praying" (Mark 11:25), and when both the Pharisee and the publican stood praying (Luke 18:11, 13).

Kneeling is the normal position of the worshiper in humble and petitioning prayer. Our Lord knelt in Gethsemane when he prayed.

The processional march is a formal movement leading to the public worship of God, while the recessional march symbolizes Christians going back into the world to pour the inspiration and information gained into the life of faith and the conquest of evil.

The processional cross is a symbol of our Lord. It is in two parts; the staff and the cross. The cross is designed with IHS in the center.

Church music, called "the daughter of heaven" and sung by the choir and congregation, is accompanied by the pipe organ, "the king of instruments." The organ symbolizes the praise that the church is continually offering to the glory of God.

More Information may be found in:

Best, Frederick — Our Christian Symbols

Ferguson, George — Signs and Symbols in Christian Art

Wetzler, Robert and Helen Huntington — Seasons and Symbols



MACEDONIA LUTHERAN CHURCH PRIOR TO 1909



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