

# **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 through Tuesday of this week (the 15th of July). Please keep them in your prayers as they are traveling.
- ◆ Dcs. Rhein will be traveling to Ethiopia this Thursday, July the 17th. Please keep her in your prayers as she is serving the church there in coming weeks.
- ◆ 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 Walter Sanders to the glory of God, in loving memory of his brother Cecil.
- ◆ 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).
- ◆ IN THE LORD'S SERVICE THIS LORD'S DAY:  
(ELDER) Robert Rhein; (USHERS) Matthew Horner & Rick Saenz;  
(ACOLYTE) Lucas Jindra; (ORGANIST) Deaconess 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: There are many good men to whom such doubt [concerning the doctrine of the forgiveness of sins] is worse than death. You do not pay enough attention to the importance of religion if you suppose that the doctrinal doubts of good men are mere petty anxiety. Such doubt*

cannot help producing the most bitter hatred against those who, though they ought to be healing consciences, refuse to let the issue be explained. We are not saying here that you ought to fear the judgment of God; for the members of the hierarchy suppose that they can take care of this easily since they hold the keys and so, of course, can open heaven for themselves whenever they wish. We are talking about the judgments of men and the silent desires of all nations; they certainly demand that these issues be examined and settled now in order to heal devout minds and free them from doubt. As a wise man you can easily imagine what will happen if this hatred should erupt against you. But if you are kind and heal doubting consciences, you can bind all nations to yourself; for men of discretion will value this service highly.

*“It is not because we are in doubt about confession that we have said this. We know that it is true, godly, and beneficial to godly consciences. But there are probably many people in many places who are in doubt about important issues but do not hear teachers capable of setting their consciences at rest.*

*“Let us return to the proposition. The Scripture passages quoted by our opponents say nothing whatever about canonical satisfactions or the opinions of the scholastics because these are obviously later inventions. Therefore this is merely a trick and a distortion of the Scriptures to suit their opinions. We say that after penitence (that is, conversion or regeneration) must come good fruits and good works in every phase of life. There can be no true conversion or contrition where mortifying the flesh and good fruits do not follow. True terrors and sorrows of the soul do not permit the indulgence of the body in lusts, and true faith is not ungrateful to God or contemptuous of His commandments. In a word, there is no penitence inwardly which does not produce outwardly the punishing of the flesh. This, we say, is what John means when he says, ‘Bear fruit that befits penitence’ (Matt. 3:8), and Paul when he says, ‘Yield your members to righteousness’ (Rom. 6:19), and ‘Present your bodies as a living sacrifice, holy’ (Rom. 12:1), etc. When Christ says, ‘Be penitent’ (Matt. 4:17), He is surely talking about total penitence and total newness of life and fruits. He is not talking about those hypocritical satisfactions which the scholastics imagine avail as a payment for the punishments of purgatory or other punishments even when they come from men in mortal sin.*

*“Many other arguments could be assembled to prove that these passages of Scripture apply in no way to scholastic satisfactions. They suppose that satisfactions are works that are not obligatory, but in these passages Scripture requires works that are obligatory. For this word of Christ is a word of command, ‘Be penitent.’ Secondly, our opponents write that if a penitent refuses to assume the satisfactions he does not sin but will have to pay the penalties in*

purgatory. Now, these passages are unquestionably commandments referring to this life: 'Be penitent,' 'Bear fruit that befits penitence,' 'Yield your members to righteousness.' These passages cannot be applied to satisfactions that one may refuse, for one may not refuse the commandments of God. Thirdly, it is just such satisfactions that indulgences remit, as the chapter on 'Penitence and Remission' teaches. But indulgences do not release us from commandments like 'Be penitent' and 'Bear fruit that befits penitence.' So it is clearly a wicked distortion to apply these passages to canonical satisfactions. Look what follows!

*"If the penalties of purgatory are satisfactions, or rather 'satispassions,' or if satisfactions are a redemption from the penalties of purgatory, do these passages command that souls should be punished in purgatory? Since this necessarily follows from our opponents' position, these passages will have to be interpreted in a new way. 'Bear fruit that befits penitence' and 'Be penitent' will mean, 'Suffer the penalties of purgatory after this life.'*

*"We hate to waste any more words in refuting these silly arguments of our opponents. Clearly Scripture is speaking about obligatory works, about the whole newness of life, and not about observances and works that are not obligatory such as our opponents are discussing. And yet by these fictions they defend monastic orders, the sale of Masses, and endless observances which make satisfaction for punishment, if not for guilt.*

*"The Scripture passages they quote do not say that non-obligatory works compensate for eternal punishments; it is rash for them to say, therefore, that canonical satisfactions compensate for these punishments. There is no command for the keys to commute certain punishments or to remit part of the punishments. Where does Scripture say this? Christ is talking about the remission of sins when He says, 'Whatever you loose,' etc. (Matt. 18:18). This remission removes eternal death and brings eternal life. Nor do the words 'Whatever you bind' refer to imposing penalties but to retaining the sins of the unconverted. Peter Lombard's statement about remitting part of the punishments referred to canonical penalties, part of which the pastors remitted.*

*"We believe that God's glory and command require penitence to produce good fruits, and that good fruits like true fasting, prayer, and charity have His command. But nowhere in Holy Scripture are we told that non-obligatory works like the punishments of purgatory or canonical satisfactions can remit eternal punishments, or that the power of the keys carries with it the command to commute penalties or to remit them in part. . . ."*

**(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.

**TUESDAY**                      *Pr. Stuckwisch & family traveling home from Nebraska*

**THURSDAY**                      *Deaconess Rhein traveling to Ethiopia*

**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 Fourth in Apostles' Tide:  
Isaiah 44:6–8; Romans 8:18–27; and Saint Matthew 13:24–43*

