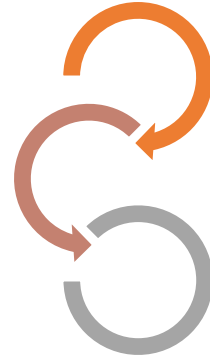


*Concentric Circles of
Influence:
A Mennonite Canon,
Anabaptist References,
and the Lutheran Lectionary*



Handwritten text in German script, partially obscured by printed text.

Sermon on the Text: Matthew 7:15 – 23
Handwritten: Augt Matth. 7. 15. 23.

Followed by Romans 8:12 - 17 and Song No. 130
Handwritten: folgendes Rom. 8. 12. 17. Lied No 130.

On the 8th Sunday of Trinity
Handwritten: Am 8 ten Sonntag nach Trinitatis.

Written to the Glory of God
Handwritten: Gopfwirben zur Ehre Gottes

In July of 1938
Handwritten: in Jofen 1938

by Cornelius G. Stoesz
Handwritten: von Corn. G. Stoesz

by Donald Stoesz

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Introduction

Organization of Research

I have spent the last fifteen years uncovering Scripture texts that Russian-Mennonite ministers, living on the Canadian Prairie, used in their sermon preparations. This odyssey began with the discovery of a log book of Scripture references that Rev. Cornelius G. Stoesz, Evangelical Mennonite Missionary Conference minister, kept in regard to his preaching assignments in southern Manitoba (1937-1954).

Table 1: Excerpt from C. G. Stoesz' Logbook¹

<i>Reinlaand</i>	<i>Rosfarm</i>
<i>Engl</i>	<i>Engl</i>
<i>Matth 5: 1-2. 5</i> Septem 1937	<i>Matth 5: 1-2. 11</i> July 1937
<i>Luc 9: 28</i> 20 Febr 1938	<i>Matth 24: 9. 9</i> Januari 1938
<i>Luc 22: 7-16. 30</i> März 1938	<i>Luc 9: 28. 30</i> " 1938
" <i>19: 41-48. 28</i> August 1938	" <i>22: 7-16. 3</i> April 1938
<i>Matth 26: 67-75</i> 20 Novem 1938	<i>Matth 5: 22-24. 2.</i> Octo 1938
<i>Matth 11: 1-14</i> 21 May 1939	<i>Luc 2: 9-11</i> 25. Dec. 1938
<i>Matth 10: 10</i> 23 April 1939	<i>Luc 3: 1-12</i> 9 July 1939
<i>1 Corin 11: 28.</i> 8 octo 1939	<i>Matth 2: 4-5</i> 17 Sept 1939
<i>Matth 9: 15-23.</i> 23 July 1939	<i>Matth 22: 15-22.</i> 29 Oct 1939
<i>2 Corin 5: 20.</i> 31 Dec. 1939	<i>1 Sufferlein 4: 14.</i> 25 März 1940
<i>Apostel 2: 1-22.</i> 13 Mai 1940	<i>1 Corin 11: 28</i> 13 Oct 1940
<i>1 Febr 2: 21.</i> 19 Febr. 1941	<i>Matth 26: 9.</i> 5 Januar. 1941
	<i>Luc 22: 7-16.</i> 30 März. 1941
<i>Luc 19: 41-48.</i> 10 August 1941	<i>Apostel 2: 1-22</i> 10 June 1941
<i>Matth 22: 15-22.</i> 16 Nov 1941	<i>Sufferlein 16: 19-24</i> 13 Jul 1941
<i>Luc 12: 35-36</i> 6 Dec. 1942	<i>Matth 26: 67-75.</i> 7 Novem 1941
<i>Matth 2: 1-12.</i> 6 Januar 1943	<i>1 Febr 2: 21.</i> 15 Febr 1942
<i>Sufferlein 2: 23.</i> 28 Febr. 1943	<i>Sufferlein 16: 19.</i> 21 June 1942
<i>1 Corin 11: 1-14.</i> 6 Juni 1943	<i>Matth 26: 11</i> 27 Septem 1942
<i>Matth 6: 6.</i> 23 März 1943	<i>Matth 6: 23.</i> 4 April 1943
<i>Matth 9: 15-23.</i> 1 August 1943	<i>1 Sufferlein 4-14</i> 25 " 1943
<i>Off. Blyg. 4: 4-7.</i> 19. Dec. 1943	<i>Matth 9: 15-24.</i> 26 Sept 1943
<i>Luc 22: 7-16.</i> 27 Febr 1944	<i>Matth 6 23</i> 19 März 1944
" <i>23.</i> 7 April 1944	<i>Matth 6: 6</i> 30 April 1944
" <i>16: 19-20.</i> 6 August 1944	<i>Luc 19: 10</i> 21 Juni 1945
" <i>16: 19</i> " 17 June 1945	<i>Matth 7: 24-28</i> 6 Nov 1945
<i>Matth 5: 22-24</i> 7 Oct 1945	<i>Luc 2: 23.</i> 3 Febr. 1946

C. G. Stoesz' Scripture passages were organized according to the church calendar year, in the same way that Peter Bergen had arranged Bishop Abraham Doerksen's sermon texts in his History of the Sommerfeld Mennonite Church (Table 2).² This arrangement made it easy to compare biblical texts with the Lutheran lectionary, along with Scripture passages that other ministers had preached on during the same time period. The research was expanded to include Scripture references used by seventeen Mennonite ministers over the course of a one-hundred-year period (1874-1977). Denominations represented in this analysis include the Christian Mennonite Conference (Chortitzer), Sommerfeld Mennonite Church, Mennonite Church Saskatchewan (General Conference), Mennonite Church Manitoba (General Conference), Evangelical Mennonite Conference (*Kleine Gemeinde*), Evangelical Mennonite Mission Conference, and Old Colony Mennonite Church (Table 3).

Table 2: Excerpt from Abraham Doerksen's Worship Schedule³

3. Bishop Abraham Doerksen, 1894 to 1922

1918 June 23, Silberfeld; Eph. 1, 13.	1905 Aug. 6, Grossweide; Eph. 6, 16-19.
1919 July 13, Silberfeld; Ps. 8, 10.	1906 July 29, Reinland; Luke 18, 35-43.
1920 June 27, Sommerfeld; Luke 18, 8.	1907 July 14, Sommerfeld; Luke 6, 46-49.
1921 June 19, Rudnerweide; Jer 17, 14.	1908 Aug. 2, Schoenthal; Ps. 73, 23-24.
6th Sun. after Pentecost:	1910 July 10, Grossweide; Ps. 73, 12-13.
1894 June 24, Sommerfeld, Heb. 4, 9.	1911 July 30, Schoenthal; 1 Cor. 10, 11-12.
1895 July 14, Amsterdam; Eph. 6, 16-19.	1912 July 21, Grossweide; Jer. 17, 14.
1896 July 5, Hoffnungsfeld; Heb. 4, 9.	1913 July 6, Sommerfeld; Luke 18, 35-43.
1899 July 2, Reinland; Ps. 72, 12-13.	1916 Aug 6, Sommerfeld; Luke 18, 8.
1900 July 15, Schoenthal, John 3, 3.	1918 July 14, Grossweide; Luke 18, 35-43.
1901 July 7, Hoffnungsfeld; Ps. 73, 23-24.	1919 Aug. 3, Rudnerweide; 1 John 1, 7.
1903 July 12, Grossweide; 1 Cor. 10, 11-12.	1920 July 18, Sommerfeld; Ps. 104, 24.
1904 July 10, Silberfeld; Dan. 9, 20.	1922 July 30, Sommerfeld; 2 Cor. 6, 1-11.
1906 July 15, Hoffnungsfeld; Luke 18, 35-43.	9th Sun. after Pentecost:
1908 July 19, Reinland; Is. 49, 14-16.	1894 July 15, Rudnerweide; 1 Pet. 1, 18-19.
1909 July 11, Sparau; Eph. 1, 13.	1895 Aug. 4, Sommerfeld; Ps. 50, 1.
1911 July 16, Sommerfeld; Luke 6, 46-49.	1896 July 26, Rudnerweide; Eph. 6, 16-19.
1913 June 22, Herbert SK; Luke 18, 8.	1901 July 28, Rudnerweide; Ps. 50, 1.
1915 July 4, Silberfeld; 1 John 4, 19.	1903 Aug. 2, Rudnerweide; 1 Cor. 2, 12.
1916 July 23, Sommerfeld; Eph. 6, 16-19.	1904 July 31, Hoffnungsfeld; 1 Cor. 2, 12.
1917 July 8, Silberfeld; Ps. 73, 23-24.	1905 Aug. 13, Rudnerweide; Haggai 2, 5-6.
1919 July 20, Schoenthal; 1 John 4, 9.	1906 Aug. 5, Rudnerweide; Jer. 17, 14.
1920 July 4, Schoenthal, Ps. 8, 10.	1907 July 21, Reinland; Luke 6, 46-49.
1921 June 26, Sommerfeld; 1 Cor. 2, 12-13.	1908 Aug. 9, Sommerfeld; Ps. 72, 23-24.
1922 July 16, Silberfeld; Matt. 9, 13.	1909 Aug. 1, Rudnerweide; text illegible.
7th Sun. after Pentecost:	1910 July 17, Rudnerweide; Ps. 8, 10.
1894 July 1, Plum Coulee; 1 Pet. 1, 18-19.	1911 Aug. 6, Kronsweide; 1 Cor. 10, 11-12.
1896 July 12, Reinland; Matt. 18, 3.	1912 July 28, Schoenthal; Luke 18, 35-43.
1898 July 17, Sommerfeld; 1 John 1, 7.	1916 Aug. 13, Rosenbach; Luke 18, 8.
1900 July 22, Sommerfeld; Eph. 6, 16-19.	1917 July 29, Grossweide; Luke 5, 46-49.
1905 July 30, Sparau; Haggai 2, 5-6.	1918 July 21, Sommerfeld; Eph. 6, 16-19.
1906 July 22, Kronsweide; Jer. 17, 14.	1919 Aug. 10, 1 John 1, 7.
1907 July 7, Schoenthal; Haggai 2, 5-6.	1920 July 25, Altona; Jer. 17, 14.
1908 July 26, Grossweide; Ps. 73, 23-24.	1921 July 17, Waldheim; Ps. 8, 10.
-----	10th Sun. after Pentecost:

Table 3: Ministers and Bishops Used in this Study⁴

Name	Affiliation	Birth/Death	Sermon Dates
Doerksen, Abraham	Sommerfeld Bishop	1852-1929	1894-1922
Dyck, Peter J.	Sommerfeld Minister	1875-1948	1938-1948
Friesen, Herman D. W.	Old Colony Bishop	1908-1969	1962-1969
Peters, Abram J.	Sommerfeld Minister	1877-1960	1914-1942
Regier, Peter	General Conference	1837-1894	1837-1919
Reimer, Peter	EMC Minister	1845-1915	1886-1908
Stoesz, Cornelius G.	EMMC Minister	1892-1976	1937-1954
Stoesz, Cornelius W.	Sommerfeld Minister	1869-1925	1920-1966
Stoesz, David	Chortitzer Bishop	1842-1903	1871-1904
Stoesz, David M.	Sommerfeld Minister	1870-1934	1912-1934
Tiessen, Isaac H.	General Conference	1902-1983	1951-1977
Unrau, Jacob	Sommerfeld Minister	1891-1972	1937-1972
Warkentin, Isaak A.	General Conference	1890-1964	1938-1942
Warkentin, John H.	General Conference	1908-1994	1960-1966
Wiebe, Peter F.	Chortitzer minister	1890-1966	1928-1937
Wiebe, Peter S.	Chortitzer Bishop	1888-1970	1931-1963
Zacharias, Peter	Sommerfeld Minister	1841-1924	1892-1922
17 ministers	6 denominations	1837-1983	1837-1977

These Scripture references were organized according to three categories: (1) free or personal texts chosen by the minister, (2) biblical passages used in common with other ministers, and (3) Scriptures included in the **lectionary**, known as the *Anweisung der Lieder* and located at the front of the *Gesangbuch*.⁵ Free texts were kept in plain font, common Scripture passages were underlined, and lectionary texts were highlighted in **bold** font.

Four hundred and fifty-seven Scripture references, used for sermons, were located. The number of times that these sermons were preached was sometimes indicated at the back of the written script. The total added up to three thousand, three hundred, and ninety-three preaching assignments. Each homily was preached an average of more than seven times. This raw data was categorized according to the times that these Scripture references were used during the church calendar year (Advent, Christmas, Epiphany, Lent, Easter, Pentecost, Ordinary Time), on special occasions such as for Catechism, Baptism, and Communion, as well as more randomly throughout the year. Biblical texts were also organized according to whether they were from the Old Testament, Gospels, or Epistles, with percentages attached to each section.⁶

These biblical texts were also arranged according to theme, with thirteen different categories identified.⁷ These topics ranged from evangelism, faith, and discipleship in the first section, to high holidays of the church year in the second

section, to narrative themes within the Bible in the third section. Percentages of usage were included for each theme along with summary analyses of the three major categories (Table 4).

Table 4: Summary of Categories According to Number and Percentages⁸

Theme	Texts used	No. of Sermons		Times Pr.		Times/S.
		No.	Percentage	No.	Percentage	
A.	Evangelical Texts	51	11.2%	581	17.1%	11.4
B.	Faith and Supplication	47	10.3%	423	12.5%	9
C.	Discipleship	43	9.4%	308	9.1%	7.2
Subtotal:		141	30.9%	1312	38.7%	9.3
D.	S. Coming of Christ (Advent)	13	2.8%	92	2.7%	7.1
E.	Immanent Incarnation (Advent)	24	5.3%	218	6.4%	9.1
F.	Christmas	26	5.7%	195	5.8%	7.5
G.	Easter, Ascension, and Pentecost	53	11.6%	360	10.6%	6.8
H.	Catechism, Baptism, and Comm.	25	5.5%	531	15.7%	21.2
I.	Thanksgiving	7	1.5%	75	2.2%	9.5
Subtotal:		148	32.4%	1471	43.4%	9.9
J.	Events	24	5.3%	116	3.4%	4.8
K.	Miracles	23	5%	159	4.7%	6.9
L.	Parables	18	3.9%	131	3.9%	7.3
M.	Theological Affirmations	28	6.1%	117	3.4%	4.2
Subtotal:		93	20.3%	523	15.4%	5.6
N.	Other Scripture Passages	75	16.4%	87	2.5%	1.2
Subtotal:		75	16.4%	87	2.5%	1.2
Total:		457	100%	3393	100%	7.4

A. Purpose of the Study

The purpose of this research has been to show a commonality of focus, emphasis, usage, and direction that points toward a Mennonite canon within the biblical canon. There is enough similarity that one can speak of a rhythm to the Mennonite church year, a common theology rooted in atonement theory, discipleship

emphases, and sermons of supplication, along with a rootedness of catechetical instruction, baptismal rituals, and communion services.

These comparisons of texts can be viewed as three concentric circles, emanating internally (1) from a Mennonite canon used by ministers on the Canadian Prairie, (2) to the larger Anabaptist community, (3) to the broader Christian Church. Whether chosen as a free text, used in common with other ministers, or in conjunction with the **lectionary**, these Scripture passages reveal spheres of influence that stretch temporally back to the sixth and seventeenth centuries, expand outward to Swiss and Amish Anabaptist communities, and reach across Christian denominational lines to churches that are using a lectionary.

B. Common Passages of Scripture that Reveal a Mennonite Canon

Several examples are indicative of the first concentric circle of influence. The fact that Abraham Doerksen, David M. Stoesz, and C. G. Stoesz respectively preached on 1 Peter 1:22-25 on New Year's Day in 1894, 1915, and 1938 is understandable in terms of the borrowing that could have happened among these ministers (Table 6). They lived on the West Reserve in Manitoba. The fact that Saskatchewan Old Colony Bishop Herman Friesen preached on the same passage twenty-five years later on New Year's Day, 1963, makes it more significant. There seems to be something else going on here than a simple sharing of mutually edifying Scripture passages.

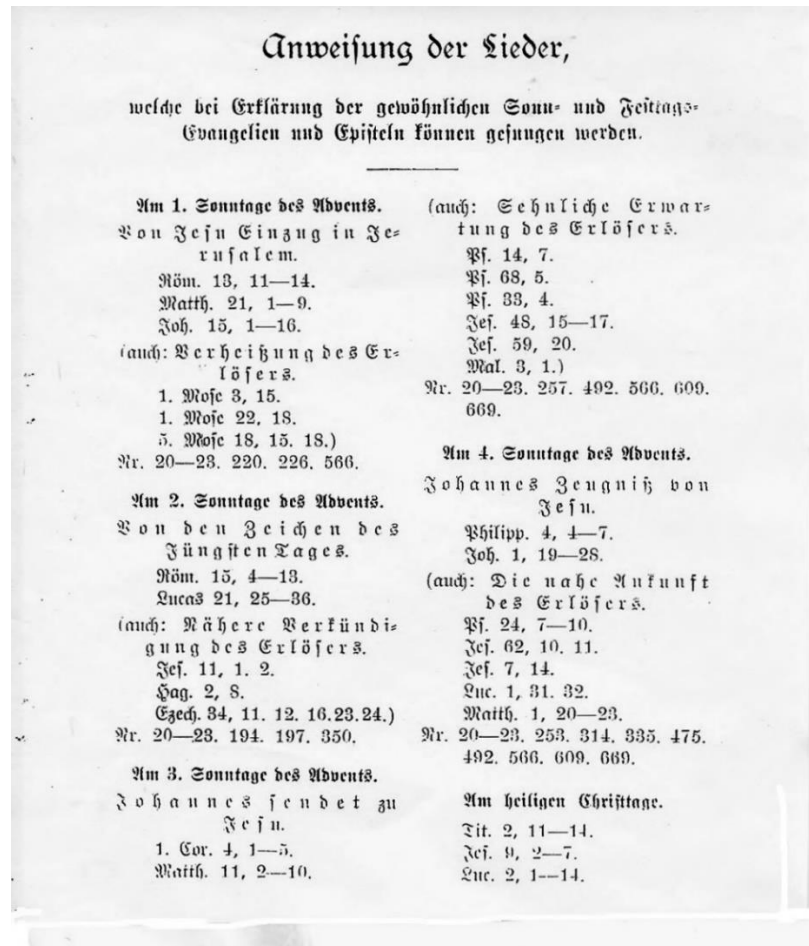
Genesis 32:10 was another Scripture passage, preached on Sylvester Evening, that was common to several ministers. Manitoba Bergthaler Bishop Johann Funk preached on it in 1892,⁹ Saskatchewan General Conference Bishop Peter Regier did the same in 1907, as did EMMC minister C. G. Stoesz in 1942, and Herman Friesen in 1962.

Similar comparisons can be made of other biblical texts. Herman Friesen used Romans 10:10 as his catechetical text, as did East Reserve Chortitzer minister Peter F. Wiebe, Sommerfelder minister David M. Stoesz, and EMMC minister C. G. Stoesz. 1 Corinthians 11:28 was used for communion by four ministers, including Bishop Peter Regier. Revelation 3:20 was used for communion as well as for Advent by Regier, Doerksen, Friesen, and Isaac Tiessen, General Conference minister from Crystal City, Manitoba. Other texts, used by three ministers more randomly throughout the year, include Luke 15:17-19, Romans 6:23, and Hebrews 4:1-13.

C. Use of Lectionary Texts

A similar phenomenon is evident in the use of **lectionary** texts. Four ministers preached on **Matthew 21:1-9** during Advent, a sure sign that the Lutheran lectionary -- adopted for Mennonite use -- was in effect in their decision-making processes (see Scripture references for Advent 1 in Table 5).¹⁰ **Matthew 21** recounted the entrance of Jesus into Jerusalem one week before his crucifixion. This biblical text represented the Gospel reading for the first Sunday of Advent, selected by Pope Gregory as a lectionary text in the sixth century. Lutherans and Anglicans continued to use it as an Advent text until the late twentieth century.

Table 5: Cover page of *Anweisung der Lieder*¹¹



Philippians 4:4-7 was similar in this regard. A **lectionary** reading for Advent 4, four ministers preached on this passage, including *Kleine Gemeinde* minister Peter Reimer from the East Reserve in 1886, Abraham Doerksen in 1895, Isaac

Warkentin, General Conference minister of the Steinbach Mennonite Church, in 1938, and EMMC minister C. G. Stoesz in 1940.

Other popular **lectionary** readings included **Luke 18:31-43** for the Sunday before Lent, **John 10:12-16** for Easter Sunday 2, and **Luke 15:1-10** for Trinity Sunday 3. Jesus foretold his crucifixion in **Luke 18**, spoke about himself as the Good Shepherd in **John 10**, and told a parable of the lost sheep and the lost coin in **Luke 15**. Eight ministers preached one hundred and twenty-seven times on these three Gospel texts.

These comparisons do not include any of the classic Scripture passages preached on during Christmas (**Luke 2:1-14**), Epiphany (**Matthew 2:1-12**), Palm Sunday (**Matthew 21:1-9**), Good Friday (**Luke 23**), Easter (**Mark 16:1-18, Luke 24:13-35**), and Pentecost (**Acts 2:1-13, Acts 10: 42-48**). These latter texts were used a total of three hundred and ninety-eight times.

The cover of this book provides another illustration of ministers' use of lectionary texts. **Matthew 7:15-23** along with **Romans 8:12-17** represent lectionary readings for Trinity Sunday 8 (cf. Table 7). C. G. Stoesz, Sommerfelder minister Peter Zacharias, and Chortitzer Bishop Peter S. Wiebe preached twenty-nine times on these texts.

D. Second Circle of Anabaptist Influence

Three translated sermons on 1 Peter, included in *Canadian Prairie Mennonite Ministers' Use of Scripture: 1874-1977*,¹² demonstrate a link with the wider Anabaptist community. Each of the ministers begins his sermon with prayers of supplication from the Psalms to ground his theological reflections. Verses from the first five books of Moses along with the Prophets are used as illustrations of what it means to have faith. The principal text is then read and analysed, with obedience being the focus of 1 Peter 1:22, discipleship the point of 1 Peter 2:21, and atonement and salvation the emphasis of 1 Peter 2:24.

These biblical verses are signature texts that can be linked to Anabaptism. Erland Waltner, in the preface to his Believers Church commentary on 1 Peter, lists 1 Peter 2:21-25 as a text that brings together his "yearning to be both a nonresisting Christian (my Mennonite ethical heritage) and an evangelical believer, taking with full seriousness the whole Bible and especially Christ's saving work on the cross."¹³ Waltner goes on to show how 1 Peter was used by a variety of Anabaptists in their defence of pacifism and non-resistance.

1 Peter 2:24 has continued to inform the theology of Anabaptism. Retired Harvard professor Gordon Kaufman makes use of it in his *Systematic Theology*.¹⁴ 1

Peter 2:24 is included as a repeated meditative text in a recent book on daily devotions, *Take Our Moments and Our Days*.¹⁵ It appears in the discipleship section of a *Biblical Concordance of the Swiss Brethren, 1540*.¹⁶

Other Scripture references that demonstrate a link between internal common usage and broader Anabaptist themes include Romans 10:10, 1 Corinthians 11:28, 2 Corinthians 5:20, and Colossians 3:12-18, as well **lectionary** texts such as **Matthew 24** and **25**. Romans 10 was used as a catechetical passage of Scripture, 1 Corinthians 11 and Colossians 3 represented classic communion texts, 2 Corinthians 5 was used to preach on reconciliation during New Year's Day, and **Matthew 24** and **25** were used to preach about the end of the world before and during Advent.

E. Comparisons of Scripture Texts with a Contemporary Lectionary

A third concentric circle of influence moves from the internal use of Scripture texts by Mennonite ministers to biblical passages used in worship by the broader Christian church. For example, Mennonite ministers chose Old Testament texts 45 per cent of the time when making personal decisions about what to preach on (sixty-six passages of Scripture in total).¹⁷ This anticipates the mainline churches' adoption in 1982 of Old Testament readings for every Sunday of the church year. The former one-year lectionary, used on a continuous basis from 600 CE to 1982 CE, only included thirty-three readings from the Old Testament.¹⁸

Abraham Doerksen's personal use of Isaiah 64:1 for Advent can be compared with the new three-year lectionary, which cites this text as a reading for the first Sunday of Advent in Year B.¹⁹ Peter Regier and Isaac Warkentin preached several times during Advent on the common text of Matthew 3:1-6. The new three-year lectionary includes this passage of Scripture, outlining the ministry of John the Baptist, as a reading for Advent 2 in Year A.

Rev. C. G. Stoesz chose the rejection of Jesus in Nazareth (Luke 4:14-24) to preach on during the third Sunday of Epiphany.²⁰ This personal selection parallels the mainline churches' adoption of this text for the third Sunday of Epiphany.²¹ Rev. Stoesz also used the Trinity 5 **lectionary** text of Jesus calling his disciples (**Luke 5:1-10**) during Epiphany 2 and 3. This parallels the new lectionary's shift of this text from the one-year lectionary's placement of it in Trinity 5 to a reading for Epiphany 5.²² These examples demonstrate how Mennonite ministers' choice of Scripture passages can be linked to the reform of lectionaries that has been going on in the broader church.

F. Historical Reasons for Mennonite Use of a Lectionary

Mennonite use of the Lutheran lectionary spans three hundred years. Prussian-Mennonite pastor Jacob Denner wrote a book of sermons on the Gospel lectionary readings in the early 1700s, a work that went through nine editions from 1706 to 1860.²³ The Sommerfeld Mennonite Church has used it throughout its history from 1893 to the present.²⁴ What is the significance of this finding, given the fact that many Mennonite denominations have dropped the use of a lectionary?

The easiest way of answering this question is to suggest that the lectionary has served as a stabilizing factor in worship and belief. Mennonites from the Bergthal and Chortitz Colonies in Russia, who came to Canada in the 1870s, did not have a lot of formal educational training. They relied in their worship practices on the *Gesangbuch* for singing and on the *Anweisung der Leider* for their Scripture texts. These two worship resources formed a solid foundation on which Mennonites with less formal education could ground their faith and practice.

Their use of written sermons, with each homily being read several times in the context of worship, created a canon of belief. Ministers often made references to more than thirty Scripture passages in a single sermon, basing their evangelical, theological, and discipleship emphases on key biblical texts. Scripture texts were often shared among ministers, either because of their assignment as lectionary readings or because of their place within the rituals and practices of the church. These sermons were delivered by each minister in up to thirty different locations.²⁵ Over time, a Mennonite canon began to emerge that can be traced across three centuries.²⁶

This deposit of written sermons served the same ecclesiological function one hundred years ago as contemporary Mennonite biblical commentaries do today. Herald Press has established a Believers Church Biblical Commentary Series to provide modern Anabaptists with biblical and theological perspectives that reflect their Reformation pacifist and communitarian values. Written sermons on key biblical passages, delivered by Mennonite ministers in numerous congregations for over a century, provided a similar compendium of materials that served as a solid basis on which these congregations could ground their faith.

The stabilizing function of the lectionary can be compared to the episcopal system adopted for centuries by many Mennonite churches. The fact that each denominational church had a centralised system of leadership over which the bishop presided ensured a continuity of faith and tradition. The need to be contiguously linked to the earliest Anabaptist forbears is most evident in Peter Bergen's history of the Sommerfeld Church. He lists a continuous line of thirty-one Mennonite

bishops that can be traced from Dirk Philips in Holland (1504-1568) to bishops in Prussia and Russia, to the first bishop of the Chortitzer Mennonite Church in Manitoba, Gerhard Wiebe (1866-1900), to the first bishop of the Sommerfeld Mennonite Church, Abraham Doerksen (1893-1931), to the most recent bishop of the Sommerfeld Mennonite Church, Peter Heppner (1991-).²⁷ Continuity in this instance trumps innovation and reform, largely because the latter are seen as threats to the deposit of faith that has been passed on to each new generation through sermons, lectionary, catechism, confessions of faith, and songbooks.

Another reason for Mennonites' use of a lectionary had to do with the need for balance in the community's articulation and practice of faith. Ministers' overemphasis on the need for repentance and conversion could result in a subjective expression of faith that was not rooted firmly enough in the objective signs of grace and discipleship as exemplified by the life and salvific work of Jesus. The lectionary listed a significant number of Gospel readings that had to do with the parables, miracles, sayings, and theological affirmations of Jesus. These events in the life of Jesus provided a broader picture of salvation than the ones highlighted during feast days, which focused on the birth, death, and resurrection of Christ. A narrative theology based on the life of Christ established a richer understanding of faith than the decision-based philosophy that highlighted rebirth as metaphorically linked to the liminal aspects of Jesus' existence. While hortatory preaching was meant to bring congregations to repentance, explaining faith through the parables and miracles of Jesus opened a whole way of life by which believers could live and be healed.

G. Outline of Three Chapters

Chapter One

A year's worth of one minister's preaching assignments illustrates the rhythm of the church year that can be discerned in Mennonite ministers' use of Scripture passages. Rev. David M. Stoesz, together with one hundred families, followed Bishop Abraham Doerksen in 1922 to Mexico when several Sommerfelders decided that life in Manitoba was not for them. Rev. Stoesz preached forty-four sermons in Halbstadt, Mexico during the year that he and family lived there, before moving back to Manitoba in 1923. The Scripture references used point toward a Mennonite canon that shaped this denomination.

Chapter Two

The second chapter puts the notion to rest that conservative Mennonite groups adopted faith in an unreflective manner, without internalizing and understanding the meaning of the Christian faith. Almost 20 per cent of Mennonite ministers' sermons are dedicated to evangelism (Table 2:1). Threats of judgment along with

compassionate references to tax collectors form an interesting juxta positioning of the use of honey and vinegar in these ministers' exhortation to their congregations to repent, accept forgiveness and salvation, and change their patterns of behaviour.

Chapter Three

The third chapter continues this dynamic approach with its consideration of Advent texts. Mennonite ministers preached on the Second Coming of Christ during Advent, using their own personal texts as well as readings from the lectionary. They also preached a realized eschatology, speaking of the present kingdom of God in terms of (1) Jesus' entrance into Jerusalem riding on a donkey, (2) Jesus' fulfillment of the Old Testament's prediction of a Messiah, and (3) the peace of God guarding the hearts and minds of believers. The birth of Jesus at Christmas, with the wise men falling down and worshipping him, represented a culmination of this incarnational theology.

Conclusion

The importance of studying Scripture texts, used by Mennonite ministers for over a century, has become evident in this short introduction. These texts have been linked to (1) those used by Prussian-Mennonite minister Jacob Denner in the eighteenth century, (2) biblical passages cited in Anabaptist works, (3) lectionary texts adopted in the sixth century by Pope Gregory the Great, and to (4) the contemporary three-year lectionary used in mainline churches since 1982. There is something inherent and universal in the preaching of Scripture that makes it possible to discern these three spheres of influence.

Table 6: List of Common Texts in Chronological Order: Includes Number of Mennonite Ministers and Number of Times Preached (Right Hand Column)²⁸

Title	David Stoesz	P. Zacharias	A. Doerksen	P. Dyck	A. Peters	P.F. Wiebe	C. G. Stoesz	I. Tiessen	H. Friesen	Totals
	1871-1902	1892-1922	1893-1922	1913-1948	1914-1942	1928-1937	1937-1954	1951-1969	1962-1969	
	P. Reimer	P. Regier	D. M. Stoesz	J. Warkentin	C. W. Stoesz	Jacob Unrau	P.S. Wiebe	I. Warkentin		
	1886-1908	1893-1918	1912-1934	1960-1966	1920-1925	1937-1972	1938-1942	1951-1969		
1) <u>Genesis 3:9</u>								1	11	2(12)
2) <u>Genesis 32:10</u>		3					4		3	3(10)
3) <u>1 Kings 18:21</u>	11		13	7						3(31)
4) <u>Psalms 50</u>			24		1					2(25)
5) <u>Psalms 51:12</u>				5			11			2(16)
6) <u>Isaiah 26:9</u>				6		12	16			3(34)
7) <u>Isaiah 61:1-2</u>			1		1					2(2)
8) <u>Jer. 5:22-24</u>	16		7	19			11			4(53)
9) <u>Matt. 3:1-6</u>		1							1	2(2)
10) <u>Matt. 3:8</u>		3	1	6						3(10)
11) <u>Matt. 9:13</u>			28	57						2(85)
12) <u>Matt. 16:24-28</u>		1					6			2(7)
13) <u>Matt. 26:36-46</u>		1		13						2(14)
14) <u>Matt. 26:69-75</u>							4		1	2(5)
15) <u>Luke 9:18-26</u>		1					16			2(17)
16) <u>Luke 15:17-19</u>					1	24			1	3(26)
17) <u>Luke 19:1-10</u>		1					21			2(22)
18) <u>Luke 22:7-16</u>		1					1	12		3(14)
19) <u>John 1:12-13</u>	28			35			1			3(64)
20) <u>John 8: 21-29</u>		4		1						2(5)
21) <u>John 14:1-7</u>		4		37						2(41)
22) <u>John 19:16-18,30</u>			15	16			1			3(32)
23) <u>Romans 2:4-5</u>				6			18			2(24)
24) <u>Romans 6: 23</u>				2			11		12	3(25)
25) <u>Romans 7:24-25</u>					1		1			2(2)
26) <u>Romans 10:10</u>				72		26	11		20	4(129)
27) <u>1 Cor.11:28-29</u>		11	6	35			17			4(69)
28) <u>2 Cor. 5:20</u>				9			6			2(15)

Table 6 (cont'd): List of Common Texts in Chronological Order: Includes Number of Mennonite Ministers and Number of Times Preached (Right Hand Column)

	David Stoesz 1871-1902	P. Zacharias 1892-1922	A. Doerksen 1893-1922	P. Dyck 1913-1948	A. Peters 1914-1942	P.F. Wiebe 1928-1937	C. G. Stoesz 1937-1954	I. Tiessen 1951-1969	H. Friesen 1962-1969									
Title	P. Reimer 1886-1908	P. Regier 1893-1918	D. M. Stoesz 1912-1934	J. Warkentin 1960-1966	C. W. Stoesz 1920-1925	Jacob Unrau 1937-1972	P.S. Wiebe 1938-1942	I. Warkentin 1951-1969	Totals									
29) <u>Col. 3:12-18</u>		12	1	2					3(15)									
30) <u>Heb. 3:12-14</u>			9	7					2(16)									
31) <u>Heb. 4:1-13</u>			17		1	6			3(24)									
32) <u>Heb. 12:1-6</u>	1	10							2(11)									
33) <u>1 Peter 1:18-19</u>			8				1		2(9)									
34) <u>1 Peter 1:22-25</u>			21	21			12	5	4(59)									
35) <u>1 Peter 2:24</u>				36		9	15		3(60)									
36) <u>Rev. 3:20</u>		27	5					1	1	4(34)								
37) <u>Rev. 21:1-8</u>		1			1					2(2)								
38) <u>Rev. 22:12-20</u>			11					1	1	3(13)								
Totals :	3(55)	1(1)	1(1)	14(80)	15(167)	20(392)	3(3)	3(3)	2(30)	2(21)	1(26)	2(2)	19(194)	0(0)	3(3)	4(4)	6(52)	98(1034)

Table 7: Excerpt of Lectionary Texts common to one or more Mennonite Ministers: Times Preached²⁹

	David Stoesz 1871-1902	P. Zacharias 1892-1922	A. Doerksen 1893-1922	P. Dyck 1913-1948	A. Peters 1914-1942	P.F. Wiebe 1928-1937	C. G. Stoesz 1937-1954	I. Tiessen 1951-1969	H. Friesen 1962-1969	
Title	P. Reimer 1886-1908	P. Regier 1893-1918	D. M. Stoesz 1912-1934	J. Warkentin	C. W. Stoesz 1920-1925	Jacob Unrau 1937-1972	P.S. Wiebe 1938-1942	I. Warkentin 1951-1969		Totals
Trinity 3										
Luke 15:1-10	21		3	26					2	4(52)
1 Peter 5:1-11		1			1					2(2)
Trinity 4										
Romans 8:18-23			9							1(9)
Trinity 5										
1 Peter 3:8-15						1				1(1)
Luke 5:1-11			1	4		1	11		4	5(21)
Trinity 6										
Matt. 5:20-26							6			1(6)
Trinity 7										
Romans 6:19-23				1						1(1)
Trinity 8										
Romans 8:12-17		1					1			2(2)
Matt. 7:15-23		1					25	1		3(27)
Trinity 9										
1 Cor. 10:6-13			20							1(20)
Luke 16:1-9									16	1(16)
Trinity 10										
Luke 19:41-48			6				21			2(27)
Trinity 11										
1 Cor. 15:1-10			9	4						2(13)
Luke 18:9-14						1			18	2(19)
Trinity 13										
Luke 10:23-37				10	9		7			3(26)
Trinity 14										
Luke 17:11-19			5	5	5					3(15)
Trinity 15										
Gal. 5:25-6:10				28						1(28)
Matt. 6:24-34							2			1(2)
Trinity 16										
Luke 7:11-17				15						1(15)

Chapter One

Rhythm to the Mennonite Church Year:

David M. Stoesz' Preaching Assignments: 1922-1923

Introduction

The purpose of this chapter is to outline a year of a Mennonite minister's preaching assignments. David M. Stoesz' worship schedule for 1922-1923 has been chosen for this task because he delivered forty-four sermons during this year, representing 69 per cent of the sixty-four sermons he prepared between 1912-1934. Forty of these sermons were used in the first six years of his ministry, two were prepared in 1919 and 1920, and two were written and preached in Mexico in 1923 (Table 1:1).

David M. Stoesz preached 90 per cent of his sermons in relation to the forty-four Scripture texts being considered. Thirty of these biblical passages represent the basis of 10.2 per cent of other Mennonite ministers' sermons that have been studied.¹ This percentage increases to 26.3 per cent when one considers that these thirty common and **lectionary** Scripture texts were used six hundred and thirty-six times by other ministers for preaching (Table 1:1).

David M. Stoesz' sermons can be divided into three categories, (1) Scripture passages chosen on a personal basis, (2) biblical verses in common with other ministers' usage, and (3) texts based on the **lectionary**. From 1922-1923, David M. Stoesz chose eleven personal Scripture texts, used thirteen in common with other ministers, and preached on twenty **lectionary** texts. This breakdown compares favourably to the general use of Scripture texts by other Mennonite ministers.² While ministers on average chose their own texts 32 per cent of the time, David M. Stoesz preached 25 per cent of his sermons on free texts. While 26 per cent of Mennonite ministers' Scripture texts were in common with each other, 30 per cent of David Stoesz' sermons were based on familiar texts used by other Mennonite ministers. While Mennonite ministers used the **lectionary** 42 per cent of the time, David Stoesz based 45 per cent of his sermons during 1922-1923 on the **lectionary**.

A. Historical Background

The fall of 1922 was an exciting time for Rev. David M. Stoesz and his family. They, together with one hundred Sommerfelder families from southern Manitoba, decided to move to Mexico with their bishop, Abraham Doerksen. The Manitoba School Act of 1916 mandated the teaching of English in public schools along with a minimal amount of religious instruction. Attendance at these schools was compulsory. Mennonites had established private schools to teach lessons in German and to provide a significant amount of religious content. This right was taken away. Almost 6,000 people, 5,400 from the Reinlander community and 600 from the Sommerfelder Church, moved to Mexico between 1922 and 1926.³

This was an auspicious time for David M. Stoesz because he was the only Sommerfelder minister from southern Manitoba who joined Bishop Doerksen in this trek south. His responsibility for preaching increased during this time. While David Stoesz preached an average of thirty-eight times per year from 1912-1918 in Manitoba,⁴ this increased to forty-four times during the year he was in Mexico (see Table 1:1 below).

B. Trip from Manitoba to Mexico

Following Autumn Thanksgiving on October 1, 1922, Rev. Stoesz prepared the Sommerfeld members of Silberfeld, Manitoba for communion on October 8. The text for that morning was 1 Corinthians 11:28,⁵ which underlines the importance of examining oneself before partaking of the elements. A week later, Rev. Stoesz assisted Bishop Abraham Doerksen in serving communion to three hundred and fifty-three members in Sommerfeld.⁶ A train for Mexico departed the next day, Monday, October 16 and arrived in Mexico on October 22.⁷ Rev. Stoesz was presumably on it because he preached a sermon on November 5 at an undisclosed location and on November 12 in San Antonio, Mexico.⁸ The next train carrying Mennonite immigrants from Manitoba would arrive in Mexico on Saturday, November 28, 1922.

Matthew 9:9-13 and John 14:6 were the basis of Rev. Stoesz's first two sermons in Mexico. Stoesz preached two or three times a year on these two texts during his twenty-two years of ministry (1912-1934). He likely borrowed the Matthean passage from Bishop Abraham Doerksen, who preached twenty-eight times on this text from 1893-1922.⁹ Jesus uses his time with tax collectors to let people know that he has "come to call sinners, not the righteous" (Matthew 9:13). Jesus tells his disciples in John 14:6 that "he is the way the truth and the life," and that "no-one comes to the Father except through him."

Abraham Doerksen was presumably on the next train that left Manitoba on November 11. His worship schedule indicates that he continued to serve communion at a variety of southern Manitoba locations from October 16 – October 21. He preached in Herbert, Saskatchewan on October 29 and in Star City, Paddington, Saskatchewan on November 5, 1922.¹⁰ The next entry has Bishop Doerksen preaching in Sommerfeld on Sunday, November 19.¹¹ This was the day after the second train arrived in Mexico (November 18) and so the “Sommerfeld” referred to in his logbook is the village that was founded in Mexico.

Rev. Doerksen would preach on a regular basis in the new villages of Sommerfeld, Neuanlage, and Silberfeld.¹² These villages were located in the Santa Clara region, about one hundred and forty miles north of San Antonio, Mexico. Rev. David Stoesz would preach all of his sermons in Halbstadt. This village, together with Bergthal, was located further south, just north of the Mexican settlement of the Manitoba Old Colony Church and closer to the town of Cuauhtémoc.

Rev. Stoesz preached his next sermon on November 26, basing his text on Sirach 51:12-13. Stoesz only used this passage of Scripture from the Apocrypha five times. Sirach speaks about “blessing the name of the Lord” because of God’s rescue of the author from “destruction and an evil plight.” Verse 13 goes on to speak about “seeking wisdom” through prayer. The safe journey from Manitoba and new start the Sommerfelders had begun in Mexico was likely the reason for Stoesz’ use of this text.

C. Advent to Epiphany

Rev. Stoesz would use the Lutheran **lectionary** for five of his next seven sermons, preached during Advent, Christmas, and New Year.¹³ **John 1:6-14** speaks about John the Baptist testifying to the fact that Jesus is the light of the world. **Luke 21:25-27** predicts the Son of Man coming on a cloud with power and glory. **Romans 13:11-14** announces that the day of salvation is nearer than ever before. These passages of Scripture spoke – at one and the same time -- about the incarnation and future coming of Christ.

Angels announcing to the shepherds the good news of the birth of a Saviour in Bethlehem was a story that was preached on the first and second days of Christmas. Rev. Stoesz prepared separate sermons on **Luke 2:10-11** and **Luke 2:14**. The first text announced a Messiah while the second passage of Scripture spoke about “glory and peace.”

Two Mennonite sermons on 2 Corinthians 5:20 and 1 Peter 1:22-23 followed on the last Sunday of 1922 and first day of 1923. Paul in Corinthians exhorts

believers to be “reconciled to God” while affirming the fact that they are “ambassadors of Christ, entrusted with a ministry of reconciliation.” Peter, in turn, encourages his congregation to have “genuine mutual love for each other” on the basis of their “purification through obedience to the truth.” These passages of Scripture were popular New Year’s discipleship texts, used seventy-four times by four different Mennonite ministers (Table 1:1).¹⁴

The season of Epiphany featured two **lectionary** texts as bookmarks for the beginning and end of the season. **Matthew 2:1-12**, the traditional text for January 6, recounted the story of the wise men coming to Bethlehem. Eight different ministers preached seventy-one times on this text, including eighteen times by David M. Stoesz. The parable of labourers receiving equal pay for different amounts of work (**Matthew 20:1-16**) was preached five weeks later, on February 11, 1923. This was a **lectionary** text for Septuagesima Sunday, the seventh Sunday of Epiphany. David Stoesz preached fourteen times on this passage.

Sandwiched in between these two passages of Scripture were two Psalms and a common Gospel text. Psalm 88:4 laments the fact that the author has fallen into a Pit and been forsaken. Psalm 102:27-28 responds to this cry of despair by magnifying God’s steadfast presence in the face of changing circumstances. Both of these sentiments were a palpable reality for the Sommerfelders who were living in a strange land. After validating their sense of alienation, Rev. Stoesz affirmed their dependence on a faithful God.

Reassurance of believers’ membership in the kingdom of God was provided on January 21. John announces in John 1:12-13 that Christians have become children of God. David Stoesz Senior preached twenty-eight times on John 1 during his ministry (1871-1904).¹⁵ His son, David M. Stoesz, preached thirty-five times on this text.

D. Lent

Rev. Stoesz preached five of his next six sermons on texts from the **lectionary**. Only one of these was assigned for Lent, **Matthew 15:21-28**. The other passages are readings for Easter 2 (**John 10:12-16**), Trinity 3 (**Luke 15:8-10**), and Trinity 15 (**Galatians 5:25-6:10**). Several explanations for Stoesz’ use of these texts during Lent are available. Catechism for baptismal candidates was conducted during the Easter season and so David Stoesz chose to preach on the assigned text for Easter 2, **John 10:12-16**, during the Lenten season. Jesus announces that he is the Good Shepherd in this text. This was a popular passage of Scripture, used forty-two times by six different ministers, including twenty-five times by David M. Stoesz.

David Stoesz cited **Luke 15:8-10** frequently during this time because it reinforced the fact -- mentioned in Matthew 9:13 -- that Jesus had come to save the unrighteous. The angels rejoice in **Luke 15** that one sinner has repented. Lent was a time to reflect on the need for repentance and renewal. Stoesz preached twenty-six times on this passage of Scripture during Lent, echoing his own father's use of it twenty-one times.

Paul in **Galatians 5:25-6:10** underlines the need for renewal. He says that believers are to restore their fellow members to fellowship when they stumble and fall. They need to be careful not to fall into temptation. David Stoesz normally preached on this Epistle in September. He preached eighteen times on this text between Trinity Sunday 13 and Trinity Sunday 16, including ten times on Trinity 15.¹⁶

We turn now to the **lectionary** text assigned for Lent 2, **Matthew 15:12-28**. This story of a Canaanite woman, having faith that Jesus can heal her daughter, shows that the sheepfold is inclusive of all who believe. Jesus refers to this fact, announcing that this woman's faith has made her daughter well. Sommerfelder minister Peter Zacharias (1892-1922) and General Conference minister Isaac Tiessen (1951-1977) also preached on this **lectionary** text.¹⁷

David Stoesz ended the Lenten season by preaching on Matthew 26:36-38. Jesus asks his disciples to pray with him in the Garden of Gethsemane. He tells them that he is "deeply grieved, even unto death." Reflections on the passion of Christ helped believers identify with their own need to die to self and surrender to God.

Abraham Doerksen used a similar approach with his use of Matthew 27:46 and Luke 23:28. Jesus in Matthew asks God from the cross why he has forsaken him. Jesus tells the daughters of Jerusalem in Luke that they should weep for themselves. Doerksen preached eight times of these Paschal themes during Lent.¹⁸

E. Easter Week

Easter Week began with the entry of Jesus as king into Jerusalem on Palm Sunday (**Matthew 21:1-9**). David Stoesz used this standard **lectionary** text sixteen times, comparable to that of Bishop Doerksen, who used it twenty-six times. Good Friday followed, with Bishop Doerksen and David Stoesz using John 19:28-30 as a common text for the passion of Christ (thirty-one times). Two final words of Christ on the cross appear in these three short verses, "I thirst" and "It is finished."

David Stoesz returned to **lectionary** texts for Easter Sunday and Monday. Stoesz preached thirty times on **Mark 16:1-8** while Bishop Doerksen cited it forty times. **Mark 16** recounts the story of three women going to the tomb and finding it

empty. An angel tells them that Jesus has been raised from the dead. They are to tell the disciples to wait for him in Galilee.

Luke 24 continues the story by chronicling the encounter of Jesus with two men on the way to Emmaus. Their conversation provides Jesus with the opportunity of explaining his destiny to them. Doerksen used **Luke 24:13-17** fourteen times for Easter Monday while David Stoesz preached on it six times (Table 1:1).

F. Easter Season, Pentecost, and Spring Communion

The following ten weeks were a significant time for Sommerfelders. Baptismal candidates were instructed in catechism during morning worship services, baptisms were performed on Pentecost Sunday, and communion followed during the next three Sundays. Romans 10:10 formed the basis of this catechetical instruction. Paul talks about believing in one's heart and confessing with one's lips that Jesus is Lord and that God has raised him from the dead. Rev. Stoesz concluded these preparatory sessions with a sermon on Colossians 2:7-12. Paul speaks about believers being buried with Jesus through baptism and being raised with him through faith.

Pentecost Sunday on May 20, 1923 featured the baptism of Olga Martens in Silberfeld, Mexico.¹⁹ This number would increase to an average of ten baptisms a year (1922-1929). Communion followed, with forty-one participants in Halbstadt and one hundred and five members partaking in Silberfeld. As usual, Rev. Stoesz prepared the congregation with a sermon on 1 Corinthians 11:28. He then preached on 1 Peter 2:24 for communion thanksgiving. 1 Peter 2:24 links the atonement of Christ with the righteousness believers are empowered to live by. Rev. Stoesz preached thirty-six times on 1 Peter 2 for communion. Others cited it twenty-four times.

G. Season of Trinity

The summer and fall months, known as the Sundays of Trinity, followed with Rev. Stoesz preaching sixteen sermons from June to September. Four of these were **lectionary** texts for Trinity Sundays 11, 16, 19, and 22, while two other **lectionary** texts were normally delivered during Epiphany 5 and 6. Rev. Stoesz preached numerous times on three of these texts, fifteen times on **Luke 7:11-17** for Trinity 16, fourteen times on **Matthew 13:24-30** for Epiphany 5 and seven times on **Matthew 18:23-35** during Trinity Sundays 9 – 11. Jesus raises the widow's son in Nain in **Luke 7**, tells his audience in **Matthew 13** that the wheat and weeds have to

grow together until Judgment Day, and uses a parable in **Matthew 18** to underline the fact believers need to forgive if they want to be forgiven.

Three other **lectionary** texts used during the summer months were more unfamiliar to the audience. Rev. Stoesz preached four times each on **Luke 18:35-42** and **1 Corinthians 15:1-4**. **Luke 18** includes a miracle about a blind man receiving his sight while Paul reiterates the importance of Christ's resurrection in **1 Corinthians 15**. Rev. Stoesz wrote a new sermon during this time, basing it on **Ephesians 4:22-30**, and delivered it in Halbstadt on August 19, 1923. Paul speaks about being "renewed in the spirit of the mind" in **Ephesians**. This verse was quoted several times by David M. Stoesz in his sermon on 1 Peter 1:22-23 and by Cornelius G. Stoesz in his New Year's sermon on 1 Peter 2:21.²⁰

Rev. Stoesz preached six sermons on Scripture texts of his own choosing. Five of these had already been preached forty-eight times before (John 16:23-27, Luke 18:15, Luke 7:2, Psalm 34:19-20, Hebrews 12:14) while one was prepared and delivered in Mexico on June 17, 1923 (1 Corinthians 3:11-15). 1 Corinthians 3:11 includes the favorite quote from Menno Simons that speaks about laying a solid foundation in Jesus Christ. Luke 7:2 parallels the Epiphany 3 **lectionary** text of **Matthew 8:5-13**, which has Jesus healing a centurion's slave. Luke 18 has children coming to Jesus while John 16 gives permission to the disciples to ask anything in the name of Jesus. Rev. Stoesz also preached on Psalm 34, which has God rescuing the righteous from the hands of death. Hebrews 12:14 exhorts believers to "pursue peace with everyone."

Four passages of Scripture preached during the summer months were common to other ministers (Psalm 51:12, Matthew 9:9-13, Matthew 3:8, Romans 2:4-5). Rev. Stoesz based his inaugural sermon in 1912 on Psalm 51:12, preached four times on it, and used it again during his preaching assignment in Mexico. The Psalmist asks God to "create a clean heart" and put a "right spirit within him" (verse 10 in the English Bible).

Rev. Stoesz had preached on Matthew 9:9-13 on the first Sunday of the Sommerfelder trip to Mexico (November 5, 1922). He would preach on it again when he returned to Manitoba in the late fall of 1923 (November 4). He used it once during the summer months of 1923. This text under girds the fact that Jesus has come for sinners instead of the righteous. Two other common texts used during this time were Romans 2:4-5 and Matthew 3:8. These texts were used for evangelism. The congregation was exhorted to repent of their ways and bear fruit worthy of their discipleship.

Categorization of these Scripture passages according to theme reveals a rich array of topics, ranging from evangelism, faith, and discipleship to miracles, parables, and events in the life of Jesus. Three have to do with evangelism (Romans 2:4-5, Matthew 3:8, Matthew 9:9-13), one with faith (1 Corinthians 3:11-15), two with discipleship (Hebrews 12:14, **Ephesians 4:22-30**), two with theology (**1 Corinthians 15**, Psalm 34), three recount miracles (Luke 7:2; **Luke 7:1-17**, **Luke 18:35-43**), two have to do with parables (**Matthew 13, 18**), one with an event in the life of Jesus (Luke 18:15), and two with supplication (Psalm 51, John 16).

H. Thanksgiving and Return to Manitoba

The fall season found Rev. Stoesz preaching on the same texts he had used in Manitoba: Jeremiah 5:22-24 for autumn thanksgiving, 1 Corinthians 11:28 for communion preparation and 1 Peter 2:24 for communion thanksgiving. Within two weeks of preaching on 1 Peter 2:24, Rev David M. Stoesz and his family were back in Manitoba, having decided that life in Mexico was not for them. As he had on his first Sunday in Mexico, Rev. Stoesz preached on Matthew 9:9-13 on his first Sunday back in Manitoba. The location was Schoenthal and the date was November 4, 1923, almost a year to the day when he had first preached in Mexico (November 5, 1922).

Adolf Ens reports that Jacob Abrams of Neuanlage was ordained on February 24, 1924 in Mexico as a Sommerfelder minister.²¹ This represents a four-month gap between the time Rev. Stoesz left and Jacob Abrams inaugurated his ministry. Presumably, there were others, perhaps deacons besides Bishop Abraham Doerksen, who were called to serve during this time.

Conclusion

This study has divided Scripture texts into three categories, those that David Stoesz chose on his own, those in common with other ministers, and those based on the **lectionary**. The percentages included at the end of Table 1:1 shows a fairly even division among these three categories. From 1922-23, David Stoesz chose personal texts 25 per cent of the time, used Scripture passages in common with other ministers 30 per cent of the time and used the **lectionary** 45 per cent of the time. This compares to other ministers' selection of free texts 37.5 per cent of the time, use of common texts 21.4 per cent of the time, and lectionary texts 28.8 per cent of the time. The percentages are somewhat different when one compares the times that each sermon was used.

David M. Stoesz used these sermons quite consistently throughout his ministry. 91 per cent of the forty-four sermons preached during 1922-1923 were

prepared and delivered in the first eight years of Stoesz' ministry (1912-1918). 79.5 per cent of these forty-four sermons were preached during the last three years of Stoesz' career (1932-24). This vertical slice into the first, middle, and last years of David Stoesz' ministry shows that he was quite consistent in the use of his sermons.

David M. Stoesz brought at least 1,438 pages of script along with him when he and his family moved to Mexico. This represents 32.5 pages for every sermon that he prepared. David Stoesz would write two sermons while he was in Mexico, one on 1 Corinthians 3:11-15, preached on June 17, 1923, and one on **Ephesians 4:22-30**, that he preached August 19, 1923. He would only preach two more times on one of these texts, 1 Corinthians 3:11-15, on February 7, 1926 in Schoenthal and on June 27, 1926 in Rudnerweide, Manitoba.²²

In conclusion, David Stoesz' preaching assignments demonstrate a rhythm to the church year that is representative of Mennonite ministers' use of Scripture. **Luke 21:25-27** and **Romans 13:11-14** were used for Advent, 2 Corinthians 5:20 and 1 Peter 1:22-23 for Sylvester Evening and New Year's Day, Romans 10:10 for catechism, 1 Corinthians 11:28 and 1 Peter 2:24 for communion, and Jeremiah 5:22-24 for Thanksgiving. Classic biblical texts were used for high holidays (such as **Luke 2** for Christmas and **Mark 16** for Easter) while hortatory Scripture passages such as Matthew 9, **Luke 15**, and Romans 2 were used for evangelism. **Matthew 15**, Luke 18:15, and **Ephesians 4** were used to speak about faith while **Matthew 18**, **Matthew 20**, and **Galatians 5** were used for preaching on discipleship. Prayers of supplication were based on Psalms 88 and 102. These biblical texts were used by a wide variety of Mennonite ministers over the course of many years.

Table 1:1: David M. Stoesz' preaching assignments: 1912-18, 1922-23, 1932-34

Apostrophe (") indicates more than one use; Brackets () indicates use from 1932-34
 Personal Texts (Plain Font), Common Texts (Underlined), Lectionary Texts (**bold font**)

Scripture	1912-1918	1922-1923	1932-1934	Pages	Times P.	O. Ministers
<u>Thanksgiving</u>	Manitoba	Manitoba	Manitoba			
<u>Jer. 5:22-24</u>	Oct. 5, 1913	October 1, 1922	Oct. 1, 1933	37	19	34
<u>1 Cor. 11:28</u>	May 18, 1913	October 8, 1922	Oct. 8, 1933	31	35	34
<u>Communion</u> (<u>1 Peter 2:24</u>)	<i>1183 part.</i>	Oct.15-21, 1922	Oct. 23, 1932	"	"	"
		Mexico				
<u>Matt. 9:9-13</u>	June 8, 1913	Nov. 5, 1922	Nov. 26, 1933	30	57	28
<u>John 14:6</u>	Jan. 18, 1914	Nov. 12, 1922		30	37	4
<u>Sir. 51:12-13</u>	June 15, 1913	Nov. 26, 1922			5	
<u>Advent</u>						
John 1:6-14		Dec. 10, 1922	Dec. 24, 1933	25	23	4
Luke 21:25-27	Dec. 19, 1915	Dec. 17, 1922	Dec. 10, 1933	40	14	3
Rom. 13:11-14	Dec. 8, 1912	Dec. 24, 1922	Dec. 3, 1933	26	8	1
<u>Christmas</u>						
Luke 2:10-11	Dec. 25, 1916	Dec. 25, 1922	Dec. 25, 1933	35	30	55
Luke 2:14	Dec. 26, 1912	Dec. 26, 1922	Dec. 26, 1933	37	6	"
<u>2 Cor. 5:20</u>	Dec. 28, 1913	Dec. 31, 1922		32	9	6
<u>New Year</u>						
<u>1 Peter 1:22-23</u>	Jan. 1, 1915	Jan. 1, 1923	Jan. 1, 1934	40	21	38
<u>Epiphany</u>						
Matt. 2:1-12	Jan. 6, 1913	Jan. 6, 1923	Jan. 6, 1934	30	18	53
<u>Ps. 102:27,28</u>	Jan. 17, 1915	Jan. 14, 1923	Jan. 14, 1934	30	30	
<u>John 1:12-13</u>	Jan. 26, 1913	Jan. 21, 1923	July 30, 1933	30	35	29
<u>Psalms 88:4</u>	July 20, 1913	Jan. 28, 1923	July 2, 1933	40	34	
Matt. 20:1-16	Feb. 22, 1914	Feb. 11, 1923		35	14	8
<u>Lent</u>						
Gal. 5:25-6:10	Aug. 23, 1914	Feb. 18, 1923		33	28	
Luke 15:8-10	June 29, 1913	Feb. 25, 1923	Mar. 5, 1933	35	26	26
John 10:12-16	Feb. 28, 1915	March 4, 1923		37	25	17
Matt. 15:21-28	March 4, 1917	March 11, 1923	Feb. 25, 1934	30	7	2
<u>Matt. 26:36-38</u>	Mar. 15, 1914	March 18, 1923	Mar. 18, 1934		13	1
<u>Palm Sunday</u>						
Matt. 21:1-9	Mar. 16, 1913	March 25, 1923	Mar. 25, 1934	26	16	25
<u>Good Friday</u>						
<u>John 19:28-30</u>	Mar. 21, 1913	March 30, 1923	April 14, 1933	29	16	16
<u>Easter</u>						
Mark 16:1-8	Mar. 23, 1913	April 1, 1923	April 1, 1934	28	30	46
Luke 24:13-17	April 9, 1917	April 2, 1923	April 14, 1933	31	6	44
<u>Romans 10:10</u>	April 19, 1914	April 8, 1923	April 30, 1933	74	72	57
<u>Romans 10:10</u>	"	April 15, 1923	April 22, 1934	"	"	"
<u>Romans 10:10</u>	"	April 29, 1923	May 13, 1934	"	"	"
<u>Col. 2:7-12</u>	Aug. 15, 1915	May 13, 1923		29	8	

<u>Scripture</u>	1912-1918	1922-1923	1932-1934	Pages	Times P.	O. Ministers
	Manitoba	Mexico	Manitoba			
<u>Pentecost</u>						
<i>Baptisms</i>		<i>One person</i>				
<u>Trinity Sundays</u>						
<u>1 Cor. 11:28</u>	May 18, 1913	May 27, 1923	May 27, 1934	“	“	“
<i>Communion</i>						
<u>1 Peter 2:24</u>	June 1, 1913	June 10, 1923	June 5, 1932	36	36	24
1 Cor. 3:11-15	<i>June 17, 1923</i>	June 17, 1923		39	3	
John 16:23-27	July 14, 1913	June 24, 1923		28	15	
Luke 18:15	Jan. 30, 1916	July 1, 1923	Aug. 27, 1933	30	8	
1 Cor. 15:1-4	July 8, 1918	July 8, 1923		50	4	9
Luke 7:2	Aug. 6, 1916	July 15, 1923	Nov. 19, 1933	38	15	
Matt. 13:24-30	Feb. 14, 1915	July 22, 1923	Feb. 11, 1934	40	14	2
Psalms 34:19-20	July 9, 1916	July 29, 1923	Nov. 5, 1933	40	11	
Heb. 12:14	Nov. 7, 1915	Aug. 5, 1923		33	3	
<u>Psalms 51:12</u>	Nov. 3, 1912	Aug. 6, 1923		24	5	11
<u>Matt. 9:9-13</u>	“	Aug. 12, 1923	July 23, 1933	“	“	“
Eph. 4:22-30	<i>Aug. 19, 1923</i>	Aug. 19, 1923		35	1	
<u>Matthew 3:8</u>	<i>Feb. 1, 1920</i>	Sept. 2, 1923		37	6	4
Matt. 18:23-35	Feb. 19, 1915	Sept. 9, 1923		34	10	8
Luke 7:11-17	Sept. 6, 1914	Sept. 15, 1923		31	15	
<u>Romans 2:4-5</u>	<i>Feb. 2, 1919</i>	Sept. 28, 1923		37	6	18
Luke 18:35,43	Feb. 18, 1917	Sept. 30, 1923		26	4	29
<u>Thanksgiving</u>						
<u>Jer. 5:22-24</u>	“	Oct. 4, 1923	Oct. 1, 1933	“	“	“
<u>(1 Cor. 11:28)</u>	“		Oct. 8, 1933	“	“	“
<i>Communion</i>						
<u>1 Peter 2:24</u>	“	Oct. 19, 1923	June 25, 1933	“	“	“
		Manitoba				
<u>Matt. 9:9-13</u>	“	Nov. 4, 1923	Aug. 23, 1933	“	“	“
	Totals:					
44 sermons	40 sermons (total: 44)	44 sermons (total: 44)	35 sermons (total: 44)	1,438 pages	798 (tot: 887)	636 (tot:2417)
	91%	100%	79.5%		90%	26.3%

Personal Texts Common Texts Lectionary Texts Totals

Texts Used by David Stoesz: 1922-1923

Sermon Texts:	10 (25%)	14 (30%)	20 (45%)	44 (100%)
Sermon Usage:	138 (17%)	361 (45%)	299 (38%)	798 (100%)

Same Common and Lectionary Texts Used by Mennonite Ministers: 1874-1977

Sermon Texts:	14 (4.8%)	16 (5.4%)	30 (10.2%)
Sermon Usage:	304 (12.6%)	332 (13.7%)	636 (26.3%)

Total Number of Sermons and Times Preached by Mennonite Ministers: 1874-1977²³

Sermon Texts:	163 (37.5%)	98 (21.4%)	196 (28.8%)	457 (100%)
Sermon Usage:	976 (28.8%)	1013 (29.8%)	1404 (41.4%)	3393 (100%)

Chapter Two

Honey or Vinegar? Mennonite Ministers' Use of Scripture Texts for Evangelism

Introduction

This chapter reflects on the ways that Mennonite ministers used biblical texts to convince their parishioners to become believers and follow Christ. A clear pattern is evident, with 10 per cent of the biblical texts used having to do with wrath and judgment and another 7 per cent showing evidence of a gentler approach to conversion and faith. The chapter details the use of these passages of Scripture.

A. Threats of Judgment to Bring Believers into the Kingdom¹

Canadian Prairie Mennonite ministers' use of warnings and threats to exhort people to repent of their ways and become believers is a time-honoured tradition within evangelical revivalism. One thinks, for example, of Bishop Abraham Doerksen's use of Romans 2:29 and Jeremiah 4:3-4 on New Year's Day to convict members of his congregation of their sin. Romans speaks about circumcision as a deeply spiritual matter and Jeremiah warns the people that God's wrath will burn everything in its path if the Israelites do not turn back to God.

These evangelistic messages were continued during Epiphany and Lent with Doerksen's use of 1 Kings, the Psalms, and 1 John. Elijah in 1 Kings 18:21 challenges the Israelites to choose between God and Baal. The Israelites have fallen into pagan worship through the leadership of Jezebel and her priests. Elijah calls fire down from heaven to show the people that the God of Israel is alive and all powerful. Many people believed in the God of Abraham, Isaac, and Jacob that day because of Elijah's decisive actions and message. Bishops Abraham Doerksen and David Stoesz, along with David M. Stoesz, preached thirty-one times on 1 Kings 18:21.

Similar calls of repentance are evident in Abraham Doerksen's use of Psalms 50 and 1 John 1:7-10. The Psalmist declares in verse 3 of chapter 50 that God is a devouring fire that will consume the people of Israel if they do not offer a sacrifice of thanksgiving. 1 John provides a similar way out, suggesting that God will accept and cleanse believers if they confess their sins to God. Doerksen preached forty-three times on these two passages of Scripture.

2 Corinthians 6:1-10 was another text used by Bishops Doerksen and Regier, along with Sommerfeld minister Jake Unrau, as a call to conversion during Lent. Paul declares to the Corinthians that they have no time to waste: “Now is the acceptable time and now is the day of salvation!” Paul speaks about the fact that he has remained faithful in spite of the many trials and tribulations he has experienced. The Corinthians should do the same!

David M. Stoesz took a slightly different approach during Epiphany and Lent. He compared his congregation to that of the Israelites in the wilderness, when they turned away from God and worshipped idols. Using Hebrews 3:12-14 as his text, Stoesz told his audience that they also would not reach the promised land if they hardened their hearts and became rebellious. Combined with Hebrews 4:1-13, which tells a similar tale of God’s rejection, four ministers including Peter Dyck and Abram Peters, two Sommerfelder ministers from southern Saskatchewan, preached forty times on these two chapters of Hebrews.

Bishop Peter Regier from Rosthern, Saskatchewan, used the Old Testament book of Joshua to make a similar evangelical point. Reiterating the message proclaimed by Elijah, Joshua tells the Israelites in chapter 24, verses 14 and 15, that they are to choose “this day” which god they will serve, the god of their ancestors, the god of the Amorites, or the God who brought the Israelites out of Egypt. As a result of this heart-felt sermon, Israelites made a covenant with God, promising they would put away foreign gods and follow the ordinances and statues of God (verses 21ff). Regier preached twelve times on this text during Epiphany.

Old Colony Bishop Herman Friesen used four different passages of Scripture to call his congregation to repentance. He preached on 1 John 1:6 during the start of the New Year to make the point that his audience was not without sin. All of them had fallen short of the glory of God and continued to demonstrate their frail human nature through their evil acts. The best remedy, according to John, was to confess the sins of which people, even as believers, were guilty.

Three other passages used by Friesen were Genesis 3:9, Jeremiah 51:6, and Romans 6:23. Adam and Eve are hiding from God in the book of Genesis because they have eaten of the tree of knowledge of good and evil. God discovers them among the trees of the garden and outlines the consequences of their sin. Isaac Tiessen, a General Conference minister from Winkler, Manitoba, used this passage of Scripture during New Year’s Eve to make a similar point.

God played a similar role in the book of Jeremiah, telling the people of Israel to flee from Babylon and save their lives because the day of God’s vengeance was

coming (Jeremiah 51:6). The people would be vindicated if they believed in God and declared their worship of God in Zion.

In Romans 6:23, Paul outlined the stark consequences of the wages of sin and the glad reception of a free gift from God. Eternal life was granted to those who believed in Christ while eternal death was reserved for those who did not accept Christ. Herman Friesen preached forty-three times on these four biblical texts.

Romans 6:23 as well as Romans 2:4-5 were used thirty-seven times by David M. and Cornelius G. Stoesz as evangelical texts. As detailed above, Paul provided a clear option between life and death in Romans 6. He was gentler in Romans 2, where he spoke of the kindness, patience, and graciousness of God. The end result of disbelief, nevertheless, was the same. The wrath of God would be revealed on Judgment Day for those whose hearts remained hardened.

Four other Scripture passages used for evangelism were Luke 18:7-8, John 3:3, John 14:1-7, and Revelation 3:20. Abraham Doerksen preached forty-eight times on two of these, Luke 18 and John 3. Jesus tells the story in Luke 18 of the widow who persisted in seeking justice from a judge who feared neither God nor men. Jesus concludes the story with the question, “When the Son of man comes, will he find faith on earth?” Doerksen used this last verse to exhort his congregation to earnestly seek after God.

John 3:3, a classic evangelical text, underlined the need to be born again in order to be received into the kingdom of God. Nicodemus comes to Jesus in the middle of the night because of fear of his fellow Pharisees as well as admiration for Jesus as a Rabbi. When Nicodemus asks whether he can follow Jesus, Jesus replies that a total change of heart is necessary in order to become a believer. Doerksen made a similar point to his congregation. In the same way that he had emphasized the need for spiritual circumcision, Doerksen underlined the need for a spiritual rebirth.

Two final passages used for evangelism were John 14 and Revelation 3. David M. Stoesz preached thirty-seven times on Jesus as “the way, the truth, and the life.” When the apostle Thomas came to Jesus and said that he had lost his way, Jesus responded by saying that he was going to prepare a place for his disciples. They knew God because of their faith in Jesus, thus securing a place for themselves in the kingdom. Stoesz used this text to undergird the fact that the only way to God was by believing in his Son, Jesus Christ.

Peter Regier made a similar evangelical point with his Advent use of Revelation 3:20. John uses the metaphor of Jesus standing at the door and knocking on the hearts of men and women so they will believe in him. Regier used this

illustration to urge people to respond to the Holy Spirit's conviction of their hearts. They could come and dine with Jesus at the Great Banquet if they accepted this call by Jesus.

In summary, these eighteen Scripture passages were used three hundred and fifty-three times for evangelism. This represents 10 per cent of the three thousand, three hundred, and ninety-three sermons that were preached by seventeen ministers over the course of one hundred years (1874-1977).²

B. Use of Honey instead of Vinegar

Mennonite ministers also spoke in compassionate terms to their congregations. Abraham Doerksen, who harangued his audience with threats of judgment during New Year's Day, preached twenty-eight times on Matthew 9:13, which has Jesus eating with tax collectors and sinners. As a rationale for his actions, Jesus tells the Pharisees that he has come to show mercy instead of offering sacrifices, to call sinners instead of the righteous. David M. Stoesz, Sommerfelder minister who followed in Doerksen's footsteps, preached fifty-seven times of this same passage of Scripture.

Other examples of a gracious approach to evangelism were ministers' use of Luke 19:1-10, **Luke 15:1-10**, and Luke 15:17-19. Luke 19 has Jesus eating at another tax collector's table, this time at the house of Zacchaeus. After dining with Jesus, Zacchaeus promises to give half of his possessions to the poor and to pay back four times the amount that he has defrauded other people. Jesus concludes his stay at Zacchaeus' house with these words: "The Son of man has come to seek out and save the lost." Cornelius G. Stoesz and Peter Regier preached twenty-two times on this text.

Luke 15 included three stories of the lost sheep, the lost coin, and the lost son. Bishop David Stoesz, his son, David M. Stoesz, Peter Regier, and Herman Friesen preached fifty-two times on the story of the lost sheep and the lost coin. A **lectionary** text for Trinity Sunday 3, the first part of **Luke 15** tells the story about how a shepherd left ninety-nine sheep behind to look for one lost lamb. Jesus declares that there is more joy in heaven over the shepherd's rescue of this lamb than the others who needed no help or repentance. This story was a direct response to the Pharisees who were grumbling because Jesus welcomed sinners and ate with tax collectors.

Luke 15:17-19 continued this theme with the story of the prodigal son who left with his father's inheritance, and then came back after realizing the error of his ways. Ministers used verses 17-19 of this chapter to emphasize the son's conviction of sin and verse 32 to recount the father's joy at having regained a son. Peter Dyck

and Abram Peters, from Saskatchewan, and Isaac Warkentin, one of the founders of the Steinbach Mennonite Church, preached twenty-six times on this text.

Another way of using a gentler approach to evangelism was by comparing believers to innocent infants. Jesus welcomed children to make the point that these children were more trusting, innocent, humble, welcoming, and honest than the adults with whom he worked. In Matthew 18:3, Jesus uses the illustration of a child to show his disciples who is the greatest in the kingdom of God. In Luke 18:15, Jesus reiterates this point, telling his audience that they have to become like children in order to enter the kingdom of God. Jesus repeats this sentiment in **Matthew 11:25-30**, thanking God that God has revealed these things to the naïve, gullible, and vulnerable rather than to the wise and intelligent. Jesus concludes his prayer with an invitation for all to come to him. He tells them that “his yoke is easy and his burden is light.”

Peter Regier, Peter Dyck, and Abram Peters, all from Saskatchewan, used this latter text twenty-two times. Abraham Doerksen preached thirteen times on Matthew 18:3 while David M. Stoesz preached eight times on Luke 18:15.

In summary, this more gracious approach to evangelism was used two hundred and twenty-eight times by eight Mennonite ministers, representing 7 per cent of the total number of preaching assignments. Combined with the hortatory method detailed above, evangelistic sermons represent 17 per cent of the sermons that were preached by the seventeen Mennonite ministers under consideration.

Conclusion

This short reflection of the evangelical use of biblical texts by various ministers provides a window into the life of the Mennonite Church at the turn of the twentieth century. 17 per cent of the biblical texts used over the course of a one-hundred-year period had to do with evangelism. 10 per cent of these were judgmental in nature while another 7 per cent used a gracious approach to conversion. Table 2:1 at the end of this chapter shows how this emphasis on evangelism was balanced by sermons on faith, discipleship, significant events in the birth, life, death, and resurrection of Jesus, along with initiation rites of baptism and communion services of fellowship.

Table 2:1: Summary List of Three Ministers' Preaching Texts³

Theme	Abraham Doerksen		D. M. Stoesz		C. G. Stoesz		All Ministers	
	texts %	times %	texts %	times %	texts %	times %	texts %	times %
Evangelical Texts:	15 (21.1%)	200 (26.1%)	9 (14.1%)	152 (17.2%)	3 (5.1%)	50 (9.9%)	51 (11.2%)	581 (17.1%)
Faith and Supp.	17 (23.9%)	149 (19.4%)	11 (17.2%)	152 (17.2%)	10 (17%)	68 (13.4%)	47 (10.3%)	423 (12.5%)
Discipleship	7 (9.9%)	56 (7.3%)	8 (12.5%)	65 (7.3%)	11 (18.6%)	119 (23.5%)	43 (9.4%)	308 (9.1%)
Subtotal:	39 (54.9%)	405 (52.8%)	28 (43.8%)	369 (41.7%)	24 (40.7%)	237 (46.8%)	141 (30.9%)	1312 (38.7%)
Second C. of Christ	2 (2.8%)	14 (2%)	3 (4.7%)	36 (4.1%)	1 (1.7%)	23 (4.5%)	13 (2.8%)	92 (2.7%)
Immanent Inc.	3 (4.2%)	55 (7%)	2 (3%)	26 (3%)	2 (3.4%)	14 (2.8%)	24 (5.3%)	218 (6.4%)
Christmas	3 (4.2%)	65 (8.5%)	3 (4.7%)	54 (6.1%)	5 (8.5%)	36 (7.1%)	26 (5.7%)	195 (5.8%)
Easter	5 (7.1%)	109 (14.2%)	6 (9.4%)	88 (9.9%)	7 (11.8%)	52 (10.2%)	53 (11.6%)	360 (10.6%)
Catechism, Com.	5 (7.1%)	49 (6.4%)	5 (7.8%)	152 (17.1%)	3 (5.1%)	43 (8.5%)	25 (5.5%)	531 (15.7%)
Thanksgiving	2 (2.8%)	23 (3%)	1 (1.6%)	19 (2%)	1 (1.7%)	11 (2.2%)	7 (1.5%)	75 (2.2%)
Subtotal:	20 (28.2%)	315 (41.1%)	20 (31.2%)	375 (42.2%)	19 (32.2%)	179 (35.3%)	148 (32.4%)	1471 (43.4%)
Events	2 (2.8%)	8 (1%)	2 (3%)	17 (1.9%)	7 (11.8%)	58 (11.4%)	24 (5.3%)	116 (3.4%)
Miracles	1 (1.4%)	14 (1.8%)	6 (9.4%)	47 (5.3%)	2 (3.4%)	4 (.8%)	23 (5%)	159 (4.7%)
Parables	2 (2.8%)	5 (.7%)	3 (4.7%)	38 (4.3%)	3 (5.1%)	24 (4.7%)	18 (3.9%)	131 (3.9%)
Theological Affirm.	7 (9.9%)	20 (2.6%)	5 (7.8%)	41 (4.6%)	4 (6.8%)	5 (1%)	28 (6.1%)	117 (3.4%)
Subtotal:	12 (16.9%)	47 (6.1%)	16 (25%)	143 (16.1%)	16 (27.1%)	91 (17.9%)	93 (20.3%)	523 (15.4%)
<u>Scriptures used Sparingly</u>								
Subtotal							75 (16.4%)	87 (2.5%)
Total:	71 100%	767 100%	64 100%	887 100%	59 100%	507 100%	457 100%	3393 100%

Chapter Three

Realized Eschatology and the Second Coming:

Mennonite Ministers' Use of Advent Texts

Introduction

The purpose of this chapter is to outline Mennonite ministers' use of biblical texts during Advent to emphasize the current and future kingdom of God. These themes are unevenly matched, with ninety-two sermons being preached on the Second Coming of Christ and two hundred and eighteen sermons dedicated to the Incarnation of Jesus as celebrated at Christmas. After citing and analysing the various texts used, the chapter considers the maturing ministry of three Mennonite ministers as they settled on a few key texts to preach on during Advent.

A. Scripture Texts that have to do with Realized Eschatology

The Old Testament passages of **Isaiah 9:6-7**, Isaiah 40:6-8, **Isaiah 60:1-4**, **Isaiah 64:1**, and **Malachi 3:1** all prophecy of a time when a Messiah will be born in Israel. **Isaiah 9** speaks about a Mighty God and Prince of Peace that will be born, Isaiah 40 talks about a messenger that will prepare the way of the Lord; **Isaiah 60** prophecies about a light that will appear and shine with glory; **Isaiah 64** promises that the heavens will quake when God opens them and comes down; and **Malachi 3:1** speaks about a Lord who will suddenly appear in his temple.

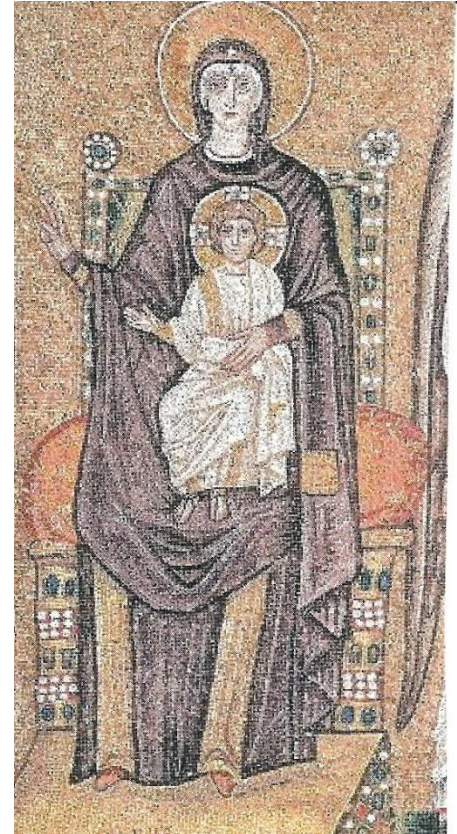
These prophecies are fulfilled according to Matthew 3:1-6, **Matthew 11:2-10**, **John 1:6-14**, and **John 1:19-28**. Matthew 3 recounts the story of John the Baptist appearing in the wilderness, calling on all to repent. **Matthew 11** tells the story of John in prison, inquiring of Jesus whether he is the one who is to come. The **first chapter of John** witnesses to the fact that John the Baptist is not the Messiah. He is a witness to the light, namely Jesus who came after him.

These Scripture passages are supported by others that proclaim Jesus as king. **Matthew 21:1-9** is noteworthy because it proclaims Jesus as the Son of David, who enters Jerusalem, the capital city of Israel, as a king seated on a donkey. All of the people proclaim him as blessed because he "comes in the name of the Lord." One is reminded of Madonna paintings in which baby Jesus is seated as an "adult" with a crown on his head on the lap of Mary.¹ These pictures display in imagery what is

being proclaimed by **Matthew 21**. Jesus is the Lord of the universe even as the wise men worship him as a baby (**Matthew 2:11**).

Ephesians 1:3-6, **Philippians 4:4-7**, and Revelation 3:20 undergird this proclamation of Jesus as Lord. Paul in Ephesians speaks about God choosing believers “before the foundation of the world” and adopting them as God’s children. **Philippians 4** promises that the peace of God will guard the hearts and minds of believers. Revelation 3:20 speaks about Jesus eating with believers if they hear his voice and open the door for him.

This Advent proclamation of Jesus fulfilling the prophecies of the Old Testament, with John as his witness and forerunner, was a key aspect of these ministers’ preaching assignments. These thirteen Scripture passages were used two hundred and eighteen times, representing 6.4 per cent of the total number of sermons (Table 3:1).



B. Scripture Texts that have to do with the Second Coming

Hughes Oliphant Old, in his seminal work on the historical use of Christian Scriptures used in Sunday worship, expresses his surprise at the number of biblical texts used during Advent that refer to the Second Coming of Christ.² Pope Gregory, in the sixth century, was instrumental in establishing a Sunday lectionary in which he assigned readings for the first four Sundays of Advent. Of the Scripture texts chosen, **Luke 21:25-33** and **Romans 13:11-14** refer to the fact that Jesus Christ is coming again. Luke speaks about Jesus appearing in the clouds with glory while Romans talks about the “day being near.”

These texts supplement other Second Coming passages of Scripture used during the three Sundays before Advent. **Matthew 24:15-28** speaks about the great tribulation. **Matthew 25:1-13** recounts the story of the ten virgins waiting at the door for the Bridegroom to come home. **Matthew 25:31-46** talks about future judgment in which God will divide humanity into sheep and goats, and assign them their respective abiding places, heaven or hell. **2 Corinthians 5:1-10** and **1 Thessalonians 4:13-18**, Epistle readings for Trinity Sundays 25 and 26, reinforce this emphasis on the Second Coming. They speak about believers’ longing to be clothed in heavenly garb, as well as Jesus’ descent from heaven to claim all those who are his.

Hughes Old, in commenting on these passages of Scripture, exclaims: “That one should read the sayings of Jesus on the end times as preparation for Christmas is the sort of thing one might expect from the Jehovah Witnesses or other Adventist groups.”³ He goes on to suggest that Pope Gregory probably chose these passages because “barbarians” were at the gates of Rome, preparing to overtake the city. Old analyses various Advent sermons that Gregory preached during this time.⁴

The relevance of this information for our purposes has to do with the fact that various Canadian Prairie Mennonite ministers used these passages of Scripture for their Advent sermons. Two ministers cited **Luke 21:25-36** seventeen times and two ministers quoted from **Romans 13** nine times. Thirty sermons, in turn, referenced passages assigned for the last three Sundays of Trinity, **Matthew 24** and **25**, **2 Corinthians 5**, and **1 Thessalonians 4**.

The significance of preaching on the Second Coming during Advent becomes even more evident when one considers passages of Scripture that various ministers chose independent of assigned **lectionary** readings. Cornelius G. Stoesz preached twenty-three times on Luke 12:35-36, a text which asks the reader to be prepared to open the door when the master of the house returns from the wedding banquet. Sommerfelder Bishop Abraham Doerksen used Revelation 22:12-20 to reflect on the Second Coming during Advent. Jesus declares that he is the Alpha and Omega in this chapter and that “he is coming soon.” All together, these nine passages of Scripture were preached on ninety-two times by various Mennonite ministers, representing 2.7 per cent of all preaching assignments (Table 2:1).

C. Abraham Doerksen’s Use of Advent Texts

We turn now to individual minister’s use of Scripture texts. While the two themes of immanence and transcendence are important for a general overview of Advent, a consideration of individual ministers facilitates a demonstration of their growth in maturity as they settled on a few key texts on which to preach.

Bishop Abraham Doerksen is quite interesting in this regard because he did not choose any of the Scripture passages listed above for his first set of Advent sermons. He spoke on Revelation 11:10 for the first Sunday of Advent, Luke 18:7-8 for the second Sunday, **John 10:12-16** for the third Sunday, and 1 Kings 18:21 for the fourth Sunday (Tables 3:2; 3:3). These texts were convenient in the sense that Doerksen had already preached on three of these Scripture passages earlier in the year. He first preached on Revelation 11 on Trinity Sunday 13, on Luke 18 on Trinity Sundays 16 and 17, on **John 10** on Trinity Sunday 22, and on 1 Kings 18 for the first time on Advent 4. Revelation 11 describes the death of two martyrs killed by the Beast. Luke 18 compares believers to a widow who is granted justice in her dispute with an opponent. **John 10** includes the *I am* saying of Jesus as the Good

Shepherd and Gatekeeper of the flock of sheep. 1 Kings 18 tells in dramatic fashion the conflict between Elijah and the priest of Baal.

While these stories have little if anything to do with Christmas, they suited Doerksen's purposes to the extent that he was building on his repertoire of sermons during his first year of ministry. They represent the fourth, fifth, seventh, and eighth sermons that he prepared and preached on. The use of 1 Kings 18:21 is noteworthy in this regard because it includes a call of repentance similar to the message delivered by John the Baptist. Elijah exhorts the people of Israel to choose this day whom they will serve, God or Baal. This text is typical of the sermon texts that Doerksen chose to call his congregation to become believers.

Abraham Doerksen shifted his approach in his second and third years of preaching during Advent. He chose **Philippians 4:4-7**, a **lectionary text**, for Advent of 1895 and **Luke 21:25**, another **lectionary text** for 1896. The passage in Philippians is both immanent and transcendent in that it tells the audience that the peace of God will guard their hearts while announcing that the "Lord is near." The combination of rejoicing and call for supplications and prayers, of discipleship in terms of being gentle with everyone, of assurance of freedom from anxiety, of thanksgiving, and the mystery of God's presence makes for a profound reflection on the meaning of Christmas. It combines the current reign of Christ with his promise that he will come again. This rich vein of theology and faith is perhaps why Abraham Doerksen preached on it another thirty-four times during Advent.

Luke 21:25-30 was an Advent text that Doerksen only used three times. It uses visionary language, speaking of the Second Coming of Christ as the Son of Man coming in the clouds. More frequent was Doerksen's use of Revelation 22:12-20, which includes an announcement that Jesus is coming again. It also includes a present call to action and faith, inviting anyone who will listen to "come" on behalf of the Spirit and the Bride's invitation.

Doerksen used one Old Testament text, Isaiah 64:1, quite frequently during Advent to call on God to "rend the heavens and come down." This can be interpreted in an immanent sense in that Jesus as God's Son was born on earth. It can also be interpreted eschatologically. God will continue to shake the heavens, as God promises in **Luke 21**.

In conclusion, Bishop Doerksen used the **lectionary** on a selective basis to emphasize the first and second coming of Christ. **Philippians 4** was used most often, thirty-five times, while Isaiah 64:1 was cited nineteen times and Revelation 22 eleven times.

D. David M. Stoesz' Use of Advent Texts

David M. Stoesz was different from Abraham Doerksen in the sense that he limited himself to the use of **lectionary** passages of Scripture for Advent (Tables 3:4; 3:5). One of the texts used was from the 26th Sunday of Trinity while the other one was normally used on the third day of Christmas. The other three texts were assigned for the first, second, and fourth Sundays of Advent.

David Stoesz began his Advent sermons with the Epistle lectionary text for the first Sunday, **Romans 13:11-14**. Paul is full of anticipation of the second coming of Christ in this passage. He exhorts believers to “wake up from sleep, put on the armour of light, and live honourably during the day” because this is the time that one can lay aside the works of darkness and make no “provisions for the flesh.” David Stoesz is only one of two ministers who used this text, the other being John Warkentin, a General Conference minister in various Mennonite Churches in southwestern Manitoba.⁵ Stoesz preached eight times on this text.

David Stoesz turned to **Matthew 25:31-46** for his second series of sermons during Advent. A **lectionary** text for Trinity Sunday 25, Jesus in this passage promises to divide the sheep and goats when he comes again. He suggests that his followers demonstrate their love of God when they welcome the least of those among them. Stoesz preached fourteen times on this text.

Stoesz turned to **John 1:6-14** for his third year of Advent sermons. A **lectionary** text for the third day of Christmas, this text speaks about the fact that John the Baptist was not the Messiah, that Jesus was born as part of humanity and came in glory, and that those who believed in him became “children of God.” The realized eschatology of this passage of Scripture is palpable and was used twenty-three times by Stoesz. Believers can be rest assured that they are part of the kingdom of God because they have been accepted as born-again believers in this spiritual family.

The fourth year of Stoesz' Advent ministry featured yet another Gospel text, **Luke 21:25-27**. Stoesz returned to the eschatological nature of God's kingdom with his use of this passage of Scripture. Jesus tells his audience that they will “faint from fear” at what is about to occur. As iterated in the **Romans** passage, believers are to “stand up and raise their heads” because their redemption is drawing near. The Lord will come in power and glory. To be noted is the fact that Jesus speaks about the destruction of Jerusalem just prior to these verses, in Matthew 21:20-24. Stoesz preached fourteen times on **Luke 21**.

Stoesz turned to yet another Gospel text for Advent in his fifth year of ministry, **John 1:19-28**. A gospel lesson for Advent 4, John speaks in this passage of the ministry of John the Baptist. John reiterates the fact noted in John 1:7-8 that he is not the Messiah, that he is a “messenger making straight the way of the Lord,” and that he is baptising with water while the Messiah will baptize with the Holy

Spirit. This passage alludes to the fulfillment of Old Testament Scriptures along with the fact that John is a witness to Jesus' Messianic destiny. It continues the realized eschatology of the first part of the chapter, in which John testifies to the fact that Jesus is the light of the world.

In summary, there is a balance in Stoesz' sermons between the realized eschatology of the current kingdom and anticipation of the next one. Stoesz preached twenty-eight times on **Matthew 25** and **Luke 21**, which have to do with the Second Coming, and twenty-six times on **John 1:6-14** and **John 1:19-28**, which emphasize the fulfillment of prophecies. **Romans 13:11-14**, preached eight times, splits the difference between these two themes by emphasizing the fact that one is saved in both a present and future sense.

E. Cornelius G. Stoesz' Use of Advent Texts

Cornelius Stoesz' use of Advent texts is interesting for a number of reasons. Like Abraham Doerksen, Stoesz cites three Isaiah passages of Scripture in his explanation of the birth of Jesus. Two are from the lectionary, **Isaiah 9:6-7** and **Isaiah 60:1-4**, while one, Isaiah 40:6-8, is of his own choosing. Stoesz also resembles Doerksen in that he settled on one passage of Scripture that he used extensively during the Advent season. While Doerksen cited a lectionary text, **Philippians 4:4-7**, Stoesz chose a Gospel text, Luke 12:35-36, that refers to the coming of the Bridegroom, the importance of "being dressed for action," and to opening the door to Jesus when he knocks. These statements reinforce themes evident in **Matthew 25:1-13**, **Romans 13:11-14**, Revelation 3:20, and Revelation 22:10-22.

Stoesz supplemented his use of Luke 12 with two lectionary texts, **Matthew 21:1-9** and **Philippians 4:4-7**. Stoesz is one of four ministers who spoke during Advent about the entrance of Jesus into Jerusalem one week before his death, preaching on it four times. He preached ten times on the Philippians passage.

Stoesz used Psalms 56:11 for his first year of Advent preaching before switching to **Matthew 21:1-9** for his second year of preaching. Psalm 56:11 (verse 10 in the English Bible) speaks about praising God' Word. **Matthew 21**, in turn, recounts the story of the people blessing Jesus as he enters Jerusalem on a donkey. Stoesz only wrote one sermon on Matthew 21 and used it four times for Palm Sunday and four times for Advent. Stoesz preached four times in a row on Matthew 21 during Advent of 1938 (Table 3:7).

Stoesz settled on Luke 12:35-36 for his third year of preaching during Advent. He would go on to use this text twenty-three times during the course of his ministry. Luke speaks about salvation in terms of answering Jesus' knock on the door, of having one's lamps lit, of being ready for action, and of waiting for the Bridegroom's return. All of these themes have been emphasized in the Scripture passages being

studied. Revelation 3 uses the metaphor of Jesus knocking on the door of our hearts. **Romans 13** exhorts believers to be ready for Christ's return, **Matthew 25** recounts the story of ten virgins who light their lamps in anticipation of the coming of the Bridegroom, and **John 1** speaks about Jesus as the light of the world.

Stoesz supplemented these passages of Scripture with prophecies from Isaiah. Just before the beginning of Advent, Stoesz preached on Isaiah 40:6-8, which is quoted as part of John the Baptist's message about making the way of the Lord straight in the wilderness. Stoesz also used the Epiphany text, **Isaiah 60:1-4**, which speaks of the Lord coming in glory as the light of the world. Stoesz quoted **Isaiah 9:6-7**, normally used on the second day of Christmas, to highlight the Old Testament's prophecy about a child being born as the Prince of Peace. This echoes Abraham Doerksen's use of Isaiah 64 to speak about the Lord rending open the heavens in order to appear on earth.

In summary, C. G. Stoesz chose a personal text, Luke 12:35-36, to preach on most often during Advent. The themes of waiting, knocking, anticipation, and opening the door to the Bridegroom featured in this passage of Scripture are similar to **lectionary** and personal texts used by other ministers. Stoesz supplemented his frequent use of this text with verses from another Gospel, **Matthew 21**, from an Epistle, **Philippians 4**, and three passages of Scripture from the book of Isaiah.

Conclusion

This chapter has highlighted ministers' complementary use of biblical texts to emphasize the first and second coming of Christ. Both of these themes are evident in **Matthew 25**, **Romans 13**, **Philippians 4**, and Revelation 3:20. Believers are encouraged to live as though their redemption has arrived, to be prepared and ready for action, to rejoice in the Spirit as they live sanctified lives, and to wait in anticipation of the Second Coming as they open their hearts to Jesus in the existential here and now. Ministers used seven biblical passages to preach on the Second Coming of Christ and eleven Scripture texts to speak about the established kingdom of God. These twenty-two biblical passages were preached on a total of three hundred and ten times, representing 9.1 per cent of all preaching assignments (Table 2:1).

The individual ministers highlighted chose their own unique approach to Advent preaching. Isaiah 64:1, **Philippians 4:4-7**, and Revelation 22 were Abraham Doerksen's favourite texts, preached a total of sixty-five times, while David M. Stoesz used **Matthew 25**, **Luke 21**, and **John 1** a total of fifty-one times. Cornelius G. Stoesz, in turn, focussed on Luke 12 and **Philippians 4** for Advent, preaching on these two texts a total of thirty-three times.

Table 3:1: Three Ministers' Use of Advent Texts⁶

Sundays	L. Lectionary	Personal Texts	Common Texts	Abraham Doerksen	D. M. Stoesz	C. G. Stoesz	Other Ministers
<u>Trinity 25:</u>	1 Thess. 4:13-18						2
	Matthew 24:15-28						3
		Isaiah 40:6-8				2	
<u>Trinity 26:</u>	Matthew 25:31-46				14		
<u>Trinity 27:</u>	2 Corinthians 5:1-10						10
	Matthew 25:1-13						1
<u>Advent One:</u>	Romans 13:11-14				8		1
	Matthew 21:1-9					4	25
			<u>Matthew 3:1-6</u>				5
		Luke 12:35-36				23	
			<u>Revelation 3:20</u>				13
		Revelation 11:10		3			
		Revelation 22:12-20		11			2
<u>Advent Two:</u>	Luke 21:25-36			3	14		
		Isaiah 64:1		19			
<u>Advent Three:</u>	Malachi 3:1			1			
	Matthew 11:2-10						53
<u>Advent Four:</u>	Philippians 4:4-7			35		10	2
	John 1:19-28				3		34
			<u>1 Kings 18:21</u>	1			
		Ephes. 1:3-6					6
<u>Christmas 2:</u>	Isaiah 9:6-7					1	
<u>Christmas 3:</u>	John 1:6-14				23		4
<u>Epiphany:</u>	Isaiah 60:1-4					1	
Totals:				73	62	41	161

Table 3:2: Abraham Doerksen's Advent Texts⁷

bold text: corresponds to scriptures cited in *Anweisung der Lieder*

Underlined text: corresponds to worship schedules of other ministers

1st Sunday of Advent:

1894 Dec. 2, Reinland; Rev. 11, 10.
 1895 Dec. 1, Hoffnungs; **Phil. 4, 4-7.**
 1896 Nov. 29, Sommerfeld; **Phil. 4, 4-7.**
 1897 Nov. 28, Schoenthal; **Phil. 4,4-7.**
 1898 Nov. 27, Grossweide; **Phil. 4, 4-7.**
 1899 Dec. 3, Sommerfeld; **Phil. 4, 4-7.**
 1900 Dec. 2, Sommerfeld; **Phil. 4, 4-7.**
 1901 Dec. 1, Schoenthal; Is. 64, 1.
 1902 Nov. 30, Rudnerweide; Is. 64, 1.
 1903 Nov. 29, Hoffnungs; **Phil. 4, 4-7.**
 1905 Dec. 3, Sommerfeld; text illegible.
 1906 Dec. 2, Reinland; Is. 64, 1.
 1911 Dec. 3, Reinland; **Phil. 4, 4-7.**
 1913 Nov. 30, Sommerfeld; **Phil. 4, 4-7.**
 1914 Nov. 29, Sommerfeld; **Phil. 4, 4-7.**
 1905 Dec. 17, Reinland; **Phil. 4, 4-7.**
 1906 Dec. 16, Sommerfeld; Is. 64, 1.
 1910 Dec. 11, Sommerfeld; **Phil. 4, 4-7.**
 1911 Dec. 17, Sommerfeld; **Philip. 4, 4-7.**
 1912 Dec. 15, Sommerfeld; **Luke 21, 25-28.**
 1913 Dec. 14, Blumenhof; **Phil. 4, 4-7.**
 1914 Dec. 13, Rudnerweide; Rev. 22, 12.
 1915 Dec. 12, Sommerfeld; Rev. 22, 12-20.
 1916 Dec. 17, Sommerfeld; Is. 64, 1.
 1917 Dec. 16, Sommerfeld; Ps. 18, verse illegible.
 1918 Dec. 15, Silberfeld; **Phil. 4, 4-7.**
 1919 Dec. 14, Sommerfeld; **Mal. 3, 1.**
 1921 Dec. 11, Sommerfeld; Rev. 22, 12-20.
 1922 Dec. 17, Agua Nueva, Mexico; 1 John 4, 19.
 1915 Nov. 28, Sommerfeld; **Phil. 4, 4-7.**
 1916 Dec. 3, Rudnerweide; **Phil. 4, 4-7.**
 1918 Dec.1, Sommerfeld; Jer. 17, 14.
 1920 Nov. 28, Sommerfeld; Is. 64, 1.
 1921 Nov. 27, Altona; Ps. 50, verse illegible.
 1922 Dec. 3, Altona (farewell); Rev. 22, 12.

2nd Sunday of Advent:

1894 Dec. 9, Rudnerweide; Luke 18:7-8
 1896 Dec. 6, Schoenthal; **Phil. 4, 4-7.**
 1900 Dec. 9, Grossw; Ps. 50, verse illegible.
 1901 Dec. 8, Hoffnungsfeld; Is. 64, 1.
 1902 Dec. 7, Schoenthal; Luke 2, 1-14.
 1903 Dec. 6, Rudnerweide; **Phil. 4, 4-7,**

1904 Dec. 4, Hoffnungsfeld; Is. 64, 1.
 1905 Dec. 3, Sommerfeld.
 1906 Dec. 9, Schoenthal; Is. 64, 1.
 1910 Dec. 4, Sommerfeld; Is. 64, 1.
 1911 Dec. 10, Schoenthal; **Phil. 4, 4-7.**
 1912 Dec. 8, Schoenthal; **Phil. 4, 4-7.**
 1914 Dec. 6, Rudnerweide; **Phil. 4, 4-7.**
 1915 Dec. 5, Sommer; **Luke 21, 25-30.**
 1916 Dec. 10, Schoenthal; Is. 64, 1.
 1917 Dec. 9, Reinland; Is. 64, 1.
 1918 Dec. 8, Sommerfeld; **Phil. 4, 4-7.**
 1919 Dec. 7, Sommer; Rev. 22, 12-20.
 1920 Dec. 5, Altona; Is. 64, 1.

3rd Sunday of Advent:

1894 Dec. 16, Schoenthal; John 10,12-16.
 1895 Dec. 15, Rudnerweide; **Phil. 4, 4-7.**
 1896 Dec. 13, Sommer; **Luke 21, 25-27.**
 1897 Dec. 11, Sparau; **Phil. 4, 4-7.**
 1899 Dec. 17, Reinland; **Phil. 4, 4-7.**
 1900 Dec. 16, Hoffnungsfeld; Is. 64, 1.
 1901 Dec. 15, Sommerfeld; **Phil. 4, 4-7.**
 1902 Dec. 14, Reinland; Is. 64, 1.
 Reinland; Is. 64, 1.

4th Sunday of Advent:

1894 Dec. 23, Sommerfeld; 1 Kings 18, 21.
 1895 Dec. 22, Sommerfeld; **Phil. 4, 4-7.**
 1896 Dec. 20, Schoenthal; Rev. 11, 10.
 1897 Dec. 19, Sommerfeld; **Philip. 4, 4-7.**
 1898 Dec. 18, Sommerfeld; Luke 18, B.
 1902 Dec. 21, Hoffnungsfeld; text illegible.
 1903 Dec. 20, Schoenthal; **Phil. 4, 4-7.**
 1904 Dec. 17, Sommerfeld; Is. 64, 1.
 1905 Dec. 24, Rudnerweide; **Phil. 4, 4-7,**
 1906 Dec. 23, Sommerfeld; Rev. 22, 20.
 1911 Dec. 24, Sparau; **Philip. 4, 4-7.**
 1914 Dec. 20, Silberfeld; Rev. 22, 12.
 1915 Dec. 19, Silberfeld; **Phil. 4, 4-7.**
 1917 Dec. 23, Silberfeld; Is. 64, 1.
 1918 Dec. 22, Schoenthal; Rev. 22, 12 & 20.
 1919 Dec. 21, Rudnerweide; Rev. 22, 12-20.
 1920 Dec. 19, Sommerfeld; **Phil. 4, 4-7.**
 1921 Dec. 18, Silberfeld; Rev. 22, 12-20.
 1922 Dec. 24, Agua Nueva, Mexico; Rev. 22, 12

Table 3:3: Chronological Table of A. Doerksen's Sermons:1894-1900

	1894	1895	1896	1897	1898	1899	1900
Trinity 3	1.Matt. 9:13	1.Eph. 6:16-19	4.Hebr. 4:9				5.Daniel 9:20
Trinity 4		2.Eph. 6:16-19	5.Hebr. 4:9			5.Matt. 18:3	
Trinity 5	1.Heb. 4:9	3.Eph. 6:16-19	6.Hebr. 4:9			3.Ps. 72:12	2.John 3:3
Trinity 6	1.1 Ptr 1:18-19		4.Matt. 18:3		4.1 John 1:7		6.Eph. 6:16-19
Trinity 7	2.1 Ptr 1:18-19	6.1 Ptr 1:18-19		1.Ps. 73:23-24			7.Eph. 6:16-19
Trinity 8	3.1 Ptr 1:18-19	1.Psalm 50:1	4.Eph. 6:16				
Trinity 9	4.1 Ptr 1:18-19	2.Psalm 50:1		2.Ps. 73:23-24	4.Luke 18:8	3.Daniel 9:20	8.Eph. 6:16-19
Trinity 10	5.1 Ptr 1:18-19	3.Psalm 50:1	5.Psalm 50:1	3.Ps. 73:23-24			
Trinity 11		2.Matt. 18:3	5.Eph. 6:16			4.Daniel 9:20	9.Eph. 6:16-19
Trinity 12		3.Matt. 9:13	6.Psalm 50:1	4.Ps. 73:23-24	1.Ps. 72:12	6.Matt. 18:3	
Trinity 13	1.Rev. 11:10	4.Matt. 9:13	7.1 Ptr 1:18		5.1 John 1:7		7.Heb. 4:9
Trinity 14	2.Heb. 4:9	1.Matt. 3:8			6.1 John 1:7		
Trinity 15	3.Heb. 4:9	3.Matt. 18:3		1.John 3:3		6.1 Kg 18:21	
Trinity 16	1.Luke 18:7-8	5. Matt. 9:13	4.Phil. 4:4-7		2.Ps. 72:12		8.Ps. 73:23-24
Trinity 17	2.Luke 18:7-8		7.Psalm 50:1			7.Luke 18:8	
Trinity 18							
C.Thanksg.	1.Jer. 5:22-24	2.Jer. 5:22-24	3.Jer. 5:22	4.Jer. 5:22-24	5.Jer. 5:22-24	-	1. Micah 6:3-5
Trinity 19	1.1 Ptr 1:22-25		2.1 Ptr 1:22		4.1 Ptr 1:22	5.1 Ptr 1:22	6.1 Ptr 1:22-25
Trinity 20	communion	communion	communion	communion	communion	communion	communion
Trinity 21		1.Daniel 9:20		1.Col. 1:10-12	3.Col. 1:10	4.Col. 1:10	6.Col. 1:10-12
Trinity 22	1.Jn 10:12-16			6.Matt. 9:13	7.1 John 1:7	10.Ps. 50:1	
Trinity 23		4.1 Kings 18:21			5.Luke 18:8		
Trinity 24	2.Matt. 9:13	5.1 Kings 18:21	2.Daniel 9:20	8.1 Ptr 1:18-19		8.Luke 18:8	11.Psalm 50:1
Trinity 25		4.Psalm 50:1	8.Psalm 50:1	5.Ps. 73:23-24		7.Ps. 73:23	
Trinity 26							
Trinity 27							
Advent 1	2.Rev. 11:10	1.Phil. 4:4-7	5.Phil. 4:4-7	7.Phil. 4:4-7	10.Phil. 4:4-7	11.Phil. 4:4-7	13.Phil. 4:4-7
Advent 2	3.Luke 18:7-8		6.Phil. 4:4-7	9.Psalm 50:1			12.Ps. 50:1
Advent 3	2.Jn 10:12-16	2.Phil. 4:4-7	1.Lke 21:25	8.Phil. 4:4-7		12.Phil. 4:4-7	1.Isaiah 64:1
Advent 4	1.1 Kgs 18:21	3.Phil. 4:4-7	3.Rev. 11:10	9.Phil. 4:4-7	6.Luke 18:8		
Christmas	1.Luk 2:10-14	2.Lke 2:10-14	4.Luke 2:10			7.Luke 2:10	9.Luke 2:10-14
Christ. 2		3.Lke 2:10-14		5.Lke 2:10-14	6.Lke 2:10-14	8.Lke 2:10	
Christ. 3							
1 Xmas S.	1.Heb. 3:12-14	2.Heb. 3:12-14		6.Ps. 73:23-24			
N. Y. Eve							

Table 3:4: David M. Stoesz' Advent Texts

bold text: corresponds to scriptures cited in *Anweisung der Lieder*

Underlined text: corresponds to worship schedules of other ministers

First Sunday of Advent

1914, Nov. 29 Rudnerweide **John 1:6-14**
 1915, Nov. 28 Grossweide **John 1:6-14**
 1918, Dec. 1 Schoenthal **John 1:6-14**
 1919, Nov. 30 Amsterdam **John 1:6-14**
 1921, Nov. 27 Rosenfeld **Matt. 25:31-46**
 1925, Nov. 29 Reinland **John 1:6-14**
 1926, Nov. 28 Reinland **Matt. 25:31-46**
 1927, Nov. 27 Altona **John 1:6-14**
 1928, Dec. 2 Waldheim **Rom. 13:11-14**
 1929, Dec. 1 Reinland **Rom. 13:11-14**
 1930 Nov.30 Rudnerweide **Rom. 13:11-14**
 1931, Nov. 29 Reinland **John 1:6-14**
 1932, Nov. 27 Altona **Luke 21:25-27**
 1933, Dec. 3 Rudnerweide **Rom. 13:11-14**

Second Sunday of Advent

1912, Dec. 8 Sommerfeld **Rom. 13:11-14**
 1913, Dec. 9 Sommerfeld **Matt. 25:31-46**
 1914, Dec. 6 Sparau **John 1:6-14**
 1916, Dec. 10 Sommerfeld **John 1:6-14**
 1917, Dec. 9 Schoenthal **John 1:6-14**
 1918, Dec. 8 Amsterdam **Luke 21:25-27**
 1920, Dec. 5 Grossweide **Luke 21:25-27**
 1921, Dec. 4 Grossweide **Matt. 25:31-46**
 1922, Dec. 10 Halbstadt **John 1:6-14**
 1923, Dec. 9 Sommerfeld **John 1:6-14**
 1924, Dec. 7 Altona **Matt. 25:31-46**
 1925, Dec. 6 Waldheim **John 1:6-14**
 1926, Dec. 5 Rudnerweide **John 1:6-14**
 1927, Dec. 4 Schoenthal **Luke 21:25-27**
 1930, Dec. 7 Rudnerweide **Luke 21:25-27**
 1932, Dec. 4 Rudnerweide **John 1:6-14**
 1933, Dec. 10 Reinland **Luke 21:25-27**

Third Sunday of Advent

1912, Dec. 15 Reinland **Rom. 13:11-14**
 1914, Dec. 13 Sommerfeld **John 1:6-14**
 1918, Dec. 15 Sommerfeld **John 1:6-14**
 1919, Dec. 14 Plum Coulee **Luke 21:25-27**
 1920, Dec. 12 Schoenthal **Matt. 25:31-46**
 1921, Dec. 11 Schoenthal **Luke 21:25-27**
 1922, Dec. 17 Halbstadt **Luke 21:25-27**
 1924, Dec. 14 Altona **Matt. 25:31-46**
 1925, Dec. 13 Reinland **Luke 21:25-27**
 1926, Dec. 12 Reinland **John 1:6-14**
 1927, Dec. 11 Rudnerweide **Luke 21:25-27**
 1929, Dec. 15 Rudnerweide **John 1:6-14**
 1930, Dec. 14 Reinland **Matt. 25:31-46**
 1932, Dec. 11 Rudnerweide **John 1:19-28**

Fourth Sunday of Advent

1913, Dec. 21 Reinland **Matt. 25:31-46**
 1915, Dec. 19 Schoenthal **Luke 21:25-27**
 1916, Dec. 24 Schoenthal **Matt. 25:31-46**
 1917, Dec. 23 Sommerfeld **John 1:19-28**
 1918, Dec. 22 Rudnerweide **John 1:6-14**
 1919, Dec. 21 Plum Coulee **Luke 21:25-27**
 1920, Dec. 19 Herbert, Sk. **John 1:6-14**
 1922, Dec. 24 Halbstadt **Rom. 13:11-14**
 1923, Dec. 23 Reinland **Luke 21:25-27**
 1924, Dec. 21 Rosenbach **Matt. 25:31-46**
 1927, Dec. 18 Reinland **John 1:19-28**
 1928, Dec. 23 Reinland **John 1:6-14**
 1929, Dec. 22 Rudnerweide **Matt. 25:31-46**
 1930, Dec. 21 Plum Coulee **Matt. 25:31-46**
 1931, Dec. 20 Rudnerweide **Matt. 25:31-46**
 1932, Dec. 18 Rudnerweide **Rom. 13:11-14**
 1933, Dec. 24 Neuhorst **John 1:6-14**

Table 3:5: Chronological Table of Rev. David M. Stoesz' Sermons: 1912-1918

	1912	1913	1914	1915	1916	1917	1918
Trinity 4		1.Sir. 51:12-13			1. Ps. 34:19-20		8. John 14:6
Trinity 5		3.Jn 1:12-13	5. Psalm 88:4	4. Matt. 9:9-13		10. Psalm 88:4	9. John 14:6
Trinity 6		1. Lke 15:8-10	8.John 1:12-13	5. Matt. 9:9-13	11.John 1:12-13		1. 1 Cor. 15:1-4
Trinity 7							1. Luke 5:8, 9
Trinity 8		1. Jn 16:23-27		9.John 1:12-13		12. Matt. 9:9-13	
Trinity 9		1. Psalm 88:4		6. Matt. 9:9-13	4 John 16:23-27	12.John 1:12-13	
Trinity 10		4.Jn 1:12-13	2.Matt. 20:1-16	4.Luke 7:11-17	1. Luke 7:2	13. Matt. 9:9-13	13.John 1:12-13
Trinity 11		2. Psalm 88:4	2. Matt. 9:9-13	2.Mat.18:23-35	2. Luke 7:2	4.Gal. 5:25, 6:1	7.Gal. 5:25, 6:1
Trinity 12			1.Gal. 5:25, 6:1				11. Psalm 88:4
Trinity 13		2. Jn 16:23-27	3. Matt. 9:9-13	7. Matt. 9:9-13	3. Luke 7:2	5.Gal. 5:25, 6:1	4. Col. 2:7-10
Trinity 14		3. Psalm 88:4	1.Luke 7:11-17				8.Gal. 5:25, 6:1
Trinity 15			6. Psalm 88:4	2.Gal. 5:25, 6:1	<u>11. Matt. 9:9-13</u>	6.Gal. 5:25, 6:1	
Trinity 16				1. Col. 2:7-10			
Trinity 17		2. Sir. 51:12-13		5.Luke 7:11-17		7. Luke 7:11-17	8. Luke 7:11-17
Trinity 18		5. Jn 1:12-13	1.Acts 10:34-35	8. Matt. 9:9-13	6. Luke 7:11-17	<u>14. Matt. 9:9-13</u>	12. Psalm 88:4
C. Thanks.		<u>1. Jer. 5:22-24</u>			<u>2. Jer. 5:22-24</u>	<u>3. Jer. 5:22-24</u>	<u>4. Jer. 5:22-24</u>
Trinity 20		<u>2. 1 Cor. 11:28</u>	<u>3. 1 Cor. 11:28</u>	1. John 3:20	<u>5. 1 Cor. 11:28</u>	4. John 3:20	<u>6. 1 Cor. 11:28</u>
Trinity 21		Communion	Communion	Communion	Communion	Communion	Communion
Trinity 22		1. Col. 3:12-18	3. 1 Peter 2:24	5. 1 Peter 2:24	7. 1 Peter 2:24	9. 1 Peter 2:24	11. 1 Peter 2:24
Trinity 23	<u>1. Psalm 51:12</u>		2. Lke 7:11-17		2. Col. 2:7-10		9.Gal. 5:25, 6:1
Trinity 24		4. Psalm 88:4	3. Lke 7:11-17	1. Heb. 12:14	3. Col. 2:7-10	7. John 14:6	10.Gal. 5:25, 6:1
Trinity 25		6.Jn 1:12-13	3. Jn 16:23-27				5. Col. 2:7-10
Trinity 26				<u>9. Matt. 9:9-13</u>	4. Luke 7:2		6. Luke 7:2
Trinity 27					5. Luke 7:2		
Advent 1			1. John 1:6-14	4. John 1:6-14			6. John 1:6-14
Advent 2	1. Rom. 13:11	1. Mat.25:31-46	2. John 1:6-14		5. John 1:6-14	1. John 1:6-14	2. Luke 21:25-27
Advent 3	2. Rom. 13:11		3. John 1:6-14				7. John 1:6-14
Advent 4		2.Mat.25:31-46		1. Lke 21:25-27	3. Mat. 25:31-46	1. John 1:19-28	8. John 1:6-14
Christmas				4.Luke 2:14	1. Luke 2:10-11		3. Luke 2:10-11
Christ.2	1. Luke 2:14	2.Luke 2:14	3.Luke 2:14	5.Luke 2:14		2. Luke 2:10-11	4. Luke 2:10-11
Christ.							
1Sunday		<u>1. 2 Cor. 5:20</u>			<u>2. 2 Cor. 5:20</u>		<u>1. Heb. 3:12-14</u>
N. Year E.							

Table 3:6: Cornelius G. Stoesz' Advent Texts

Bold text: corresponds to scriptures cited in *Anweisung der Lieder*

Underlined text: corresponds to worship schedules of other ministers

First Sunday of Advent

1938, Nov.27 Neuberghthal **Matt. 21:1-10**
 1939, Dec. 3 Rosenbach Luke 12:35-36
 1940, Dec. 1 Osterwick Luke 12:35-36
 1941, Nov.30 Eigenhof Luke 12:35-36
 1942, Nov. 29 Winkler Luke 19:10
 1944, Dec. 3 Austen Luke 12:35-36
 1945, Dec. 2 Osterwick Luke 12:35-36
 1946, Dec.1 Eigenhof Luke 12:25-36
 1948, Nov. 28 Winkler Luke 12:35-36
 1949, Nov. 27 Glencross Luke 12:35-36
 1953, Nov.29 Plum Coulee Luke 12:35-36

Second Sunday of Advent

1937, Dec. 5 Bergfeld Psalm 56:11
 1938, Dec. 4 Osterwick **Matt. 21:1-10**
 1939, Dec. 10 Bergfeld Luke 12:35-36
 1940, Dec.8 Glencross Luke 12:35-36
 1941, Dec. 7 Langevine **Isaiah 60:1-4**
 1942, Dec. 6 Reinland Luke 12:35-36
 1943, Dec.5 Plum Coulee Luke 12:35-36
 1944, Dec.10 Eigenhof Luke 12:35-36
 1948, Dec. 5 Rosefarm Luke 12:35-36
 1949, Dec. 4 Rosefarm Luke 12:35-36
 1951, Dec. 9 Plum Coulee Luke 12:35-36

Third Sunday of Advent

1938, Dec. 11 Rosenbach **Matt. 21:1-10**
 1941, Dec. 14 Rosenbach **Phil. 4:4-7**
 1942, Dec.13 Plum Coulee Luke 12:35-36
 1943, Dec.12 Eigenhof **Phil.4:4-7**
 1946, Dec. 15 Glencross **Phil. 4:47**
 1947, Dec. 14 Bergfeld Luke 12:35-36
 1951, Dec.16 Eigenhof Luke 12:35-36
 1953, Dec. 13 Winkler Luke 12:35-36

Fourth Sunday of Advent

1937, Dec. 19 Scheinfeld Psalm 56:11
 1938, Dec. 18 Glencross **Mat. 21:1-10**
 1940, Dec. 22 Plum Coulee **Phil. 4:4-7**
 1941, Dec.21 Bergfeld **Phil. 4:4-7**
 1943, Dec. 19 Reinland **Phil. 4:4-7**
 1945, Dec. 23 Glencross **Phil. 4:4-7**
 1947, Dec. 21 Winkler **Phil. 4:4-7**
 1948, Dec. 19 Eigenhof **Phil. 4:4-7**
 1953, Dec. 20 Eigenhof **Phil. 4:4-7**
 1954, Dec. 19 Bergfeld **Isaiah 9:6-7**

Table 3:7: Chronological Table of Rev. C. G. Stoesz' Sermons: 1937-1943

	1937	1938	1939	1940	1941	1942	1943
Trinity 5	3. <u>Psalm 51:12</u>		1. <u>Luke 5:1-12</u>	6. <u>Lk 5:1-12</u>	7. <u>Lk 16:19-end</u>	8. <u>Luke 5:1-12</u>	11. <u>Matt.7:15-23</u>
Trinity 6	4. <u>Psalm 51:12</u>	1. <u>Matt. 7:15-23</u>	2. <u>Luke 5:1-12</u>			1. <u>Matt. 7:12-17</u>	12. <u>Matt.7:15-23</u>
Trinity 7	5. <u>Psalm 51:12</u>	2. <u>Matt. 7:15-23</u>	4. <u>Matt. 7:15-23</u>	6. <u>Matt. 7:15-23</u>		9. <u>Matt. 7:15-23</u>	
Trinity 8	6. <u>Psalm 51:12</u>	3. <u>Matt. 7:15-23</u>	5. <u>Matt. 7:15-23</u>			10. <u>Matt 7:15-23</u>	13. <u>Romans2:4-5</u>
Trinity 9	7. <u>Psalm 51:12</u>			7. <u>Matt. 7:15-23</u>			13. <u>Matt.7:15-23</u>
Trinity 10	1. <u>Luke 19:41-48</u>	3. <u>Luke 19:41-48</u>	4. <u>Psalm 56:11</u>	5. <u>Lk 16:19-end</u>	8. <u>Luke 19:41-48</u>	10. <u>Luke19:41-48</u>	
Trinity 11	2. <u>Luke 19:41-48</u>	4. <u>Luke 19:41-48</u>	5. <u>Psalm 56:11</u>			11. <u>Romans 2:4-5</u>	
Trinity 12	8. <u>Psalm 51:12</u>	1. <u>Romans 2:4-5</u>	4. <u>Romans 2:4-5</u>	5. <u>Luke 19:41-48</u>	9. <u>Luke 19:41-48</u>	11. <u>Luke19:41-48</u>	
Trinity 13	9. <u>Psalm 51:12</u>	2. <u>Romans 2:4-5</u>	5. <u>Romans 2:4-5</u>	6. <u>Luke 19:41-48</u>			
Trinity 14		3. <u>Romans 2:4-5</u>	6. <u>Romans 2:4-5</u>	7. <u>Luke 19:41-48</u>		9. <u>Psalm 56:11</u>	14. <u>Matt.7:15-23</u>
Trinity 15	10. <u>Psalm 51:12</u>		7. <u>Romans 2:4-5</u>		3. <u>Mat. 26:69-75</u>	12. <u>Romans 2:4-5</u>	5. <u>Jer. 5:22-24</u>
Trinity 16				8. <u>Romans 2:4-5</u>	8. <u>Psalm 56:11</u>		10. <u>1 Cor. 11:28</u>
Trinity 17	11. <u>Psalm 51:12</u>			9. <u>Romans 2:4-5</u>		10. <u>Psalm 56:11</u>	
Trinity 18				10. <u>Romans 2:4-5</u>			
Trinity 19				6. <u>Psalm 56:11</u>			12. <u>Psalm 56:11</u>
Thanksgiv.	1. <u>Jer. 5:22-24</u>	2. <u>Jer. 5:22-24</u>		3. <u>Jer. 5:22-24</u>	4. <u>Jer. 5:22-24</u>		
Trinity 21	2. <u>1 Cor. 11:28</u>		4. <u>1 Cor. 11:28</u>	6. <u>1 Cor. 11:28</u>	7. <u>1 Cor. 11:28</u>		
Trinity 22	Communion		Communion		Communion	Communion	
Trinity 23	2. <u>1 Peter 2:24</u>	4. <u>1 Peter 2:24</u>	6. <u>1 Peter 2:24</u>	8. <u>1 Peter 2:24</u>	9. <u>1 Peter 2:24</u>	10. <u>1 Peter 2:24</u>	
Trinity 24		4. <u>Matt. 22:15-22</u>	6. <u>Matt. 22:15-22</u>				13. <u>Mat.22:15-22</u>
Trinity 25	1. <u>Matt.22:15-22</u>	5. <u>Matt. 22:15-22</u>	7. <u>Matt. 22:15-22</u>		4. <u>Mat. 26:69-75</u>	11. <u>Mat. 22:15-22</u>	
Trinity 26	2. <u>Matt. 22:15-22</u>	1. <u>Mat. 26:69-75</u>	8. <u>Matt. 22:15-22</u>	7. <u>Psalm 56:11</u>	10. <u>Mat.22:15-22</u>	12. <u>Mat. 22:15-22</u>	
Trinity 27	3. <u>Matt. 22:15-22</u>	2. <u>Mat. 26:69-75</u>	9. <u>Matt. 22:15-22</u>			11. <u>Psalm 56:11</u>	
Advent 1		2. <u>Matt. 21:1-10</u>	1. <u>Luke 12:35-36</u>	3. <u>Luke 12:35-36</u>	5. <u>Luke 12:35-36</u>	4. <u>Luke 19:10</u>	
Advent 2	1. <u>Psalm 56:11</u>	3. <u>Matt. 21:1-10</u>	2. <u>Luke 12:35-36</u>	4. <u>Luke 12:35-36</u>	1. <u>Isaiah 60:1-4</u>	6. <u>Luke 12:35-36</u>	8. <u>Luke 12:35-36</u>
Advent 3		4. <u>Matt. 21:1-10</u>			2. <u>Phil. 4:4-7</u>	7. <u>Luke 12:35-36</u>	4. <u>Phil. 4:4-7</u>
Advent 4	2. <u>Psalm 56:11</u>	5. <u>Matt. 21:1-10</u>		1. <u>Phil. 4:4-7</u>	3. <u>Phil. 4:4-7</u>		5. <u>Phil. 4:4-7</u>
Christmas	1. <u>Luke 2:9-11</u>	3. <u>Luke 2:9-11</u>		5. <u>Lk 2:9-11</u>	7. <u>Luke 2:9-11</u>	9. <u>Luke 2:9-11</u>	10. <u>Luke 2:9-11</u>
Christ. 2	2. <u>Luke 2:9-11</u>		4. <u>Luke 2:9-11</u>	6. <u>Lk 2:9-11</u>	8. <u>Luke 2:9-11</u>		1. <u>Luke 2:12-21</u>
Christ. 3	1. <u>2 Cor. 5:20</u>		4. <u>2 Cor. 5:20</u>		6. <u>2 Cor. 5:20</u>		
1 Sunday							
N. Year E.	2. <u>2 Cor. 5:20</u>	3. <u>2 Cor. 5:20</u>	5. <u>2 Cor. 5:20</u>			1 <u>Moses 32:10</u>	

Table 3:8: Advent Readings of Pre-Reformation Lectionaries⁸
(Similarities to Post-Reformation Advent texts, Table 2:1, marked in **bold**)

Gallican Lectionary Paris 540-604 A.D.	Gregorian Lectionary Gregory the Great 633 A.D.	Mozarabic Lectionary (Isidore) Spain 633 A.D.	Sarum Missal Sarum 1078 A.D.	Roman Lectionary Mediolani 1474 A.D.	
John 1:35-51 Rom 1:1ff. Isaiah 6:1-10	Matt. 21:1-9 Rom.13:11-14	<u>Advent 1</u> Luke 21:25-33	Matt. 3:1-11 Rom.11:25-31 Isaiah 2:1-5, Isaiah 4:2-3	Matt. 21:1-9 Rom. 13:11-14	Luke 21:25-36 Rom. 13:1-14
Matt. 4:15ff. Rom. 8:3ff. Is. 35:1-10	Luke 21:25-33 Rom. 15:4-13	<u>Advent 2</u> Matt. 11:2-10	Matt. 11:2-15 1 Cor. 4:1-5 Isaiah 28:16 Isaiah 19:17-24	Luke 21:25-33 Rom. 15:4-13	Matt. 11:2-10 Rom. 15:4-13
Matt. 11:2ff. Rom.11:25ff Is. 62:10-12	Matt. 11:2-10 1 Cor. 4:1-5	<u>Advent 3</u> John 1:19-27	Matt 21:1-9 Col. 3:4-11 Ezek.36:6-11	Matt 11:2-10 1 Cor. 4:1-5	John 1:19-28 Phil. 4:4-7
Luke 3: 2ff Rom.15:4ff. Isaiah 54:1-5	John 1:19-28 Phil. 4:4-7	<u>Advent 4</u> Luke 3:1-11	Mark 1:1-8 1 Thess.5:14-23 Malachi 3:1-4	John 1:19-28 Phil. 4:4-7	Isaiah 2:2-5 Isaiah 7:10-15 Luke 1:26-38 Isaiah 11:1-5 Luke 1:39-47 Isaiah 19:20-22 Isaiah 40:9-11 Isaiah 45:1-8 Daniel 3:49-51 2 Thess. 2:1-8 Luke 3:1-6 1 Cor. 4:1-5
Matt. 3:1ff. Phil. 4:4ff. Is. 40:1-10		<u>Advent 5</u>	Luke 3:1-18 Phil. 4:4-7 Isaiah 35:1-2		
Matt. 21:1ff. 2 Thess.2:1ff. Is. 11:1-10		<u>Advent 6</u>			

Endnotes

Introduction

- ¹ C. G. Stoesz' logbook along with several sermons can be found in Volume 3275 of the Mennonite Heritage Centre, Winnipeg, Manitoba.
- ² (Altona: D.W. Friesen and Sons, 2001), pp. 69-77.
- ³ Ibid., p. 70.
- ⁴ Table 3 is listed as Table 3:1 in chapter three of Donald Stoesz, *Canadian Prairie Mennonite Ministers' Use of Scripture: 1874-1977* (Victoria: Friesen's Press, 2017).
- ⁵ See, for example, *Gesangbuch: Eine Sammlung geistlicher Lieder zur Allgemeinen Erbauung und zum Lobe Gottes* 7th edition (Elkhart, Indiana: Mennonitischen Verlagshandlung, 1912), pp. ix-xviii.
- ⁶ Donald Stoesz, *Canadian Prairie Mennonite Ministers' Use of Scripture: 1874-1977*, Table 3:4.
- ⁷ Ibid., Table 4:1.
- ⁸ Ibid.
- ⁹ Henry Gerbrandt, *Adventure in Faith* (Altona, Manitoba: D. W. Friesen and Sons, 1970), pp. 95ff.
- ¹⁰ Donald Stoesz, *Canadian Prairie Mennonite Ministers' Use of Scripture: 1874-1977*, Table 3:7.
- ¹¹ *Gesangbuch: Eine Sammlung geistlicher Lieder zur Allgemeinen Erbauung und zum Lobe Gottes*, pp. ix-xviii.
- ¹² Donald Stoesz, *Canadian Prairie Mennonite Ministers' Use of Scripture: 1874-1977*, Tables 4, 5, 6.
- ¹³ Erland Waltner and J. Daryl Charles, *1-2 Peter, Jude* (Waterloo, Ontario: Herald Press, 1999), p. 15.
- ¹⁴ Gordon Kaufman, *Systematic Theology: A Historicist Perspective* (New York: Charles Scribner's Sons, 1968), pp. 220, 486.
- ¹⁵ *Advent Through Pentecost*, Volume 2 (Scottsdale: Herald Press, 2010), p. 19.
- ¹⁶ Translated by Gilbert Fast and Galen Peters (Kitchener: Pandora Press, 2001), p. 8.
- ¹⁷ Donald Stoesz, *Canadian Prairie Mennonite Ministers' Use of Scripture: 1874-1997*, Table 3:4.
- ¹⁸ Ibid., Table 3:8.
- ¹⁹ *The Revised Common Lectionary* (Nashville: Abingdon Press, 1992), p. 120.
- ²⁰ Donald Stoesz, *Canadian Prairie Mennonite Ministers' Use of Scripture: 1874-1997*, Table 7:6, p. 189.
- ²¹ *The Revised Common Lectionary* p. 123.
- ²² Ibid.
- ²³ *Christliche und erbauliche Betrachtungen ueber die Sonn- und Festags-Evangelien des ganzen Jahres* (Edifying Christian Interpretations of the Sunday and Feast Day Gospel Readings of the Year), (Philadelphia: King and Baird, 1860). This book was published with two appendices, entitled *Predigten ueber besonderer Texte sowohl aus dem Alten und Neuen Testamente* (Sermons based on Various Texts from the Old and New Testaments) and *Drei Predigten ueber das Heilige Unser Vater* (Three Sermons on the Lord's Prayer). Cf. William Schroeder, "Jacob Denner's Life and Writings," *Preservings*, No. 15 (December, 1999), pp. 142-143, and Walter H. Hohmann, "The Christian Year," *Mennonite Life*, July 1962, Volume XVII, p. 134-136.
- ²⁴ Peter Bergen, *History of the Sommerfeld Mennonite Church*, pp. 221-227.
- ²⁵ Donald Stoesz, *Canadian Prairie Mennonite Ministers' Use of Scripture: 1874-1997*, Appendix 2, pp. 230-235.
- ²⁶ In addition to his sermons on the Gospel readings in the Lutheran lectionary, Jacob Denner published a series of sermons based on miscellaneous texts, *Predigten ueber besonderer Text Sewol aus dem Alten und Neuen Testaments* (Sermons based on Various Texts from the Old and New Testaments), op. cit. endnote #20. Several of these texts, such as [1 Kings 18:24](#), [Psalm 17:15](#), [Psalm 51:12](#), [Hebrews 11:8](#), [1 John 1:7](#), [Revelation 3:20](#), and [Revelation 20:6](#) are the same ones that Mennonite ministers used (Table 1:7, cf. Table 3:5 in Donald Stoesz, *Canadian Prairie Mennonite Ministers' Use of Scripture: 1874-1997*, pp. 90-93).
- ²⁷ Peter Bergen, *History of the Sommerfeld Mennonite Church*, pp. 4-10, 14, 16, 30, 37, 56-57, 100, 110, 127, 160-161, 174.
- ²⁸ This chart appears as Table 3:6 in Donald Stoesz, *Canadian Prairie Mennonite Ministers' Use of Scripture: 1874-1977*.
- ²⁹ Ibid., Table 3:7.

Chapter One

¹ These percentages are based on the total number of sermon texts and preaching assignments used in common with other ministers (30/294) and on the basis of the **lectionary** (636/2417), see Table 1:1. Personal Scripture passages have been excluded from this number because they are unique to each minister. The Mennonite ministers referred to and the sermon texts they used can be found in Tables 3:5, 3:6, and 3:7 of Donald Stoesz, *Canadian Prairie Mennonite Ministers' Use of Scripture: 1874-1977*.

² Ibid., Table 3:2.

³ The reasons for these Mennonites' move to Mexico are explained in various places, see Frank H. Epp, *Mennonites in Canada: 1920-1940* (Toronto: Macmillan of Canada, 1982), pp. 94-138, Adolf Ens, "Sommerfeld Mennonites at Santa Clara, Mexico," *Church, Family and Village*, ed. by Adolf Ens, Jacob Peters, and Otto Hamm (Winnipeg: Manitoba Mennonite Historical Society, 2001), pp. 181-182.

⁴ See Tables 6:2 and 6:3 of Donald Stoesz, *Canadian Prairie Mennonite Ministers' Use of Scripture: 1874-1977*.

⁵ Scripture passages have been sorted into three categories and labelled accordingly. **Lectionary** texts have been marked in **bold**, texts that are in common with other ministers have been underlined, while personal texts have been left in plain font.

⁶ Peter Bergen, *History of the Sommerfeld Mennonite Church*, p. 83.

⁷ Adolf Ens, "Sommerfeld Mennonites at Santa Clara," p. 184.

⁸ See David M. Stoesz' worship schedule, Table 7:6, *Donald Stoesz, Canadian Prairie Mennonite Ministers' Use of Scripture: 1874-1977*.

⁹ Peter Bergen, *History of the Sommerfeld Mennonite Church*, pp. 69-77.

¹⁰ Ibid., p. 78.

¹¹ Ibid., p. 77.

¹² Adolf Ens, "Sommerfeld Mennonites at Santa Clara," p. 185.

¹³ An explanation of Sommerfelder Ministers' dependence on the Lutheran lectionary is provided in Donald Stoesz, "Historical Origins of the Church Lectionary," *Preservings*, 2013, Issue 33, p. 68.

¹⁴ Donald Stoesz, *Canadian Prairie Mennonite Ministers' Use of Scripture: 1874-1977*, Tables 3:7, 3:8.

¹⁵ Ibid., Table 3:7.

¹⁶ Ibid., Table 6:3.

¹⁷ Ibid., Appendix 1.

¹⁸ Peter Bergen, *History of the Sommerfeld Mennonite Church*, p. 71.

¹⁹ Adolf Enns, "Sommerfeld Mennonite at Santa Clara," p. 186.

²⁰ Donald Stoesz, *Canadian Prairie Mennonite Ministers' Use of Scripture: 1874-1977*, Appendices 4 and 5.

²¹ Adolf Enns, "Sommerfeld Mennonite at Santa Clara," p. 186.

²² Donald Stoesz, *Canadian Prairie Mennonite Ministers' Use of Scripture: 1874-1977*, Table 6:3.

²³ Ibid., Table 3:2.

Chapter Two

¹ Biblical texts used in this section can be found in Tables 3:5, 3:6, and 3:7 in Donald Stoesz, *Canadian Prairie Mennonite Ministers' Use of Scripture: 1874-1977*.

² Ibid., Tables 3:1; 3:2.

³ Ibid., Table 4:1.

Chapter Three

¹ This *Madonna and Child* mosaic, created in 556-69 A.D, can be found in Saint Apollinare Nuovo, Ravenna, Neil MacGregor, *Seeing Salvation* (New Haven: Yale University Press, 2000), p. 35.

² Hughes Oliphant Old, *The Reading and Preaching of the Scriptures in the Worship of the Christian Church, The Medieval Church*, Volume 3 (Grand Rapids, Michigan: William B. Eerdmans, 1999), p. 183.

³ Ibid.

⁴ These sermons can be found in Gregory the Great, *Forty Gospel Homilies*, translated by Dom David Hurst (Kalamazoo, Michigan, 1990).

⁵ See John Warkentin's obituary in *Der Bote*, March 16, 1994, p. 8.

⁶ The discrepancy between the total number of Advent Scripture passages outlined in Table 2:1 (92 plus 218 equals 310) and the numbers included in Table 3:1 (73 plus 62 plus 41 plus 161 equals 337) has to do with some biblical texts used during Advent that were not analysed in chapter four of Donald Stoesz, *Canadian Prairie Mennonite Ministers' Use of Scripture: 1874-1977*. These include 1 Kings 18:21, **Isaiah 9:6-7**, Isaiah 40:6-8, **Isaiah 60:1-4**, Ephesians 1:2-6, Revelation 11:10, and Revelation 22:12-20,

⁷ Table 3:2 is taken from Peter Bergen, *History of the Sommerfeld Mennonite Church*, pp. 69-70. Table 3:3 corresponds to Table 5:2, Table 3:4 to Table 6:3, Table 3:5 to Table 6:2, Table 3:6 to Table 7:6, and Table 3:7 to Table 7:4 in Donald Stoesz, *Canadian Prairie Mennonite Ministers' Use of Scripture: 1874-1977*.

⁸ This information is taken from Hughes Oliphant Old, *The Medieval Church*, Volume 3, pp. 86-87, 101-102, 150, 161, 182, 194, as well as from *Missale romanum Mediolani*, 1474, published by the Catholic Church, Volume 17 (Society of Harrison and Sons, 1899).

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The front cover includes the *title page* of Evangelical Mennonite Missionary Conference minister Cornelius G. Stoesz' written sermon on **Matthew 7:15-23**, with reference to the Epistle **Romans 8:12-17**. This represents the Lutheran Lectionary reading for Trinity Sunday 8. Rev. Stoesz first used this text on July 24, 1938 and would preach another twenty-four times on it from 1938 - 1951. The sermon comprises 38 pages of handwritten Gothic German script. Sommerfelder minister Peter Zacharias and Chortitzer Bishop Peter S. Wiebe also preached on this passage of Scripture.

The list of dates below indicates the number of times (19) that Sommerfelder minister David M. Stoesz preached on Jeremiah 5:22-24 for Canadian Thanksgiving. His father, Chortitzer Bishop David Stoesz, preached sixteen times on the same text, as did Sommerfelder Bishop Abraham Doerksen (seven times) and EMMC minister Cornelius G. Stoesz (eleven times).

1913 Jan 5th Oktober in Blumenthof Woywodsburg
 1916 Jan 1st Oktober in Grosseid Woywodsburg
 1917 Jan 4th Oktober in Grosseid Woywodsburg
 1918 Jan 6th Oktober in Homfeld Woywodsburg
 1919 Jan 5th Oktober in Amsterdam Woywodsburg
 1920 Jan 3rd Oktober in Sommerfeld Woywodsburg
 1921 Jan 2nd Oktober in Sommerfeld Woywodsburg
 1922 Jan 1st Oktober in Rindroweid Woywodsburg
 1923 Jan 4th Oktober in Waldheim Woywodsburg
 1924 Jan 5th Oktober in Halbestadt Woywodsburg
 1925 Jan 2nd Oktober in Rindroweid Woywodsburg
 1926 Jan 3rd Oktober in Reinland Woywodsburg
 1928 Jan 2nd Oktober in Reinland
 1928 Jan 8th Oktober in Rindroweid
 1929 Jan 6th Oktober in Plum Coube
 1930 Jan 5th Oktober in Reinland
 1931 Jan 2nd Oktober in Grosseid
 1932 Jan 2nd Oktober in Sommerfeld
 1933 Jan 1st Oktober in Plum Coube