

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. We cordially invite you to join us this morning for coffee and other refreshments downstairs following the Divine Service; and we ask that you please sign the guest book at the back of the church.
- ◆ Pastor Stuckwisch and family are on vacation this week and next, through the 15th of July. Please keep them in your prayers as they travel to and from Nebraska, where they are gathered to celebrate the 50th anniversary of Pastor's parents and the 90th birthday of LaRena's grandmother.
- ◆ Following coffee & refreshments, Pastor Seyboldt will be teaching the Family Bible Class downstairs in the church hall. Parents and children, youth and adults are welcome, as always. Catechesis class for the younger and beginning catechumens meets at the same time. And Dave Smith is teaching a catechesis class for teenagers, and for others who are interested. The middle-grade catechesis class is on break for the summer months.
- ◆ The Altar flowers this morning are provided by the Horner Family to the glory of God, in celebration of Ben & Anna Hart's wedding anniversary.
- ◆ Please note that, as of July, the cost of Altar flowers from our long-time florist will be increasing to \$35.00 (or, with baby's breath, \$45.00).
- ◆ **COLLECTIONS FOR 29 JUNE 2014: \$ 1,610.43**
In order to meet our financial obligations and commitments, an average of \$2240 is needed each week.
- ◆ **IN THE LORD'S SERVICE THIS LORD'S DAY:**
(ELDERS) Eldon Knepp & Robert Rhein; (USHERS) Caleb Smith & Matthew Horner; (ACOLYTE) Lucas Jindra; (ORGANIST) Dcs. Sandra Rhein; (GREETERS) Carrol McCarty & Pat Nering.
- ◆ Rev. D. Richard Stuckwisch, Pastor Home Phone: (574) 233 – 0574

From the Lutheran Confessions

“Article XII. Confession and Satisfaction: Our opponents admit that satisfactions do not contribute to the remission of guilt, though they imagine that they do contribute to the redemption of purgatorial and other punishments. They teach that in the forgiveness of sin God remits the guilt, and yet, because it is fitting for divine righteousness to punish sin, He commutes the eternal punishment to a temporal punishment. They add further that part of this temporal punishment is forgiven by the power of the keys, and the rest must be bought off by satisfactions. We cannot understand which punishments are partly forgiven by the power of the keys, unless they say that part of the punishments of purgatory is forgiven; in that case satisfactions would only be punishments redeeming from purgatory. They say that these satisfactions avail even when they are performed by those who have relapsed into mortal sin, as though those who are in mortal sin could placate the divine displeasure.

“This whole theory is a recent fiction, without authority either in the Scriptures or in the ancient writers of the church. Not ever Peter Lombard speaks this way about satisfactions. The scholastics saw that there were satisfactions in the church, but they did not notice that these public exhibitions had been instituted as an example and to test those who wanted to be accepted into the church; that is, they did not see that this was a discipline, and a secular one at that. Thus they superstitiously imagined that satisfactions were valid not for discipline in the church, but for placating God. And just as elsewhere they often confused the spiritual and the secular improperly, so also in the case of satisfactions. But the gloss on the canons says several times that these observances were instituted for the sake of church discipline.

“Look how our opponents prove these fictions of theirs in the Confutation that they dared to thrust upon his Imperial Majesty. They quote many Scripture passages to give the inexperienced the impression that this idea has authority in Scripture, though it was unknown in the time of Peter Lombard. These are passages they quote: ‘Bear fruit that befits penitence’ (Matt. 3:8); ‘Yield your members to righteousness’ (Rom. 6:19); Christ’s preaching of penitence, ‘Be penitent’ (Matt 4:17); Christ’s command to the Apostles, ‘that penitence should be preached’ (Luke 24:47); Peter’s preaching of penitence (Acts 2:38). Then they quote certain statements from the Fathers and the canons and conclude that the abolition of satisfactions in the church would be contrary to the express commands of the Gospel, the councils, and the Fathers; and that even those who have been absolved by the priest should perform the prescribed penitence, following the word of Paul, ‘He gave Himself for us to redeem us from all iniquity and to purify Himself a people of His own who are zealous for good deeds.’

‘May God destroy these wicked sophists who so sinfully twist the Word of God to suit their vain dreams! What good man would not be moved by such dishonesty? Christ says, ‘Be penitent’; the apostles preach penitence. Therefore the punishments of purgatory compensate for eternal punishments? The keys have the command to remit part of the punishments of purgatory? Satisfactions buy off the punishments of purgatory? Who ever taught these asses such logic? This is not logic or even sophistry, but sheer dishonesty. They quote ‘Be penitent’ against us, so that, when the uninitiated hear this, they will conclude that we deny all penitence. With such tricks they try to alienate men’s minds and fan their hatred, so that the uninitiated may demand that such terrible heretics, who reject penitence, should be removed from their midst.

“We hope that among good men these slanders will not gain any adherents. God will not long endure such impudence and malice. The Roman pontiff did not add anything to his dignity in making use of such defenders and turning over to these sophists such an important assignment. For since in our Confession we covered almost the sum total of all Christian doctrine, judges should have been found to deal with such important, numerous, and varied subjects in whose learning and faith men could have had greater confidence than in that of the sophists who wrote the Confutation.

“It was up to you, Campegius, in keeping with your wisdom, to see to it that on such important issues they did not write anything that now or in the future might tend to diminish the prestige of the Roman See. If the Roman See thinks it is right for all nations to recognize her as the mistress of the faith, she should take care that men of learning and integrity do the investigating on religious questions. How will the world evaluate the Confutation — if it is ever published? What will posterity think about these slanderous judgments? You see, Campegius, that these are the last times, in which Christ predicted there would be the greatest danger for religion. You, therefore, who should sit as though on a watchtower to guide religious affairs, ought in such times to exercise unusual wisdom and diligence. There are many threats which, unless you take care, indicate a change in the Holy Roman Empire. You are mistaken if you suppose that churches should be maintained only by force and arms. Men are demanding instruction in religion. In Germany, England, Spain, France, Italy, even in Rome itself — how many do you think there are in these places who have begun to doubt because of the controversies that have arisen on the most important questions? How much silent indignation is there because you refuse to examine these questions and adjudge them rightly, because you do not strengthen wavering consciences, because you command only that we be conquered and destroyed by armed might?”

(From the Apology of the Augsburg Confession, 1530)

Walking with Our Savior this Week

TODAY	Divine Service of Communion	9:00 a.m.
	Coffee & Refreshment Downstairs	10:30 a.m.
	Catechesis / Family Bible Class	10:45 a.m.

Pr. Stuckwisch & family on vacation until July the 16th

NEXT SUNDAY	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 Third in Apostles' Tide:
Isaiah 55:10–13; Romans 8:12–17; and Saint Matthew 13:1–23*

