

# Announcements

- ◆ A warm welcome to all our visitors and guests, friends both old and new. We pray that God has blessed your time among us with His Word and Holy Spirit in this Feast of the Resurrection of our Lord. We cordially invite you to join us this morning for Easter Breakfast following each Divine Service; and we ask that you please sign the guest book at the back of the church.
- ◆ Thanks to Dave & Debbie Smith for hosting and coordinating the Easter Breakfast/Brunch this morning, and to all who support and participate in this special opportunity for Christian fellowship. Please do join us for breakfast or “brunch” (following either of the Services this morning), and consider a donation to offset the cost of the meal: any proceeds above costs will be used for needed kitchen items and/or in support of our food pantry.
- ◆ There will be opportunity to celebrate and revel in the Resurrection of Our Lord Jesus Christ throughout this first week (or octave) of Easter. There will be Divine Service each day: at 6:00 p.m. on Monday, Wednesday, and Friday (the Feast of St. Mark, the Evangelist); and at 9:00 a.m. on Tuesday, Thursday, and Saturday. Alleluia! Christ is risen! He is risen indeed!
- ◆ Emmaus has a new Memorials Committee. Members of the committee are Monica Stuckwisch, Chairman; Annalise Harrison; and Pat Nering. Thanks to those who have served in the past, and to these ladies for their willingness to serve now. If you would like to give a donation in memory of someone, place the money in an envelope along with information concerning the person, as well as you name and address. Such gifts will be acknowledged.
- ◆ The Altar flowers this morning have been provided by Don & Phoebe Pritz to the glory of God, in celebration of their wedding anniversary.
- ◆ Thanks to one and all who have loaned us their Easter flowers this morning, for the adornment of the sanctuary in celebration of the Resurrection. And thanks to our Emmaus Youth for helping to arrange the flowers around the Altar. Those who have provided flowers may pick them up and take them home following the second Service this morning, or leave them to adorn the Lord’s House throughout this First Week of Eastertide.
- ◆ COLLECTIONS FOR 13 APRIL 2014: \$ 2,674.00  
In order to meet our financial obligations and commitments, an average of \$2190 is needed each week.

- ◆ IN THE LORD'S SERVICE THIS EASTER MORNING: (ELDER) Dave Smith & Robert Rhein; (USHERS) Rick Saenz & Nicholai Stuckwisch; (ACOLYTE) Joshua Jordan; (CRUCIFER) Caleb Smith; (ORGANIST) Dcs. Sandra Rhein; (GREETERS) Marilyn Dulmatch & Betty Saenz.
  
- ◆ Rev. D. Richard Stuckwisch, Pastor                      Home Phone: (574) 233 – 0574

## **From the Lutheran Confessions**

*“Article XI. Confession & Absolution: They approve the eleventh article on retaining Absolution in the church. But on confession they add the correction that the regulation ‘Omnis utriusque’ should be observed, that confession should be made annually, and that even though all sins cannot be enumerated, one should diligently try to recall them and to enumerate those one does recall. On this whole issue we shall speak more fully a little later when we explain our whole teaching on penitence. It is well known that we have so explained and extolled the blessing of Absolution and the power of the Keys that many troubled consciences have received consolation from our teaching. They have heard that it is the command of God — yes, the very voice of the Gospel — that we should believe the Absolution and firmly believe that the forgiveness of sins is granted us freely for Christ’s sake, and that we should be sure that by this faith we are truly reconciled to God. This teaching has encouraged many devout minds, and in the beginning brought Luther the highest praise of all good men, since it discloses a sure and firm consolation for the conscience. Previously the whole power of Absolution had been smothered by teachings about works, since the scholastics and monks teach nothing about faith and free forgiveness.*

*“With regard to the time, it is certain that most people in our churches use the Sacraments, Absolution and the Lord’s Supper, many times in a year. Our clergy instruct the people about the worth and fruits of the Sacraments in such a way as to invite them to use the Sacraments often. On this subject our theologians have written many things which our opponents, if they are but honest, will undoubtedly approve and praise. The openly wicked and the despisers of the Sacraments are excommunicated. We do this according to both the Gospel and the ancient canons. But we do not prescribe a set time because not everyone is ready in the same way at the same time. In fact, if everyone rushed in at the same time, the people could not be heard and instructed properly. The ancient canons and the Fathers do not appoint a set time. The canon says only this: ‘If any enter the church of God and are found never to commune, let them be admonished. If they still do not commune, let them come to penitence. If they commune, let them not be permanently expelled. If they do not commune, let*

*them be expelled.” Christ says that those who receive in an unworthy manner receive judgment upon themselves. Therefore our pastors do not force those who are not ready to use the Sacraments.*

*“With regard to the enumeration of sins in confession, we teach men in such a way as not to ensnare their consciences. It is, of course, a good practice to accustom the unlearned to enumerate certain things so that they might be instructed more easily. Now, we are discussing what is necessary according to divine law. Therefore our opponents ought not cite against us the regulation *Omnis utriusque*; we are aware of it. They ought rather show from divine law that the enumeration of sins is necessary to obtain their forgiveness. The whole church throughout Europe knows how consciences have been ensnared by the part of the regulation that requires all sins to be confessed. The text by itself has not done as much damage as what the summists added to it later, including the circumstances of the sins. What labyrinths! What great tortures for the most pious minds! These terrors made no impression on wild and profane men. What tragic spectacles were enacted between the secular and the regular clergy over the question of who was the proper priest, when brothers did not act as brothers in their fight about jurisdiction over confessions!*

*“We hold therefore that the enumeration of sins is not required by divine law. The same viewpoint was approved by Panormitanus and others learned in the canon law. We do not want to impose on our people’s consciences the regulation *Omnis utriusque*, for we judge that it, like other human traditions, is not an act of worship necessary for justification. This regulation commands the impossible, namely, that we make confession of all our sins. It is certain that we neither remember nor understand most of our sins, according to the statement, ‘Who can discern his errors?’ (Ps. 19:12).*

*“Good pastors will know how profitable it is to examine the inexperienced. But we do not want to sanction the torture of the summists, which, in spite of everything, would be more tolerable if they had added one word on faith, which consoles and encourages consciences. Now, on this faith which obtains the forgiveness of sins there is not a syllable in this heap of constitutions, glosses, *summae*, and penitential letters. They say nothing about Christ. They only recite lists of sins. The greater part deals with sins against human traditions, which is the height of vanity. This teaching has driven many devout minds to hopeless despair because they believed that an enumeration of sins was necessary by divine law and yet experienced that it was impossible. In our opponents’ teaching on penitence there are other major faults, and these we shall presently discuss.”*

***(From the Apology of the Augsburg Confession, 1530)***

# ***Walking with Our Savior this Week***

## **EASTER SUNDAY    THE FEAST OF THE RESURRECTION**

Luther's Chorale Communion    6:00 a.m.

• *Easter Breakfast*    7:30 a.m.

Divine Service of Communion    9:00 a.m.

• *Easter Breakfast/Brunch*    10:30 a.m.

## **EASTER MONDAY    EMMAUS NAME DAY (St. Luke 24)**

Divine Service    6:00 p.m.

## **EASTER TUESDAY    Divine Service    9:00 a.m.**

## **EASTER WEDNESDAY    Divine Service    6:00 p.m.**

## **EASTER THURSDAY    Divine Service    9:00 a.m.**

## **EASTER FRIDAY    THE FEAST OF ST. MARK, THE EVANGELIST**

Divine Service    6:00 p.m.

## **EASTER SATURDAY    Divine Service    9:00 a.m.**

## **NEXT SUNDAY    THE OCTAVE OF THE RESURRECTION**

Divine Service of Communion    9:00 a.m.

Coffee & Refreshment Downstairs    10:30 a.m.

Catechesis / Family Bible Class    10:45 a.m.

*You may also want to keep in mind, in your observance of daily prayer at home:*

*The Appointed Readings for next Sunday, the Second Sunday of Easter:  
Acts of the Apostles 5:29–42; 1 Peter 1:3–9; and St. John 20:19–31*